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THE CHRISTIAN CENTURY

Sharpe—Rev. C. M Dec 13
5522 Kimbark Ave

Vol. XXXI January 1, 1914 Number 1

Six Million Dollars for Disciples' Philanthropies

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A Doctrinal Autobiography

Continued from Last Week

What Has Become of Your Smile?

By Dan Crawford

"Lebanon Grapes"

Describing a Characteristic Syrian Industry

By Herbert L. Willett, Jr.

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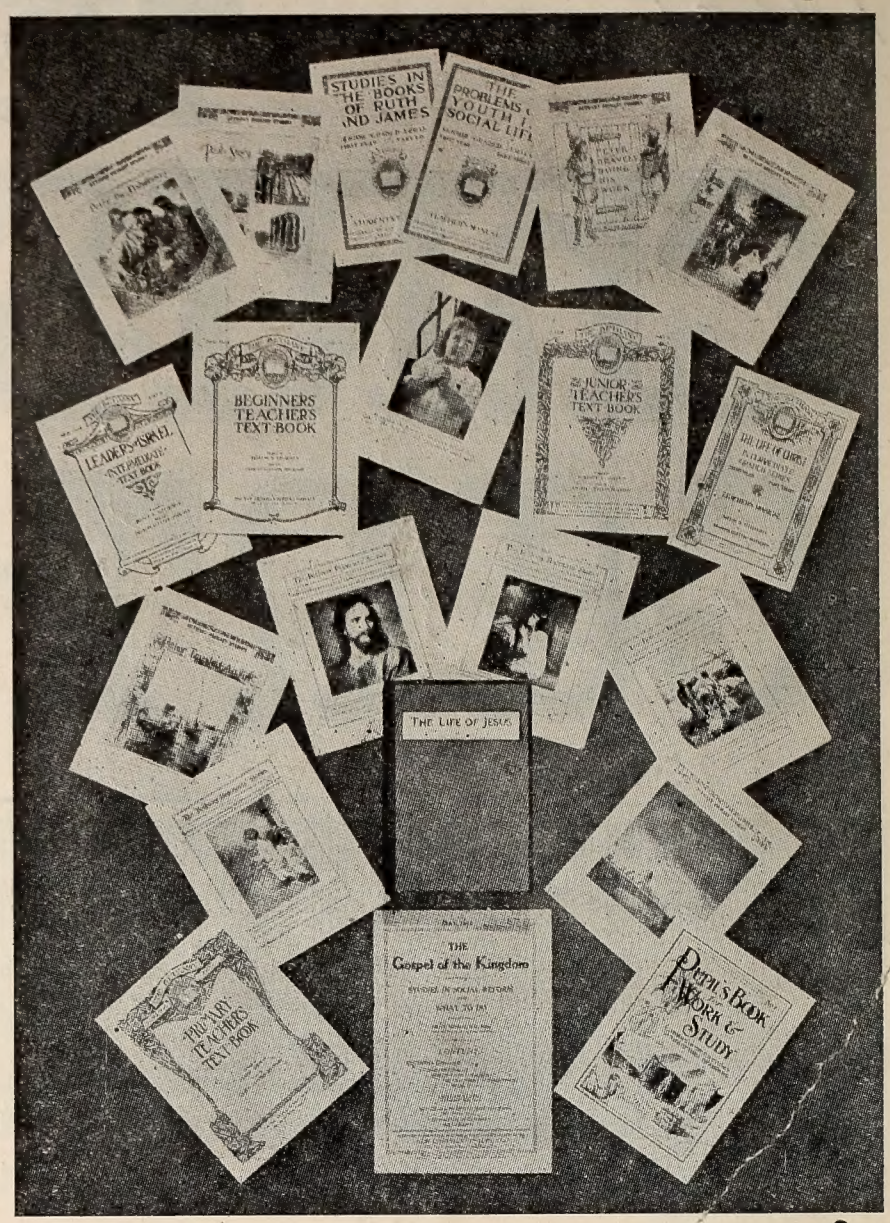
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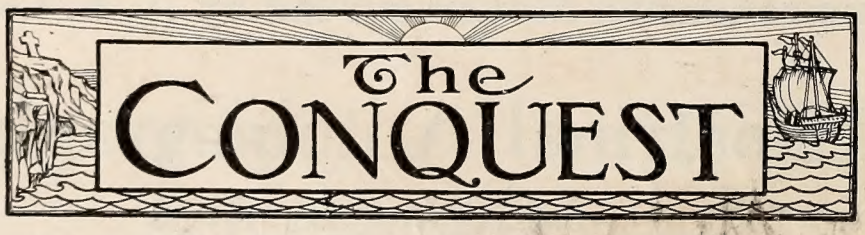

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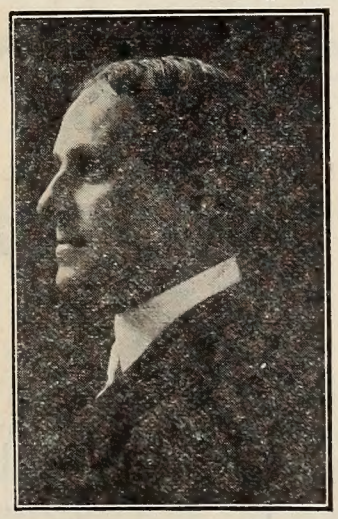

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

"And Thy House"

The jailer at Philippi knew that he needed to be saved from something. Just what he wanted to be saved from we may not feel quite sure. It was not simply his terror of the earthquake. Even in that sudden and startling event he did not forget his responsibility for his prisoners. The thought of his personal danger did not rise above his consciousness of responsibility. The man was no coward. Moreover, the earthquake was past, and we are not altogether sure he supposed these prisoners of his had caused it. But he recognized something that had saved them. It had not prevented their being whipped or bound and imprisoned. It had not saved them from persecution and pain. But it had saved them from terror, from taking cowardly flight, and it was saving them now to a sublime consciousness of superiority to all the accidents of fate and the power of men to do them harm. It had saved them into a sublime confidence that they were in league with the powers that rule the universe. They were consciously capable of meeting life on terms other than those of fear and helplessness. Something had made them masters of their fate, captains of their own souls, and caused them to be triumphant over all possible calamities of human life.

* * *

No doubt the jailer felt the same consciousness of sin. To be sure he was not responsible for the imprisonment of these men. He was merely carrying out orders which he had no choice but to obey. He was as much the victim as they of the system which persecuted them; nevertheless, the sight of the injustice they were suffering and to which they rose superior could not but bring him face to face with sins of his own. Willingly or unwillingly he was a participant in their persecution. If that represented no personal sin of his it was at least a reminder of sins which had been his. He was a sinner and needed to be saved. There was no need of splitting hairs about it or of putting too fine a point upon the question of his own responsibility. There is no need of dulling the edge of our own sense of unworthiness by too much theological subtlety. The temptations of human life have been too strong for all of us. The question, "What must I do to be saved," is one which every man has need to ask. He who can show us that which can save us, and will save us, will confer upon us a great and lasting benefit.

But we have made a great mistake in supposing that our chief need was to be saved from the penalty of our past sins. Men have formulated ingenious theories to show how we are to escape mere penalty. However important that may be, that is not the essential thing in salvation. We need to be saved now and we shall need to be saved hereafter, not so much from the sins that are past as from present and future ones, not so much from the penalty as from the power of sin.

Men need a salvation from present sin. Men need a power that can keep them sweet and strong and pure and save them from the domination of passion and the overmastering of the allurement of worldliness. "Thou shalt be saved," is an utterance shot through and through with a great and radiant hope.

* * *

The Philippian jailer asked only how he himself might be saved. In that terrified moment when he fell on his knees before the imprisoned Christians, he thought only of himself. "What must I do to be saved," had been his anxious and appealing cry. The answer was larger than the question. Too often we have overlooked this excess of the reply over and above the scope of the inquiry. "Thou shalt be saved **and thy house.**" When he came to think of it, the jailer cared more for his house than he did for himself. Any father who is worthy of the name loves his children more than he loves his own life. I imagine the jailer was ashamed when he came to think of it that he had only asked about himself. At any rate, we ought to be ashamed if we think either of the question and of the answer and do not remember how much was included in the latter.

The most wonderful thing about human life is its power of transmission, its capacity for flowing on in a never-ending stream through successive generations. He who flings a drop of ink into a river blackens the stream one hundred miles below to the full capacity of that one drop. He who causes to flow into the stream of life a single pure spring by so much purifies the river of all coming generations. The setting of the solitary in families is not a mere incident in the plan of God. It is a most vital and significant fact in the social life of the human race. Whether any one man lives a happy life or a sad one, a good life or a bad one, is in itself a matter of small relative importance, but whether coming generations are to be better or worse for his living is a matter of such vital significance that no man or woman can afford to face the future unterrified by the possibility of the harm that may come through the consequence of any single sin.

What Has Become of Your Smile?

A Plea for the Spirit of Gladness From an African Missionary.

BY DAN CRAWFORD.

THE other day I was talking with a Cabinet minister in England. He said to me: "Mr. Crawford, I would like your eyes."

"What do you mean?" I asked.

"Well, I would like to experience the surprise that you must be having in seeing the difference between twenty-five years ago and now. What is the biggest thing you have seen in the way of change?"

"Well," I said, "one of the greatest differences between now and twenty-five years ago that I notice is this: that modern materialism has robbed the modern young man of his smile. When I came into town the other morning in 'the tube' there were thirteen clean young English sphinxes before me, with a strained, almost 'struggle-for-life' look on their faces. Twenty-five years ago I would have had before me thirteen genial, joyful, roast beef Englishmen dissolving in smiles."

"What is your point?"

I said: "Do you remember Herbert Spencer's chapter on 'The Psychology of a Smile'? The point to that long chapter is that nothing on four legs ever smiled a mighty smile. It is only God's biped, feet in the mud, if you like, but head in the glory, who smiles that wonderful thing called a smile."

"What do you mean?"

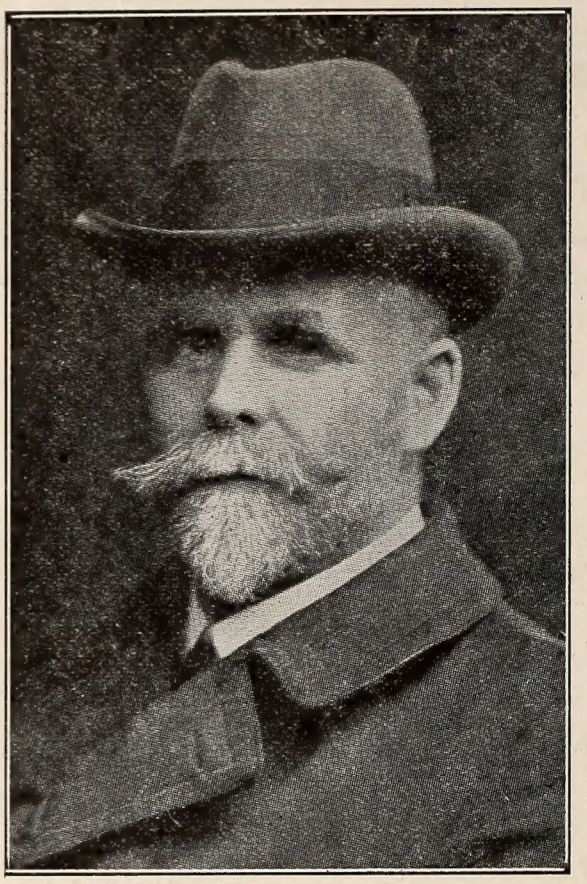
"Ah!" I said, "Spencer would never put the sermonizing tag on, but I am going to. Spencer proved that the smile is the coat of arms of the soul. The smile is like the flag over Buckingham Palace. When the flag floats we know the King is in the palace. You see? Ah, 'what shall it profit a man if he gain the whole world'—you in America, they in England, we in Africa—'and lose his' smile? 'The joy of the Lord is your strength.'"

GOING "DOWN" TO AFRICA.

As we were drawing near Benguella, where we were to land, yet still so far out at sea that we could not see the African continent, I saw a panoramic parable of the whole missionary situation in that vast continent. Our beautiful blue Atlantic as we neared the mainland became tinged with a muddy brown. The ugly brown Congo was vomiting its dirty contents into the blue Atlantic! There you have the sad and symbolic story of decadence on the west coast of Africa. "Evil communications corrupt good manners," and to go out to Africa means to go down to Africa, for the tendency is down, down, ever down.

Well, from the day I landed the devil lurked by my side. And I saw that there was one thing he especially wanted. He wanted to sap my gladness, wanted to steal my song, to steal my laugh, to rob me of the joy of my life. But one day I read in this dear old Book: "My heart is fixed; I will sing"—that is, I'm going in for singing! It was not much, only a few words, but it shed glory in my darkest places ever since. And, friends, when you find your song in peril just run to David, the sweet singer of Israel, and get a little snatch of one of his songs. Fix your heart on it. Make it the habit of your life.

Another thing that I saw at once in Africa was the limitation of self. One thing I was particularly anxious to do—and I asked God that He would equip me for it—was the translation of His Holy Word into the Bantu tongue. The question was as to how it should be done. What I resolved to do was this, not to invite Mr. African to live with me, but to go and live with him in his little native town. So I went first to Chenda, or Pilgrim Town, on the Kunje River. I was the Lord's pilgrim. For the first twelve days the people stared at me in the most stand-offish manner. Who are you? You are a spy! You are not black. You are white. And for ten days, twelve days, fourteen days, they



Dan Crawford, African Missionary.

were very exclusive. But about the sixteenth day they apparently decided to take me in. Then I began what is called "Thinking Black." The normal Bantu speech was pouring into my ears all the time. I had my notebook and pencil, and I tell you, as I found my notebook filling up with nouns, verbs, and adjectives, I just gasped. The verbs have thirty-two tenses, and about ten voices. And the noun is a great big fellow with nineteen genders.

NATIVE POLITENESS.

Living as I was with the natives, I saw their normal life. I lived in their beehive huts and even got accustomed to their simple native food. There was a dear old grandmother who used to stir my porridge every morning with her gnarled old hands. She was what one would be inclined to call repellent at first, but she soon developed into a charming old dowager. You should hear some of these old ladies talk! Suppose you are listening to her: She is talking in that wonderful thirty-two-tense language of hers. What does she say? We'll suppose she comes to some so-called ugly word. We should use it, but she! oh no; she is supersensitive, and when she comes to this word she dodges it: "But not to be impolite to the gentleman," and around it she goes. And if a negro brings you four pots of temperance beer, he does not call it that; he says he is bringing you four pots of water. If you invite him to supper and he wants to say No, he says "I am not refusing," but all the time he is refusing.

One very tragic thing is that these natives have never, never had a book. But though they never had a book, when they look at you their glance goes right through you. Oh, that Negro! He can look through you as though your body were made of plate glass. You now understand why I ask you to pray for every missionary on the foreign field. Those people do not know what literature is, and so the missionary is their walking and talking Bible. They will speak about Christ being in him, and even dare to talk about him as being their God.

Many years after I had gone into the interior of Africa, an Irish friend of mine, a very charming and scholarly man, Mr. Cobbe, with a heart for God's work, decided on a trip off the beaten track in Africa. He wanted to get in touch with the people. I met him at the Lualaba River. When we met, I gripped his hand and he said: "I have come to pay my debt." We lived together for a little while. He was a cultured, classical scholar, and a good linguist; he was of no use, however, when he tackled a language that had never been reduced to writing. But Christ was living in his heart by faith, and he was a living example.

A STORY OF THE CANNIBALS.

One day the cannibals came over the hill. Those cannibals are true tories, every man jack of them. You cannot force the missionary on him. He sizes you up for about a week. He is reading you. The one thing this African goes for is the eyes. Every morning he comes with his imaginary fishing rod and he goes into the missionary's eyes and fishes out any information he wants. He knows, for instance, if you begin the day with God. Well, this particular cannibal looked over Cobbe, and he thought he had struck the real thing. He stayed around with Cobbe for about fourteen days, and then he took French leave. "Over the hills and far away," he disappeared. That is also a cannibal trick—no good-bye. Later, that dear friend of mine, Mr. Cobbe, passed away.

Ten years passed. I was traveling in Lubaland and there one day in one of the villages a man came up to me and said: "You are the very man I have been looking for." It was the cannibal who was so glued to Mr. Cobbe. I went to his hut and sat down. And he told me that he had started a new religion. And I found out that the new religion that this man had set up was based upon the worship, not of God, but of Mr. Cobbe, the living epistle. It was enough to have made Cobbe turn in his grave. Here was a man who practically said: "We know about God; but He is too busy off among the stars. He has left us alone. So I will lift up a little prayer to this Christian God and he will pass it on to God. He will have big influence with God." Oh, the tragedy of these poor souls groping their way along if haply they might find a walking and talking Bible!

I want to say, dear friends, that we who live away off there in Central Africa do not at all want your commiseration. We have a great time there shut off from everything. Again and again

the Lord has fed us in the most marvelous manner and done many wonderful things for us. I remember when a robber got my boots once how the Lord God gave me another pair in the wilderness. We have learned when we get a pair of boots like that not to ask whether they fit or not. And that reminds me of something that Billy Bray once said. Someone told him that the Lord had put it on his heart to give him a suit of clothes. "Well," said Billy, "if the Lord has put it on your heart to do this, the clothes are going to fit; for the Lord knows my measure." In some marvelous way the Lord has again and again come to succor us.

SOME HEATHEN COMPENSATIONS.

Emerson was quite right when he said that in this world there is a law of compensation that really compensates. It is so with the African native. He never had such a thing as a notebook, and the law of compensation has ordained that he should have a most wonderful memory. One day many years ago I limped into a town. I was tired out. The temperature was probably a hundred and two, or more. I did not want to have a meeting; but the people came so insistently and begged so pathetically that I gave them a broken, little, scapegoat message. Ten years afterward I came into that same town—I had never visited it in the meantime—and those poor people, like a gramaphone record, had kept that message of mine, and they gave me back my poor old sermon. They had preserved it, passing it on from lip to lip.

Take the matter of light. In Central Africa they have never had artificial light of any kind. The result is that, by this law of compensation, they have wonderful eyesight. They disapprove of artificial light, saying that to light up any dark place is to fight God. When the sun sets, that means that God has drawn the curtains that your eyes might have sleep.

Take the matter of boots. The African had never seen a pair of boots until Dr. David Livingstone came into the interior. So when they saw him they gave him his name accordingly: "The man who has no toes," for they thought he had cut off his ten toes. But when I wanted to cross the Crocodile River, I just got on the back of a native, hung on to him, and he, by taking hold with his ten grips, got me safely across. We who have boots have no grip.

A DANCING GRANDMOTHER.

That reminds me of an experience with that dear old grandmother of whom I was just speaking. She became a very bright, joyful Christian saint. One day I came around the corner of the hut and there was this dear old dowager—can I believe my eyes!—dancing, and with a face as solemn as a sermon! I said: "Grandmother, what is this?" Then she said most condescendingly: "Sit thee down, father, and I will teach thee the great doctrine of dancing before the Lord." I sat down meekly and mildly, and she taught me diagrammatically. She used her old black body for a blackboard. The mouth was for song, she said, but joy also flowed down to the toes. The way to get it out was to dance before the Lord. What did I think about it?

And—my brother missionaries will support me in this—give me a church with the old people. Some people think the old are done for. The dear old friends, they are delightful. They are just themselves. And I am sorry to say that some of the recent generations of Africans make excellent parrots. They take after the missionaries in every way. But the old people just remain their dear old selves to the end. I have seen these dear old grandmothers work. I have seen them hobble out three miles, not as mission agents, but for nothing. At one end of the town I attended the meeting of this old grandmother I was speaking about; at the other end of the town the young evangelist was holding a meeting. He spoke splendidly, but his preaching was not to be compared with hers. The words of the poem just hit these dear old women:

"Life is a sheet of paper white,
On which each one of us may write
A word or two,—and then comes night."

Here is this dear old grandmother. She is a finished metaphor. She realizes that "life is a sheet of paper white"—very dirty sometimes!—and she realizes that her paper is coming to a finish and that she must write close. And, oh, I want that to symbolize my life for God, for I want to be true to Him!

LEARNING TO PRAY.

About ten years after I went to Central Africa, my dear wife joined me. All that time I was alone the loudest song of the sons of men was humming in my heart: "The girl I left behind me." Well, I sent a letter and she dared to come. She joined an expedition that dropped her about two hundred miles from the eastern ocean. I went to meet her, and the British Consul married us. Before he married us I said: "We are going to pray." Down we went on our knees, and down he went too. Just fancy getting a British Consul on his knees! We married in good old Puritan fashion, with two texts of Scripture. One of the two was: "Abram pitched his tent there. . . . And there he builded an altar unto the Lord." Brethren and sisters, I challenge you: you have pitched your tent, but have you builded your altar? Oh, there is the leakage of power. That is why our prayer languishes; we do not do what Father Abraham did. He did more by building his altar than he did by pitching his tent. Take that, America! Take that, England! You are building your tents and you are pitching your altars, I am afraid, out of the window. I am here to testify this morning—and we are here for business—that I only learned really to pray after I was married. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." And who can agree like husband and wife, and hand in hand go to the throne of grace and ask of the Lord a boon or a bounty? Oh, it is grand. There is a verse of Scripture that I think is very much mangled and muddled: "That your prayers be not hindered." That word prayers does not refer to ecclesiastical prayers, or to conference prayers. It means specifically and technically your prayers, husband and wife. Look it up and see. It comes in a very sacred chapter, so sacred that we cannot with propriety talk about it here.

HINTS FOR MARRIED PEOPLE.

The second text of Scripture was very simple. It was: "My beloved, ... my friend." My friends, there is many a husband who is not his wife's chum, who is not his wife's friend. And there is many a wife who is not her husband's chum, who is not her husband's friend. "My beloved, ... my friend," and I tell you where a husband and wife have learned to chum and have a great good time together, there you have the very spice of life itself, the best thing on the planet earth. "I speak concerning Christ and the church." There is that in Christianity that I never found until I was married. I wish I could tell you of our babies born away off there on the frontier, no doctor near, no helping hand. By these things men live, and by these things men love. I would not exchange them for a king's ransom.

CIVILIZATION'S TIRE PUNCTURED.

These natives have their temptations. Down in the south there is a certain kind of civilization advancing, that civilization that brings drink, gambling, and all the rest with it. It was down that way that I went when I was starting out for England, down there by the railway head, where I and my black friends bade each other goodbye. Oh, how they looked at that railway! Then they asked me to explain to them about some of the things belonging to your so-called civilization. So I began gushing about all your wonderful civilization. How they looked and listened! As I went on telling them of automobiles, submarines, aeroplanes and everything else, trying to draw a wondering look from them—and how I piled it on!—I noticed one man with an uncomfortable look in his eyes. I could see he was waiting for me the way a cat waits for a rat. Finally he said as I stopped: "Are you finished?" And then, dear friends, he punctured my tire with a bang. I will never forget it. He said: "To be better off is not to be better." TO BE BETTER OFF IS NOT TO BE BETTER! That was the last speech I heard in Central Africa.

And right across Africa, away on the lonely edge of the marshes, there is no native who would ever think of denying the immortality of the soul. Never! They say: "The dead do not really die." They say: "The body is the cottage of the soul." And no African would say of anyone who is dead: "Mr. Smith has departed." They would say: "He has arrived." And when Dr. David Livingstone died away down on the shores of Lake Bangweola they said: "He sleepeth." Always "He sleepeth." And against that what do I find in your modern civilization? I find materialism rampant—so rampant that you have no such certainty as that.

THE BEDROCK OF THE BIBLE.

You do not need to talk about David Livingstone and others being pioneers of the Gospel in heathen lands. God is His own pioneer. In some senses God has preceded us. He has unfurled His own flag. He is not merely talking to those natives. He is shouting at them out of every stick and stone and running brook. Oh,—and I say this with gusto—that wherever we have planted the dear old Bible in those latitudes, we have done it on bed rock, for we realize that there at least is a sure foundation upon which we may build.

ANNOUNCEMENT EXTRAORDINARY!

Dan Crawford is not only a missionary but is a Bible student, with an original and interesting method, and The Christian Century is glad to announce a series of striking study articles from Mr. Crawford on the following subjects: "The Law of Faith," "The Certainty of Faith," "All of It," "A Resurrection Reverie," "Think It Not Strange," "The Times of the Gentiles."

A Doctrinal Autobiography

In his first installment of this brief autobiography the author, a prominent and trusted minister of the Disciples of Christ, sets down his recollections of the local church life of his boyhood and youth. The present chapter deals with the reading matter which fell into his hands and gave to his mind its early doctrinal quality. Subsequent chapters will tell of college experiences, first pastorates and later intellectual reconstruction.

MY boyhood days were filled with constant and exacting work. The period of my schooling ended just after I had entered the High School. As I now look back upon my entrance upon an apprenticeship at the age of fourteen, I can see that the loss of the advantage of an education in the early days of my life was irreparable. Yet vividly in my memory lives to this day the rebellion against the irritating and tyrannical pedagogue into whose hands I had fallen. He was a believer in everlasting punishment and carried his belief into what should have been the peaceful pleasures of the school room. He was an Irishman, seeking his fortune in the New World, possessed of a passion, amounting to seven devils, for discipline and authority. Seeing no hope of deliverance from his rule and his ferrule, I set at defiance all parental authority, abandoned the school, and secured a position at two dollars per week. I have since learned that the best discipline in school and home is to be found where the pupils and children are conscious of none.

A "SELECT" LIBRARY.

Up to this period I had read a few of the standard authors, but my understanding of them was vague. I even tried Shakespeare, but at that time and for many years after, he was Greek to me. Since those impressionable days I have read again many of the same books, and I wonder now that I enjoyed them as much as I did. My books were wholly of my own selection; there was neither method nor goal. I recall "Robinson Crusoe," "Uncle Tom's Cabin," "The Swiss Family Robinson," "Gulliver's Travels," "The Lamplighter," "St. George's Key," and a book of adventures in crossing the plains, the title of which I have forgotten.

The works of A. L. O. E., and some of the above, were borrowed from our Sunday-school library with the encouragement of my mother who was prejudiced against works of fiction; for even Dickens at that era in our home was likely to fall under the classification of "yellow back novels." Many of the books from the church library, as I now recall them, were of the colorless variety; the greatest compliment that could be paid to them was that if they did no good they could do no harm. (I have wondered whether it was not in some such sentiment that the foundations of our colorless journalism were laid).

THE OUTSTANDING RELIGIOUS BOOK.

But the one outstanding religious work of this period—I was probably fifteen or sixteen years of age—was Prof. Calvin Stowe's "History of the Books of the Bible." I thought then that the unbeliever was little short of a madman to doubt the authenticity of any of the books or their right to a place in the Canon. I did not see how such arguments as were offered could be met by either scholarly or blasphemous unbelief. For a long time Professor Stowe was the champion of the faith in my eyes. Another book which influenced me greatly, and wholly for good, was Dr. Daniel March's "Night Scenes in the Bible," a truly wonderful piece of literature to me at this day. I read these works through again and again, committing to memory long portions of them. In addition to all other reading, I memorized much of the New Testament, though I have always found it difficult to appreciate the Old. The fact that the New Testament particularly the Book of Acts was an armory from which to draw weapons in our encounters with the sects that were just as zealous for what they believed to be the "truth" as we were, has had much to do with determining my preference for the New Testament.

DISCIPLES' WRITINGS.

I was introduced to the writings of our own people through the "Life of Knowles Shaw." The story of that pioneer has thrilled thousands of youthful minds as well as fathers and mothers; while his evangelistic triumphs gave a new impetus to the work of the Restoration. He was a professional evangelist before the era of the professional, a modern psychologist without ever having studied the science of psychology. I have no doubt that many people looked on him as a mesmerist.

Another doctrinal discovery was the sermons of Benjamin Franklin which I devoured. I was waking up to the unanswerable arguments on the side of "Our Position." About the time that I became a Christian one of our brethren loaned me "The Living Pulpit" by Dr. W. T. Moore, though had I referred to him as "Doctor" then, I should have been looked upon with suspicion, a borrower of sectarian phraseology. This volume was a delight. No rains ever fell upon parched soil with more welcome than did these sermons, pictures and sketches, fall into my mind. I aspired to be worthy of a place in the company of such men, believing that they belonged to a superior order. That volume had much to do with directing my thoughts to the ministry. I read it again and again. I came to believe that "we were right and couldn't be wrong." No mathematical demonstration could be clearer than the statements of the plea in that volume, so I thought. For one who had ever been a Disciple to renounce that faith for some other could only be accounted for by me on the grounds of moral or mental aberration. I did not believe that men could honestly make such a change any more than I believed that there could be two Atlantic Oceans.

SOME EARLY IMPRESSIONS.

One of the pleasures of my mature years has been to turn the leaves of that volume and to recall the impressions of my youth which were rimmed with the poetic and heroic, and to compare the dreams of the then with the realities of now. I believed that all our preachers were orators and mighty men; I could not harbor the thought that they would be guilty of the violation of any of the major or minor moralities which might be condoned in those who sat under their preaching. I idealized them in every particular. I longed to see and hear them. But I had to suffer the disillusionments that come to us all at some time in life, and to confess on more than one occasion that even our greatest preachers were made out of the same clay with other mortals; and even that clay was not of as fine a quality as could be found in some of those who drank in their eloquent words. It is well that the mind of a boy is not made for analysis. But the "Living Pulpit" did its perfect work in me.

"The Voice of Seven Thunders," was to me a marvellous production. I believed that the Book of Revelation was unsealed now and forever, after one perusal of that work. I have since changed my mind on this point, and find the Apocalypse as unintelligible now as it was before I ever heard of the author of the "Seven Thunders."

ARGUMENT AMMUNITION.

The life of "Raccoon" John Smith supplied me with arguments and anecdotes with which to confound and humiliate the "sects" on many occasions. My reading was so much more extensive than any of the other young men in the congregation, and my powers of debate so much more developed by my acquaintance with our polemical literature, that I found myself the center of this group, if not the leader. Our ambitions were to rout the Philistines by whatever denominational name they were known. Naturally my success in discussion, or what I was flattered to believe was success, created in me a demand for that type of literature which has done much to stamp the Disciples as a camp of warring Ishmaelites. This was the period of our aggressiveness in the congregation, referred to in an earlier chapter, when we took to the streets with tracts in the hope that the enemy would take to the woods. But as already recorded the enemy stood his ground with a perversity that found no explanation short of the maledictions which the Scriptures heaped upon the stiffnecked.

AT THE FEET OF THE GREAT DEBATERS.

Before I was twenty years of age I had read with delight the Campbell and Rice debate, the debate with Robert Owen and Bishop Purcell, and wondered how any of those defeated champions could dare to walk down the streets of their respective communities without the aid of a diguise. I could not understand how they could retain the respect of their acquaintances after the drubbing they had received at the hands of Mr. Campbell. But they did walk the streets after the debate just as they had done before, and their friends did not seem to think that they were less worthy of respect. That they did not lose any prestige because of their defeat by Mr. Campbell I did not learn for many years afterward. My youthful ardor compelled me to see Mr. Campbell dragging these illustrious victims at his chariot wheels. Even at this writing, I am ready to say that the issues at stake were not allowed to suffer in his hands. If the other side in each instance was satisfied with the outcome of those discussions, the friends of Mr. Campbell and his cause had no

reason to cover themselves with sackcloth.

I must confess that the reading of so much of our polemical literature made me very much of a partisan; I know now that my constant desire was to secure victory rather than to discover truth. I was continually revolving in my mind the arguments advanced by the opposition and deciding on the course which would lead to their defeat. I prided myself that I was a sort of an enlightener of all those who were walking in the darkness of sectarianism. Had they been half as anxious to receive light as I was to impart it I would have converted the country for miles around to our views of Christianity. But my good friends had not the least inclination to accept my benevolent overtures; they had a way of resenting my efforts which was often puzzling as well as humiliating to me. I read the New Testament constantly, and I found there much material to mass against the bulwarks of the enemy. The ease with which I routed one and all was surpassed only by the obstinacy with which they stood their ground, and refused to be routed. They persisted in living and moving and having their being long after I had left them upon the field for dead. I concluded that sectarianism had as many lives as a cat.

THE MILLENNIAL HARBINGER.

The "Millennial Harbinger" fell into my hands about the time I had discovered the strength of our position, and some copies of the Christian Baptist, but they were heavy reading for a youth with a meagre common school education. Maybe the difficulties I had with them then have confirmed the conclusions of my later years that it was much easier to admire the writings of Mr. Campbell than to master them. I lost myself in the involutions of his ponderous sentences as a youth and I have had equal success in losing myself in those same sentences after a score of years. Neither of these publications did much for me.

The debates, however, were more easy to follow, since the opponent's statement of his position, and Mr. Campbell's re-statement of it again and again, as well as the clear statement of his own position, together with the pros and cons of the discussion, did much to help me to an understanding of the points at issue which must have remained vague had they not been worked out in true Johnsonian style in Mr. Campbell's octagon study. What a blessing to the world has been the passing of the mouth-filling, ear-stunning, eye-puzzling phrase and sentence which every scholar of a century ago coveted as he coveted a good name. The literary men of Mr. Campbell's time were thorough believers in the axiom that the shortest distance between two points was by way of Robin Hood's barn.

ONE OF THE FAITHFUL FEW.

While I was revelling in these efforts to propagate the plea I was deeply concerned in the work of the congregation. I seldom, if ever, missed a service. My zeal kept me at the post of duty in season and out of season. I listened to sermons with critical ears. It was fortunate that our minister was almost as fanatical as I. Very seldom did he make a doctrinal slip. But I recall the joy that I found in these services; all day long I worked like a slave to please my employer and to receive my meagre salary with a clear conscience at the end of the week. I was always tired; I never knew the time when I had sufficient sleep. Great as was the temptation to lie in bed Sunday morning for a much needed rest I banished it as a suggestion from the Evil One. Worn and jaded as I was, I arose in good time always, and was ready for service at the ringing of the bells.

HARD ON "FAIR WEATHER" CHRISTIANS.

The distance to our church was long and I covered many miles on the Lord's day. When the weather was bad I coveted the pleasure of being one of the faithful few to be found at the service; and the promise of the Lord as found in the book of Malachi to the few who should be numbered among the jewels was exceeding precious. We had been taught at home and from the pulpit that duty done under adverse circumstances had a peculiar reward for the Christian. A fair weather Christian we almost treated with contempt. We came to believe that one of our number who would not brave a snow storm on prayer meeting night was no credit to a people in whose hands the Almighty had placed a great trust. I have not changed my mind on this point. I did all manner of work about the church, even taking the janitor's place one winter to keep down expenses. Many a night I was compelled to go without supper in order to have the lecture room heated and lighted for some special meeting.

SHUNNING BOYISH PLEASURES.

But I was being educated in many ways through these experiences. My readings gave me a good knowledge of the English tongue, though I knew little of the grammar. I learned to pray and to speak in public. I had a wide knowledge of the history of our people for one of my years. My lack was in the narrow range of reading and thinking. I shunned boyish pleasures as if they were evil and evil only. I remember going to a theater on two occasions, and felt guilty all the time I was there. I never played cards, never learned to dance, never indulged in Sunday excursions. For years I would not read a Sunday newspaper, thinking that my protest might be the means of calling the attention of the publishers to the sin of violating the Sabbath. As compared with my own children I had a gloomy time. But the one compensation was the joy of my church life. No matter how many adversities I faced through the week, the preaching and the singing on Sunday were literally balm to my aching breast.

My evenings were spent in reading or in visiting some friend who shared my own views. We consoled each other in our solitary fortunes, or misfortunes, for both of us had the faculty of talking ourselves out of our naturally small circle of friendships, under the delusion that we were witnessing for the truth when we were heaping reproaches upon people who were more deeply religious and certainly more intelligent than we. We embittered our own lives by our course, but at the time we regarded it as the only one possible, and really enjoyed the melancholy consolations that we imparted to each other.

BORN TO POVERTY.

It will not be necessary for me to say that I was poor. From the day of my entrance into church relationships that has been a matter of regret. My fortunes have not improved with the years, though my salary has increased. When I became a member of the church, my salary was three or four dollars per week, but I remember well the satisfaction it gave me to contribute a dollar each month for current expenses. We did not have many calls for missions and benevolences in those days, or I should have been more wretchedly poverty-stricken than I was. I never learned how to refuse any calls for help, and from a selfish point of view it is well that so few came. I have met during my ministry scores of men who owned houses and lands who thought they were doing their duty when they gave twelve dollars a year to the pastor's salary, but I have never become reconciled to the idea that they were particularly concerned about laying up treasures in heaven. I gave away about all that I earned, saving only enough to pay board and to buy a book now and then, and this rule formed early in life has never been broken up to the present time. I am as poor to day as when my salary was four dollars per week, if I except my books and furniture.

EARLY CALLS TO THE MINISTRY.

The visits of a few brethren of prominence to our congregation at different times were bright spots in our church life, almost gala days. As a rule they were men of fine pulpit ability, and many strangers came to hear them, as a result of the advertising we did in the newspapers. They kindled ambitions within me which at that time I had no hope of realizing. But from what I have said it will occur to the reader that I was inevitably being "called" to the ministry as though a voice had sounded from heaven. At first I banished all such thoughts, believing myself unworthy, but by degrees what was first the film of an idea came to loom as large in my thinking as a mountain.

(Continued next week.)

THE PERSONALITY OF CHRIST.

By Joseph Fort Newton.

What vastness, too, is here. No one mind, even the greatest, seems able to illustrate it. We have to add together many intellects, putting contradictions side by side. He was radical and conservative; an extreme fraternalist and a great individualist; mystical and practical; full of prayer while going about doing good; with the strength of a man and more than the mercy of woman; more human than any of us—and more divine than all the gods of whom man has ever dreamed. All that men seek elsewhere they can find in Christ—and much else besides. His sayings may be found scattered over the world, but he alone brought them together and gave them his image and superscription. So vast is the mystery of Jesus that we do not think of his mind, or his heart, or his will, but of himself—his personality. There were heights in him far beyond our ken, something mysterious and mystical which baffles analysis. He heard voices where we are oppressed by the dead weight of silence; he saw visions where we see only vacancy.

THE BELLS.

By Thomas Curtis Clarke.

Hark, the tolling of the bells
Through the spaces drear!
Sad the message they proclaim—
Old Year's death is near.
Earth is weary of her life:
Worn her face, and sere.
With the sad bells' waning tones,
Passes out the year.

Hark, the chiming of the bells,
Sweet and strong and clear!
Glad the message they proclaim
To our every ear.
Death to all our sin and shame,
Sigh and bitter tear:
Dawn of love, and life, and hope
With the new-born year.

Six Millions for Disciples' Philanthropies

Stupendous Campaign of all Missionary and Benevolent Societies and Educational Institutions of the Disciples of Christ for Collecting Gigantic Sum to be Used in Expansion and Endowment.

TO BE LED BY ABRAM E. CORY.

EVERY missionary and benevolent society of the Disciples of Christ and every educational institution (excepting only the Disciples' Divinity House at the University of Chicago), is to share in a great fund of $6,000,000 to be collected by a continent-wide campaign during the next two years.

As a starter for the campaign $1,250,000 has already been pledged, $1,000,000 of which is in the form of a conditional gift by Mr. R. A. Long of Kansas City, a member of the Business Men's Commission.

Mr. Abram E. Cory, missionary to China, who came home on furlough two years ago to raise a special fund of $1,000,000 for foreign missions, and who succeeded in doing it, will lead the new campaign.

The announcement comes as an enlargement of the plans of the Men and Millions Movement launched at the Toronto convention last October and which contemplated the raising of a fund of $2,500,000 above the regular offerings, for the benevolent and missionary enterprise alone. The educational interests have now been articulated with the Movement and the sum of $3,500,000 for the colleges added to the fund to be raised, making a grand objective of $6,000,000.

HOW THE FUND IS TO BE DIVIDED.

It was decided by a joint committee of the societies and reported at Toronto that the missionary and benevolent societies shall share in this fund as follows:

American Christian Missionary Society	$600,000
Foreign Christian Missionary Society	600,000
Christian Woman's Board of Missions	600,000
Board of Church Extension	200,000
Board of Ministerial Relief	200,000
National Benevolent Association	200,000
Mission Work in Russia	100,000

A Commission of business men, appointed at the Toronto convention, and approved by the Association of Colleges met in Chicago last week and divided to the various institutions the $3,500,000 which it is proposed to raise for education. By the action of this Commission the colleges will share as follows:

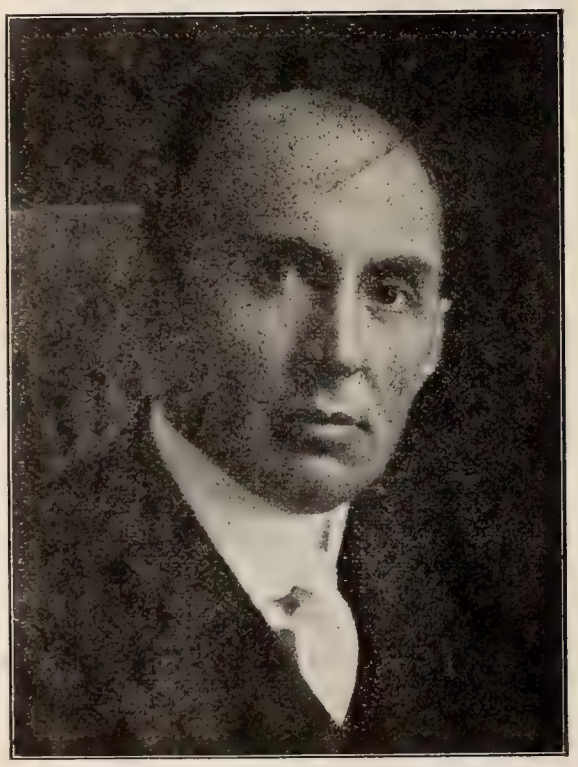
Drake University	$400,000
Texas Christian Univty	350,000
Transylvania Univty.	350,000
Bethany College	300,000
Butler College	300,000
Hiram College	300,000
Eureka College	275,000
Phillips Univty.	275,000
Cotner Univty.	225,000
Christian Univty.	225,000
Milligan College	50,000
Virginia Christian College	35,000
Bible College of Missouri	30,000
William Woods College	30,000
Christian College	30,000
Keuka College	25,000
Phillips Bible Institute	20,000
Camden Point College	10,000

The cases of Atlantic Christian College, Southern Christian College, Lamar College and Carr-Burdette College were left for a future study of the Southern situation. The same was true of the problem on the West Coast; hence, no allottment was made to Eugene Bible University, Spokane University, and the Southern California University. Johnson Bible College in Tennessee asked not to be included in the list, though members of the Commission were sympathetic with its work.

The College of Missions at Indianapolis is assigned $150,000 in addition to the regular appropriation received from the missionary societies. It is the thought of the Commission that this shall be raised without affecting the contributions of other institutions.

The sum of $300,000 was allotted to possible shrinkage in the pledge list.

The Educational Commission of Business Men is composed of the following: Judge Frederick A. Henry, Cleveland,



Mr. Abram E. Cory, Leading the Men and Millions Movement.

Chairman; R. A. Long, Kansas City; R. H. Stockton, St. Louis; Judge J. N. Haymaker, Wichita; M. M. Cochran, Uniontown, Pa.; Wm. F. Irwin, Columbus, Ind.; W. F. Holt, Redlands, Cal.; C. C. Chapman, Fullerton, Cal.; W. Hume Logan, Louisville; A. E. Cory, Executive Secretary.

THE CHICAGO MEETING.

All the members were present at the Chicago meeting except Messrs. Chapman and Stockton. Five sessions were held during two days. The meetings were characterized by deep devotion and prayer. The executive officers of the Commission had gathered detailed information from all of our colleges, and had supplemented this information from various educational Boards. The Executive Committee of the Men and Millions Movement had voted to constitute the Commission advisory members of the Executive Committee. This action was approved, thereby co-ordinating the work of the Commission with the Men and Millions Movement.

Mr. Long's announcement of his purpose to make a gift of $1,000,000 conditional on the raising of $5,300,000, besides, was accompanied by a statement of his belief in the loyalty of our colleges to the divine Lordship of Christ and to the fundamental principles of the Disciples' movement. He said:

> "I am making this gift because I believe that the colleges and societies receiving this fund will for all time be true to that confession which has been the genius and liberty of our people, namely: 'Thou art the Christ, the Son of the living God.' I am making it in the belief that they will continue to be loyal to Christ and to His Church and to adhere to the fundamental principles for which our people have always stood."

In a resolution approving of Mr. Long's statement of faith and congratulating the colleges that have already expressed their approval of a similar statement previously submitted to them by Mr. Long, the Commission itself affirmed a like faith in the divinity of our Lord and a like confidence and hope that our colleges would adhere to this faith and be loyal to the Disciples' principles.

STANDARDS SET FOR COLLEGES.

Thereupon the Commission began the discussion of the problem of strengthening and coordinating the colleges of the Disciples. Mr. Cory and Judge Henry submitted much data collected through an elaborate questionnaire showing the financial and academic standing of all our schools. It was agreed that every school sharing in the benefits of the Men and Millions Movement should within the next five years bring its standards up to class A, as determined by the best sentiment of educational authorities in America.

Following are the specifications set forth by the Commission which all institutions are asked to set about attaining before accepting any portion of the fund:

(1) That each of our institutions of learning adopt such designation in the following classification as properly belongs to it and represents its work: University; Graduate School; College; Junior College; Academy; Bible College; Special School.

(2) That the name "University" be dropped from all our schools, with the exception of Drake.

(3) That all medical schools affiliated or connected with our colleges, or universities be dropped as soon as possible.

(4) That the starting of new schools with inadequate endowment should be discouraged.

(5) That a full four years High School course of fourteen or fifteen units be the minimum standard of entrance requirements to the Freshman Class.

(6) That the full four years of college work be done in every school as a prerequisite to granting any bachelor's degree.

(7) That the College Association be asked to suggest suitable standards of faculty requirements and the number of hours that each teacher should teach; it being the desire of the Commission to cooperate in every way in raising the standard of our faculties.

(8) That it is undesirable to associate college students in the same institution with those who are taking preparatory work and those who, without having met college en-

(Continued on page 23.)

Lebanon Grapes

A Glimpse of a Characteristic Syrian Industry.

BY HERBERT L. WILLETT, JR.

I HAVE been spending a few days at Aley, a village some eight miles inland from Beirut and lying on a crest of the Lebanon mountain range. A week ago the dread sirocco swept over the whole region, and trees now stripped of their foliage, vines withered and ruined by the intense heat, grass and flowers brown and dead are witnesses of the hot wind's visit. Nothing suffered more than the grapes, thousands of pounds being destroyed before relief came; but so plentiful is the crop, that vast quantities are being gathered now, and it is of the use of this fruit that I wish particularly to write.

The grapes of Aley are famous throughout the country for their flavor, size and juiciness, and it is from these hillsides that most of Beirut's choicest grapes are brought during the grape season. The Syrians live on practically nothing but grapes and native bread, and the huge mass of the fruit placed before a visitor at every meal amazes and disconcerts the westerner, unused to "bolting" a whole bunch in less time than it takes to tell of it. Yet we find them so delicious and so inexpensive that we too are planning to make them a staple article of diet, eating seeds, skins and all with great relish.

The Wine Press.

A Lebanon Farm.

VARIETIES OF GRAPES.

There are three chief sorts of grapes, so far as I have been able to discover; the white grape, almost round and the size of a black walnut, which is very sweet, the skin tender and the seeds few; the blue grape, much the same in shape and size, but tougher and less juicy; and the white-mottled grape, shaped like a pecan, and somewhat sour. Little care is taken in separating the vines of the different varieties, and it is only the picker who sorts them and puts them to their respective uses. Vines are never trained up, but lie flat on the ground, on the terraced sides of the Lebanons, thriving in the meagerest quantity of soil, laboriously freed from stones and rocks by the peasants. Just as the grapes begin to form in the spring, small props are put under the vines, and so keep the bunches of fruit off the ground.

After the pickers have finished, the vines are stripped, the leaves being used for fodder, and then are closely pruned and allowed to lie on the ground again until the following spring. As a result of this treatment, single vines often produce from 400 to 500 pounds of grapes per year, recalling the story of the spies, and the burden of fruit they carried away, and I have seen many clusters of bunches too heavy for a man to lift, and growing on a few inches of stalk. Yet the stalks have all the appearance of dead and rotting wood, and seldom grow much larger than a man's wrist.

While there are no set rules for the use of a given variety of the fruit, yet in general the white grapes go to make "dibs" or syrup, which the peasant uses with his bread; the blue grapes make Arak, a strong liquor; and the mottled grapes are dried for raisins. On almost all of the flat roofs of the native houses, you can see large cloths spread out to hold layers of grapes, left to dry in the sun. To keep them from hardening too quickly, they are sprinkled twice a day with water and oil; thus it takes from five days to a week to make them ready to be put away for the winter; and though the flavor is not equal to that of the raisins we buy in America, yet it is very good considering the simplicity of the drying process.

We visited a maasera, or wine press, while the natives were making "dibs," and saw all the different stages of manufacture. Such a press is located near several vineyards, is owned in common by the growers, and is used in turns arranged by the casting of lots.

EXTRACTING THE JUICE.

Several large vats are prepared in the solid rock, the floor sloping slightly toward similar vats set in a lower level; the two sets are connected by a small trench, which carries the juice pressed from the grapes into the lower vats. Piles of the fruit are placed on the upper level and covered with powdered clay, which being heavier, helps to settle all sediment in the juice. Then men walk, jump and stand on this mass, treading it out with their bare feet, until all of the juice is exhausted and has run in a stream that looks as muddy as gutter water, into the lower vats, where it settles for an hour before being dipped up and taken into a stone shed, and turned into a large copper boiler set into the floor over a hole some eight feet square. This cavern has two openings—one through which a man thrusts dried reeds, grasses and thorn bushes to feed the fire, another for the smoke to escape. As the latter has a way of seeking other exits, however, the interior of the hut is often somewhat stifling.

In the caldron the juice is just brought to a boil, then skimmed and allowed once more to settle in outdoor vats. After an hour this juice, now fairly clear, is replaced in the caldron and boiled for four hours, the small particles being skimmed off during the cooking. When cooled the juice is a thick syrup, easily preserved for several months. The sheikh of the hawwara gave me a piece of native bread to dip into some dibs that had just come off the fire, and I found it very good with a flavor not unlike that of maple syrup. It is stored in jars for winter use, and is one of the peasant's most common food supplies.

As we saw the cheerful group talking and singing as they trod out the grapes, and remembered that this process is one of the most happy and social occupations of the people, we felt the meaning of the phrase, "I have trodden the winepress alone," and were able to understand how unusual would be a lonely worker at this task and what utter isolation from one's fellow it represents in the prophetic passage.

MAKING SYRUP.

Arak is a liquor used in large quantities, and found in many flavors, depending upon what grapes are used and what mixtures added. The grapes are simply allowed to ferment for a few days, then are placed in a still and boiled, the vapor being passed through cold water and condensed into a thick syrup. This syrup is extremely intoxicating, but a few drops in a glass of water forms a very popular beverage, stimulating and refreshing. The Syrian knows nothing of grape juice as we use it.

There are comparatively few of the natives who make Arak, raisins or "dibs" for sale; most of them cultivate just enough grapes for their own use, and for the market, where they sell a sufficient quantity to buy their winter supply of wheat.

To be in sympathy with God is wise; without that sympathy we may be clever, shrewd, temporarily successful, but we put money into bags with holes and scatter our seed in stony places.—Joseph Parker.

THE CHRISTIAN CENTURY

EDITORIAL

THE LOSS OF THE SMILE.

WE are printing in this issue one of the most remarkable articles we have ever published. It is an address by Dan Crawford. Visiting England after an absence of twenty-three years, the thing that oppresses him is that England has lost its smile. Coming to America for the first time he does not find it here.

We might have expected that Mr. Crawford would have lost his smile. He has witnessed unnamable atrocities. He has lived in the heart of a heathendom unutterably black. He has been shut off from contact with all that we count worth while. He has spent the years of his young manhood and middle life amid gross barbarism. But he comes back smiling. He has seen the power of the Gospel to save men. He believes that the grace of God is adequate to its task. He has tested his faith and it holds water.

Here we are, worried to nervous prostration over the price of eggs. Back to us comes a missionary who has been submerged a thousand miles deep in the mud of paganism, and he strides down the road with a cheerful, swinging step, and his conversation bubbles over with mirth.

He is no cheap optimist. He knows the horrible side of human life. He has confronted its elemental passions in their most exaggerated manifestation of gross wickedness. But he has seen the power of the Gospel, and his soul sings.

Here is a first hand evidence of Christianity. Here is a man who knows whereof he speaks, and he comes back to us and tells us to smile.

There are few sadder sights than a row of people trying to extract a smile from the alleged funny page of a daily paper. There is something to move one to tears in the faith men have that they can be merry over the crude illustrations of a Sunday supplement. The real sources of joy lie deeper. Dan Crawford has found them. Have we well-fed Christians lost them?

Let us smile. Not the silly, shallow smile, nor the fixed, glued smile, nor the inane and meaningless smile, but the smile that grows out of a deep spiritual life, faith in God, and joy in living.

THE WALLS OF JERICHO.

THESE are hard days for the saloon power. If ever Satan trembled for that stronghold of his, the open saloon, it must be now. The onward march of the hosts of God is straight against this monster of iniquity, and its walls shake like those of Jericho.

Stop and think about it. The temperance reform is only a hundred years old. Drunkenness is as old as Noah. The drink traffic is entrenched in politics and has mighty vested interests leagued with it. Yet here we are with state after state gone dry, and county after county in the wet states declaring for local option, and the forces of righteousness uniting with confident assurance that with the help of God the saloon is to go. And all this has been wrought since yesterday, as time is reckoned.

Men and women who love God and hate rum have attacked Washington demanding Nation-wide prohibition. Railroad after railroad is forbidding its employees to enter saloons or to use intoxicants in any form. Great corporations, one after another, are declaring that as the laws make them more and more responsible for the lives of their men, they must have sober men, who do not endanger their own lives and the lives of others. The laws of economics are opposing the rum power. The stars in their courses are fighting against this age-long evil.

How futile it all looked a few years ago, Carrie Nation with her little hatchet, and a few dear old ladies with their white ribbons, and now and then a minister or a reformed man like Gough and Murphy—what a futile host to be marching round Jericho, blowing their toy rams' horns! Jericho sat tight, and smiled, and now and then sent some money to the police department, and paid very little attention to the procession marching about the walls. But Jericho now begins to wake up and feel some sense of alarm. The walls are high and strong, but there is more power in the blast of a ram's horn than these gentlemen within the walls supposed. Already the walls are toppling in several places, and there are signs of a panic within them.

What a rebuke it would be to our meager faith if we who have been on this weary march for some little time and now and then have blown with rather dry lips should live to see the whole thing crash, and the legalized saloon outlawed wherever the stars and stripes float?

It does not look so completely impossible as it once did.

Keep up the march, and blow a little louder.

Nay, do more than that. Shout, for the Lord hath given you the city!

COULD THE PRISON HAVE DONE IT?

A CHICAGO policeman some years ago was tried on the charge of conspiring to smuggle a witness out of the jurisdiction of the court. He claimed that the testimony against him was perjured, but he was convicted. The case was appealed, and he was released on bail, and obtained employment as detective in a Chicago clothing store. The store knew that he was accused, but was willing to give him a chance. The appellate court affirmed the decision of the lower court, and the order was sent down that he should be taken into custody and sent to the penitentiary for from one to five years. In some way the official document was mislaid. Meantime he had been promoted again and again, and is now manager of the whole great store, one of the largest in the city. Now the order has been found.

It is the official duty of the officers of the law to take this man and send him to the penitentiary, and they will do so unless he is pardoned.

Ought he to be pardoned or punished?

Would imprisonment now make him a better man?

Would the prison have made him as good a man as he now is?

This is no theoretical problem. By the time this paper is in print this man may be behind prison bars.

What ought society to do with such a man?

THE WINTER OF OUR DISCONTENT.

EVERY winter brings to Chicago, as to every great city, a problem which arises from the presence of great numbers of unemployed men, and many unemployed women. Reports of the various charitable agencies of Chicago reveal that this problem in an exaggerated form is early forcing itself upon Chicago this year. It is estimated that there are close to 100,000 unemployed men now in the city. The Municipal Lodging House, one of the wisest provisions to meet this situation, is already greatly overcrowded, its provision to care for 175 men being stretched to care for about 400 men, and many being turned away. The department of homeless men of the United Charities reports that the increase of applicants is already over 300 per cent. The charitable agencies of the county are likewise overtaxed.

The mayor has appointed a commission on the unemployed, and to that honorable body, various agencies, including the Local Betterment Committee of the Federated Church Council, have reported recommendations. Additional provisions through the Municipal Lodging House are soon to be opened, and it is hoped that the city will provide work in some manner for the army of idle men anxious to earn a mere livelihood. The situation will doubtless be met, although not in a way to prevent a vast amount of suffering, and a little development of anarchistic and revolutionary sentiment.

Why should not Chicago and other American cities learn from economics, and the practice of German cities, and be prepared against these annual perils by having funds in reserve and being ready with some form of public work whenever private industry, especially the seasonal vocations, turns

adrift large numbers of unskilled workers to starve or be fed by charity.

A growing number of employers of labor seem to feel the responsibility of providing in some manner for their laborers to carry them over periods of depression. Surely, for the community it will prove more profitable and far less dangerous to enable men to earn their living, than to compel them to beg or steal bread, and to sleep in bunk-houses or the saloons. It is a matter of satisfaction to know that the Christian church, represented in the Federated Church Council, is upholding the gospel by taking an active interest in this serious matter.

THE OVERTHROW OF MODESTY.

OUR editorial warning parents not to neglect their own duty nor to trust too largely to sex-instruction as a cure for all modern evils has been widely copied, and we are glad to see secular papers uttering sensible words on the subject. The Argonaut, of San Francisco, has this thoughtful editorial:

During the last few years we have seen the almost complete destruction of those reticences upon sex matters that doubtless had their own attendant evils, but that did actually prevent far more evils than they caused. What we call plain speaking became a vogue and a fashion. Literature and the drama combined in what was said to be a moral crusade, but that was actually a financial crusade. And now the churches have followed suit. Nothing is too private for public discussion, no audience too young for admission and participation, no vital fact too explosive for reckless handling. Upon every side we see gross familiarity at its deadly work. Here in San Francisco we are about to have what its promoters call a Purity Sunday. Countless sermons will be preached to audiences of young men and young women, and with their own sex relations as a topic. Does any one with a sane knowledge of human nature suppose that even the most exquisite delicacy can neutralize the inevitable poison of those sermons? Is it not well known to even the tyro in such matters that here at least the most fatal and irresistible of all forces is that of suggestion, and that reason and prudence struggle in vain against it. The cure for this sort of evil is reticence and not publicity, mystery and not familiarity, the home and not the pulpit, the mother and not the school-teacher. To err in such a matter as this is to poison the rising generation. Indeed if we are to credit the hysterical exaggerations of the women's clubs the rising generation is already poisoned by a familiarity that presents experiment as a pleasing adventure in well-known paths.

Therefore it is time that we called a halt to the sex fanatics. They have been at their work for some years past, and now the air is becoming unbreathable. Every field of publicity has been invaded. They have almost persuaded us that sex is the one thing worth thinking about and worth talking about. The results are sufficiently evil upon matured minds that have learned to govern themselves. Upon immature minds to whom self-government has hardly occurred it has been little short of disastrous. Every sacred mystery of life has been cheapened, coarsened, profaned. All the protective veils of mystery and sanctity have been broken down, and in their place we are offered statistics, hospital reports, and iodoform. It is these sex fanatics that are largely responsible for the juvenile immorality of the day. It is the sex newspaper, the sex drama, the sex novel, the sex reformer, and the sex pulpit that have created it. And it has been nourished by the apathy and the neglect of parents who are quite content that the policewoman and the delinquency court shall do the work that has been so shamelessly neglected by themselves.

Let us hope that we are nearly at the end of this particular epoch lest some worse thing befall us. It is bad enough that for years past our young people should have been forced to live in an atmospere of public discussion comparable only with that of an open sewer. Things will have come to a pretty pass if we must now forbid our children to go either to school or to church for fear of the moral contamination that must ensue.

Ignorance is in some cases a contributory cause of sexual sin, but it is not the sole cause, nor even the chief cause. Purity is not to be attained by the mere stripping of the raiment of reticence from the limbs of modesty. And the present moment of violent hysteria on sex problems is not the sanest and best time in which to make sweeping readjustments. The reticences that guard decency are not ruthlessly to be trampled. The way to purify lies not in that direction. Again let us say, there is no cheap substitute for parental responsibility. It were better for a parent that he were drowned in the depth of the sea than that he should fail of his own duty in this direction through cheerful surrender to hysterical enthusiasts.

PEACE SENTIMENT GROWS.

WE CANNOT be too thankful for the growth of the peace sentiment in the United States. The Lake Mohonk Conference, the peace societies, the teaching of ministers, the continual advocacy of international peace by the religious papers, these and other means have gradually begun to act upon public opinion until today "grim-visaged War" cannot raise its "wrinkled front" without arousing the protests of good and true women the world over. Although European nations are still staggering under the impoverishing taxes necessary to maintain huge armies and great fleets of war-vessels, even there diplomats and cabinets, lawmakers and the people are making it more and more difficult to embroil the continent in war. The self-restraint shown by the great powers during the recent war in the Balkan States is unmistakable evidence that dread of war is based on something more substantial than fear of each other. Three or four decades ago such an international complication as was observable near the Bosphorus would almost inevitably have set the war drums beating and started the recruiting officers feeding men into the jaws of the war dragon. Although this hatred of war may arise, in part, from the unwillingness of commercial people to see their business injured, and from the growth of war-hating socialism, even more is it born out of growing detestation of war as war. The people of the United States ought to be devoutly thankful that in the present crisis in Mexican affairs there is in the White House a man committed to peace.

DEMOCRATIC CONVENTIONS.

"ECCLESIASTICISM."

IT IS a bugaboo word. It conjures up pictures of tyranny and autocracy and creed-making and heresy trials. It revives memories of medievalism. It suggests the union of state and church as in Spain and in England.

It is unfortunate that the word has fallen into bad repute. It is in its make-up a good word and denotes a good thing. Like "Higher Criticism," which the late Professor McGarvey always stoutly defended as a legitimate and helpful science, it has come to stand in the popular mind for the abuse of the good thing which its proper use connotes. To say a man is a "higher critic" is, in certain circles, to condemn him, notwithstanding Professor McGarvey always insisted that he himself was a higher critic.

Likewise, to classify a plan of church organization as an "ecclesiasticism" is, in similar circles, to condemn it without regard to its inherent merits.

What, then, in its good and proper sense, does ecclesiasticism mean? It means that these free churches, or "ecclesiæ," are and should regard themselves as being subordinate to the whole Church of Christ. It means that they are articulated in an organization larger than any one of them, through which they are able to serve certain ends which they could not serve in isolation. It means that the local church accepts its place as a member of the social organism, the Church of Christ. It means that the ideal of the Body of Christ is made real and visible in a practical co-operative unity.

The Disciples of Christ are committed to the view that the ecclesiastical relations of a church of Christ should be had with the whole Body of Christ, beginning with other churches of Christ in its own community and extending in widening circles to the last church in the end of the earth. Our protest against the denominational order is based upon the ground that it renders impossible this ideal ecclesiastical relationship. It divides churches into sets or sects, and those of one set have no ecclesiastical relations with those of another set.

The Disciples stand in this anomalous position: They have come out from the denominational order, and are unable, for the present, to find adequate ecclesiastical relationship.

Leaving denominationalism, they had to leave ecclesiasticism Their goal, however, is the re-establishment of a true ecclesiastical order wherein may dwell unity and democracy.

AT THE END OF THE DAY

ON GROWING OLD.

EDITOR THE CHRISTIAN CENTURY:

A LITTLE poem-prayer appeared in your pages some weeks ago "written especially for The Christian Century," and entitled, "The Prayer of One Growing Old." I have read it again and again. No name is attached to it, but I know it springs out of a rich and gracious soul. I have wondered much who might be its author, and have pictured to myself the circumstances of now this and now that writer whose name appears frequently in your columns, and have re-read the verses as though they were falling now from the lips of this and now that one. But I have failed to identify their author through this test of imagination.

I therefore take the verses in their anonymity, and thank the Holy Spirit from whom I have no slightest doubt their prompting came. May I take the liberty of quoting the verses again? They will voice for all of us who have passed the stage of unreflective youth the prayer our hearts evermore try to utter.

"Be with me Lord! My house is growing still,
As one by one the guests go out the door;
And they who helped me once to do thy will
Behold and praise thee on the heavenly shore.

"Uphold my strength! My task is not yet done,
Nor let me at my labor cease to sing;
But from the rising to the setting of the sun
Each faithful hour do service to my King.

"Show me thy light! Let not my wearied eyes
Miss the fresh glory of the passing day;
But keep the light of morn—the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace!—O Lord, renew
The best of gifts thy best of saints have had;
With the great joy of Christ my heart endue,
To share the whole world's tears and still be glad."

THE first two lines linger in my ear. My house still rings with the merriment of childhood. Guests come often and leave behind them love and knowledge and inspiration. My labors yet consume me. The chance for meditation and, alas! even for prayer, is scant. But sometimes at the end of the day, when the house is still, the pages of the book in my hand look dull and unappealing, and my thoughts run forward to the time when weakness and age shall change for me too all the aspect of the world. I know that I then will dwell in tender reminiscence upon the past. I suppose that only under the most obstinate protest will I resign my mind to the idea that I have really "grown old." Probably I will insist that I am as fit for active labor as I ever was—that I can write better, preach better and give better counsel than in my younger days. I will think much about heaven, no doubt, partly because so many more of my friends and dear ones will be there and partly because there will be continually brushing against my face the gentle zephyrs from the farther shore.

What man of fifty years, or even forty, is there among all your readers, Mr. Editor, who has not wholly changed his view as to the sufficiency of the three-score and ten years allotted to a human life? In youth the years before us looked like a constellation of planets, each one awaiting our leisurely habitation. At forty and fifty and sixty they look like a string of tiny beads. We no more than get used to writing 1913 than we have to change to 1914. We come home from our summer holiday with stern resolutions to accomplish certain definite tasks during the year, and lo! the summer is upon us again before we have gotten fairly started.

UNLESS our minds have grown callous with business and ambition and selfishness, this reflection on the swift passing of years is most solemnizing.

We are growing old!

Let us not be depressed over it, but let us not be deceived. Let us face it as a fact and ask our hearts fairly, at this opening of a new year, just what kind of old age ours is to be.

Nothing fascinates me more than a beautiful aged soul. Little children interest me with their innocence, their yet unrevealed possibilities. But old age tells its own story. My emotion in the presence of a richly-laden life, well-lived and radiant with a faith that

"The best is yet to be,"

is one of veneration and pathos amounting almost to awe. Here, I feel, is the justification of life. It is not in the great deeds one has done. It is not in the objective contribution one has made to the social order of the world. It is not in the tool that one has invented, or the new truth one has uttered, or the new law one has drafted. It is not in any of these things that one's life consists, but in one's SELF, one's soul.

SOME one wrote a book with the title, "Growing a Soul." I have not read the book, but I got more light from the title alone, than from many a book I have read. That is what life is for, is it not?—to grow souls! Life isn't just a mere chance to invent tools or to utter truths or to make laws. Tools, truths and laws are all mere means to the end of producing souls. Civilization isn't anything to glory in, for its own sake; but the souls that civilization makes possible—that is the thing to glory in. Souls do not exist for civilization, but civilization exists for souls.

Civilization is just a word by which we are able to say in five syllables: Here is a great chance for men to become great souls!

And while it must evermore be remembered that souls grow great through service within the social order—not, as the ascetics think, through mystical meditation apart from the social order—it must not be forgotten that the greatest thing about service in the social order is the personal character from which it springs and into which it reacts. That is why

"All service ranks the same with God.
There is no last nor first."

That is why I venerate old age. It shows me the ripened fruit of the universe. It's what all this wonderful Creation's for. And that is why I do not share for myself the strange desire of those who pray to die "with the harness on." By that prayer they mean that they wish to escape old age, they wish to be taken while they are strong and efficient in the world's work.

My prayer is that God may give me a chance to collect my moral goods together before He takes me hence.

MY work, like yours, Mr. Editor, and like that of most of your readers, is hard and urgent and leaves little chance for meditation, for detachment, and for a full and fair appreciation of the meaning of this life. After my work is done I want a chance to sit beside the highway, just before the sunset, and count over my soul's gains and losses before I am called to give my account to God.

I know no higher goal to set before myself than to live so that I may, in my time, enter upon a happy and, if God wills it, a blessed old age.

I want to carry with me as much as possible into that experience.

The sordid tares which—despite my prayers—still appear in the field which I have sown with my best purposes, I hope to have fully cast away.

I wish to carry forward with me a great sheaf of friendships—the kind of friendships that grow out of the soil of simple and unaffected respect.

I wish to carry with me all the knowledge of the world I can gain as I go along—through travel and books and personal intercourse with my friends and teachers.

I wish to have in my soul the honest knowledge that somewhere in my life I did at least one truly heroic deed, a deed that drew forth all my courage, that was prompted by sheer faith and that cost me my heart's blood.

I wish to be saved the saddening recollection that I ever did injustice to any man.

I wish that my dear ones—those to whom in early life I owed obedience, and those for whom in later life I was responsible—may make for me a love's-circle at the end of the day around the mystical hearth-fire of memory.

I wish that I may have the sense of deepening fellowship with Christ, my Saviour, and through that a clearer knowledge of God whose Providence embraces all my years.

These are my wishes for myself, Mr. Editor, at the end of this last day of the old year. They are my wishes for all your readers, also, who, like myself, count up the increasing years with trembling thoughts.

HUGH MACDONALD.

The Larger Christian World

A Department of Interdenominational Acquaintance.

EPISCOPALIAN LOSSES AND GAINS.

In an editorial in the Living Church Annual for 1914, the chief stress is placed upon the rather disappointing increase in the number of communicants. Though it is stated that in this report the communicant roll is found to exceed the one million mark, yet it is noted also that the actual gain, a fraction of 2 per cent, is less than usual, reaching only 18,196 as compared with 22,924 last year, and more than 26,000 in 1908.

Commenting upon this fact, the editor of the church annual writes as follows:

More and more the attention of the Church should be concentrated upon the grave evil of the loss of communicants through "drift." Parish after parish drops these in large blocks at the beginning of a new rectorship, and frequently at other intervals. Never are the year's statistics closed without the enumeration of many dioceses in which these wholesale removals have cost the entire diocese an apparent decrease in numerical standing.

The year's gains throughout are small. The clergy have increased by 37, as against 72 in 1912 and 63 in 1911 but only 27 in 1910. The normal increase in parishes and missions invariably exceeds that of the clergy. In the last ten years the net gain in clergy has been less than 500, while that in parishes and missions has been more than double that. In 1913 there was one clergyman to every 175 communicants; in 1903 one to every 150.

Over against these unfavorable figures is to be placed the favorable fact, that the gain in baptisms is the largest reported in six years, and that in Sunday-school pupils larger than for many years.

CHURCH MEMORIAL TO ROBERT COLLYER.

A memorial window was unveiled in the Unitarian Church of the Messiah in New York City to the Rev. Robert Collyer, on Sunday, December 7. It was of this church that Doctor Collyer was for so many years pastor and pastor emeritus. The subject selected for artistic treatment was "John Wesley Preaching to the Miners," and the scene was Kingswood Common, near Bristol, England. Doctor Collyer was himself born in the mining district of Yorkshire, and was for ten years in England and America a Methodist local preacher while he practiced his trade as a blacksmith. In the design Wesley wears the Geneva gown and bands in use at the time by the clergy of the Church of England when preaching, and in the faces of the auditors may be discerned the magnetic effect of the message in course of delivery. In the upper section of the window appears a reproduction of the reverse of a medal struck out to commemorate the death of John Wesley, and bears the text, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

On the base of the window in a panel is a memorial inscription reading thus:

In Loving Memory of
ROBERT COLLYER
Dec. 8, 1823—Nov. 30, 1912.
"He held fast to the things that are good."

CHICAGO PLANS "GO TO CHURCH DAY."

Plans for Chicago's big "Go-to-Church-Day," launched by an editorial in a Chicago paper, have matured rapidly.

At four different meetings of Protestant clergymen "Go-to-Church-Day" was up for consideration. It had the general approbation of the ministers. Delegates to a big meeting to be held in the Hotel La Salle were appointed. At the meetings of the Baptist, Congregational, Presbyterian and Methodist ministers, communications from A. G. Fegert, president of the Chicago Christian Endeavor Union, were read.

Mr. Fegert commended the idea of a great "Go-to-Church-Day." He asked that each of the ministers' associations appoint delegates to attend the Hotel LaSalle meeting. This meeting will be non-denominational. Representatives of all the churches will be there. Plans for the day will be discussed. Committees to take charge of the work will be appointed. An advertising and publicity campaign will be outlined.

Each of the ministers' associations named delegates for this meeting. The following speakers have been selected to address the Hotel La Salle meeting: Bishop Charles P. Anderson of the Episcopal Church; Dr. Emil G. Hirsch, representing the Jewish congregations; Rev. John Timothy Stone, Presbyterian; Rev. Frank S. Anderson, Baptist; Dr. Ozora S. Davis, president Chicago Theological Institute; Rev. C. G. Kindred, Christian Church; Secy. Marion Lawrence; and Rev. P. J. O'Callaghan, representing the Roman Catholics and Bishop W. F. McDowell of the Methodist Church.

Many church organization are already preparing for the campaign. It is proposed to establish regular downtown headquarters and to work along well defined lines in making the day one of the most memorable Chicago has ever seen.

"I think the idea of a "Go-to-Church-Day" an excellent one," said Mayor Harrison to a reporter.

"Personally I shall be very glad to go on February 1, or any other Sunday that may be fixed upon for such observance. Of course I do not mean that any person's churchgoing ought to be limited to a single Sunday, but it does seem to me that there is nobody that ought not to go at least that often." The Mayor said that he has made no particular plans to attend church with his cabinet, but added that he thought the idea merited consideration.

For weeks before the eventful day, Chicago will be placarded with huge signs "Go-to-Church-Sunday." All big firms will be asked to placard their delivery wagons with stickers calling on the people to "go to church." Young women will cover all prominent street corners for several days before the big "Go-to-Church-Day," distributing cards that will urge their recipients to "go to church."

METHODISTS IN SOCIAL SERVICE.

The Methodist Social Service Commission is doing a very practical work in the carrying out of its new plans. These include the following definite lines:

1. (a) A careful investigation as to the extent as to which Methodist churches of cities are lined up with the associated charities;

(b) A systematic effort to bring all the churches that are not so related into active co-operation.

2. (a) The preparation of a classified list of the charities and movements for social betterment, public and private, in the city;.

(b) The selection from this list of such as the federation can co-operate with, and an effort to bring into line the forces of the federation, and also, as far as possible, of the Church.

3. (a) A careful study of the foreign population of these cities, of the location of foreign communities, their needs of every sort, and how fully these needs are supplied.

(b) An effort to supply such needs as are not already met, by bringing this information before the stronger churches and before the missionary societies of the churches in a given city.

NEWS NOTES.

A religious census of Wichita was taken recently. Not quite half of the population was reached, but twenty-nine different faiths were found. The Buddhists have one adherent: the Socialists and Swedenborgians have two each. The Methodists found the largest number of members and the Presbyterians the second largest.

The annual meeting of the Temperance Society of the Methodist Church was held recently in Topeka, where its world headquarters were established about a year ago. In the work which is being pushed by this organization thousands of pastors have pledged themselves to hold street meetings, while nearly half a million young people have signed the total abstinence pledge.

The most valuable property held by a religious denomination in Philadelphia is the Arch-Street Methodist Episcopal Church at Broad and Arch Streets, which is assessed at $900,000. The site is desired for an office structure, but the trustees of the Church have refused to let the property go for less than $1,000,000.

The Christian people of Holland showed hospitality toward the Edinburgh Continuation Committee when it met at The Hague in November. The members of the committee, which represents the comprehensive Protestant foreign mission forces of all Christendom, were virtually the guests of the Dutch nation during their stay. The entertainment fund which provided for their expenses at one of The Hague's spacious hotels was contributed by persons of the highest social and official station, including Queen Wilhelmina herself.

The Book World

A Page of Reviews and Literary Notes.

"John Barleycorn"

BY EDGAR DEWITT JONES.

The personality of some authors enhances the value of their writings. This is certainly true with regard to "John Barleycorn," Mr. Jack London's terrific arraignment of the drink evil.

1. To begin with, Mr. London is one of America's most original story writers and since "O. Henry's" death, Mr. London has no rival in vigor and freshness of style, brilliant color and cleverness. He has written a long row of unusual and gripping tales. Among these are "The Sea Wolf," "The Call of the Wild," "White Fang," "Before Adam," "Martin Eden," "The Valley of the Moon," "The Abysmal Brute," and "Smoke Bellew."

2. Mr. London is a man of the world. He has seen life from many angles. He has known the bitter sting of poverty, has been a tramp, a sailor, a gold seeker in Alaska. He has read prodigiously, written prolifically, and always interestingly. He has fraternized with all sorts and conditions of men and has won success and fame with all that such success can bring in luxury and possessions.

3. Philosophically and politically Mr. London is a socialist. Intellectually he is at war with the present social order. He is also an out-and-out revolutionist and if his life has ever been directly affected by religion and particularly by institutional Christianity, he has nowhere recorded it. It is well to remember these facts in order to weigh fairly and fully the tremendous plea he makes in "John Barleycorn" for total abstinence and the elimination of the saloon.

"MEMOIRS OF AN ALCOHOLIC."

John Barleycorn is not fiction, but autobiography. It is the story of Mr. London's own struggle with the drink demon. Some reviewers regard these "confessions" as worthy to rank with De Quincy's. Mr. London was five years old when he had his first bout with John Barleycorn. He was carrying a pail of beer to his father, who was working in a field half a mile from the house. In childish curiosity he sampled the beer and though it tasted like medicine he drank half the contents of the pail and thereby became a very sick little boy, and lay all afternoon at the edge of the field. His next struggle with the demon was when he was seven. It was on a Sunday afternoon, where there were many youngsters and much wine. An Italian asked him to have a glass of wine and because he was afraid to refuse he drank the stuff down at a gulp and being urged he drank glass after glass until he was terribly, madly drunk. He very nearly died and was sick for weeks. Yet it was treated as a joke by his elders. Everybody drank about him. There was not a teetotaler in the community. He tells us that "at every time in the world in which I lived (in which I lived) John Barleycorn beckoned, all paths led to him." Then began his long acquaintance with saloons and drinking men, his ability to drink great quantities of liquor and keep his head, then occasional wild excesses and deep debauches. All the time, he tells us, he did not drink because he liked it but because others drank and the social side was attractive. Slowly but surely he found his system needing liquor in order to keep himself keyed up to the proper pitch. Then came his rise as a writer and John Barleycorn's rise with him, because the demon had gripped him and now held him fast. Only by reading every line of this extraordinary book can one get the full and awful import of the story. Mr. London is not a reformed drinker. He still drinks and sadly tells us why he does. Here is a passage out of the heart of his confessions:

"My life has indeed fallen in pleasant places. Not a hundred men in a million have been so lucky as I. Yet,

Jack London.

with all this vast good fortune, am I sad. And I am sad because John Barleycorn is with me. And John Barleycorn is with me because I was born in what future ages will call the dark ages, before the ages of rational civilization. John Barleycorn is with me because in all the unwitting days of my youth John Barleycorn was accessible, calling to me and inviting me on every corner and on every street between the corners. The pseudo-civilization into which I was born permitted everywhere licensed shops for the sale of soul-poison. The system of life was so organized that I (and millions like me) was lured and drawn and driven to the dram shops."

THE CURE—ABOLISH THE SALOON.

Mr. London has convictions on the drink evil and boldly states them. Abolish the saloon is the cure, the only cure he affirms for all the woe and distress that John Barleycorn causes. We have been accustomed to hear this counsel from ministers, reformers, temperance workers and church people, but this war cry from Jack London is in every way noteworthy. Nothing from Gough, Murphy, Frances E. Willard, Dow, Beecher, or Bryan surpasses these words of London.

"And like such a survivor of old red War who cries out, "Let there be no more! so I cry out, "Let there be no more poison-fighting by our youths!" The way to stop war is to stop it. The way to stop drinking is to stop it. The way China stopped the general use of opium was by stopping the cultivation and importation of opium. The philosophers, priests and doctors of China could have preached themselves breathless against opium for a thousand years, and the use of opium, so long as opium was ever-accessible and obtainable, would have continued unabated. We are so made, that is all. We have with great success made a practice of not leaving arsenic and strychnine, and typhoid and tuberculosis germs, lying around for our children to be destroyed by. Treat John Barleycorn the same way. Stop him. Don't let him lie around, licensed and legal, to pounce upon our youth. Not of alcoholics, nor for alcoholics do I write, but for our youths, for those who possess no more than the adventure-stings and the genial predispositions, the social man-impulses, which are twisted all awry by our barbarian civilization which feeds them with poison on all the corners. It is the healthy, normal boys, now born or being born, for whom I write."

THE CURE—GIVE WOMEN THE BALLOT.

Not only does Mr. London advocate the abolition of the saloon but he indicates the way to do it. Give the women the ballot, he says, and they will accomplish the cure. He tells us further that the reason he voted for Woman's Suffrage in California was that he "knew that they, the wives and mothers of our race would put John Barleycorn out of existence, back into the historical limbo of our vanished customs of savagery." In the following magnificent passage he gives a reason for the hope that is within him that women with votes will put John Barleycorn down and out forever:

"The women are the true conservators of the race. The men are the wastrels, the adventure lovers and gamblers, and in the end it is by their women that they are saved. About man's first experiment in chemistry was the making of alcohol, and down all the generations to this day man has continued to manufacture and drink it. And there has never been a day when the women have not resented a man's use of alcohol, though they have never had the power to give weight to their resentment. The moment women get the vote in any community, the first thing they proceed to do, or try to do, is to close the saloons. In a thousand generations to come men of themselves will not close the saloons. As well expect the morphine victims to legislate the sale of morphine out of existence.

The women know. They have paid an incalculable price of sweat and tears for man's use of alcohol. Ever jealous for the race, they will legislate for the babes of boys yet to be born; and for the babes of girls, too, for they must be the mothers, wives, and sisters of these boys.

And it will be easy. The only ones that will be hurt will be the topers and seasoned drinkers of a single generation. I am one of these, and I make a solemn assurance, based upon long traffic with John Barleycorn, that it won't hurt me very much to stop drinking when no one else drinks and when no drink is obtainable. On the other hand, the overwhelming proportion of young men are so normally non-alcoholic, that, never having had access to alcohol, they will

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Of Human Interest

Representative Hobson on Mrs. Exe.

Don't take that man for a leader!''

The speaker was Representative Hobson, the occasion a banquet in Washington.

''Don't take a man for a leader,'' he repeated, ''or you will be as badly off as Mrs. Exe.''

''Mrs. Exe stood on a crowded corner when the traffic was at its height, staring at the thick, tangled come-and-go of motor cars and drays and cabs, and not daring to venture in among the dangers of that moving mass.''

'' 'May I cross the street with you, madam?'

''She turned and saw an elderly stranger with lifted hat and gallant smile.

'' 'Oh, thank you,' said Mrs. Exe, and the stranger grasped her arm with a firm grip and together they plunged boldly into the wild crush of vehicles.

''In and out, right and left, up and down they zigzagged at imminent peril of life and limb. Pedestrians on the sidewalk stopped and looked at them. Drivers and chauffeurs shouted and swore at them. It was plain to all that they were in unusual danger.

''The escort of Mrs Exe, still wearing his gallant smile, still grasping her arm, finally seemed to make no effort to avoid the oncoming vehicles. He darted erratically and yet calmly this way and that.

''At last, by a miracle, the other side was reached. Mrs. Exe then jerked her arm away from her escort's grasp and with a look of scorn she said:

'' 'It's no thanks to you that we weren't both killed. Why, the way you positively courted danger one would think you were blind.'

'' 'Madam, I am blind,' he replied. 'That's why I asked if I could cross with you.' ''

Mayor Mitchell's Law Story.

Mayor Mitchell of New York was talking about an attack that had been made upon him during the campaign.

''My accuser,'' he said, ''reminds me of Hi Doolittle. Hi was the champion liar of his native village.

''One day Hi was arrested and brought before the local justice for chicken stealing. He pleaded guilty.

'' ' Yes, jedge, yer honor,' he said. 'I plead guilty on the advice of my lawyer.'

''But the local justice rubbed his chin dubiously.

'' 'I dunno—I'm afraid,' he stammered—'I guess—wall, Hiram, I guess I'll have to have more evidence afore I sentence ye.' ''

Mrs. Pankhurst's Sentiments Got Lost.

Mrs. Pankhurst, discussing with a New York reporter her reception by the government, said:

''I was, I confess, taken aback. I entered the bay with my heart glowing with the warmest sentiments—and they shipped me off to Ellis Island as an undesirable.

''I felt like that young man who said, bending over a beautiful young girl passionately:

''Miss Higginson—Arabella—there is something has been trembling on my lips for the last three months.'

'' 'Yes, I've noticed it in certain strong lights,' she answered. 'Why don't you shave it off.' ''

Greeting General Hardee.

General Hardee, the famous Confederate commander, was a strict disciplinarian. One day he rode out on picket line, and found a sentry, a raw recruit, sitting on a rail fence munching a piece of bacon. The general drew his horse up. The sentry sat munching away unconcernedly. ''Do you know who I am?'' demanded General Hardee, in his severest tones. ''Stranger, I 'low I don't.'' ''I am General Hardee, and''—Without stopping to hear the rest, the raw recruit climbed down from the fence and, scrambling into the road, extended his hand, as he said: ''How air yer, Gineral? I'm mighty glad to see yer lookin' so peart.''

The Science of Dogs.

''The senator's ignorance of banking reminds me of the three ladies in the observation car,'' said Frank A. Vanderlip in a recent interview upon the currency bill.

''These three ladies as they shot in an observation car Californiaward through the superbest scenery in the world fell to talking about dogs.

'' 'I don't know a thing about dogs,' said the first lady. 'They're all just dogs to me. If I had a preference, though, it's for the cob.

'' 'Cobs are nice—so affectionate,' agreed the second lady. 'But I'm no dog sharp, either. Still, I must say my choice of a dog would be a mustang. They're such good watch dogs, aren't they?'

'' 'I don't know one dog from another,' said the third lady. 'I just divide them into big dogs and little dogs. I'm very fond of a hackney, though—I mean, of course, for a lap dog.' ''

A Jonathan Edwards Story.

It is related that a young man went one day to the famous New England preacher, Jonathan Edwards, to ask for his daughter.

''You can't have her,'' said Mr. Edwards.

''But I love her.''

''No matter, you can't have her.''

''But she loves me, too.''

''I say you can't have her.''

''But I am well off and can support her.''

''You can't have her, I tell you.''

''Why not, Mr. Edwards? What have you against me?''

''Nothing.''

''Well, then, why can't I have Emily?''

''Because, I think you are a pretty decent sort of a man—too good for her.''

''What? Mr. Edwards, what in the world do you mean?''

''She's got a wicked temper, and you wouldn't be happy with her.''

''But I thought she was a Christian.''

''So she is, young man, so she is. But before you have lived as long as I have you'll find that there are some people in this world that the grace of God can live with, but you can't.''

He Wanted ''Pervisions.''

One day during President Lincoln's administration an old negro, clad in rags and carrying a large empty basket, ambled into the Executive Mansion. Stepping toward President Lincoln, he said:

''Am you de President, sah?''

''I am,'' said Mr. Lincoln.

''If dat am a fac', I's glad to meet yer. Yer see, I lives away up dar in de back o' Virginia, and I's a poor man, sah. I hear dere is some pervisions in de Constitution for de culled man, and I'm here to get some ob 'em, sah.''

John D., Jr., on Saving.

''Save when you're young.'' The speaker, John D. Rockefeller Jr., was addressing a Y. M. C. A. meeting in Cleveland.

''Save when you're young,'' repeated Mr. Rockefeller, with a smile. ''The years will pass swiftly. Then, when you find yourself well on, you'll also find yourself well off.''

Ex-Secretary Dickinson's Story.

When Jacob M. Dickinson, formerly secretary of war, as a member of the Alaskan boundary tribunal was called upon suddenly to make his argument because Sir Edward Carson had concluded his remarks one day ahead of time, he began by telling a story. ''So far from feeling any sense of confidence,'' he said to the president of the court, ''I am in a position very deeply to sympathize with the feeling of the confederate soldier who, when the battle line was sweeping forward in the last fearful charge at Chickamauga, and a rabbit jumped up and ran through the rear, cried out: 'Run, cottontail! If I did not have any more character at stake than you have, I would run, too.' ''

JOHN BARLEYCORN.

(Concluded from page 16.)

saloon only in the pages of history, and they will think of the saloon as a quaint old custom similar to bull-baiting and the burning of witches.''

Values of the Book.

1. It is difficult to over-estimate the value of this unique volume. Purely as a literary event the work is fascinating, but this is the least important feature. The publication of this autobiography first in the most widely-circulated weekly magazine in the world and then in book form by the notable house is an aid to sobriety incalculable.

2. The social side of drinking and the social appeal of the saloon is a fact that must be taken into account by all social workers. More and more churches and Christian associations, must take into account the social nature of humanity and provide for same. Mr. London's experiences constitute important data for the sociologist.

3. Mr. London's book comes at the opportune time. The drink evil is confronted by foes today not simply in the church, but in industry, in commerce, in economics and in politics. And now this tremendous broadside from one of our foremost literary men is sensational in the best sense.

4. Mr. London's belief that women with the ballot will put John Barleycorn to rout has received startling corroboration in the November elections in Illinois. In the average community from 85 to 90 per cent of the women voting may be counted on as voting against the saloon. Bloomington saloons cannot survive before the ballots of our womanhood.

5. Read this book. Give away copies of the book to youth and middle age. Put this volume in the hands of saloonkeeper and scholar, of miner and minister, of politician, and priest, and everywhere it goes it will sow the seeds of moral dynamite.

First Church, Bloomington, Ill.

Disciples Table Talk

Tribute to Predecessor's Wife.

In the opening of his sermon on C. W. B. M. day E. F. Daugherty, of Vincennes, Ind., paid a tribute to the wife of his predecessor in the Vincennes pastorate, Mrs. Wm. Oeschger, whose husband is now Chancellor of Cotner University, Lincoln, Nebr. "It seems to me that in naming our young women's organization 'The Dema Oeschger Mission Circle' deserved honor has been paid to her life and devotion in this church," said Mr. Daugherty. "Whatever excellence the auxiliary to the C. W. B. M. in this church and county may have rests upon the inspirational foundation and growth which her zeal and labor afforded. It is not every congregation that can claim the memory of a full-hearted devotion from an efficient and capable woman in the promotion of a great cause. But I venture to say that the memory of Dema Oeschger through life and after death will linger in the annals of this church, a very responsible explanation of whatever missionary achievements it may, in the good grace and time of God, record."

Tribute to Kentucky Preacher.

"Possibly the greatest tribute ever paid to a citizen of Mt. Sterling, Ky., declares a local paper, was that accorded Rev. H. D. Clarke, whose funeral was held at the Christian church, Dec. 19. Every business house in the city closed out of respect to the dead. The funeral sermon was preached by Mark Collis, of Lexington. Before the church services, Manager Crockett stopped all work at the Farmers' Tobacco Warehouse and services in honor of the dead minister were held. B. F. Horton, pastor of the Methodist church at Richmond, paying a glowing tribute to the dead that was listened to by a crowd of men clad in overalls. The bells of the city were tolled during the march to the cemetery, where 128 members of the Hazelrigg Bible class dropped carnations on the casket of their beloved teacher."

South Bend Women to Teach Foreigners.

To help foreign mothers to learn the English language as the fathers and brothers have opportunity of doing is the mission which the C. W. B. M. of First Church, South Bend, Ind., has taken upon itself. Arrangements to do so were made at a recent meeting, as the result of a talk by Miss Olive Bailey, nurse at the Children's dispensary, on the necessity of education among the mothers. A class in English will be organized at the dispensary, following the regular clinic and will meet each Wednesday following. Mrs. H. M. Appleman, who formerly taught in one of the city's schools, and is familiar with the desire of the mothers for education, has volunteered her services as teacher and she will have several assistants, also volunteer workers.

R. W. Gentry Receives Surprise.

A gathering that packed the basement of the church at Winfield, Kan., came through the rain to attend the recent "First Annual Banquet" and welcome the one hundred new members that have joined during the year. The first part of the program consisted of an oyster banquet and a greeting to the new members, who all wore blue ribbons. It had then been planned to complete a campaign for $2,000 on the church debt. But such success crowned the efforts of the workers that by the middle of the afternoon the full three thousand dollars had been raised, and so the meeting was turned into a Jubilee Banquet instead. The paying of this sum on the debt means much to the church at this time. The church was forced to repair its furnace this fall at a cost of several hundred dollars, and a generous member offered to give this sum if the payment of the debt was raised. The banquet was planned to raise the entire amount, but in the afternoon the amount was pledged and the banquet instead of being a debt raising occasion was turned into an occasion of joy. The committee played a good joke on the pastor of the church, R. W. Gentry. He was not informed the money had been raised so prepared to deliver a money raising speech. In the midst of his peroration a member slipped up to him and tipped off the information. The announcement about took his breath away but he was equal to the occasion and suggested the singing of "Praise God From Whom All Blessings Flow," which was done.

Dr. Willett at First, Springfield, Ill.

"The unchanging east" is a misnomer, according to Dr. Herbert L. Willett, of the University of Chicago, who recently gave a lecture at First Church, Springfield, Ill. The lecture dealt with his recent trip to Japan, Corea, China and India. Dr. Willett commented on the rapidly changing conditions, political, educational and social, and told of the remarkable result of missionary work. "The missionary work is becoming more united," he said, "and the work, as a consequence more successful. The church of the east will be different from that which we know here, more suited to the oriental minds, but it will be a Christian church, and will bring the good that the Christian church stands for." Dr. Willett spoke of the political situation in Japan, and sketched conditions in India and Corea. His lecture was instructive and delightfully told, a local paper reports.

First Church, Little Rock, Heads Union Move.

On Sunday, December 21, the entire organization of 1,500 members of Young People's Christian Leagues of Little Rock, Ark., assembled at First Church, for a meeting to ratify the action recently taken in amalgamating the various unions into one body for co-operative work. This amalgamation takes in the City Union of Baptist Young People's Unions, embracing local societies for each Baptist church in Little Rock and Argenta with a total of 500 members; the City Union of Methodist Epworth Leagues, embracing locals and 500 members, and the City Union of Presbyterian and Christian Church Christian Endeavor societies, embracing all locals and 500 members. This organization embraces all the Baptist, Methodist, Presbyterian and Christian churches in both Little Rock and Argenta, and includes representatives from more than a thousand families in the two cities. Judge Fred A. Isgrig, Methodist, is president; Warren T. King, Presbyterian, vice-president; Carl Stevenson, Christian church, treasurer, and Clyde Arnold, Methodist, secretary of the Associated Leagues.

Mayor Charles E. Taylor, J. H. O. Smith, pastor of First Church, and Judge Fred A. Isgrig, addressed the meeting on selected subjects.

Dr. McCash "Received" at Spokane.

Several hundred people attended a reception to Dr. and Mrs. I. N. McCash at Central Church, Spokane, December 12. Dr. McCash has just assumed his new duties as president of the Spokane university. B. E. Utz, retiring president, made a few remarks and introduced Mayor W. J. Hindley, who presided. Charles Hebberd represented the chamber of commerce and Dr. S. Willis McFadden represented the ministerial alliance. Dr. McCash made a responsive address.

T. W. Grafton, of Indianapolis, visited the prayer meeting service of his old church at Jackson Avenue, Kansas City, a week ago. He was cordially greeted by several hundred of his old parishioners. This church is without a minister at the present time, but all departments of the work are thriving. The Sunday school is running just below one thousand in attendance, and the offerings of the Sunday school and the church are the largest in its history. A unique feature of the work at Jackson Avenue, Kansas City, is the Men's meeting held each Sunday evening just before the preaching service for one hour. The men gather in an upper room largely for prayer and conference. Over 50 men is the usual attendance.

Will F. Shaw has been pastor of the North Side Church, Chicago, these many years; although there have been many removals, the work is in as flourishing a condition as at any time in its history. The C. W. B. M. Day Offering amounted to $85. There were 200 in Sunday School and one baptism. Many opportunities for other work are opened to Mr. Shaw, but he feels the call of the city.

The Brotherhood Movement has issued large quantities of good literature on the subject of Men's Work. In writing of this literature R. W. Blosser, one of our Pacific Coast business men, says: "Since receiving your literature I have read some of the publications gotten out by members of other denominations. I do not mean to flatter you when I say yours is the best of all."

F. F. Walters has been pastor at Wichita Falls, Texas, only two years. A new church building has just been dedictated, and a pipe organ installed costing $3,000. The minister's salary has been raised $500, a brotherhood Bible Class of 100 men organized, and the work is going on to great victory. The plans of the building were all drawn by the pastor.

Miss Rose Elliott, sister of the National Brotherhood Secretary, sails from San Francisco, January 8, for Changsha, China. She goes to establish a school for the children of Misssionaries at Changsha, Hunan Province, where her brother, Rev. Walter S. Elliott, is agent of the American Bible Society.

The men of the West Street Church, Tipton, Ind., banqueted together in their fourth annual meeting recently. J. C. Todd delivered an address on "Christianizing the Nation's Leadership." The retiring pastor, G. I. Hoover was toastmaster for the evening and was heard appreciatively by 250 men.

S. M. Cooper of Los Angeles, erstwhile President of National Board of the American Society, now a real estate baron of California, addressed the Brotherhood at Orange recently on the subject "Our Common Problems." It is said to have been a very forceful address.

EVANGELISTIC MEETINGS.

St. Johns, New B., Lowell MacPherson, closed with 51 additions.

Seymour, Ia., C. O. Hawley, pastor, closes with 29 accessions. Charles E. McVay lead the singing.

Markle, Ind., Claris Yuell closed a successful meeting.

Washington, D. C., Earle Wilfley closes with thirty accessions. Peter Ainslie is the pastor.

Beatrice, Nebr., C. F. Steward, preaching, Wallace Tuttle, singer, closed with 71 additions.

Springfield, Ill., C. R. Piety, pastor, preaching, closed with 47 accessions.

Chandlerville, Ill., R. L. Cartwright, pastor, assisted by M. L. Pontius, continuing.

Great Falls, Mont., J. E. Parker closes successful meeting.

Clarkston, Wash., Henry Van Winkle, preaching. Closed with 100 additions.

Tulsa, Okla., meeting closed with 98 additions. George P. Taubman is the pastor.

Astoria, Ill., Charles W. Ross, evangelist. Meeting continuing with 40 accessions.

Jacksonville, Fla., C. R. Scoville, evangelist, 385 accessions in three weeks. Continuing.

Barnesville, O., meeting closing with 52 additions.

Port Arthur, Tex., William J. Minges closes successful meeting.

CALLS.

A. M. Levack begins work at Brookfield, Mo.

George W. Winfrey, Summittville, Ind., to Alexandria, Ind. Accepts.

J. M. Elam, Fort Madison, Ia. Begins work.

Frank McCorkle, Lancaster, Pa., to Tampa, Fla. Accepts.

A. H. Moore, Zionsville, Ind., to Tipton, Ind. Begins Jan. 1.

H. E. Van Horn, Des Moines, Ia., to Oklahoma City, Okla. Begins Jan. 1.

Perry L. Schuler, Mount Pleasant, Ia., to Cedar Rapids, Ia. Begins Jan. 1.

Hobart, Ind., W. E. Howard, Republic, Mo., to Hobart, Ind. Begins Jan. 1.

W. M.. Baker, Poplar Bluff, Mo., to Salt Lake City. Utah. Undecided.

Walter S. Rounds, Arcola, Ill., to Richmond, Ind. Undecided.

Lee H. Barnum, to Stanberry, Mo.

A. M. Growden, to Birmingham, Ala., to succeed Milligan Ernest.

H. N. Reubelt, Jeffersontown, Ky., to Campbellsburg, Ky. Accepts.

RESIGNATIONS.

R. B. Givens, East Lynn, Anderson, Ind.
Lee H. Barnum, Grain Valley, Mo.
I. Raymond Lines, Van Wert, Ohio.
B. T. Wharton, Marshall, Mo.
L. M. Starr, Marion, Mo.
George C. Neil, Macomb, Ohio.
A. Munyon, Macon, Mo.

DEATH OF JAMES WARE.

A cable from Shanghai, China to the office of the Foreign Society, announces the death of James Ware on Sunday, December 21.

It will be remembered that he had been in poor health for some time. Last spring he came to America in the hope of finding relief. Eminent physicians gave him no hope of recovery, and he longed to return to his wife and children, and to "dear China," as he spoke of his adopted country. The physicians stated that he could live only about six months, and their prediction proved true to the very day.

Arrangements were made for his speedy return and he sailed from Vancouver on the "Empress of Japan" July 30, and reached Shanghai August 18. It was fortunate he could be accompanied by Dr. A. L. Shelton, who was on his way to Tibet. No better traveling companion could have been found for the good man in his delicate condition. Mr. Ware stood the trip admirably, and indeed, it was hoped that he was on the road to comparative good health again. But an insidious disease soon carried him down to death.

The faithful missionary was ready for the call. No truer, nor kinder hearted soldier of the cross ever went to battle for the Kingdom on China soil. He was gentleness and kindness, and real goodness incarnate. Everybody loved James Ware—the Chinese, the missionaries, the official classes—indeed, all classes. Blessed with a sunny disposition and alway optimistic, genial and companionable, he drew all to him.

Mr. Ware was born in England in 1859, and went to China in 1880. Someone said, "He was always a Christian." In June, 1890, he left the service of the American Bible Society in Shanghai, to join our missionaries, and has been continuously in the service of the Foreign Society ever since. His chief work was in Shanghai and in stations round about.

Mr. Ware was a useful member of a number of important boards and committees in China, as follows:

The Bible Revision Committee.

Chairman of the Hymn Book Revision Committee.

The Board of Directors of Chinese Tract Society.

Board of Publication of Christian Literature Society.

Board of Managers of Nankin University.

The immediate family he leaves consists of his wife, who will, no doubt, continue in the mission work, and five daughters and one son. Three of his daughters and one son are in America; Doris and Alice are students in Drake University, and Dr. James Ware is practicing medicine in the city of Des Moines; and Miss Grace is teaching in the Girls' College at Camden Point, Mo.; and two of the daughters are with the mother in Shanghai. The youngest is about fifteen.

In his death the Foreign Society, in particular, and the cause of missions, generally, sustain a heavy loss indeed. The Foreign Society mourns his going. He will be especially missed by our own missionaries in China who were warmly attached to him, and he loved them as brethren in the Lord. His uniform courtesy and Christian bearing were a constant benediction to his associates. Many of his Chinese brethren whom he brought to Christ and have passed on before welcomed him on the other side.

Thousands will be praying that his place may be speedily filled that the rank may not long be broken. F. M. RAINS.

Dec. 24, 1913.

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EFFICIENCY WEEK AND CHRISTIAN ENDEAVOR DAY.

The National Board of Christian Endeavor is publishing an Endeavor day program entitled "Christian Endeavor and Christian Missions." This program has been prepared by H. A. Denton, of Galesburg, Ill., and W. E. M. Hackleman of Indianapolis. It is one of the best Christian Endeavor Day Programs this Board has ever offered to the societies in connection with the Endeavor Day.

Claude E. Hill, National Superintendent, has prepared a program for Efficiency week, the week preceding Christian Endeavor Day. This program is of course suggestive. It can be changed to suit the convenience of the societies but it will be found exceedingly helpful if carried out just as given. Any society can follow it with great profit to the young people of the churches.

Dr. Francis E. Clark in his annual address at the Los Angeles convention suggested that all the societies observe Efficiency week with a meeting every night in the interest of Christian Endeavor and close the week with a great Christian Endeavor rally on Sunday night. Mr. Hill has acted upon this suggestion and prepared this program for our societies. The regular Endeavor day program should be used by all our societies. It is a complete program in every respect.

These programs are now ready for delivery and will be furnished in quantities to societies desiring to use them. The only stipulation is that an offering be taken at the close of the meeting and forwarded to Claude E. Hill, National Superintendent, Valpariso, Ind. These programs should be ordered at once. Write to the National Superintendent and tell him how many your society will need. They will be furnished free of all charge. Order to day. The program for Efficiency week will be sent with the Endeavor day program. Address all orders and make all remittances to Claude E. Hill, National Superintendent, Valparaiso, Ind.

BROTHERHOOD LETTER.

[Editor's Note. The Christian Century is glad to receive the following "Brotherhood Letter." It is hoped others may follow. The Century believes in the Brotherhood and in the work it is trying to do. And it believes in the wide-awake Brotherhood Secretary.]

The annual meeting of the National Brotherhood Board was held in R. A. Long's office, Kansas City, Mo., on December 17. Ten out of twelve members of the Executive Board were present, coming from Denver on the west and Indianapolis on the east. It is a significant item that these business men are giving so largely of their time, and several of them paying their own expenses to deliberate over the affairs of our Men's work. The report of the National Secretary showed 932 Chapters on the records, and it was decided to ask our Local Chapters to arrange for the observance of Men's day in our churches some time early in 1914. A committee was appointed to draft a program to be observed and also to frame a letter asking for financial support. Our National Men's movement has not tied up as closely with the ministers of our churches as it is hoped to do hereafter. The ministers are the key men to the local church situation. A Men's Brotherhood movement may be organized without the co-operation of the minister, but very few such survive.

The General Brotherhood movement has been of very material assistance to all of our missionary and benevolent enterprises, including our colleges, in recent years, but the entire emphasis of the movement will hereafter be laid in the direction of creating local Men's movements in our churches, and giving them workable programs that will make the local church efficient.

The Joint Magazine idea, now being considered by our National Societies, had its conception in the National Men's movement, and a Resolution was passed by the Board to continue the agitation for a joint magazine, proffering the facilities of the National Office and urging the moral support of all our people in the joint magazine proposition.

One of the topics to be discussed at the Atlanta Convention (men's session) will be the idea of a Religious Conservation Congress for our church. The Methodist Brotherhood recently held such a Congress in Indianapolis, which was attended by 3,500 men. Such a Congress would be of almost untold value to our churches, and it was determined to agitate the idea and bring it up for discussion at Atlanta.

The Commission reports presented at the Brotherhood Session in Toronto are not yet ready to publish, but it is hoped to have

them in print shortly.

The National Secretary and some of the Directors will visit our college centers during the coming year, for the purpose of presenting the idea of Men's work to the student body. A series of papers is now being prepared by the National Secretary with this end in view. All of our states are being urged to make Men's work a Department of their State work, and come up to their State Conventions next year with a place on the program for the discussion of Men's work and the great problem of lay leadership. Much literature and correspondence along this line is being sent out from the general office.

The Men's session at Atlanta will be great as usual. Some of the foremost American speakers on the subject of Men's work will be heard. All of our men's organizations are urged to send representatives to the Convention. A banquet for delegates from local chapters will be given by the National Board.

A Resolution was passed by the Board suggesting a more liberal use to be made of the business men who attend our Convention, by appointing them upon some of the Committees, and a communication to this effect has been sent to the Presidents of the various Societies.

Attention was called to the failure of our National papers to publish anything in regard to Men's Work. One of our papers has a Department for Women's work but nothing for men. This is an omission that our Men's movement will undertake to supply, and this article is being sent to our papers with the hope that it will be published and that other articles which may be furnished will receive adequate publicity.

An Executive Committee to meet monthly with the Secretary was elected by the Board.

The success attending the publication of a permanent literature on Men's Work has been such as to encourage the officers of the movement very much and a second volume on Men's work will soon appear from the pen of the National Secretary. While our Men's Movement has not been heard from as much as formerly, it is doing, in a silent way, a more effective work than ever before in its history. Correspondence with the National office is invited and communications will receive prompt attention. Thousands of packets of men's work literature are being sent out, and the claims and the opportunities of men's work are more generally recognized by our ministers and others in local churches than ever before.

E. E. Elliott, National Secretary.
R. A. Long Building, Kansas City, Mo.

LU CHOW NEWS ITEMS.

We are rejoicing over the return of Mr. and Mrs. Brown and son Ransom from America. We also welcome Miss Vautrin to our circle.

During the past summer Miss Favors moved into the new "single ladies'" home. It is only a Chinese building with mud walls, but has been fixed up nicely on the inside. To this home Miss Vautrin comes to help with the work in the Girls' School and among the women.

We have just started our Bible study classes for men three of them for Christians, and one for those interested in Christianity.

Mr. and Mrs. Baird, Miss Vautrin, and Mrs. Peng recently spent a few days at Liang Yuen where they held interesting meetings both for men and for women and children.

Mr. Han and Mr. Hsia recently held a ten days meeting at San Ho. Mr. Brown went out for the closing days. The leaven is working in our outstations.

Miss Favors, Mrs. Baird and Mrs. Brown are in charge of the Bible study classes for women. Every Christian woman in the city is in a Bible class.

A Christian Endeavor Society was started for the Girls' Day school. Twenty members attended the first meeting, and thirteen of them took part in this meeting. It was a splendid start.

Dr. and Mrs. Wakefield are happy to announce the birth of a new daughter. She was born September 26 at Kuling.

The Girls' Day school which is in the "single ladies'" compound has fifty-four pupils. The tuition is paying for the three room building erected the past year.

There are five children's meetings held each week at Lu Chow. The children are taught songs, Bible stories and Bible verses.

A Mr. Djang heard an evangelistic sermon in one of our chapels. He bought a Bible, took it home and studied for himself. He has now quit wine, opium and his one time friends and presented himself for baptism.

The boys' schools of the city have all been closed for lack of funds to carry on the work. The money was used in bringing the lawless element into subjection after the Revolution.

The selling of meats was forbidden on the streets for two days during the past week. This was during the time the officials were imploring the idols for rain.

The Butcharts are preparing to move to Nanking within a few weeks, where Doctor Butchart goes to help in the Union Medical school. We shall miss them from our small circle here.

The attendance at our boys' day school has increased this fall over last spring in spite of the inadequate quarters. There are fifty pupils in our school here and fifty at San Ho.

The Chinese are now wearing four layers of garments, the out one being cotton padded. One's dearest friends look strange.

Mr. Baird and Mr. Brown have used reams of paper planning the new church building. The work is to be started immediately. Miss Myrtle Warren of Nebraska is the giver of the fund.

Three evangelistic meetings are held each week for men at our East Gate Chapel. Mr. Han does the preaching. Mr. Buck now living at the East Gate also helps in the work.

The hospital graduating exercises are to take place next week. The boys who graduate have spent six years in the hospital.

Minnie Vautrin.

DISCIPLES IN NEW YORK CITY COLLEGES.

THE ACROPOLIS CLUB.

The "Acropolis Club," composed of the Disciples of Christ students and teachers who are connected with the many colleges in New York City, meets the second Monday evening of each month in Earl Hall, Columbia University. At our last meeting more than thirty were in attendance. We generally have a short program at these meetings followed by a social hour. At our last session Rev. A. F. Sanderson of Union Theological Seminary gave a short address on "Problems of the Modern Ministry" and Prof. Fishback of Teachers' College read an excellent paper on "Moral Training in the Public Schools."

The "Acropolis Club" desires to meet any Disciples who visit New York and extends a hearty invitation to all such to visit the Club. It is especially desirous of meeting any of our educational and missionary representatives who might come this way.

The Club would be glad to have the students who are thinking of entering any of the institutions here, to write to it for information. We want all such to come to our meetings and to get acquainted as soon as they come to the City.

UNION SEMINARY.

There are twelve Disciple students in Union this year—the largest attendance from the Disciples in the history of Union. Seven states are represented, and as many Disciples Colleges. Three of the Students are ministering very successfully to strong churches. In New York City the Disciples are drawn together in sympathy more than in the West and Middle West, for we are so few out here.

Union Seminary is a splendid institution, and admirably suited for graduate work for Disciple students. It occupies the place in the educational world which the Disciples endeavor to hold in the church world. Some of our strongest men have finished their training in Union, among whom are Pres. Joseph L. Garvin of William Woods College, Prof. Bower of Transylvania, Prof. Vernon Stauffer of Hiram and Dr. J. M. Philputt of Central Church of Christ, New York City.

DR. Z. T. SWEENEY ENTERTAINS.

Dr. Z. T. Sweeney entertained the divinity students of Union Seminary at a dinner given in honor of Professor Roscoe Hill of Columbia University, who is superintendent of Dr. Sweeney's Bible School at the Lenox Avenue Church.

Brother Bedford presided over the gathering, representing the official Board of Lenox Avenue Church. Each guest was called upon for a speech and duly responded. Many complimentary things were said about the ability and work of Dr. Sweeney and Professor Hill. The courses of a most excellent dinner, served by the ladies of the church, had an added flavor in a continual fire of wit and repartee. At the close of the speeches made by the guests, Dr. Sweeney made one of his characteristic, forceful speeches counseling the young theologs out of his extensive and active experience, to remember that when it came to guessing, a university professor could guess as widly as the humblest of us—at which sly and mirthful glances were shot in the direction of Professor Hill, who, however, did not come under the group referred to by the speaker.

A spirit of good fellowship is being established among the Disciples of New York City. The Monday noon ministerial meetings, held monthly, are well attended. At the last meeting Dr. Sweeney led a discussion on "Authority in Christianity," using as a basis of his remarks his sermon in the "Indiana Pulpit." A spirited general discussion followed carried on with zest but in a kindly spirit.

It is very much desired by the pastors of the various churches in and around New York City, that the Disciples living in New York make themselves known to some of us. Brethren, we need the inspiration of your fellowship and service!

Cyrus R. Mitchell,
Sec. Acropolis Club,
600 West 122nd St., New York City.
December 20, 1913.

WESTERN SERIES OF SCHOOLS OF METHODS.

The Bible School Department of the American Christian Missionary Society is planning a western series of Schools of Methods early in the new year. These will be the first Schools of Methods up to the International standard west of the Missouri River. It is hoped that they will be state wide in their attendance and influence. In most places lodging and breakfast will be furnished all visiting teachers and officers. Many Bible Schools should see that their entire force is sent to take advantage of this week of instruction. These are Schools, not Conventions. Efficiency, education, evangelism will be the keynote words in every session. The modern Bible School is growing on the departmental plan. The Bible School Department of the American Society is fortunate in having a strong team including a specialist for each department to constitute this faculty.

Miss Hazel A. Lewis will look after the Elementary Department, Miss Cynthia Pearl Maus the Secondary Department and W. J. Clarke the Adult Department. In addition the state men in each state will be Dean and lead a course on Bible School Organization and Management. Also a strong pastor has been secured to take a course on Bible Study.

The itinerary includes the following schedule of dates:

Nebraska, First Church, Lincoln, January 4-9.

Colorado, Grand Junction, January 11-16.

Idaho, Caldwell, January 18-33.

Washington (East), Spokane Central Church, Spokane, January 25-30.

Washington (West) First Church, Seattle, February 1-6.

Oregon, Salem, First Church, Salem, February 8-13.

California (North), First Church, San Jose, February 15-20.

California (South), First Church, Los Angeles, February 22-27.

Kansas, Central Church, Hutchinson, March 8-13.

The Mid-Week Service

By Silas Jones.

THE CHRISTIAN LIFE AND PRAYER.

Jan. 7. Matt. 6:1-15; Mark 1:35; Eph. 5:20; 6:16.

"Prayer is the heart of religion," says Professor Coe, "When you have told what a man's prayers are like, you have told what his religion is;" and nothing more clearly shows the drift of religion in our days than the differences between the way we pray and the way our fathers prayed. The contrast is not a slight one. They agonized in prayer. They wrestled with God. They stormed the gates of heaven, and by sheer violence of desire seized upon the promises and made them a personal possession. We pray with far less assertiveness, with far less confidence in the power of prayer to work specific, tangible effects in the world about us."

The reasons for this change, Professor Coe believes, are to be found in the responsibility which we feel for changing the world for the better, in the breaking down of the old-fashioned distinction between the sacred and the secular, in the increased emphasis upon the Fatherhood of God, in the habit of scrutinizing more closely the results of prayer, and in the unwise efforts of those who try to build up the prayer life by insisting upon a return to obsolescent modes of doctrinal belief. But the soul still needs to have "conversation and intercourse with God." We shall not cease to pray, although we may change somewhat our theories about prayer.

PETITION.

What is the use of asking God for things? Will the Almighty be changed from his purposes by our requests? Does God the Father need to be reminded of his children's needs? Of course we are not expecting to overturn the laws of the universe. God knows what things we have need of before we ask him. Nevertheless, shall we not talk with him about the things we are trying to do? Our petitions, rightly presented, will bring us to a knowledge of his will and to glad submission to the ways of perfect wisdom.

PENITENCE.

Sin is not a private matter. The man whom we wrong belongs to the universe. To injure him is to do violence to the whole spiritual realm. "Against thee, thee only, have I sinned," cried the psalmist. The penitent seeks deliverance not only from the consequences of his sin, disease, social displeasure, but also from the disposition which leads to sin.

THANKSGIVING.

The religious man accept his blessings as the gift of God. This does not in the least disguise to him the fact that God sends many of his gifts by human messengers. He learns that God is in the kindness of friend, in the knowledge of the scientist who frees men from fear of disease and famine, and in the social order that affords him opportunity to live in peace and enjoy the fruits of his labors.

FELLOWSHIP.

The sense of our obligation to make the world over into the kingdom of God may cause us to feel disinclined to ask God to do the work of destroying bad institutions and building good ones. Mr. Moody is reported to have said to a wealthy man who called for prayers for a family in need of food and clothing, "If I had your means, I wouldn't bother God with this job." But we are co-workers with God. Shall we have no communications with him when we are doing a work which he approves and for which he gives us strength? If we undertake to bring in the kingdom of God by our own strength and wisdom, we are likely to have many moments of discouragement. Our fellowship with God may take the form of appreciation of the power and goodness of God. It then corrects our ideals and sustains our purposes.

Hab. 3:17-18; Neh. 4:9; Eccl. 5:2; 2 Chron. 7:14; Eph. 3:11-12; Heb. 4:16; Jno. 14:13; Jas. 1:5-7.

HIS IDEA OF A GOOD WIFE.

There was recently discovered in a fur-covered, musty trunk in a New England attic a letter giving directions to a young man, presumably about to embark on the sea of matrimony, for choosing a woman who would make a good wife. "She will be like three things," it says, "and she will not be like three things. She will be like a snail; and she will not be like a snail, who carries all it has on its back. She will be like an echo that speaks when spoken to; and she will not be like the echo, which always has the last word. She will be like the town clock that speaks at the right time, and she will not be like the town clock, heard all over town."

The letter was dated 1863 and seems to voice pretty fairly the masculine attitude toward women at that time. The writer, however, if he is living today is having an opportunity to remold his sentiments. Our "emancipated" women have little in common with the modest violet of his ideals.

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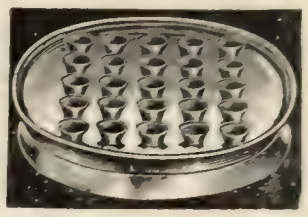

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The Sunday School

THE GOOD SAMARITAN.

International Sunday-school lesson for January 18, 1914.

Luke 10:25-37. Memory Verse, 25.

Golden Text.—Thou shalt love thy neighbor as thyself. Mark 12:31.

American Standard Bible.
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(25) And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? (26) And he said unto him, What is written in the law, how readest thou? (27) And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. (28) And he said unto him, Thou hast answered right: this do, and thou shalt live. (29) But he, desiring to justify himself, said unto Jesus, And who is my neighbor? (30) Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. (31) And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. (32) And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. (33) But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, (34) and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. (35) And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. (36) Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? (37) And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Verse by Verse.

v. 25. *Lawyer*: Not the "lawyer" we know, but a scribe, or religious teacher. *Stood up*: In the synagogue.

v. 26. *How readest thou*: What are your findings from reading the law.

v. 27. *Thou shalt love, etc.*: Quoted from Deut. 6:3. *Thy neighbor as thyself*: Quoted from Lev. 19:18.

v. 29. *Who is my neighbor*: To the Israelites only Israelites were considered as neighbors.

v. 30. *From Jerusalem to Jericho*: A wild route infested by robbers.

v. 31. *Passed by*: Paid no attention to him.

v. 32. *Levite*: The tribe of Levi furnished Israel with priests and priests' assistants.

v. 33. *Samaritan*: The Samaritans, dwellers in Samaria, were a mixed race and despised by the Jews.

v. 34. *Oil and wine*: Common remedies.

v. 35. *Two shillings*: About 30 cents.

v. 36. *Which proved neighbor*: Proving oneself a neighbor is reckoned as a privilege, rather than as a duty. *Go, and do thou likewise*: A startling application of the truths embodied in the story to the case of the "lawyer."

At the Heart of the Lesson.

Could Jesus qualify as a rabbi? A certain lawyer proposed to determine the rights of the Galilean teacher to recognition. A professional teacher and a propounder of the Mosaic law, he assumed the right to judge the popular young rabbi from Galilee whose reputation as both teacher and healer was now wide spread, and probably with the assumption of considerable importance he proceeded to interrogate our Lord. It seems likely that this event occurred on the occasion of a visit of Christ a little while before the last Passover, to the Feast of Dedication. In some house or court-yard where Christ had been teaching he is suddenly confronted by a man whose first question is a kind of challenge as to his right to leadership. The law furnished the basis of both public and private morality. The lawyer of repute was a skilled dialectician and was familiar with the multiplied traditional sayings associated with the law of Moses. Here was his opportunity to reveal his own learning and at the same time possibly to convict Christ's teachings as heretical and to destroy his reputation as a new prophet. It is entirely possible that the question he propounded had been carefully phrased by conspirators seeking to take the life of Christ. It would have been much in accord with the spirit of the Sanhedrim to have commissioned a legal expert for this very task.

THE QUESTION OF THE AGES.

A more comprehensive inquiry he could not have made. "What shall I do to inherit eternal life?" This is the question of the ages. Smoking altars in every tribe and nation through milleniums of time ask this same question. The longing for immortality is universal. The instinctive recognition of God is universal. No people or tribe has been found utterly devoid of an interest in life beyond the grave. The spark of celestial fire which we call conscience is never quite extinguished however depraved the life may become. A sense of obligation which carries with it approval or condemnation, ineradicably abides in the life of every individual. A consciousness of ill-desert has led to manifold efforts to appease the wrath of God. The unknown God has been feared rather than loved. Humanity is possessed with a sense of the endless life. The words, "Eternal Life," as employed by the lawyer contemplate not only a continuation of personality but supreme happiness. It was in this sense that Christ employed the term. The purpose of the question then was this, "What shall I do to insure for myself the everlasting favor of God so that life beyond will be blessed and unspeakably happy? What must I do to eliminate from my own mind and heart the sense of ill-desert which I feel? What must I do to remove the sin which stands between myself and eternal joy? What must I do to *earn* freedom both from the guilt of sin and the love of sinning?" All this is involved in the inquiry. This lawyer was not ignorant of the fact that self-immolation, the deliberate infliction of all sorts of pain had been employed to secure immunity from the consequences of sin and sinning. He knew that men had sought to *buy* their way into Divine favor through the most agonizing personal experience; that human sacrifices had been employed in the hope of turning aside the wrath of a terrifying deity. His especial zeal, however, centered in the law. The only ground of hope for him was in scrupulous obedience to the letter of the law of Moses. Any doctrine which antagonized this conclusion would be regarded as heretical and punishable.

THE THRUST PARRIED.

Jesus meets blade with blade. The lawyer was somewhat perturbed by the dextrous way in which Jesus parried the thrust which had been expected to draw blood. Quick as a flash the question is met by a counter question, "What is written in the law? How readest thou?" On forehead and wrist the lawyer doubtless had a phylactery, a little leather box in which were parchments containing important laws and sayings of the Pentateuch. More than likely Deuteronomy 6:5 was one of the texts the lawyer was carrying about in the phylactery. Behind the question of Jesus we read much more than the mere inquiry. He virtually says, "You who are skilled in the interpretation of the law ought not to be ignorant of the answer to your own question. What is your interpretation of the law of life? There is a realm of reality beyond and behind the formal expression of the law in which eternal life may be found? Have you not found it there? Harmony with God is the first essential to eternal life and harmony with God implies perfect and absolute obedience to his holy will. The will of God is expressed in the law of God and I must know your understanding of the law before I can proceed to make clear to you the conditions and provisions of eternal life."

CAUGHT IN HIS OWN NET.

The shrewd lawyer whose motives had certainly not been any too honorable was thrown quickly from the position of an inquisitor to a defender. He had proposed to examine Jesus as to his qualifications and now he finds himself on the witness stand with Christ as judge. His familiarity with the law is beyond question. Without a moment's hesitation he answers the inquiry of Jesus, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself." If he has failed to discover the secrets and source of eternal life it is not on account of ignorance of at least the letter of the law. He not only knew the law but he knew the essence of it and it is greatly to his credit that he went straight to the heart center of Old Testament teaching and truth and in a few short sentences threw open the door to spiritual reality. Great was his discomfiture when Jesus unhesitatingly accepted his statement without qualification or emendation as the ground and basis of life eternal. "Jesus said, 'This do, and thou shalt live.'" As an evidence that controversy and not assurance was the purpose of the lawyer's interrogation we have his unwillingness to rest in the endorsement of Jesus and his consciousness of defeat.

ON THE JERICHO ROAD.

The parable of the good Samaritan is one of the most comprehensive which ever fell from the lips of our Lord. "A certain man went down to Jericho." He was typical and representative of any and every man on the pilgrimage of life. He was compelled to pass through an enemy's country. The privilege even of a fair fight was not granted. Greed and selfishness combined to destroy him. The Bedouins who attacked him robbed him and left him half dead, representing the cruel world forces, rapacious, heartless, utterly selfish, world forces seeking personal gain through exploitation. Parallels in the modern business world are not wanting. The passing priest stood for the organized religion of his day. He had probably just come from Temple worship. He had recited prayers and offered sacrifices. He bound the law on his forehead but his selfishness was like an incrustation preventing love, which is the heart of religion, from entering his soul. There was no question as to the urgent need of his wounded, suffering brother-man. Both race and religion brought him under definite obligation to render assistance. He had all the outward ear marks of a follower of Jehovah. He was not only a member of the church, he was a professed teacher of religion. "By their fruits ye shall know them." "Not every one that sayeth unto me, 'Lord, Lord,' but he that doeth the will of my father which is in heaven." Example speaks rather than precept. The minister of religion whose life proclaims his selfishness, whose interest in personal comfort is greater than his concern for the kingdom of God, may have the eloquence of Demosthenes and the learning of Augustine, but he will ruin any church of which he becomes pastor.

The passing Levite was equally irresponsive to the call of distress. His was even a measured and studied meanness. He took time to ascertain the real situation. He *looked* on the half-murdered man. He was like the investigating committee. Possibly it may not have seemed to him entirely scientific to render assistance until he should report the case and have further investigation. The man was not in the best condition to give an account of his family history or to declare whether or not there might be some relative living somewhere in the world to whom his situation could be referred. The Scribe was too scientific in his philanthrophy to give assistance without fully determining whether the *case* was a worthy one or not. He may have paused not so much to consider the advisability of rendering assistance as to get material for a homily upon the perils of the Jericho road and upon the importance of government interference, with the violent robbers who were infesting the regions. At any rate he passed by.

It is when I am told that God is love that I commit all judgment to him gladly. It is when I believe that some one loves me that I am never afraid to be myself.—G. H. Morrison.

Six Millions for Philanthropies.

(Continued from page 10.)

trance requirements, are taking special work. Therefore, offerings of such work to such students should be discontinued as soon as feasible in newer communities, and where the State High School system is adequately developed it should be discontinued at the earliest possible moment.

(9) That entrance requirements of fourteen or fifteen units for all departments should be the standard in order that there may be a homogeneous student body.

(10) That all schools be urged to publish annual reports, and that in their financial acounting the Carnegie Foundation's standard form Bulletin No. 3 be used.

(11) That all schools require an annual independent audit, the auditor to be appointed in some way agreeable to this Commission.

(12) That some suitable budget plan be followed in every school. (Definite suggestions will be made to each institution regarding a suitable budget plan.)

(13) The Commission urges upon all our schools the importance of endowment in order that we may have a strong and efficient teaching force. We respectfully suggest that emphasis should be placed upon the character of the faculty and endowment for that purpose, rather than the number and size of college buildings. Properly equipped men are a greater force in college work than physical equipment, and the desire for outward display should be subordinated to inward efficiency. We believe as a rule, our colleges need strengthening as to their faculties more than the increase and enlargement of college buildings. Fatal to the colleges as well as fatal to the man is the lust of display.

(14) It is the sense of the Commission that any money contributed for general endowment should not be used for buildings, or equipment. Further, that no part of the fund to be raised by the Men and Millions Movement, and given to the colleges, should go for betterments of any sort without the consent of the Commission.

(15) It is believed that a careful study should be made of the development of the local field and the College association is asked to appoint a Committee of college presidents to consider this.

In making the above recommendations the Commission realizes that time must be spent to carry them all out properly. It is not desired that there be undue haste in any changes, but it is expected that, with these ideals before our institutions, all will set to work to complete them within the next five years, if possible.

HOW THE MOVEMENT GREW.

The real beginning of the Men and Millions Movement was during a banquet at Pomona, Calif., when Mr. W. F. Holt proposed to be one of a hundred men to give another million dollars for Foreign Missions in addition to the million Mr. Cory had just completed. From that moment the Movement grew. It was proposed by the now sainted Mrs. M. E. Harlan that three missionary societies, The Christian Woman's Board of Missions, The Foreign Christian Missionary Society and the American Christian Missionary Society should unite and raise the million dollars proposed. This purpose was enlarged until at Louisville it was decided to call for $2,000,000 and One Thousand Men and Women for the Home and Foreign Fields. In the year that intervened between the Louisville and Toronto Conventions the Movement increased until the total sum to be asked for was put at $2,500,000, to be divided among the six missionary societies, as stated above.

Meantime the college problem of the Disciples weighed increasingly heavily upon the hearts of all leaders of the Movement. One thousand men and women had been called for mission fields at home and abroad. An educational qualification was determined for these workers: four years in High School, four years in college and at least one year of graduate specialization. How could our colleges respond to this demand of the mission task without more money and men and equipment for their own work?

Mr. R. A. Long, says Mr. Cory, left the Toronto convention with a vision of missions and education yoked together in a single comprehensive enterprise and on Oct. 18, he made to Mr. Cory this proposition to give a million dollars toward achieving it. This is the proposition that was submitted to the Commission of Business Men last week.

Complying with Mr. Long's condition the pledges solicited are to be in direct gifts of $500 or more. No annuities or bequests or gifts under $500 are to be counted. The privilege of assignment is of course given to all givers if desired.

Further details of the Movement will be announced from time to time, and no doubt certain revisions may be made, but at present it is commended in all of its vast outreaches to the prayers of a great brotherhood.

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First Church, Lincoln, Neb.

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H. D. C. MACLACHLAN,
Seventh Street Church, Richmond, Va.

"Thoroughly Edited"

I have recently had the pleasure of examining closely a set of the Bethany Graded Lessons, together with a recent copy of "The Conquest." I want to congratulate you upon the high quality of this literature. It is certainly a great satisfaction to feel that we are now able to put into the hands of all our Sunday-school pupils, material so splendidly classified and so thoroughly edited as is the above mentioned.

L. J. MARSHALL,
Pastor Wabash Ave. Church, Kansas City, Mo.

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After a campaign led by Miss Eva Lemert of Kansas City, Mo., resulting in the thorough grading and departmentizing of the school, we had to decide the matter of graded helps. A committee of three was appointed, consisting of the pastor, superintendent and one member of the Executive Committee. This committee made an individual examination of lesson helps and decided unanimously in favor of the Bethany series, arriving at their decisions independently and solely upon the merits of the literature. So far as I know these lessons are giving entire satisfaction.

EDGAR DeWITT JONES,
Pastor First Church, Bloomington, Ill.

"Nothing to Compare With Them"

We have been using the Bethany Graded Lessons from the time you began to publish them and we are very highly pleased with them. We have often had occasion to compare them with the publications of other houses and thus far can say we have found nothing that compares with them. I am teaching a young men's class in the course, "The World a Field for Christian Service," and am glad to say that it seems to me the best adapted for young men of high school age of all courses I have ever seen. My class is becoming very enthusiastic over it.

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THE CHRISTIAN CENTURY.

Sharpe Rev C M Dec 13
5522 Kimbark Ave

Vol. XXXI January 8, 1914 Number 2

A Pledge of the New Patriotism

Dr. Charles S. Medbury's New Year's Resolutions

TO THIS DAY that is mine, my country's and my God's, I dedicate my all. My talents, every one, shall be held subject to the sight draft of the emergencies of others. I will enlarge my soul by love for those from whom I find myself recoiling. No man shall ever feel his color or his caste in my presence, for within my heart of hearts there shall be no consciousness of it. The man who has fallen shall find in me a friend, the woman down, a helper. But more than this, those falling shall have my trust that they may still stand. No name shall ever pass my lips that hurts another in things of face, form, station or estate. My own weaknesses, foibles, sins, shall chasten speech and spirit. My life shall be a dedicated thing. I shall count it desecration to pervert it. The vandal hands of lust and hate and greed shall not be permitted to despoil. And thus I resolve, not because I am good, but that I want to be; not because I am strong, but that I fear weakness; not that I feel above others, but that with all my soul I long to be of humankind both helped and helper. So I dedicate my days. So do I set apart my culture. So do I receive but to give again to others. So do I press humbly into the presence of the sacrificial Son of Man, crying out in eager consecration, "Let me follow Thee, Master, wherever the world still needs ministry, wherever life is still to be given for the many. Help me, Thou whose manger cradle brought democracy to light, to meet in my own worth, democracy's final test, and to my own great day to be true."

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THE CHRISTIAN CENTURY

Published by the Disciples of Christ in the Interest of the Kingdom of God.

Disciples Publication Society, Proprietors

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Vision of Those Who Wake

It is recorded of the disciples present at the Transfiguration that "When they were fully awake, they beheld His glory." The evangelist wishes us to be assured that the disciples saw the glory of the Lord, and were not mistaken about it. They had been asleep upon the mountain top, but were not asleep at the time of the Transfiguration. They were fully awake when they beheld His glory. Only a week before Jesus had told them that He was the Messiah. Peter had confessed Him as the Christ, and Jesus had begun at once to explain to them that He must go to Jerusalem and be crucified. It was hard to adjust their faith in Jesus as king to the thought of Jesus as a condemned and executed criminal. We have accustomed ourselves to the thought of a crucified Christ, but the term to them seemed to imply a terrible contradiction. It had been a sad week for them; and at its close Jesus took three of his nearest disciples up on one of the slopes of Mount Hermon, and there they spent the night. They slept in the open air under the great towering summit of Mount Hermon whose snow-white wedge lifted itself into the black sky and looked down upon them from among the stars. In the early morning the disciples walked with a wonderful sensation that they were not alone. They beheld the Lord, no longer in the commonplace garb of their ordinary humanity, but in the radiance of the heavenly glory and the companionship of their illustrious dead. They beheld Him not as the toiling and defeated prophet but as the radiant and glorified companion of Moses and Elijah; they saw him not as a Syrian carpenter turned teacher and rejected in His teaching, but as the Son of God lifted high above the common level of human life into the glorious fellowship of the immortals.

* * *

We do not know from what wonderful dream they were awakened to the beholding of this marvelous reality, but that it was a reality they wished to assure us. No such vision as this had ever come to them while they slept. Literally they never had dreamed of such a thing. "When they were fully awake," and not till then, "they beheld His glory."

In the olden time God sometimes spake to men in dreams and visions in the night, but all such dreams had their inevitable limitations. The noblest visions of human life are not disclosed to men in the hours in which they sleep. It is when they are fully awake they behold the noblest possibilities in human life and the largest hopes for the life to come.

It was so even in the olden time. The star of Bethlehem shone down on many an Oriental hamlet, but most of the men of the olden times slept through it all. Only those who were awake and remained awake followed the star to where the Christ-child lay. There were many shepherds in the field on the night when the angels sang, but most of them slept straight through the song and only those who were fully awake heard the celestial voices singing Glory to God in the highest, and on earth peace, good will toward men.

God's problem is not the invention of a vision. It is the finding of men who will rub their eyes wide open to behold the vision. The vast majority of men see no great distance into the future, perceive no very large interests beyond those that immediately concern themselves. Only here and there a rare soul catches the vision and reveals it to other men and these men must be fully awake.

No great invention was ever made, no fine song was ever sung, no piece of canvas ever glowed with an artist's inspiration but someone first of all saw a vision. To other men it was only a white piece of canvas, but the artist already saw upon it the picture which he intended to paint. To others it was only an instrument, but the musician who sat down with his fingers upon the keys already had sweet harmonies that echoed in his soul.

One day in Florence a bungler bought a beautiful piece of marble and set himself to the task of knocking off what he did not want, and he battered and chiseled and hammered until he had spoiled every hope which he could conceive of making anything of beauty out of it. He threw away the damaged block and it lay in the gutter. Michael Angelo saw it there and took it to his studio. He saw in it a vision of a masterpiece and when he had finished it it stood forth in the lines of strength and beauty. It was thus he created the majestic statue of his Young David. That is the kind of vision God has of human life when it has been battered and broken and thrown away. That is the vision which we must have of a world that seems commonplace and sordid and hopeless. This is the vision which comes only to those who wake and whose eyes are illumined with the light of God's clear truth. The great achievements that have transformed human life have come from the visions of men when they were fully awake. God grant us in this New Year a new vision of the Christ.

Part of a Mandarin Garden, Soo Chow.

A Water Street in Soo Chow.

In Beautiful Soo Chow

Narrating Some Experiences in "The Venice of the East."

BY HERBERT L. WILLETT.

THEY have a saying in China, "Heaven is above and Foo Chow and Soo Chow below," and another advising all men to "See Soo Chow and die." These proverbs express somthing of the admiration which the Chinese feel for the "Venice of the East," as Soo Chow may well be called.

The city is the capital of the Kiangsu Province which is densely populated, fertile and progressive. It is abundantly watered, by the Yangtse, the Grand Canal and the many small canals fed by the Great Lakes. Here grow rich harvests of rice, cotton and beans, and the production of silk, tea and medical herbs is very great. Soo Chow is a city whose streets are canals, and some of whose market places, like the Rialto of Venice, are bridges. It contains three-quarters of a million inhabitants, and is one of the oldest settlements in China.

FROM NANKING TO SHANGHAI.

We left Nanking in the morning, driving down to the station in what seemed ample time, with Mr. Sarvis to help us in getting our tickets and baggage checks. The railroad from Nanking to Shanghai is admirably equipped, but that did not obviate the necessity of going early, so that the usual delay in getting luggage adjusted might not be fatal to our plan of taking that particular train. We were sorry to leave Nanking where we had enjoyed days of unusual pleasure with friends and in the study of one of the most convincing pieces of united missionary effort to be found in all the Orient.

It is a run of about an hour and a half to Soo Chow, which lies half way from Nanking to Shanghai. Mr. Sarvis, already acquainted with the missionaries down the river, went along with us to visit the Soo Chow University, which he had never seen. On arrival at the station which is a modern, handsome building, we were met by a young man, one of the University students, sent by Pres. Cline to conduct us about the city, and out to the school.

Instead of taking rickshas we preferred the exercise and views to be gotten by walking. This filled the numberless ricksha men with keen astonishment and regret. They could not understand how anybody should desire to walk, especially as their conveyances were so well-appointed and they themselves so much in need of the fares. For at least a mile down the road from the station to the city gate they followed us in a gesticulating, remonstrating, protesting and at times almost a belligerent body. Our young man and even Mr. Sarvis utterly failed to impress them suitably with the idea that we really did not wish to ride. At last, giving us up as hopeless, they turned back, with many disapproving looks and words.

AT A MANDARIN GARDEN.

Our first visit was made to a mandarin garden, which is one of the show places of the city. It is an elaborate group of buildings, surrounding in part, and in part surrounded by a charming combination of flower spaces, grottos, miniature lakes, fairy-like pavilions, mazes in which one can easily lose his way, and ornamental piles of rocks. It was once the home of one of the Manchu nobles in the pre-revolutionary days, but is now used as a place of resort by all who wish to pay the small admission. Many of the rooms are in the same condition as when the place was occupied. The library has a fine collection of Chinese classics, and the furniture and art collection are well worth inspection.

We next visited a Buddhist temple, which was in process of repair, one of the very few temples we saw on which any decorative work had been attempted for years. For the most part these once sacred places are in a sad state of ruin. One portion of the temple is a large apartment in which there was a huge collection of Buddhas, like those we saw at Nanking and elsewhere. They looked dusty and forlorn, and seemingly the number of the faithful who come to visit the place and bring offerings to the priests is not large.

BRIBING THE BEGGARS.

Just outside th temple we encountered a group of beggars, dirty, unkempt, importunate who followed us with insistent demands for gifts. We made them understand at last that the only way to secure money was to pose for a picture. And if the engraver finds any print clear enough, and the editor grants room enough, you may see what those rascals looked like.

We were by this time close to one of the many canals that run through the city. Boats were passing back and forth all the time, though we were some distance from the middle of the town. Presently a boat came along propelled by a boy who stood on the high stern and navigated the canal with a broad, single oar. We hailed him and got on board. We soon learned that under the deck-like platform, which ran half the length of the boat, he had two other passengers whom we had not seen before, a man and a woman, the former sick, and the latter in charge of him. It was a cheerful reflection that the man might be suffering with anything from toothache to cholera. But the boatman appeared quite happy in the prospect of the additional business we brought him, and took us to our destination, quite regardless of his earlier passengers, who took the matter philosophically, and made no complaint.

A JOURNEY BY BOAT.

Down the canal we made our way in the long boat, passing numberless craft of every sort—lumber boats, vegetable craft from the country, house-boats and pleasure floats. The house-boats were of special interest. They were fastened along the side of the canal, as close together as they could be placed. The women were at work, washing, cooking or doing various other sorts of household work. The children were playing about, running from boat to boat, as if on a pavement. But quite the most diverting sight was the babies, most of which were fastened to the side of the boat with a rope, so that if they should fall in the water they could be pulled in. And in several instances they were tied to a bit of wood, or some other light, floatable material, so that in case of accident they would not go under.

On we went, between rows of houses high up above the water, with all manner of balconies, stairways, doors and windows looking out on the stream, meeting, jostling, colliding with, and passing boats of every sort, floating under arches of city walls, and long high spans of bridges, till at last we drew up at a landing place in the heart of the city, and let our oarsman go on with his patient and unremonstrating passengers. We were helped up the stone steps to the narrow dock, and then our guide told us to wait and he would get us donkeys for our journey through the more crowded part of the town and out to the big pagoda.

By the time he returned we were the center of a rapidly increasing, closely pressing crowd of Chinese. They were perfectly civil, but very curious. It was a comfort to hear the jingle of bells and know that our student conductor was returning with the animals. We were quickly lifted up on to the narrow, humpy saddles of the little beasts that seemed hardly large enough to carry us. Then we started at a speed that was alarming to the ladies, turning sharp corners, going up and down over bridges

that were approached by ascending and descending flights of stairs, and through streets so narrow and so crowded that you were sure somebody would be run down at every stretch of the way.

DOING SOME SHOPPING.

The shops all along the way were most interesting and far cleaner than we had seen in the native section of any Chinese city. They were of all sorts, cloth, silver-ware, curios, furs, bamboo work, restaurants, and every other sort of business. We came out at last into an open space where we saw the big pagoda of historic fame, climbed up several of its many stories, enjoyed the splendid view over the swarming town, saw the buildings of the University in the distance, and decided to make our way there as soon as possible.

It was much further than we had supposed. The donkeys had disappeared, so we walked back through the narrow streets, betrayed into inspection of the numberless interesting things we saw and into bits of shopping where the bargains were too tempting to be resisted. In all this experience Mr. Sarvis was an invaluable help, and our young guide, who knew a little English, did his part. But oh, the curious bits of jewelry, the lovely jade-handled teapots, the fascinating fabrics we wanted, but had no time (or money) to buy!

AT THE UNIVERSITY.

Our donkeys finally overtook us and it was almost dark when at last we reached the University, out in one of the finest of the suburbs of Soo Chow. It is a mission of the Southern Methodist Church, and one of the finest mission stations in the Orient. It is a young institution, having been started as recently as 1899. At the General Missionary Conference held in New Orleans in April, 1901, the prospects and needs of the young school were presented, with the result that an offering of $50,000 was made in a single evening. It is located inside the Fu gate on the southeastern side of the city. It owns about twenty acres of land, and hopes to acquire some additional land lying between the campus wall and the moat inside the city wall. Allen Hall, the main building, is a handsome, three-story structure of red and gray brick. A still more recent structure, Anderson Hall, was built with money contributed by the Court Street Church, Lynchburg, Va. In addition there are dormitories, five residences for foreign teachers, and several other buildings. Across the street from the compound are the Girls' School, the medical school, dispensary and hospital, and several other buildings.

We were welcomed by President Cline and assigned to the various faculty homes for entertainment. In the evening there was a large gathering of students and members of the staff in one of the lecture rooms of Allen Hall. Interestingly enough the request was made that the subject of the address should be the recent efforts made in Chicago to investigate and check the social evil. The consideration of the work and results of the Vice Commission were listened to with the closest interest by all present and the chairman of the meeting made the statement that no subject was of greater concern in China to the missionaries, who were constantly confronted by the dire results of the universal plague, in students and others.

INSPECTING EDUCATIONAL METHODS.

The next day we inspected the work of classrooms, clinics and laboratories. Addresses were made at the chapel hour at the University, and later at the Girls' School. Some phases of Doctor Park's work and that of his medical assistants were of special interest. He is naturally the leading surgical authority in the entire region, and his influence is very great. His daughter is in charge of a wonderfully equipped kindergarten, the gift of the doctor. She is a student of the Montessori method, having worked with the founder in Rome. Her service is given to this splendid ministry without compensation.

The pleasure of meeting the workers in the Soo Chow mission was very great. Such men and women as President Cline, Professors Whiteside, Gee, Park, and their wives, and the Misses Park, Pyle and the Polk sisters. The last two physicians in charge of the woman's hospital, are the greatest asset a community can have. In addition the native members of the faculty and staff numbers twice as many more.

The Soo Chow Mission, of which the University is the central interest, is one of the most convincing proofs of the value of concentration in the work of missions. It is the most conspicuous missionary enterprise of the Southern Methodist Church in China. If that body of people had no other mission at all, it would still be worth while to concentrate as they have on this strategic point. No mistake is more common or lamentable in missionary work than the dispersion of effort over a wide field. Many of the mission boards have shared the obsession of a desire to plant as many stations as possible without regard to their adequacy of equipment, or their efficiency. At first glance, a dozen stations make a more impressive showing in a report than one. Yet soon or late the least observant student of statistics is sure to ask whether one station, properly equipped, may not be doing a larger service for a non-Christian land than a dozen that struggle to exist on the means at their disposal, and fail of effective results. This is the growing feeling of the missionaries in all the fields, and in a certain measure, of all the boards.

Here at Soo Chow no mistake has been made. The University supplies the educational facilities for academic, medical and theological training. The industrial work gives efficiency and competence to the workers employed. The medical dispensary is the physical and sanitary redemption of the city. The kindergarten is drawing the children of the gentry and influential people of the place, and thus reaching the parents and, back of all, and through all, is the evangelism which uses all these means to reach the entire community and the out-stations with the Gospel.

A Group of Soo Chow Beggars.

MEN FOR THE MINISTRY.

By Charles M. Sharpe.

The problem of securing an efficient ministry is absolutely central and fundamental to the whole enterprise of the church. Primarily the problem does not relate to quantity so much as quality, though it includes both. We are in a critical transitional time as regards the whole attitude and method of our religious work. It is a time that calls for the keenest, most alert and best trained minds. Explorers, experimenters, builders are needed—men of vision and initiative. They must be men who, through competent study, are able to enter into the treasures of the past. They must be men who know the facts and forces of these new times, and are able to knit the past into the present, in order that we may not lose our Christian heritage.

The Disciples especially need a ministry of superior intellectual power and equipment—a ministry trained to a clear understanding of the things involved in essential Christianity. As an advertising agency publishing the merits of Christian unity the Disciples have been a brilliant success. But can we deliver the goods for which such a tremendous demand has been created? Can we even enter an efficient combination for the purpose of supplying the market? That is one important phase of the problem of an efficient ministry for the Disciples.

Consecration, earnestness, and moral character are, of course, assumed. Granted that he possesses these, the minister must also have in him the stuff of which successful specialists are made, and he must have the knowledge and training that makes specialists.

In our quest for men for the ministry we should lay all possible stress upon the fact that now as ever the altar of God calls for the best. A high ideal of ministerial preparation held up persistently and insisted upon strenuously will go further than anything else in constituting an effective call for hosts of men that God can best use.

Disciples' Divinity House,
University of Chicago.

Evangelists Then and Now

CHAPTER THREE IN "A DOCTRINAL AUTOBIOGRAPHY."

This theological life history of a minister is awakening eager interest among all classes of readers of The Christian Century. In tracing out the evolution of his own personal thought the author traces also the way over which the major part of the Disciples' communion has come during the past generation and a half. The present installment deals with the influence upon the author's mind of evangelistic activities as reported in the "Christian Standard."

POSSIBLY the greatest of all the influences which determined my manner of thinking as well as my calling was the "Christian Standard," to whose weekly visits the entire household looked forward with eager expectation. I think my father was on the list of charter subscribers. We all believed in the infallible character of its teachings as we believed in the inspiration of the Scriptures. In one of these particulars my views have radically changed in recent years, and I have learned not to put my trust in temporal or ecclesiastical princes.

We believed in Isaac Errett, and I love to honor his memory even now. Maybe we love him more because of the fall of his paper from the standards that he set up. To me, the ardent youth, Isaac Errett was a friend who never failed. When in my discussions I found myself driven to the wall, though I never admitted the possibility of such a thing, I wrote post haste to the "Querist's Drawer" for light, and received it whether my opponents did or not.

ISAAC ERRETT'S TRAVEL LETTERS.

Mr. Errett's letters of travel were fascinating, especially those written on the tour taken with Dr. Z. T. Sweeney; its editorials were encouraging and illuminating, though, of course, I could not begin to appreciate them at their face value. What I did not understand by sight I accepted by faith, as many of its constituency still do, though they have outgrown the verdancy of youth without discovering that their favorite paper has journeyed backwards to take its place with Lot's wife on the shore of a deserted Dead Sea.

Above everything that cheered us were the reports from the field. Had the telegraph been used to announce victories at that time, I think our entire congregation would have been translated, so great must have been their joy. The progress of the plea made our satisfaction almost greater than we could bear. If we had but few additions to our congregation during the year, the many additions elsewhere gave us a vicarious success.

A PEOPLE "BOUND TO WIN."

When the enemy called attention to the fact that "we" were an obscure sect and not growing, we pointed with pride to our phenomenal growth in different sections of the country. When he declared that a people who possessed the "truth" as we professed to do, should be making a better use of it than we seemed to be, we replied that numbers were no criterion of success, since the apostolic church was only a feeble folk. When we used the apostolic church as an argument for our identity with apostolic church ideals, despite our meagre numbers, we forgot the pride which thrilled our hearts when we pointed to the inroads we were making on sin and sectarianism away from home. Thus we had the opposition on the hip all the time, whether we were growing or standing still. No matter what happened we were, whether or no, bound to win.

If I remember correctly, Knowles Shaw was the link between the pioneer evangelist of the John T. Johnston type, and those few brethren who in a most spectacular way appeared in the West, using the platform as if it were a stage. The species was a rare one, and could not propagate itself in an age of growing enlightenment. Other religious bodies may have had this variety of evangelism but I have never been able to discover any mention of it. The long hair of the evangelist, his full evening dress, flashing diamonds—let us hope that at least these were genuine—patent leather pumps, his general knowledge of the poets which he quoted ad libitum, even designating page and paragraph, caught the crowd, and made him the successful rival of every other attraction in the community. The rustics stared; the sober-minded wondered.

THE OLD-TIME EVANGELIST.

Every ideal of the pulpit was set aside, and the desk itself was dispensed with during the days of the revival, as if its presence might suggest the innovations from which it was suffering, as its stability would hinder the movements of the dramatic preacher-performer. The multitudes came in droves to hear and were charmed by the display of verbal pyrotechnics. It must be admitted that this type of men had wonderful power in presenting the plea in a manner that won hundreds to its acceptance. Nor were they lacking in ability. They were well read men with remarkable memories, if they did not possess any great degree of real scholarship. The charm of their evangelism was the novelty of the dress, and the long quotations from Dante and Shakespeare which led the rustic and the literary citizen alike to the conclusion that if these men knew the masters so intimately, they must have the lesser lights at their tongue's end too. Thousands were converted under their preaching, and as always the end justified the means. Then as now those who ventured to criticise an evangelist or his methods, were set down as sore, sour, selfish, or 'peeved' over their own failures, and certainly they must be heretical. Such a style of evangelism could cease to shock cultured minds only after it had become familiar. It was possible only in the chaotic West.

A GREAT PRICE PAID.

Of course, it was years after these men had kindled my enthusiasm for them because of the reports of their success, that I learned the details of their work and their history; but when they were taking the country by storm any questions as to methods, any misgivings as to the character of the men were as remote from my mind as I was from Africa. It was a long time before I learned that God used many imperfect and even feeble men to help the struggling race on its way toward the goal of perfection. The fact that he can use any of us is a daily wonder to me. But I think we paid a great price for our experiments with dilettante evangelism. The pendulum swung to its widest extreme in those who came after these men.

"DANCING PUMP EVANGELISM."

At the time this latter class appeared I was on the ground floor, so to speak, a student at college, and was fast becoming familiar with realities which were taking the place of the ideals seen all the years of youth through a medium that almost led me to be a worshipper of men. And since I am writing of an evangelism that served as a nourisher of the hopes of our feeble congregation I shall continue, though it takes me years in advance of my story. Whatever may have been the defects of the dancing-pump evangelists, I have yet to learn that they were either ill-mannered or uncouth. I am sure they kept up the appearance of being gentlemen. Their successors, however, swung to an almost violent extreme. They were ill-mannered, domineering, uneducated, mistaking vulgarity for plainness of speech, swagger for independence, clownishness for wit, and the loud manner of the braggart for the unassuming conduct of the brave.

There were exceptions, of course, but the type is a distinct one. The program was to "blow" into a town, call the official board together, ask if they intended to stand by the evangelist, now that they had invited him to hold a meeting, and, if not, this was the time to say so, as his trunks were still at the depot, and other fields were contending with each other for his services, of whose support he had been assured. He wanted a fair and square understanding before he unmasked his batteries. The poor officiary, frightened at such an approach, and feeling as comfortable as a hare when hemmed in by her pursuers, for want of knowing what to say, said what the evangelist wanted them to say. who forthwith pulled off his coat, rolled up his sleeves, and declared his intention neither to give nor to ask quarter from the enemy. The fight was on. As each member of the official board wended his way homeward after such an interview, methinks he continued to ask himself, "Where are we at?"

POPULAR AMUSEMENTS ATTACKED.

What the evangelist of that era considered the weak spot of the church's life was selected for the first assault, and needless to say that spot was popular amusements. The devotees were singled out with embarrassing particularity, grilled night after night until they sought refuge in the privacy of their homes as long as the meeting lasted, and, in some instances, sought the peaceful security of some less militant congregation than the one that was producing such indiscriminating evangelists. If the offenders were influential in the church so much the worse for them. After that fusillade had spent its fury and the dead buried and the wounded oiled and bandaged, the sects were selected for slaughter. It was a maxim with this class of evangelists that the church must

be 'cleaned up' before the extermination of the Canaanites could be accomplished.

THE INEVITABLE RESULT.

The effect of the aforementioned cleaning up was, in some instances, to leave two congregations fighting where one dwelt in peace before. As for the war on the sects, it resulted in bringing many over to our side, but it is doubtful if the cause of Christian union was helped forward by the methods employed. Once a congregation undertook a campaign of this kind, it could not retreat without loss of prestige in the community, nor could it advance far and retain what prestige it had, the only alternative being to prolong the siege in the expectation that the gain numerically would compensate for other losses.

CRISES MET.

At some stage in the meeting, the crisis became so acute because of pressure without and the demands of the evangelist and singer within, that threats were indulged in that "unless the members would stand by the meeting he, the evangelist, would throw it up." There were always a sufficient number to demand that the congregation be thrown down for a few weeks more as it has been in the past few, rather than have the evangelist fling his "throw." The experiences of that evangelistic era are still fresh in the memories of some, who, like myself, if they refer to it at all must do so in gentle accents and a beautiful Christian spirit. Of course a great deal of good was done, but it has always been a question with the writer whether the ills did not predominate over the good. I do not know that the spiritual life of the congregation was not helped by these assaults of the wild and woolly period of our evangelism.

EARLY IMPRESSIONS.

But to my boyish mind the reports of these revivals were as water to the thirsty traveler; I saw the 'truth' winning its way; I saw the strongholds of sectarianism tottering; I saw in these evangelists the spirit of John the Baptist, and felt that they deserved the plaudits of men since they must be enjoying the favor of God. It was a pity that I had to forget my early impressions when I met some of these worthies in after years. I began to write in my note book that all is not gold that glitters, and that our religious journals may report meetings in such a way as to deceive the very elect. It was my misfortune that I had been so trained as to see only one side of a question, only the ideal in men, only what was apostolic, forgetting all the while that apostolic men may do some very unapostolic things.

TYPE SURVIVALS.

Fortunately, that era of our evangelism has retreated farther and farther from centers of enlightenment, though survivals of the type still find a field for their activities in the more unprogressive communities.

(To be continued.)

"The Way to Unity"

Dr. W. T. Moore, Theologian-Philosopher-Poet, Discusses in Verse the Problem of Division.

THE CHURCH divided! Why is this? Christ's body rent in twain!
Is this the road by which to preach extension of his reign?
But why is this? Again I ask: Can anyone define
Why we prefer this human church to that which is divine?

The answer is not far to seek, though it may wound our pride,
We fail to see that difference gives no license to divide;
We dare to walk where angels tread, and though not understood,
We make our shibboleths the test of Christian brotherhood.

We tie our faith to human creeds, and never stop to think
That theories swim along right well till practice makes them sink,
And when they're dead and out of sight down after them we dive,
And bring them up to speak for us as if they were alive!

A "dead hand" thus is made to rule when doctors say 'tis dead,
It still is found in church's safe though it is seldom read;
But let some member choose to change or nullify the deed,
Then opens wide the old safe door and out jumps little creed.

How long will men keep up this role of slavery to the past,
And never grow beyond the mold in which small souls are cast?
Is there no cure for this grave fault somewhere within our reach,
So that in all our future days we'll practice what we preach?

If so, we may with reason hope the time will not delay
When all our soulless rubbish will go into quick decay,
When only Christ shall be our creed, who lives forevermore,
And all by Him may find the church through wide and open door.

The union problem waits on this, but will not wait for long,
If only men will turn away from what is clearly wrong,
Will break the chains of human creeds by which they now are bound
And stand together in the faith upon a common ground.

Instead of creeds make this the chain: a love for one another,
And then one Church will be indeed and every man a brother,
One family of the living God, whose largeness will increase,
While all the Spirit's followers keep within the bond of peace.

With such a glorious Chuch as this, o'er which Christ's flag's unfurled,
The saints can go to battle for the conquest of the world,
And thus united in the faith, sustained by hope and love.
The Church on earth will represent the pattern from above.

Then let us not the Spirit grieve—by which all saints are sealed—
In building up sectarian walls, e'en on the foreign field,
But let us prove on every field that all in Christ are one
So that the world will soon believe in God's beloved Son.

Eustis, Fla., Nov. 2.

W. T. Moore and a Friend.

There are few of the older Disciples who have not known W. T. Moore through the years, if not personally, at least through the medium of the papers. His patriarchal personality has given distinction to many a convention gathering. But Doctor Moore is known not only for his theology, philosophy and verse, but also for his hunting proclivities. He takes as much interest in a bag of game as in a theological dispute. Although Doctor Moore does not put himself forth as a great poet, his verse is nevertheless interesting. The accompanying lines on the subject of church division will be read with pleasure by many readers. Doctor Moore has written many books, among which is a "Comprehensive History of the Disciples."

Dr. Montessori Teaches America

Famous Italian Educator Tells Chicago How to Instruct Her Children.

DR. Maria Montessori has been visiting Chicago, telling teachers and parents how she has succeeded in teaching idiots to read and write, how she has taught the rudiments of geometry and arithmetic to children scarcely out of their swaddling clothes, and how by "studying children as a naturalist studies bees" she has established a brand new system of child training under which children develop a fondness for their studies not exceeded by their liking for jams and lollypops.

Dr. Montessori, who in addition to being an Italian countess, possesses the distinction of having been the first woman upon whom the University of Rome conferred its M. D. degree. Although she speaks only in Italian, an expert interpreter enabled Dr. Montessori's novel ideas of how children may be best trained to seep down into the minds and hearts of her hearers.

RENOUNCED SOCIETY LIFE.

This Italian countess, who renounced society life to become an educator, explained how in her school in Rome children are taught to write before they can read—a reversal of the course pursued in the ordinary school. She gives pupils no instruction whatever for holding the pen or pencil, muscular control of the pen alone being necessary. Triangles, squares, geometrical figures of wood, metal or cardboard are used in teaching children to write. They are required to trace the outlines of these and then fill in the outlines with colored pencils of large size.

After a week's work on these geometrical figures, script letters of large size are cut from fine emery paper and pasted on cardboard. The child is given a letter, a vowel first, and told to touch it. Then the phonetic sound of the letter is given. Then the consonants are associated with the vowel and in time words are given in the same way. The children are often blindfolded and by the sense of touch are able to tell the particular letters which they are given. In this way they come to see with the ends of their fingers as well as with their eyes and become familiar with the shape as well as the sound of letters. In learning to write the child has taken one step in learning to read, as he has learned the alphabet both by touch and sight and sound. From words to phrases and sentences the children are led by cards.

HOW MONTESSORI TEACHES.

The process of teaching the very young child numbers is very simple. He is told that there are two buttons lacking on his garment, that there are three stripes of different colors in the rug on which he is standing, and thus, by simple illustrations, he readily comes to understand numbers and be able to count. The first practical lesson is received in counting money.

The fundamental principles which distinguish Dr. Montessori's method from those usually employed are the complete liberty of the child in its natural activities and the utilization of all its natural energy. The child must be hindered only from acts offensive and harmful to others. Reckless repression of spontaneous acts is avoided as well as the imposition of work at the will of another. To interfere with the spontaneity is to repress the very essential of life itself, according to Dr. Montessori. Her system constantly keeps in view the development of independence on the part of the child, that he may think and do for himself and develop in the interest of himself and others. No child is regarded by her as free so long as others do for him what he may do for himself. Hence the child must be taught to dress and undress and feed and care for himself at least from the time he is 3 years of age.

THE UNDERLYING PRINCIPLE.

She has kept in view as her fundamental principle the necessity of giving the child the environment adapted to its individual normal growth. This system as applied in the education of defective children is now used by her in the education of normal children as well and with splendid results. Children in her school from 4 to 5 years of age, read, write, and do number work with a facility equal to that of children of the second and third grades in the ordinary public schools, and without overexertion or without being forced to their task. Dr. Montessori's first rule in her school work is to give attention to the health of the child and its physical development. She demands that the children who attend her school shall be clean in person and in clothing and show respect for their superiors. Parents are expected to co-operate in the work of educating their children. The unwashed and slovenly, as well as those who are not amenable to the discipline of her school or whose parents are not in sympathy with the aims of the same, are not permitted to remain in the school.

P. C. Macfarlane Speaks to Boys

Former Brotherhood Secretary Addresses Banquet of the Chicago Association of Commerce.

FROM Secretary of an incipient Brotherhood to chief adviser to the young men of America, is a far leap. But that is the feat that is reported to the credit of Peter Clark Macfarlane, erstwhile Secretary of the men's Brotherhood of the Disciples. Thus does the church lose another one of its men of talent to the service of the "mere world," which it seems is still wiser in its day and generation than the children of light. Else, would Peter Clark Macfarlane not have been continued in his notable work for the Brotherhood?

A week ago Mr. Macfarlane came to Chicago and addressed the Association of Commerce at the Hotel La Salle. The occasion was the sixth annual dinner given for the future bankers, manufacturers, et al., of Chicago. They accepted everything appreciatively—advice as well as dinner. There were boys in knickerbockers, who probably knew more of baseball than the laws of commerce; boys in their first long trousers and manufacturers of Chicago. really battling with the world, even if parentally chaperoned.

One and all cheered Peter Clark Macfarlane, special writer, when he closed his address with his improvised slogan for the youths in training for Chicago's commercial army:

"Ambition, will, brain, the ideal before us. We are going to be fighters; the battle is set in order, the guns are shotted, the weapons are in our hands, and we have the courage to attack, and will succeed!"

Mr. Macfarlane was introduced as being "more than any other man in America the best fitted to tell the young men of this country of the opportunities that lie before them and the pitfalls that should be avoided if a life is to be well and usefully spent."

Peter Clark Macfarlane.

"Young men must take the lead in every great venture," Mr. Macfarlane said, "and the young men must solve the problems of Chicago for tomorrow; but there is a difference in young men. The man who will bear the city's burdens must be a man who gets ready for them, who begins his training now.

"I remember sitting at Seagirt a year and a half ago talking to the gentleman who is now president of the United States. I was trying to find out something about his antecedents, running back into the history of his thought, and he told me of the books he had written, and I went away and read the books and the speeches, and I came back and talked to him again, convinced that Woodrow Wilson—at least thirty years ago, and I don't know how much further back—started out to be president of the United States; and it took enormous faith thirty years ago for a Democrat to start out to be president of the United States—almost as much as it would take a Republican now.

"Without ambition Abraham Lincoln, at the very hour when he was signing the emancipation proclamation, might have been undistinguishable among the fifty-year-old grocery clerks of Illinois. Thomas A. Edison, to whom civilization owes so much that we never shall be able to build a monument high enough to indicate it, might still be lost among the telegraph operators of this country."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

The New Ballot and Illinois Women

An Address Delivered at the Recent Woman Suffrage Convention at Peoria, Ill.

BY MRS. ELLA S. STEWART.

MY SUBJECT IS limitless—the power coming to Illinois women through the suffrage conferred by the Legislature of 1913. No one today, however intelligent, however sensitive or prophetic, is able to grasp the ultimate significance of that grant of power—the effect upon the future of our state of these long pent up energies of women, now liberated for the public good.

The masses of men have only faintly glimpsed the powers for civilization inhering in the vote. Even the great apostles of democracy have perhaps only glimpsed it. That revelation will be a growing one. But at any rate, we have faith to believe that this torch which has been thus lighted for the Illinois women will illumine the dark places in government—at times startling bats in gruesome political cellars, or revealing the poisonous damp in government cisterns. It will help cleanse and glorify municipal life, and be the light to guide Illinois children into safer paths.

SOME DEVELOPMENTS EXPECTED.

Now, as women proceed in the use of the vote which we have, there is no doubt that some will soon find that there are some straws missing in this new broom. (If I may change my poetical figure of light to this more practical emblem of feminity.)

For instance, they will sometimes yearn for the power to vote for prosecuting attorneys, sheriffs, police magistrates and other officials of administration. But they will be able to accomplish untold good with such power as they have and will also be developing capacities for full suffrage.

As to a few explicit powers:

First: By their vote for presidential electors they will influence national problems and international policies. From our distant periphery there will be a wire to the nation's center, and Illinois women as well as men will be conscious that they have helped elect one who has the greatest influence in determining vast issues—war or peace, the development of agriculture, industry, commerce and the arts of civilization.

I will pass over the consideration of the powers growing out of the vote for the members of the board of equalization and review, the clerk of the appellate court, the county surveyor (who apparently as an after thought among the officials cannot be complimented by the votes of women) and for the sanitary district trustees. But I want to speak of three other features of the law.

TOWNSHIP SUFFRAGE IMPORTANT.

Few of us realize the importance of the township suffrage provided by our law, the vote for supervisor, town clerk, assessor and the highway commissioner.

Let us take the supervisor. If our bill had only mentioned that official it would have been worth fighting for. Eighty-five of our 102 counties are organized on the township plan, and the supervisor is the most important township official, and many of his duties lie along the trend of women's traditional activities and interests.

The supervisors are the county housekeepers. They have charge of county buildings and other county property, and must provide accommodations for courts and the county officers. If you had visited as many Illinois court houses as I have within the past year, you would find that the woman voter's broom is much needed.

These men levy county taxes within certain limits, manage a great deal of the county funds and county business, audit accounts, have much power over roads and bridges, ditches and drains, fill vacancies in county offices, appoint

Mrs. Ella S. Stewart.

election judges, provide ballot boxes for elections, prepare ballot lists, grant liquor licenses outside of incorporated municipalities and have many other interesting and important duties which I have not now the time to mention.

But the fact which will interest women immediately is that these officials whom they may elect will act as boards of health and have charge of the charitable work of the county; they maintain and regulate the poor farms, jails and work houses, and are authorized to pay pensions to the blind, to poor parents of children, and to provide detention homes for children.

REVELATIONS OF THE REPORTS.

According to a report submitted to the legislature this year, a majority of the jails in Illinois are old and antiquated. Of the ninety-eight jails inspected, twenty-six were so dark that artificial lighting was necessary on the brightest days; twenty-one jails had solid stone walls, ventilated only through board doors. Only ten could be put in first class condition as to sanitation. Thirty were considered second class; twenty-six as poor, while thirty-two were in such a condition that they should be abandoned.

In thirty-six counties there is no separate department for children. In eleven counties there is no provision for women in the county jails. Many counties comply with the letter of the law requiring separate cells for women, but fail to segregate these cells from those of the men.

Only seventeen counties do not detain insane persons in the county jail. In fifty-seven counties insane persons are held in the main jail. Only twenty-six had special cells provided for insane persons.

The majority of the county jails were unsanitary and uncleanly. Only in forty-three counties were separate towels furnished and clothes changed weekly. In twenty-six of the other counties one or the other of these aids to cleanliness were supplied, and in only thirty-one clean sheets and blankets provided weekly.

Does not this suggest a program of study and action for Illinois women?

Then as to the charity of the county. Surely no one is better able to understand this problem than women, who have taken care of the poor, the sick and unfortunate from time immemorial.

A DEPLORABLE CONDITION.

While the last report of the State Charities Commission shows improvement, their latest report also reveals the sore spot and shows the county farm as a "political football, passed back and forth by partisans or parties and groups as a reward to satraps for services rendered." There is no general system of accounting. Many counties have no record of the produce of income from the county farms, of the total expenditures, or the net cost of the institution to the tax payers. Under the present system the epileptic, demented, aged, blind and crippled, young and old, are all thrown together.

All this great field of social service is within the jurisdiction of the supervisors, who in the future will be elected by, and should be held responsible to, the votes of women. This should furnish incentive to housekeepers and mothers to make these conditions reflect present thought as to sanitation, correction and humanity.

I must speak of one other township official to be elected by the votes of women—the highway commissioner.

OTHER IMPORTANT POWERS.

This is a most important power inasmuch as the same legislature passed a good roads law, so that Illinois may now be able to grapple with one of her greatest problems—the problem of poor roads. One of the current magazines has recently analyzed the paralysis of life which has held certain mountain districts of Kentucky and Tennessee in medieval obscurity as the utter lack of transportation. There are no roads.

Poor roads in Illinois explain largely the isolation of the splendid patriotic women of the farms, who, up to the present time have been little represented in the great educational and progressive movements of Illinois women, and as a result of this vote for township officials I prophesy that a new era for country women has opened in this state. I expect to hear of hundreds of rural communities where the men and women will now meet at their school houses or homes to discuss the opportunities growing out of the votes for women for these two groups of township officers, and I am quite as happy over this phase of our law as any other.

I want also to speak of the vast possibilities growing out of the vote which

(Concluded on page 23.)

THE CHRISTIAN CENTURY

EDITORIAL

MEN AND MILLIONS.

THE ANNOUNCEMENT in last week's Christian Century of the propitious launching of a movement to secure one thousand additional men and women to work on the home and foreign mission fields, and to gather a fund of six million dollars above the regular missionary collections to be divided among the missionary and benevolent societies and the educational institutions of the Disciples of Christ, has thrilled our entire communion.

Quite apart from the vast sum involved, the conception itself marks an epoch in the administration of the affairs not alone of a single religious group, but of the entire Christian world. This, we believe, is the first instance of a religious body merging all its interests into one comprehensive organization, and asking its membership to give great sums to them all through a single treasury. Its implication as to the essential unity of the hitherto separated and often competitive tasks of the church is its most impressive feature. Home missions, foreign missions, the care of the needy, the education of youth and the preparation of an equipped ministry—these are not many and rival tasks but parts and aspects of the one common task of building the Kingdom of God.

In its genesis this idea seems to have been conceived in more than one great soul. Mr. Abram E. Cory, the leader and, on its human side, the life of the movement, modestly and, no doubt, truthfully, disclaims credit for first conceiving the great plan. It grew, he says, from suggestions made by Mr. W. F. Holt, of California, the late Mrs. M. E. Harlan, of Indianapolis, and others, and finally took on the clear outlines of possibility through the proposal of Mr. R. A. Long, of Kansas City, to give a million dollars toward its realization.

Explaining his relation to the growth of the plan Mr Cory was heard in a private conversation to say, in language whose elegance under the circumstances we will defend against any prudish critic, that he had been "booted along" from one plan to another through at least four stages of enlargement.

Beginning with a one-million dollar goal he was compelled by forces outside himself to enlarge his ideas and make it two millions, then two and a half millions, and finally, by the inclusion of the colleges, six millions. No enterprise known to us bears upon it so unmistakably the marks of divine providence.

It is not a man's movement.

Singularly and indisputably it is of God.

THE SPIRIT OF THE MOVEMENT.

WE BELIEVE that the Men and Millions Movement will go forward with no tumult of man's devices, but in awe and humility and intense consecration. The Movement is pregnant with tremendous sacrifices that will soon come to birth. Men and women of wealth will be searching their hearts to apply Christ's test to the use of their money. We do not believe Mr. Long's generous gift will be the only million-dollar gift. Others are able to do as much. Many who give the minimum of $500 and many whose offerings are scattered all the way between that and Mr. Long's will be making sacrifices of self-interest in the interest of the Kingdom of God.

The reflex influence of the successful completion of this Olympian enterprise upon the spiritual life of the Disciples of Christ will be tremendous. It will almost give to our communion a new state of mind. Far beyond our own border will the inspiration of our example spread. Other religious bodies will see the advantage and the glory of such a practical unification of their Christian tasks also, and go and do likewise.

And who knows but that all the churches of Christ in America may, as a result, some day see the advantage and glory of similarly merging all their tasks of missions and benevolence and Christian education into one united non- or un- or inter- or super- (take any prefix you please) -denominational organization for administering the King's business on a scale worthy of the King?

Perhaps it is not well now to prophecy concerning indirect results. We stand at the beginning of our task. It is a very concrete and practical task, close to the ground. With hearts burning with devotion let the work be done!

One thousand trained workers and six million dollars! There are two present urgent duties before each loyal soul of us. One is to begin the searching of our own hearts as to our own part in the movement. The other is to add to the names of those who are dearest to us and whom we daily bear up to God in prayer, the names of Mr. Cory and his coworkers, that they may have grace and strength and courage and unflagging faith to carry the mighty responsibilities that rest upon them.

THE COLLEGES AND THE MOVEMENT.

AT LAST it begins to look as if Disciples of Christ intend to do justice to their educational institutions. Too long have the colleges waited. Evangelism and missions have received not too much but too exclusive an emphasis in our planning and giving. Nearly twenty institutions of culture, many of them naively wearing the appellation "University," have been struggling for their life through many years. The Disciples have strangely lacked in educational conscience.

But the inclusion of the colleges in the Men and Millions Movement, and as the largest factor in the Movement, means that the dawn has suddenly burst out of a long night. Three and a half millions of dollars for twenty-five institutions is a small sum, indeed, as college endowments go today. The larger amounts apportioned to the ten leading schools is, as the Business Men's Commission says, only a beginning. It will give these colleges a chance to breathe and to hold up their heads.

But a "beginning" implies a farther and ampler support after the "beginning" has been made. So our colleges and our men and women of college ideals may thank God that these institutions of culture are coming into their own.

Of no less significance than the great sum of money to be raised for education is the standardization which is to be brought about within the next five years by the auspices of this fund. It is said that only one college in our group comes up to the requirements for Class A as defined by the Carnegie Foundation. A few of these schools are an academic scandal. The majority of them do good, earnest work, the best work possible in their poverty. But with the distribution of the benefactions of the brotherhood will go the impressive suggestion that the colleges abandon the medical and musical college, the "preparatory department" and the flamboyant title of "University," and organize a curriculum thoroughly collegiate in character, articulating with accredited high schools and attracting a homogeneous student body.

The Commission of Business Men has thrown a flood of light into our educational situation by the adoption of the high standard set forth in last week's Christian Century as the condition of a school's participation in the fund about to be raised. The intelligence, sanity, progressiveness and statesmanship with which it met this problem deserves unstinted praise.

To those on the outside of its councils it seems unaccountable that the Disciples Divinity House, in Chicago, the single institution among us standing for the higher education of the Christian ministry, whose students to the number of more than three hundred occupy leading pulpits and academic positions in our brotherhood, should have been omitted from the division of the prospective fund. No doubt the Commission had a reason for making this single exception.

The Christian Century has been receiving many expressions of wonder at this omission, from former students of the Divinity House and from others who believe that the higher education of the ministry is the most important aspect of our educational problem as a people. To all inquiries our reply

has been that we believe the Commission must have acted under a misapprehension, and that, without doubt, the Divinity House will yet be included. If it is not included the Commission will no doubt make its reason public.

POSTER PREACHING.

THE Poster Advertising Association has undertaken a striking form of evangelism. On a date agreed upon, Dec. 19, the billboards of practically every city and town of importance in America were decorated with a large poster, nine feet high and twenty-one feet long, containing a picture of The Nativity. No advertising accompanies the picture, and it is posted in conspicuous centers. The purpose, as set forth in a letter to the clergy, is "to utilize the immense pictorial appeal of posters in a way which shall make men better by turning their minds to noble and inspiring thoughts." A personal letter to the editor from an officer of the Association says, "We want you to feel that we have no ulterior motive, but that we want to contribute our mite to the spiritual uplift of humanity."

We have reason to believe that this is a perfectly true statement. We believe that the men who are responsible for this undertaking have done it solely for the good it will do. Heartily we thank them.

If we are correctly informed, this is the first step in what may become an important movement. The billboards of the country are sometimes full of paid advertisements, but there are seasons when valuable spaces are not sold. The associations that own or lease these boards are willing to utilize the vacant boards with messages that shall make men better.

BISHOP LAWRENCE ON THE MINISTER'S WIFE.

BISHOP Lawrence, of the Massachusetts diocese of the Protestant Episcopal Church, in an address paid a tribute to a class which is by no means over praised—the wives of ministers. He said: "If there is a body superior in tact, devotion and ability to the clergymen, it is their wives." The United Presbyterian writes that there is, unhappily, an occasional wife who spoils the work of her minister husband by her unseemly ways and talk, but agrees that the rule is that no small part of the pastor's efficiency is due to the part which the prudent and wise wife has in the church work.

CONTINENT-WIDE "GO-TO-CHURCH SUNDAY."

A CONTINENT-WIDE observance of "Go to Church Sunday," Feb. 1, became a possibility when the suggestion for its celebration in the United States and Canada was incorporated in a telegram sent by A. G. Fegert, chairman of the general "Go to Church Sunday" campaign committee to Dr. Francis E. Clark, founder and president of the Christian Endeavor movement.

The text of the telegram follows:

"Go to church Sunday, proposed by Chicago Christian Endeavor Union to be observed Feb. 1, has been indorsed in Chicago by Catholics, Jews and every denomination of Protestants. Commercial interests and public service corporations will co-operate so that every man, woman and child will have a chance to go to church that Sunday. Newspaper advertising, house-to-house visitation, electric signs, streamers on automobiles and wagons, stickers on envelopes, salutation of 'Go to Church Sunday,' telephone calls, letters, torchlight parades and every other means of advertising will be employed to promote churchgoing.

"Enthusiasm for the plan is running high. Looks like 'Go to Church Sunday' will become as popular as Christmas. Suggest you issue a call through the 80,000 Christian Endeavor Societies of North America with their membership of 4,000,000 of every denomination that they arrange to have every town and city in the United States join Chicago in the observance of Feb. 1 as 'Go to Church Sunday.' Ask them all to pray at noon each day and work hard day and night for success of plan. Field Secretary Gates is mailing you all details of plan.

"Chicago Christian Endeavor Union wishes you a happy New Year and a safe and successful tour of Europe, Asia, Africa and Australia, on behalf of the World's Christian Endeavor convention to be held in Chicago in July, 1915."

DEMOCRATIC CONVENTIONS.

AN INTERPRETATION.

DISCIPLES of Christ have always insisted that the church of Christ in each local community is independent, sovereign and free. This position stands well the test of Scripture and practice. It keeps church life near to real human life by keeping the church more conscious of its immediate community than of a remote authority unrelated to its immediate community.

But this free congregation of believers is a member of a larger entity, the Body of Christ, of which also all other congregations of believers are members. There is much inspiration in this ideal of a "holy Catholic Church," of which all our sovereign local churches are members and organs. But it is more than a mere intangible ideal. The Body of Christ is, or should be, a visible, social reality. The ideal must be embodied in an organization, if the great tasks of missions and benevolence and education and the whole round of problems involved in social reconstruction are to be wrought out.

There are three ways by which sovereign local churches may work at these tasks.

First, there is the non-co-operative way. The churches may work in isolation, each one doing that which seemeth right in its own eyes. This plan needs no discussion. It has been demonstrated by experience to be ineffective and wasteful, lacking also the dynamic and inspiration that comes from fellowship in a common task.

Secondly, individual Christians may organize co-operative societies and appeal to the churches to make their gifts to the societies and allow the societies to administer the funds thus gathered. This is practically the method followed by the Disciples for more than a half a century. The societies were originally constituted of individuals who supported it with gifts of money—a certain signed gift constituting one an annual member and a larger gift making one a life member. The Home Society and the Foreign Society each provides in its constitution for an additional class of members to be appointed by the churches as churches, but in neither society has this representative membership ever been actually called into existence. The policy of administering these missionary enterprises is determined, practically, by the executive boards, and a report is submitted to an annual mass meeting. This mass meeting takes hardly more than a receptive interest in the proceedings, probably because it is not a responsible body, and because the year's work is usually well done, the funds well administered and the time set apart for deliberation and discussion very short.

The third method is for the churches themselves to consider that they in their united capacity as the Body of Christ, are the divinely ordained missionary society and benevolent society and education society and social reconstructive society, and to lay intelligently to heart their responsibility not only to give money to these great tasks but to assume responsibility for them and to perform whatever functions are requisite to their most effective administration.

Without suggesting the faintest criticism of our great missionary societies, which sprang into existence at a time when the churches had no missionary vision and could not be induced to undertake such a task, and which have wrought a work that is marvelous in our eyes, The Christian Century interprets the action of the Louisville and Toronto convention in organizing a "General Convention of Churches of Christ" as a step toward the assumption by the churches themselves of this their essential responsibility. It was a step toward the merging into a unified, orderly, democratic body, responsible to the churches directly, the several functions now performed by several unrelated societies.

If we misinterpret the purpose for which the "General Convention" was organized we will be grateful if some one who knows will tell our readers hat its purpose is.

AT THE END OF THE DAY

ON CHURCH-BUILDING AND SOUL-BUILDING.

EDITOR THE CHRISTIAN CENTURY:

LIKE MANY of your readers, I have long been observing with actual depression of spirit the fact that so many of our ministers resign their pulpits shortly after building a new church edifice. There must be something symptomatic in this almost universal custom. I have been reflecting on it until I have come to some pretty serious conclusions.

I suppose there are many explanations. The pastor probably alienated some members of the church in his aggressive handling of the building problem. There are always those in every congregation who act as a drag upon any movement that involves money. They have no faith, no vision of the urgent opportunity before the church, and besides they do not intend to bear their rightful share of the burden. Between such persons and the pastor there could easily enough develop a more or less strained relationship which would make his continuance in the pastorate after the new house was built appreciably less comfortable.

Again, I imagine many of these pastoral relations are severed through disappointment at the results following the completion of the new building. People's hopes were stimulated to expect enormous increases in their congregations and it was expected that many would be added to the number of the saved through the attraction of the beautiful edifice. But within a few weeks after dedication day the novelty and glamour were worn off and both congregation and minister found themselves face to face with the same problem with which they had been struggling in their more modest home for many years. There was no magic in the new church house. One result of such a disillusionment could easily enough be the resignation of the pastor.

PASSING by these and many similar explanations, I am convinced that there are many pastors among us who regard it as the highest goal of their ministry to build a house of worship. Their preaching and organizing for several years will take that direction, and when that goal is attained they are at a loss for some substantial task to which to set their hand. Not finding it, they leave and go to another field—perhaps to build another church edifice.

I have today had the experience of worshiping with a congregation whose minister is obviously steering his work in the direction of a new building and subordinating everything to that purpose. I cannot tell your readers, Mr. Editor, how unsatisfying the church service was. The morning was beautiful with sunshine. A snow had fallen during the night and Nature was overspread with charm. I walked to church with praise in my heart and a hunger for a fresh and illuminating interpretation of God's life and His grace.

I arrived five minutes before the service began. The little sanctuary was in a hubbub. The noise was hardly quelled by the entrance of the pastor. He was a clean-cut, well-appearing young man. But he brought no message to my soul. He used twenty minutes or more in making announcements about committees and contests and finances and socials, and the "sermon" had not an ounce of food in it.

When I talked with him afterward he told me that he was determined to have a new church building under way inside of two years and he was bending all his efforts to that end. He was keeping things humming, he said, and quietly starting some pledges on the side.

This congregation needed a new church building, there was no doubt about that, but they needed some building too, and the very lovable and good-intentioned young shepherd of their souls was purchasing the church building at the expense of the soul-building. With his mind full of his material ambition, and cluttered up with committees and finances, how could he divide the word of God to his people?

I AM forced to the serious conclusion that the supreme need of the ministry today is the recovery of its spiritual character. There is a note which has been sounded by some very eminent church leaders recently to the effect that the minister of today must be an all-around business man, a manager, a social organizer, a comptroller of finances.

That kind of talk would make me indignant if it did not make me so sad to think that such sentiments could find acceptable hearing. In my judgment and experience it seems clear as the day that the one great need of the church is for prophets, for men who can tell us of God, who can open our souls toward the Father, who can interpret to us our place in this invisible spiritual universe, who can teach us how to worship and lead us like true priests of God to the altar of intercession.

The great danger in our church life today is materialism, externalism, institutionalism. If our ministers fall into the error of measuring their success by material standards—money raised, houses builded or what not—the tenure of their pastorates will be short and the spiritual results meagre. Our modern Christianity, taking its cue from the age, is emphasizing the active, pragmatic, institutional side of church life. We are asked by our leaders to do many things.

Our churches are the scene of much bustle and noise. The "bee-hive" ideal possesses us. We are exhorted to get up "boosters' clubs." The committee on securing a new pastor says he must be a "hustler" and a "live wire." A passion for numbers possesses us. "Personal work" is organized on mechanical lines. "Church work" does not connote to the average mind a very high and attractive kind of labor. It consists mainly in cooking, sewing and soliciting. The restaurant side of our church life is conspicuous. Our ladies have a great reputation for their dinners. We were never so busy.

THERE never was so much bustle and motion and organization as today. Our ministers have given up trying to teach us anything and have taken to exhorting us. A well-known pastor, the leader in a perfectly marvelous Sunday-school enterprise, a masterly organizer, and a man whom I personally greatly admire and love, has a lecture to church workers entitled, "Making the Wheels Go Round." In this title is unconsciously betrayed the fallacious ideal of much modern church work. It does not follow that because the wheels go round the grist is ground. Nor does it follow from the fact that many, many hands are busy attending the machinery and making the wheels go round that therefore the grist is ground.

No material or organizational success can be a substitute for intelligent reverence and worship inspired and interpreted by a teacher whose lips have been touched with a coal from God's altar. Our pastors cannot afford to become business men. The reason business men need pastors is because their own minds are so full of business that they have too little time to discover the deeper meanings of life. But if the minister turns business man and house builder, then it will be a case of the blind leading the blind.

And if the minister turns housebuilder he will find his people asking in wonderment, after the house is built, "what is there now for us to do?" He will have to invent something for them to do. And when a church gets to the pitiable necessity of inventing something to do to justify its existence it ceases to be a church of Christ.

So I say that the frequent removals of our pastors after the building is completed is a symptom of an inferior and fallacious conception of the ministry and of the church, on the part of both the minister himself and his people. It is not my purpose to map out in detail the higher ideal of the ministry, but I think what I have said may at least point my readers in the direction that their ideal is to be found.

HUGH MACDONALD.

LOVE'S LEADING.

BY HENRY VAN DYKE.

I only know that every day brings good above
  My poor deserving;
I only feel that on the road of life true Love
  Is leading me along and never swerving.

Whatever turn the path may take to left or right,
  I think it follows
The tracing of a wiser hand, through dark and light,
  Across the hills and in the shady hollows.

The Larger Christian World

A Department of Interdenominational Acquaintance.

1913 Shows Progress in Religion

CHICAGO DAILY NEWS' RESUME OF YEAR'S WORK.

Upward of 40,000,000 Americans, native and foreign born, have allied themselves with some religious body and to support their religions they give more than $400,000,000 a year, or an average of nearly $10 each. To be more exact, the number of people enrolled as members of some religious body, Christian or Jewish, is about 38,200,000. This is considerably above one in three of the population.

The amount of money they give altogether is not taken by census enumerators. These gifts have been carefully estimated at $360,000,000 to $375,000,000 a year. They are, however, increasing steadily. Last year large sums were put into new buildings, so the total will press the $400,000,000 mark within a year or two if it does not do so now.

Those who know say the most striking feature of the year among both Protestants and Catholics was the advance in methods of work. As in the industrial world, churches are revamping their ways of doing things. The Christian associations are leading in these new ventures. Churches are quick, however, to pattern after the associations.

Increase in the Membership.

Christian bodies in America, except a few of the small ones, increase their membership about 2 per cent a year. Catholics, Disciples of Christ, Lutherans and sometimes Episcopalians do somewhat better.

In Sunday-schools there is the same steady increase in numbers of children enrolled. Catholics are multiplying their schools and adopting pedagogical methods. They also are introducing the system of classes and teachers. Organized Sunday-school work of the world, having its strongest centers in America, held a world convention during the year and made plans for growth. Educational methods are put on better lines. America is carrying the Sunday-school system into the very corners of the earth.

Gifts for Mission Work.

Mission contributions, all Protestant societies, reached $63,000,000. No other country compares with America. England is second, but a large part of England's gifts are for relief, so vast are demands of the suffering poor. Americans' gifts go almost wholly to religious causes. The sum named should be increased by $3,000,000 to $5,000,000 if Catholic missions are included. This sum is exclusive of gifts to Catholic orders.

Protestant foreign mission gifts for the first time passed the $18,000,000 mark, the largest from any country. Protestant home missions are $45,000,000, with a steady gain in amount and a better system for its distribution in large cities and in towns of the far west.

Eugenics in the Church.

Eugenics came to the fore in Christian affairs during the year as never before. It started in Chicago and was taken up throughout the country. With it came a new interest in all social questions. The Federal Council of Churches made plans to prevent commercialized vice in San Francisco as much as possible during the Panama Exposition. Pulpits everywhere inveighed against evil in the home, on the stage, in politics and business.

There came in cities, especially in the east, a great increase in the number of noonday lunch clubs conducted by church organizations. These are chiefly for women. These clubs have in them a protest against poor luncheons provided by the trade as cost of living has advanced. They have a social and a religious side. They are centers for picking up new workers in churches and they make profits. With the clubs also have come new centers for the church to reach working men, to secure employment for men and women.

Jews Have Been Active.

Orthodox and reform Jews have been active. The former perfected an agency for keeping congregations closer together, and for the first time in the history of Judaism in America salaried secretaries were sent out on national work. The latter made national a Young Men's Hebrew association on the same lines as the Christian associations and guaranteed an annual expense fund for five years.

Catholics lost by death a number of cardinals who were of first rank in the conduct of world work, but beyond that the Vatican had a quiet year. French Catholics went forward as never before, being released from obligation to the state. Here missionary leaders held in Boston the greatest gathering of Catholic prelates and laymen America has seen.

Plan for Church Unity.

Church unity ceased to have the Episcopal Church as one leader, other bodies naming commissions that are equally prominent in forward plans. Almost all bodies were in the unity plans by the end of the year, except the Roman and eastern communions. Tremendous progress has been made toward the world conference to consider the matter. Committees are at work devising concrete questions to come before the proposed conference.

The American Bible Society readjusted its work in Panama and the near east, dividing it up to some extent with the British and Foreign Bible Society of London to make, if possible, at Panama a great Bible distributing point comparable to that at the terminus of the Suez canal. It reported less disturbance of work in Mexico than might be expected and great opportunities in China. In Burma Baptists celebrated the centenary of their missions.

Congregationalists made all benevolent societies semiofficial, linking them with their national council and creating a national secretaryship. This secretary gives this body for the first time a national official head. It is a significant change from independence toward centralization. Still the independence of the single congregation being assured, the plan was adopted unanimously. It is on the line of events transpiring in other bodies, and is held to mean a new congregationalism.

Adopt Policy for Methodists.

Methodists held a national mass meeting and adopted a policy for Methodism, or for that part of it that is in the north. This policy affects missions, education, extension and every phase of Methodist effort. Government by mass meeting is new, but this experiment worked. United Brethren so admire the plan that they are to try it next spring. For the larger body it is held that it means a new Methodism.

An Episcopal general convention adopted the province plan. It divided the country into eight districts and set up for the first time conventions between those of dioceses and the general one. To these provincial conventions were committed many duties, aiming to obtain greater freedom of action at less cost.

Disciples of Christ met in national convention for the first time as a delegate body. Heretofore, this large communion has been governed in its benevolence and other common work by mass meetings.

DR. GLADDEN RESIGNS.

News of the resignation of Dr. Washington Gladden from the pastorate of the First Congregational Church of Columbus, Ohio, is a reminder that for many years he has been regarded as one of the world's greatest advocates of social righteousness. He is to be succeeded by Dr. Carl S. Patton, but will remain as pastor emeritus in the church where he has been pastor for thirty-one years.

In his active efforts for the advancement of humanity Dr. Gladden has not only labored as a modern crusader in the church, but as editor, lecturer and author, and within the better meaning of the term has gone into politics. To show his sincerity as a citizen and regard for citizenship he served as a member of the city council of Columbus, 1900-1902.

Of Human Interest

Marion Harland's Glimpse of Poe.

Marion Harland tells, for a recent issue of the Continent of the one glimpse she enjoyed of Edgar Allan Poe, now regarded as America's greatest lyric poet. She thus describes her impressions of him on that "perfect day," as he stood for a moment on a sidewalk of Richmond, Va.:

"No photograph that I have ever seen conveys a just idea of the pure, indefinable refinement and clarity of feature and expression. He was evidently in a serene mood. The perfect day; the reaches of green shade under the vista of fine trees; the perfumed air and the river song may have had a message for him that no other could interpret.

"In that one instant I inventoried every particular of face and form. He wore a summer suit of light, black cloth and his hat was a black leghorn. I recalled at once that his wife had not been dead very long and decided that he still wore mourning for her. He carried a lithe figure with military erectness; I remarked especially that his ungloved hands were slender and shapely. 'Patrician!' I said then, and 'Just what a poet's should be!' The thought ran through me like some subtle electric fluid that the hand holding the hat had written 'The Raven' and 'The Bells'! His mouth was shadowed by a slight dark mustache; his hair was black and curled lightly.

"It was all over in less time than it takes me to write the last sentence. With one last look at the rose thickets he put his hat upon his head and moved slowly down the street, not glancing back as I arose and strained my eyes for a last glimpse of him until he was lost in the distance.

"He bore no resemblance to one who had written of himself as the doomed wretch whom—

"'Disaster followed fast, and followed faster
Till the dirges of his hopes that melancholy burden bore
Of Never—nevermore.'"

Secretary McAdoo Entertains "Julia."

Very early one morning, two hours before the Secretary of the Treasury was at his desk, there was a caller at the Treasury Department, who said she had come all the way from Georgia to see Mr. McAdoo and bring him something. She was a colored woman, dressed in her best, and if some one had told her that it was all but impossible for anyone in all the world to speak to the Secretary of the Treasury when he was in his office it would have made no difference to Julia. The Chicago Record-Herald tells the story:

"I'se come to see Mr. McAdoo," she said to the private secretary, seating herself comfortably in the outer office, "an' I'll jes' wait!"

She waited two hours, and more.

"But she says she knows you'll see her," the private secretary explained to the Secretary of the Treasury, "and she insists she has brought you something from Georgia."

Something from Georgia was the one thing that appealed to the Secretary of the Treasury irresistibly, and he pushed aside his papers, took off the tortoise-shell spectacles, which he wears only at his desk, and looked up.

"Ah'm Julia!" his caller said, by way of introduction, and with a bow so low it tipped her hat over her big black eyes.

"Ah'm Julia? Don't yo' all know me, Massa Will?"

"Why, hel-lo, Julia!" The Secretary of the Treasury laughed with the delight of a boy. Here was no suppliant for office, no claimant of patronage. His caller was the daughter of his old black nurse, Adeline Brown, and the sister of Henry, who used to play with him, and whom Adeline always whipped unmercifully upon the slightest provocation of any real or imaginary disrespect to her "white chile."

Julia dipped into the capacious but perfectly safe pocket of her petticoat and produced a small parcel.

"* * * an' I'se done brought yo' all something," she said.

It was an old photograph of the mother and father of the Secretary of the Treasury, carefully cherished for fifty years by Adeline Brown, Julia's mother, who had been his nurse. The little discolorations of time were appearing on the background of the picture, but Mrs. McAdoo was still resplendent in the black silk standing out over her hoopskirt, and Judge McAdoo was dignified in light, baggy trousers, long coat and stock.

Senator Lodge's Latest Story.

Senator Lodge said of a lobbyist whose lobbying had failed:

"He tried to accept defeat with urbanity, but consciously he showed his chagrin. Poor chap, he resembled Mrs. Smythe.

"Mrs. Smythe called on a friend, expecting to be asked to stay for luncheon. But the friend didn't ask her, and so Mrs. Smythe, secretly much disappointed and put out, rose to go.

"She didn't intend in the least to show her regret, but involuntarily, as she put out her hand she said:

"'Well, good-bye, dear Mrs. Luncheon.'"

Noted Scientist on Recognition of Genius.

The late Alfred Russell Wallace, the co-discoverer with Darwin of evolution, had a hard row to hoe at first," said a Baltimore physiologist.

"Poor Doctor Wallace had, in fact, such a very hard row to hoe that he couldn't afford to marry till he was sixty-three, when to balance matters he wedded a young girl of eighteen, by whom he had a son and a daughter.

"I commiserated in London last summer with Doctor Wallace.

"'It was too bad,' I said. 'A man of genius like you cramped with poverty till past middle life! It was too bad.'

"'My friend,' Doctor Wallace replied, 'always you will find the fire of genius takes a long, long time to make the pot boil.'"

IT'S A SHAME, TOO!

France has her lily;
England has her rose,
And everybody knows
Where the shamrock grows.
Scotland has her thistle
That grows on every hill.
But the Yankee's favorite emblem
Is the one dollar bill.

—Dr. Sunshine Willits.

The World Is Growing Better

Millionaires Fight Loan Sharks.

To obliterate the loan shark and enable American wage-earners to borrow money easily, cheaply and under self-respecting conditions is the underlying purpose of a great banking enterprise shortly to be launched under the auspices of Julius Rosenwald of Chicago.

Mr. Rosenwald, who is about to leave Europe for Egypt, prior to returning to Chicago at the end of March, has given a detailed account of the scheme, which in many respects is unique in the history of American philanthropy. The inspiration for the idea comes from one of Mr. Rosenwald's eminent European co-religionists, Signor Jussot, Italian minister of finance, who is the founder of a system of banks in Italy which lend sums as low as $10 to workingmen, small tradesmen, farmers and others who enjoy no credit at the banks.

The plans for the establishment of Mr. Rosenwald's first bank, which is intended to be only the forerunner of a great chain of similar institutions throughout the United States, are at the point of completion. The bank will be opened in Chicago with a capital of several hundred thousand dollars. The aggregate capital when all the other banks which are projected are ready for business, will approximate $5,000,000.

Mr. Rosenwald does not authorize the statement, but it is understood that Andrew Carnegie and Vincent Astor are prominently associated with him in the enterprise.

Hotel For "Down and Outs" Opened.

The Rufus F. Dawes Hotel, built at 8 South Peoria street, Chicago, by Charles G. Dawes as a memorial to his son, who was drowned in Lake Geneva, Sept. 5, 1912, was thrown open to the city's homeless men last week. Within a few hours after the banker had opened the doors of the institution he endowed, the dormitories were filled. Fully 200 men had been standing in line awaiting the opening at 6 o'clock. Three hundred men may be cared for at one time. "Gee, dis is fine," was the word of commendation that came to the bank president from his first guest, "Bill" McCarthy, who passed over his nickel for bed and bath. Mr. Dawes was assisted in the first night reception by his wife and daughter Caroline, his brother, Rufus C and Henry M. Dawes, and the architect, Arthur G. Brown. They spent an hour before the huge fire-place talking with the unfortunates.

Chicago Has "Sane" New Year.

Victory for the "sane New Year's eve" was proclaimed last week by the men who have sought to establish it. They declared that Chicago had seen its last New Year's eve carousal. "Died of natural causes" is the verdict of the "sane" advocates upon the orgy. They give Chief Gleason and the police credit for having helped to bring about the sane observance of the coming of a new year, but declare the police were aided by conditions for which that department was not responsible. Arthur Burrage Farwell, president of the Chicago Law and Order League, was one of those to proclaim the death of the orgy of New Year's eve. He declared that "the annual debauch" had died a natural death and commended Chief Gleason for having helped bring the disgraceful custom to a close.

The Book World

A Page of Reviews and Literary Work.

BY ARTHUR GORDON.

The Moslem Christ. By Samuel M. Zwemer. Mohammedanism is the one religion of any world significance that has risen since the advent of Christianity. All the rest of the great faiths are older than our own. It is therefore of interest to note the attitude of Islam toward the Founder of the Christian institution. Mohammed was not unacquainted with the story of Jesus. He obtained fragments of it from scattered groups of Jews and Christians, not always the best of their kind. As a result the Koran, the sacred book of Islam, contains several references to him, and the later literature of the Moslem communities has many more. With a wise anticipation of absorbing the rest of the world in the embrace of Islam, the Saints and Prophets of Judaism and Christianity were taken over into the Mohammedan scheme, just as Rome was accustomed to "invite" the gods of conquered nations to a place in the imperial Pantheon. Therefore, as might be expected, Jesus is accorded a place of honor in such a list as that in Sarah 6, which refers to "Isaac, Jacob, David, Solomon, Job, Joseph, Moses, Aaron, Zachariah, John, Jesus, Elias, Ishmael, Elisha, Jonah, Lot," as the notable prophets of the past, who are all superceded by Mohammed, the Prophet of Islam. Doctor Zwemer, who has lived for many years in Arabia, and is now in Cairo, has collected the references to Jesus in the Koran and such commentators and preservers of tradition as Eth—Thalabi and his companions. The allusions are for the most part reverent and appreciative. They emphasize always the human life of Jesus, his prophethood and mission to the Jews. But they deny in the strongest manner his divine sonship. This is not surprising when one remembers the stern and uncompromising monotheism of Mohammed's teaching, and its protest against the trinitarian doctrine of Christianity, which was often crudely presented in a form to resemble tritheism. To the followers of the prophet nothing could be more blasphemous than to affirm that God had a son, for such a statement was sure to be interpreted in the most indelicate and offensive terms. The Arabic literature contains many legendary stories regarding Jesus, His teaching and especially His miracles. Such acts of wonder are freely attributed to Him, as to Mohammed and all the prophets. The most remarkable feature of this reflection of the life of our Lord in the writings of Islam is the appropriation of many of His most instinctive utterances, and their assignment to the prophet, by the commentators. This goes even to the length of attributing to Mohammed the Lord's prayer.

It is not to be presumed that any or all of these references to Jesus would accord Him that unique supremacy which Christianity has evermore claimed for Him. He is still and always one of the preparatory prophets, and not even the chief of these. Therefore the missionaries waver between an attitude of grateful appreciation of all that Islam affirms regarding Jesus, as the best of approaches to the preaching of the Gospel, and a sentiment of fierce and intolerant hostility, because they find that this very reverence for Jesus is an obstacle to his complete acceptance. Doctor Zwemer himself displays this wavering tendency. At times he appears to rejoice in the broad foundations Islam has laid for a fuller faith in God through Jesus. At other moments he seems to think it a misfortune that the Koran makes any reference to Jesus; and to believe that the crude state of idolatry and fetishism in which Mohammed found the Arab tribes would afford a better ground of hope for their conversion than their fanatical devotion to the Prophet. But such a view is at variance with all the facts of religious progress. Mohammedanism is sure to prove a half-way house to Christianity. It is a great thing to have brought a people like the Arabs and their Mohammedan brethren throughout the world, to a monotheism so firm and abiding as theirs, and a reverence for such a leader as they believe Mohammed to have been, however mistaken their picture of him. Constant and kindly insistence, not on the doctrines of Christianity as Doctor Zwemer insists, but on the person of Christ, will bring the result of a radical assignment of the prophet and the world's Savior to their rightful relations, and the exchange of an ethnic faith for the religion of the spirit. (American Tract Society, $1.00 net.).

Immigrant Forces. By William P. Shriver. "Factors in the New Democracy," is the subtitle of this volume, which is published by the American Christian Missionary Society of Cincinnati, under the general auspices of the Missionary Education Movement of the United States and Canada. It is one of the best volumes put out in that series. We recently noticed in this supplement Mr. Haskins' excellent book, "The Immigrant." But this is a work superior to that in many regards. It has the human touch of reality and concern. It gives not only the facts and statistics but their interpretation. It follows the streams of immigration to their sources in Europe and Asia, and pours searching and welcome light on the conditions, physical, social and religious, in such home-lands as Hungary, Bohemia, Croatia, Roumania, Italy, Russia, and the like. Most of all, the element of religious solicitude beats through like a pulse. The author knows that while economic, educational and social factors are to be regarded with interest and given some emphasis, it is religion that determines in no small degree the present and the future. For this reason the chapters on "Religious Backgrounds" and "The Task of the Church" are of particular value. Appendices cite the literature and classify the statistics. (American Christian Missionary Society, $1.00.)

The Boy Scouts of the Dismal Swamp. By Walter P. Eaton. A little group of boys up in the Berkshire Hills conceive the idea of a trip to the great Dismal Swamp in Virginia. Their Scoutmaster reads to them Mrs. Hemens' poem (wrongly credited by the author to Tom Moore) about the demented lover who followed his dead sweetheart to the Swamp, and the boys wanted to go. Their trip down the coast, their camp life in the swamp region, their experiences getting lost, hunting, studying forestry, learning the laws of good scout life, are just the sort to absorb boys in the pages of the book. It is a companion story to Mr. Eaton's "Boy Scouts of Berkshire." (W. A. Wilde Co. $1.00 net.)

The Pipes of Clovis. By Grace Duffie Boylan. Partly historical, partly romantic and partly fairy. The story of a wild, shy boy, who learned to play the woodland pipes with such skill that all creatures came at his call. He saved the land of Swabia in the twelfth century by calling the horses of an invading host to follow him. Then he saved the little princess who had wandered into the forest and at last won her hand in the tournament. A pleasing book for children of ten and above. (Bently, Brown & Co. $1.00 net.)

LITERARY NOTES.

"Commenting on the work of various Protestant bodies in Italy, Professor Luzzi, of the Waldensian church, in advocating a united evangelical church of Italy, pointed out an advantage that would accrue in a better housing of the work. Instead of having many and different places of worship, which often present a shabby and far from aesthetic appearance, it would be possible to have one or two churches in every town, built with good taste, in the most central part and built in such a way as not to be out of harmony with the artistic ecclesiastical monuments which are the glory and pride of our Italian cities. Under the shadow of these big churches we might have here and there in every town, a number of mission halls where evangelists, no longer guided by denominational barriers, could preach Christ to the people, with one mind, with one heart. Immigrant Forces, by William P. Shriver. (American Christian Missionary Society, Cincinnati.)

One of the most interesting biographies of the year is Sir Edward Cook's The Life of Florence Nightingale, published by The Macmillan Company. That Sir Edward is a just and understanding biographer, all those familiar with his Life of Ruskin, published a year or so ago, can affirm. That in Florence Nightingale he has a subject of irresistible appeal in every civilized land is no less evident. The fashion in which he has acquitted himself of the task shows, as the Daily Chronicle of London remarks editorially, that he has "nobly risen to the height of his opportunity."

Two of the season's biographies now in their third printing are "The Memoirs of Li Hung Chang" and "Letters and Recollections of Alexander Agassiz," both published by Houghton Mifflin Company.

TWO GREAT COMMENTARIES.

Peloubet's "Select Notes," prepared for many years by Dr. F. N. Peloubet and Prof. Amos R. Wells, clings rather closely to the old commentaries, but is full of suggestion. In late years the pages of this book are brightened with many full page illustrations in colors. (W. A. Wilde, Boston, $1, prepaid.)

Tarbell's, while a younger publication, is a vigorous one. Martha Tarbell, Ph.D., reveals the spirit of modern scholarship in every page. Especially strong is she in adapting the lesson to the various stages of mental development. (Fleming H. Revell, New York, $1, prepaid.)

Disciples Table Talk

George A. Miller Celebrates.

On Jan. 1, George A. Miller began the eighth year of his pastorate with the Ninth Street Church of Washington, D. C. During the past seven years substantial gains have been made in all branches of work in this splendid church. 678 persons have united with the church and the present resident membership is about 1100. The Bible-school attendance has about doubled and there was an average attendance last year of 598. This is the largest church and Bible-school of our people on the Atlantic coast. At the beginning of the present pastorate there was a debt of $15,000 on the church building. This has all been paid and a residence next door to the church has been purchased and partly paid for and is being used as a Bible-school annex. On Jan. 1 the church adopted the duplex envelope system and also the budget plan for missions. They voted unanimously to become a living link in both the Home and Foreign societies. Mr. E. B. Bagby, of Baltimore, the only other pastor the church has ever had, will begin a series of special evangelistic services on Jan. 18.

Embarrassment Partly Relieved.

Replying to an editorial question put to him in a recent issue of The Christian Century as to what he would say in apology for his brethren's remissness in failing to pay their share of the expenses of the Federal Council of churches of Christ, Dr. Peter Ainslie says that the embarrassment to which he was subjected was not so great as had been feared, because he carried to the Council a check for $1000. This amount had been put into his hands by popular gift through a widespread solicitation by mail. There yet remains $700 to be paid in the next thirty days. Dr. Ainslie desires to "clean the slate" and earnestly asks all who have not had a share in discharging this obligation to send their contributions to him at Seminary House, Baltimore, Md., in order that the Council's annual report may not show the Disciples lagging again.

Paris, Ill., Makes Good Report.

H. H. Peters has closed his first year at Paris, Illinois. There have been 185 additions during the year; 133 of these by confession and baptism. The church has been re-decorated and otherwise repaired at an expense of $2,500. Mr. Peters has married 59 couples and conducted 42 funerals. The Sunday-school has had a splendid growth. The average attendance for the last quarter was 664. The new year starts out with fine prospects.

Abram E. Cory was on hand at the student Volunteer meeting in Kansas City last week. On the platform sat President McLean, Stephen J. Corey, Prof. McGavran, J. H. Garrison, W. F. Richardson, J. Campbell White, Bert Wilson, Dr. Dye, R. A. Long, R. A. Doan, James Small, and many others. During the student meeting the Disciple students and missionary secretaries present held an enthusiastic meeting in the Independence Boulevard Church on Friday afternoon, presided over by President A. McLean. One thing the student Volunteer convention did that our conventions ought to do, writes E. E. Elliott, and that is, it sang entire hymns, no "one verse" of this or that hymn, but an entire hymn. Everybody sang. It was a feature of the convention. Another thing was the periods of silence.

The Christmas number of the College Vista Budget, issued monthly by the Englewood church, Chicago, gives a very exhaustive report of all the departments of the church. It is an exceedingly readable number and will be of especial interest to all Chicago Disciples. Charles G. Kindred is the pastor of this enterprising church.

In getting ready to participate in the Men and Millions Campaign, Drake University has decided to raise the sum of $200,000 to meet certain debts that have accumulated within the last few years. Three months dating from Dec. 1, 1913, will be devoted to this work.

Walter S. Rounds of Arcola, Illinois, preached at Jackson Avenue Church, Kansas City, December 28. Mr. Rounds had been asked to come to Kansas City to look the field over with a view to receiving a call to become the pastor. He was favorably impressed, but at last accounts had not determined fully in the matter. He has a satisfactory work at Arcola and is loath to leave the delights of a small community for the hard work which comes with a large city congregation.

Dr. S. H. Creighton, New President Bethany Park Association.

President C. T. Paul, of the College of Missions, Indianapolis, has been ill, and at this writing it was uncertain if he would be able to attend the Student gathering in Kansas City where he had several important duties to perform.

The Bible Chair at Lawrence, Kan., is still without an occupant. Professor and Mrs. W. C. Payne, though ostensibly living in Indianapolis, will not remove their goods until their successors are ready to occupy the manse.

Preachers seem to be scarce. "Who is going to Omaha, First; Kansas City, Jackson Ave.; Des Moines, Capitol Hill; Kokomo, Indiana; Marshall, Mo.; Richmond, Ind.; Petersburg, Ill.; etc., etc."

"Making Good in the Local Church," the new booklet prepared by the Brotherhood National Secretary, has been adopted as one of the text books for the Adult Division of the Des Moines Sunday-school Institute.

The Year Book for 1914, published by the American Christian Missionary Society, is now on the press and promises to be a compendium of words and wisdom, facts, figures, and items of general interest.

G. W. Foley, minister at Bethany, reports a new organization of men in his church. They meet weekly in a Bible class and are planning to observe the Brotherhood Movement's program.

In reporting the Columbus, O., work, it should be said that $7073 was raised for all causes and that the church is supporting Mrs. L. F. Jaggard as missionary.

The Men's Brotherhood at North Yakima has been reorganized under the stimulation of J. W. Tapp, the assistant of W. F. Turner, pastor.

From far away Paso Robles, California, comes word of the organization of a Men's movement in the church there.

A Men's Brotherhood is in the making at Weleetka, Oklahoma, where P. B. Hall has just taken charge as pastor.

CALLS.

L. Hadaway, Minier, Ill., to Bloomington, Ill. Accepts.

Milo Atkinson, Memphis, Tenn.

C. R. Neal, Salt Lake City, Utah, Lincoln, Nebr. Accepts. Begins work Feb. 1.

RESIGNATIONS.

Milo Atkinson, Bloomington, Il'

B. F. Wharton, Marshall, Mo.

William Price, Peoria, Ill. Leaves Feb. 1.

EVANGELISTIC MEETINGS.

Medford, Ore., D. D. Boyle, pastor, closing with 81 accessions.

Paragon, Ind., W. R. Jinnett, preaching

Ogden, Ill., B. H. Linville, pastor, preaching. Wallace Tuttle, singer. Closed with 23 accessions.

Shelbyville, Ky., Homer W. Carpenter, pastor; E. E. Violett, evangelist. Closed with 98 accessions.

Beardstown, Ill., G. W. Morton, pastor, preaching. Wallace Tuttle, singer, Continuing.

Emporia, Kans., C. R. L. Vawter, preaching. Closed with 511 additions.

Coshocton, O., Homer Sala, evangelist, beginning Jan. 11.

Phillipsburg, Kans., C. C. Atwood, preaching. Percy R. Atkins is the pastor.

Independence, Kans., O. L. Cook, preaching. Closed with good results.

Somerset, Ky., George L. Snively, preaching. Closed with 3 additions.

PENSIONS FOR AGED MINISTERS.

We are encouraged to report a marked growing interest in the welfare of our old preachers and preachers' widows. More and more these old soldier-saints are being given the consideration due them from the church which they have so long and faithfully served. We believe we are perfectly safe in saying that Ministerial Relief is coming into its own among the Disciples of Christ. The demand for literature preparatory to the December offering was by far the greatest in the history of the work and just now the returns are beginning to come in. It looks like the Disciples of Christ were going to be able to stand up before the world and say, we care for our disabled ministers of the gospel. The following contributions of $20,000 and over indicate that the foregoing statements are correct:

Christian Board of Publication, $250; Church, Marysville, Missouri, $25; Church, Bethany, Missouri, $25; Independence Boulevard Church, Kansas City, Missouri, $50; Mrs. C. C. Miller, $20.10; Church, Crawfordsville, Indiana, $30; First church, Philadelphia, Pennsylvania, $28.52; F. M. Simon, $30; Central Church, New Castle, Pennsylvania, $25; Mrs. Sarah J. Cathcart, $50; Harlem Avenue Church, Baltimore, $37; Euclid Avenue Church, Cleveland, $50; First Church, Pomona, California, $50; First Church, Lincoln, Nebraska, $25; Church, Brenham, Texas, $50; First Church Bedford, Indiana, $25; Central Church, Youngstown, Ohio, $40; Crockett Mills Church, Tennessee, $25; Broadway Church, Lexington, Kentucky, $100; Bethany Church, Evansville, Indiana, $25; Mrs. Mary B. Culver, $20; Mrs. Ruth E. Dodsworth, $100; First Church, Wichita Falls, Texas, $50; Church, Burksville, Kentucky, $25; Wilson Avenue Church, Columbus, Ohio, $37.75; Fourth St. Church, Winston-Salem, North Carolina, $20; George F. Rand, $50; Church, Knobnoster, Missouri, $24.60; Church, Healdsburg, California, $23.25; First Church, El Paso, Texas, $25; Church and Bible School, Liscomb, Iowa, $23.49; G. H. Waters, $100.

With these contributions come a much larger number of smaller offerings, no less

appreciated, and which indicate the same interest as those contributing the above amounts. We hope this sentiment of appreciation and care will continue to grow until every church in the brotherhood will have fellowship in this holy ministry. Every church not already contributing by special offering or through the budget plan should make this year the beginning of its fellowship in the most sacred and tender ministry among the Disciples of Christ.

BOARD OF MINISTERIAL RELIEF.
120 E. Market Street,
Indianapolis, Indiana.

BETHANY PARK NATIONAL SUMMER SCHOOL.

The Bethany Assembly Board of Directors at its last meeting voted to hold a Summer School the coming season, and J. M. Alexander, pastor at Crawfordsville, Ind., was chosen President. The school will be divided into two terms of ten days each, the first term being held July 21-31, and the second term Aug. 4-14. The first term will include the following departments, each of which will be under the direction of a dean: Ministerial, Prof. C. W. Morro, Butler College, Dean; Evangelistic, W. T. Brooks, Ladoga, Ind., Dean; Rural Church, J. W. Street, Mackinaw, Ill., Dean; Evangelistic Singers, W. E. M. Hackleman, Dean; Character Building Studies for Parents, A. W. Conner, Dean. The second term will include Bible School Methods, Garry L. Cook, State Supt., Dean; Christian Endeavor Methods, C. E. Hill, National Secretary, Dean; School of Missions, Prof. C. T. Paul, College of Missions, Dean.

At this meeting the resignation of C. W. Cauble, as President, who had become Corresponding Secretary for Indian Christian Missionary Association, was accepted, and Dr. S. H. Creighton, Indianapolis, Ind., was elected to the position. Dr. Creighton is well known to our brotherhood. He is a graduate of the Bible College, Lexington, Ky., and after graduation was an evangelist in his native state, Illinois, for four years, under the direction of the State Board. He was called to the pastorate of the church at Crawfordsville, Ind., where he labored successfully for four years or more. Compelled to resign on account of acute throat trouble, he came to Indianapolis, and entered the Indiana Dental College, and after graduating became a practioner in Irvington. Later he turned his attention to real estate, and is now a thorough-going business man. He is active in church work, especially in modern Sunday-school work, having been President of Marion County Sunday School Union, and Superintendent of Downey Ave. Sunday-school for nearly eight years. He is teacher of the large men's class in Downey Avenue Sunday-school, which numbers over 125 men.

Dr. Creighton will take charge of the campaign recently inaugurated to raise the indebtedness, over half of which is pledged already, and the selling of the additional $25,000 stock. A committee of 100 of men and women have been appointed on a committee to assist in this work, which is known as the Bethany-Century Committee. Every indication points to the success of this campaign, and to a successful and profitable year. The stockholders and the Board of Directors covet the hearty sympathy and support of every Disciple in making the coming sessions the very best.

THE TOLEDO SCHOOL OF METHODS.

The honor of having the first School of Methods under the auspices of the Bible-school Department of the Ohio Society goes to Toledo. This school was held for the benefit of all Bible-school workers within a radius of 50 miles of Toledo. The attendance was as follows:

Toledo Central	53
Toledo, Norwood	45
Toledo, East Side	15
Toledo, South Side	13
Other Disciple churches	16
Other bodies in Toledo	10
Other bodies out of Toledo	6
Total	158

This is not to be understood as meaning that 158 different people were in regular and constant attendance upon the school. It does mean, however, that 158 different people were reached for at least one session of three periods. It is safe to say that if the Toledo brethren could have been convinced in advance of what those who attended found out to their very great profit and satisfaction, namely, that there had been brought to their very doors a quartette of Bible-school specialists second to none in the country, there would have been a very much different story to tell about the attendance. As it was, the average attendance, kept carefully day by day, was 52. There were present for all or part of the sessions:

Pastors	7
Superintendents	7
Teachers	53

Vermilion, Genoa, Forest Grove Union, North Baltimore, Findlay, Fostoria, Lyons and Bowling Green were represented in addition to all the Toledo schools. There were visitors from Rockville, Ind.; Swanton, and Sylvania, Ohio, representing Baptist, Methodist, Congregational and United Brethren organizations.

Too much cannot be said of the fine work of Messrs. Thornton and Stevenson and Misses Lewis and Maus. Those who heard them were enthusiastic in their commendations of the work done by them and it was unanimously voted to bring the same faculty back next year for a second School of Methods. Indeed, it was voted to make the school an annual occurrence.

The high standard set for recognition possibly had to do with the paucity of certificates granted. It is doubtful if there has been another School of Methods among the Disciples, barring of course, the splendid Summer School at Bethany Park, Ind., where the standard of requirements has been so high. Thirty periods of instruction were provided, attendance upon twenty-five of which, together with satisfactory notes on same, were required to receive the school certificate. Seven persons qualified. These are not to be considered graduates of the school. The certificate simply indicated that they had come up to the standard as above. They will be required to furnish a book review of not less than 300 words on something along the line of their specialty within 90 days, to receive the Gold Seal for their certificates. All seven of those who participated in the recognition services have already indicated their intentions so to do and have selected their books for review. They are:

Miss Katherine M. Netz, Toledo.
Miss Veda Wilcox, Toledo.
Mrs. F. E. Outerbridge, Toledo.
Mrs. F. L. Stone, Toledo.
Mrs. Blanche M. Potter, Toledo.
Mrs. Sarah Wynkoop, Continental, O.
Mr. Hiram N. VanVoorhis, Vermilion, O.

Plans are in the making for two or three other Schools of Methods to be held in other parts of the state. In time, there should be a regular chain of points, covering every section of the state, where there will be held each year a School of Methods, to which the workers may come and spend a week in quiet study and consideration of the methods of their work and receive inspiration and have their vision broadened. This manner of reaching the Bible-school folks is approved both by the experience of several years and the verdict of those who attend.

MYRON C. SETTLE.

CHRISTIAN ENDEAVOR DAY OBSERVANCE THE FIRST SUNDAY IN FEBRUARY.

The first Sunday in February is the one day in the year when Christian Endeavor should have the right of way. There are many reasons why every society and every church among us should make much of this day. Here are a few of these many reasons:

1. Christian Endeavor has had a splendid history. It has enriched the life of the church. It has led multitudes of young men into the ministry of the gospel. It has inspired many young people to a larger service for Christ and the Church. It has caused many to see and feel the need of more workers in the dark places of the world. Christian endeavor has always been fired with the missionary passion. It has not only furnished workers, but it has increased the missionary offerings. It has cultivated the spirit of heroic service. It has borne burdens. It has led young people to do hard things. It has helped to lift the Church out of indifference. It has made the Church mean more to the local community and to the world. It has had a splendid history.

2. Christian Endeavor is today an active force in all the churches. It is full of vitality. It is a living, growing movement. It is a simple, practical organization of young people. It stands for union on the fundamental things of the Christian religion. It is helping break down the barriers. It has set itself against narrowness and provincialism. It stands for union in service.

3. Young people are the hope of the Church as well as the hope of the Republic and the world. Christian Endeavor is a young people's organization. It does not appeal to set or class, or clique. It cultivates a broad spirit. It stands for action. The future Church is found in our young people. We cannot do too much for them in the way of training. And there is not better training school than Christian Endeavor. Then Christian Endeavor has always stood for good citizenship. Christian Endeavor has had something to do with the movement against the liquor traffic; with the movement against vice, with the movement for

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better city government. It has touched for the better every phase of our National life. It is helping raise up a class of independent voters.

4. The observance of Christian Endeavor Day will help to invigorate and renew interest in Christian Endeavor. It will lead the Church to appreciate the young people. It will increase the interest of the young people in their own work. It will interest other young people. It will fire up some of the older members and lead them to take a new grip in the work. It will strengthen the local society and arouse the whole church.

5. Christian Endeavor Day should be observed because the first Sunday in February is set apart for that purpose. It means a great deal to move and act together. Thousands upon thousands of societies in all churches, all over the world will give a special program on that day. Let us fall into line. We have always moved with the procession. Let us do so now. Every society among us should observe the day.

6. We owe the observance of this day to the "Grand old man of Christian Endeavor" Francis E. Clark. No other man in this generation has done more for the kingdom of God. He has not spared himself. Day and night for over thirty years he has worked and watched and prayed for the young people of the world. He has traveled everywhere and endured all sorts of dangers and hardships in behalf of this mighty movement. He has despised riches in order that he might faithfully serve this cause. It is his wish, hope and prayer that the day be universally observed.

We owe it to ourselves—to our own cause—to our National Board of Christian Endeavor—to our own men who have brought out a program for our societies. These men have worked without pay. They have prepared a most excellent program, entitled "Christian Endeavor and Christian Missions." No better program is offered the societies of any church. It is complete in every respect. It will provide a great, helpful meeting with comparative little effort. Any society can use it.

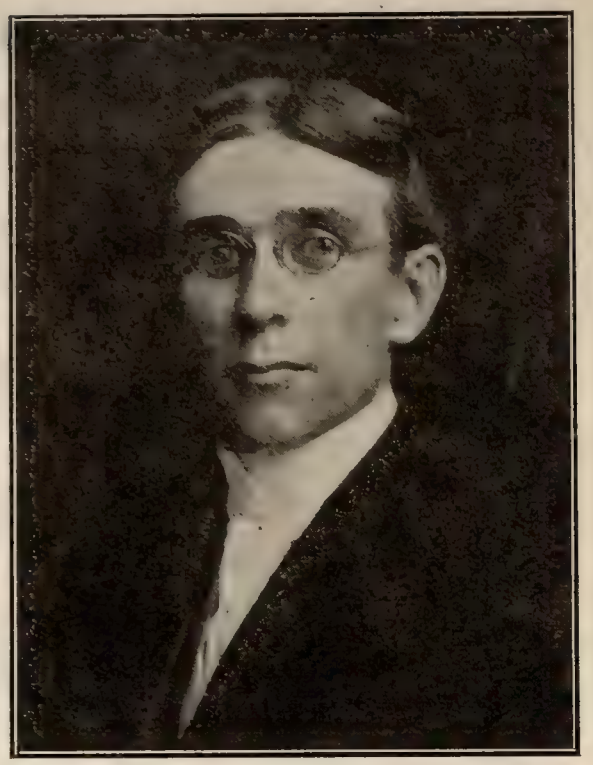
8. We owe it to the cause of missions, to all our missionary agencies, to the cause of Christ. We need education in Christian missions. This program will educate. It will stir the heart. And we owe it to our own Christian Endeavor interests. We must not drop behind in Christian Endeavor. We are well up in front now. Let us stay there. The National Board of Christian Endeavor will help keep us in front. But the board must have funds to work with. The Endeavor Day offering will furnish the funds. Order the program. Get ready. Have a great day of it. Get a great offering. Order program from and send the offering to Claude E. Hill, National Superintendent, Valparaiso, Ind.

IMPORTANT CONFERENCE.

140,000 College Students Concerned.

A Conference will be held February 3-5, at Indiana University, Bloomington, Indiana, to consider the religious instruction and leadership of one hundred and forty thousand American college students. It will be the Seventh Annual Conference of Church Workers at State Universities. The State University affiliated Bible College, affiliated Seminary, Bible Chair, University Pastor, University Church, Guild House, and Dormitory men of all the churches at the various State Universities hold an annual conference concerning the religious problems of State University students. A good program has been prepared. All who are engaged in State University work representing churches are eligible to membership in the conference. All pastors, Y. M. C. A. and Y. W. C. A. secretaries, representatives of missionary boards, educators, and any other interested in this growing problem in religious education are invited to the conference as visitors and fraternal delegates.

There are one hundred and forty thousand students in State Universities and Colleges this year. These are all seeking an education in institutions unable to offer religious and Bibical instruction and Christian leadership. The Disciples now enroll far more



Rev. Joseph C. Todd, of the Bible Chair, Indiana State University.

of her church children in these institutions than in all their colleges put together. Therefore so far as our own church is concerned the conference at Bloomington February 3 to 5, will have to do with the Religious education, Christian leadership, and Church activity of more of our church children than a conference of the representatives of all our church colleges combined.

Speakers will be on the program representing the best thinking of men who have been active in this work for many years. Additional information and programs will be mailed by addressing a request to

JOSEPH C. TODD, Sec.-Treas.,
Bible Chair Hall,
Bloomington, Indiana.

NOTES FROM THE FOREIGN SOCIETY.

A Chinese gentleman, who now resides in this country in the service of the Chinese Government, has bequeathed his entire property to the cause of missions in China. He expects to return to his native land at the close of his present service and spend the remainder of his life in preaching the gospel to his own people.

Miss Jessie Asbury is now settled at Sendai, Japan. She lives in a Japanese house.

Miss Winifred Brown, who has just gone out to Tokyo, says that she is enjoying her new home in Japan and is very busy with the study of the language.

Miss Edith Parker, Takinogawa, Tokyo, Japan, expresses great happiness in knowing that they are to have a new building in connection with the Girl's College. She says the whole school seems to be taking on new life.

F. E. Meigs, Nanking, China, says that Nanking is now very poor. The half has never been told about the looting. The schools have suffered very greatly.

W. H. Scott, Lucknow, India, after being in India a little over a month, expresses himself as greatly interested in all he has seen. He is hard at work on the language. The missionaries gave him a very cordial reception.

O. J. Grainger, Mungeli, India, reports thirty-four baptized from caste. He expects others soon. There is difficulty at Mungeli on account of the failure of the crops. If the Government makes no provision the people in and around Mungeli will have to go to other parts of India, or starve.

Dr. C. L. Pickett, Laoag, P. I., says that there never was a time in the history of our work when more people were hearing or more people being influenced by the gospel, than today. The work is going forward all along the line.

Dr. W. E. Macklin, writes from Nanking, China, very encouragingly about the work. A great Red Cross work is being accomplished. Sometimes there are over 400 patients at a time. Dr. Macklin is hoping to get the Chinese to give him a few acres of land near the hospital for the contagious disease patients and the very poor people.

C. P. Hedges, reporting from Longa, Africa, says that the missionaries and the Christians assembled at 5:30 in the morning for prayers, and after a season of public worship the confession of 35 people was taken, and by seven o'clock in the morning they were through baptizing them. Edgar A. Johnston, the newly appointed missionary assisted in the baptism. During the quarter there were 217 baptisms at Lotumbe, 25 at Monieka, 61 at Bolenge and 35 at Longa, making in all 338. He says they are sending out 30 evangelists during the quarter.

A. F. Hensey, Bolenge, Africa, writes: "I was at Longa for a month, then went with E. R. Moon on the S. S. "Oregon" up the Ubangi and Njiri rivers. We baptized 42 people while there and visited seven outstations.

W. R. Hunt, Chuchow, China, says that the church there is a mighty factor in the social and civic life of the city.

F. M. RAINS, Sec'y.

ENDORSEMENT OF UNDENOMINATIONAL RELIGIOUS ORGANIZATIONS.

A plan has been formed whereby the Chicago Church Federation Council investigates and when approved endorses all local organizations appealing for funds whose work is primarily religious and which are without denominational oversight. These organizations include the various undenominational Sunday-school agencies, missions and other undenominational religious movements.

A plan has been developed by mutual agreement between the Chicago Church Federation Council and the Chicago Association of Commerce Subscriptions Investigating Committee. The latter committee, as is well known, has now established service for investigating and endorsing all "local philanthropic and charitable organizations." The Subscriptions Investigating Committee announced in the official organ of the Chicago Association of Commerce October 31, 1913, the plans relative to the transfer of the investigation of undenominational religious organizations to the Church Federation Council.

The following is a provisional list of the organizations which have been investigated and endorsed by the Council up to the present date:

The Gideons, 22 W. Quincy St., Chicago, Ill.

The Kirkland Mission, 122 S Halsted St., Chicago, Ill.

The Sunday Evening Club, Chicago, Ill.

The Pacific Garden Mission, 67 W. Van Buren St., Chicago, Ill.

The Council has under consideration at the present time endorsement for other organizations than those listed above and announcement will be made from time to time as these are investigated and endorsed.

The Council has adopted the following requirements:

1. Management by a representative board of local Christian people.
2. Incorporation.
3. Definite evidence of need of the work.
4. Avoidance of duplication and willingness to co-operate heartily with similar movements.
5. Auditing of accounts by public accountants.

Chicagoans now have ample resources for determining the worthiness of local religious and philanthropic organizations. The following resources are available:

1. Denominational year books, etc., giving complete information regarding the standing of all churches, missions, etc., under denominational supervision.
2. The Chicago Federation Council issues lists of endorsed undenominational religious organizations. (Write for this to Rev. W. B. Millard, D. D., 19 S. La Salle St.)
3. The Chicago Association Commerce issues a handbook of endorsed local philanthropic and charitable organizations. (Write for copy to Chicago Association of Commerce, 10 S. La Salle St.

The Mid-Week Service

By Silas Jones.

TIMES OF DECISION.

Jan. 14. Neh. 24:15.

"Great souls have wills; feeble ones have wishes." Chinese proverb. "Decision of character will often give an inferior mind command over the superior." In emphasizing the importance of decision we proceed upon the assumption that to live is to do and that to live well is to do what reason and conscience approve. Decision is action. If it were mere impulse, we should waste our time by discussing it.

THE PARTING OF THE WAYS.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light."

There was offered to Israel the choice between a religion whose God was the supporter of justice, the defender of the honest man, and a religion which satisfied the consciences of the few while they ate the bread earned by other men. A religion of comfort we need and must have, but it must comfort us because it is true and because it will not suffer us to do wrong.

DECISION AND INTELLIGENCE.

Many of us dislike to make important decisions. We all beg to be excused from deciding certain questions. Yet we should be indignant if we were told we lacked in intelligence. Our intelligence would be of a low order if we were not forced to meet complex situations and make our choices after painful deliberation. Parents who volunteer to do all the thinking for their children are doing their best to give the world incompetent men and women. Despots reason that they know more about government than the people and therefore they should deny to the people the right to speak for themselves. Having kept the people in subjection for centuries, these same despots blame them for their ignorance. When the resources of a nation are controlled by the few, the opinion prevails that the many have no financial ability. As disciples of Jesus we are bound to give men a chance before we decide that they are by nature inferior. We are to follow Jesus when we judge men; despots, whether political, ecclesiastical, or financial, must not be allowed to think for us.

DECISION AND CIRCUMSTANCES.

The man with opinions ready for use under any circumstances is familiar to us all. He can decide offhand questions that have been left open by the wisest of all ages. This man and those who admire him have no faith in God. They are unwilling that God should speak to them through the progress of mankind. They know what ought to be and they demand that God live up to their requirements. The man of wisdom and faith expects to learn something every day. He is not ashamed to say that he is uncertain what is the best thing to do when conditions are new and tangled. He has learned that it is often the part of wisdom and faith to wait and watch for some indication of the meaning of events. Waiting is hard for us all, especially for those of us who have been taught that we can turn the world upside down at any time we wish to exercise our power. The success of the modern man in bringing the forces of nature to do his bidding has caused him to forget that nature obeys him because he obeys her and that he must always wait upon her pleasure. Religion puts God in the place of nature and bids us learn his will.

"Our wills are ours, we know not how;
Our wills are ours, to make them thine."

"In thy will is our peace." There is no peace to the wicked for the reason that the wicked have not waited upon the divine will.

Acts 2:37-39; 10:30-32; Rev. 3:15; Rom. 8:38-39; I Cor. 15:58; 16:13; Eph. 4:14; I Ki. 18:21; Hos. 6:4.

The Conquest

Thomas Curtis Clark, Editor.

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The Sunday School

DISCIPLESHIP DEMONSTRATED.

International Sunday-school lesson for January 25, 1914.

Luke 8:1-3; 9:57-62; 10:38-42.

Memory Verses, 10:40-42.

Golden Text.—Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matt. 25:40.

American Standard Bible.
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8:(1) And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve (2) and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, (3) and Joanna the wife of Chuzas, Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

9:(57) And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. (58) And Jesus said unto him, The foxes have holes, and the birds of the heavens have nests; but the Son of man hath not where to lay his head. (59) And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. (60) But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. (61) And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. (62) But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

10: (38) Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. (39) And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. (40) But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. (41) But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: (42) but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Verse By Verse.

Ch. VIII, v. 1. *Good tidings*: Or "Gospel."

v. 2. *Mary—Magdalene*: She lived in Magdala, a town on the Sea of Galilee. Not "the woman who was a sinner" who anointed Jesus' feet with her hair.

Ch. IX, v. 57. *A certain man*: A scribe, Mt. 8:19.

v. 58. *Jesus said unto him*: He doubted the speaker's sincerity, and apparently discouraged his step.

v. 59. *Follow me*: Jesus believes in this man's sincerity, and urges him to leave all, even his deceased father, to work with him. Different treatment given to different people, in wisdom.

v. 62. *Jesus said unto him, No man, etc.;* This man was sincere, but needed encouragement to give undivided attention to the service he was undertaking.

Ch. X, v. 38. *A certain village*: Bethany.

v. 39. *Mary—sat at the Lord's feet*: Mary, the contemplative.

v. 40. *Martha—cumbered with much serving*: Martha, the practical.

At the Heart of the Lesson.

By A. Z. Conrad.

A phonograph can recite a creed or repeat a prayer. Only a Christ aspiring soul can realize the covenant and pray. A parrot can repeat a profession. Only piety can give point and power to the claim of discipleship. Confession costs little. Co-operation demands much. A declaration of discipleship is as easy as breathing. A demonstration of devotion costs us both faith and courage. Multitudes thronged Jesus who never became Christians. Camp-followers never become soldiers. The temple is most profaned by false profession. We are saved to serve. We must live the life or cease to profess love.

CONFESSION AND CONDUCT.

Not *words* but *works* prove reality and sincerity. The world is more convinced and convicted by conduct than my confession. We are hearing in our day a great deal about "restatement of faith in modern terms." What is really wanted is a *living faith* that will heal the sick and raise the dead, cleanse the lepers, open prison doors, give sight to the blind, hearing to the deaf and holiness to whosoever seeks it. The *terms* of statement count for little. The triumph for much. We are far less concerned about a general's statement of army tactics than whether or not he can win a battle. Not a parade of new words but a true expression of *power* is what the Christian world is waiting for. Millions had heard the thunder and seen the lightning but it remained for Franklin to fling his kite to the clouds and call down the electric current. Others had defined but he demonstrated. Morse and Marconi cared little what you called it if it would only come when called. A technical knowledge of an automobile is good but what sells the car is the ride. Why waste time in wordy wars when the world is dying for the want of bread and water? A hungry multitude want food, not new phraseology.

SAVING WITH SELF AND SUBSTANCE.

The women who first followed Jesus gave both *self* and *substance*. They caught the spirit of true ministry. With them conversion meant consecration. A call involves a contribution. They sacrificed social position for spiritual possession. They preached by providing. They rightly understood that substance is no substitute for self. *Pew rent* can never take the place of *pew-presence*. There are no proxies for personalities. Salary is only half-support for a minister. It is bad business and worse religion to pay a preacher to address a lumber yard Sunday evenings. The minister cares more for you than yours. Even Jesus needed atmosphere in order to achieve. "He did not see there many mighty works because of their unbelief." Mat. 13:58. Joanna, Susanna and the Marys subscribed to the new cause, self first, then substance. Unsought immortality of reputation is theirs because they worked out their salvation in service. We are urged to: "work out your own salvation." That contains no faintest suggestion of salvation by works. You can work *out* only what has first been worked *in*. Christ saves and we serve. The women who followed Jesus invested all they had in the kingdom. They relieved Jesus from the burden of providing earthly bread so that he might give all his time to the distribution of the bread of life. A wise church will relieve its appointed minister of material cares that his whole energy may be given to the King's business.

RELIGIOUS ENTHUSIASM.

"Lord, I will follow thee whithersoever thou goest." Luke 9:57. It was a righteous resolve. It was the impulse of a soul thrilling with joy at the vision of Christ. It was a zeal created by contact with Jesus. Just to be near the Lord was a new life so alluring that this man desired to continue it. It was a kind of holy abandon, ready to sacrifice all lesser things for the mere pleasure of companionship with the Nazarene. There is no danger of undue emotionalism in the religion of our day. The call for repression is an absurdity. In everything else people applaud and approve emotional earnestness. In religion it is frowned on and called *excitement*. Do not permit the aspirations of your soul to be wet-blanketed. Icicles never inspire. The demand for the heroic is never answered by speculators or calculators.

DEALERS IN STATISTICS NEVER SUFFER FROM FEVER.

Men and women who never let themselves go, secure no following for a worthy cause. Religion is the realm of reality. Here more than anywhere else in the world an enthusiasm which is an arousement to the apathetic is indispensible. The answer of Jesus, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head," was not uttered for the purpose of suppression but to develop seriousness. It was simply a warning that whoever followed him would travel a rough road with no luxuries. No false hopes were ever held out to the disciples of our Lord. The delights of obedience were not minimized but they were to be enjoyed sometimes at the cost of martyrdom. Following Jesus has always meant criticism, scorn, contempt, to be endured uncomplainingly for his sake who was willing to go to the cross to save a world. No utterance of our Lord more pathetically portrays the humiliation of the incarnation than these. He made the world, yet had no place in it he could call home. He was going steadily to a cross to save humanity and yet there was no habitation in all the world of which he could say, "This is mine." He had a higher purpose. He desired that his home should be in the hearts of men and women who answered love with love.

URGENCY OF KINGDOM BUILDING.

Jesus cautioned and commanded as conditions required. He warned the enthusiastic convert of the perils of the way, but now he is dealing with a different type of man. The amenities of life are of more concern to this man than the new kingdom. Jesus said to him, "Follow me." He did not decline. He was favorably disposed, but it must be when he could do so conveniently. He appreciated the importance of religion and seemed to have no doubts as to the right of the claim of Jesus to his service. He did not however seek *first* the kingdom of God and his righteousness. He answered, "Lord, suffer me first to go and bury my father." It is more than possible that this referred not so much to actual sepulture as to the customary seven days' mourning and all that pertained to the extended services associated with the dead. Two things were perfectly manifest to Jesus. First, that it was not necessary, because of circumstances with which Jesus was familiar. Secondly, that the urgency of the kingdom must now be impressed on this soul or he would never enlist. The Lord's answer is certainly not to be interpreted as indifference toward those expressions of respect and love due to the departed. We are to interpret the separate sayings of Jesus by his whole life. Compassion and sympathy were predominent characteristics. The answer of our Lord was certainly a rebuke to such extended ceremonials of mourning, no matter what their form, as shall lead to a neglect of the living. We dare not let our most poignant grief blind us to the urgency of kingdom building. Sorrow must not crowd out service. The burdens of bereavement are lessened more than in any other way by bearing comfort and blessing to others in distress. "Go thou and preach abroad the kingdom of God." This was itself to be the panacea for his pain. It has proven such to thousands.

MAKING SPIRITUAL THINGS PARAMOUNT.

The incident of Mary and Martha must be read with care or we shall misconstrue its significance. (Luke 10:38-42). Jesus had come to Bethany and was the guest at the one home which was his earthly paradise. "Jesus loved Mary and her sister Martha." He found in them sympathetic and responsive souls. He was a frequent visitor at this home. The sisters represented two very different types. Both are necessary and both are measurably to be commended. Martha was all propriety. Mary was all piety. Martha was diligent. Mary was devoted. Martha placed physical comfort relatively higher than did her sister. Martha appreciated the importance of bread to the body of a weary man, while Mary was so absorbed with food celestial that she seemed quite to forget the common needs of life. Martha expostulated, "Dost thou not care that my sister did leave me to serve alone?" In the absence of other evidence we would say her appeal was justified. The reply of Jesus is not to be understood as a rebuke so much as a revelation. "Martha, Martha, thou art anxious and troubled about many things." She was *unduly* absorbed with the material. It is a fitting word of caution against unnecessary worry about things which are merely temporary and temporal. Values are relative. Duties never conflict. Mary had chosen "that good part." What was, "That good part?" Fellowship with Christ. The routine of daily duties are never to be despised but they are to be transmuted.

NEW BALLOT AND ILLINOIS WOMEN.

(Concluded from page 11.)

Illinois women will have upon all questions and propositions submitted in various divisions of the state. Less attention was focused on this sentence in the bill than any other, while perhaps it is one of the most important, increasingly so as the idea of the referendum is developed and practiced. It will have the immediate effect of making the School Suffrage Law more valuable.

A RADICAL CHANGE.

Up to this time Illinois women could only vote for the local school officials and trustees of the state university, but they had nothing to say about the amount of money which those officials might use to make the schools better. Now they can vote upon all questions of issuing bonds for building new school houses, provide up-to-date equipment and to pay adequate salaries for the teachers. Illinois women have already in several school elections carried the day for such improvements, and as a result of the suffrage for women I look forward to a day not far distant when no rural school district will be disgraced by these little rectangular boxes of school houses, dirty, battered, unpainted, uncomfortable; three windows on each side, which are never raised in winter or screened in summer, devoid of pictures, libraries or anything but ugliness and sordidness. I draw no imaginary picture. I hope that no children from now on will have such memory pictures of the citadels of learning where they have passed so many uncomfortable hours. I hope that votes for women will immediately institute a day when school houses will be as antiseptic as hospitals, well ventilated, lighted, beautified and with all necessary equipment. I look forward to a speedy day when there shall be fewer $35 and $40 a month teachers, and more $75 a month teachers in the rural schools.

This section of the bill also puts it into the power of the mothers of Illinois to protect their homes from the home's worst enemy, the legalized saloon. The vote of 3,000 women in Jacksonville recently, who felt the saloon to be a business extravagance, a social anachronism and an ally of crime, as against 600 women who either held the opposite view or were cast down by pessimism, is an indication of the antiseptics of the women's vote. Whatever opinion one might hold of the saloon question, it is difficult to see why one would object to the mother having the same power to protect her home if she feels that need, that the saloonkeeper has to protect his institution.

A NEW DISCOVERY.

When we come to consider the municipal political powers of women the field is more obvious, for women have been educating themselves for a number of years to see that municipal government is enlarged housekeeping, and that it has innumerable reactions upon the home. We have come to realize that thousands of things outside of the four square walls of the home make for the peace and happiness or for the degredation and misery of that home. The zallot has become more desirable. because women have discovered that it is the door to civic opportunity, freedom and service. The practical housekeeper comes into contact with problems of government every day. Gas, water, electricity, markets, honest weights and measures, proper disposal of garbage, clean air and protection of health are all questions of municipal regulation. Municipal politics decides on the normal and physical condition of the streets where your children walk, the number of saloons and gambling dens in your ward, the cleanliness of the baby's milk. It concerns itself with the transportation question which affects the thousands of wage earning women and the general public, fire protection, efficient police service, abatement of crime and enforcement of law. Servants of the city nurse the sick and care for the poor.

THE NEW IDEAL.

No woman should admit that she could be satisfied today in a world that is crying for help; satisfied in a time that is taxing the world's thinkers; comfortable while about her are children who suffer from neglect, cold or hunger; indifferent while all about are the underfed, the drunk, the criminal, those suffering from preventable diseases or cursed by preventable poverty. At the risk of verifying the charge of the anti-suffragists that we idealize the power of the ballot, I dare to prophesy that after the women of Illinois have settled down to the serious contemplation of the needs of this new field of service that Illinois towns and cities will soon feel the propulsion of a great moral energy. The sordid and ugly will gradually give place to beauty. They will work to the time suggested by our Illinois poet:

"Where every street is made a reverent aisle,
Where music grows and beauty is unchained."

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EDGAR DeWITT JONES,
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THE CHRISTIAN CENTURY

Vol. XXXI January 15, 1914 Number 3

College Days and Early Preaching

Continuing the "Doctrinal Autobiography"

The Message of the Billboards

Story of a Notable Achievement in Social Service

Student Volunteers at Kansas City

Movement Records Largest Convention in Its History

CHICAGO

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of

The University of Chicago

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To provide graduate training for the ministry of the Disciples of Christ and especially to offer courses in the History of the Disciples; History of Doctrine among the Disciples; History of the Movement toward Christian Union; the Historic Place and Mission of the Disciples; Practical Problems among the Disciples; the Literature of the Disciples.

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The Divinity House stands for the highest education of the ministry; for the most thorough scholarship; for freedom to preserve the fundamental principles of the Disciples' movement and to promote among the Disciples that spirit of toleration and co-operation in the search for truth which has ever been their glory. It rejoices in the assurance that there can be no opposition between loyalty to Jesus Christ and the most earnest search for the truth that makes free.

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During the twenty years of its history more than three hundred and twenty teachers, ministers and missionaries of the Disciples have been in attendance upon the courses offered here.

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THE CHRISTIAN CENTURY

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

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* * *

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* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Glory of the Lord

Now and then the somnolent centuries waken at the call of a prophetic voice. Darkness covers the earth, and gross darkness the people. Then the midnight blackness throbs with a prophetic voice, "Arise, shine, for thy light is come!" Some of the people sleep on. Others wake, and after a resentful protest sink back to slumber. But the prophet will not be silent. From his watchtower he has seen the spires of day. The morning star is already visible to him. Only a few believe, and some of these do not heed. But the recording angel turns a new page. A new day has come to the dawning. The celestial scribe prepares to record new events. Soon the nations will be astir. The Gentiles will come to the light, and kings to the brightness of the rising morn.

How did the prophet know? What voice of God stirring in his own soul assured him that it was time for his message to be shouted in the ears of a sleepy and reluctant world? We know in part only; but of this we are assured—with such voices the world begins anew.

It began anew after the Exile in Babylon, and its sign was the victory of Cyrus. In that military and political event the prophets found a spiritual call. It began anew in the days of Caesar Augustus, and its sign was the shining of a star. In the light of that astronomical phenomenon some men were able to discern a path to the cradle of the Christ. It began anew with Luther, with the Pilgrim Fathers, with George Washington, with Abraham Lincoln. In every one of these epochs darkness covered the earth, and gross darkness the people. Then came the word of the Lord to a man of prophetic vision, and the people slowly saw, and flowed together, and the forces of the nations fulfilled the word of God. There is no one way in which God certifies the coming advent of the new era.

In some way that they knew in their souls to be true, brave men received, yes and they still receive, messages from God. God still speaks to men, and in different ways, imparting his truth to successive generations. Whenever his prophets have wisdom to understand, rightly to interpret, and fearlessly to proclaim the truth, and the people have grace and strength to hear and heed, history begins a new chapter.

* * *

There are signs just now that the world is ready for a new spiritual awakening. Men are dissatisfied with the smug self-content of a civilization boastful of its material progress.

We have been measuring our advance in terms of things material. We have assumed that we were better because we were living faster, building higher, and riding more swiftly. We were mistaken. That is not the way to measure progress. As the African native said to Dan Crawford who told him of the glories of civilization, "To be better off is not to be better."

* * *

Here and there men are awakening just now to the need of a more spiritual note in our present life. Listen to this word:

"We have lost one of the elements of sweetness and health. We have been robbed of something for the lack of which our spiritual life becomes poisonous, and our intellectual life weak and flighty and our social organization breaks down."

What preacher said that?

Bird S. Coler said that. He said it not in a pulpit but at a banquet of the Industrial Club in the Blackstone Hotel in Chicago, in December, 1913.

Who is Bird S. Coler?

He is a Democratic politician. He has been a prominent figure in its national conventions. He is a banker, and has been controller of the City of New York. He went on to say, "I say we have lost the religious inspiration. Preachers have told the world so, but I am telling it to you, not as a preacher but as a plain business man."

Winston Churchill wrote "The Inside of the Cup." It left the reader in some doubt as to the writer's real attitude toward some of the questions discussed. In the December "Century" he says:

"What is it we have lacked? What is it has made us lukewarm and unhappy? Is it not that somehow Jesus has lost his incandescence as the one all-inclusive Personality, as the only begotten Son of God, who suffered and died for our sakes, that we might have life and have it more abundantly?"

Hear these voices from outside the pulpit, calling men to waken to a sense of the darkness which surely engulfs the world if it loses the Sun of righteousness.

From every side come voices reminding us of the hopelessness of life without great spiritual illumination. And with them come other voices, striking a higher and accordant note. They cry out to us that the set time has come for God to visit his people.

Shall we not rise to the call of God so variously uttered? "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee."

College Days and Early Preaching

CHAPTER IV OF "A DOCTRINAL AUTOBIOGRAPHY."

A generation ago students preparing for the ministry at Disciples' Colleges took their theological training as they went along through their academic course, rather than as in other schools, and now in most Disciples' Schools, as a graduate course following the acquisition of their academic degree. As a result of this custom the smaller churches within a hundred miles of one of these colleges were ministered to on Sundays by young students many of whom were Freshmen and Sophomores, and some unable even to classify as Freshmen. The writer of this autobiography had this characteristic experience and tells of this period of his doctrinal development in the present chapter.

WHEN I began to think of the ministry as a life's calling, the chief difficulty in the way of my ambitions was the lack of funds. I had never been able to save anything, and a youth of twenty without any backing was not looked upon as a desirable risk in financial circles. Moreover, I did not receive the encouragement which I thought should have been given me, but I can understand now that men of means would not be likely to vie with each other in urging the claims of the ministry upon a young man who hesitated only because he had no money. There were others who felt that some way would be provided and I gladly accepted that hopeful view. But for a time I trembled in the balance.

AN EARLY SETBACK.

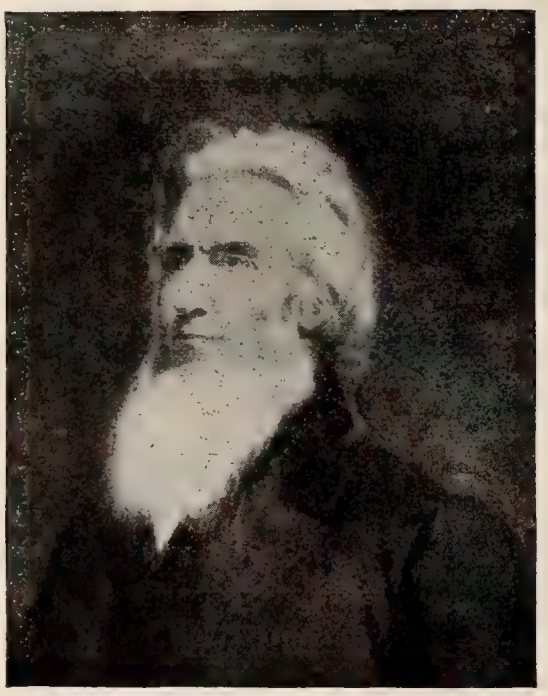
A letter received from the president of one of our educational institutions did not cheer me much. I thought he would say something about the lack of ministers in a world dying for want of enlightenment, and would congratulate me upon the wisdom of my choice of the ministry as a calling; but he did no such thing. He never even referred to me or the ministry, but only said that the institution over which he presided afforded excellent opportunities for the study of the Bible, and that some well known teachers were members of its faculty. I wondered that the president of a Bible college could be so indifferent to the enthusiasm of a student like myself.

When my prospects were at their lowest ebb a friend as poor as myself offered to provide the funds with which to make a start, and though I knew he was not able to do much, I accepted his offer and proceeded to make my plans for an early matriculation in the college that was then standing for the "purity of the plea." Everything was moving according to schedule when within a month of the time set for my departure, the friend who had risen up in the moment of my extremity rose again to break the news to me, as gently as the circumstances would allow, that he had been disappointed in "raising a loan,"—I shall never forget those words as long as I live; they fell on my ear like the sentence of death—and that he could see nothing now but the abandonment of my plans. In this crisis which kept me in the valley of shadows for days, even the church meetings no longer cheered; I found that there were limits to the consolations of religion.

"THE EVERLASTING YEA."

But as hope springs eternal in the human breast it sprang in mine, and I determined not to be defeated. Go to college I would though I had to walk every step of the way. I lost my air of dejection and announced to my small circle of friends that I intended to carry out my plans with funds or without them. Fortunately a gift fell into my hands just a few days before the time set for my going, sufficient to pay railway fare and tuition. As may be imagined my joy knew no bounds. From that moment and for a long time after I became a believer in special providence; I chided myself for my despondency; I saw new meaning in the text, "The Lord will provide."

I was also confirmed in my belief that the Lord wanted me to preach. I could hardly regard with friendly eyes those brethren who thought I was taking a great risk to go so far from home on an empty pocket. I thought they were questioning my right to walk by faith. Would I allow my son today to go a thousand miles or more from home with



Alexander Campbell, referred to by the autobiographer as "a man of tolerant spirit, despite the claims of the legalists."

a mere pittance in his pocket? Yet that sort of an experience might help any lad to stand on his own feet as I was helped to stand upon mine. We cannot be certain of our ventures until after we are dead, save venturers in theology of which some are so sure that they denounce their fellows who will not accept their affirmation that theological dogmas are the same yesterday, today and forever!

LEAVING THE OLD HOME.

It was a sad day when I left the old home and the church to which I had become attached by so many interests. I had only been away from home once before, and for less than a week. I bade my mother good-bye with an aching heart, neither of us expecting to see the other again. She was old and the many miles between gave no hope of a reunion. Months passed before I recovered from the effects of that parting ordeal which could not have been more harrowing had either been attending the funeral service of the other. Fortunately we did meet again, and I had the satisfaction of her companionship for several years.

It took me many months to become adjusted to my new surroundings. There was no church that would compare in spiritual power with the one I had left. The city churches were too large for me; those in the country were so primitive that I found little enjoyment. Students were so numerous in the city, and especially ministerial students, that they attracted no attention; only those with aggressive natures who could always feel at home in any circle were noticed at all. In the country I had to become accustomed to the use of tobacco which I had been brought up to believe was a vile habit, and to that type of Christian which can prove his right to church membership only by a reference to the church register.

CHAOTIC CHURCH SERVICES.

Then my astonishment at the general ignorance of the people, and particularly their ignorance of the Scriptures, often led me to say ungracious things to many who believed themselves well read on subjects of general interest. The order of worship in the country churches shocked me week after week; every thing was left to the accident of the moment. There was no plan for the hymns, or rather the "songs." The service began when the people came. All was chaotic. And I am sorry to say the conditions in the country churches are not much better after twenty years.

Then I thought our people were too familiar with sectarian ideas: we were not distinctive enough. I was sure that even some of our teachers were warming serpents in their bosoms. I had but one standard of judgment and that was the congregation I had left. If others did not conform to that in every particular I felt that they were in error. I had many discussions with my fellow students on points of doctrine and worship. But gradually, I found myself less worried because of these variations, and within a year I was adjusted to the many changes which played so important a part in my new surroundings. Without realizing what was taking place I had received my first lesson in the mutability of beliefs, and in the inevitable doctrine that environment helps to determine our thinking as truly as the birds and beasts take their color from the objects among which they live. Self preservation depends upon harmony of color in the field, and upon harmony of ideas in the state. The isolated few are so conspicuous that if they remain separate from the mass for any length of time they are forgotten. But let no one conclude that I was either a tolerant or a broadminded Christian, for I was neither. My fealty that had been given to a congregation was now transferred to what might be called the "denomination," or to the interests of the church in a larger way than I had ever known.

I also found out that those from whom we differed both in my earlier days and the period of my college life were as little and narrow as I had been.

All the churches were growing in the same climate of opinion; all were contending for what they believed to be the truth. If I said sharp things they never replied in velvet tones so far as I remember. If I smote them hip and thigh they did their best to put me on the invalid list. If I was sectarian so were they. The knowledge that I had of the workings of my own mind and of our own congregation enabled me to see our weaknesses better than I could see theirs. And even to this hour I meet members of various churches who are as intolerant as I was a quarter of a century ago. I have learned that tolerance is a plant that grows outside the churches more rapidly than within, that it grows within amid many vicissitudes that are calculated to hinder.

"ALONG WELL-BEATEN PATHS."

Had I been prepared to receive modern ideas of the Bible or of the progress of the world I could not have received them from my teachers who regarded everything modern in Biblical studies with abhorrence. Consequently, I was led along well beaten paths, even treated at times to a lecture on the sinfulness of the organ in worship. Liberal ideas were not to be had from the teachers at whose feet I sat. It may be just as well that I had to work out my own salvation. I was thoroughly indoctrinated with our view point of the Bible, and what we know as first principles.

I proved myself a fairly good student, but I cannot say that I enjoyed my college life. For some branches I had no aptitude whatever, particularly mathematics. My absorption in the work of Sunday preaching which, by the way, provided me with the means to continue my course, was so complete that my mind was not as fully engaged in my technical studies as it should have been. I longed for the day of graduation when I should be free to preach the gospel far and wide. In the rural churches to which I ministered during all of my college life, I had a fair degree of success, but far from what I desired. I was not able to inspire such loyalty to the plea as had been inspired in me, and that was a daily burden to my heart. I could only rouse our people to a sense of the impregnable character of our position when combatting the errors of some neighboring sect. I wish now that I had reserved some of the energy for old age that I expended on such occasions.

I was a genuine son of thunder.

THE COUNTRY CHURCH PROBLEM.

I was sure that no man could answer my arguments, though, as in the old home church, the "sects" did not surrender as unanimously as I thought the merits of my sermon demanded; they continued to sound out their errors after the assault as zealously as they did before, much to my amazement. I concluded that like all other evils sectarianism dies hard.

What is now known as the country church problem was a problem then. I can remember a few churches that had life enough in them to thrive, but the great majority in my college days were living at a poor, dying rate. Many of them could pay just enough to cover my railway fare, and leave a few dollars for board bills. Many depended on the annual protracted meeting for resuscitation. Between times the regular monthly sermon was more of an anticipation of the annual revival than a triumph. But as the phases of country church life have been so completely covered of late in books and magazines it is not worth while to go into details here.

A LOYAL CRUSADER.

My readers must pass over several years with me to prevent this story from being too long. But during those years I worked with the phases of doctrine and under the influences described. I was a warm advocate of the "Christian Standard" and its policies, always undertaking its campaigns with enthusiasm. I enjoyed the war it made upon Rome and on those who it claimed were subverting the plea. Its fighting spirit I interpreted to be that of the holy crusader, while its constant encouragement of the evangelists and its discouragement of any criticisms of them kept me in line all the time. My work in the parishes to which I ministered went along in an average way. I had learned by experience that in many of the churches of all denominations there was great need of a restoration of apostolic Christianity.

After locating in my first field I read Dr. Richardson's "Memoirs of Alexander Campbell," and the wonder now is how this book had escaped me up to that moment. That work, be it said, is as fine a compendium of Mr. Campbell's views as can be found anywhere. It also has preserved for us Mr. Campbell's tolerant spirit, despite the claims of the legalists. That work was a seed-sower to me. Aylesworth's "Moral and Spiritual Aspects of Baptism," was another humanizing work which did me great good in modifying my rigid views of baptism.

GRADUAL MODIFICATION OF VIEWS.

Association with pious people in the various churches began to shake my faith in my early thinking. I met the people of the communities in which I lived in the spirit of a teacher, and that changed my entire attitude toward them. As a youth I had met them as aliens resisting my arguments, and courtesy was not dominant in the discussions. As a preacher I soon found out that I could not antagonize every person with whom I differed and be respected. I was learning prudence; I began to see what a nuisance I must have been before I entered college. Still, I was dyed in the wool with the early training, and for quite a while when I had my doubts about the correctness of that training I threw up new fortifications and shut my eyes to difficulties. I have learned since that the only safe and sure way to meet a difficulty is to keep one's eyes wide open.

Another influence that helped me to modify the severe views was the weekly visits of the "Christian Evangelist," which became familiar to me a year or two after graduation. I accepted the verdict of its rival that it was timid, if not cowardly, but there were so many good things in it that I began to question that verdict.

A DOWN TO DATE CONTROVERSY.

Then the controversy over Professor Willett's teachings shook my faith for the first time in the wisdom of my favorite journal. Not that I disapproved of its attacks on the teaching, for that was painted in gruesome colors, and I took the picture as I took my meals, without questioning; but the spirit of the entire crusade was drastic and arrogant and intended to ruin the usefulness of a great scholar. Had not Dr. Willett been able to earn his bread without any dependence upon our people he would have been driven out of our fellowship, and possibly out of the ministry. The attack upon Dr. R. C. Cave of St. Louis had met with the approval of the brethren, and why should not all the heresies of the brotherhood be exploited and their advocates exiled or damned? So the heresy-hunting crusade among us amounted to a frenzy, to use a mild word, which can find a parallel only in the Salem witchcraft scare. Communities as well as individuals sometimes become insane, and for twenty years a suspicion of heresy has given us a mental ague. The fact that the crusade against the conclusions of the scholars has been so violently overworked has made the heretic rather popular among us!

Still, I was far from dissenting from the teachings of my boyhood's inspiration, except that I thought I saw a disposition to dominate and observed the development of a spirit of uncharitableness.

FIGHTING THE "ASSURED RESULTS."

I recall now my first efforts to drive back what I thoroughly believed to be the tide of German rationalism. I even preached a few sermons on the dangers of modern scholarship, making merry over the "assured results," as the custom then was. If anyone had asked me what I meant by the assured results I would have been as far out at sea as some others who were writing as familiarly as if these were next door neighbors; but those to whom I preached must have thought that the "assured results" were a new denomination that had come into being and had challenged my wrath. I assumed as did many others that everybody was familiar with the aims of the Higher Criticism; and I am ready to confess that while many use the phrase as a death's head to frighten, there are now few well read preachers who have escaped its influence, while thousands of prominent laymen in all the churches have accepted as settled in favor of the newer views the issues over which the scribes are contending. We know today that we do not have to give up the Bible because we give up a belief in witchcraft; and that Prof. James Orr could still die in the faith if he did say that "we are not to take the account of Eve's creation too seriously;" and all of us may still be counted among the faithful though a "day" in the book of Genesis may mean to us an indefinite period, and that we are not infidel if we decide that the earth is more than six thousand years old.

BITTER STRUGGLE.

But fifteen years ago, and less, to my way of thinking the man who questioned the statements in the early chapters of Genesis and dared to say that possibly a talking snake may be an Oriental creation, as Coleridge said on one occasion, had no right to preach and should not be retained in the fellowship of the church. I was so overwhelmingly orthodox that I now shudder to think how many able and pious men I have damned. A climate of opinion was being developed in which my early views of Christianity were slowly dying, though I did my very best to keep them alive, and read many books devoted to the refutation of so-called "infidel" teachings with that end in view.

(To be continued.)

The Message of the Bill-Boards

BY ROBERT BARTON.

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A BILL-BOARD told of a beer "the choice of royalty;" "America's graceful women" wore the advertised corsets; an electric washer made "Monday a holiday;"—there was a fourth board resplendent in its many colors. In the center, near a manger, stood an artisan strangely garbed. At the right knelt three Wise Men in humble homage, while shepherds, awed by what they beheld, hung back, and from their position near the cattle gazed at the fair young Mother and the tiny Babe that lay in the manger.

Before the bill-board stood a cosmopolitan group, collected automatically as each individual, bent on his own errand had paused for a moment, attracted not only by the beauty of the picture, but by the novelty of seeing such a subject treated in such a way. The small audience was representative of the many types that daily see and read the diverse appeals of the posters. Held by the common force, informality was natural. The artist started it.

"An old subject, but a very new and masterly treatment," said he.

"It's awful pretty," said the Wash-lady.

"Wonderful," said the Lady-in-Furs.

"I wonder who's doing it," remarked the Man-in-the-Derby.

A little shawl-covered Italian mother, who with her baby in her arms, might herself have posed as a Madonna, became suddenly conscious of those about her, and reverently crossing herself, hurried away.

6,000 BILL-BOARDS USED.

On December 19, 1913, six thousand bill boards across the country were decorated with lithographs portraying The Nativity. The pictures were made in the size known as 24-sheet, that is, nine feet high and twenty-one feet long, and were printed in eleven colors. The cost of printing alone was three dollars per poster. The space occupied by these pictures during the month of December had an advertising value of $25,000. And business men bore the expense.

At the meeting of the Advertising Clubs of America, held in Baltimore last June, a huge electric sign flashed out the keynote of the assembly—TRUTH; truth in advertising. But the Poster Advertising Association has gone still further in its endeavor to strike a higher note in its line of work. The members of the Association are bearing the expense of evangelizing America through the bill-boards.

The movement is the work of a committee of fourteen men appointed by the Association at its meeting at Atlantic City, last August. At that gathering of men, Joe Mitchell Chapple, editor of the National Magazine, was one of the speakers. In the course of his speech he mentioned that in his mind was a phantom dream, a vague idea of using the boards for the cause of national uplift. His speech closed the day's session, and he was preparing to leave the convention when he met on the hotel porch, Bernard Link, one of the poster men.

"About that uplift idea of yours," suggested Mr. Link.

"Sit down," said Mr. Chapple, and the two men sat together on the hotel veranda and evolved from Mr. Chapple's idea a definite plan.

Next day when Mr. Link presented the finished proposition before the Association, its hearty reception was shown by a unanimous rising vote. Enthusiasm was high, and the constant discussion of the plan by the delegates indicated that the uplift campaign was by far the most popular move of the convention. A committee was appointed and through its efforts and the co-operation of the members of the Association, the picture of The Nativity has been posted in 3,347 cities of 3,000 or more inhabitants. Action began immediately following the closing of the meeting. The United States Lithograph Co. took the contract of furnishing the poster and began at once to hunt a suitable design for the lofty subject. Six hundred dollars was the price paid for the initial sketch of the successful competitor.

AN IDEALIST AS POSTER PAINTER.

Edward Volkert, formerly a poster artist, but now retired from that line of business and engaged in the painting of animal life, was called upon to make the preliminary design. Mr. Volkert is an idealist and a religiously-minded man, and into the designing of the poster he put not only the results of years of experience, but his heart and his desire to make the picture a beautiful one. The result was a composite picture of two familiar scenes of the Christmas time, the Holy Family in the stable and the visit of the Wise Men of the East. Across the bottom of the picture runs the caption, addressed to the rising generation, "Ask your Sunday-school teacher to tell you the story," and beneath, a facsimile of a brass plate bearing the verse, "And when they were come into the house they saw the young child with Mary, His mother, and fell down and worshiped Him." Critics viewing the picture have spoken in highest terms of the artist's skillful treatment of the subject.

The Nativity.—By Edward Volkert.

The original order was for 5,000 posters. The "paper" was distributed among the members of the Association in proportion to the population of the various cities and their relative amount of available board space. Notice was given, however, that additional posters would be supplied the members of the Association at their own expense. New York wired for 300 more; Chicago for 200, Philadelphia, Pittsburgh and other cities asked for additional supplies. The poster-preachers had received their inspiration.

EARLIER SIMILAR ACHIEVEMENTS.

Although this is the first time this particular plan has been attempted in any country, it is not the first time that the poster has been used for the uplift of humanity. For several years at Christmas time bill-boards have urged the general use of the Red Cross stamps. Posters have been used in the interests of temperance, to augment "Safety First" crusades, to advertise "Go-to-Church Sunday" and for many other good and worthy movements. It was only last summer that the Ghetto of Chicago was posted with lithographs urging proper food for babies. Those who could not read the printed words grasped the message from the picture of the thin emaciated baby with the beer and sausage before it and the fine healthy infant with its bottle of milk.

But there have been societies behind these campaigns, people willing to pay for the service they received. And the

posting plants have sold them their space gladly, but no more gladly than to automobile manufacturers or other advertisers. Now on their own initiative and at their own expense they have started a distinctly religious campaign which has received the immediate and universal attention of the Association.

Meanwhile the committee is busy planning the posters which are to follow The second one of the series will illustrate the life of General Grant and is intended to inspire the youth of the country with a feeling of patriotism. The poster will present a view of his humble home, his success at Appomatox and his residence at the White House. The poster will bear this title and question, that their labors may produce the best results through earnest efforts and careful selection of subjects.

The Association is being widely congratulated on its new interest in spiritual things. Poster advertising has been open to criticism on the ground that it displayed so prominently, and not always neatly, things vicious and often obscene. The members of the Association felt the harm of criticism of this character and at their last convention there were many suggestions for improving the moral tone of the bill-board. In their decision to better conditions they are being supported by the right thinking people of the country. Letters are pouring into the offices of Association, saying, "Today while riding the range, I noticed a crowd in front of every poster of The Nativity. This campaign is the finest thing we have ever done."

The appeal of the poster is universal and its message is to all classes of men. It is well, then, that so wide spreading an agent should be the means of telling the gospel story, and of stimulating better citizenship. For the child born and raised among the bill-boards what better means could there be of telling of Jesus? How could the message come to him more naturally than through a channel with which he is familiar? Nor is the story for the less cultured class alone. To the poor man who has no

The Grant Poster, to be used in the Uplift Campaign.

"What one poor boy accomplished. What are you doing with better opportunities?" The poster is lithographed in six colors and is the same size as the Christmas picture. It will be posted for display during the month of January.

Additional subjects for posters are under consideration, and the committee having the selecting in charge have laid their problem before people of religious reputation for their help. Miss Jane Addams of Hull House, Chicago, has been consulted; the committee has conferred with the Sunday-school Association, and with patriotic organizations in order the various plants from ministers and laymen, Sunday-school workers and civic leagues, expressing entire confidence in the high purpose of the Association in its new move.

CAMPAIGN MAKES POPULAR APPEAL.

And the interest the public is taking is stimulating the poster men. They are contributing their best positions in order that the movement may receive the greatest impetus they may be able to give it. They have posted the pictures carefully and have noted the reception the public has given them. The manager of a plant in Wisconsin wrote to the offices of the Bible, to the busy man who "has no time" to read one and to the rich man who has forgotten his, the bill-board has an appeal potent, unusual, irresistible.

The world will experience no immediate religious awakening; the direct results of this outlay of time and money may never be calculated, but even if no single mortal should ever say that his salvation had been brought about by the posters, they will still have served their purpose in linking more closely together those two spheres so often reckoned as totally independent, the "business world" and the "religious world."

A Nation's Prayer

By Thomas Curtis Clark.

THOU God of nations, Thee we seek,
Who only can the nations bless;
In triumph's hour O keep us meek,
To follow in Thy righteousness!

Still guide us by Thy perfect light,
Lest, blinded by the pride of power,
We wander from the path of right,
To perish in an evil hour.

Without Thee we should build in vain
The walls which it is ours to raise;
Forsake us not, but still sustain
And guide our hands in coming days.

Still may we, as the years unfold,
Make way for Freedom's endless reign;
By word and deed may we uphold,
Her honor, that she bear no stain.

Let righteousness still be our throne,
Our sceptre love, from malice free,
And truth the crown Thy name will own
Through all the years that are to be.

Student Volunteers at Kansas City

Report of the Great Convention Held in the Missouri City, December 31-January 4.

NEARLY four thousand students, professors and other representatives of 775 institutions of learning of the United States and Canada met at Kansas City, December 31 to January 4, in the seventh international convention of the Student Volunteer Movement for Foreign Missions. Two hundred and seventy-nine secretaries, missionaries and other representatives of the Foreign Mission Boards of North America; fifty-three editors and correspondents of the religious press, 365 special delegates and guests; and 350 laymen representing the Laymen's Missionary Movement, made a total registration of 5,031, exceeding by nearly 800 the attendance at any previous convention of the Student Volunteer Movement. The number of institutions represented was also in excess of any of the earlier quadrennial gatherings, while the presence at the convention of nearly 200 oriental students—Chinese and Japanese for the most part—contributed a new and unique element to the convention personnel.

THE PURPOSE OF THE CONVENTION.

The purpose of the convention, as of its predecessors, was to bring together the leading Christian students and professors of North America and the leaders of the foreign missionary enterprise for helpful association and conference; to consider unitedly the problems of the evangelization of the non-Christian world; to gain inspiration and a vision of the foreign missionary responsibility of the church, and to pray and earnestly to resolve to enter with greater consecration upon the work of extending the kingdom of Christ among the non-Christian nations.

The general sessions of the convention were housed in Convention Hall, seated to accommodate six thousand, this providing for a thousand Kansas City patrons and hostesses whose generosity and hospitality helped so much to make the convention possible. Afternoon Section Conferences were held for the most part in churches of the various denominations.

The great themes of the convention turned upon the larger discovery of God; a greater appropriation of the spiritual resources available to every worker for foreign service; the message they are to deliver; the development of an adequate financial base at home; and the significance of the general out-reach of North American social, intellectual and commercial life as well as that distinctively missionary.

SOME NOTABLE SPEAKERS.

Among the notable speakers at the main sessions were Dr. R. F. Horton of Great Britain; Bishop L. L. Kinsolving, of South Brazil; Dr. Robert E. Speer, perennial inspirer of North American students; Dr. W. D. Mackenzie, of Hartford Theological Seminary; Dr. S. M. Zwemer, Cairo, Egypt, Christian apostle among the Moslems; Prof. Charles R. Henderson, of the University of Chicago, Barrows lecturer in India last year; G. Sherwood Eddy, student evangelist in Asia; Hon. H. B. F. Macfarland, the great layman of Washington; J. Campbell White, of the Laymen's Missionary Movement; Dr. Shailer Mathews, president of the Federal Council of the Churches of Christ in America; J. A. Macdonald, editor of the Toronto Globe; Hon. William J. Bryan, Secretary of State of the United States, and Dr. John R. Mott, Christian leader of students throughout the world.

The present status and the future task of the Student Volunteer Movement were set forth in the Report of the Executive Committee of the Movement as read by its chairman, Dr. John R. Mott. Here are some of the most significant paragraphs:

JOHN R. MOTT'S ADDRESS.

The distinctive purpose of the Volunteer Movement is to secure student volunteers who will actually go forth from the United States and Canada and spend their lives in non-Christian lands in the work of establishing Christ's kingdom. The supreme and only sufficient test by which it should be tried and judged is its efficiency in this vital respect. It is a ground for sincere gratitude, therefore, that in the lifetime of the movement 5,882 of its members have sailed. They have gone out to the foreign field under the auspices of over seventy missionary agencies, practically all being connected with the recognized missionary societies of the various Christian communions of the United States and Canada. They are distributed throughout the non-Christian world as follows:

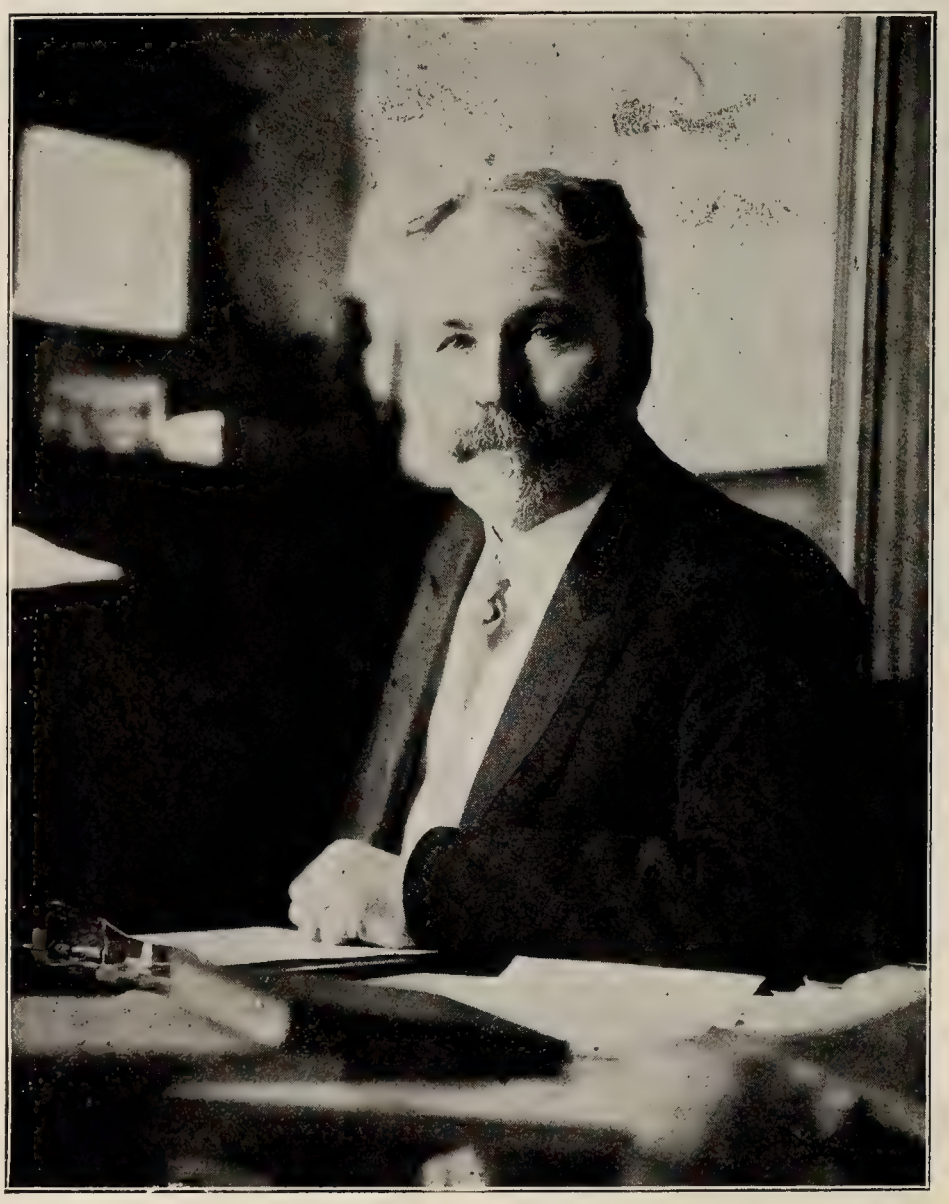
Africa	638
Arabia	26
Central America	40
China	1,739
India, Burma and Ceylon	1,133
Japan and Korea	743
Latin and Greek Countries of Europe	28
Mexico	168
Oceania	67
Persia	51
Philippine Islands	163
Siam, Laos and Straits Settlements	104
South America	357
Turkish Empire	22
West Indies	177
Other Countries	225
	5,882

Most gratifying is the fact that during the four years which have elapsed since the Rochester Convention 1,466 volunteers have sailed. This is a far larger number than have gone out during any preceding quadrennium. It exceeds the number who sailed during the first twelve years of the life of the movement.

During the last four years a larger number of new volunteers has been enrolled than during any corresponding period in the history of the colleges of North America. This is all the more remarkable because the recruiting methods of the movement have become more conservative from year to year; and because experience has shown that it has become more difficult in recent years to secure candidates owing to the multiplying demands and attractions for workers on the home field. It should be a source of encouragement and thanksgiving for all to know that the present student generation is not lacking in willingness to respond to the heroic appeal and to the stern requirements of missionary service.

The volunteers now at the front have become the greatest single human force in the promotion of co-operation and un-

(Continued on page 15.)



Dr. J. A. Macdonald, of Toronto, Canada, whose address on America's position in world strategy was reported as the finest oratorical effort of the convention.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

A Christmas Drama By an American Woman

The sweetest of all the Christmas books this year is "The Wolf of Gubbio," by Josephine Preston Peabody (Mrs. Lionel Marks). She is also the author of that exquisite medieval drama, "The Piper," and in my opinion, is the first of living American dramatists. I know many playgoers will challenge this statement, and ask,

"Where are Bronson Howard, and Clyde Fitch, and Percy Mackaye, and August Thomas?"

Possibly those gentlemen (and other theatrical authors) may excel Mrs. Marks as playwrights, but I believe no one of them can touch her as a dramatist—for one might write many successful plays, and still have no claim to be numbered with the noble army of dramatists.

"The Wolf of Gubbio" is built on a beautiful legend, taken from the life of St. Francis of Assisi, about whom so many charming books have been written in recent years; though the gentle saint lived seven hundred years ago, yet there is something in his life and words, that appeals to the heart of today, as it did to the people of Italy in the dark Middle Ages.

His talisman was love—not only love for his God, and his fellowman, but for all created things. The old Chronicle, "I Fioretti," tells of how his little sisters, the birds, flocked about him, and of how all cattle and beasts came fearlessly at his call. The only little creature that he did not seem to take to his heart was the fly—to call any one "Brother Fly," was the harshest term in his vocabulary—that is surely a point of agreement, that these modern days have with the good little saint!

The stories of his power over animals, even the fierce and shy wild beasts, are more credible to us now, than to those of former times; we have an example in Yellowstone Park, where no one is allowed to harm any living creature, of how tame and friendly bears and buffaloes, and all other animals there become under the law of kindness. One may see there, bears foraging around a camp like dogs; I remember meeting in the road a deer with her two little fawns, and they took no more notice of me, than if they had been household pets.

In "The Wolf of Gubbio," the action falls within the space of twelve hours, the time is the day before Christmas seven hundred years ago, and the principal characters are St. Francis and the Wolf. The other persons in the play are two companions of St. Francis, the people and children of Gubbio, King Louis of France on his way home from the Crusades, two thieves, and a man, woman and baby from Foligno, a neighboring town. This little family had desired to stay in Gubbio, through the Feast of the Blessed Nativity, but the innkeeper refused to take them in, because of their small store of money, and because of the baby, that he called "A swaddled creature—wauling day and night." So the father and mother and babe started on the weary tramp over the mountains to Arezzo, though the woman was unfit for the journey, because the little one was recently born—a "child of days," as they called it. On the way, they were attacked by two thieves, and while the husband was struggling with them, the mother hid the babe under a j[illegible] snow. After the bri[illegible] man over a cliff, the[illegible] an, taking her cloa[illegible] leaving her fainting

The drama opens [illegible] the bridle path lead[illegible] after these things [illegible] one side is the den [illegible] in days past had bee[illegible] country. The passe[illegible] dren, then the two[illegible] the robbers, tell the[illegible] ing, and when they [illegible] darts out, finds the[illegible] brings it to his den.[illegible] and are dividing the[illegible] a voice is heard, si[illegible] tains, and St. Fra[illegible] ing with gladness."[illegible] to seize him, but the Wolf utters a[illegible] rious growl, and they see him ready to spring, and flee from him, mad with fear.

But St. Francis stretches out his arms and says sweetly,

"Welcome, Brother Wolf."

And then the Wolf reveals his sad and lonely heart; he says,

"One by one, the Pack died out;
And here am I, a Wolf, behold!
The world's the world—and it is cold,
And I am old."

In answer to the Saint's tender questioning, he reveals his secret longing to be a man, and to be good.

St. Francis tells him, that "while longing lights the lovely fire," it is not enough, and says:

"Wilt thou earn
A man's own peace? Then work, and learn!
Back to the world; and there make good
All thou hast dreamed of brotherhood.
Hope and lose, and hope again,
And remember, and forget,
With us all; for men are men,
But not brothers;—no, not yet."

The Saint demands that he prove his repentance by going with him to Gubbio, where he had done such wrong in the past, and the Wolf consents—but does not confess his theft of the baby; having it in his den, he goes to the town, where he is taken for the Saint's big dog. Assunta, the poor mother is brought in by Fra Leo, and the innkeeper grudgingly gives her shelter in his cattle shed, where his ox and his ass are stalled.

St. Francis was the first to make Christmas a children's festival, and it was his custom to arrange a spectacle of the Holy Night, especially for them; so a representation of the scene in the stable at Bethlehem was given at Gubbio, with the poor mother in the cattle shed for the Madonna. The last act in the play brings beautifully before us, how the irresistible love in the heart of the good little saint, with the tender appeal of the divine story, pictured by the Mater Dolorosa in the innkeeper's stable, vanquishes the selfish stinginess in the townspeople, the brutality of the thieves, and the savagery of the Wolf. The mute voice of the empty crib is too much for the penitent Wolf; he brings the lost babe from his den and lays it in the manger, and is joyously embraced by the people as, "Brother Wolf of Gubbio." Everyone is happy, and St. [illegible] these in the best manner possible.

DEMOCRATIC CONVENTIONS

"Advisory [illegible]"

[illegible]

I. W. H.

NEW YORK WOMAN WINS BIG PLACE.

Dr. Katherine Davis of Bedford Reformatory Slated as Commissioner of Correction.

For the first time in its history, New York City is to have a woman at the head of one of its most important departments, according to those in close touch with the plans of Mayor-elect John Purroy Mitchel. Miss Katherine Bement Davis has been selected for Commissioner of Correction.

Graduated from Vassar College in 1892, Miss Davis has a degree of Ph.D. from the University of Chicago and of LL.D. from Mount Holyoke. Since 1901 she has been the superintendent of the Bedford Reformatory, in Westchester County, where her work has received the widest and most favorable notice. The institution cares for wayward women and girls.

As Commissioner of Correction Miss Davis would have charge of the Tombs, the seven district prisons in Manhattan, the penitentiary at Blackwell's Island, the workhouse on Riker's Island, the New York City Reformatory of Male Misdemeanants on Hart's Island, and the city prisons in Brooklyn and Queens. The salary of the office is $7,500.

Prominent suffragists have been interested in obtaining the appointment of Miss Davis. Mrs. J. Borden Harriman is said to have been the first person to suggest it to Mr. Mitchel.

The appointment of Miss Davis would undoubtedly mean a thorough reorganization of the present unsatisfactory system. It would mean the humane treatment of prisoners and the elimination of graft. It would also give a great impetus to the movement in behalf of equal rights for women. Press dispatches say that it would be "one of the most important, concessions the suffragists have won in the East."

Secretary of the Navy Daniels, despairing of an appropriation from Congress sufficient to put a chaplain on every battleship afloat, is now urging the Young Men's Christian Association to put one of its secretaries aboard every vessel under the flag. The $2,000,000 bequest of Mrs. Butterfield for army and navy work will likely be used in considerable part for this purpose.

THE CHRISTIAN CENTURY

EDITORIAL

...ngs of the United States and Can... ...ans City, December 31 to January 4, in the seventh international convention of the Student Volunteer Movement for Foreign Missions. Two hundred and seventy-nine secretaries, missionaries and other representatives of the Foreign Mission Boards of North America; fifty-three editors and correspondents of the religious press, 365 special delegates and guests; and 350 laymen representing the Laymen's Missionary Movement, made a total registration of 5,031, exceeding by nearly 800 the attendance at any previous convention of the Student Volunteer Movement. The number of institutions represented was ... of any of the earlier quadrennial gatherings, with the presence at ... of 313 oriental stu...

...the Student Vo... ...set forth in the R... ...Committee of the ... ...its chairman, Dr. ... ...are some of the ... ...graphs:

JOHN R. M...

The distinctive ... ...teer Movement is t... ...teers who will ac... ...the United States ... ...their lives in non-... ...work of establish... ...The supreme and ... ...which it should be...

THE FATHER AND SON MOVEMENT.

THE Father and Son movement has our hearty commendation. There is no one thing America needs at the present moment more than a closer knitting of the ties of home. We need more manhood at the backbone of our national life and church life. We cannot make manhood out of anything but manhood.

There comes a time in the life of every boy when he thinks he is a man and his father thinks he is a child, and both are wrong. That is the time of danger, but it is the time of great opportunity. A boy never needs his father so much as at the moment when he is chafing most under parental restraint, and the father is in despair with the feeling that he cannot do anything with his boy.

We have been ruled by an utter and cowardly fallacy that if a boy had a good mother and a good woman day school teacher and a good woman Sunday-school teacher he had no need of masculine supervision and companionship. Hell is happy over that wicked error. Boys need their fathers.

It is often remarked that the Old Testament ends with a curse; but few people seem to remember what that curse is. It is the curse that comes when the hearts of fathers are turned away from their children and children from their fathers, and it is a curse as inevitable as the decrees of fate or the Word of God. That curse has already bitten deep into the American home and church. It will bite deeper unless fathers and sons come closer together in the great concern of life.

THE CONQUEST OF TYPHOID.

THE time is in sight when it will be as disgraceful to have typhoid fever as to have lice or the itch. The latter were supposed necessary evils not very long ago, and typhoid is now just passing out of the category of inevitable providence. into the sphere of filthy and needless pests.

The army got through the year 1913 with only two cases of typhoid fever in the enlisted strength of more than 80,000 officers and men. One was that of a man who had not been immunized with the typhoid vaccine and was believed to have contracted the fever before he enlisted; the other case was among the troops in China, and though the man was immunized in 1911, the history of the case is in doubt.

The navy, which adopted the vaccine later than the army and did not make its use at once compulsory, had among its 50,000 jackies only seven authentic cases of typhoid in the year ending last June. Four of those were treated at a remote tropical station, where the vaccine had deteriorated.

Such is the wonderful record of the prophylactic treatment, which has wiped out one scourge among the nation's defenders and which many medical officers believe has had something to do with the decreasing rate of tuberculosis.

Under the direction of Surgeon General Blue of the public health service, many thousands of sailors on merchant ships have been treated with the serum at the government's marine hospitals.

Before the resort to immunization typhoid cases in the army averaged about three per thousand enlisted strength, or in the neighborhood of 250 cases a year. In 1910, before the beginning of the treatment, the rate was 2.32 per thousand; in 1911 it dropped to .80; in 1912 to .26; this year the rate is practically nothing.

Some scientists have thought that the prophylaxis involved an increase of liability to tuberculosis. Army surgeons who have been analyzing their figures feel that they have established the fact to be exactly contrary.

Here are the latest figures showing the number of cases of tuberculosis among the soldiers:

In 1909 there were 4.70 per thousand, in 1910 the rate was 3.79, in 1911 it was 3.74 and last year 3.49.

It is admitted by the surgeons that the reduction is due in some degree to the more careful examination of recruits, but the figures at least show that the prophylaxis treatment has not increased tuberculosis.

THE WITHDRAWAL OF THE MORGANS.

THE decision of the firm of J. P. Morgan and Company to withdraw from the directorates of the large corporations is the beginning of a new policy on the part of that firm, and it is likely to be followed by other great banking corporations. It is done in acknowledged recognition of public sentiment demanding that the money power be not lodged in the hands of a few men. It is the voluntary surrender of "the System" to popular demand. The interlocking directorates by which the enormous corporations headed up in one or two great Wall Street firms seem likely to end. We trust it will be done gradually and without disturbance of business confidence; for those who have assumed these vast responsibilities owe to the public this added duty, that in leaving them they provide that they be safely transferred to other and strong men who can manage these large interests for the public good. The time is coming, and has almost come, when righteousness must rule in the money marts.

THE MAN WHOM CHRIST SENT HOME.

IT was part of the work of the Lord Jesus to organize a band of trained apostles. It was no less a part of his work to establish in various places unofficial friends of the Gospel who could bear consistent testimony to the work of Christ. Just at the time when he was pressing some men into service as preachers, he was sending others home.

The man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, "Return to thy house, and declare how great things God hath done for thee." And he went his way, publishing throughout the whole city how great things Jesus had done for him.

The man whom Jesus healed had an impression that he was called to preach. So he was, but it was quite a different call than he at first supposed. Not for him was the privilege of being one of the apostles; other men were called to that task but no such glory was reserved for this humble friend of Jesus. You may read the lists of the Twelve Apostles, but you cannot find his name in any of them. A miracle had been wrought upon him, but he himself was to work no miracles. The sphere of large usefulness which suddenly opened before his vision was for some other man, not for himself. Many men are called to the service of Christ who have no call to preach. This man was one of them. It must have been a disappointment to him when he offered his life and service to the Lord Jesus and Jesus told him that for this sphere he had no fitness. His was the humbler ministry that lay nearer to his hand. His was the task of going among his old neighbors and telling them how great things the Lord had done for Him. Jesus needed him in Decapolis. He did not need him in the glorious company of the apostles.

It cannot be said that this situation is quite parallel with that of the average layman today. There is no great throng of men pressing to enter the Christian ministry. The long

years of preparation, the small financial return, the uncertain tenure of office, the probability of being set adrift when middle life is reached, together with the multitude of small annoyances and petty cares have taken the glamour and romance away from the vision of the pastoral office.

THE FOOL WHO CRIES FIRE.

BY this time in the world's history there are some acts of simple folly that ought to have become impossible. The Calumet horror illustrates anew the wickedness of the cry of fire in a crowded church or hall. Every minister ought to consider the possibility that sometime in his ministry there will be a fire alarm in his congregation, and should know just what to do in that emergency. The man who in such a moment can show himself master of the situation, and by his own moral and physical courage and cool judgment avert a panic is one of earth's real heroes. Every minister should carefully school himself in preparation for such a test of his fitness to be a master of assemblies. There should be frequent inspection of exits from churches and public halls. And above all, there should be a training of school children and of men and women as to conduct in moments of danger. We need popular instruction in the essential elements of heroism.

CHILD LABOR DAY IN ALL CHURCHES.

FIVE thousand clergymen throughout the country, members and correspondents of the Social Service Commission of the Churches, have received from the National Child Labor Committee a reminder that January 25 is Child Labor Day. The Committee is also asking several hundred college presidents, school superintendents, principals, and teachers to bring the subject of child labor before their students and pupils on Monday, January 26. To all who wish to observe Child Labor Day, three pamphlets will be sent upon request, free of charge, by the National Child Labor Committee, 105 East Twenty-Second street, New York City.

METHODISTS DISCUSS PUBLICITY BUREAU.

ON the final evening of the great Indianapolis meeting of Methodist men, at Indianapolis, Rev. Ralph Wells Keeler, chairman of the Publicity Bureau, was the subject of a presentation by his fellow journalists for his faithful and kindly service throughout the meeting. In response to this presentation Dr. Keeler said:

I may say that I have learned, and especially here, that the daily press and the Church press is ready to spread the news of the gospel of the Kingdom when those men who represent the gospel of the Kingdom are willing to bring it to them in news form. To my mind one of the great failures of the Methodist Episcopal Church to grasp opportunity is the neglecting to inform the world that the Church is alive. As a Church, we have no place where a press association or a newspaper may get adequate information of the Church at large, and the result is that we have all sorts of mix-ups in the daily press throughout the country—misrepresentations for which the press is not responsible. And I believe, from the attitude of these men who have served here from the press of this city, and the city editors of this city, that they and all other newspaper men throughout the country are anxious to print the news of which this meeting is representative. And I trust that among other things we may consider the letting of the world know that we want the world to come to Christ, over the wire and through the pages of newspapers that are waiting for us to say something in an adequate way and in terms of everyday speech.

The Northwestern Christian Advocate, of Chicago, remarks that the statements of Dr. Keeler are quite correct. It is almost impossible, this paper declares, for the ordinary reporter, who knows nothing of the theological or temporal history of the denomination, who has but little knowledge of the nomenclature, to properly sense or adequately report the proceedings of ecclesiastical bodies. It is thus that many ridiculous paragraphs are seen, causing embarrassment not only to the paper publishing them, but to the Church. It would assuredly be a wise move for the Church to establish a publicity bureau that could give out to the secular press such information as would be of value to the world and that would act as a guard against the issuance of false and perverted reports. This bureau could also investigate such published statements as from time to time are of doubtful authority, and make an effort to correct them in the best manner possible.

DEMOCRATIC CONVENTIONS.*

"ADVISORY AUTHORITY."

EXCEPT when applied to the Lord himself Disciples of Christ have always been chary in the use of the word "authority." The declaration of Dr. Z. T. Sweeney at the Toronto convention, last October, to the effect that "God delegated all authority to his son, Jesus Christ, and the Son delegated his authority to the apostles, and the apostles never delegated it to anybody else," won great applause. Waiving the legalistic implications of such a form of statement, the substance and purport of it are sound and true. Christ's is the only word that has authority in the conscience of the believer.

But the declaration brought confusion rather than light into the discussion, because the word "authority" as applied to a form of organization for the accomplishment of church work denotes a different kind of authority altogether. It is not authority over the conscience, over the souls of men: that kind of authority none but Christ can exercise. It is simply the determination of a place of final appeal in the sphere of practical action by a social organism.

Disciples locate ultimate authority (of this human sort) in the local congregation. This, as we said last week, has stood well the tests of Scripture and of practice. It is democratic and divine. The community congregation is autonomous and free. Whatever form of organization the larger social entity called the Body of Christ, or the Church, assumes, and whatever tasks it engages in, must depend upon the action and consent of the constituent community churches.

But there is no reason either in Scripture or in experience why these free churches may not unite representatively in a convention for counsel and common action. On the contrary, it is the bounden duty of each church to engage actively in the promotion of the well-being of the whole Church, the Body of Christ, and to hold itself subordinate to the larger body, in all things, up to the point where the authority of Christ is closely involved.

Neither divine revelation nor human wit has devised a better plan by which a social organism of many members may act together for common ends than the democratic plan of a representative convention or congress or council. Such a convention is simply a clearing house of thought, and a means for the solution or compromise of differences of opinion, in order to secure unity of action among the many free members of a common enterprise.

The resolution adopted in haste at Toronto, and intended to "explain" the status of the "General Convention of Churches of Christ" by declaring that the Convention possessed no "authority" whatever over the existing missionary societies except authority of an "advisory" character, was ambiguous and misleading. Of course the Convention, as a convention, has no authority of any kind. It is not a source of authority, but a medium of authority. It is simply a device by which the will of the sovereign churches is carried out, a channel through which the united purposes of the larger brotherhood may flow.

If this be so it is an affront to the churches themselves to affirm that they, through their representatives in convention, shall not exercise authority, absolute authority, over all or any of the volunteer missionary and benevolent societies which look to them for support, even to the point of absorbing the functions of such societies should the churches wish so to do.

But if the churches have not the right to exercise such authority over their societies, then is our congregational sovereignty already surrendered and the so-called "explanatory resolution" explains only how far we have drifted from the democratic position of our history and of the New Testament.

*Several typographical errors occurred in the article under this heading in last week's paper. In the fifth paragraph the word "co-operative" should be "corporate," the word "signed" should be "sized," and "it" in the sixth line should be, obviously, "them." In the sixth paragraph, "reconstructive" should be "reconstruction." Two or three other errors are too obvious to call attention to reviewers and correspondents will kindly note these corrections.—EDITOR.

The Larger Christian World

A Department of Interdenominational Acquaintance.

METHODIST EDUCATOR PASSES AWAY.

With the recent passing of Dr. J. T. McFarland the Methodist brotherhood loses one of its most useful leaders, especially in the field of education. Beginning his ministry in 1873, in Iowa, Dr. McFarland was, from 1882 to 1891, connected with Iowa Wesleyan University, first as vice-president, and then for seven years as president of the school. He was pastor of Grace church, Jacksonville, Ill., for five years, of New York Avenue church, Brooklyn, three years, and was in his sixth year as pastor of First Church, Topeka, Kans., when the General Conference of 1904 elected him corresponding secretary of the Sunday-School Union. Doctor McFarland was a member of the General Conference of 1896, but had the distinction of being elected to an important position in the church by a General Conference of which he was not a member. In 1908 the Board of Sunday-schools was organized with a corresponding secretary, and Doctor McFarland was elected editor of Sunday-school publications, to which office he was again elected in 1912.

Speaking in appreciation of this deceased leader, The Pittsburg Christian Advocate says of Dr. McFarland: "Dr McFarland had a very high appreciation of the supreme value and place of the Bible. He delighted in finding and setting forth its deeper spiritual lessons. He had a great love for children and the young people of the church and Sunday-school. He felt keenly the need of religious training. He yearned to furnish the very best of aids to the most wholesome and highest spiritual culture. He believed that the more thorough knowledge of the Bible and of human nature and life which has been gained through modern research had only served to make more available the agencies which God has provided for the religious education of the race. He believed that the assured results of criticism have not impaired in the least, but have rather heightened, the real value of the Holy Scriptures, "which are able to make wise unto salvation," and "are profitable for doctrine, for reproof, for correction and for instruction in righteousness."

METHODIST YEAR BOOK'S REVELATIONS.

The most interesting information, especially to general readers, revealed by the 1914 year book of the Methodist Church is that which concerns increase in the membership of the church during the past year. The editor has given this increase by episcopal areas, which we reproduce:

Atlanta	2,038
Boston	2,979
Buffalo	12,182
Chattanooga	5,245
Chicago	9,205
Cincinnati	32,689
Denver	527
Helena	1,649
New York	3,723
Oklahoma City	4,245
Omaha	6,616
Philadelphia	10,475
Portland	1,073
St. Louis	3,435
St. Paul	3,536
San Francisco	6,065
Washington	16,467

Only one area, New Orleans, deviated from this uniform report, with 1,124 decrease.

The different foreign areas make the following showing:

South America, decrease	119
Europe, increase	1,788
Eastern Asia, decrease	3,126
Southern Asia, increase	19,286
Africa, increase	885

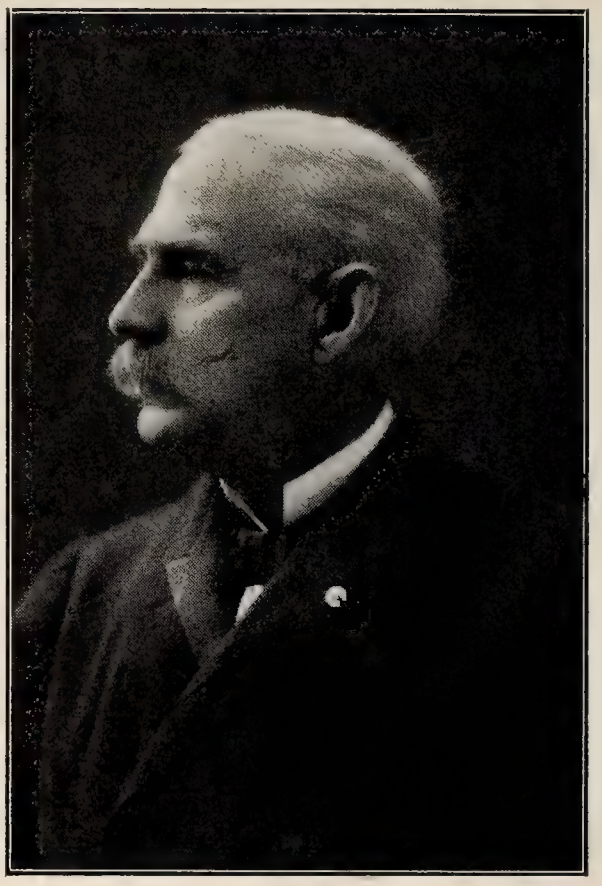
This makes a total increase of the Methodist Episcopal Church, in its world-wide ministration, of 139,739.

An interesting note is that regarding the salaries of pastors. In 1907 the average salary of pastors was $826.08. The average pastoral salary for 1913 is $945.67.

CANADIAN CHURCH UNION MOVES FORWARD.

The recent meeting of the church union committee of the Presbyterian Church in Canada, at Toronto, resulted again, just as at every test heretofore, in an overwhelming vote to proceed with the proposal for merging Presbyterians, Methodists and Congregationalists into one denomination, which has been in the air for several years past. So The United Presbyterian informs us. The Minority in the committee, according to that paper, once more tried to force an abandonment of the whole proposition on the ground that it was disturbing the church, but the majority adopted instead by a vote of thirty-one to eight a motion for proceeding "in the hope that union may be consummated without any unnecessary delay."

CHRISTIAN ENDEAVOR DAY, FEBRUARY 1.



The first Sunday in February will be observed in wide awake churches as Christian Endeavor Day. Dr. Francis E. Clark, founder of the movement, is a strong believer in Christian Endeavor as a permanent factor in Christian training, and has chosen this day as one for a reconsideration of the claims of this wonderful movement. Doctor Clark has sent The Conquest an article telling why he believes Christian Endeavor has a future. This will be published in the special Christian Endeavor number of The Conquest, which will reach its readers on the great day of celebration.

NOTES FROM HERE AND THERE.

New Pan-Presbyterian General Secretary.

The committee of the Pan-Presbyterian Alliance appointed to choose a successor to Dr. George D. Mathews, the general secretary of the alliance, who died last summer at his home in London, announces the selection of Dr. R. Dykes Shaw, pastor of Hope Park United Free church, Edinburgh. Doctor Shaw, who entered the University of Edinburgh in 1871, and was ordained to the ministry of the United Presbyterian Church in 1880, has been pastor at Hope Park since 1892. He is well know as an efficient denominational leader.

Unitarians in Missionary Conference.

The first Unitarian missionary conference was recently held in Boston. There have been Unitarians who have gone out to spread the faith and lack of faith which the Unitarians declare, but the recent conference expresses a larger and more definite view as to opportunities and purposes, especially with regard to work in foreign lands. The attendance on the conference meetings was not large, nor was there any popular enthusiasm. There were at the conference some distinguished men of the Church. Dr. Charles W. Eliot, recently back from the Orient, urged mission work. Prof. Peabody, of Harvard, was urgent in advocacy of showing more interest.

Episcopalians Give $2 per Member.

According to the annual report of the Episcopal church, just published, gifts to the Church in this counrty during the past year amounted to $20,000,000, which is just $2 per member. The report shows that the larger part of the ministerial supply of the Episcopalian church is furnished by ministers coming into it from other denominations.

(Concluded from page 10.)

ity. It would be strange were this not the case. Here are over 7,000 able men and women who, during their student days, though belonging to different Christian communions and nationalities, worked together as members of a common movement, animated with a common objective. In that plastic, vision-forming period they learned to respect, trust and love each other. Now they stand face to face with a task so stupendous, so difficult and so urgent, that they are convinced that they are necessary to each other, that nothing less than a policy and practice of co-operation and a spirit of Christlike oneness will prevail. On every field, therefore, they may be found in the forefront in all wise, constructive efforts to draw together the Christian forces. Moreover, their indirect influence on the cause of unity at the home base is destined to be both extensive and profound.

RAPID GROWTH OF MOVEMENT.

For a number of years the Student Volunteer Movement of the United States and Canada was the only organization of its kind in all the student world. Under the influence of one of its founders a similar movement was later developed as an organized force in the British universities. Still later the volunteer idea was transplanted, either from North America or from the British Isles, to many other lands, such as the Scandinavian countries, Germany, Holland, Switzerland, Australia and South Africa. The North American Movement has never lost its deep interest in these sister movements, but continues to follow their development with keen and prayerful interest.

Each afternoon the convention broke up into sections, once for the consideration of specific fields, again, into denominational groups; and a third time for consideration of special problems pertaining to the promotion of missionary intelligence and activity on the part of the students. Two special groups held most interesting afternoon sessions each day—the editors of college papers, and the Chinese students, the former about seventy-five in number, and the latter 160, including not a few young women.

Between sessions the students interested themselves in a large and comprehensive exhibit of literature and accessories for use in up-to-date mission study classes.

More interesting and impressive than any speaker, longer to be remembered than any one feature of the program, however great, was the convention presence itself. Probably never before in Christian history has there been so large a number of Christian college men and women together, and among these were the largest number of intending missionaries—student volunteers—ever assembled at one time. Slow indeed must have been the imagination of any delegate or visitor which was not set aglow by the sight; ideals of life service already high were being heightened; consecration already genuine was being deepened; views of world need and world opportunity were being broadened; the lives to be devoted to foreign service, already significantly numerous, were being added to hour by hour. In such a presence and amid such processes, significant for the extension of the Kingdom to earth's farthest bounds, were the days spent.

At the farewell meeting on Sunday night there was read the honor roll of sailed volunteers who had died during the four years since the convention of 1910; a large number of volunteers who are expected to sail during 1914 stood while in prayer and song they were commended to the Father's care; and farewell charges were delivered by Mr. Eddy and Doctor Mott. The message of the convention as a whole can perhaps best be summarized in the series of telegrams read at this closing session:

London.—British Student Movement greets convention. God hath done great things, but His greater works in us and in the world lie ahead. Job. 26:14, Revised Version.—Tissington Tatlow.

London.—There remaineth yet very much land to be possessed.—Robert E. Wilder. (One of the founders of the Student Volunteer Movement).

Neuchatel, Switzerland.—"God wants you."—Swiss Student Movement.

Kiev, Russia.—Pray for tragic Russia. Uphold heroic Russian leaders. Sustain your North American comrades. We welcome you to the glorious fellowship of Christ's sufferings.—Day.

Stambout.—Stricken Turkey realizes greatest needs are moral. Undreamt of possibilities challenge Christian world to reveal the uplifting power of Christ.—Volunteers in Turkey.

Assiout.—Greetings from Assiout. Unprecedented evangelistic and educational opportunities throughout Moslem world invite you.—Volunteers in Egypt.

Tacoma, Washington.—Let the American churches cease neglecting the nations of their own hemisphere, amid the new necessities and possibilities which are making urgent the glorious work of Pan-American evangelization.—T. Wood.

Montevideo. — Awakening continent presents an opportunity which calls urgently for volunteers of faith and power. —South American Volunteers.

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4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—several leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

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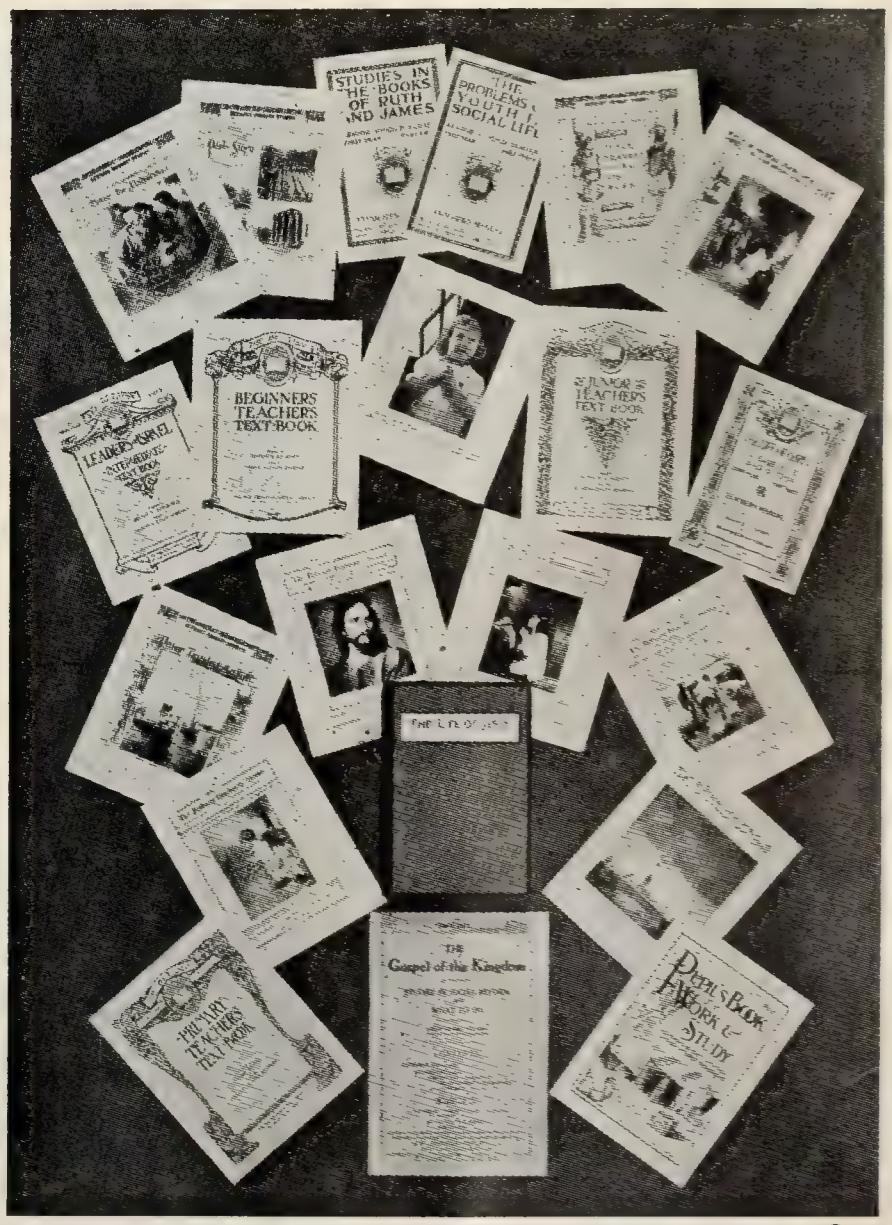
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Of Human Interest

The "Way" to Bill Nye.

A few steps aloft, and the visitor entered a large bare room, where, amid the visitor, who went down the main street, turned a corner, and paused before a livery stable, could find him by this sign:

Laramie Boomerang,
Walk down the Alley,
Twist the Gray Mule's Tail,
Take the elevator immediately.

A few steps aloft, and the vistor entered a large bare room, where, amid the click of type and the rattle of press, a tall, thin, sallow man sat before a rude wooden table, his bald head studiously bent over his newspaper copy. That was Bill Nye.

Noted Novelist's Parable.

"Men are idealists, women are realists," said Mrs. Wilkins Freeman, the noted novelist, at a tea in Metuchen.

"Woman's realism, which begins in childhood, makes her seem cynical, whereas she is only perspicacious. Take, for example, the story of little Mary:

"Little Mary, a Metuchen child, was set to watch a flock of chickens. The hens kept together very well, but the rooster was inclined to wander inquisitively toward another flock of chickens next door. Time and again she had to turn him back.

"After a while she thought she had him cured of his wanderer's habit, and took up her doll a moment. But when she lifted her head, there were the hens together in the corner, and there was the rooster strutting, calm and important, across the lawn toward the next yard again.

"'Come back here!' cried Mary. 'Come back to your own family!'

"But the rooster kept straight on.

"Mary looked at him a moment disgustedly; then she said in a low, bitter voice:

"'That's just like you men.'"

More Wilson Philosophy.

"President Wilson's sangfroid is unfailing," said a diplomat, "as unfailing as his fund of anecdote.

"Apropos of the shipping rebate, I complimented the president on his sangfroid the other day. He replied, with his dry smile, that he tried to imitate the grave digger.

"A grave digger, he explained, had the habit of visiting the cemetery every night at about midnight to see that all was going well.

"Some boys decided to play a trick on him. They dug a trench in a dark spot which the grave digger always passed over, and one of their number clothed in a white sheet, hid behind a tree.

"The grave digger at midnight duly appeared, and sure enough, he stumbled and fell into the grave.

"Then the boy in the sheet stepped forth and said, in hollow tones:

"'What are you doing in my grave?'

"'What are you doing out of it?' the grave digger calmly replied."

Timothy Woodruff on College Girls.

The late Timothy Woodruff once attended an alumni dinner in New York—the dinner of a co-ed college—and at this dinner, in the course of a toast, the president of the college said:

"You can always tell a woman who has taken a university degree."

"Tell her!" Mr. Woodruff interrupted. "What can you tell her? You can't tell her anything. She knows it all."

The Way She Understood It.

Mark Twain, about the time that he was working hard upon one of the earlier books that brought him fame, sailed for a tour of Europe with his family.

He kept up his writing on shipboard and left it only at intervals for brief recreation.

One day, so the story runs, an approaching storm drove him inside the cabin and he went back to work, leaving word with his daughter, then a very little girl, to explain his absence.

"If they ask for me," he said to her, "say that I won't be long—I am only going to write an anecdote."

A little later the child was accosted by a passenger.

"Where has your father gone?" was the inquiry.

"He won't be long," lisped the child obediently. "He saith he ith only going to ride a nanny goat."

Helen Keller's Philosophy.

My share in the work of the world may be limited but the fact that it is work makes it precious. * * * Darwin could work only half an hour at a time; yet in many diligent half-hours he laid anew the foundations of philosophy. * * * Green, the historian, tells us that the world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker.

The World Is Growing Better

Auto Manufacturer Distributes Profits.

The greatest melon ever cut in Detroit was sliced there last week for the benefit of the employes of the Henry Ford Automobile Company. Henry Ford, president of the concern, announced that $10,000,000 would be distributed among every one of the 26,000 persons in the employ of the concern in this and other cities.

Beginning January 12 and continuing monthly, the wages of all men over twenty-two years old were doubled, regardless of the length of time they have served the corporation.

According to officials of the company, Henry Ford has expressed himself as being against the unequal division now existing between capital and labor. The officials of the company have made arrangements for 1914 whereby employes would work but eight hours per day instead of nine, and receive the larger wages. About 300 women and 500 men under twenty-two years of age will be investigated and a special provision made for them sharing in the increase.

In the Ford plant proper 15,000 men are employed and 7,500 others are in the various assembling stations throughout the country. Four thousand men will be added immediately to the pay rolls, making a total of 26,500 employes to be sharers in the fruits of their labor.

According to the plan, men over twenty-two years old will receive the benefit of the increase under the profit sharing system. Their pay will increase from $2.34 to about $5 a day. Ninety per cent of the Ford employes are of this age. They will reap benefits each month, beginning January 12. The money is to be paid monthly, instead of yearly.

Men receiving $6 and $7 a day for expert services will receive an increase under a special plan, so the expert may still be classified as above the average workman.

The cost of cars will not be raised, it being announced that the increase is to come directly from the pockets of the stockholders of the Ford company.

"It is our belief that social justice begins at home."

This statement made by Henry Ford explains in a nutshell why the Ford Motor Company decided to take the action it did.

"We want those who have helped us to produce this great institution and are helping to maintain it to share our prosperity," went on Mr. Ford. "We want them to have present profits and future prospects. Thrift and good service and sobriety, all will be encouraged and recognized.

"Believing as we do, that a division of our earnings between capital and labor is unequal, we have sought a plan of relief suitable for our business. We do not feel sure that it is the best, but we have felt impelled to make a start and make it now. We do not agree with those employers who declare, as did a recent writer in a magazine, in excusing himself for not practicing what he preached, that 'the movement toward the bettering of society must be universal, we think that one concern can make a start and create an example for other employers, and that is our chief object.

"The public need have no fear that this action of ours will result in any increase in prices of our projects. On the contrary, we hope to keep up our past record of reducing prices each year.

"We may have to make changes in our plans. If hard times should befall then we may have to reduce or modify our distribution of profits, but the outlook now is such as to justify this distribution for the present year."

Church Houses Jobless Men.

Homeless and jobless men are to find a refuge in at least one of Chicago's large churches.

The announcement was made last week at the fellowship dinner held in connection with the celebration of the eightieth anniversary of the organization of the First Presbyterian church at Forty-first street and Grand boulevard, Chicago. The pastor, Dr. William Chalmers Covert, made the announcement.

The church which is to be opened to needy men for sleeping and shelter is the building formerly occupied by the congregation at Indiana avenue and Twenty-first street.

The announcement came as a climax to a review given by various speakers in after dinner speeches of past achievements of the church.

"The old church has not lost its usefulness," Doctor Covert said. "The cry of the 5,000 jobless and homeless men in Chicago has come up to us. Our church officers held a meeting yesterday and the plan was proposed of opening up the old church.

"The intention is to give sleeping accommodations to these needy men for the next six weeks. Arrangements are not yet complete, but we hope at a meeting tomorrow the details of the plan will be completed."

Disciples Table Talk

"New Plan" at Champaign Church.

What is called the "New Plan" for the morning work was inaugurated January 4 at University Place, Champaign. The plan is "One Service for Bible Study and Worship." The Sunday-school period will begin at 9:30, the worship at 10:30, closing at 11:30. The "Junior Congregation" comprised of the Beginners and Primary pupils will hold parallel sessions in their department under the leadership of the elders of the church. Everybody is enthusiastic over the new plan. At the "yearly meeting," held New Year's afternoon and evening, the best reports in the church's history were given. During the four weeks' meeting held by home forces in February and March, 60 were added to the membership of the church; 73 were added at regular services during the year. Total additions, 133. Total net resident membership, 894. The total of all money collected and paid out during the year was $17,000. Of this $9,000 was applied on new building debt. The total for benevolences was $1,338. A four weeks' meeting was begun January 4. Miss Katharine Netz, of Toledo, is assisting the pastor and will have charge of the choruses and aid in the personal work.

Annual Meeting Closes With Consecration.

The annual meeting of First Church, South Bend, Ind., held Dec. 31, closed with a consecration service from eleven to five minutes after twelve. The first half hour was under the lead of the excellent Christian Endeavor society of the church and the closing period was in charge of the pastor. As the stroke of twelve announced the new year the congregation was in the Lord's prayer, praying the words, "Thy kingdom come, thy will be done as in heaven so on earth." The total amount of money raised by the church from all sources was $9,176.60. Of this amount $6,83.78 was for missions and benevolences. Over $2,000 was applied on the building fund. Old arrears in the general fund were met and the year closes with bills provided for to date. The report of the clerk of the church showed a total increase in the membership of 282, of whom 185 were by confession and baptism. The net gain was 248.

Missourian Makes Great Record.

J. W. McKean, of Lebanon, Missouri, state superintendent of the American Sunday-school Union, is hunting for the Missourian who has the record for the longest period of Sunday-school attendance. He says: "I am anxious to find out who in Missouri have been attending Sunday-school the longest time without a miss. I will give a copy of Schaff's Bible Dictionary to the one more than 20 years old who can claim this honor, and to the person less than 20 years old who has attended longest without missing I will make a present of another book. Will not all who read this help me to find out who can claim these prizes? There are no 'strings' or pulls to this, but merely a desire to create an interest in Sunday-school attendance."

And now the Hannibal Morning Journal comes out in big type, and declares that the search is over—that J. W. Mounce, of Hannibal, is the man! Here is the record of Mr. Mounce:

Age 77. Regular Sunday-school attendant since May 15, 1852. Missed not over twenty-five Sundays during the past sixty-one years, six of them in California in the winter of 1900. Twenty-four years at Paris, Mo. Four and one-half years of this time, he was in business in Hannibal, but retained his membership in the Paris Christian church, going each Saturday evening to Paris and teaching a class on Sunday. Two years in Quincy, Ill., and was librarian of the Sunday-school while there. Thirty-five years in Hannibal. Has been treasurer of the Sunday-school for the past thirty-three years and treasurer of the First Christian Church for about thirty years. Now teacher of the women's Bible class.

The St. Louis Republic is helping Mr. McKean in his good work, and, in addition to the prizes mentioned, that paper, "in an endeavor to establish incontestably the honor where it belongs," will give valuable prizes, to be announced later, to the Sunday-school to which the winners belong.

For the correctness of Mr. Mounce's record the Morning Journal refers the Republic to the following: S. S. Bassett, Paris, Mo.; C. B. Edgar, former pastor at Hannibal, now of Oklahoma City, Okla.; F. W. Allen, pastor at Paris; S. D. Dutcher, former pastor at Hannibal, now of Eldon, Mo.; Levi Marshall, former pastor at Hannibal, now of Nevada, Mo.; George A. Campbell, pastor at Hannibal, Mo.

Farewell to F. W. Burnham at Springfield.

The seating capacity of First Church, Springfield, Ill., was found insufficient to accommodate the large number of residents of Springfield who gathered to hear farewell words and to have a final handclasp with F. W. Burnham, the church's retiring pastor. The reception was held December 29. The large crowd that was in attendance

Rev. F. W. Burnham.

testified to the popularity of the departing minister, who during the seven years that he has occupied the pulpit of First Church, has made friends in every sphere of life, regardless of religious denomination. The affair was in the nature of an old-fashioned reception and "open house." Mr. and Mrs. Burnham took their departure for the Chicago & Alton station about 11 o'clock, where they boarded the Alton Hummer for Los Angeles, where Dr. Burnham will assume the pastorate of the Wiltshire Boulevard Christian Church at once.

Among the speakers during the evening were: W. H. Cannon, pastor of Central Church, Decatur, Ill., the pulpit of which was occupied by Mr. Burnham before he came to Springfield; Prof. R. E. Hieronymus, of Eureka College; Edgar D. Jones, of First Church, Bloomington, Ill. Judge Charles P. Kane, of Mr. Burnham's congregation, gave an address in behalf of the church.

Louisville Preacher Lauds Church.

We quote from a recent sermon of E. L. Powell, the "Voice" of Louisville: "And for the church of the living God there is a future so splendid that faith can proclaim the victory as almost imminent, nothing spectacular, nothing dramatic, but the outreachings of the church's influence and gospel, speaking of brotherhood, speaking of love, speaking of good will toward men, until every nation shall know the power of that divine love which broke its heart on Calvary. At last the church with her message, and her message is the divine person of the Son of God, is the key that shall unlock all the future."

Illinois Star Sunday School Contest.

For the last three months of the old year the Sunday-schools of Litchfield, Jacksonville, Champaign and Paris, carried on a vigorous contest. It was based upon attendance, collection, and the presence of officers and teachers on time. Paris won by a large plurality. Litchfield made 16,192 points; Jacksonville 17,709 points; Champaign, 22,488 points; Paris, 24,294 points. This gave Paris the lead by 1806 points. A new contest between Champaign and Paris was immediately launched.

Real Christmas Spirit at Norfolk.

Nothing more in accord with the true spirit of Christmas was ever reported than occurred in Norfolk, Va., on Christmas eve. The Carol Club of First Church, visited the Ballentine Home for old ladies, and St. Vincent's and Norfolk Protestant hospitals, a musical program being rendered by them at each place, to the delight of the inmates. The singers were graciously received at each institution—between 6:15 p. m. and 8:15 p. m. There were vocal selections, with organ accompaniment, violin solos, and the distribution of flowers and Christmas cards. At the Ballentine Home the twenty-seven old ladies were attired in their best, and gave the party an old Virginia welcome.

St. Louis Church Makes Novel Gift.

Mrs. W. J. Loler of Hamilton Avenue Church, St. Louis, aided by the Men's Bible Class of that good church, made a splendid Christmas gift to the boys of the St. Louis institution, the Christian Orphans' Home. This gift consisted of eighty-five neat, durable and well made waists. No doubt added blessings will be called down upon the heads of these friends by the grateful prayers of these motherless, homeless boys whom they have thus befriended. Other beautiful gifts from St. Louis churches have been received and many churches throughout the brotherhood have sent Christmas donations to the various Homes of the National Benevolent Association. All offerings for this great work should be sent to the National Benevolent Association, 2955 N. Euclid Avenue, St. Louis, Mo.

J. S. Hughes Talks on "Revelation."

With some misgivings the Ministers' Conference of a certain Michigan town consented a month ago to permit Jasper S. Hughes to speak ten minutes at its meeting on the book of Revelation. When Mr. Hughes had finished the majority wished he could have talked an hour, states a local paper. In a few minutes, according to this publication, Mr. Hughes so impressed the conference with his simplicity of method and breadth of spirit that he will be invited to present his subject fully at a later meeting.

J. F. Findley Enters Evangelistic Field.

J. F. Findley, after spending a number of years in pastoral work, the last seven of which have been spent in Colorado, has decided to evangelize. During his two years' pastorate at Monte Vista, Colo., there have been 148 additions to the church and every department is well organized and in good progress. In addition to his pastorates, Mr. Findley conducted a number of meetings with marked success, the last of which was at Lamar, Colo., which resulted in 105 additions.

Disciples Fill Kansas City Pulpits.

Prof. J. G. McGavran, of the College of Missions, at Indianapolis, filled the pulpit at Budd Park, Kansas City, January 4: J. C. Todd, of Bloomington Bible chair, preached at Wabash Avenue; O. N. Roth, of Phillips University, at Jackson Avenue: J. A. MacDonald, editor of the Toronto Globe, at the Independence Boulevard Church: Bert Wilson, Layman's secretary, spoke at Liberty, Missouri; A. E. Cory, of the Men and Millions Movement, at First Church, Kansas City. All these men were attending the Student Volunteer Convention.

Pleasantville, Ia. Church Makes Strides.

With financial receipts 50 per cent above those of all previous years, number of persons added to membership 100 per cent over any recent year and 50 per cent increase in church membership, the Pleasantville, Ia., congregation and their pastor, W. B. Zimmerman certainly have reason to rejoice. For missions, $734.05 was expended; for evangelism, $790. There were 236 persons added to the membership, the total membership now being 664.

Jackson Boulevard Church, Chicago, Reports

Jackson Boulevard Church, Chicago, where Austin Hunter ministers with efficiency, does not require special evangelistic services to increase its membership. Every Sunday is an evangelistic campaign, as well as week days. During the past year 141 persons were added, and all ot these at regular service. Money raised during the year amounted to $11,210.48, the largest for several years. Last fall the long standing mortgage of several thousand dollars was cleared. Miss Ora Haight, of India, is supported by the C. W. B. M. of this church. Missions received $1,072 from Jackson Boulevard last year. The Sunday-school had an average attendance of 370, the Chinese school of 35.

J. D. Hull Leaves Metropolitan, Chicago.

J. D. Hull, who has been associated with C. R. Scoville in the Metropolitan Church, Chicago, since 1910, has resigned. With his brother, A. W. Hull, an experienced singer, Mr. Hull will enter the evangelistic field. J. D. Hull is a graduate of Bethany College, and while yet a young man has been seventeen years in the ministry. During that time he was three years principal of a normal and business college. During the three years of associate pastorate, Mr. Scoville reports, the Metropolitan Church has made some of its greatest achievements. He heartily commends the Hull brothers to churches desiring help.

Transylvania Drops Preparatory.

At a meeting of the Executive Committee of Transylvania University, held recently, the following resolution was adopted: "In view of the increasing number of efficient and satisfactory High schools in the State of Kentucky and the territory from which Transylvania University draws most of its students, and because of our desire to segregate our college students, thereby bringing our educational practice more in harmony with college ideals, therefore: BE IT RESOLVED, That after the present session, ending June 11, 1914, the Preparatory School of Transylvania University be discontinued." This does not mean that students whose entrance preparation is deficient may not receive the necessary instruction to fulfill the requirements, reports President R. H. Crossfield. Professor A. C. Kuykendall, former President of McLean College, will conduct a training school in Lexington, beginning next September, and an arrangement has been made whereby conditioned Transylvania students may take such courses as are necessary under him.

Bruce Brown to Leave Fullerton.

Bruce Brown is soon to leave Fullerton, Cal. Mr. Brown has been more than the pastor of a local church. He has been a community asset. Every good organization and institution has felt his helping hand under its burdens, reports a committee of the church. A right royal farewell service is being planned for the retiring pastor. It is to be a real community affair.

A New Evangelistic Team.

A new evangelistic team to work on sane lines is announced. John W. Marshall, of Chicago, and J. C. Mullins, of Carlisle, Indiana, have joined forces. Mr. Marshall is well and favorably known to a great part of the brotherhood. While it has been his privilege to see thousands brought to Christ under his preaching, he has never resorted to questionable methods in securing additions. His work is noted for its saneness of methods and permanency of results. He has, perhaps, had more recalls for meetings than any other one of our evangelists. J. C. Mullins is a fine chorus director and a singer of splendid persuasive power. After graduating from Texas Christian University, he traveled and sang second tenor in the famous Chicago Glee Club. Later he held pastorates in Oklahoma, Chicago and Indiana. For several years he has given special attention to the study of the modern Sunday school in all its psychologic, pedagogic and organic phases.

Macomb, Ill., Makes Good Start.

With ten additions, eighty dollars collection, and a wedding at the parsonage on Jan. 4, the Macomb, Ill., church, led by Allen T. Shaw, is starting off the new year well. Among those added to the membership were two professors of the State Normal at Macomb. The choir of this church is attracting attention by the splendid service it is giving under the leadership of Miss Lucile Wyne, of the Conservatory.

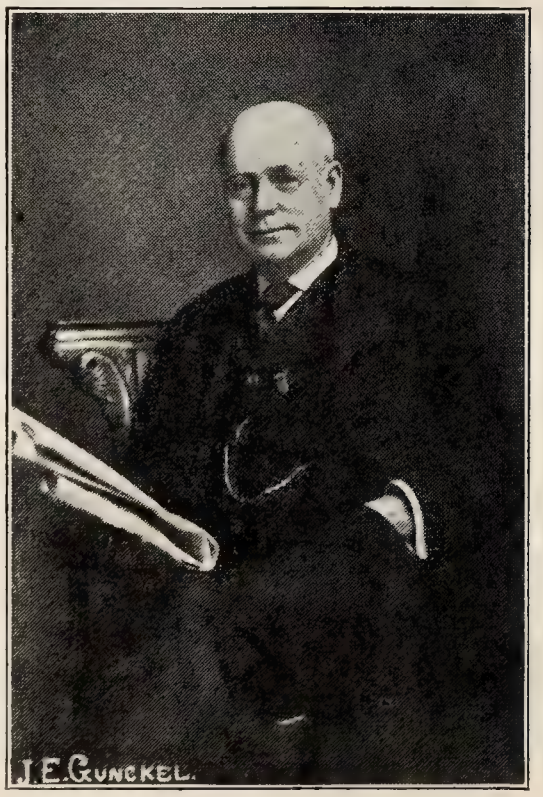
Wellington, Kan. Church Flourishes.

The Wellington, Kan. church, ministered to by O. L. Smith, spent $462.83 for evangelistic services during the past year; $1144.46 for improvements, $868.72 for missions. The C. W. B. M. has a living link missionary in V. C. Carpenter, whose field is Porto Rico. A present active membership of 425 is reported. Of the 121 additions of the year, 96 were the result of special evangelistic effort.

CAN'T IT BE HELPED?

John E. Gunckel, writing to the editor of The Conquest regarded the great work that he is doing as founder of the Newsboys' Association of Toledo, makes this interesting but rather startling statement:

"After working for nearly two years trying to get boys into the Sunday-schools, and having such wonderful success, I have another plan started to have one of my members in



John E. Gunckel.

each of the Sunday-schools of Toledo, and make report to me each week. I find that the first reports, from the boys of the street —the raw material— are alike, in substance and effect: '*We find the Sunday-schools are not as pleasant as pool rooms and saloons. Some are so dark and dingy we couldn't see to read the hymns. Some are cold, smell musty and everything works mechanically,*" etc. Now there is some truth in these reports. Our Sunday-school rooms are not always as bright and cheerful as they should be. I have letters from nearly every state asking, 'How can we hold the boys of fifteen to twenty in the Sunday-school?'"

How is it in your Sunday-school? You would be interested in reading the account of Mr. Gunckel's work in The Conquest.

Franklin, Ind., Church Promoting Unity.

Last summer the congregation at Franklin, Ind., began a series of visits to the other churches of the town. The series ended with a delightful visit to the Methodist church, where W. J. Wright, pastor at Franklin, reports they were joyously received. A splendid spirit of fellowship prevails, Mr. Wright states, instead of the old one of strife and alienation brought on long ago by a meeting in which a negative message predominated. The feeling now is that though meeting in different parts of the town, the Christian forces of the town are all one. The church and Sunday-school at Franklin rendered splendid service to the poor at Christmas. The aim was to provide for every needy family in the town. The Home Department of the Sunday-school alone sent out twenty-two baskets of provisions and other good things to those less fortunate than themselves. Thus the church enters slowly upon its social service as well as its ministry to the diseased soul.

Central, Terre Haute, In Great Work.

George Darsie, pastor of Central, Terre Haute, is evidently a man of energy. Besides the routine work of a minister, which included for Mr. Darsie 1,000 pastoral calls and seventy-five special sermons and addresses, the Terre Haute minister prepared fourteen special articles, edited forty-eight copies of the church weekly, and superintended a school of 640 average attendance. The reports show 155 added to the membership; church enrollment, 1,260; Sunday-school enrollment, 1,336; total raised by school, $3,089.04, two-thirds of this going to missions, benevolences and the church debt; total receipts from all sources, $15,650.39. The minister is assisted in his work by Miss Leah McCune, who is the paid secretary of the church, and by Miss Beatrice Talbott, the paid secretary of the Sunday-school. These secretaries work under the direction of Mr. Darsie. They have an office in the church where they keep all records and do the detail work of the congregation and Sunday-school. They are introducing business methods and adding greatly to the efficiency of both the Sunday-school and the church. Miss McCune has been in the work since the opening of the office more than one year ago. Miss Talbott began her work last June. (Moral to church boards: Be businesslike, and give your hard-worked minister an assistant. Ed.)

Atlanta, Ill. Entertains Dr. Dye.

The annual meeting of the Atlanta, Ill., church could not have been a cut and dried affair; for Dr. Royal J. Dye was present with his great message. The annual report of this church presents the following facts and figures: Present resident membership, 336; 69 added during the year; Sunday-school enrollment, 438, of these, 175 being enrolled during the year; the Sunday-school has attained "front rank;" the missionary society has a membership of 116; the Aid society and sewing circle raised $2,500 during the past year and a half for the new church; about $13,000 was paid on the new church, with pledges to more than cover the expense; given to missions, $450.

J. H. O. Smith Begins Work.

J. H. O. Smith in his opening remarks to his new congregation at Little Rock, Ark., among other things, said:

"Come to church yourselves and ask others to come. My business is to preach. If one of you is sick, if one of you is in trouble, if one of you is in distress, come to me. I pledge you that I will stand with you as a friend. But I will not go out on social visits or calls. I will not go to a member of the congregation and say: 'How are you today?'" here Doctor Smith lowered his voice in shrill mimicry. "And 'How are you today, brother?' I will not be that kind of a minister. My business is to preach the gospel of Jesus Christ and this will I do."

As mentioned in a recent issue of this paper. Mr. Smith has begun union activities in Little Rock.

During 1913 111 persons were added to the church membership, at Central, Youngstown, O., where W. R. Ryan ministers; making the total membership nearly 1,100. Amount raised for all purposes, including cash received for building fund, was $16,340.72. Of this amount more than $2,000 was for missions. This congregation supports W. H. Erskine in Osaka, Japan. All bills are paid and a balance in treasury of $137.69. During the last quarter of the year the Sunday-school had an average attendance of 700. The C. W. B. M. raised $550. Mr. Ryan is in the fourth year of his pastorate.

The January program of the National Men's Movement discusses the financial policy of the local church, and should be the subject of sane attention of the men of thousands of our churches. These programs are published each month in the weekly papers, The Front Rank and The Conquest, and copies of the calender of programs for the year may be had upon application to the Brotherhood Office, Kansas City, Mo.

Frederick F. Grim, for a number of years secretary of The New Mexico-West Texas Christian Missionary Society, has accepted the position of assistant principal of Beckley Institute and pastor of the church at Beckley, W. Va. The Institute is one of the mountain schools of the C. W. B. M. Raymond A. Smith, formerly of Indianapolis, is the principal of this school.

Talcott Williams, known around the world by reason of his school of journalism in New York, says the way to obtain more space for religious affairs in the newspapers is to make the cities cleaner so that much that is bad will not happen and there will be more space for the good things to be published. He was speaking to the laymen when he said this.

The congregation of First Church, Youngstown, Ohio, made its pastor, Levi G. Batman, a Christmas present in the form of an increase in salary of $500 per year. It also voted to continue the pastor's secretary, Miss Edith Thorne, and to place her salary on the regular budget. Mr. Batman has been with the First Church for four years and a half.

Dr. E. S. Ames, of the Hyde Park, Chicago, church, recently preached on "The Church As a Home," and at the close of the service thirty-five came forward to receive a welcome and be introduced to the congregation. It was a beautiful service in every way. Additions continue to come every Sunday.

The annual report of Third Church, Danville, Illinois, wherein labors James A. Barnett, will show the greatest year in history of that congregation. Practically all bills are paid together with $1,500 of previous indebtedness and $700 paid into the missionary treasury of the church. This is a most happy showing.

A country parson who is making good is the original Nelson H. Trimble. Mr. Nelson is editor and chief pilot of a modest bimonthly newsletter to the members of his several country flocks. A recent number gives almost the entire space to the "Farmer's week' 'at the great state university, at Columbia.

The Local Brotherhood cards for 1914, issued by the National Brotherhood Movement, Kansas City, are now ready and may be secured upon application to E. E. Elliott, the National secretary, R. A. Long Bldg. These cards are models of the printer's art and the men of our churches should carry them increasingly.

Dr. W. E. Garrison, president of the Claremont School for Boys, in California, has been secured as superintendent of religious education in the Claremont church. With a Sunday-school averaging close to 600 per week in attendance and a church booming in every way, he ought to find enough to do.

A letter from a Disciple layman who is a member of a Congregational church in Wisconsin says that there is some feeling among certain Congregationalists regarding the way in which all the best Congregational pulpits in the state are being filled by Disciples as fast as they become vacant.

Frank L. Bowen, city evangelist of Kansas City, is holding a week's meeting at the Jackson Avenue Church, beginning January 11. This is the old home church of Mr. Bowen. He preached for this church in its mission stages for thirteen years, leaving to take up the work of city evangelist.

Fillmore Brothers, publishers, of Cincinnati, have recently issued a neat song book for men, entitled "Quartettes and Choruses," The book is most tastily gotten up and contains 221 numbers, many of the old, and some of the newer hymns with masculine arrangement.

E. L. Powell, of First Church, Louisville, will serve as university preacher for the University of Chicago the week of February 8-15. He will also deliver an address before the Chicago Y. M. C. A. on the afternoon of Feb. 8, and at the Sunday Evening Club, Feb. 15.

A feature of the Students' Convention at Kansas City was a conference of editors of religious newspapers regarding the missionary propaganda. The Disciples were ably represented by J. H. Garrison, editor emeritus of the Christian Evangelist.

W. J. Minges and Company are starting a meeting at Harrisburg, Pa., this week, after a few days spent with home folks during the holidays. Mr. Minges was an interested spectator at the Student Volunteer Conference at Kansas City.

John H. Booth, secretary of the Board of Church Extension, is moving to Kansas City from Des Moines where his family has been for a year while he has been actively in the field for the work of church extension. Youngstown, O., Central Reports.

The history of our work in Illinois, which N. S. Haynes has been preparing, is soon to appear. Mr. Haynes has spared no pains and effort to make this one of the most complete documents in our permanent archives.

Rumor has it that First Church, Springfield, Illinois, whose pastor for so long has gone to California to work and live, is making overtures to Finis Idleman, of Des Moines, Central.

O. F. Jordan has resigned as secretary of the Chicago City Missionary Society after a service of five years. Mr. Jordan will devote all his time to his work at the Evanston Church.

The new addition to the First Church, Kansas City, is progressing toward completion, but it will be springtime before the building is ready for occupancy.

Mrs. Ella S. Stewart, of the Illinois Equal Suffrage Association, addressed a meeting of women at the Englewood Church, Chicago, Jan. 9.

H. H. Harmon, the genial pastor of Lincoln, Nebraska, First Church, was in Kansas City for the Student's Convention.

A Brotherhood has been organized in the East Broadway Church, Sedalia, Mo., where G. M. Walker ministers.

EVANGELISTIC MEETINGS.

Danville, Ill., B. H. Linville, preaching Closed.

Twin Grove, Ill., Leroy F. Sargent, evangelist. Closed.

Covington, Ohio, William Flammer, pastor, preaching. Beginning.

Noblesville, Ind., W. F. Lintt, leader of song, L. C. Howe, evangelist.

Hartford, Kans., J. A. Glaze, pastor, Charles Earley, evangelist. Closed with 35 accessions.

Palestine, Ill., F. B. Thomas, evangelist. Closed with 75 additions.

Rose Hill, Iowa, W. J. Lockhart, preaching. Closed with 46 accessions.

Taylorville, Ill. George W. Brown, pastor, F. B. Thomas, evangelist. Beginning.

Mooreland, Ind., G. B. Cain, preaching, B. W. Stoddard, singer.

Altoona, Pa., S. M. Martin beginning meeting.

Columbus, Ohio, J. J. Tisdall, pastor, Roger H. Fife, evangelist. Beginning.

CALLS.

J. E. Holly, Hastings, Nebr. Installed.

Morgan E. Genge, Buffalo, Mo., to Ottumwa, Iowa.

W. G. Eldred, Carlisle, Ky., to Shelbyville, Ind. Accepts.

J. W. Pearson, Independance, Ill.

Joseph Keevil, New York City, to Jackson, Tenn.

RESIGNATIONS.

L. M. Starr, Marion, Iowa.

F. B. Powell, Bessemer, Ala.

G. H. Rowe, Shoals, Ind.

Geo. McGee, Lewistown, Ill.

DEDICATIONS. REPAIRS.

Indianapolis, Ind., Third Church, T. W. Grafton, pastor, to be dedicated Jan. 25.

Converse, Ind., C. W. Parks, pastor. C. R. Scoville dedicated new $14,000 structure Jan. 4. Church free from debt.

NEWS FROM THE FOREIGN SOCIETY.

The receipts of the Foreign Society for the month of December amounted to $8,360, a gain of $3,581. The gain in the regular receipts was $1,881, in annuities, $1,450 and in bequests, $250. The receipts for the first three months of the year amounted to $38,027, a gain of $18,276.

A devoted sister sending $50 to support her own native evangelist in Africa, says: "I have earned this money myself by canvassing guaranteed stockings, baking bread, keeping roomers and institute boarders, and in various other ways. I hope each dollar will mean a saved soul in Africa."

W. Remfry Hunt writes: "The six hundred disciples in the Chuchow district churches are having vividly brought to their remembrance the conditions that existed in the early days of Christianity in the Roman Empire. The gospel here is doing a full orbed work. It touches the Christians in their relations and duties as members of civil society, and as to their whole conduct toward the heathen around. The street cleaning, the morals of the market, the beneficent officers of the Red Cross, the giving of the city children a park for playground, the instituting of a "Good Citizens League" and the fostering of road building, these and other practical and common sense ideas and plans of our Central Christian Church in Chuchow are some of the achievements of the Christ in the once hostile. heathen and filthy town we entered and claimed by faith for our Lord some twenty-five years since."

Mr. Han and Mr. Hsia, of Luchowfu, recently held a five days' meeting at San Ho.

Every Christian woman in the city of Luchowfu, China, is in the Bible class.

A Christian Endeavor Society has been started in the Girls' School at Luchowfu, China. Twenty attended the first meeting and thirteen of them took part.

The graduating exercises of the Christian Hospital at Luchowfu, China, have recently taken place. Those graduated have spent six years in the hospital.

O. J. Grainger, Mungeli, India, reports twelve additional baptisms and says he expects eight or ten more during the month.

The missionaries at Manila, P. I., write as follows: "Last week the Philippine Assembly introduced a bill to grant us $7,000 for our use. We are praying that this may be passed and become a law, and that we may use it to the glory of Him who worketh all things well.

The missionaries at Manila, P. I., have bought a splendid property for a Christian Hospital, at a cost of $7,000. It is located on Taft Ave. It is an ideal location. The missionaries have been offered $2,000 more than the cost price for the property.

S. J. COREY, Sec'y.

SOME RESOLUTIONS

Adopted by the Official Board of First Christian Church, Portland, Ore.

Whereas, our beloved pastor, W. F. Reagor, because of continued ill health, has felt constrained to temporarily retire from active service in the ministry of the gospel and to that end has tendered his resignation as pastor of this church effective at the pleasure of the offical board:

Whereas, Mr. Reagor came to us nearly five years ago, a man of splendid physique, a man of ripe scholarship, a pulpit orator of extraordinary ability, a man thoroughly equipped for his chosen life work, that of preaching the Gospel of Jesus Christ, and above all, a man filled with the love of our master for his fellow men:

Whereas, during his entire pastorate here, he has labored faithfully and unceasingly in the upbuilding of the cause of Christ in both this church and city and has broken in health while giving to that service the best years of his life:

Now therefore, Be It Resolved that the elders and deacons of the First Christian Church of Portland, Ore., in regular session as the offical board of said church, unqualifiedly endorse the labors of Brother Reagor during an unbroken period of nearly five years, as those of a capable, conscientious Christian leader who has ever striven to increase the power and influence of the Gospel of Jesus Christ and who has faithfully ministered during all that time to the people under his charge.

Be It Further Resolved, that it is with deep regret we recognize the necessity of a complete rest for him for an indefinite period in order that he be restored to his accustomed physical health, and because of that necessity, we accept his resignation as pastor of this church.

Be It Further Resolved, that the resignation take effect as of March 1, 1914, the date when he will have completed his full five years' ministry with this congregation.

Be It Further Resolved, that he be relieved from all responsibility in connection with the church work, January 1, 1914, and that he be given a leave of absence during the months of January and February, 1914, on full pay.

NOTE. The above resolution was passed by unanimous vote at the regular monthly meeting of the board of the First Church, Portland, held at the church, Monday evening, December 1, 1913.

SOME CONVENTION SUGGESTIONS

BY GRAHAM FRANK.

I have recently attended the Seventh International Convention of the Student Volunteer Movement for Foreign Missions, in Kansas City. It is thought by many that this is the most important missionary gathering in the world. It is one of the most unique, and the most religious convention I have ever attended. I enjoyed it, was profoundly moved by it, and as I studied it, I decided to write of some features of it in the hope that those who plan our conventions and those who attend them may be profited by these suggestions.

There was no address of welcome. Mr. Mott, the chairman, opened the Convention with a short address setting forth the purpose that had brought the convention together, and we were at once launched into the deep things of the meeting. This grows out of the fact that the Convention is not regarded in any sense as a local matter. All of the management of the Convention is in the hands of the officers of the Convention itself. The city where it is held furnishes the place of meeting and co-operates in furnishing homes for the delegates, but the Convention is altogether set up and carried forward by its officers. Hence it lives its own life. It is my judgment that our Conventions should be thus planned and carried through.

There was no applause. There were frequent provocations for it, but no one applauded. Imagine Mr. Bryan speaking to five thousand college students, and you have the "ne plus ultra" in applause-provoking situations! Yet there was no applause. The influence of suppressed emotion was more powerful than any noisy expression of it could possibly have been. Much time was saved, and the quietude of a religious assembly was preserved.

The exhibits were closed during all sessions of the Convention. These missionary exhibits were the most extensive and interesting I have ever seen. But they were not kept open in competition with the Convention itself. Why should we spend a year and much money in preparing for a convention and then have the missionary, educational and publishing-house exhibits kept open during the sessions?

The sessions were not prolonged to the exhaustion of those who attended them. Prof. Shailer Mathews, Dr. J. A. MacDonald, and Mr. Bryan all spoke on Saturday evening, cards were distributed for subscriptions to the Convention report, and for the morning watch, four hymns were sung, prayer was offered, announcements were made, and the entire session was only two hours long. The morning sessions began at 9:15 and closed at 11:45. They never closed later than that hour and frequently a few minutes ahead of time. The afternoon sessions were sectional. You could attend every session and keep fresh and have mind and heart ready. Do we not lose far more than we gain by crowding our Conventions beyond the limits of human endurance?

No one was permitted to enter or leave during any address. There were frequently as many as eight thousand present, yet it was as quiet as a prayer-meeting. There was no moving about the hall, no coming and going. Even the secretaries, the ushers and the preachers kept quiet!

There was much prayer. The most impressive hour of each day was the closing period of the morning session—the period of united intercession. With every head bowed, someone led by saying "now let us pray for China," "now for the islands," and thus on until the world was girdled with prayer. These were the holy hours. May God soon lead us to have many such hours in our great gatherings.

In introducing the speakers the emphasis was always placed on the theme and never on the speaker. The themes were vital, religious, and were regarded as far more important than those who spoke on them.

The Convention was a unit. Its power would have been much lessened, had it been a procession of conventions instead of the one, growing, united Convention that it was. If we might have just one Convention like this and have all our missionary organizations bring their reports and plans before it, and have the representatives of the churches prayerfully hear these reports and prayerfully consider these plans, who can doubt that it would be a great gain? Those who attended this Convention in Kansas City, did not just happen to be there. They were selected and sent. They came with a feeling of responsibility. So may it come to be with us. Not to set some ecclesiastical machinery in motion, not to favor some scheme, but to come from our churches—selected and sent by them—to sit reverently, prayerfully, quietly together as brethren to hear what the servants of the churches have done through the missionary organizations and to plan for the further extension of the kingdom, may these be our aims, and may the Father quiet our hearts and restore to us that love of each other which will make it possible for us to do these things.

As I sat through this truly wonderful Convention in Kansas City, my heart literally ached with longing for such a Convention in Atlanta. Just one such Convention would be worth more to us than all the discussions of it that our wisest and most Christian men could furnish our papers in a millennium! May we set our hearts to the purpose of having such a Convention!

Liberty, Mo.

AN APPEAL TO THE CHICAGO PUBLIC.

More persons are suffering the sting of poverty this winter than ever before, according to reports of the United Charities of Chicago. During the fiscal year ending Oct. 1, 1913, the United Charities befriended one out of every thirty-two persons living in Chicago, while only one person out of every three-hundred and twelve contributed to the support of the work. An appeal to the public for enlarging funds was issued by the directors of the United Charities.

The appeal reads:

TO THE PUBLIC OF CHICAGO

Shall the United Charities continue to answer all the appeals coming from the poor, sick and unfortunate, which are increasing daily in alarming proportions? For fifty-seven years the United Charities, and the societies it has succeeded, has conducted its work for Chicago's poor in an efficient and honorable manner through the generosity of the public. The United Charities belongs to the public and it is merely its instrument for carrying out man's duty towards his neighbor.

The demand this year is unusual and beyond any experience the Society has ever had. The increase is from 28 to 400 per cent in various departments of our work. This requires an increase in relief disbursements. We have not increased the number of our employes, but we have been working them almost to the breaking point in order to meet the situation. There has been an increase in contributions within the last six weeks, for which we are thankful but at least $148,000 additional is needed if we are to meet the situation in full.

Although the weather has not been severe, it is well known that there are more people out of employment than for years past. Illness, intemperance, discouragement and family desertions are its aftermath. The health department bulletins already show there is more sickness than for a number of years. We know that most of this is in the homes of the poor. A large portion of the unemployed are small wage earners and married men with families. Thousands of touching appeals covering pathetic human tragedies are coming to us! Shall we let them go unanswered?

If you, who are employed and comfortable, do not feel our full work should be carried on, we shall have to curtail it. We ask an immediate response from every citizen able to give assistance.

Just Off the Press!

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A great program for a great day. Christian Endeavor Day—the first Sunday in February, 1914. This program has been prepared by **H. A. Denton and W. E. M. Hackleman.** It is for the use of all Christian Endeavor societies of the Disciples of Christ. It covers the whole field of Missionary activity. It will interest and inspire the whole Church. It will make a great meeting.

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Claude E. Hill, National Superintendent
VALPARAISO, INDIANA.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JANUARY 21.

The Church and Social Service. Jas. 2:14-17.

Certain enemies of the church are fond of saying that it is much more interested in the life that is to come than in the life that now is. These enemies are not all persons whose testimony is unbiassed; they are often moved by ignorance and malice. But when devoted sons of the church offer the same criticism, we may reasonably accept it as true in part. Any institution that asks the support of hard working men and women must give them in return something for the life that now is. But before we proceed to form a program of social service for the church we ought to know a great deal about the present needs of the world. It is still true, as it has always been, that man does not live by bread alone.

THE END TO BE SOUGHT.

If there has lived in recent years a man who had a right to speak on the mission of the church, that man was the late Canon Barnett. He saw before many others saw it the necessity of new kinds of church activity, and he acted according to his vision. He states his object thus: "Our object is to help our neighbor to live the perfect life. It is not enough to make him profess our belief, to come to church or to be a communicant, it is not enough even if we make him turn from drunkenness or sloth and become sober and active; it is not enough to give him assurance of Heaven hereafter. It is his whole character we want to mold; we would open his mind to see meaning in silence and noise, in nature and in art, so that he might have interest in things; we would make him conscious of his power, conscious that everything is possible to noble effort, so that he might yoke himself to noble purpose; we would help him to hear the voice of God telling of the advance of right, the strength of good, the glory of the future, so that he might have joy and rest."

RESULTS.

Canon Barnett has a word to those of us who will not work unless results come promptly. He realized that the spiritual life is of slow growth and that the good we do is not always seen by us. "In aiming at such an end, there must be much done from which no results can be visible. I would urge you not to look for results. Doing so, efforts will be diverted from the best to the expedient, and means will be used which are of the world and not of God. It is in answer to this demand for results that excitement and sensation have now so large a part in religious and philanthropic work. The means which bring large numbers and rapid conversions can hardly be means of forming men's character: we want to mold; we would open his life. It is not by appeals to hope or fear, it is not by excitement that men will quietly grow in knowledge, or gain the power of separating the true from the false; the ugly from the beautiful.

THE CHURCH AS THE GOOD SAMARITAN.

It has been the work of the church to teach the world to educate the young and to relieve the distressed. The church established schools. When the state was ready, it took upon itself the responsibility of providing schools for the children of all the people. The state is now accepting its responsibility for the dependent classes. It is the business of the church to go to the neglected man and care for him as best it can until the world learns its duty. When it ceases to run counter to race prejudice and class pride, that it may show love to the unfortunate, it ceases to have the spirit of its Master. At the present day it is the obligation of the church to preach and practice the social gospel.

Matt. 25:34-36; Luke 10:20-37; Micah 3:5-8; Is. 9:7; 11:3-5; Ps. 72:12-14; Is. 61:1-3; Matt. 11:2-6.

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BY MARTHA TARBELL, PH.D.

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THE UNFRIENDLY NEIGHBOR.

International Uniform Lesson for February 1.

Luke 11:1-13. Memory Verses, 9, 10.

Golden Text.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9

American Standard Bible.
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(1) And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. (2) And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. (3) Give us day by day our daily bread. (4) And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

(5) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; (6) for a friend of mine is come to me from a journey, and I have nothing to set before him: (7) and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee? (8) I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. (9) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (10) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (11) And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? (12) Or if he shall ask an egg, will he give him a scorpion? (13) If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Verse by Verse.

v. 1. *As John also taught*: Perhaps John taught his disciples definite forms of prayer, as did the rabbis.

v. 2. The prayer form here given is different from that in Mt. 6. How different? *Hallowed*: To be reverenced.

v. 3. *Our daily bread*: In the Greek, "our bread for the coming day."

v. 4. *Bring us not into temptation*: Authorized version says "lead." Is there a distinction?

v. 5. *At midnight*: Night travel is not unusual in the East.

v. 7. *Trouble me not*: This vexation is natural with man, but would be unnatural with God.

v. 8. *Importunity*: Greek, "shamelessness."

v. 9. *Ask, and it shall be given, etc.*: These words reveal the attitude of the Father, different from that of a man who gives because he can't help it.

v. 11. *Shall his son ask a loaf, and he give him a stone*: These were similar in appearance. So also the fish and serpent.

v. 12. *Give the Holy Spirit*: Which is the perfect gift.

At the Heart of the Lesson.

By A. Z. Conrad.

Resource measures the possibility of progress. The glory of Christianity is its relation to an inexhaustible treasury. Whatever is necessary is available. No one fails in spiritual undertakings because of a lack of capital. All the wealth of the Infinite is offered and the true Christian has the key. Prayer leads to the realms of mystery and might. Prayer definitely connects two worlds. A universal need leads to universal petition. There is no place, no race, no class where prayer is not. Religious intuition, an immediate knowledge of God leads to petition. A consciousness of the Infinite has led people everywhere to desire communication and co-operation. Both aspiration and action call for the supernatural. Natural ability is not commensurate with our duties and opportunities. Purpose demands partnership. Alone and unaided we are baffled and beaten. Our very longings mock us until we find God. Our ideals crush us because they are so far beyond us in demand. Then we breathe a cry for *enablement*. We feel a desire to know what no man can teach us. We must break with our limitations in some way or beat our lives out against them. We desire to see beyond, to reach beyond, and to live beyond, that which is physically visible and tangible.

LIFE'S LARGEST LESSON.

The supreme lesson of life is the prayer-lesson. Whoever has learned to pray has the key both to knowledge and power. To have learned the secret of effective petition is to have made available the wisdom and the power of God. Prayer softens and beautifies the wildest and most violent nature. It cuts the diamond so that the imprisoned sunlight pours forth. It is cultural and soul refining. It develops courage and in turn requires caution. It intensifies zeal, awakens holy purpose. It produces an atmosphere favorable to the growth of grace in the heart's garden. We are brought into saving and sanctifying relations with God by petition. We become acquainted with the very attributes of deity which draw the heart to him when we really pray. His sympathy, his compassion, his love, his power may only be understood by the soul that supplicates.

REALITY LARGER THAN RITUAL.

The answer of Jesus to the request, "Lord, teach us to pray," was an abbreviated form of "The Lord's Prayer." He had before presented it as a model. Without doubt many of the important teachings of Jesus Christ were repeatedly given at various periods of his ministry. Jesus did not present a form or model of prayer intended to be slavishly followed. It is more like the outline sketch of the artist to be filled in in detail. It is simply *a working model*. It is doubtful whether our Lord regarded it in any sense as ritualistic. Indeed the illustrative incidents he related indicate that what he designed was to reveal the true attitude of mind and heart when addressing God. The elements of spontaneity and inspiration are of the greatest importance and a slavish adherence to any ritualistic form kills both. Utterance from the tongue outward, however perfectly phrased, is not real prayer. Ten thousand times ten thousand are the varying conditions and varying needs of the human heart. Prayer must meet them all. Capacity for God is largely determined by the expression of heart-hunger and soul need in prayer. The larger life is possible only to one who is in communication with God. *Superman* is realized only through those inter-relations between man and God developed through petition. No formulary can be as large as the reality.

BEAUTY AND POWER.

The first word of the prayer lesson is "Father." Method of address and attitude are much. No other name of God is so comprehensive and inclusive and at the same time so affectional. Immediately we are placed in the relations of kindly fellowship. The thought of personal interest and devotion and willingness to bless, all these are involved in the name, "Father." It was not a new term. Old Testament revelation abounds in the thought of the fatherhood of God. There is a certainty of a fatherly interest in his own children which increases the fervency of petition and the joy of communion. If there be fatherhood then there must be brotherhood. The children of a common father are brothers. The true basis of the brotherhood is found in the prayer taught by Jesus. "Hallowed be thy name." To hallow is to revere as holy. The request is for such a reverential revelation as shall make impossible an unworthy use of any name that designates God. No thoughtless or superficial employment of the holy name is to be indulged in. It not only opposes the habit of profanity but pleads for such a conscious identification of the name of God with his holy personality that misuse of the holy name will be impossible.

THE RULE OF RIGHTEOUSNESS.

"Thy kingdom come." This prayer sees in glad vision the day when God will be recognized as the supreme ruler of the world. The underlords will cease to tyrannize. Selfish sovereignty will give place to benevolent imperialism. Such a desire carries with it the *will to* realize the kingdom. Nothing short of *soul enlistment* to the service of the Eternal King can give reality to the prayer, or point to the program. Definitely connected with this petition is the further one, "Thy will be done." This is the all comprehensive appeal. It means a surrendered life. It calls for a willing co-operation with God It carries with it personal obedience to every heavenly vision. The first place to realize the kingdom is in the individual heart.

BOUNDLESS BEAUTY.

"Give us this day our daily bread." We have here a two fold request. It seeks a common supply for a common need. Bread stands for the simple necessities of life. Jesus authorized no appeal for luxury. There is an interesting feature in this petition. The word, "Epiousios," which is translated, "daily," is found nowhere else in all Greek literature, but only in connection with the Lord's prayer. The Patristic Expositors and some modern scholars like Dean Plumptre interpret it to mean, "That which is spiritual," "the super substantial." In any case it suggests that the source of all bounty is God. It pleads for reënforcement.

PARDON AND POWER.

"Forgive us our sins." Nowhere did Jesus deal lightly with sin. In this universal petition he recognized a universal need. Sin is not dealt with as mere misfortune. It is not called "*error*." It is something to be *abhorred* and to be eliminated. It is a wickedness to be repented of. It is a violation of or failure to conform to God's holy law. It must be forgiven or prove fatal. Forgiveness is not that cheap easy thing which many people think it is. It is a tremendously costly process. God made the provision by atonement whereby he might exercise forgiveness and yet not destroy goodness. God's attitude is one of continuous forgiveness, but to make it *effective* it must have response in the human heart. The attitude of the physician toward the patient is health, but unless there is a response to treatment health is not secured. Vaccination does not avail anything unless it "takes." Neither does forgiveness. Hence we find this complemental thought in this petition, "Forgive us our sins, for we ourselves also forgive everyone that is indebted to us." The prayer is futile unless the attitude of the petitioner is one kindred to the very thing which he desires, namely, forgiveness. This is true of all prayer. It involves a state of mind and heart correspondent with the thing desired, or prayed for. "And bring us not into temptation." It is a prayer for such guidance as shall lead us to avoid solicitations to evil which we would not naturally be able to resist.

PERSISTENT IN PETITION.

There is great danger of misinterpretation of the illustrative lesson Jesus used. He pictures to us the unfriendly friend who is appealed to at midnight for assistance. "Friend, lend me three loaves." The man appealed to makes his friendship merely a matter of convenience. It is not convenient for him at this hour for him to arise and respond to the request. He asked to be let alone. Through persistence and importunity the petitioner prevails and his request is answered. The importance of persistence and importunity in prayer is what is taught. It is not designed to represent God as indifferent to our requests or as negligent of our needs. This side of the matter is not touched at all. Jesus is presenting the necessity of *praying through*. The reasonableness of this is manifest. It is by persistent appeal that we come into that attitude of mind and heart which makes it possible for God to grant our request. Unyieldingly and unremittingly we are to appeal for the things we need, or ought to have, until God reveals to us the fact that some other course is wiser. "Ask and it shall be given to you, seek and ye shall find, knock and it shall be open unto you." To deny the efficiency of prayer as a *procuring cause* is to flatly contradict the most direct and definite utterance Jesus ever made regarding prayer.

The Book World

A Page of Reviews and Literary Work.

BY ARTHUR GORDON.

Religion in Social Action. By Graham Taylor. There are some of its citizens of whom Chicago is very proud, and in this list Graham Taylor has a conspicuous place. He was one of the pioneers in the study of sociological questions, and among the first to organize a course of study in this field, adapted to the needs of theological students. With that department at the Chicago Theological Seminary he has been identified through all the years of his professional life. Yet he was early convinced that there was need of a laboratory for the closer study of the problem of human betterment. This idea, joined with the desire to contribute directly to the creation of a new civic life in some neglected but promising part of the city, led to the establishment of Chicago Commons, a social settlement which has exerted a profound influence on the neighborhood, and shares with Hull House, the University of Chicago Settlement and other similar institutions the burden and the glory of much of Chicago's civic betterment.

No man has given more freely of his time and strength for the public good. He was an efficient member of the Vice Commission, which presented the most exhaustive and convincing study ever made of the social evil in a great city, and was one of the most earnest advocates of the policy which finally won completely unanimous approval in the Commission—that of persistent repression of commercialized vice with the object of securing its complete destruction.

His service on the commissions which brought about wholesome legislation in behalf of the protection of workers from dangerous machinery and unsanitary conditions was notable and in many other ways Prof. Taylor's influence has been used for good.

No one knows better than he the strength of the forces working in the interest of social demoralization and civic ruin. Yet the dominant note of this book is one of unyielding, though not unreasoning, optimism. And the secret of that optimism is first the healthy, hopeful feeling that much of the lost motion, friction and suffering of the present industrial order is unnecessary and remediable. As Miss Jane Addams remarks in her admirable "Introduction" to the volume, "Many a person whose attention is fixed and whose emotions are absorbed by the vast and stupid atrocities of contemporary life—its aimless waste, its meaningless labor, its needless suffering—finds his only relief from the abiding horror over the existence of such things in the certain conviction that they are not inevitable."

Dr. Taylor has that faith but there is a much deeper note of confidence in the book, and that is the religious conviction everywhere revealed, that God is working out, through human instruments, a new social order wherein dwells righteousness, and that the church, silent as it is, and imperfect, is the best of the means for the realization of that ideal. He rightly puts the religious, basic facts of life in the foreground, and then proceeds to consider the present situation in the light of those facts.

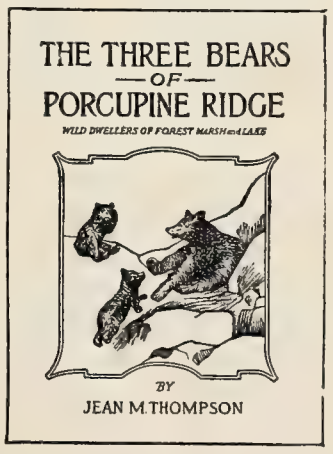
The chapter headings will show this development of the theme: "Life and Religion," "Personality," "Effective Service," "Changing Conditions," "Human Relationships," "The Family," "Neighborship," "Industry and Religion," "Organized Industry," "City and Church," and "Church and Community."

His authorities, too, are significant. He knows the statistics and the literature of the subject, but his quotations are mostly from the big human masters of thought who have supplied the literature of power—John Bunyan, John Ruskin, Robert Louis Stevenson, Phillips Brooks, De Tocqueville, Horace Mann, Horace Bushnell, Augustine, Paul and the Christ.

I like this book. It helps one to understand why Graham Taylor is so loved and trusted and believed in by a multitude of people up and down the land. It is because of his faith in God and in men, and his love for both, his tireless enthusiasm for the causes he has elected to serve, and his confidence that the City of God is being built today, and that everyone may share in the big adventure.

Not the least of the values of the book is the well-selected bibliography, classified according to the contents of the chapters. (Dodd, Mead & Co., $1.25, net.)

Misery and its Causes. By Edward T. Devine. The author of this book is one of that growing class that combines academic position and competence with practical effort for social betterment. He is Professor of Social Economy in Columbia University, General Secretary of the Charity Organization Society of New York, and editor of "The Survey." Like Professor Graham Taylor, he is both a student and a worker. The book was first published in 1909, but so useful has it been that it is now republished in more accessible form. In six pregnant chapters Prof. Devine discusses some of the burning phases of social unrest and discontent. He emphatically dissents from the easy and frequent dictum that poverty is usually the result of vice. He says, "The question which I raise is whether the wretched poor, the poor who suffer in their poverty, are poor because they are shiftless, because they are undisciplined, because they drink, because they steal, because they have superfluous children, because of personal depravity, personal inclination and natural preference, or whether they are shiftless and undisciplined and drink and steal, and are unable to care for their too numerous children because our social institutions and economic arrangements are at fault." Very illuminating, in this first chapter on "Poverty and Maladjustment" is the discussion of suicides, convicted criminals, the courtezans, and the dependents. Not less valuable are the following chapters on "Out of Health," "Out of Work," "Out of Friends." Very dramatic and informing are some of the situations described. In the final chapters on "The Adverse Conditions," and "The Justice and Prosperity of the Future," the author gives ample statement of his gospel of social sympathy and effective uplift. (Macmillan, 50 cents, net.)



The Three Bears of Porcupine Ridge. By Jean M. Thompson. A nature book of just the sort to please and instruct children. It is not a story, but a series of studies of the dwellers in forest, marsh and lake, written in untechnical and attractive style, with attention both to fact and form. Such chapters as "The Three Bears," "Tracked by a Catamount," "The Last Wolf of the Pack," and "The Keeper of Tamarack Ridge" are just what a boy would delight to read. (Wilde, $1.00, net.)

LITERARY NOTES.

"I think," says Jacob Riis of Theodore Roosevelt's recently published Autobiography, "that few of the great things Colonel Roosevelt has done for our people are as excellent as the giving us this story of his splendid stirring life that sounds a call to arms in the fight for better citizenship in the better day he has done so much to bring on. No man can read the volume without feeling that it is up to him to go out to make that day come and come quickly."

The demand for Rabindranath Tagore's books is still on the increase. Hardly had the latest supply of Gitanjali been received before it was all sold and the "stock out" sign displayed once more. Sadhana, The Gardener and The Crescent Moon have all had to be reprinted this last week.

The twelfth and thirteenth parts of Assyrian and Babylonian Letters, edited by Professor Robert Francis Harper, of the Department of the Semitic Languages and Literatures in the University of Chicago, have just been issued by the University of Chicago Press, and represent Professor Harper's recent work in the Department of Egyptian and Assyrian Antiquities of the British Museum.

"Othello" has been Japaned and is a great work, according to A. H. Exner in his recent book "Japan as I Saw It." (Stokes.) The scene of the play is moved from Venice to Formosa to gain local color. The Moor is Governor of Fai-Wan on Formosa, by name Muro; the Doge is Prime Minister of Japan, by name Marquis Uyemish; Desdemona is called Fomone; Iago, Lieut. Sya Goyo; Cassio, Major Katsu Toshio; Brabantio, Count Fura; and Bianca the Geisha Biaki.

Dr. Milo Milton Quaife, the author of Chicago and the Old Northwest, 1673-1835, which has just been issued by the University of Chicago Press, received his Doctor's degree from the University in 1908, after two years of study in his special field of history. His new volume on the beginnings of Chicago has already attracted wide attention and discussion, and is generally received as the first authoritative history of early Chicago and the development of frontier life in the Old Northwest. Important new documents, as the basis of the history, has been brought to light, and much of the author's narrative has almost a dramatic interest.

Professor Abel Lefranc, Professor in the College de France and Director in the Ecole pratique des hautes etudes (Sorbonne), who has recently been appointed by the French government as Exchange Professor in the University of Chicago, will give two courses at the University during the Winter Quarter. The first course, "Explication de Rabelais," will be for graduate students only, but the second, "Moliere et les grandes questions de son temps," will be open to the public. Professor Lefranc will lecture twice a week during the quarter.

Four lectures on the "Aspects of Islamism" will be delivered at the University near the end of the Winter Quarter by the professor of Arabic at the University of Leiden, Dr. Christian Snoucke Hurgronje. During a year's leave of absence from his work as lecturer on Mohammedan Law at the University of Leiden Dr. Hurgronje spent most of his time in the city of Mecca itself—the only European to spend an extended period of time in the Holy City of Islam. The result of his studies he published in a standard work on the subject "Mekka." At present Dr. Hurgronje is not only professor of the Arabic Language and of Islam at the University of Leiden, but also adviser to the Ministry on Colonial Affairs. His lectures at the University of Chicago will be on the following subjects: "Mohammed; Past and Present Views of His Life and Work," "Features Common to Mohammedanism and Modern Thought," "Features in Mohammedanism Opposed to Modern Thought," and "Possibilities of an Understanding."

Peter Clark Macfarlane has written one of the best articles he has to his record on the personality and work of Winston Churchill. The article appears in last week's Collier's.

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Rev. G. L. Lobdell, Stockton, Cal.—"I am very favorably impressed with The Conquest. It is Christlike in spirit and scholarly in tone, yet sufficiently simple to meet all needs. The department of Modern Science and the World's Work, is alone worth the subscription price."

Garry L. Cook, Indiana State Sunday School Superintendent—"I want to say that The Conquest looks good to me. I certainly like the general appearance of the paper. It is neat and dignified and attractive. I also like very much the different departments that you are going to use in the paper. I see no reason why you will not find a place for this paper. I am sure that we have schools that will find The Conquest just what they have been looking for. Congratulations!"

Clarence L. De Pew, Illinois State Secretary—"Very favorably impressed."

Rev. R. H. Heicke, Kansas City, Kan.—"I have just examined The Conquest and I consider it the superior of any Sunday school paper for seniors and adults among us."

Rev. E. F. Daugherty, Vincennes, Ind.—"Spicy, with variety, and well balanced in treatment of devotional and study topics in church life. I believe this paper will fill a real want in the brotherhood."

Rev. C. A. Kleeberger, Columbus, O.—"Fine! If you keep it up it will deserve a place in any school."

H. D. Williams, Newton Falls, O.—"It is the best I have seen."

Rev. L. N. Pennock, Plainview, Tex.—"It is a most valuable paper and will be a potent factor for Christ and the Church."

O. H. Loomis, Pratt, Kan.—"It looks good to me. Short, spicy articles; terse facts and big ones too."

J. C. Knupp, La Habra, Calif.—"Fine!"

Rev. Ralph V. Callaway, Clinton, Ill.—"I am much pleased with The Conquest."

Rev. O. L. Smith, Wellington, Kan.—"The Conquest is clean, clear, and filled with a grade of news that will instruct and inspire, and this is given in fine digest form."

Rev. A. I. Zellar, Petersburg, Ill.—"I have just read a copy of The Conquest. It is fine. The material is good, and I am especially thankful for a Sunday school paper devoid of medical advertisements. Congratulations!"

Miss Virginia Finley, Supt., Crittenden, Ky.—"I take much pleasure in giving this present to our school, for I feel sure that the paper is going to be very valuable to us."

Rev. B. H. Sealock, Illiopolis, Ill.—"Quite well balanced. The field of Sunday school journalism is as difficult as it is great. The editor has made a good start and bids fair to supply a great need."

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THE CHRISTIAN CENTURY

Vol. XXXI January 22, 1914 Number 4

At Syrian Protestant College

By Herbert L. Willett, Jr.

Growing in Tolerance

Continuing "A Doctrinal Autobiography"

What Serving Christ Means

By Wilfred T. Grenfell

Peril of the Untenanted Soul

Editorial

CHICAGO

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THE CHRISTIAN CENTURY

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

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The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Peril of the Untenanted Soul

The great need of the present age is more of the religion of Jesus Christ. That is not our only need, but it is the greatest need we have. We have put other needs first, and to our loss. We have no other necessity so great as this. It is a positive need. We have been too readily content with negative goodness.

Jesus uttered a profound truth in the sphere of practical psychology when he told of the homeless wandering of the unclean spirit, and his return with seven other and worse spirits to his swept and garnished habitation. The soul of man, true to a condition which prevails throughout nature, abhors a vacuum.

We have been busy casting out evils. We have had innumerable committees at work drafting new statutes to oust this, that and the other evil from our civilization. We have under way programs of thoroughgoing reform, as we suppose, by means of restrictive legislation. We have laws against what for the purposes of the campaign we are calling "the white slave traffic." We have minimum wage laws. We have laws to prevent this and that and the other form of sin. All this is well. But Eve did not fall because of low wages. The "white slaves" are not, as a class, tearfully seeking escape from their sinful life. There is sin in high society as truly as in the slums, and it is a more hopeless kind of sin.

* * *

Who of us that has waged a long and bitter fight against lawlessness has not learned a lesson from its insistent recurrence? We have fought, and we have won. We have closed the saloons, and driven out the dives, and sent the gamblers to jail or into secret flight, and we sit down, weary and triumphant, exulting that we have had a great victory. In five years we have it all to fight over again. First it creeps back insidiously; then it comes openly and, before we know it, things are as bad as before or maybe worse.

We cannot save society by mere restriction. We must provide positive good instead of the evils we have cast out. It is not enough to vote out the saloon; we must give something in its place.

The constant habit of saying to children, "Don't, don't!" is the most ineffective of all failures in family government. The mother who sets her baby in a high chair and, first putting molasses on his fingers, gives him a feather, and lets him pick it from one hand to the other, is a wise woman compared with the one who forever says "Don't." Children must have positive occupation, not mere negative restriction.

We are casting out many things from our religion. Many people have cast out the fear of hell. They congratulate themselves that they are not so barbarous as their fathers, who gloried in their thought of a burning hell. Well, and what have they given to men to take the place of it? The love of God? Yes, but what kind of love? The love of indifference; the love of impotency; the love that has no discrimination between good and evil? Better a burning hell than that. Better the fiercest hell that the imagination of Dante ever devised than an impotent love of which men could say, "the Lord will not do good, neither will He do evil." We want to know which side God is on. A literal lake of fire has at least this advantage—it leaves no doubt on which side of the problem of good and evil God stands.

* * *

Go through the old doctrines that we have so jauntily thrown into the scrap-pile, and make an inventory of them. They were crude, impossible dogmas, do you say? Well, let us grant it for argument's sake. But what have you in place of them? What positive truths have you formulated and wrought into a consistent system that stands four square against evil?

Make no mistake about this business of conquering the world for righteousness. It is no easy task. It involves the casting out of demons. But after they have been cast out, what then?

Our lives are full. They never were so full. Yes, and never so empty. We worry ourselves into nervous prostration over trivialities. We have our date-books positively illegible with conflicting engagements. And what does it all amount to?

We sometimes imagine our lives are very full when indeed they are merely swept and garnished and ready for the next foolish fad that calls itself religious or social or philanthropic. Fads flourish in lives that are spiritually empty. They come into vacuity and give it an apparent and superficial plentitude. But they are as empty as ever, or filled with what has in it an invitation to things evil.

But the life that really is full has no room for sin, and it gives only the corners of its home to life's lesser interests. The expulsive power of a great affection has proved the eviction of many an evil that went not out by any other process.

Be not content with the casting out of evil nor with the sweeping and garnishing of the house. Let the life be filled with grace and goodness, and there will be no room for evil.

Observatory and President's home, Syrian Protestant College.

Preparatory Department and Dormitories.

At the Syrian Protestant College

Some Difficulties Met by an Instructor in an Oriental School.

BY HERBERT L. WILLETT, JR.

TO rehearse the full list of activities which one finds in progress on the campus here, would demand more time than a Staffite ever has to spare, but it seems to me that an outline of the three divisions of an instructor's task will furnish data for some acquaintance with what we find to do.

A Staffite, be it understood, is a man who comes here to work for three years, pledging himself to fulfill cheerfully any task assigned him, and to hold himself ready at all times to take the place of anyone who happens to be disabled, be it President or chief cook. There are this year about forty men on the staff, over half of them native graduates of the college; the rest of us are American and French, young men generally just out of college, who wish to have a part in the work of the missionary field without necessarily taking that as a career. Since we associate on close terms with the students and do most of our best work by example rather than through instruction, the faculty takes great pains to select men of the best moral fibre and very few are the mistakes made.

ARABIC A DIFFICULT LANGUAGE.

Since all instruction, except that in technical language courses, is in English, we are not under the necessity of mastering Arabic—a rather difficult part for one not abnormally gifted as a linguist. It is often a source of wonder that the students progress as rapidly as they do when they have classes with men from Boston, Chicago, London and Montreal, but the accent seems to bother them very little.

When a Staffite arrives he is assigned to a course and has only the time from the date of his arrival until the opening of college to outline his work, prepare his lectures or find out what the subject is all about, according as he has had training in that line. The faculty attempts to give to each instructor the course for which he is best prepared, but when a man especially qualified in history discovers that he will have to teach physiology the second term, and does not know a nerve tissue from a contagious disease, it is easy to see that he may find plenty to do in the way of preparation. It is fortunate that the students regard us as living dictionaries so that we are seldom cross questioned as is the custom at home.

At last school begins, and the young Staffite finds himself facing four classes a day, in the same subject or in four different subjects as the case may be. One has the advantage of needing much less time for preparation, but the test of one's qualities of self control is stupendous. Not only must the lesson be made interesting but it must be put in the simplest English and in such a form that the dullest intelligence can grasp it. The ability of some of the boys one meets here to be dull is astonishing, too. Then there is the small matter of memorizing eighty odd names, all of them unpronounceably overladen with gutterals, and of attaching them to the proper faces. (At the end of one month I was letter perfect in twenty-two). So much for the class work—it is the least of our troubles.

STARTING OFF THE DAY.

Bells begin to ring at six every morning, regardless of how dark or how cold it may be, and as it is impossible to sleep thereafter, owing to a propensity of several football enthusiasts for practicing from that time until breakfast, it is as well to get up and see that the boys are all astir, incidentally giving an example of fearlessness in the matter of icy shower baths. At seven comes breakfast and at seven-fifty chapel. If one is at all able to play hymns he is sure to be pressed into service, and I have the pleasure of officiating every morning at the piano for the Preparatory Department worship. Classes begin at eight and last until four, with an hour for lunch; prayers then end the school hours, as they began them, and we are free until supper at six. During this period every man is supposed to take some form of exercise or oversee student games. Officially the evenings are for study, but in reality we find that prayer meeting, Y. M. C. A., staff meeting, choir practice, debating club and any other meetings which may be arranged fill the time pretty regularly. Sunday is especially full, for chapel starts at nine-fifteen and then one has to hurry to get to the Anglo-American Mission Church where some of us sing, for the eleven o'clock service. Sunday-school is at three, when each instructor has a little group of students to teach on some religious or moral topic, and as many of the boys feel that compulsory Christian Sunday-school is a hardship to men of other beliefs, this class is often a difficult one. At seven comes evening service followed by a reception at the home of the President. If we have called the first division of a Staffite's life "classes," we may designate this second part as "services."

The third would come under the heading "duties," I suppose. A rule providing that English be spoken at the table makes it necessary for an instructor to be on duty throughout every meal, moving about among the students' tables. Inspection comes at ten-fifteen each evening and every private room and dormitory must be visited to make sure that all the boys are in their places. There are four study periods each day, and someone has to be on hand to keep order and help the students who find difficulties in their work. Each day one Staffite is in charge of the campus, must be within hail at all times, and is responsible for any disturbance. He it is, also, who accompanies the students to the sea during bathing season, and sees to it that no one fails to get back to the school, for permission to leave the campus is given only on Saturday afternoon and students are carefully kept off the streets.

Once a week the students have a few hours on the athletic field, aside from team practice and games, and then the teacher, who perhaps has never seen a hockey stick or a game of association football, must become coach, referee, umpire, time keeper and attendance taker all in one and all at once.

DIFFICULTIES OF THE WORK.

Finally, each instructor acts as advisor to a certain number of students, whose work he has to watch and direct. The "duties" are assigned weekly to all in turn, but there is seldom a day when one does not feel the weight of some task falling upon him. Far different it is from the life of a teacher in our American colleges, where the chief duty is to attend class, and even that is on occasion neglected. But let it be remembered that we are missionaries rather than teachers and that when twenty-five hours of work are crowded between two sunsets we cannot complain nor threaten to strike. It is a life of service on our part, and we know always that what is asked of us is all for the good of the students, mentally, morally, and physically.

Beirut, Syria, Dec. 15, 1913.

The "Imperator" recently carried across the Atlantic 4,981 persons—said to be the greatest human cargo ever carried by any seagoing vessel. Three thousand six hundred and forty-nine of this number were passengers and 1,332 crew.

Learning Religious Tolerance

A ministerial friendship and what came of it. Being put "on the fence." Books that brought new light. A period of disillusionment.

CHAPTER V IN "A DOCTRINAL AUTOBIOGRAPHY."

IN one of my pastorates I met a neighboring Disciple minister who filled me with admiration for his scholarly attainments and his successful ministry. Through him I was made acquainted with the mine of devotional treasures of the Christian world only a few of which we are permitted to scan, so vast is their number. He had accumulated a valuable library and was a painstaking student. Although he said nothing of the critical problems of the Old and New Testaments in his pulpit, his days and nights were given to the study of them. While he admired the writings of the late President McGarvey because of his knowledge of both sides of the critical problem, he shocked me more than once by his assertion that our foremost Bible scholar never realized the meaning of the Higher Criticism.

A MIDDLE-OF-THE-ROAD PREACHER.

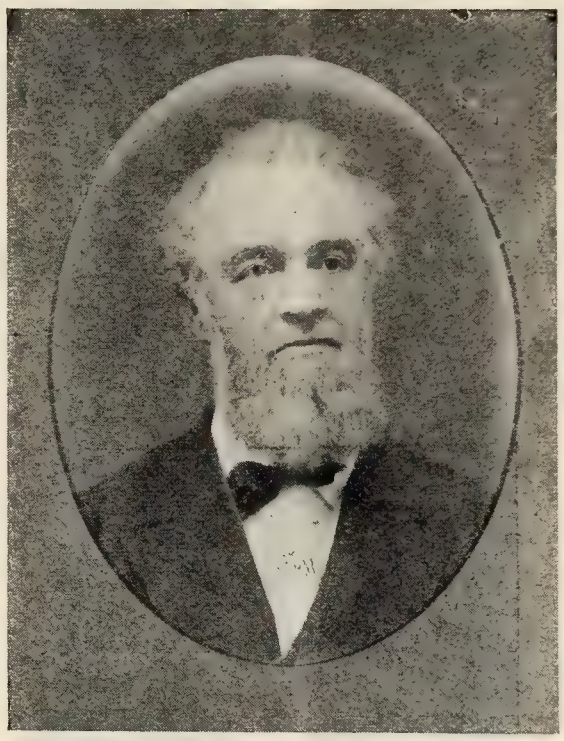
This pastor was wholly committed to the newer views of the Scripture but managed to maintain a middle of the road course throughout his entire ministry. No man ever accused him of heresy, and at the time of his death one of our conservative journals held him up as worthy the admiration of any man who would succeed in the ministry. So if I learned anything from him I need not fear the headsman's ax, for I never dared to delve into the problems with which he concerned himself, nor to go as far out to sea in speculative matters as did he. Even to this hour, I find myself hugging the shore because of the remnants of my early training that still survive in me.

From him I learned how to appreciate both sides of an argument and to retain my seat instead of jumping at conclusions which, until I came under his influence, it was a sort of second nature for me to do. I saw that a man could be a scholar without being an infidel, and I had always had grave doubts on that point. I learned that a man could attempt to master some of the difficulties that are perplexing some of the greatest minds of the age, and yet preach on the fundamentals with great success. He was the first man who really steadied me on my mental feet, who taught me to think and question. He convinced me that it was not wise to take for granted many things I had learned from my teachers. He destroyed my confidence in the certainty of many things I had considered impregnable. In brief, he put me on the fence.

"SAVING THE LOST."

But let it not be supposed that he did this without a struggle on my part. I argued as I had never done before. I thought I was commissioned to save him from destruction and spent hours in his study. I went away many times bearing the marks of defeat, yet I felt all the time that there was an argument to set aside his arguments if I only knew where to find it. He never seemed to be trying to convert me to his views; possibly my crude views gave him the opportunity to do home missionary work, which he accepted. Because of his years of experience and his finely trained mind I was but clay in his hands, though I did not think so at that time. I read again and again, unknown to him, the books that had been prescribed for a "failing faith,"—for I was sure his was gone and mine going,—some times with satisfaction, oftentimes without. I even prayed that his faith might not be allowed to disappear altogether. I determined in my own mind, when his arguments seemed unanswerable, that I would hold on to my faith in spite of my ignorance. But my method of holding on was as futile as the method of lifting one's self over the fence by one's bootstraps.

I never went over to his side then or since. I never read any of his books on the problems of Scripture raised by the scholars. I have never had much in-



Isaac Errett, "whose catholic influence seemed to be dying out of our literature."

terest in them, probably because I have neither the time nor the money that such a study would involve. But I began to read a different order of literature, such as "The Seat of Authority in Religion," by Martineau, and "The Place of Christ in Modern Theology," by Fairbairn—dry and heavy reading, no matter what any man may say, and read only because of their superior merit. Following these came the works of Marcus Dodds and Professor Bruce. "The Religions of Authority," by Sabatier, and later "The Church and the Changing Order," by Shailer Mathews, held my divided thinking at this period. I read often the works of Dr. Channing, not only for his interpretations of Christianity and his fine style, but for the moral courage he showed in his discourses on slavery which put iron in my blood. The sermons of Beecher and Phillips Brooks were a tonic to my disorganized mind, and gave me a breadth of vision that I never had before. The scholarly pastor had created in me a temper of mind that made these volumes and many more like them both delightful—if we except the first two—and helpful, without any exceptions. Ten years earlier such volumes would have been enigmas in my hands, and puzzles to my faith.

Naturally, my views with reference to the teaching of our people were undergoing a change. I discovered that others may be right in many of those particulars which I had been taught to believe, upon their lips, were an affront to the Almighty. My hard and fast system which could not be unlocked except with the key which I and those who thought as I did could furnish, I came to see was badly out of joint with the age, and needed repairs. A new age had dawned on the world since my teachers at home and in the college had done their work, and the conditions it created seemed at variance with those which had prevailed in the days of the Campbells. Fundamentally, I believed then as I believe now that our position is correct, but my interpretation of it had been such that only wooden minds would be likely to see any virtue in it. It could make no appeal to men of vision.

GROWING CONCILIATORY.

And with the idea of revision thoroughly wrought into my mind, my preaching began to have in it a conciliatory rather than the belligerent note. I began to say that there were Christians in every church, and to my astonishment I found that the majority of the congregation were in full accord with that view, and were trying to forget the intolerant and cock-sure eras of our history. I thought I was saying something radical, and had some misgivings of the effect such "boldness of speech" might have on our ruling elder, who I expected would object to my latitudinarianism on the ground that such a concession would make unnecessary the plea. (That mode of reasoning is not wholly extinct in this year of grace). But nothing of the kind happened, the people were far in advance of the preacher. They were already at home in an atmosphere which he had just discovered. It was here I had my first break with my traditional and legalistic past.

It is pitiful to contemplate that I who was trying to save people from sectarianism had need to be saved myself. The pot was calling the kettle black. Like some who are yet warning us not to fall into "the pit out of which we had been digged," they now and I then had need to ask whether we were not digging the pit deeper?

LEARNING TO THINK.

Meanwhile my favorite journal was becoming more and more distasteful to me. It was thrusting its roots deep into soil that I had ceased to till. While I was growing tolerant it was becoming intolerant. While I was seeing our future greatness from a new point of view, strong influences were at work to rally the fearful to the old point of view. I was hopeful while these influences scarcely dared to hope. For the first time in my life I began to do my own thinking, caring not a jot for what the powers that be had to say. A few reactionaries became insistent to do the thinking for the entire brotherhood, and demonstrated how easy it is to have all the insignia of human authority while professing to have rejected all authority except the divine. An unwritten creed had been framed, so exacting that, later, men began to wonder whether we would not be the gainers if a bishop had the rule over us, sitting in the seat of authority in form as well as in

fact. The idols of early life, the men whom I had followed as guides, seemed to grow more human with the years.

SCHOLARSHIP DISCOURAGED.

In many ways the retrogressive influences among us discouraged the ambitions of scholarly men, accepting as final the declarations of the few concerning the worth and status of present day Biblical scholarship. These influences warred on the pope, and assumed his functions; lampooned sectarianism, and created in us all a sectarian spirit; counselled peace, and continued war; exhorted us to be men of vision, and kept up a controversy over big "D" and little "d." They stood as exponents of progress, yet set the bounds beyond which if one pass he must do so at his peril.

As in my youthful days we always returned to a discussion of baptism, no matter from what point we started in our arguments with the "sects," so those in the assumed seats of authority formed the habit of resolving all dissent from their positions into heresy, and did their utmost to ruin the suspected or to drive him from our ranks. Their decisions were final, the ne plus ultra of wisdom. By these so many of our best men were intimidated that when silence ceased to be a virtue, they felt constrained to make an apology before asking for a hearing. Never in an enlightened age have a people been so completely awed by the voice of a self-imposed authority as our people have been.

RUINOUS POLICIES.

While I was striving for liberty of thought and speech, the catholic influences of Isaac Errett's day seemed to be dying out of our literature. There seemed to be influences at work which were endeavoring to make liberty among us a figment of the brain. A ruinous change of policy made it possible for the few self-appointed leaders to sing serenades to the anti-brethren, in the hope of some sort of a union, but, for reasons best known to all concerned, the match-making ended in failure. The war in recent years on our organized interests has been as unrelenting as any that was waged during those days when Isaac Errett gave the strength of his life to preserve the organizations which the fidelity of his brethren had created. Yet there are today the prophets of perfection who claim that all things among us continue as they were from the beginning of creation.

All such retrogressions and many like them would not sit lightly on the chest of a man who was growing into an appreciation of the changes which were humanizing the modern world. Some of my early teachers, I saw, were harking back to days that are dead forever; I was going on in the living days. I had moved in one direction; the forces that had inspired my youth were moving in another. There could be no bond of fellowship between us, and I awoke one morning to find that a few more of my idols had been shattered. I had to wave to some of these antiquated influences a farewell, but more in sorrow than in anger. I knew that a few influential men among us were trying to do an impossible thing—to dramatize the issues of pioneer days in the hope of beating back the tides of the modern world. And nothing can be read with more certainty than the record of all such failures. As unambiguous to our eyes are they as the story of wrecks when bleaching ribs lie ghastly in the yellow sands.

I also knew that if much that passed through some of our journals represented apostolic Christianity it was our duty to ignore rather than to restore.

(To be continued.)

What Serving Christ Means

A Bit of Testimony From a Labrador Missionary.

WILFRED T. GRENFELL IN THE CHURCHMAN.

GOD and men have approved Solomon's choice of wisdom as the chief necessity for mortal man. But never in the history of the world has the lesson been more clearly emphasized than now—that the wisdom which is from above is always, first "pure," then "peaceable," and that as an effective force, a vital dynamic, "the fruits of righteousness are sown in peace of them that make for peace." Our faith should give us this practical asset, in spite of every possible eddy of "the current of science."

A DERELICT.

Only last week, the report came in: "Doctor, a large, deserted schooner, level with the water, is battering against the rocks outside the harbor." As agent for Lloyd's, Underwriters, the great caretaker of all vessels in trouble, it was my duty to "report." The poor, battered, submerged hull was scarcely recognizable; and yet—yes, it was, a real old friend of mine, the buoyant "Laughing Water," now a hopeless, useless wreck. As in so many previous years, merrily she had passed north on her quest of the yearly harvest that made her life-work, when suddenly she struck an iceberg and sank, carrying with her her captain. As she lay at the bottom, the cargo of salt, which she had carried for her work, dissolved out, and, rising to the surface, she had come drifting, forlorn and helpless, along this rough and rocky coastline—only, after all, to drift off seaward again before a westerly gale, having no longer life to meet the head-winds successfully. There she must become only a menace to the world's business, till she shall perish miserably in the mighty ocean.

Just so, year in and out, human derelicts from the strain and stress of the "modern" voyage of life reach us down here, seeking refuge from the nerve storms, which they think are "purely physical." But the incidents that tell on

Dr. Wilfred T. Grenfell.

the fabric of our human frame are universal, even if less oppressive here in these wilds, where we are so near to Nature undisturbed.

The rest and peace, of which the hustle of life in the world's big centers deprives men, must come from within, if the world's life is to go onward, as it must—for stopping means the end, always and everywhere.

In the old world, it was fighting "without," which called most loudly for the message of peace. The drama of strife, which the great world has been watching of late in the south of Europe, seems already almost like the revival of some bygone play, and the very man-in-the-street now sees the pity of it all. But the war "within" claims today an unending list of victims, and the new world is realizing its peril and calling for some message of relief.

In our schools of surgery, we are taught that we may speak of our experience, and, however young and unknown, expect a hearing. The chatter of our theories most often brings us ridicule.

It has been my privilege during a quarter of a century of voyages to tow many a craft to safety. A large American vessel has just sailed by our harbor mouth, "bound north." Five years ago, after hours of fighting, with such heavy damages that we ourselves almost abandoned the effort as hopeless, we raised her and brought her home to a new spell of life and usefulness. A thrill of joy went through me as the watchman, taking down his long glass, said: "There goes the 'Stormwind.' Isn't she a beauty now?" For I knew how she had come by her new lease of opportunity.

"THE UNSPEAKABLE GIFT."

So, only, can I venture to try to speak of the truth which, to me, has always been "the unspeakable gift;" the one and only, and yet the inexhaustible and ever-ready remedy, that, facing life, to say nothing of facing death, has so often been to me everything I needed, yet that nothing else could give, or sell; the gift which the Master promised to give to faith, "not as the world gives." Peace "without" is being given. The world's pessimists have to acknowledge it. Peace "within" is being given, also, and the world's optimists believe that this peace will be universal. Jesus, the supreme optimist, inspired us with faith that it should be the sign-manual of His kingdom.

I want to add my tiny protest, not only to my supreme confidence in its coming, but also to my experience of the one sure way of attaining it for one's own soul—to see, and to know, and to trust, Him who is invisible.

They who have been Christians may never miss it. They will know of the environment. And further that it will develop the abounding life in the individual only as the church is itself "doing

things." Fortunately that is what Christ wants and at the same time what manhood can rejoice in. The appeal that by believing we may verily escape the righteous punishment of our wrongdoing is a mean one anyway, and the resulting faith is too often of that sickly variety that we surgeons frequently see. "When the devil was sick the devil a saint would be; when the devil was well the devil a saint was he."

A CALL TO SERVICE.

The call to Christ's service to which I myself responded was that of D. L. Moody. Let each man of the thousands who answered it interpret his view as he likes. I understand their mental attitude well enough to have a tender place in my heart for all those who think honestly that the success of that message was, "You have only to believe to be saved from punishment." A man who did things and whose permanent monuments of practicality are at Mount Hermon, Northfield, Glasgow, Chicago and elsewhere, can be excused if, like Browning, societies should have to be formed to study his meaning. But to me Moody taught the one and only thing that could have interested me and that was that God Almighty really wanted such work as I could do to help him out. That had never occurred to me. I had thought service as far as God was concerned means unattractive conventional gatherings which I loathed and went to sleep in if I could. Thus, to defend a boy who was being bullied against his enemies was sport to me; but that would have been the last thing I should have thought of as being "religious service." That that was a finer means of grace to my soul than the good of books, or the too stereotyped Sunday, had no more been taught me than the eating of my porridge for my breakfast was. And yet that is a means of grace and to teach that it is so is divine service.

How many hundreds of men, good-natured, honorable, unselfish, in the busy world downtown does one meet who would laugh right out if you said, "I want you to come and preach the gospel with me"—men who would instantly help in any genuine effort to "help others out," enjoy it, jump at the chance of it, and yet will smile again afterward, when you argue that the rendered service was really divine service, was preaching the gospel; and if so why not acknowledge it? For my part I at once recognized it as true, for I felt this was as essential to explain things as was immortality. It gave a dignity and intelligence to life. I had never dreamed that Christ's call was to follow him. The transient joys of meat and clothing and even athletic honors I well knew never satisfied anyone worth while.

THE REAL "SERVICE."

However much we owe to the old method of exhibiting the remedies for loss of life we must look at facts squarely, and act just as we doctors do who agree with teachers of religion as to the great value of psychical treatment, and yet differ from the Christian Scientist as to the value of training the leucocytes with vaccines, or even making use of the knife. If we can realize the truth of this—we who work among sailors and fishermen, advocating the claims of the Master on their lives; a body of men as emotional as any in the world, as tender-hearted and unsophisticated as any class anywhere—then how much more must this be true where the childlike nature that responds most readily to sentiment has been hardened and made callous by blatant and shallow skepticism and the bitter experiences of life in big cities?

The service of Christ is the real "service" and the preacher who seeks first to conserve energy and save men's lives for "service" looks not for a community hereafter of men who have escaped punishment, but a world of men now who are rendering the "service of their reason."

To them heaven is a place not merely of men singing because of their escape, but a place of which it can be said that "there His servants serve him;" religion means not the holding of services but the rendering of them—not a cerebral process so much as a manual one. Is it our hand or merely our brain action God wants?

D. L. MOODY'S MESSAGE.

This was to me Moody's message. And I believed and still believe that it was Christ's. Hundreds of young men from colleges, universities and wealthy homes have paid their own expenses these past years to come and do anything, even dig drains, when it was helpful. More than half my colleagues are volunteers. Men are eager to accept a gospel so satisfying and that gives such zeal to life. They know the hollowness of conventionalities. So I believe in the inspiration of this gospel of the Christ. Why? Because it is such a desirable gospel. It is just exactly what in the bottom of my nature I wanted, and I know it's the same with every man. It is an interpretation about which in my bluest moments of life and in many hours facing death I have never had one single doubt. Just as I want to live again, so I want to believe I am of use while I am alive. And this is the one justification I can find. When things look darkest it has never failed me.

First Experiences in Africa

A New African Missionary Gives First Impressions.

BY E. A. JOHNSTON.

WE arrived the evening of the first of October exactly two months from New York. We start early tomorrow for Longa and the emergency conference which will determine our plans. How thankful we are that this work was pressed upon our hearts so heavily a year ago. It seemed then that I could not give up Africa. How little we knew then the necessity that would thrust us into the work on our arrival. We were hardly in the country—it was just about the hour we first put feet on Congo soil, that Mr. Eldred's noble soul fled to a higher life.

We learned of his death more than a week later while we waited at Leopoldville getting ready for the up-river trip. We had a letter from him among a number welcoming us to the work. We have sent it home and it will be forwarded to you. I, having known him slightly at home and having been much impressed by his message and his personality, had really begun to count on him very much as a teacher and friend for these early days. We both looked forward to having him as such and to being some comfort to him and help in his loneliness. You will know that his death was a great blow and our hearts are sad when we think of it. We feel very weak and inefficient to have to stand in the gap his going makes in our ranks. It will appear great to you at home; it is almost terrifying to us. We need the prayers of the brethren now if ever. We feel sure that we have them.

"REALIZING" AFRICA.

It has been a little difficult to realize that we are in Africa, that it is not all a dream and we shall awake soon amid familiar scenes. Indeed, so many of the scenes resemble the home countryside as it appears in places and the people immediately around us are so many of them like intelligent American negroes in appearance that it lends force to the illusion. It is hard to believe that they live in mud huts and were lately naked savages, most of them.

The children impress one. We have not seen many heathen children but even they, what we have seen of them, show bright and pleasant faces. It is the older folk that show the terrible marks of their awful existence, for that's about all it is. The children of the Christians are particularly good to look at and there are numbers of them at Bolenge. There are many truly good-looking faces—pretty babies, and it is not only the woman's heart that warms to them.

We have seen sad sights, too. Our doctor has been busy for hours at a time although knowing only a little of the language. Sometimes he has literally sent them away in order to eat his meals. He has had medical cases by the score, a case of pneumonia among them. He has dressed ulcers by dozens and one day cut an infected gland from a workman's groin. The people here rejoice in Dr. Widdowson's return—they want a doctor so badly. They have crowded our doctor almost hourly since we arrived—old withered crones, strong men, mothers and babes in arms. But the saddest sight I have seen was a poor blind baby. They say his case is hopeless. He sees a little with one eye, but both are blue with a film. He stood alone by the side of the path with a bit of iron for a plaything in his hand. As I bent over and patted his little bare shoulder and tried to say a cheerful "Oleko," he turned those poor big blurred eyes up to my face and his baby lips quivered; the big tears starting from his eyes and no response from the drawn little mouth. How I wished I could lay my hand on those eyes and make them see! And the doctor has to turn away cases about which he does not know or cannot make a diagnosis or that are beyond his power. I console myself with the thought that there is after all a thing we can give that is better than sight, or health and we pray daily for wisdom and strength to give the message well.

Bolenge, Congo Belge,
October 5, 1913.

"Ultima Veritas"

DR. WASHINGTON GLADDEN has resigned as pastor of the First Congregational Church of Columbus, O., after a pastorate of thirty-one years. He will remain as pastor emeritus at a salary of $2,500. Dr. Carl S. Patton, associate pastor of the church, will succeed Doctor Gladden.

Doctor Gladden, who has been known as "the first citizen of Columbus," is the author of many books, especially of religious and social import. He is seventy-eight years old. He will remain in Columbus a large part of the time.

His resignation was due to a desire to be free of responsibilities from the leadership of the church because of his advanced age.

The retirement of Doctor Gladden reminds us of the debt of the church to him not only as a preacher and author of books but also as the writer of some of the best religious poetry of his generation. His "O Master, Let me Walk With Thee" is one of the best American hymns; and his "Ultima Veritas" speaks a calm word of faith in a period of religious unrest.

In the bitter waves of woe,
  Beaten and tossed about
By the sullen winds that blow
  From the desolate shores of doubt,

While the anchors that faith had cast
  Are dragging in the gale,
I am quietly holding fast
  To the things that cannot fail.

I know that right is right;
  That it is not good to lie;
That love is better than spite,
  And a neighbor than a spy;

I know that passion needs
  The leash of a sober mind;
I know that generous deeds
  Some sure reward will find;

That the rulers must obey;
  That the givers shall increase,
That Duty lights the way
  For the beautiful feet of Peace;

In the darkest night of the year,
  When the stars have all gone out,
That courage is better than fear,
  That faith is truer than doubt.

And, fierce though the fiends may fight,
  And long though the angels hide;
I know that Truth and Right
  Have the universe on their side;

And that somewhere, beyond the stars,
  Is a Love that is better than Fate;
When the night unlocks her bars,
  I shall see Him, and I will wait.

"I'm Growing Old"

Famous poem of John G. Saxe suggested for publication by a subscriber, following Hugh Macdonald's article on "Growing Old" in issue of January 1:

MY days pass pleasantly away;
  My nights are blest with sweetest sleep;
  I feel no symptoms of decay;
I have no cause to mourn nor weep;
My foes are impotent and shy;
My friends are neither false nor cold,
And yet, of late, I often sigh,—
    I'm growing old!

My growing talk of olden times,
My growing thirst for early news,
My growing apathy to rhymes,
My growing love of easy shoes,
My growing hate of crowds and noise,
My growing fear of taking cold,
All whisper in the plainest voice,
    I'm growing old!

I'm growing fonder of my staff;
I'm growing dimmer in the eyes;
I'm growing fainter in my laugh;
I'm growing deeper in my sighs;
I'm growing careless of my dress;
I'm growing frugal of my gold;
I'm growing wise; I'm growing,—yes,—
    I'm growing old!

I see it in my changing taste;
I see it in my changing hair;
I see it in my growing waist;
I see it in my growing heir;
A thousand signs proclaim the truth
As plain as ever truth was told,
That, even in my vaunted youth
    I'm growing old!

Ah me! my very laurels breathe
The tale in my reluctant ears,
And every boon the hours bequeath
But makes me debtor to the Years!
E'en Flattery's honeyed words declare
The secret she would fain withhold;
And tells me in "How young you are!"
    I'm growing old!

Thanks for the years!—whose rapid flight
My sombre Muse too sadly sings;
Thanks for the gleams of golden light
That tint the darkness of their wings;
The light that beams from out the sky,
Those heavenly mansions to unfold
Where all are blest, and none may sigh,
    I'm growing old!

"Kansas"

NICHOLAS VACHEL LINDSAY IN THE FORUM.

O, I have walked in Kansas
  Through many a harvest field
  And piled the sheaves of glory there
And down the wild rows reeled:

Each sheaf a little yellow sun,
A heap of hot-rayed gold;
Each binder like Creation's hand
To mold suns, as of old.

And we felt free in Kansas
From any sort of fear,
For thirty thousand tramps like us
There harvest every year.

She stretches arms for them to come,
She roars for helpers then,
And so it is in Kansas
That tramps, one month, are men.

The Book World

A Page of Reviews and Literary Notes.

Everybody's Saint Francis

BY MRS. IDA WITHERS HARRISON.

I reviewed last week, "The Wolf of Gubbio," a Christmas drama, in which St. Francis of Assisi was the central figure; since then, I have read another holiday book about him, called "Everybody's Saint Francis," and that is what he is; he belongs to the Roman Catholic Church and to the thirteenth century, but he also belongs to you and to me, and to the universal heart of mankind. There is an appeal in the life and words of the little brown-eyed, brown-robed Friar, that we do not find in the founders of the Benedictines, the Dominicans, or the Jesuits. Why is it, that this "less than heart of the saints," as he loved to call himself, is so dear to us, and that so many loving studies of his life are being written today?

HIS POVERTY.

All of the religious orders took the triple vow, to chastity, obedience, and poverty; but the vow to poverty in Monastic bodies was seeming, and not real; while the individual owned nothing, the community had often rich possessions, so the monk frequently fared sumptuously, in spite of personal destitution.

But the vow of St. Francis and his followers was to absolute poverty; his was an order of mendicant friars, who were not only forbidden to own property, either collectively or individually, but were not allowed to make provision for their simplest daily necessities. With no garment but the coarse brown gown of their order, with a rope girdle, bare-headed, bare-footed, they were to depend on charity for their daily food. One of the saint's early biographers says:

"Because they possessed nothing earthly, loved nothing earthly, they were secure in all places; troubled by no fears, disturbed by no cares, they lived without anxiety, waiting, without solicitude, for the food of the coming day, and the lodging of the night."

Francis was wont to speak of "Holy Poverty," and "My Lady Poverty," and said,

"That poverty was the treasure hidden in a field, of which we read in the gospels—and to buy which, a man should sell all that he hath."

The mendicant order founded by St. Francis, was a needed (though unconscious) protest against a church, whose temporal power was at its height, and whose absorbing aim was earthly glory and riches. The convents and monasteries vied with the castles and palaces in their possessions—the bishops and great churchmen rivalled the feudal lords in their secular authority; the church under Pope Innocent III was the greatest sovereignty in the world.

This son of a rich father, who voluntarily became poor for Christ's sake, was using the same methods to reach the needy multitudes as did his blessed mother; their life was a daily struggle for daily bread, and his reward for identifying himself with them was the same as that of Jesus—"the common people heard him gladly." Is there not a profound psychology there? Can we reach the great, breaking heart of humanity, unless we become one with them?—walk on their plane, live their lives, and speak to them in their own vernacular? May we not find here some explanation of the widening gulf between the laboring man and the church? Are we not in danger of over emphasizing the outward and unessential, and neglecting this plain and simple path to the hearts of our fellow men?

But I have a number of things to say about that beatitude, Blessed are ye poor, and that must be another story.

St. Francis' emphasis on poverty, however, is not the only thing that makes him the beloved of all times. Another mendicant order, the Dominicans, with an equal emphasis on poverty, was formed at the same time as the Franciscans, and Dominic, its founder, has no point of contact with the life of today.

FRANCIS, THE EVANGELIST.

There was nothing ascetic or penitential in the movement started by St. Francis; he was as much an apostle of happiness as Robert Louis Stevenson himself, and the idea of Monasticism was as foreign to him as to the thought of our day. His teaching was as social as that of our Lord; he loved his fellowmen, and, like Paul, always had a group of them about him; his little inner circle is called the Three Companions, so constantly were they with him. There was no question of cloistered quiet or secluded learning with him—life for him was active service for the succor and salvation of others. His heart went out to the sick, the needy, and the sorrowing—especially the lepers of whom there seemed to be a great many in Italy in his day. But the great task of the little friar and his followers was preaching the gospel—they longed to be heralds of God to the world, proclaiming and hastening the coming of his Kingdom. It was one of his sayings, "That there were only two things in the world, God, and a man's soul—and to know God, and purge one's soul of all that was unlike God—that was all!"

THE FIRST OF ITALIAN POETS.

The mother of Francis was a Provincal, and in his childhood she taught him the songs of the land of Troubadours. All of his life, he loved music and song, and like Luther and the Wesleys, he made much of singing in his preaching. Before him, all the Canticles of the church were in Latin; Francis was the first to use the sweet Italian tongue as a medium for verse, and so became the first Italian poet—the forerunner of Dante, and Tasso, and Petrarch. Only two or three of his hymns have come down to us, and they have an irregularity of cadence and rhyme which is not without a certain charm. In his "Song of the Creatures," he calls on Mister Sun, and Sister Moon, and Brother Wind, and Sister Water and Mother Earth.

HIS LOVE OF ALL CREATED THINGS.

There is a flavor of out of doors about him, as about our Lord. His life is a record of long walks from one place to another, and always about him are the woods rustling, the soft airs blowing, the light falling on earth and church. The flowers were his friends, and frugal as he was, he would have flowers in every garden. He would not tread on a little plant, because it might be a lily, beloved of our Lord. All things, animate and inanimate, were dear to him, and in his tender speech, all were his little brothers and sisters. The old chronicle, "The Little Flowers of St. Francis" is full of marvels of his influence over bird, and beast, and cattle; in some of them, he is represented as preaching to the birds, while they flocked about him. It was an age when miracles were told of every saint—but granting that many of these stories are legendary, there is no doubt that his heart was full of love to all God's creatures—why should they not return so artless and innocent a passion? He said once at Christmas time,

"If I could talk to the Emperor, I would beg him that, for the love of God, no lark should be trapped or killed; and that on the day of our Lord's birth, all rulers should have grain strewed upon the roads, so that our sisters, the larks, might have enough to eat. And because on that day, the Son of God was born in a manger, between an ox and an ass, that all who have oxen and asses might out of reverence be forced to feed them well."

Is it any wonder that his biographer tells "that because he loved the larks, it pleased the Lord that these blessed birds should show him some sign of affection at the hour of his death; for on the evening of Saturday, after vespers, the night on which he departed to the Lord, a great number of these birds came on the roof above his bed, and flew about, singing very softly."

Who would have the heart to doubt so sweet a story? And who can fail to love and honor this dear Saint, whose life is as fragrant today, as when he walked and talked in Italy seven hundred years ago.

AN EPOCH-MAKING EVENT.

By J. N. Haymaker.

The Men and Millions Movement is an epoch making event among the Disciples of Christ.

The amount of money to be given is of even less importance than the new spirit of devotion and liberality that prompts the giving.

The inclusion of our colleges in the Movement is a far-sighted, far-reaching, and statesman-like conception. Christian education is fundamental to our plea, and, in larger terms, is fundamental to the growth and prosperity of Christianity itself. Our church cannot grow without an adequate supply of ministers.

We cannot be an educated church people without an educated ministry. Hence, both the number of our ministers and their quality are primarily dependent upon our schools.

If we put our colleges upon a permanent foundation; if we raise the standards of education; if we have well trained faculties, better equipment and higher educational ideals, it will not only mean more and better ministers but more of our own sons and daughters in our own schools, hence, in its broader aspect, it will mean a general uplift of ministry, church and people.

Our example will stimulate other communions and the Men and Millions Movement in our church may influence the whole Christian world. God give us a vision to see the wonderful possibilities of this movement. God give us a spirit of consecration to devote our wealth, our talent and ourselves to this important work.

Of Human Interest

A Point for Preachers.

The story is told of Dr. Lyman Beecher that in the early part of his career he once engaged to preach for a brother minister, whose church was in a remote district, peopled by a sparse and scattered population. It was midwinter; the day was unusually stormy and cold, and the snow lay so deep in some places that he could hardly proceed. On his arrival, although he saw no one, he took his seat in the pulpit. Presently one man came in and sat down, and at the appointed hour the preacher began. The service was closed with the benediction, when the solitary hearer departed, and left the preacher alone.

Twenty years after, Dr. Beecher was traveling in Ohio when a stranger accosted him by name.

"Do you remember preaching," he said, "twenty years ago to one man?"

"Yes, yes," said the doctor, grasping his hand "that I do, and if you are the man, I have been wishing to see you ever since."

"I am the man," was the reply, "and that sermon saved my soul and made a minister of me, and yonder is my church. The converts of that sermon, sir, are all over Ohio."

Helen Keller Meets Great Teacher.

A noteworthy interview took place in New York recently. Dr. Maria Montessori met for the first time Helen Keller and her teacher, Mrs. John Macy (Anne Sullivan). They had heard of each other for years, and both the Italian educator and the deaf, dumb and blind American girl were much moved when they first came face to face. The Bostor Herald says:

Miss Keller stood with her hands on Dr. Montessori's shoulders. Then she said distinctly: "Blessed are the feet of her who comes across the sea with a message of liberty to the children of America."

"Tell her," said Dr. Montessori, "that my children understand her, they know the triumph of the soul over difficulties. But the children of the future, the men of the future, will understand her even better than men do now, for they will be liberated, and will know how the spirit can prevail over the senses."

"You are fighting for the freedom of children," said Miss Keller. "We are fighting for the freedom of the parents, for the industrial revolution."

"But it is all one," said the Dottoressa. "The complete revolution is external and internal, too. I began as a sympathizer with political revolutionists of all kinds. Then I came to feel that it is the liberation of what we have in our hearts that is the beginning and end of revolution."

"But, surely," said Miss Keller, "we never can have the Montessori system or any other good system of education so long as the conditions of the home, of the parents, of the workers, are so intolerable."

"Certainly, that is true. But we must educate children so that they will know how to free themselves and others from bondage. And the first thing is to bring our children under the care of worthy teachers. You and Mrs. Mary symbolize such education, the education of the future, the development of a soul by the union of an inspiring teacher and the child whose soul has grown freely with such stimuli as it needs, and without the stimuli that debase and hinder growth."

"When you think of the appalling conditions under which people live," said Miss Keller, "it sometimes seems a miracle that the children grow up at all to intelligence and decency."

There was a moment's pause, during which every one seemed to be thinking of the mountains to be moved. Then Montessori said: "Queen Margherita is much interested in you."

"I have heard that she is a sweet and noble woman."

"Indeed she is."

"And they tell me the king, too, is a good man. All the same, we must get rid of all kings."

The Dottoressa nodded, and Mrs. Macy laughed. "You see," she said, "Helen is an uncompromising revolutionist. She won't allow even a good king, though I suppose we should be grateful for a good one, once in a while."

Dr. Montessori was studying Miss Keller's face. "In spite of all you say, Mrs. Macy, all your explanations of how she was taught, I do not see how her spirit has such vision. She seems like a special revelation of God."

"Every child," said Miss Keller, "can be a special revelation of God, if he is taught properly, and is allowed to live under right conditions."

"Helen was a revolutionist before I was," said Mrs. Macy. "Two or three years before I cared for them she had all these ideas. You see, I could have moulded her in my own likeness, I could have made her a copy of myself. But I left her free to think."

"That is it. Liberty to think."

"Did it ever occur to you, Dr. Montessori," asked Mrs. Macy, "that the same ideas spring up in many parts of the world at about the same time? I did not know of your work, nor you of mine. What is it? Is it the spirit of the age manifest here and there in one and another individual?"

"It is all in what we want," said Miss Keller. "We ought to want more, for what we want we get, if we want it hard enough. For example, women want the vote, men want better conditions of labor and children want more freedom. And remember, what we really want we get."

Hiding the Worst.

We miss President Wilson's quiet and trenchant wit sadly here at Princeton," said an instructor in Greek.

"I remember at one of President Wilson's receptions, I complained of a man who boasted of his bad habits.

"'When a man,' said the president, 'boasts of his bad habits, you may rest assured that they're the best he has.'"

A Bryan Story.

Secretary Bryan in one of his eloquent chautauqua addresses said of drunkeness:

"A frequent cause of drunkeness is the desire to drown sorrow. No sorrow can be drowned, though, in any such way.

"Once in Paris I found a promising young friend seated on a cafe terrace swallowing glass after glass of absinthe hurriedly.

"'My boy,' I cried, 'what on earth are you doing?'

"My young friend made a gesture of despair, and, looking up at me with bleared and sorrowful eyes, he replied:

"'Mr. Bryan, I am trying to drown a care that has learned to swim.'"

William Sulzer, Optimist.

"I am an optimist again," said ex-Governor Sulzer at a banquet in New York. "I was an optimist before my impeachment. Then I lost my optimism temporarily.

"An optimist," the ex-governor added dreamily, "is a chap who doesn't know what's coming to him."

The World Is Growing Better

Altman Workers Get Million.

Checks aggregating more than $1,000,000 have been distributed in the last few days to about 400 employes of B. Altman & Company, New York City, who were entitled to legacies under the will of Benjamin Altman. In about five days the trustees of the Altman foundation expect to announce the details of a profit-sharing plan for employes and of gifts to charitable and educational institutions. Mr. Altman bequeathed $5,000 apiece to eleven store employes and $1,000 apiece to three employes. To employes of twenty years' service he left $2,500 each; to all employed less than twenty and more than eighteen years $1,500 each, and to those employed fifteen years, $1,000 each.

Corporation Gives Time for Religious Meetings.

The Interborough Rapid Transit Company of New York has given fifteen minutes of the company's time for noonday meetings to be conducted in its shops by the religious department of the West Side Young Men's Christian Association. Formerly the men who attended the meetings did so on their own time after eating their lunches. Including its work in these shops this branch of the Young Men's Christian Association conducts twenty-two shop meetings with an aggregate weekly attendance of 2,200 men. men.

Wettest Block Is Drying.

In Kansas City, Mo., the "wettest block" is going dry. Not because of a diminishing supply, but because of a lack of patronage. Since the saloons were closed on the Kansas side the 1,700 block on West Ninth Street has had the reputation of being the "wettest block," But the old order of things is changed now. When the famous block was at its zenith, it boasted twenty-five saloons built on twenty-eight 25-foot lots. The number has dwindled now to thirteen.

California Working Girls Work Eight Hours.

The holiday season in the California stores has been completely revolutionized since the eight-hour work-day for women was established, says the San Francisco Bulletin. It has not only given the saleswomen a new lease on life and a chance to share in the joys of Christmas, but it has reduced the hours of work for the men in the retail stores and lifted some of the holiday burdens from off their shoulders.

Many of the stores closed as early as 5:30 during the late holiday season.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

A Heroine's Letter

With a Message to the Living.

The following is one of the last letters written by Mrs. Frank Garrett, before her death in Des Moines, October 11, 1913. This letter was written to Miss Emma Lyon, who is at the head of the Girls' School, Nanking, China. The letter reflects her own good heart, as well as her devotion to Miss Lyon, and to the School founded by Mrs. Carrie Loos Williams, and withal it is an expression of her genuine faith in Christ's power to save and her hope of the life to come.

Des Moines, Iowa, Sept. 10, 1913.

My Dear Emma:

I have made just one speech at home so far, Emma, and that was in Seattle. I tried to tell a company of ladies about the development in your school in the 17 years we have been in China. And really, as I tried to tell these others of what you have done, it made me marvel myself at the wonderful growth of your work. I feel more proud of you than I have ever done before. There have been times when things went hard, and you were nearly ready to give up, were you not? But let me tell you, you have been a Spartan to remain at the helm all these years through so many hard places and you have a rich reward in having done so much that is really worth while. And don't ever give up the work whatever happens to discourage, except for health reasons. Not that I am afraid you will, in fact I feel sure you won't, however much you may sometimes be tempted to a place of less responsibility, and I hope you may have many years yet of happy service in the work for which you were born.

You don't know with what a yearning my heart turns to you all and the work, there, since it seems more and more probable that I cannot return. We have seen the best doctors in the United States, and they can give us very little encouragement. My arm, which was painful when I left China, has given me much trouble since, and there are other evidences that the trouble is developing down deep where it cannot be reached. However, I have never given up hope entirely. We are taking the X-Ray at present and it seems to be doing some good. In the meantime I am keeping myself as busy as I can and am not worrying at all about it. There are so many things I need to do for the children. It is only when it comes to this that I dare not think. Emma, I wish I could see you to-night. There are many things that we might talk about that I cannot write. The Lord has been so wonderfully near to me these last few weeks. So often I have thought, what would life be to us without this glorious hope that is ours, and then think of the millions of poor people over there, who must go down into the valley of the shadow alone. I am more thankful than for anything else that we have worked in China these years and I trust have brought this beautiful hope into some lives. And you have brought so many from darkness into the light, and will lead many more, let us hope.

"I know in whom I have believed," and am willing to walk where He shall lead me, and I do praise Him for the joy He has given me in dark hours and the perfect assurance that "All is Well."

And now I must close and go to bed. Emma, dear, I want you to know that I love you with a deep abiding love. You have the right ideals of the things that are worth working for, and you have helped me in so many ways to keep to these ideals. Give my love to every one of the girls, tell them they will always have a tender place in my heart. May it not be that in the "Heavenly Pastures fair" you and I may some day roam the hills with numbers of these girls whom we have loved, even as we have done many times in China. I pray that it may be so, and we shall "know even as we are known." Very lovingly yours,

ETHEL B. GARRETT.

HOW MRS. BALLINGTON BOOTH WAS CALLED.

Over seventeen years ago Mrs. Booth was invited by the prison authorities to preach to the convicts in San Quentin Penitentiary, Cal. It was at this time she recognized the hopelessness of the convicts and the great need of the preaching of the evangel of hope throughout the prisons of our country.

This visit proved to be the call to the great work she is now doing, and the greater yet to be done and to this call she gave instant heed, but we will let her tell of the genesis of this new departure in evangelism. She says:

"I had become deeply interested in prison work through my visit to San Quentin Prison. I had recognized there the hopelessness of the men and the great need of the preaching of an evangel of hope throughout the prisons of our country. At that time I was still with my husband in command of the Salvation Army. I should have found it impossible in that organization, governed as it is by arbitrary rule from a foreign country to start any such organization with freedom. The Volunteers of America, which is an entirely separate and different organization from the Salvation Army was started in March, 1895, and as one of its special objects we determined that the prison work should be undertaken if God should open a door."

One year after the organization of the Volunteers of America, Mrs. Booth was invited by the prison authorities to visit New York, where she met with great success. Of this visit Mrs. Booth writes:

"After the first conversions in Sing Sing, the men expressed themselves as very desirous of being enrolled in some kind of organization—hence the forming of the League which is now commonly known throughout the country as the Volunteer Prison League."

Persons, in becoming members of the League, must agree to the following rules or pledge.

1. To pray every morning and night.
2. To read the Day Book faithfully. (This book consists of a Scriptural selection for each day.)
3. To refrain from the use of bad language and abstain from the use of intoxicants.
4. To be faithful in observance of prison-rules and discipline so as to become an example of good conduct.
5. To earnestly cheer and encourage others in well-doing and right living, trying where it is possible to make new members for the League. Each man who joins the League is given a small white button on which is our blue star emblem and our motto, "Look Up and Hope." He also receives a certificate of membership.

Mrs. Booth's efforts have so far met with marked success. There are at present over 75,000 members of these Prison Leagues. Organizations exist in twenty-three prisons, located in eighteen states. It will be seen by this that not half of the state prisons have yet been reached, for no other reason than for want of time. The work already accomplished by this wonderful woman is without a parallel.

BATTLES DEATH WITH POST CARDS.

Kansas is going to try the post card in its campaign to improve the health of the people and prevent the spread of contagious and infectious diseases. Thousands of cards are being sent generally over the state containing some general health epigrams and advice which fit all ordinary human ills.

Here are some of the health epigrams:

Swat the fly!

An open window is better than an open grave.

Warm rooms have killed more people than ever froze to death.

Avoid patent medicines as you would a pestilence.

FROM MRS. A. F. HENSEY.

These verses are offered in memory of our beloved friend and faithful co-laborer, R. Ray Eldred, who, here in Congo Belge, entered into rest September 3, 1913.

Softly bear him and slow,
Our latest hero-saint.
To his narrow bed and low,
While our hearts are sad and faint.

Bury him here with psalms
Chanted by Afric's sons;
Bury him 'neath the palms
Where the swift Lokolo runs.

Ah, he was one who wore the armor well!
Bearing the Word that fears nor death nor hell,
Faced he right on into the battle's heat,
Scorning to name the coward word defeat.

Into the jaws of sin's dark hell, with song
Marched he, amid the vile and savage throng,
Lifting the Cross before their wond'ring sight,
Pointing the day-star of death's age-long night.

He was not one to reck the bitter cost
Of winning Christ these tribes sin-bound and lost—
Father and mother, sons, and native land
Left he uncounting, at his Lord's command.

Yet unto him a hundred-fold and more
Have these been multiplied, within the door
Of Africa's sad heart, where he laid down
At last the burden for the star-bright crown.

The race for the goal ultimate is run!
The good fight valorous at last is won!
Almost our eyes can pierce the far Unknown
And see him victor-glad, close by the Throne.

Bolenge, Congo Belge.

THE CHRISTIAN CENTURY

EDITORIAL

WHAT IS IMPORTANT NEWS?

IT IS instructive to compare on any morning the headlines of the several daily papers in a city and to judge of the judgment of the several editors. Sometimes it will be seen that they all agree as to the most important event of the day. In each of the issues it will appear at the top of the right hand column on the front page. But rarely is there unanimity. What is front page news for one editor goes on the inside in another's estimate of importance. It would be a good thing if editors would seek to give greater prominence not to the incidents of passing importance, whose prominence makes the daily paper a series of explosions, but to find the incidents of really true importance.

"The most noteworthy difference," says the new Unpopular Review, "between European and American Journalism, as regards news, is the prominence we give to what is technically called the news of the day. Let a great liner be sunk or saved and all the newspapers, even the most conservative print page on page of repetition, story or comment, playing on the emotions from every point of view. No European paper would feature even the most affecting news on any such scale. Doubtless our American practice is a natural enough tribute from the editors to the mobility of our sympathies, not to say the flightiness of our minds. What the enthralled reader does not realize is that to provide him with the complete modulated thrill of the day scores of important items of routine news have been curtailed to meaningless epitome or wholly suppressed."

"I NEVER HAVE."

SERMONS have become popular from the text of Peter's answer to the voice from heaven, "Not so, Lord, for I never have." Most of the sermons, doubtless, have been wise and good. Some things, however, are to be held in mind.

It was altogether to Peter's credit that up to that time he had never eaten anything that according to the Jewish system was accounted common or unclean. That was the only standard by which, until then, he had any moral right to judge of his own conduct. An intelligent conservatism is very precious. A habit founded on conscience is a blessing. If you are asked to drink liquor or to gamble, you are under no obligation to enter then and there upon all the reasons which lie back of your refusal. It is enough to say that you are not accustomed to these indulgences. You will go abroad some day, and will be asked to drink beer in Germany and wine in Italy. Your hosts will be good people who could not possibly understand your refusal. Wine and beer to them are as tea and coffee to Americans. The guest is under no obligation to preach to them, nor on the other hand is he under the slightest obligation to drink. The theory of some travelers that one must drink wine and beer in Europe is absurd. It is not necessary. All one need do is decline, and say that it is not according to his custom. If they ask him further he may give his reasons, but there is no obligation on either side. It is enough that he decline courteously and say that it is his custom, based on a conscientious reason, to abstain from all liquor. They may not understand his scruples but they will understand that some reason that seems to him a good one lies back of his custom. Often the testimony of a habit, deliberately formed, and conscientiously adhered to, is the most effective testimony.

It is to be remembered that Peter was a Christian, and a very good, and on the whole, a very consistent one. He probably was the most open-minded man among the twelve. It might even be said that he probably was the only one on whom it was safe to try the experiment of the sheet let down from heaven. It is altogether possible that some of the twelve would have been horrified at the suggestion, and that others would have come down to lunch saying, "I had a very strange dream; is lunch ready?" And that would have been the end of it.

There come times when God wants Christians to do some good things they have never done before.

There are ways in which God lets down sheets with suggestions to Christians that they take up new duties.

Often these suggestions come to Christians who already are doing fairly well, but who from this time on ought to do better.

When that time and message come, it is no suitable answer to God, "Not so, Lord, for I never have."

It would be a good thing for every Christian who reads this editorial to think over the various activities in his own church that need to be strengthened, and try to discover in which of them God wants some Christian to do a new thing.

This editorial is a sheet let down from heaven with a suggestion to reverent souls.

What good thing is there which you ought to do for Christ and the Church?

DENOMINATIONAL TITLES AS THEY REALLY ARE.

BISHOP WILLIAMS of Detroit, according to an exchange, illustrates for his Episcopalian friends the absurdity of carrying American denominational distinctions into China or other mission fields, by citing the result of the attempt to translate "Protestant Episcopal" into the Chinese tongue. The title which sounds so dignified in English turns in Chinese to the disconcerting literalness of the "Church of the Kicking Overseers." No wonder "change of name" has been popular in China. Presbyterianism hardly fares better, for the best China can do with "Presbyterian" as a church name is to translate it "Church Ruled by Old Men."

A UNION CHURCH.

EDITOR THE CHRISTIAN CENTURY:

FOR a year past I have been preaching at a point three and a half miles north of Daytona. We meet in a house erected as a union meeting place. The time has come when the people are demanding organization. As they see it, they cannot unite on any one of the nine plans represented in the communiity. I have made several suggestions regarding the matter, and I am pleased to tell you that nearly all of my suggestions are being carried out. They are requesting me to preach to them every evening next week, presenting the church from the New Testament point of view, looking toward organization on the following Lord's Day afternoon. Already several have asked for immersion, and only one person seeks to be sprinkled, and the M. E. pastor of Daytona promises to perform that office. They will want me to continue as pastor for them, just as I have been for the past year.

My object in coming to you is that you may give me some suggestions as to procedure and organization. Your immediate attention to this will be greatly appreciated. I will have about twenty names to send you in a few days; names of persons to receive The Century.

Bear in mind, please, that there are nine bodies represented among those who seek a church organization. I will appreciate your help.

S. L. Jackson.

We feel like heartily congratulating any man whose Christian ministry finds a field like this for its exercise. No denomintional fetters to bind him! No dogmas that he must preach! No traditions that he must conform to! Only the simple message of the gospel to tell and the love and power of God to demonstrate in practical service! Would that every pulpit were so placed!

We have no counsel to give except to keep straight on in the good way in which the work has been begun. There are two good models for procedure in such a situation. One is the New Testament and the early church, the other is Thomas Campbell's Declaration and Address and the Christian Association of Western Pennsylvania.

Mr. Jackson is evidently already consciously following the New Testament. That authority makes a very simple personal faith in Christ as the Savior and Lord the basis of fellowship, and gives us many examples of the prompt initiation into the Church of those confessing such a faith. This initiation, or baptism as it is called in the New Testament, was always performed by means of the physical act of immersion in water which then was and is yet the most appropriate outward symbol of the essential baptismal act. Moreover, it is accepted without controversy by all Christians, and furnishes, therefore, a basis of agreement for such an undenominational church as is desired in the situation described above.

A CONSTRUCTIVE WEEKLY

As to organization, we would suggest to follow the New Testament in providing a very simple one. If there is difference of opinion as to the name of officers let it be borne in mind that the different words, elder, bishop and pastor were used in Jewish, Greek and Roman communities, respectively, to denominate the same officer. It is not the name that is important but the function and the service. The New Testament organization was not a hard and fast thing; it was elastic and pragmatic. So should this organization be devised to meet the real needs of the community.

Keep the church close to the community. There is where its real life is. Its real life is not in its connection with a denomination. A denominational connection will hurt its real life, as it hurts the essential life of any church. Let it find its ecclesiastical affiliations with all other churches of Christ in its immediate community, on the basis of common aims and service rather than on the basis of common creed or polity or ritual, as denominational churches do.

And let it keep its door wide open to receive into its fellowship everyone whom Christ has received into his Church, embodying thus the earlier but soon forgotten ideal of Alexander Campbell to open the door of the church as wide as the gate of heaven.

Thus it will be a true church of Christ.

SHORT PASTORATES AND MINISTERS' CHILDREN.

IN a thoughtful article in The Forum some months ago Rev. E. M. Chapman reviewed the extravagant fulsomeness of Kittredge's biography of Robert G. Ingersoll, and himself attempted some estimate of Ingersoll's influence.

Particularly he brings into the light the lack of any adequate historic sense on the part of Colonel Ingersoll, his failure in perspective, and inability to understand historic development. In the earlier part of his article, in a biographical outline, he calls attention to the detachment of Ingersoll as a result of his boyhood experience.

The main features of Ingersoll's life must now be sketched. He was born in Dresden New York August 11, 1833, to the Rev. John Ingersoll and his wife, Mary Livingston. The father was a Congregational minister who spent a rather peripatetic life in the service of many churches, most of them Presbyterian. He was an earnest man; well educated, too, and always a reader; a rigorous but by no means cruel disciplinarian in his home, his son bearing witness that he was a kind and loving man, and that there was no sacrifice he would not and did not gladly make for his family. The mother seems to have been a woman of force, character and charm; but she died when Robert was still an infant, and her influence upon his career was that of an ideal and a memory. She bore five children, two girls and three boys, of whom Robert was the youngest. The elder Ingersoll was an evangelist and a militant abolitionist. It was natural under these circumstances that he should have passed on from Dresden soon after his son's birth, to New York, where he acted as co-pastor with the celebrated Finney and where Robert was baptized; then to Cazenovia; then to Belleville, and later to Oberlin. Later still he seems to have preached in Wisconsin, Michigan, Indiana and Kentucky. The family was thus of the pioneer type and rootless so far as local habitation went. How profoundly this peripatetic habit of life and mind has influenced American political and social history is yet but partially understood. It is not merely the nomad habit in actual experience; it is quite as really the will and expectation of change that has entered deep into the constitution of multitudes of Americans, making them as eager, resourceful, and self-reliant as they are impatient, bumptious, and extravagant. No more competent people for the devising of practicable means for getting on and bringing things hastily to pass has probably ever lived; but the defects of wastefulness, intolerance of experience, and a disrespect for the past that frequently develops into a fundamental and pervasive irreverence, have followed close in the wake of these qualities. Ingersoll admirably illustrates this. His education was of the most informal and desultory character, gained partly from such schools as the family wanderings brought within range, gleaned in some measure from his father, and supplemented by pretty wide general reading. As a recent critic has observed, he was a "completely uprooted man."

This suggests an interesting question. What, logically, is the result of the short pastorate in its influence upon the family of the minister?

DEMOCRATIC CONVENTIONS.

SOCIETIES OR THE CHURCH ITSELF.

THERE are two ways by which the democratic authority resident in local churches may be exercised to control the great catholic enterprises of missions, benevolence, education and social reconstruction.

We may first consider the method utilized for fifty years by the Disciples of Christ. A half century ago the churches, as churches, were indifferent to these great common tasks. But some individuals were not indifferent. They saw the fields white for the harvest; they heard the Master's call for workers, and banded together in volunteer societies to educate the churches, to secure funds and workers and to administer the tasks according to their best wisdom.

These societies are technically independent of the churches as churches, but they are in fact wholly dependent for their support upon the favor with which the churches regard their administration of their several tasks. In the main the work of these societies has been most satisfactory to the churches. They have been the means of arousing interest, conveying information and virtually creating a conscience among the Disciples on the great enterprises for which they asked our gifts.

But societies organized by individuals are neither the Scriptural nor the democratic way, nor, in the long run, the most effective way, of carrying on the business of benevolence, missions and social reconstruction. They came into being as a temporary expedient because of the hardness of the Church's heart.

The control of a society by the churches is expressed not by instructions duly deliberated upon, but by the crass and perilous method of withholding gifts from its treasury.

The Church is the Scriptural and logical and truly democratic missionary society. To be that thing is the essential reason of the Church's existence. It has no other business. Missions and education and benevolence and the bringing in of a better social order—these tasks should engage not only the gifts but the deliberations of the churches. The churches have no right to turn their tasks over to corporate societies, no matter how well such societies may perform them. Even though the administration of these tasks by the churches be not in specific instances so expert as a society's administration, in the long run the moral value of the churches' engaging directly in the tasks is of immeasurable importance.

The societies were the schoolmaster to bring the churches to the New Testament way of doing their work.

The organization of the General Convention, representative of the churches of Christ, can have no other interpretation, so far as The Christian Century's eyes can see, than as the assumption of their New Testament responsibility by the churches themselves, a responsibility which they did not feel a half century ago, but which, through the long instruction and inspiration of the societies, they have come to feel and to acknowledge.

If there is any other substantial and worthy task upon the doing of which an august convention, representing the sovereign churches of Christ, may make it worth while to come together, except these educational, missionary and benevolent tasks now administered by independent societies, we will be grateful to any one who will point it out to our readers.

The absurdity of the resolution in which the Toronto convention disavowed for itself and its sucessors! any authority over the societies save the right to give them advice! grows more apparent as we analyze the situation more deeply.

Lest some uninformed reader should imagine that the societies were in any way responsible for that resolution, it should be stated plainly that they had nothing to do with it. There is not a society among us, nor a secretary, that would not look with almost Simeon-like ecstacy upon a movement whereby the churches themselves should become responsible for and actually undertake the administration of their great unselfish and constructive tasks.

Every society would be prompt to say, "Let thy servant depart in peace! We have seen Thy glory!"

AT THE END OF THE DAY

AT HOME WITH A GUEST.

EDITOR THE CHRISTIAN CENTURY:

MANY thoughts have been burning in our hearts as, gathered around the evening lamp, we spent the hours at the end of this day in eager conversation. It was one of those evenings when by common though unconscious consent every member of the household seemed drawn to the hearthstone—or what passes for a hearthstone in these degenerate days of housebuilding.

Evenings like these never pass out of our memory, especially if there has been present a guest whose admittance to the intimate circle of our home serves, quite apart from his contribution to the talk, as a kind of marker in our minds, and we refer back to it in after months and years as "the evening when Mr. So and So was with us."

This evening we had such a guest, a distinguished leader in the Church, a man who knows all the other leaders and who talked with us about them and about the problems and prospects of our Church-life, and interpreted to us from a new point of view the happenings and tendencies of our brotherhood.

We were all charmed and quickened in our thought by his words and his manner. When the dinner was but half done I could see that my intention to take our guest off to my study for our talk would have to be revised, for the other members of the family were finding him and the subjects that his presence naturally suggested so interesting that I knew it would be disappointing to them (and, it occurs to me now, to him, too!) to keep him to myself. And right glad am I that I did not.

We talked all the evening about the Disciples of Christ, about their place in the Christian world of today, about their teachings, the changes they have undergone, the deep-going reconstruction they are now passing through, the wrenching conflict of tendencies in their organized life, the forces that make for their disintegration, the forces that make for their unification, and so on and so on.

WE talked about the newspapers, the societies, the colleges, the Men and Millions Movement, the new General Convention, the Christian Union Commission—well it would seem that nothing related at all to the Disciples escaped us. We talked about persons, too: about our secretaries who lead our organized endeavors, about our college men, some of our pastors, the new generation of ministers just coming out of the seminaries, our missionaries, the men who have recently left us for other communions—my friend added several more to the list which I indicated several weeks ago had been compiled by another friend and myself—and about you editors also!

I think we talked more about our editors than about anybody else. Our emotions quickly passed through moods of indignation, pity and pride, while we discussed your craft, Mr. Editor.

A copy of the latest Christian Union Quarterly lay on the table and I opened it to an article by Rev. Robert Graham Frank on the question, "Are Denominational Papers a Help or Hindrance to Christian Union?" and read aloud this paragraph:

> Religious journals may give encouragement to the pioneers who are actually bringing about union in their respective local fields of work. We are sometimes led to wonder whether or not we really desire union! When it begins to come, there are always those who brand it as counterfeit, saying, "this is not the kind of union we want," and there are usually those who in the supposed interest of what they regard as real union do what they can to retard the progress of those intermediate steps which must be taken before the final goal can be reached. If Christian union ever comes, it will come by Christians in local communities learning to know and love one another until nothing but union will satisfy their hearts. There is a place of large usefulness for conferences, committees, discussions and friendly exchange of views, but the final scene of the union of Christendom will be in the thousands of local fields where Christians of various names live and work together.

OUR guest appeared to think that Mr. Frank had in that paragraph struck the nail squarely on the head. He told of visiting a church recently, composed of Baptists, Disciples and Congregationalists, a union church including practically all the Christian people of the community. It wore no denominational name; it set up no human creed, but the divine creed only, as a test of fellowship; it received all Christians into its membership by letters from all evangelical churches; it practiced immersion only in baptizing converts, yet it had been contemptuously referred to by a Baptist and a Disciple paper as a "hybrid" church. It had been made to feel its detachment, if not ostracism, by other churches and had been left alone to fight for the ideal which everybody else is engaged heroically in just talking about!

You will be grateful to my guest, Mr. Editor, to know that he spoke to the congregation of this church an interpretative and encouraging word. He told them that they must not think it strange when denominational papers showed scant sympathy for them, because as a rule the very life of these denominational papers depends upon their keeping intact the denominational organization. That was pretty plain talk, and I would not quote it here if I had not a pretty clear recollection of seeing a similar statement in The Christian Century some time ago.

OUR conversation became somewhat grave when we discussed the conflict of forces in our brotherhood. It is difficult to analyze the present situation so as to determine whether our pains are growing pains or something worse. Recently the forces of reaction have, by clever strategy, gained a point of temporary advantage. The adoption of what our guest called the "give away" resolutions at the Toronto convention last October has enabled the newspaper organ of reaction to rally its retreating forces for another stand.

It was an interested family group that followed the analysis of the general condition of our brotherhood. Our guest made us see that the present hour is a critical one in our history. He interpreted the Men and Millions Movement to us in such a way that we could see in it immense possibilities for progress, and likewise immense possibilities for crushing progress. "This movement," he said, "is the brotherhood in action. It is the whole brotherhood making an inventory of its educational, missionary and benevolent agencies and giving its means through a single treasury to support them all, the portion divided to each being determined by the claims of all the rest."

That is to say, every giver to this six million dollar fund will be giving to the whole round of our unselfish activities. Part of his gift will go to missions, home and foreign, part to benevolences of various sorts, and a part will be divided among more than twenty-five educational institutions on a basis agreed upon by a competent commission. The idealism of the movement as our friend interpreted it grew upon us. It will broaden the interest and enrich the heart of every one who participates in it.

I hope, therefore, that the privilege of designating gifts to this or that institution will not be too strongly emphasized by the leaders. We need just now to overcome the extreme individualism that has characterized and hindered us in the past. In my judgment the appeal of these united enterprises will call out much more money than the total fund collected by each institution or a considerable portion of the institutions working each "on its own hook" for gifts especially for itself.

Of course it is evident, as you have pointed out, Mr. Editor, in the editorial columns, that such a movement must not be launched in a partisan spirit nor by partisan hands. The men who propose to give great sums to such an enterprise must not imagine that their gifts, however large, can buy the convictions of our brotherhood or hush them even temporarily. I do not know the inwardness of the decision to omit the Disciples Divinity House from the list of beneficiaries, and our guest did not, though he strongly suspected that its omission was made the condition of a certain large gift or two. But I am sure that the whole brotherhood will see the injustice of such an exception, and that even the man who may have insisted upon the exception can be made to see, if not the injustice, at least the indiscretion, of an act which cannot but be interpreted as an attempt by means of money to crush the movement for higher education and progressive ideals among us.

These themes that lie so near our hearts absorbed us until a late hour. We shall read The Christian Century with increased eagerness and watch with more awareness the unfolding of events in our brotherhood on account of the fresh interpretations which this evening's talk has given them.

HUGH MACDONALD.

The Larger Christian World

A Department of Interdenominational Acquaintance.

ROCHESTER CHURCHES WITH COMMON FRONT.

Seven churches of the northwestern section of Rochester, N. Y., have united for common warfare on the evils of the community. Two of these churches are Presbyterian, two Episcopal, one Methodist, one English Reform, and one Baptist. They began last year with a publicity campaign. First a general circular was distributed, talking with the people about the place of the church in their lives but saying nothing about any church in particular. Two weeks later another circular was distributed with a word about the local churches and bearing the picture of each under the motto, "Not Competitors but Coöperators." A few weeks later the people were asked to resort to the church of their neighborhood, regardless of whether their membership was there or not and a booklet was distributed describing the work of each church in some detail. Union mass meetings, simultaneous revival services, and so forth have followed. There is a "Federated Men's League of the Northwest Churches" which is an important civic factor.

PRESBYTERIAN CHURCH AND SOCIAL SERVICE.

"Is the Presbyterian Church for Social Service?" is the question Dr. Charles Stelze asks and attempts to answer in a recent issue of The Continent. Closing his article, Dr. Stelzle writes:

For ten years the Prsebyterian Church has been given the credit of being the most advanced of the denominations in social service in general, and in its attitude toward the workingman and his problem. From this place of leadership the church is on the point of falling back into a minor position. Will it consent to that? This question must be squarely faced during the coming year by the entire church, and the discussion will undoubtedly culminate in definite action at the next meeting of the General Assembly in May in Chicago.

Probably for the first time the Presbyterians of the United States will in this decision be compelled to confront the question of real social service. They will be compelled to deal with it not from the standpoint of mere "sociability." The commissioners will be called upon to say whether or not they will stand for complete social and economic justice—which may mean blood and sweat and sacrifice and suffering. It will involve a program that cannot be carried out merely by the passing of resolutions, but will demand the actual doing of bigger and better things than have yet been attempted by any denomination.

METHODIST WEEKLY URGES CHRISTIAN UNION.

A recent number of the Northwestern Christian Advocate, published in Chicago, is noteworthy for the amount of Christian union teaching and news it contains. An especially fine article by President Francis L. Strickland, of Simpson (Ia.) College, is included. President Strickland discusses "The Specific for Sectarianism," and the key note of the article is struck in the following paragraph:

Now there is a very close relation between modern higher education and the acquiring of this largeness of view and breadth of spirit. Indeed it would not be far from the truth to affirm that modern Christian scholarship is the only way out. Education, therefore, is the specific for sectarianism. There is nothing which is keeping Christian young men of broad education out of the ministry today to compare with the feeling most of them have that the well-trained man will too often find his hands tied by conditions which he will be obliged to face in his church. It will take time to realize the curative power of higher Christian education as a specific for sectarianism, but it will cure. Every well-trained, broad-minded worker who enters the service of the church with the higher vision of Christ's gospel for the modern world, is a factor in helping to end the reign of denominational narrowness.

The Editor of the Northwestern Christian Advocate, commenting on the article, says:

In this issue under the title, "The Specific for Sectarianism," President Strickland treats a vital theme in a discriminating fashion. The picture he gives of a small town overburdened with half-nourished churches can be duplicated in hundreds of communities. It is the most pathetic, the most distressing fact that confronts Protestantism today. We preach the spirit of at-one-ment between the denominations; we discover that beneath the veneer of denominational nomenclature there does exist the body of truth that all possess. Occasionally the congregations of two churches are possessed of sufficient consciousness of this oneness of spirit to forget all else in their desire to give tangible expression thereto. But these cases are far too rare to create an enthusiastic hope for a marked improvement soon.

The power to effect federation—or, better still, union—in such places where the elements are propitious rests largely with church leaders, particularly with pastors, declares the Advocate. More than once have we heard the story of how one deeply interested pastor solicited and secured the cooperation of a fellow pastor whose congregation had become weakened, and with his assistance led both congregations to see the folly of remaining in separate folds. The author's conclusion that the solution for sectarianism rests largely in an educated ministry is in accord with reason and experience.

PRESBYTERIANS IN SETTLEMENT WORK.

In one of the congested districts of New York City, filled mostly with foreigners from Southeastern Europe, the National Board of Presbyterian Home Missions, under the direction of the New York Presbytery, is doing a successful settlement work. One evening of the week is occupied with a social hour, another furnishes an open forum where all sorts of people discuss all sorts of topics. The board of education gives public lectures to assist the people in wholesome hygienic living. But the supreme aim is the cultivation of the positive Christian life. This is accomplished through the religious forum, midweek devotional meetings, the Sunday-school, and the Sunday evening preaching service.

NEW MOVE IN RELIGIOUS EDUCATION.

We learn from an exchange that Rev. Ernest A. Miller, a graduate of Toronto and Boston Universities, has been appointed director of religious education for the Methodist Episcopal churches of the Cleveland District, giving Cleveland and suburbs the honor of being the first to have a specialist to link school work with the church. The duties of the new official will be to increase efficiency in teaching, to grade Sunday-school lessons so they may be suited to children of all ages, and to train leaders of night schools where children and adults of foreign birth may learn the English language.

PASTOR RUSSELL STILL IN BUSINESS.

Pastor Russell, who has heretofore confined his activities in New York chiefly to the borough of Brooklyn, now announces an invasion of Manhattan. All the New York dailies have been furnished press notices announcing that the International Bible Students' Association (Russell's familiar alias) had purchased a theater in West 63rd Street near Broadway, which it is rather boastfully stated "cost several hundred thousand dollars." Here is being exhibited an elaborate film play called the "Photo Drama of Creation." This is presented every afternoon and night, free to all comers.

EVANGELISTS POPULAR IN ENGLAND.

After three months of continuous evangelistic services in Glasgow prior to the Christmas holidays, Dr. J. Wilbur Chapman and Charles M. Alexander were invited by the Glasgow committee cooperating with them to return there in March and conduct a mission for a month in the "Zoo" building, which will be seated to accommodate audiences of about 6,500.

PROTESTANTISM EXPLOITS HERSELF.

The Protestant churches of Washington, D. C., have recently held a great theater mass meeting, not to attack the Catholics but to explain to the public the great principles of Protestantism and its function in our society. The daily papers of the city gave generous space to the meeting and its utterances.

Disciples Table Talk

Dr. Ames Again at Harvard.

Dr. E. S. Ames, of Hyde Park Church and the University of Chicago, has just finished the first half of his second year's appointment as University Preacher at Harvard. He goes again in June for two weeks more of service. The duties of the University Preacher consist in daily sermons at the chapel exercises and Sunday sermons in the church, together with daily office hours for conference with students and members of the faculty upon religious and practical problems. During Dr. Ames' stay he also spoke at the chapel service of Wellesley College, and attended the National Philosophical Association meeting at New Haven, where he read a paper and spoke at Yale University. Last Sunday was spent in New York City with Disciple churches. During his absence the pulpit of Hyde Park Church has been filled by Vaughan Dabney of Yale University, Prof. C. M. Sharpe, Prof. H. L. Willett and C. C. Morrison.

Peter Ainslie En Route.

Peter Ainslie sent the following message to his flock, at Christian Temple, Baltimore, as he started on his journey abroad, on Christian Union "business:"

"On the Rotterdam—Two hours out of New York—Tuesday.

"My Dear Friends:

"With pleasant memory of the great services on Sunday, and your happy goodbyes, I am on a magnificent steamer bound for Europe. My travelling companions—Dr. Smyth, of New Haven, Conn., and Dr. Roberts, of Philadelphia—are with me. The day is bright and beautiful. The passenger group is not large. We have every indication of a delightful voyage. My blessing upon you for every good during 1914.

"Your servant in Christ Jesus,
"Peter Ainslie."

Mr. B. H. Melton will supply for Mr. Ainslie during his trip abroad.

Pastor Suggests Resolutions for Flock.

Roger T. Nooe, pastor at Frankfort, Ky., still believes in New Year's resolutions. In his church paper he suggests the following, to be adopted by the members of his church: "I will strive to be more faithful in my attendance upon the church services. I will not neglect the Sunday morning worship, for there is spread the table of our Lord and I want to remember his death and honor Him in this observance. I will attend the Sunday evening services, that I may close the Lord's Day in fellowship, worship and praise. I will come to prayer-meeting and profit by the opportunity this quiet hour affords for the deepening of the spiritual life. I will attend Sunday-school for the special study of God's word and for the example that It gives to others, especially to the young. In the attendance of these services it will be a joy to know that I am enlarging my own life, encouraging others to faithfulness, strengthening the hands of the pastor, and honoring Him, the giver of every good and perfect gift.

"Since it takes money to conduct my church as well as my home, and all that I have is from God, I will give during the coming year regularly and cheerfully. That the church may reach its highest efficiency, I will strive in every way to help it to adopt business methods. I will not give into the treasury of the church just what is left after all wishes and needs are gratified; I will think of the several calls for missions as opportunities and privileges, and I will give gladly and generously for the spread of the gospel throughout the world.

"I will cultivate the presence of God by reading His word daily and keeping a window open toward Jerusalem. I will trust Him more implicitly, getting rid of many a worry, many a fear. I will walk closer to Him, that I may not fall in the hour of temptation. I will guard my thoughts, for these leave their impress upon my life. I will be forgiving, for I need to be forgiven. I will serve rather than be served. I will be cheerful in appreciation of God's good mornings and the day's tasks and duties. In a word, I will to myself be true. I will keep an open heart toward all and walk humbly before God."

Columbia, Mo., Has Good Report.

The following facts and figures will give some notion of the work of the church in Columbia, Mo., during the year 1913: Amount given for current expense, $4,272.09; amount given for missions and benevolences, $1,885; amount given for repairs and improvements, $1,400; amount given for protracted meeting, miscellaneous expense, $1,338.41; total amount given by the church and its organizations, $8,895.50.

This church rejoices in the support of Dr. Jennie Fleming, Living Link in India. Amount given for her support is $600. An organization in the Sunday-school, known as "The Edith Circle," has just made in the past year, the concluding payments on a $450 piano for a Girls' School in Tokyo, Japan. Miss Edith Parker is a teacher in this school. The present enrollment of the Sunday-school is 725. It is a graded school and certificates of promotion are given school to another. The average offering per Sunday was $11.21 and the average attendance, 369. Number of additions to the church in the past year is 111; net increase in membership, 85. The present member- of the church is about 1,000. The church closes the year 1913 with all bills paid and a few dollars, not many, in the treasury. Madison A. Hart ministers to the Columbia church.

Sane Development in Michigan.

Nearly three years ago Frederick P. Arthur, then State Secretary of Michigan, with the keen foresight of a prophet saw the condition, as it existed, of that state spiritually considered, and lifted his voice and wielded his pen and caused to be published an article on "Insane Evangelism," that created a sensation and caused everybody to commence an inventory. The result of that "stock taking" showed in figures, that "did not lie," the real condition in the religious world—especially in Michigan. Large ingatherings were reported, from various quarters, in special, spasmodic, evangelistic effort, but when the "smoke of battle" cleared away and those who "tarried by the stuff" sent in a true report, it was evident that the numerical growth was insignificant, and the spiritual condition of the churches having experienced such violent exercise was below par. Actual reports, made up at the close of the missionary year, and marked in plain figures in the Year Book of the Disciples of Christ, indicated no advance in numbers. The total membership for the state stood at 8,000.

The present secretary, J. Frank Green, instituted a campaign of education along the line of saner evangelism, and laid special emphasis upon the importance of pastoral work. As a result, the office of the ministry has been exalted. The churches have grown in grace and liberality. The membership has increased by more than one-fourth. The growth has been permanent. The new members have been grafted in and have become vital parts—fruit-bearing branches. The present membership of Michigan churches totals 11,040 as compared to 8,000 only three years ago.

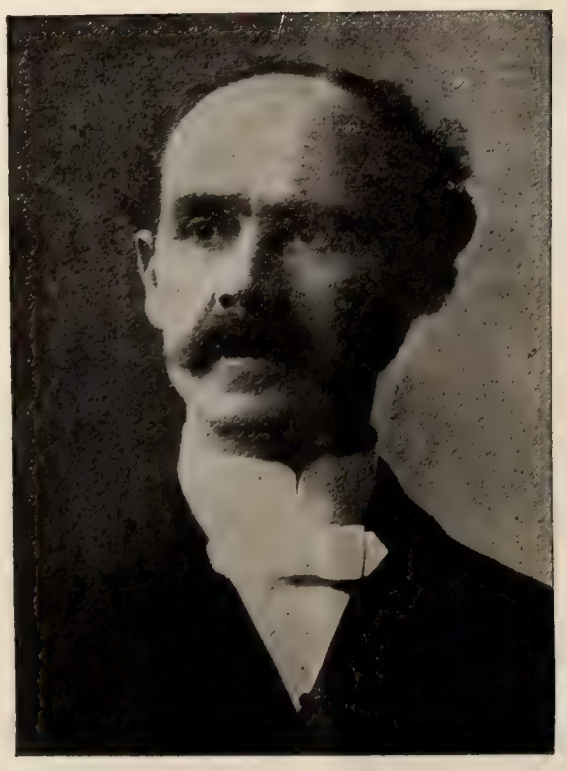
Quarterly Assembly of Chicago Churches.

The Quarterly Assembly of the Chicago Missionary Society will be held in First Methodist Church, in the loop, on Sunday afternoon, January 25. It is to be a Sunday-school gathering, with Robt. M. Hopkins as chief speaker. All churches and schools are urged to send large delegates to the rally if they cannot attend en masse.

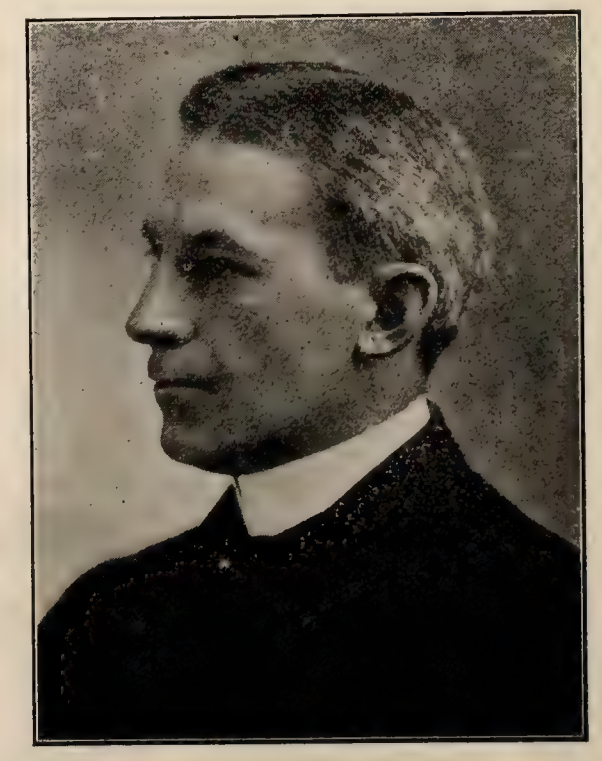
Champaign Church Building Burns.

Report comes through the newspapers that University Place Church, Champaign, has suffered several thousand dollars loss on its building by fire.

Rev. Bruce Brown, retiring minister Fullerton, California.



I. N. McCash, planning a great future for Spokane University.



Dr. E. S. Ames, recently at Harvard as university preacher.

Spokane University Takes Forward Look.

Great enthusiasm is manifested at Spokane University, with the inauguration of President I. N. McCash's administration. A $50,000 building is being planned for use this year. President McCash and the executive committee believe the opening of Spokane university is most auspicious. The opening of its doors in Spokane, the strategic railroad, industrial and commercial center of the Inland Empire, a municipality with 104,400 population and high school attendance of 2500, is timely. It is believed that the policy outlined by President McCash and enthusiastically endorsed by all who have been made acquainted with its details, that the calm, persistent working out of his plans for the university by the sane business method which eliminates all extravagant claims and fictitious pretentions will bring the value of university property and endowment to $500,000 in five years, with an attendance of 1,000 students under the efficient training of 50 competent professors and instructors.

The type of school maintained will be similar to Drake university, which stands for Christian education without sectarian or denominational prejudice. There is no attempt to change by its instruction the home faith of any of its students, yet there is every effort made to develop the threefold nature—physical, intellectual and moral—of each student.

The Spokesman-Review of Spokane, devotes a half page of a recent issue to a statement of the plans of Spokane University.

Lima, O., Reports.

At the annual meeting of Central Church, Lima, Ohio, the following facts and figures were reported:

There were forty-seven additions to the church during the year. The revised membership roll shows 534 resident members. The congregation contributed for all purposes, $7,347.75. There was a small deficit in the current expense fund. The Sunday-School is the biggest organization connected with the church.

The Ladies' Aid Society raised almost $1,000 last year. They have paid their pledge of $3,000 to the building fund in full. But they say they have no idea of letting up until the entire debt is paid. They will soon have the piano paid for.

University of Chicago Notes.

In his opening address as Roosevelt Professor at the University of Berlin on November 1 Professor Paul Shorey, head of the Department of Greek in the University of Chicago, spoke before a large audience on the subject of "The American and His Hopes." Among those present at the lecture was Prince August Wilhelm, who represented the German Emperor. The general subject of the series of lectures to be given at the University of Berlin by Professor Shorey is "Culture and Democracy in America," and he will also conduct a seminar in Aristotle's philosophy.

Sixty-five students from the University attended the sessions of the Student Volunteer Convention held in Kansas City from December 31 to January 4. They went by special train from Chicago on December 30.

The summaries at the close of the new Annual Register show that 6,802 different students were registered during the year ending with July 1 1913; that there were 1,883 students in the Graduate Schools, and that the total number of graduates from the University up to July 1, 1913, was 7,551. By far the most numerous class are the teachers, 3,287 in number; next comes the ministry with 618; and then, in order, law with 584, mercantile 455, medicine 348, literature 114, science 107, finance 76, manufacturing 53, agriculture 49, art 49, government 44, engineering 38, transportation 11, and 1,263 specify no occupation.

Plans are being considered at the University for the new women's building, to be presented to the University by Mr. La Verne Noyes, of Chicago, in memory of his wife. The building, which will include a gymnasium and club-house for the women of the University, will probably stand on the Midway in the block bounded on the east by Kimbark Avenue and on the west by Woodlawn Avenue. The cost of the building will be $300,000, and plans for its construction are now being prepared by the University architects.

A Memory of James Ware.

The report of the death of James Ware, for many years the leader in our missionary work in Shanghai, China, brings to mind a letter received from him under date of Oct. 25. He had at that time just returned to his work from a serious operation in this city. Neither the surgeons nor his own family expected his recovery. Yet with characteristic optimism he wrote: "I shall be glad of a continued interest in your prayers in my behalf, and thanksgiving also for what the Lord has done for me, and that He may raise me up again to a newness of service, which I believe He is going to do. I am still very weak, but hope this winter to be able to do some quiet work among our native Christians, perhaps in my own home."

In and Around Atlanta

LOOKING FORWARD TO THE 1914 CONVENTION.

The stranger coming into Atlanta is immediately impressed with the hustle and bustle of its inhabitants. The Eastern folks say "why, this reminds us of New York," the Western fellows say, "why, this reminds us of Chicago or Kansas City," and the Southern Colonel says, "why, this is certainly good old Atlanta, and I'm glad I'm within her gates." But what makes Atlanta the great metropolis of the South? It's because of the intense loyalty of her citizens for one another and above all for the city. It's what the native Atlantian calls "Atlanta Spirit." Here's an example of it: Within nine hours over $75,000 was raised for the entertainment of the great Shriners (May) 1914 Convention, and it was no trouble when one considers that about one-half the male population of Atlanta are Shriners. $250,000 was raised within one month by Atlanta to reestablish the Oglesthorpe University, which before the war between the states was one of the great institutes of the South. It's no trouble for Atlanta people to raise money, when Atlanta's reputation is at stake. No one in Atlanta would think of allowing the reputation of their beloved city to suffer. Is it any wonder then that Atlanta has grown in bounds and leaps since the great Civil War? This is the style of city that will entertain the great Convention of the Disciples in 1914. Already preparations are being made for this convention and when the people composing this convention begin to arrive they will find Atlanta ready for them with open arms. The hospitality of the South is praised far and wide and it will be in evidence when this convention date arrives.

Who has not heard of "Uncle Remus?" How many know that Atlanta was the home of Joel Chandler Harris (Uncle Remus). His home has been bought by an organization in Atlanta, and it has now been turned into a sort of "rest cottage." It's located on Gordon street in the West End, not very far from our West End church. Every one loves Uncle Remus, for he was a kind and good man.

Who has not read the quaint and humorous writings of Frank Stanton's, in the Daily Constitution? Frank still lives, and writes his droll articles in the Constitution. He's a national character, and perhaps the greatest mimic of country life in America.

Then Atlanta has a Chief of Police, who does things. Afraid of nothing. It's Chief Beavers. When he was elected Chief of Police he told the powers that be, if they had any laws which they did not wish enforced they had better take them off the Statute Books, for all there was on the books would be enforced. They laughed at the good Chief, but he's cleaned up Atlanta. The lawless element shake their fists under the Chief's nose, but he goes right on, and does his duty; he's fearless and they all fear him. This is the man who while a patrolman a number of years ago, when a negro who had run amuck in Pittsburg, a negro settlement, was barricaded in a cabin, with gun and whiskey, and had wounded several citizens and police, walked up the front walk of this cabin, broke open the door and brought the negro out, although he was badly wounded. Fear is not in his make-up. That's the kind of a man who is Chief of Police of Atlanta.

Then who has not heard of Governor Slaton? A man so universally loved that every one calls him "Jack Slaton!" He has promised if he lives, to address the convention, because he loves to have good people the guests of dear old Atlanta. Governor Jack Slaton is a Sunday-school man himself, teaching a large class of young ladies at the Trinity Methodist. Governor Jack Slaton will make you welcome, for he loves his fellow men.

Then the sights around Atlanta. Who, even though he has never been in Atlanta, has not heard of Whitehall and Peachtree streets, as well as Ponce de Leon and St. Charles avenues? Then the battlefields around Atlanta, where your fathers fought in the Civil War; Fort McPhearson, the Federal Prison, the State Capitol; the great sky scrapers which have helped largely to make Atlanta famous, her many hotels, her Auditorium, which contains the second largest pipe organ in the country; her Sunday-school which broke the world's record for a time, and that Sunday-school belongs to your own good brotherhood. Oh, Atlanta is full of good and wonderful sights; we, of Atlanta, swear by her; we dote on her; and no city on earth is as dear to us as is our own beloved Atlanta. Come to the great convention in October, 1914, and Atlanta will show you she knows how to be the gracious and kind host.

A. M. Beatty, Chairman Publicity Committee 1914 Convention.

Champaign, Ill., Church, which burned last week.

Peter Ainslie has gone abroad for a few weeks as a representative on a delegation from the Presbyterian, Congregational, and Disciples' Commission on Christian Unity, to Great Britain, to confer with all the English Free churches and the Presbyterian Church of Scotland, and weekly letters from him are appearing in The Christian Work and Evangelist, of which Dr. Ainslie is a contributing editor.

Lawton, Oklahoma, observed Universal Church Day the first Sunday in January. A unique letter signed by all the pastors of the city was sent to every home. The publicity part of the campaign was in charge of A. R. Spicer. The daily papers report a most successful day.

The congregation of the North Side church, Omaha, Nebr., tendered its pastor, H. J. Kirschstein, a reception, Jan. 8, on the beginning of the eleventh year of his pastorate. The church was recently dedicated and all departments of the work in prosperous condition.

Milo Atkinson, former pastor at Bloomington, Ill., but recently of Memphis, Tenn., has been compelled because of ill health to give up his work and remove to a western state in the near future.

The Central Church of Youngstown, O., of which W. D. Ryan, is pastor, reports 111 accessions during past year, $16,340 raised for all purposes, and an average Sunday-school attendance of 700.

The church at Paris, Mo., reports for the past year, 70 additions to the congregation, $4,000 church debt practically wiped out, all departments growing. Frank Waller Allen is the pastor.

The church at Villisca, Iowa., reports a large increase in the Sunday-schol attendance and church membership. O. W. Winter is its pastor.

H. C. Runyan begins his thirteenth year as pastor of the church at Latonia, Ky.

CALLS.

George Henry, Davenport, Iowa, to Laurens, Iowa.
J. W. Hughes, Visalia, Calif.
J. W. Boulton, Macon City, Mo.
O. M. Eaton, Clay City, Ill., to Cowden, Ill.
John A. Dillon, Fort Recovery, Ohio, to Pottersville, Ohio.
Harry F. Phillippi, Flora, Ind., to Zionsville, Ind.
A. H. Moore, Zionsville, Ind., to Tipton, Ind.
W. G. Long, Wabash, Ind., to Markle, Ind.
F. J. Berry, Midway, Tex.
Morgan E. Genge, Ottumwa, Iowa.

RESIGNATIONS.

George Nicol, Woodbine, Iowa.
Delaney E. Hughes, Monmouth, Ill.

EVANGELISTIC MEETINGS.

Indianapolis, Ind., Eleventh Church, Clay Trusty, pastor, preaching.

Indianapolis, Ind., Centenary Church, G. C. Stearns, pastor, preaching.

Manilla, Ind., W. R. Jinnett closed two weeks' meeting with 43 accessions.

Chicago, Ill., Jackson Blvd., Church, Austin Hunter, pastor, Herbert Yeuell beginning two weeks' meeting.

Panora, Iowa, J. A. Saum, pastor, preaching, Charles E. McVay, singer. Continue through January.

DEDICATIONS, REPAIRS, ETC.

Douglass, Kans., new edifice dedicated by George L. Snively of Lewistown, Ill.

MID-YEAR MEETING OF SECRETARIES.

The mid-year meeting of the State and National Secretaries' Association will be held at St. Louis, Mo., February 3, 4, 5, 6, 1914. There will be sessions, combined and separate, for National Secretaries, State Secretaries, Sunday-school Secretaries, and for the Committee of One Hundred of the Men and Millions Movement. The fares of all secretaries will be pooled.

Grant K. Lewis, President.

Des Moines Church Makes Remarkable Record

There is no church among the Disciples that stands for permanent, sane development, any more than the University Place Church, Des Moines, to which Chas. S. Medbury ministers. But some of the facts and figures embodied in the "Tenth Annual Report" sound almost like some of the telegrams of some of the evangelists of the brotherhood. A truly remarkable growth has characterized this church during the years.

A total of 2,412 persons have entered the fellowship from other Christian relationships during the past ten years, 184 of these during the past year; 1,066 have come by confession and baptism. The "living roll" of today numbers 2,766, of these approximately 2,000 being resident members. Out of the 2,766 less than 500 were members ten years ago.

An official board of 132 men and women minister to the needs of the church. The Sunday-school employs seventy-five officers, department superintendents and teachers. The Christian Woman's Board of Missions has on its roll 330 persons; the Belle Bonnett Missionary Society, 90; the Burgess Missionary Circle, forty-two. The Ladies Aid Society, during the past year, nas paid $650 on their building pledge.

The several Endeavor organizations have memberships of 126, seventy-seven, fifty-three, seventy-five and 187.

From a pledge list of about ninety-two dollars, January 1, 1904, the church finances have grown to a present list of more than $200 per week.

Besides the missionary offerings of other organizations, the missionary gifts of church and Sunday-school run as follows:

JOINT OFFERINGS OF CHURCH AND SCHOOL.		
Foreign Missions		$1,200.00
Home Missions (The National Field)		
American Christian Missionary Society	$700.00	
Board of Church Extension	200.00	
Board of Ministerial Relief	100.00	
National Benevolences	100.00	
Negro Education and Evangelization	100.00	1,200.00
Iowa State Missions....	300.00	
City Missions 300.00		600.00
Total Budget		$3,000.00

Dr. Medbury closes his inspiring message to his church with the following "last word:"

"Ten happy years have closed. Other years have opened, and by your love and honor the household that you welcomed in 1904 continues in its life among you and my own ministry goes on. In opening word today I tried to voice my gratitude, our gratitude. Perhaps little remains to say and yet I cannot withhold that little. You must pass judgment upon the service rendered. Only this I know, and I can say it before our God without shame. I have tried to render worthy service. I have done what I could. You are not as conscious of mistakes as I am. You cannot count up as many things neglected as I can. Nor, on the other hand, can you feel my sorrow in these mistakes or my burden in these neglects. But you do not wish me to try to explain anything. You are good enough to take me at my word and grant that I have tried. Nor as to the future is there anything to promise, save this, that I shall not withhold from you one single thing I have or am. The work is my very life. It is joy to give it all. You have called me, in great kindness, to an indefinite period of service. None of us knows today what length of time that may mean. As I have said in smaller circles, I am standing at a day in my life that thrills me through and through. Ten or twelve unpurchaseable years lie on before me that should yield my life's best service to the Lord and to the world. Later years, if granted, should be precious, but not of the aggressiveness on the one hand or the daily pressure on the other. It will be mine then to hold up others hands. It is mine now, a holy privilege, to grapple with the glorious task myself. And moved profoundly by your affection and loyalty in relation to me and mine, and by your devotion to God, and thrilled by the possibilities of your field of strategic touch with the wide, wide world, I want to say to you today, from the deepest depths of my heart, that these best years of mine are yours, to the day that our common thought decrees that the cause we love better than we love each other would be advanced by other leadership."

The First Church at Charlevoi, Penn., reports 49 accessions to the church. Eugene N. Duty is the pastor.

Board of Ministerial Relief

Comparative Statement, Quarter Ending January 1, 1914.

Receipts to Current Fund.

	1912	1913	1914	Gain
Churches	(106) $1,610.07	(199) $2,223.76	(192) $2,073.71	$150.05
Individuals	(85) 730.15	(109) 556.91	(114) 723.85	166.94
Interest	399.37	382.12	867.27	485.15
Miscellaneous		963.21	3,106.10	2,142.89
Total	$2,739.59	$4,126.00	$6,770.93	$2,644.93

Receipts to Permanent Fund.

Bequests	300.00	4,794.65		4,794.65*
Annuities			1,000.00	1,000.00
Grand Total	$3,039.59	$8,920.65	$7,770.93	$1,149.72*

*Loss.

In this quarter of last year, there were 73 names on our roll and the total amount of pensions paid was $3,806.13. This year the circle has grown to 101 and the payments to $5,163, an increase of $1,356.87. All the veterans who are accepted are real heroes of the cross and in actual want. We cannot discriminate among them, but must provide for all.

The loss in receipts from the churches is only temporary, we believe, and due partly to the third Sunday of December coming later this year than last, but principally to the large number of churches changing to the budget plan. Where the day was observed more thorough preparation was made and a longer time is needed to gather up the results.

We believe this is a true explanation, but we are sure that explanations will not buy fuel and food. We depend upon those who look after the offerings to be both prompt and faithful in making their remittances.

Board of Ministerial Relief.
120 E. Market Street,
Indianapolis, Indiana.

STOP!

HAVE YOU FORGOTTEN ANYTHING?

DID YOU MAKE AN OFFERING FOR MINISTERIAL RELIEF IN DECEMBER?
DID YOU PUT THE VETERANS IN YOUR MISSIONARY BUDGET FOR 1914?
THE FOOD OF 101 HOUSEHOLDS OF HEROES DEPENDS ON YOUR LOYALTY.
BOARD OF MINISTERIAL RELIEF, 120 EAST MARKET ST., INDIANAPOLIS, IND.

Breaking Up Denominational Barriers

A Sign of the Times, From Texas.

BY P. J. RICE.

The El Paso Morning Times, under date of Jan. 1, 1914, published the following announcement:

"Lydia Patterson Institute, on the corner of Third and Florence streets, will be open to the public January 1, from 2:00 to 5:00 p.m., and all who desire are most cordially invited to visit and look through the building between the hours mentioned. This beautiful building was erected and donated to the M. E. Church, South, by Mr. Millard Patterson, in memory of his sainted wife who is affectionately remembered by many people of this city. There will be no services."

OF GENERAL INTEREST.

This announcement would not be of general interest save for a single reason, namely: Mr. Millard Patterson, the donor of the institute, is an elder in the First Christian Church of this city. He is a Disciple of the old Missouri type, from which state he came to this south-western country many years ago. He is a man of fixed views and intense temperament and yet he has given to the Methodist Episcopal Church, South, a building which cost approximately $50,000, to be used for teaching and training of Mexican boys, many of whom it is confidently hoped will devote their lives to the ministry of the Word among their own people. The primary motive prompting this unique donation is the fact that Mrs. Patterson, deceased wife of the donor, whose name the institute bears, was, during all her life, a member of the Methodist Episcopal Church, South; she was devoted to her church and interested in the uplift of the Mexican people with whom she came in contact here in this border city. The building is intended as a loving tribute to her memory, and it is, indeed, a fitting and worthy monument. Notwithstanding this fact, the donation of this equipment is also an indication of the broader Christian sympathies which are gradually coming to possess us all. It is a forcast of the time when men will be broad enough and charitable enough to recognize not only Christian status of people belonging to other communions than their own, but will recognize also their competency to instruct the young in the fundamentals of our faith and thus prepare them for the Christian ministry. The gift in no sense betokens any disesteem on the part of Mr. Patterson for his own people. While he is not a rich man as the modern world counts riches, he is possessed of a considerable fortune and loves to use his means for the advancement of the Kingdom of God. For more than a quarter of a century he has been the mainstay, financially, of the church of which he is a member, and he still gives very liberally toward its support; he also gives liberally to all of our missionary, benevolent and educational enterprises and follows intelligently the vicissitudes of the Disciples movement. He is a very modest man and, doubtless, would much prefer that nothing be said about the donation of the building above mentioned. Indeed, until about a month or six weeks ago his nearest friends knew nothing of his intentions in this regard and the city at large was wholly ignorant of the sources from which the funds were coming for the erection of the institute until the publication of the above notice.

The First Christian Church of this city greatly rejoices in the liberality of heart and purse which one of its honored members has thus displayed. Probably no country in the world is more in need of missionaries than the Republic of Mexico. Priest ridden and war driven as it is, one can not but feel the supreme urgency of missionary activity among its people. Just at the present the doors of opportunity are pretty nearly closed, but it is more than likely that after the present strife is ended the doors will be thrown open more widely than ever. The evangelization of the Mexican people can not be accomplished in a day; it will take generations of patient plodding ministries to bring the masses of Mexicans to any considerable appreciation of the Gospel of Christ. In such institutions as the one Mr. Patterson has provided, the foundations for this work are being laid and we who know the situation greatly rejoice.

U. OF I AND COUNTRY MINISTERS.

In connection with the annual "Short Course" of the College of Agriculture of the University of Illinois there has been arranged a two days institute on "The Country Church." The dates are January 26 and 27. Some of the special lecturers are Dean Eugene Davenport of the College of Agriculture, Rev. Matthew B. McNutt, of the Presbyterian Board of Home Missions, C. J. Galpin, Professor of Rural Sociology at the University of Wisconsin, Miss Mabel Carney, Leader of the Country Life Movement in Illinois, and others. There will also be present about a dozen ministers of various denominations who are actually making conspicuous successes of country pastorates. They will relate their experiences at informal conferences.

A GREAT AND POPULAR CHURCH MUSIC BOOK

The New Praise Hymnal

EDITED BY GILBERT J. ELLIS AND J. H. FILLMORE

There is no equipment of the church more vitally related to its spiritual development and growth than the kind of hymnal it uses. In other words, a church makes no better investment than the purchase of a good hymnal. It is a serious mistake to buy an ordinary gospel song book for use on the Lord's Day and the Wednesday evening prayer services. Such books cheapen the worship.

The New Praise Hymnal comes as near being the ideal church hymnal for the present day as could well be conceived. It is a handsome book, dignified in appearance and make-up. It embraces in its contents as nearly everything demanded to-day as could be gotten into a book of 600 pages.

The New Praise Hymnal is practical in every way; everything in it is available for use in the average congregation. It contains also what is used by the most advanced churches.

The setting of the hymns and music is engaging to the eye and pleasant to read and sing.

It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested by use. The hymns and tunes of the church universal are found in ***The New Praise Hymnal,*** also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

The New Praise Hymnal is widely used in our churches. We believe it to be the favorite book of the church.

PRICES

Leather Back, Cloth Sides, 85 cents per copy, by mail; $9.00 per dozen by express, not prepaid; $70.00 per hundred, not prepaid.

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Full Morocco, padded, gilt edge, round corners, $2.50 per copy.

Disciples Publication Society 700 E. Fortieth Street Chicago Illinois

The Sunday School

DARKNESS AND LIGHT.

International Uniform Lesson for Feb. 8.

Luke 11:14-26, 33-36. Memory Verse, 23.

Golden Text.—Look therefore whether the light that is in thee be not darkness.—Luke 11:35.

American Standard Bible.
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(14) And he was casting out a demon that was dumb. And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marveled. (15) But some of them said, By Beelzebub the prince of the demons casteth he out demons. (16) And others, trying him, sought of him a sign from heaven. (17) But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. (18) And if Satan also is divided against himself, how shall his kingdom stand; because ye say that I cast out demons by Beelzebub. (19) And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. (20) But if I by the finger of God cast out demons, then is the kingdom of God come upon you. (21) When the strong man fully armed guardeth his own court, his goods are in peace: (22) but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. (23) He that is not with me is against me: and he that gathereth not with me scattereth. (24) The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back unto my house whence I came out. (25) And when he is come, he findeth it swept and garnished. (26) Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

(33) No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. (34) The lamp of thy body is thine eyes; when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. (35) Look therefore whether the light that is in thee be not darkness. (36) If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Verse by Verse.

v. 14. *Casting out a demon*: This power was used by Jesus on other occasions.

v. 15-16. *Beelzebub*: They ascribed his miracle-working power to Satan. *Sign from heavens*: They sought some spectacular proof that it was from God.

v. 17. *Knowing their thoughts*: He knew the insincerity of their assertion.

v. 18. *Satan*: This is the Hebrew word.

v. 19. *By whom, etc.*: The Pharisees claimed to cast out demons. Jesus answered their insincere charge, by inquiring by whom their followers cast out demons.

v. 20. *Finger of God*: Power of God. *Then is the kingdom of God come*: Jesus is indicating his Messiahship.

v. 21-22. *When the strong, etc.*: Here he points out that his power is greater than that of Satan.

v. 23. *He that is not with me*: There is no neutrality in this conflict.

v. 24-26. Prof. Francis Peabody says this parable emphasizes the peril of emptiness. The creation of a vacuum in the soul is not sufficient. Moral reform must come by substitution.

v. 33. *When he hath lighted a lamp*, etc.: The purpose of light is to light.

v. 34-36. *When thine eye is single*: The "single eye" is the pure eye; it is the clear-seeing eye. *Look, therefore*: Be careful lest you lose the little light which you now possess.

At the Heart of the Lesson.

By A. Z. Conrad.

Of one thing there was no question, viz., the actual eviction of evil spirits. Jesus mastered all malignity. No disease, not even death could defeat him. He met every challenge and left the field with a defeated antagonist. He never wavered in the presence of any foe. He willed and won. Enemies and friends alike witnessed and recognized his power. Demoniacal possession was not defined or explained, it was attacked. The program of Jesus was not explanation, it was expulsion. In his teaching and doing Jesus assumes the fact of a kingdom of evil. He concedes the truth of demoniacal possession. He clearly accepted the fact of a principal or chief of the confederacy of evil. He finds in evil spirits the source and secret of the world's undoing.

There is not the slightest reason to believe that Jesus was merely accommodating himself in language to the prejudices and superstition of his day. He acted with sincerity always, and plainly declared that he was dealing with invisible personalities called evil spirits. Repeatedly he addressed himself to the distinct work of evicting demons.

Sometime between October and the time of the last passover Jesus was on his way to Jerusalem. The church authorities at Jerusalem were extremely jealous of his popularity and were at their wits' end to find a plausible reason to destroy him. Appointed emissaries were watching him daily. His wonderful works of healing and his successful eviction of demons they could not deny and did not attempt to. The miracle of eviction in this particular instance was absolutely unchallenged. There was no doubt as to the fact.

DESTRUCTIVE CRITICISM.

Where facts are opposed to purpose and desire, there is always a way to challenge their origin and motive. The spirit of antagonism to supernatural revelation must find some way to nullify the influence of it. Compelled to accept the fact, the Jerusalem critics make the bold and infamous accusation that Jesus was in league with the very spirits he was evicting. Beelzebub was the heathen god of Ekron as we are told in II Kings, 1:3. A Jewish legend made him the prince of evil spirits. Angered because they could not deny the marvelous power of the popular Galilean Rabbi, his critics take this method of discrediting him. It is astonishing to what ridiculous absurdities the spirit of destructive criticism leads men. When truth is approached either in the Person or the teaching of Jesus with violent prejudice and with predetermination to bring it down to the common level of ordinary human thought, there will be scant courtesy shown to anybody or anything that stands in the way.

SUPERFLUOUS SIGNS.

Ver. 16. "Others tempting him sought of him a sign from heaven." The evidential value of miracles is not to be questioned. But miracles are incapable of convincing those who have prejudiced all statement and all action. You cannot convince one who has settled the case independently of all evidence. That is why no amount of evidence avails for the opponents of Gospel revelation. For the open mind and the responsive heart miracles are a precious seal of the reality of the supernatural. They authenticate the doings and sayings of Jesus. Though they all had beneficent purpose they were intended to establish the claims of our Lord and are never to be denied their rightful place as witnesses to the Lordship of Jesus. What more conclusive testimony could Jesus have given of his Messiahship than he is daily giving in his expression of miraculous power over evil spirits and over all manner of disease! It is safe to say that no multiplication of miracles today would materially change the belief of men. People are not lost because of a lack of evidence. No possible demonstration of Divine power would or could convince men of high moral standing, but wise in their own conceits and who have already determined the case by asserting: "Nothing above the natural order," or that other large class of people who want their own way and are unwilling to accept anything as truth, that rebukes sin.

INEXCUSABLE INCONSISTENCY.

Nothing is more inconsistent than unbelief in any or all of its forms. These people accused Jesus of casting out devils through Beelzebub. Argument avails little against prejudice. But with marvelous patience Jesus proceeds to reason with them. He reduces their statement to absurdity. It assumes that the Kingdom of Evil is arrayed against itself. Beelzebub would be casting out his own emissaries. "If Satan also be divided against himself how shall his kingdom stand?"

In the face of overwhelming evidence nothing is so irrational as unbelief. The facts that call for faith are so many and so incontrovertible that atheism in all of its forms is irrational, inconsistent and absurd. The reasonableness of Christianity is its glory and its power. Any attempt to explain the Gospels of the Christian church as merely man-made, ignominiously fails. It falls of its own weight. Unfortunately the very last thing that concerns destructive criticism and unbelief is consistency.

SUPREMACY SUFFICIENT EVIDENCE.

Jesus uttered a great truth and presented a great and guiding principle when he said, "But if I, with the finger of God, cast out devils, doubtless the Kingdom of God is come nigh unto you." His claim was the claim of *supremacy*. The final evidence of divineness is sovereignty. Whatever finally and permanently overcomes evil is of God. The test of truth is its sovereignty. The claim of Christ to recognition was his sovereignty. Therefore Jesus reduced all tests to the test of sovereignty. . . . He made the great question the one of sovereignty. He claimed for himself the power to control the emissaries of evil and on that fact claimed the right to recognition as the Son of God. To this same test he would bring all that offers itself as Truth. Has it the mark upon it of *sovereign* power. The *imperial power to command* the powers of darkness was the all-sufficient sign. This sign he had already given and for those who rejected it no other evidence would be convincing.

Ver. 21-22. The "stronger" who has come relates to Jesus himself. He has come to the world and in the victory of "The Temptation" he has worsted the arch enemy of goodness and virtue. This is offered as the surest evidence of God-hood.

IMPOSSIBLE NEUTRALITY.

Ver. 23. "He that is not with me is against me." To the thought of Jesus no attitude was more contemptible than that of attempted neutrality. He declared such a position not only reprehensible, but impossible. He saw about him many who desired to stand well with both parties. They were non-committal. But to be non-committal is to be committed against Him. It was a stinging rebuke to the insipidity of indecision. Without doubt immediate reference is to the would-be exorcists, but it is equally applicable to all who simply decline to record themselves either as believers or unbelievers. Agnosticism in its many forms boasts of a superior wisdom. It assumes extraordinary discretion. Jesus rebukes the attitude as one of actual antagonism. He is an opponent who is not an ally, when war is on. In these words is compelled a show of hands. Not to confess Christ is to deny him. There is no escape from it. Negation is denial. In the matter of life and death there is no middle ground. Physiologists tell us that when we cease to grow we begin to die.

THE GLORY-FLOODED LIFE.

What can be more inspiring than the conclusion of this discourse of Jesus. The picture is doubtless taken from the Transfiguration. Ver. 36. "The whole shall be full of light as when the bright shining of the candle doth give thee light." O the splendors of the Christ-filled soul! Not only lighted, but illuminated. Radiation is the glad thought. We become lesser lights telling the story of the permanent triumph of Christ over all evil. Ours becomes the life radiant and resistless. Our persuasions are like the calls of sunbeams to the sea. The Christian life is filled with heaven-born splendor. Because mastered it becomes masterful. It is the sovereignty of Jesus Christ in the soul that gives life its touch of imperial beauty.

There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—Matthew Henry.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JANUARY 28.

Proclaiming the Message.
Rom. 10:14-17.

The first thing is to have a message. It is the word of the Lord we are to proclaim, not my word or yours. We have to work hard in order to get this word of the Lord. It does not come to us when we are lazy and indifferent. "Men must live on the words which proceed out of the mouth of God, the words are many and come through many channels." It is easy to mistake partisan zeal for love of the truth. The liberty which we have in Christ is never fully ours until we are able to rejoice in the good that is done by methods strange to us and that is connected with opinions that differ from ours.

LIVING THE MESSAGE.

The preacher must begin with his own life. What is the message which he is daily proclaiming to his neighbors? We should doubt his modesty if he should publicly invite men to follow him as an example of upright living. If he is a sensible man, fully aware of his imperfections, he will not issue this invitation. Nevertheless, he knows that the world looks at his conduct before it passes judgment upon what he says and assigns to his words the value his character imparts. The church is back of the sermon of its preacher. It speaks when he does. If insincerity and sentimentality prevail in the church, the impassioned utterance of the preacher causes the world to smile and to make the cynic's comment. Rampant militarism of nations that profess to practice the principles of Jesus puts obstacles in the way of the missionary. Has not the missionary been suspected as the advance agent of the army and navy and has there not been in the conduct of the nations from which the missionary comes ground for the suspicion?

EXPLAINING THE MESSAGE.

It is possible to trust too much to right living to the neglect of the teaching of the truth. There is need of interpreters of the good life. Truth can be maue attractive by clear and persuasive statement. The life of love can be understood on any level of intelligence. The dog and the horse respond to kind treatment with a confidence that makes them delightful friends and servants of man. We are not so foolish as to discuss with them the principles of right conduct. In many situations in which human beings are involved the act of kindness explains itself. But in the tangled relations of races and classes profound thought is required that we may put into operation the law of love. We become Christian by rationalizing our impulses. We do not like to cause suffering to our neighbor whom we know. How shall we avoid injuring through our vote and our business men whom we do not know and whom we help or hinder by our political preferences and our efforts to gain financial independence? We must know. Christ puts us into right relations to all men and to God. We must know men, how they live, what they think. We must know God, how he works, what sort of being he is.

WHO SHALL DELIVER THE MESSAGE?

In the interest of good order and efficiency the church sets apart certain men to the ministry of the word. This act of the church does not make wise men of fools nor does it make the good man any more of a saint than he would be without his ordination. That he is trusted by the church may cause him to be guarded in his words and actions lest he cause offense. His training ought to give him skill in explaining the message. He is doing the work of the church. That he is a specialist is no reason why he should do all the work of delivering the message.

Matt. 28:16-20; Acts 8:3-8; Rev. 22:17; 1 Cor. 1:17-28; 1 Thess. 2:3-8; Acts 5:20; 20:24, 32; Rom. 1:16; 1 Cor. 9:16-18; 2 Cor. 10:4-5; Eph. 3:8-11:

It Tells the Story!

TELEGRAM.

Baltimore, Dec. 28, 1913.

Disciples Publication Society,
Chicago.

Mail Monday sure 125 copies The Conquest.

PETER AINSLIE.

LETTER.

Baltimore, Jan. 12, 1914.

Disciples Publication Society,
Chicago.

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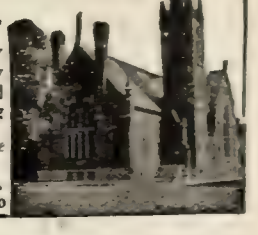

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Our Readers' Opinions

EDITOR'S NOTE: No issue of the Christian Century in many years has brought such an abundance of correspondence to the editor as did the issue containing the letters from ministers who had recently left the Disciples for another communion, and the Open Letter by the editor to a young minister who was contemplating taking a similar step. A taste of this correspondence we had intended to give our readers several weeks ago, but have not been able to find the space for it until this issue. A few of these letters are purely personal and therefore their names are withheld.

EDITOR THE CHRISTIAN CENTURY:

To say that your issue of Dec. 11 is of greatest interest in our home is putting the case mildly. At the risk of being trite, "it marks an epoch." Where are the good old days when we gave a full page to "Why I Became a Christian Only," or "How a Methodist Preacher was Saved?" Would that your position were "our position," as you so optimistically state in the Open Letter when you insist that the Disciples have changed. Are you not writing of things as they should be, as you want them to be, as, doubtless, they will be, but not as they are? I incline, strongly, to the idea that you are looking at things from your own standpoint and Messrs. Armstrong, Rowlison and Burns are more accurate in their statements of what the everyday, general position is.

These articles give me an excuse for writing on a matter which has been on my mind for some time, that is as to ministers and lay members who are leaving us for such movements as Christian Science. A few years ago, one of our most consecrated and earnest ministers, F. Elmo Robinson, pastor of Rodney Ave., Portland, after several years' study became a Scientist. I strongly urged him to remain, and if he had found a truth which we are not preaching he should stay and give it to us. For a time, I think he was inclined to follow my advice, but is now a practitioner.

One of Portland's leading Congregational ministers recently told me of a remarkable healing which he experienced years ago. He has held many positions of honor and trust in the Christian world, but rarely mentions this healing. Which man took the right course?

Should you care to give room for discussion of this question of healing, which is certainly a "live one" in this part of the moral vineyard, I will do my best to get articles from the above mentioned brethren, if you wish. Both are men of unquestioned sincerity, ability and intelligence.

Portland, Ore. J. J. HANDSAKER.

Our view is that Mr. Handsaker's advice was wise counsel. If there is anything in the healing of the body through the action of the mind there is no reason why it should not be appropriated by us without taking on the outlandish thought system of Christian Science. We could not say in advance what our judgment of such articles as are suggested would be.—THE EDITOR.

EDITOR THE CHRISTIAN CENTURY.

I have just concluded reading your article, "An Open Letter." I congratulate you on your diagnosis. I believe you are entirely right. Those of our number who seem to feel, and there are not a few, that the modern view cannot be held by the man preaching in the average church of Disciples are mistaken. The difficulty with many of those who "are being persecuted for righteousness' sake," is that they have felt called upon to present all their most advanced notions, and just as rapidly as the press and publishing houses could furnish them with new material. I recently heard one of our young Disciple ministers punctuate his sermon every three minutes with, "This is the modern view." This is no time for a pedantic presentation of the gospel. The man that is not too anxious that his congregation should be familiar with his scholarship and will enter sympathetically into the great problems and tasks and opportunities of the Disciples will find just as much "liberty" among the Disciples as any in other religious body. Thanking you again for your timely article and hoping that many of our young men may read it, I remain, very sincerely,

D. O. CUNNINGHAM.

EDITOR THE CHRISTIAN CENTURY:

The last issue of The Century with its clinical features, with its mortuary honors for the four former exponents of propaganda of the Disciples of Christ, webbed me with fascination as I perused their apologia and rose from the mazes thereof to your challenge to a suppositious young fellow with possible inclinations to do likewise.

The four stand in the not un-respectable company, whose distinction is a "great refusal." Their sincerity need not be questioned; good wishes need not be withheld from them; their misapprehension of the implications of the great prospects they forsook, for the easier, less remote and less poignant path of interpreting the mind and will of the Christ for this age, can only be commiserated by one who would wish that loyalty had held until honor had come though the way was set with thorns of suffering.

Your "Open Letter" Mr. Editor, is entirely heartening. Ours is the age when "sinister" forces and "invisible governments," in so far as they actually exist, will reform or perish under the withering light of an unrestricted publicity. Its healing for the wrongs, rife in the conditions of our day, is as inevitable as the stamping out of a plague under sanitary and hygienic assault.

Of course loyalty is costly; only the illy bred will tabulate its cost. Paul felt himself a fool when cataloguing its sacrifice. It is for the royal, loyal souls to hold the treasure aloft and keep busy with its exploitation as the pearl of great price, unmindful of aught save the joy in the agony of loyalty.

I am not with you, Mr. Editor, in the full length of the path you have trod as an interpreter of our mission, but as I look to you and listen to you from week to week, I'm thrilled with the thought that your walk with the heart and mind of God is closer than mine—and you give me heart and hope. Keep on toward the mark for the prize in our high calling. E. F. DAUGHERTY.

Vincennes, Ind.

EDITOR THE CHRISTIAN CENTURY:

I wish to thank you for the splendid Open Letter in the last issue. It was counsel that all of us need. The great trouble with us young fellows is that we go around with our noses turned up at all the disagreeable things we see. If we use our eyes, we will find so much of good and worthfulness in every great movement that we will find no just cause for a supercilious or cynical attitude toward it. This is especially true I believe of our own movement. Faults it has to be sure. But it seems to me that to turn away from it because of these faults in teaching or practice (unless they are fatal to all Christian progress) is foolish.

Most of the men of whom I know, who have left the Disciples, have left us because they had a hobby and rode it rough-shod over sacred convictions. Are not the deepest convictions of men's hearts of some value? Are we to try to uproot these convictions by main strength and awkwardness when at the heart of every conviction there is the very thing we want to implant and develop? As a rule when a congregation gets sore on its minister it's because he has used a meat-axe instead of a scalpel. There are exceptions, of course. Especially is it true that in almost every church there are a few heresy hunters, who stand ready to consign to everlasting punishment every preacher who does not kow-tow to their whims.

I am perplexed and puzzled about a good many things. But I feel that the fundamental principles of this movement are right; the bulk of its members at heart are right; and the minister who will walk in love before his people will find them following him as fast as he dares to expect them to: that is, as fast as they are convinced of the truth.

Minneapolis. S. G. FISHER.

EDITOR THE CHRISTIAN CENTURY:

Have just finished this week's Century from "kiver to kiver" and enjoyed all of it. I think your open letter to a young minister is a masterpiece. I surely appreciate the position and have much sympathy for Messers. Burns, Rowlison and Armstrong. Have a notion that I could hazard a very good guess whom you are answering in the open letter. I believe you have covered the ground so thoroughly in your letter as to be of great help to a host of good men.

"The End of the Day," continues to be fine. Tell that elusive man, Hugh Macdonald, that at least one reader is helped by his meditations. ROBT. E. HENRY.

Havana, Ill.

EDITOR THE CHRISTIAN CENTURY:

Few utterances in your excellent paper have been more timely than the correspondence that appeared last week from ministers who have left Disciple pulpits to preach in other denominations. And especially is your own open letter to the real or hypothetical young minister helpful and to the point. I need not tell you that I have no criticism on their conduct. Each man must in the last analysis face his own situation and his own conscience; these are strictly individual factors upon which no generalization can safely be based. And yet I am sure we can not too often call the young minister's attention to the duty he owes to his own communion. The farther a denomination is removed from the modern religious spirit, the more solidly it is bound to the crystalized forms and accidents of our religion, the greater is the challenge it offers to the prophet and the more imperative is the need for his message. I know one of our ministers who belongs to the class you describe in the opening paragraph of your letter who for the last few years has had repeated and insistent invitations from many of the prominent members and preachers of the Disciples all over this land to leave its fellowship for that of other communions, and who has had flattering overtures from other denominations. But to all these he has persistently replied: I shall stay with the Disciples till I am cast out, and then I shall preach from a soap box on the street; for it is the church of my choice, and I am in sympathy with its purposes and ideals and at heart I am a loyal Disciple.

I am ready also to concede that a publication conducted purely for commercial and private ends has greatly added to the present state of religious intolerance in some sections of the country. I do not believe however that any amount of idealizing of our brotherhood can blink the fact that the average Disciple church furnishes excellent soil for the kind of tyranny that has been exercised by the paper in question. Nor do I believe it is possible to trace all of the mischief to the editorial rooms of the "Standard." Not that I am refending it. It is a paper I can not afford ever to read. We as a people are practically in the grip of a tyranny far more dangerous than any one paper, and that is the tyranny of traditionalism. Now I am well aware that every denomination is threatened with traditionalism, but ours is the tradition of the covenant theology with all the formalism that inevitably goes with it. And this which in its day was our most valued defense can also, when turned against ourselves and our own members, be the most destructive instrument. In theory, it is true a host of our ministers and laymen have abandoned its main tenets, but in practice it still remains as the crystalized sentiment of the majorities that govern our organization. Behind its intrenchments the "safe" men of our movement find shelter when great issues confront us.

Permit me to be specific. Within the last year half a dozen young ministers in California North, of university training and in sympathy with the great trend of present day movements in the intellectual, the social

and the religious world have become objects of suspicion in the state. These men were reared in the Disciples' fold, many of them have held prominent churches here or elsewhere, and their ministry, judged by any fair standards, must, in every instance, be pronounced an unqualified success. In many instances they have been subjected to open persecution and not infrequently the leading members of our organized work have led the persecution. Like the priests of the middle ages they preach the funeral of the condemned and light the faggot at the stake. And this they do in the name of what they suppose to be Christianity. In two instances, that I am sure of, persistent efforts were made on the part of leading brethren in the state to unseat these young men in their own pulpits and agitation was initiated from outside sources. In another instance when one of the young men was a candidate for the pastorate of one of our churches, and the sole applicant for the pulpit, three of the members of the state board used the authority of their office to disqualify him on the ground that he held certain opinions on the subject of Christian fellowship though he had never preached these opinions or urged in private their practice.

I might go on multiplying instances, but the point I wish to urge is this: As long as we are in the grip of a traditionalism by which good men think they are doing God's will and are promoting his kingdom in the world by openly or secretly persecuting their fellow ministers in this fashion, just that long will there be unmitigated tyranny in the Church of Christ. We may thunder from our pulpits and journals all we please about our liberty, but the true test of liberty is to be looked for in our practical crises. I know of several ministers in California North, as brave and loyal Disciples as you could find anywhere, who have been discredited by "certain ones from James," and they have been discredited not as free men in a free democracy before the judgment bar of their peers, but by innuendo and star chamber councils. If for any reason these ministers thus discredited should want to enter another pulpit they would find every door barred in their way and if they are to continue their ministry the only obvious path open to them is to seek for an opening in another communion. And this moral heresy on the part of the persecutor is entirely justifiable by our appeal to a formal piety that is both unethical and utterly un-Christian.

H. J. Loken.

Berkeley, Cal.

Editor The Christian Century:

The Century came to hand this noon. I have read with great interest the symposium on "Why I left the Disciples" and your Open Letter. I want to express my deep appreciation of the "Letter." You have diagnosed the case admirably.

As you know, I have felt the pressure of the situation. There was a time when I felt keenly the hostile temper of some of our people, and I was tempted to go elsewhere. As I look back over the experience, I am conscious that the difficulty lay in an unfortunate change of pastorates at a critical period. I could have remained at A———, and been at peace. The church was accustomed to my way of thinking and preaching and was satisfied. I was not able to adjust myself to the entirely different attitude of the church at B———. This was as much my fault as it was the fault of others.

I think, however, if I had been allowed to pursue the course I had chosen, unmolested by outside influences, I could have weathered the storm. But the readers of the Standard in that church made the odds too great.

I had opportunities to go to the Baptists and to the Congregationalists. As I think back over it, I was not strongly tempted. I think the reason for it was partly the fact that I was compelled to give careful study to our century-old movement, to prepare for an important address. I felt reassured concerning the Disciples after that and I have never given up hope.

Of course I learned some things by the experience in B———, and with that added information and the fact that I have not been in the least molested by the Standard, I have been enabled to pursue a course of real freedom. I think I am as free as I could be anywhere and I am happy in my work.

You have done a good service in writing the Open Letter. We must not allow the local to blind us to the general, and we must weigh the forces that are at work.

Who is Hugh Macdonald? I have had a guess all along, but still I wonder. Is he G. A. Campbell? * * *

Editor The Christian Century:

I am sending my list of subscribers for The Century, and have selected those who I can assure you will read it carefully. Let me thank you for your Open Letter in the current issue of the paper. I have not been tempted to leave my pulpit for some other denomination, but have been on the point of leaving the pulpit for good, and your Open Letter set me to thinking anew. Let me tell you, I think many of our people are clinging to the old way, and hounding the preachers who do not preach about the "scheme of salvation," because it is the easiest way. There is a loophole for lots of selfishness in the old formula of attaining salvation by way of faith, repentance, confession, baptism; and to come to the ideal you are urging—and with you a great host of our younger men, especially—will cost something. It will cost money; it will make a man look upon his own selfishness as a greater sin than his brother's lack of immersion. God bless you. May the "Century tribe" increase! * * *

Editor The Christian Century:

I have read with interest the articles on "Why I left." There's point and punch to what Mr. Armstrong says. I hope the matter may have a fair and thorough discussion in your columns. To my mind the Disciples must inevitably come to see themselves simply as a denomination among others, and find their significance not in any peculiar contribution which they have to make to the lives of other denominations, but in what they can do for the Kingdom of God in co-operation with others, and be willing to lose a church, where the interests of the community demand it, as they will expect others to lose to them where the interests of all point in that way. But I am glad you are bringing the matter to the fore. * * *

FROM THE CONGREGATIONAL POINT OF VIEW.

Charles Clayton Morrison of the Christian Century—in a literal sense the leading organ of the Disciples—has done a real newspaper stunt in his current issue. He wrote to eight pastors who had more or less recently left the denomination to accept pastorates in other folds and asked them to tell why they did so. As it happens, interesting enough to Congregationalists, six of the eight came into our pulpits. Only four have divulged their heart secrets and all of them are now in Congregational churches—three in Wisconsin as an especially favorable atmosphere for insurgency. They are: Rev. C. C. Rowlison of La Crosse, Rev. H. F. Burns of Oshkosh, Rev. C. J. Armstrong of Superior and Rev. H. C. Garvin of Eldon, Mo. Their stories, together with Mr. Morrison's "open letter to a young Disciple minister contemplating" following their example, are significant contributions to the literature of Christian unity.

Their letters are notable for a gracious frankness, although Mr. Garvin's—who twenty years ago was a "heresy" victim and, as Mr. Morrison declares, no doubt "suffered grave injustice"—shows the rankling of the old hurt. Nevertheless, the younger men too had their struggle and their pain, as is attested by their expressions: "When this discovery was forced into my consciousness I will admit I became somewhat desperate." "These were the bitterest hours of my life." "Now I am happy that the struggle is past." They seem to have been forced over the line by that same underlying cause; they yearned for a liberty which was not. They wanted to foster Christian unity and found it circumscribed "upon the basis of a fixed, dogmatic statement of faith." And then came the struggle of breaking the old ties, the misjudgements and the repudiations and the final decision "for conscience' sake." Thus Congregationalism came to be the gainer by the accession of some very real and tested Pilgrims who entered our fellowship, not as into an organization, but as into a congenial atmosphere.

The impressions which these young pastors report of Congregationalism ought to be significant to all of us, that we may unite to perpetuate the spirit they sought and believe they have found. Says Mr. Burns, "I am now enjoying perfect freedom in the pulpit, a deep desire on the part of the church to help meet the serious moral and religious problems incident to a period of transition, a response to any pulpit message which has in it the ring of reality and not only a conviction as to the need of unity, but an earnest desire to co-operate with others in every possible way." Mr. Armstrong puts it even more tersely, "Because I wanted to invest my life where it would count most in helping to solve the social problems of our day, in bringing about unity of the church and in saving the world, I became a Congregationalist."

Mr. Morrison's appeal is written in an irenic vein and truly as he says in his opening sentence, to men "between whom and myself there is no radical difference of conviction." Any one who knows the earnest and progressive young editor of The Christian Century will recognize this to be true. The argument, if one there be, simmers down, then, as to whether the insurgent shall urge reform within the fold or fight for his principles outside its bounds. It is, if you please, the question whether one shall be a Roosevelt or a La Follette. Mr. Morrison is optimistic enough to think that these young come-outers have not understood the new spirit among the Disciples and that, on the other hand, they have been misled by "the coarse and unscrupulous leadership which a commercial publication house has given to the forces of reaction." Possibly he is right in his diagnosis, but he is enough of a democrat to realize that these separating brethren have distinguished examples in their decision. It may be to all such, not only among the Disciples, but in all denominations, and in the great struggle which is today facing the whole Church, the great question must be enlarged. It is not only, "What think ye of Christ?" but "What thing ye of Paul, who led us out of Judaism, of Luther, who led us out of Catholicism, of the Pilgrim forbears, who led us out of ecclesiasticism?"

—*The Congregationalist.*

THE SECOND COMING.

By Ella Wheeler Wilcox, in the Delineator.

How will Christ come back again,
How will he be seen, and when?
  Where his chosen way?
Will he come at dead of night,
Shining in his robes of light,
  Or at dawn of day?

When will this sad world rejoice,
Listening to that golden voice,
  Speaking unto men?
Lives there one who yet will cry
Loud to startled passers-by,
  "Christ has come again?"

List the answer: Christ is here!
Seek and you shall find him near,
  Dwelling on the earth.
By the world's awakened thought,
This great miracle is wrought,
  This the second birth.

While you wonder where and how
Christ shall come—behold him now,
  Patient, loving, meek,
Looking from your neighbor's eyes,
Or in humble toilers' guise—
  Lo! the Christ you seek.
Search for him in human hearts;
In the shops, and in the marts;
  And beside your hearth;
Search and speak the watchword
    "Love."
And the Christ shall rise, and
    prove
  He has come to earth.

THE CONQUEST CONQUERS!

Enthusiastic Words from Many Leaders Regarding Our New Weekly for Adults and Young People

Rev. Claude E. Hill, National C. E. Secretary—"This paper ought to have a wide circulation among the young people of our churches. I like, especially, your treatment of the Endeavor Topic. I certainly wish the paper abundant success."

Dr. J. H. Garrison, Editor-Emeritus Christian Evangelist—"I have examined The Conquest with care and with pleasure. If you can maintain the high ideal which is so well realized in your first issue, you will be making a valuable contribution to our Sunday school literature and to the religious training of the young."

Rev. J. H. Goldner, Euclid Ave. Church, Cleveland—"I like The Conquest immensely. The treatment of the Sunday school lesson, C. E. and midweek prayer-meeting topics is fresh and satisfying. In addition there is an abundance of readable and informing matter of a high order. The paper merits a hearty reception."

Rev. H. D. C. Maclachlan, Seventh Street, Richmond, Va.—"I am very much pleased with The Conquest. It is a good augury for the success of the Sunday school and the Disciples Publication Society that you are putting out such a publication."

W. O. Rogers, of the Sunday School Times Staff—"I have examined the copy of your new paper, The Conquest, with great interest. It looks interesting, which is the first requisite. Then it is interesting, which is the second. It has a fine tone. I predict for it a real success."

Dr. Loa E. Scott, Author of "The Life of Jesus"—"The Conquest is indeed a credit to the Disciples Publication Society. There is need among us for just such a paper, one that takes a broad outlook upon the world and upon the problems of the church and Sunday school."

Rev. Cloyd Goodnight, Uniontown, Pa.—"I like the virility and admire the study pages of The Conquest. Am sure you have a fine combination of page and column features, such as will make the paper not only attractive but valuable. It has the modern touch."

Mrs. Jessie Brown Pounds, Author—"I am sure you are putting out just the kind of a paper our young people need."

Robt. M. Hopkins, National Bible School Secretary—"It has been a great pleasure to read this first issue of The Conquest. I may say I have read every word of it including all the advertisements. In my opinion you have given to our Sunday schools a most excellent journal. If you can maintain this high standard in its mechanical appearance and its literary contents, The Conquest will soon find a place in a large number of our senior and adult classes. Let me wish for you and this paper every success."

Rev. G. L. Lobdell, Stockton, Cal.—"I am very favorably impressed with The Conquest. It is Christlike in spirit and scholarly in tone, yet sufficiently simple to meet all needs. The department of Modern Science and the World's Work, is alone worth the subscription price."

Garry L. Cook, Indiana State Sunday School Superintendent—"I want to say that The Conquest looks good to me. I certainly like the general appearance of the paper. It is neat and dignified and attractive. I also like very much the different departments that you are going to use in the paper. I see no reason why you will not find a place for this paper. I am sure that we have schools that will find The Conquest just what they have been looking for. Congratulations!"

Clarence L. De Pew, Illinois State Secretary—"Very favorably impressed."

Rev. R. H. Heicke, Kansas City, Kan.—"I have just examined The Conquest and I consider it the superior of any Sunday school paper for seniors and adults among us."

Rev. E. F. Daugherty, Vincennes, Ind.—"Spicy, with variety, and well balanced in treatment of devotional and study topics in church life. I believe this paper will fill a real want in the brotherhood."

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THE CHRISTIAN CENTURY

Vol. XXXI January 29, 1914 Number 5

A Doctrinal Autobiography

Some Great Teachers Considered

The Romance of Missions

By Charles T. Paul

Leaders of Men and Millions

Sketch of W. Hume Logan, of the Business Men's Commission

Shall Pastoral Calling Cease?

By C. O. Reynard

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Good Things Out of Nazareth

Three good things came out of Nazareth. A sweet maiden, lovely in her purity and radiant in her virtuous love came out of Nazareth. She had a trained mind and a retentive memory; she had stored in her thought the poetry of her nation till it sang itself over in a wonderful song of her own. The Magnificat is the product of her rapt imagination using as its material the lore of the Hebrew nation. This lovely girl was willing for the sake of the coming glory of her nation and the world to endure pain, reproach and misunderstanding. She consented even to put in peril her own good name and risk the losing of her lover; she gave herself to that whose full meaning she could not know, but knew that a sword would pierce her own heart. She bore the sweet sorrow of the nativity and the years that followed; she saw the child she loved growing up to where she could not understand him. She watched him as he hung upon the cross. She kept in her heart and wondered the things whose full meaning she could only vaguely guess, but she held in her arms the hope of the redemption of the world. The glory of her maidenhood has transfigured all womanhood. The wonder of her maternity has cast a halo of the incarnation over all sweet womanhood. Woman stands on a higher pedestal throughout the Christian world because of what she was and did. But she lived in no palace; her name was not on the roll of fame. None of the people who knew her suspected that she was different from other young women or too great or too good for the town where she resided.

An honest man came out of Nazareth. His name was Joseph, and he was a carpenter. He earned his bread with the toil of his hands, but they were skilled hands. He spent his life in poverty, but it was self-respecting poverty. It was poverty not devoid of simple comforts. It was poverty not shut out from access to reading and thought. It was poverty that still estimated the value of an education and realized that a boy born into a home such as that of Joseph must be taught to read as well as work, to think as well as toil, to aspire as well as to perform the daily tasks. This honest man, Joseph, proved not only to be a strong laborer and skillful carpenter, but a man with a knightly, generous soul. He stood between a slandered maiden and reproach. He shielded her with his strong right arm, his unsullied honor and his good name. He took her with him to his ancestral home that he might be with her in the hour of her need. He carried her into Egypt and earned a living for her at the time when her child was in peril. He provided the resources that were necessary for an expensive journey, for a somewhat unusual education which he gave to Mary's son. He stood under his burden modestly, unobtrusively, and heroically, and performed his difficult part with a fine manly heroism.

Another good thing came out of Nazareth, a child born in humble life. The son of an indigent maiden, the apprentice of a village artisan grew up to feel in his soul the passion of a nation and the love for all humanity which has given Him a name above every name. Working at his bench he wrought out also the convictions of a divine call to more than prophetic service. Living and loving and serving and helping he became the companion of men, yet felt within him and made others feel the indwelling love of God. In Him men understood God as they never had understood God before and never have understood God since except as they have seen God revealed in Him. Confident of his heavenly mission, feeling assured within Him that He was the Son of God, He still lived without ostentation and trod the humble highways of Galilee as an itinerant teacher of truth, meeting bravely at the end a shameful death which He foresaw and might have escaped but which He endured rejoicing to lay down His life a sacrifice that thereby the world might be saved.

Nazareth never was very large nor very great. There was and is nothing about it which distinguishes it from other Galilean towns. It still nestles against the shoulder of the higher hill and looks out over the plain of Esdraelon in unostentatious quiet and calm repose.

The world has need of its Nazareths. We never can be sure from which of them God will raise up some wonderful gift to men. We never are justified in coining a proverb by which we declare it impossible for God to give to men some wonderful and abiding gift bestowed upon us as through some humble vehicle, some quiet and obscure locality, some little known and perhaps despised personality.

Who knows what Nazareth has yet to give to the world? Nazareth still exists. If out of its life came into the life of the world such contributions to the betterment of mankind, who dare say that Nazareth has nothing more to contribute? And who dare say that Nazareth is the only place from which God can produce Christ-like lives? Out of very humble places God has called His prophets. The Nazareths of history have been full of surprises for the world.

A Doctrinal Autobiography

CHAPTER VI. SOME GREAT TEACHERS CONSIDERED.

Editor's Note:—The frequent references in these chapters to the religious newspapers will seem to some readers an over-emphasis on a source of influence which should occupy a wholly secondary place in the life of a growing minister. But among Disciples of Christ the religious press has always been a most pronounced and potent influence. It has had more to do in determining the character of this communion than has the college. Its papers circulate more widely and are held in greater esteem than is the case in other Christian bodies. The three most influential leaders covering the three generations of the Disciples movement have been editors. The author of this autobiography, therefore, could hardly avoid oft allusion to the newspapers as either factors or significant symbols in his doctrinal evolution. The final severance of pastoral relations with a reactionary church and the assumption of happy relations with a congregation of broad mind and generous practice would seem to prove that those are in error who say that there is no place among the Disciples for men of progressive ideals.

FROM this period on I turned to the "Christian Evangelist" for leadership, and found it helpful, conservative, and generally on the right side of questions. I liked its pacific spirit and its breadth. It did not assume that all the questions in the universe had been settled, or denounce as heretics all those who did not accept its views. It was willing to think for itself, and to allow others to do the same. For many years it maintained the open mind with reference to pending questions, and put more love into its logic than did some others who seemed to say that wisdom would die with them. Above everything it was tolerant, and that feature appealed most strongly to me. I often wished for a more vigorous policy in its dealing with the perplexities of the brotherhood, but it may have done well in keeping its foot on the soft pedal when others were shouting their differences at each other from the housetops. But admitting its defects Dr. Garrison kept the "Christian Evangelist" in the front of the procession for many years, and refused to be entangled in endless controversies. Had we followed his counsels more steadfastly our people would have been better off than they are.

A "DISCREDITED" JOURNAL.

I learned to enjoy The Christian Century a few years ago on account of its scholarly and brilliant writers, and the fearlessness with which they faced the issues of the hour. The editors put everything fanatical and obsolete under the ban. They realized fully that a new world was being born and that the old formulas could never be retained or revived. While others were content to propagate a theology acceptable to those who were the least competent to judge of its merits, The Christian Century took counsel of the Christian scholarship of the age, and sowed in the hope that even the slowest would be persuaded to quicken their pace. It preferred that the rear should advance rather than that the leaders should retreat to the rear. It endured all manner of opposition, but never swerved from its course. The Christian Century never waited to see what the brethren would say, nor counted the cost when conscience was summoning a "forward march" nor declared vauntingly that it was the spokesman for the majority. Like all reformers it has disturbed some people's peace: an offense to those who were in charge of the denominational order, it has been a thorn in the side of the guardians of the patronage flesh pots. Some of the reforms that it has wrought are now the common property of all, notably those demanding a better order of evangelism and the higher education of the ministry. But better than anything else to me was the opportunity it afforded for many men of many minds to have a hearing. It stood resolutely for that freedom of speech, without which progress is impossible. As a journal called "discredited" by its competitor, it exerts a greater influence among our reading and progressive preachers and intelligent laymen than any other force among us. It is something more than a recorder of history.

It was while pastor of a church in which the reactionary views of the Disciples were paramount that I saw how hopelessly out of joint these views were with humanizing influences of this progressive age. I discovered that those

Dr. J. H. Garrison, of whom the autobiographer says: "Had we followed his counsels more steadfastly, our people would have been better off than they are."

who in that community were trying to restore apostolic Christianity were looked upon with the same indifference with which I had been accustomed to regard Adventists and Mormons. It seemed as if my best efforts were spent in trying to save a lost cause or to lead a forlorn hope. The world was moving so rapidly that both the church and its newspaper guide were in danger of being left high and dry. People of intelligence were not coming our way.

A GROWING RIFT.

I tried to explain to the congregation, as opportunity offered, that the indifference of the thinking element of the neighborhood to us was not due to the lack of a religious spirit, but to an excess of it, that our issues were not the issues of the hour, that while they were true, people had no interest in them once they found themselves in line with the practical and philanthropic movements of the age. I had little success in ventures of this sort. That faithful congregation could see only an evil heart of unbelief when their overtures were rejected. I began to feel strangely out of place. There was no community of ideas between me and the congregation. They lived on one hemisphere while I lived on another.

They were interested in the discussion of first principles all the time, believing that upon them hung all the law and the prophets; I was interested in the discussion of other themes as well. They read little apart from their favorite church paper which developed in them an aggressive and bumptious militancy; I read more widely and was growing more irenic all the time. I had renounced all my belligerent intentions some years before, realizing that peace on earth, good will to men, is not likely to be introduced at the point of a bayonet, steel or verbal. I was breathing a different atmosphere from those to whom I preached. Theirs was almost the zone in which I had been reared; I heard the old slogans, I became familiar again with the old phraseology, I had been transported back to the days when I thought as a child.

I regard my experiences with this sacrificing band as the final attempt of that Power which shapes our ends to show me how impossible it was to put new wine in old bottles.

TWO WAYS OF SEEING.

The differences between us could be expressed with the plus sign. I believed much of what they believed, but I believed much more. For instance, they wanted to keep alive the controversy on baptism. I had come to see that such a controversy could do no good. I was interested in the study of missions, believing the modern triumphs of the gospel to be as mighty an apologetic for the divine origin of Christianity as those which Dr. Storrs has recorded in his valuable work. They saw in missions a challenge to benevolence; I saw a challenge to our faith. They were a missionary people, but their conception of that great cause rose and fell with the rise and fall of revenues. They knew nothing of social salvation; I saw in it a great goal and a task for all the churches. They saw in the annual revival a cure for almost every ill of the church; I had come to see its shallowness as most ministers have come to see it, because it is an artificial process. They believed in hell fire, and saw through the eyes of the Middle Ages the doom of the impenitent. I cared nothing for the aids which horror lends to the imagination, knowing that whatsoever a man soweth that shall he also reap.

I did not regard the Bible as a level book; they did. To them it was all the same from Genesis to Revelation. They saw miracles many times in what was intended to be a hyperbole or a metaphor. They knew nothing of the difference between oriental poetry and the supernatural. They accepted old age interpretations of the Scriptures as final; I held that every generation should interpret the Bible for itself as every generation had done. They accounted for

the rejection of their interpretations by almost every device known to the perplexed. They lived under the tyranny of dead ages; they were holding fellowship with the grave. I believed that one can live justly only under the influence of his own age which includes all ages; and that the voice of the living prophet must not be ignored any more than the voice of the dead prophet. They believed that all the prophets were dead, an extinct race. To me the Bible was a growing book; to them it was a sealed book. They quoted the Pilgrim pastor when he declared that "God had more light to break from his word," but straightway forgot the content of such a sentence.

THE MISSION OF THE CHURCH.

We differed as to the mission of the church. They held that the church was an ark in which the favored few were to be carried through the flood, a city of refuge in which the sinner could flee for safety, views which such a safe and conservative teacher as Dr. Charles E. Jefferson holds are no longer tenable among thinking men. I accepted his teaching that,

> The ages in which the church stood dreamy and idle, waiting for a new heaven and a new earth, have gone, never to return. Individual redemption is the starting point, but world redemption is the goal. Religion is more than a personal possession of security and peace and joy, it is a service, a sacrifice, a gift to others. Religion is now seen to concern this world no less than the world which is to come. The good things which have been promised are not all to be waited for until we put on immortality. We have a right to hope, not simply for the rescue of a few of the ship's passengers, but for the saving of the entire ship.....This transfer of emphasis from the other world to this is one of the mightiest of all the changes which have been wrought in Christian thinking within the last hundred years, and it brings to the front for fresh discussion the question, What is the mission of the church?

This and much more thinking of the same character I was ready to accept, had accepted, but my congregation was not ready. They did not seem to believe that the same laws of change, which exempt nothing sublunary, apply to religion. the traffic from the land; how his soul I decided that they would do better with a preacher who was in sympathy with their views, and I with a congregation that was in sympathy with mine. We parted on the best of terms, without discussions of the differences between us. They had no trouble in finding a preacher, nor I a church. I was done with mechanical and legalistic forms of religion forever. I in my new field and my successor in my old field, seem to be doing a satisfactory work, a fact which proves what most of us believe, that there is room among our people for progressive and conservative, and that both can do a good work if only the powers that be will elect to allow us all to live in peace.

At this period I did the most constructive work of my life. I went over again the grounds of Christian belief, and found help which it is impossible to exaggerate from such men as Prof. James Orr, Prof. Borden Parker Bowne, Pres. Henry C. King, and others of that type. I enjoyed the reverent and conservative spirit of Prof. Orr, who, while not always consistent, has ever a reason for the hope that is in him. "When in doubt hold to what you have," seems to be his rule. I surely enjoyed the calm and philosophic temper of the other two leaders who are trying to reconstruct our thinking in harmony with the demands of the age.

"THE NEW EARTH."

Men like Prof. Rauschenbush and Prof. Peabody have done much to help us to understand that the new earth is a possibility while we are still upon it —they have taught me that Christianity is a religion for the city as well as for the man. From Dean Stanley I learned something of the breadth of English Christianity, its culture and its fruits. Dean Farrar opened up mines of investigation and knowledge that may become the most treasured possessions of the preacher. I have spent days and nights with Fairbairn, Forsythe, Clifford, Edersheim, Conybeare and Howson, Fisher, Bushnell, and Schaff, all of whom put strength into my faith as to the realities of things unseen. I have followed the ministries of men like Dr. Charles E. Jefferson, J. H. Jowett, Hillis, and Gunsaulus, whose labors are regarded as eminently successful. These men have accepted the modern point of view. We should like to ask: To whom can we turn for messages more vital than theirs, where can we find greater loyalty to Christ and his Church and his Word than in their teachings, where can we find men who more fitly represent the Kingdom of God than they?

"THE FINAL MESSAGE OF LOVE."

From such teachers I have learned to regard the Word of God as the final message of Love to our race, inspired as no other book is inspired, making a place for itself, and working miracles today which on its pages would be called "wonders," and "signs." Like the sword borrowed from Ahimelech, the priest, by David I can say, "There is none like that; give it to me." And as for the prophet who arose out of Galilee, as he was the hope of Israel, so I believe him to be the hope of the whole earth; the one to whom the kings of the earth shall bring their glory to be fashioned into crowns; the one who must reign until he shall see of the travail of his soul and be satisfied, and until all enemies shall be put under his feet.

My experiences have not been those of a doubter; I have never halted between doubt and faith. I have been uncertain, I have been perplexed, I have been on the fence—a good place to be occasionally. But I rejoice that mine is a Christian faith, I can say that Christ is to me the solid rock; that because I believe in him the sky is clear, and that the future has no fears for me. Mine has been the problem of adjusting myself to new conditions, a facing of stubborn facts and dealing with them according to the light that was in me. I have tried to—

> "Think whate'er the Spirit thinks,
> Feel myself whate'er he feels,
> Drink at fountains where he drinks,
> And reveal what he reveals."

(To be concluded next week.)

The Romance of Missions

Signs of the Coming of the Kingdom In Many Lands.

BY CHARLES T. PAUL.

WE are told that the romance of missions has passed. It has for those who have no eyes to see or no time to look. Modern missions are the chivalry of God doing exploits, athrob with the dramatic and ablaze with heroic appeal. Our future missionaries are challenged today by the signal triumphs of missionary work registered and spelled out in plain pictures in those parts of the world where once, humanly speaking, success seemed impossible.

During the past year the Christian world observed the centenary of David Livingstone's birth. You remember how, as he pierced the heart of Africa, the slave-trade pierced his own heart; how he was dogged and sickened by it as he saw the rivers gorged with the bodies of those who were slain in defending their captured kinsmen. You know how the great man vowed to sweep traffic from the land, and how his soul was stirred with indignation when he came down to Zanzibar and found that city the center and stronghold of the Arab slavers and the big market with its whipping-post thronged with black-skinned victims. What would Livingstone say if he could come back to Zanzibar today and walk into the great cathedral, seating 2000 Christians, which rises from the same market-place, and hear the gospel preached from a pulpit which stands on the very spot where slaves were beaten at the post? What would he say if he could see the great "open sore of the world" now almost healed in Africa and mission stations established all along the paths which he blazed? What if he and Stanley could have accompanied Professor Harlan P. Beach on his recent visit to the great Mengo Church in Uganda with 600 children in its Sunday-school, and the Girls' School at Gayasa, where at the feet of the missionary sat the sister of Uganda's king "with all the beauty and grace of an Oriental princess" and another girl —the Christian daughter of the man who murdered Bishop Hannington?

And now from the very innermost and remotest jungles after 23 years of hidden and unbroken service among the Bantu peoples of East Central Africa, emerges Dan Crawford, in the spirit and power of Livingstone—yea a second Livingstone as surely as Elijah wrought again in John the Baptist, telling us how the black tribes of the far interior are translating into their "black thinking" the white thoughts of our "crystal Christ." See the power of Christ not only in the redeemed subjects of the bloody king, Mushidi, but in the succession of great missionary lives. We thought our Livingstone was dead! We thought his heart lay buried in Chitambos village. But Livingstone's heart is alive today because Livingstone's Christ lives and works in Dan Crawford, who

in his latest published interview, said, "The gospel is what they, (the Bantus) need. The night cometh when no man can work. Afar the golden crested crane is calling. I must go back to Africa"—back to spend the remainder of his life with his beloved Bantus among the tall grass, to finish carving out of the darkness "a new heaven and a new earth" and eventually to mark with his grave the advance of Christ's kingdom a few hundred miles farther inland from Ilala where Livingstone fell.

A SIGNIFICANT EVENT IN INDIA.

Read the signs of Christ's demonstrated power in India. When Henry Martyn arrived in that country in 1806 he was not allowed to reside in Calcutta. British sea-captains had been ordered to land no more missionaries. A British regiment garrisoned a temple in Calcutta and fired salutes to the heathen gods. The Brahmans opposed Henry Martyn and sought to control the religious policy of the English colonial government. The ardent young missionary retired to his famous little pagoda, twelve miles from the Ganges, where he translated the New Testament into Bengali. Again he sought to gain from the Brahmans a hearing for his Christian Message. At last his faith failed him, and moving on to Persia he declared he would as soon expect to see a dead man raised to life as a Brahman to become a Christian. Recently in that same pagoda was held a meeting of native Indian Christian leaders from all parts of the empire—Brahmans. Mohammedans and low-castes who, honoring the name of Martyn, devoted themselves afresh to his Master and theirs for the carrying of the gospel to the unreached parts of India.

Two years ago at Delhi there occurred that gorgeous pageant which taxed the wealth, color and pomp of the East. I refer to the Durbar and the ceremonies attendant upon the coronation of their majesties, the King-Emperor and the Queen-Empress of Great Britain and her over-sea dominions. Seated in their coronation robes upon the throne, under the canopy with its roof of white fretted marble and golden dome, attended by titled and turbaned Indian officials—the great amphitheater gleaming with white helmeted regiments and thronged by vast acclaiming multitudes—the royal sovereigns, after the proclamation, received the homage of the native princes. Unparalleled for splendor was that procession of state monarchs dusky of countenance, glittering with the jeweled "wealth of Ormuz and of Ind" borne in ancient chariots or upon richly caparisoned elephants, and alighting at the foot of the throne stairs to salute their imperial rulers and acknowledge their allegiance to the British crown! It is difficult to imagine a more striking and spectacular demonstration of the power of the British government in that land.

"A TRIUMPHAL MARCH."

During the present year there has been a less gorgeous but equally impressive witness to another power in India which is something more than political. The recent visit and journey of Dr. John R. Mott and Mr. Sherwood Eddy representing the Continuation Committee of the Edinburgh Conference was like a triumphal march. In city after city from Colombo to Madras, from Madras to Bombay, and so on through Jubbulpore, Allahabad, Lahore and Calcutta, the largest theaters were crowded by great audiences of Indian students numbering from 1000 to 2000 at each attendance. The platform became the throne as the two evangelists, undecked by any worldly regalia, and unattended by any retinue-at-arms, avowed advocates of a religion alien to that of their hearers, proclaimed for four or five sessions in each city the searching gospel of Christ. The awakened intellect, the modern mind, the educated classes of all India, Brahmans and sons of Brahmans bowed and respectful in the presence of the ambassadors of Christ! There was never a greater miracle than this, unless it be that Dr. Mott preached also in the Mohammedan College at Aligarh, and finished his tour by a series of meetings at Rangoon, Burmah, with an attendance of 1500 non-Christian students, mostly Buddhists. Christianity has shot through the very life of India with its leaven. What did the census of 1911 reveal? That in the decade ending with that

Dr. Charles T. Paul.

year the increase of Protestant Christians in that land was 48 per cent, twelve times the percentage increase of Hinduism, its strongest rival, and seven times that of the entire population. Before the close of this century India will be Christianized. And now the Christian Woman's Board of Missions is about to perform another miracle of uplift and emancipation by establishing right in the heart of the empire, on a hill at Jubbulpore, a college for the higher education of girls.

The breath of God's upon the world:
It blows fresh down on the Aryan brown,
From the crystal glows of Himalayan snows.
It purges the grime of the ancient time
And loosens the throes of ancestral woes
Which have darkened the heart and sullied the mart
Of millions born to a lot forlorn.

The clouds are shifting that have lain,
For a thousand years o'er India's plain!
Castes are cleansed from custom's stain.
The breath of God's on India's strand,
The patriot's heart to flame is fanned,
And a larger hope dawns o'er the land.

MODERN MIRACLES IN CHINA.

Christ is getting to himself a new Republic in China. The old Empire thought it had crushed out the foreign superstition in 1900. The streets of Pao-ting-fu ran with blood. Horace Tracy Pitkin, the brilliant martyr of Yale, died in the Boxer rage, and his head was impaled on the city arch. A few weeks ago I heard Sherwood Eddy tell of the great meeting he held there in the spring of last year. Over two thousand people, including the officials of the city, gathered to hear America's student-ambassador of Christ. A thousand were turned away. The arch was covered with Christian mottoes. Mr. Eddy preached the gospel and exhorted to discipleship. He was speaking to some of the men who had helped to murder Pitkin. He told them that following Christ might mean to them some day what it had meant to Pitkin. But one hundred men at the close confessed and enrolled themselves as Christians. No wonder Fletcher S. Brockman said that with miracles like this happening in China, he would not go round the corner to see the Jordan dried or the walls of Jericho fall!

Let us seek the desert spaces where the Christless hordes are waiting,
Let us journey to the needy lands we know;
There's a whisper in the midnight, there's a star above to guide us,
O, the East is calling, calling, let us go!

MEN FOR THE MINISTRY.

By Charles M. Sharpe.

The problem of securing an efficient ministry is absolutely central and fundamental to the whole enterprise of the church. Primarily the problem does not relate to quantity so much as quality, though it includes both. We are in a critical transitional time as regards the whole attitude and method of our religious work. It is a time that calls for the keenest, most alert and best trained minds. Explorers, experimenters, builders are needed—men of vision and initiative. They must be men who, through competent study, are able to enter into the treasures of the past. They must be men who know the facts and forces of these new times, and are able to knit the past into the present, in order that we may not lose our Christian heritage.

The Disciples especially need a ministry of superior intellectual power and equipment—a ministry trained to a clear understanding of the things involved in essential Christianity. As an advertising agency publishing the merits of Christian unity the Disciples have been a brilliant success. But can we deliver the goods for which such a tremendous demand has been created? Can we even enter an efficient combination for the purpose of supplying the market? That is one important phase of the problem of an efficient ministry for the Disciples.

Consecration, earnestness, and moral character are, of course, assumed. Granted that he possesses these, the minister must also have in him the stuff of which successful specialists are made, and he must have the knowledge and training that makes specialists.

In our quest for men for the ministry we should lay all possible stress upon the fact that now as ever the altar of God calls for the best. A high ideal of ministerial preparation held up persistently and insisted upon strenuously will go further than anything else in constituting an effective call for hosts of men that God can best use.

Disciples' Divinity House,
University of Chicago.

A demonstration car is used by a San Francisco electric company to make rural communities acquainted with the use of currents on the farms and in the household.

Shall Pastoral Calling Cease?

A New Point of View on a Much Discussed Question.

BY C. O. REYNARD.

I HAVE never been able to understand the repugnance expressed by some of my friends in the ministry, to this part of the minister's duties. Some men now out of the active ministry have said that the duty of making pastoral calls was one of the perponderating influences that led them to leave the work that was otherwise quite congenial. This has been said mainly by men who have spent only a few years in the ministry. But I have also heard much the same sentiment from men many years my senior, both in actual age and in term of ministry.

The fault, it seems to me, is with the minister. He does not appreciate the opportunity of the "call," both in its bearings upon his hostess and upon himself. I am thinking mainly of the call which he makes upon the home, in which he seldom if ever finds the husband at home. The call upon the man in his place of business must be considered from a somewhat different angle, yet much that applies to the one form, applies also to the other.

"Red blooded men in the ministry," it is said, "must object to making pink tea calls at the home, where the husband is not present." Now I think I am about as red blooded (I yield to many in the blueness of it) as the average man in the ministry, but I have never yet met with any experience that would lend point to that objection. It is not altogether impossible that the red blooded man may also be forceful in self control and in qualities of confidence and physical wholesomeness that will lend great value to his visits upon the sick, upon the discouraged, and upon the positively sinful and vicious, if his ministry takes him among such. "Pink tea" calling is a term that I do not understand, although I have enjoyed quite sincere hospitality over a cup of tea. It is my impression that those who repeat such phrases most constantly are persons who would, perhaps, sup their tea out of a saucer. The point to the objection which is relevant is that of the frittering away of time in purely social calling, and to that objection I give a hearty second.

The call is for ministry to others than himself. If he can minister, really minister, in a social way, well and good. But the average minister will find his time quite fully occupied in ministering to more fundamental and serious needs than that. The call upon the sick ought not to end with an airy "I hope you get better soon." The sick will be ministered unto in feeling that the minister has laid hold upon God in their behalf, and hardly otherwise will the patient be satisfied. The sick room should experience more of Bible reading and prayer on the part of the minister. The minister should be quick to apprehend the signs of the discouraged life among his people. There is a quite numerous body of people these days, members of churches, who are, for various reasons, wondering whether religion really has anything of value to offer to one in the hard, hand to hand struggle with poverty and other forms of adversity. They sit in the pew, hearing none of the sermon. But, be assured, they hear the prayers! And here must the minister succeed or fail most tragically in ministering to the discouraged. The personal call during the week upon such burden bearers may indeed be as the meeting of the Cyrenian with the burdened Christ.

Rev. C. O. Reynard.

The minister himself faces constant danger of losing the common touch, genuine fraternity with his people. He may become more interested in books, or bugs, or the Saturday Evening Post (isn't it delightful?), than in his own people and their needs. This must not be. And that it shall not be, the minister must visit the hearthstones of his people. He may be perplexed as to "what to preach." Visit your people and learn! He may be vexed by failing support on the part of some prominent member. Visit your people, and find whether there your ministry is still needed and welcomed, and go back to prepare a Big Sermon! And is your own faith growing "faint with many scars?" Visit the bedside of the invalid old saint, and offer prayer there!

Indeed, it seems to me that if our ministry is to be anything more than a busied hurrying about, concerned with machinery and campaigns and conventions, we must find in the pastoral call both an opportunity and a sacrament of divine grace. We who are too busy for it will soon be not fit for it. And to shun or slight or misuse this form of our ministry is one of the surest indications of growing worldliness in us and of ineffectual, spiritless ministry in other directions, to others.

Leaders of Men and Millions

W. HUME LOGAN, OF THE BUSINESS MEN'S COMMISSION.

A MAN of fine judgment, catholic spirit and forward looking faith"—in these words, Rev. E. L. Powell, his pastor, characterizes Mr. W. Hume Logan, a member of the Business Men's Commission of the Men and Millions Movement.

As a business man he has been preeminently successful, and has always carried conscience into Big Business. No more accurate or painstaking worker, either in the church or in business, could be desired.

Mr. Logan was born Nov. 28, 1864. He came to the city of Louisville in 1885. There were back of him his associations in Lexington, Kentucky, as a student in what is now known as Transylvania University, both in the College of Arts and the College of the Bible. It was Mr. Logan's intention, perhaps, to study for the ministry; at any rate he was a Bible student and found good use for his Bible knowledge in his subsequent activity in the church. From the very beginning of his residence in Louisville he has been a man, serious, consecrated and an earnest church worker. "For the twenty-five years the present pastor has been

leading in the work of the First Christian Church," says Doctor Powell. "Mr. W. Hume Logan has been his constant and faithful ally as Superintendent of the Sunday-school." He is at present one of the elders of the congregation.

His father-in-law, the Hon. Z. F. Smith, and Dr. Powell were members of the Board of Curators of Transylvania University for a number of years, both resigning about the same time, and Mr. Logan was chosen to fill the place of one of them. He has been serving in this capacity loyally and with a great vision of the future of the University, giving money and time to its service.

Science and Alcohol.

Medical students, business men and mechanics joined in a discussion of the subject "What Does Science Say of Alcohol With Relation to Health?" in a session of Bible Class D of the Third Presbyterian Church, Chicago, recently. American and European scientists were quoted as saying that the total abstainer was less liable to become diseased, was more efficient and, barring accidents, would live longer than a person using alcoholic liquor.

THE CHRISTIAN CENTURY

EDITORIAL

GO-TO-CHURCH DAY.

WE are devoting some space in this issue of The Christian Century to the Go-to-Church movement. We believe in it as a good thing for church and community. It is a good thing now and then to enlist a large number of people into doing things that they constantly do but have not been accustomed to do for a good cause. It is a good thing to waken governors of states and mayors of cities and presidents of gas companies to co-operate in movements that even for a single day recognize the value of church attendance. We make a few suggestions to churches and pastors in communities where the first or eighth of February is to be observed as Go-To-Church Day.

First, the value of the movement will depend in a large degree upon the extent to which the whole community is led to participate in its preparation. If every business man in town will buy a rubber stamp, costing fifteen cents and bearing the line "Go-To-Church February 1st" and stamp it on all bills and circulars which he is sending out before that date; if every owner of a milk cart or a grocery wagon will carry a red banner "Go-To-Church," the number of those who become official reminders of the value of church-going will be greatly increased and the reaction upon these new evangelists will be wholesome and effective.

In the second place, we suggest that everybody co-operate even if some of the methods of advertising are a bit unconventional. It is better to participate and have a share in a good work than to stand back and criticize because its methods do not altogether conform to our preconceived notions of propriety.

Most of all, we suggest that wherever these campaigns are undertaken there be careful preparations to follow them up. Let the services be so attractive, the sermons so wholesome that everybody shall be glad he is there and thus the service of the day be a joyful beginning of better things in many lives.

It is time we were calling the attention of the whole community to the value of church-going. The merry dissipation, disguised under the name of "week-end," cannot too soon give place to the solemn dignity and joy of the service of the sanctuary. Sunday golf and Sunday motoring are no spiritual substitute for the service of the house of God. Let the church assert anew the value and spiritual necessity for united worship on the Lord's Day.

Go-To-Church!

THE HELP OF THE LORD.

THE help of the Lord is two-fold. It is God helping us: and it is ourselves helping God. Not only does God help us, but he needs our help. The words of the Old Testament ring down the ages, cursing those who "come not up to the help of the Lord, to the help of the Lord against the mighty." God is not only He that was and is; God is He who ever is becoming. God is living, not merely the infinite life of heaven, but is living with men the finite life of earth, a life that requires the experience of limitation and struggle and pain, and all within the compass of a complete and radiant and eternally confident joy.

This experience of God requires as its expression the experience of men and women. The completeness of the love of the Divine Father needed the mother love that life might be given to Jesus of Nazareth, and needs mother love now, and father love now, and child love now, and every other sweet and holy love.

George Bernard Shaw has lately been asking, "Is God in trouble?" and has been replying in the affirmative, and saying a great many things which we do not at all accept. But some things this brilliant and erratic author says are true; and we feel a certain thrill of approval when he represents God as saying, "Stop flattering me; help me."

Yes; God needs help. He needs us, our hands, our feet, our ability to talk to people who do not know any of the languages of heaven, but are able to understand English. He needs our help.

We should be glad if we knew that God stood ready to help us. But when we understand not only this, but that we can do a few small things for a few short years that help Him to make his goodness and love more real to men, and to bring the kingdom of heaven closer to earth, then we feel the glory of living, and hope of living forever. We shall not live a life of eternal uselessness; we expect that in some very little but some very real way we shall be helping God.

WHAT THE AGE NEEDS.

THERE are answers not a few to the question of the chief need of the time.

The politician is certain that what we need is the acceptance of certain political principles or the control of power by a given party. The economist sees the necessity of increasing the purchasing power of the average wage. The sociologist seeks a more equitable distribution of wealth. The educator is sure that popular education is a panacea for the world's ills.

But there is something deeper and more fundamental. If we were not sure of this, life would be chaos. How could man become even civilized if he were forever on the isthmus described by Pope—

> "In doubt his mind or body to prefer,
> Born but to die, and reasoning but to err?"

Righteousness is fundamental. He who believes in God has uttered the whole creed. He who follows righteousness sees God. In this day of new and shallow theories, when anything that has the grace of novelty may become a nine days' wonder, it is well to remember that some things are not in question.

That right is better than wrong; that truth is better than a lie; that it is better to be kind than to be fierce, pure than foul, hopeful than despondent, Christ-like than demoniacal.

To be Christ-like is fundamental to stable government, good social order and to the glory of the good time coming, which the sociologist calls by another name, but means what the Christian means when he speaks of the kingdom of heaven.

THE PRICE OF A FOOL-PROOF CIVILIZATION.

MAN has become a thinking and inventive animal because he had to think or perish. Naked and weaponless, thrown into a world where the race was to the swift and the battle to the strong, he had to match his greater wit against the greater might or subtler attack of his enemies. This sharpened his intelligence, and his thinking constituted one element in his fitness to survive. But civilization has been full of devices for the survival of the unfit. It is now a question of some importance whether our civilization has become a substitute for thought.

Are civilized people, especially residents of cities, losing the power to think?

Prof. Arland D. Weeks of the North Dakota Agricultural college, who writes in the current issue of the American Journal of Sociology, issued by the University of Chicago Press, says they are, and predicts that unless something is done to stimulate the reasoning faculties "there will ensue a dearth of inventiveness and a decline of civilization."

Prof. Weeks ascribes the decreasing power to think to the invention of mechanisms of all sorts that require a minimum of intelligence for management, such as watches, engines, typewriters, adding machines; and to the "centralizing of intelligence in managerial offices and a corresponding removal of problems from employes and agents."

"It was never more easy for a simpleton to live," he writes. "Let us not forget that an easy environment, with few conditions of surprise, throws the individual down to the lower reactions and swings the beam toward devolution and degeneracy. It is common to refer to modern life as

highly complex; but this should not be taken to mean that the complexity is necessarily thought compelling. One's relations to this complex life may be so simple as to preclude those conditions of surprise required for intellectual advancement.

"It is no longer necessary to understand principles and constructions to be able to use machinery. Many machines are put on the 'foolproof.' Even the carton of breakfast food tells us where to open the box—'Cut along this line.' A dead level of almost automatic performance is forced upon factory employes, department workers, and quite generally upon salaried classes, not excluding a large percentage of those employed in educational work.

"Contrast the regimented lives of city workers and persons whose activities are directed from central offices with the frontiersman's life or with a single day camping out. The improvising of utensils, meeting of emergencies, and reactions to the unexpected give an exhilarating taste of a life which seems of a different world.

"That the new situations of the day in civic affairs have found the public unprepared for their rational solution and that even leaders who might otherwise be statesmen are found lacking in administrative ability of the highest grade is evidenced by failures of government."

CONCERNING THE DISCIPLES' VIEWS.

ATTENDANTS at the Toronto convention last October and readers of the Toronto Globe who were not present at the great gathering will recall a communication to that paper which warned unsuspecting Canadians not to become too much impressed with the specious words of these Disciples of Christ because behind their fair words, they hold to the doctrine of "water salvation" and consign unimmersed Methodists, Presbyterians and the rest to hell! No crasser statements had ever come under the observation of even the patriarchal men at the convention, and it seemed to be the general desire that some counteracting word be spoken in the Globe. This was done by the editor of The Christian Century who devoted only enough space to the matter to make a flat denial of the absurd charges.

Now comes a letter from the author of the original contribution, who turns out to be a Methodist preacher, enclosing a clipping from the Globe containing a rejoinder to Mr. Morrison's reply, and challenging the latter to a newspaper debate either in the Globe or The Christian Century! The temptation is very strong. A debate! Who could challenge our orthodoxy ever again if we had but once faced the Campbellite-killer in the arena of forensic combat? Our veins swell up at the prospect!

But on looking over our brother's rejoinder we can think of nothing we could say except to just keep on repeating, 'Tisn't so! His argument is as follows: Alexander Campbell taught water-salvation; therefore the Disciples gathered in Toronto and their churches throughout the world in this twentieth century teach water salvation. He quotes Mr. Campbell as saying in his book, "The Christian System:"

"Being born again and being immersed are the same thing." (page 200.)

"The Holy Spirit calls nothing personal regeneration except the act of immersion." (page 202.)

"The remission of sins cannot be enjoyed by any person before immersion." (page 208.)

"Immersion alone is the act of turning to God." (page 209.)

"No one is converted to God until he is buried in water." (page 209.)

"God has transferred the pardoning power of blood to water." (page 215.)

To all of which the only thing we could possibly reply would be that not one among the three thousand delegates at Toronto, nor one person of any recognized intelligence or leadership among the million and a quarter of Disciples in the wide world can be found to affirm a single one of the above alleged quotations from Alexander Campbell.

The Disciples of Christ do not today believe what Alexander Campbell believed upon baptism.

They do not believe that immersion is the historic and scriptural and appropriate MODE OF ADMINISTERING BAPTISM and that this mode alone should be practiced by those who aim at Christian unity.

This form of statement is in direct contradiction of Mr. Campbell's view. It was the farthest from the great leader's desire that his views on any subject should be taken as authoritative for all time.

One cannot find out what Disciples believe by reading ancient history. They are a growing people—growing in doctrine, in practice and in vision. To find out their views one must ask not their "fathers" but themselves.

DEMOCRATIC CONVENTIONS.

A SPECIFIC INSTANCE.

OUR purpose in these articles has been to show that if the General Convention of Churches of Christ is simply an advisory body, existing side by side with the missionary societies, coördinate with them, and unable to control our missionary and benevolent activities save by giving "advice" to the societies, it is a perfectly useless and absurd piece of machinery, with no real function whatever.

To ask the churches to send delegates to such a convention is an affront to the churches.

To elect men like Judge Henry and President Bell to the presidency of a convention which is unable to take a single effective action with respect to the essential matters with which such a convention of sovereign churches may appropriately deal, is to ask them to play at a boys' game.

That these are not too strong statements is already being proved by the attitude of the societies toward the single action taken by the General Convention after its organization last October. At this, its first annual meeting, the Convention wisely refrained from taking up many matters of business. But it did consider the report of a committee previously appointed to devise a budget system of taking missionary offerings, in place of the haphazard and competitive method which has always prevailed. The Convention unanimously accepted the system recommended by the committee and appointed Rev. Graham Frank, its chairman, to go among the churches explaining the new and better way and urging the churches to unite in its observance.

With this action of the Convention the societies have not been coöperative. Accepting at its face value the "explanatory resolution" previously passed by the Convention, in which it GAVE AWAY TO THE SOCIETIES the authority which the sovereign churches alone possess, the societies, either by default or by express action, have refused to support Mr. Frank in doing the task which the Convention appointed him to do. In a word, the societies have simply declined to accept the "advice" which THE CHURCHES, through their representatives, humbly proffered!

Those who are sensitive over the question of "authority" should be able to see plainly enough in this single specific case that it is not a question whether we shall have authority or no authority, but simply, Where shall the authority be lodged? Shall it be lodged in the churches or in the societies? It is now lodged in the societies. The churches as churches have never had a medium through which their inherent sovereignty could express itself. But the clear and explicit intention of the movement to create a "General Convention" was to provide a medium by which the churches could coördinate and unify their missionary and benevolent activities.

Through the strategy of those opposed to such a convention, the Convention, in the very hour of its birth, was made to declare that its only function would be to give some "advice" on missionary and benevolent matters to the already existing independent societies!

That free churches cherishing the principles of congregational polity will be content for long with such a position of subordination to the societies is unimaginable.

One of two results is inevitable. Either the churches will insist upon making their Convention their authoritative spokesman in missionary and benevolent and similar matters, or they will regard it as not worth while to send delegates to it.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Cultivating the Spirit of Christian Union

Signs of the Times From the Daily Newspapers.

FEDERATION IN CLEVELAND.

Two hundred Cleveland congregations, representing more than 100,000 persons, through their pastors, agreed to sink denominational differences and join the plan of the Federated Churches to hold a three days' missionary conference February 8, 9 and 10 with an interdenominational exchange of pulpits. This is the first time that any community has planned a movement of this kind. The subject to be discussed in each pulpit will be "The Challenge to the Church to Fulfil Its Missionary Responsibilities."

This will lay the foundation of a simultaneous every-member canvass for contributions for church extension at home and in the mission field which will be representative of every congregation affiliated with the Federated Churches. Churches engaged in this religious unity include the Methodists, Presbyterians, Baptists, Congregationalists and Disciples of Cleveland.

The plan, which was formed by the Federated Churches, was presented to the ministerial association at its meetings and was unanimously adopted. Meetings were held by the Methodist Union in the First M. E. Church; Baptist ministers, in Euclid Ave. Baptist Church; Presbyterians, at the Colonial Hotel; Disciples, McMillan building auditorium; Congregationalists, Schofield building auditorium.

Rev. E. R. Wright, secretary of the Federated Churches, announces that some leading laymen and ministers will be brought to Cleveland during the conference to speak in church pulpits. The year 1914, he said, would mark a new epoch in church activities in Cleveland. The conference, he declared, would bring each congregation into a hearty sympathy with the others, their home and foreign activities would become more closely allied and another stone in the foundation of church union in America would be laid.—Cleveland Leader.

CHURCH UNION IN NORTH DAKOTA.

Federated churches of Casselton, N. D., are celebrating the second anniversary of their organization, which has been characterized as the pioneer movement toward organic church union in North Dakota. Since the beginning of 1912 several other North Dakota cities have followed the example set and with almost uniform success.

The affiliation in Casselton is that of the Methodist and Presbyterian churches and the result is the establishment of a church home for all members of Protestant evangelical societies who may be in the city. During the last two years of operation under the federation plan, the work of the united church has been effective and undisturbed by dissatisfaction or sectarian strife of any nature. Dr. H. P. Cooper is now entering on his seventh year as a pastor in Casselton, having served the Methodist church of the city four years prior to the affiliation of the two churches under his leadership.

The idea of federating was first discussed by the pastors of the two churches, Rev. E. F. Lawrence and Doctor Cooper. Mr. Lawrence had already decided to locate in Idaho, but before going he did much to give the movement impetus. The idea met with a ready response among the thinking people of both churches. They saw in it the solution of a vexing problem, a solution that was both practical and warranted by fundamental tenets of the Christian religion. And so early in 1912 the plan of federation was worked out.

The method was simple. Indeed so simple that it leads to the observation that if people really desire to federate, almost any plan will do. The council of the federated churches is made up of three members from each church and this board of six is presided over by a chairman who is elected by the members of the committee. The churches maintain their separate individuality and contribute as in the past to their own denominational benevolences. The young people's meetings are federated, as is also the Sunday-school. Both the ladies' auxiliaries and the Women's Missionary societies are also united.

The Presbyterian church structure, being the better building of the two, is used for all services and the pastor's family have continued to reside in the Methodist parsonage. New members join whichever church they select, the utmost freedom being given in this respect. The board of six members constitute a sort of holding company and has charge of all questions that concern the co-operative congregations.

It will be seen that this federation plan steers clear of nearly all the difficulties that would ordinarily arise, the union being only functional. In this respect at least it has a distinct advantage over the comity plan which provides for the withdrawal of one church from the field.

As a result of the federation, the single burden of running expenses is borne by the federated body. The pastor's salary has been increased, the attendance at all church gatherings is larger and there is a general satisfaction that was never possible when there were two struggling congregations.—Fargo Forum.

PLEA FOR UNION IN CARRINGTON, N. D.

Declaring that it would be ten times easier to support a United Protestant church in Carrington, together with a parish house containing a gymnasium, auditorium, etc., with a physical director in charge, than it is now to finance the separate Protestant churches in Carrington, Rev. J. W. Anderson, of the Congregational church, made a splendid plea for amalgamation in a recent sermon. It was heard by probably the largest audience that has yet gathered to hear Mr. Anderson during his pastorate in Carrington. Hearty approval of the ideas advanced in the sermon was heard from the people.

Mr. Anderson contended for complete amalgamation rather than a federation. He believes that if such a union can be had in Carrington the present denominations should cease to exist as separate bodies. A new united church would supplant the present bodies completely.—Carrington Independent.

UNION CHINESE CHURCH IN CHICAGO.

There is being fulfilled in Chicago what many have thought to be only a dream of the future—the opening of a church with a simple and understandable creed, supported and conducted jointly by five different denominations and co-operating towards a common end. It is believed to be the first church of its kind in America. The name of the church is the First Evangelical Chinese Church of Chicago, and is located at 223-225 West Twenty-second street, in the heart of the new Chinese district.

The denominations co-operating and the ministers representing the co-operating council, who are to appoint the board of management of the church, are: Baptist, Rev. Shailer Mathews; Congregationalist, Rev. J. C. Armstrong; Disciples, Rev. O. F. Jordan; Methodist Episcopal, Rev. James Rowe, and Presbyterian, Rev. Edgar P. Hill.

There are said to be nearly 5,000 Chinese in Chicago and the new venture to give religious privileges to them is the result of the union of several individual movements hitherto undertaken by certain of the co-operating denominations.—Chicago Tribune.

PHILADELPHIA IN UNION PRAYER MEETING.

Recently in Philadelphia a union church prayer meeting was held. The people did not come to hear a concert or some celebrated orator. There were no exhortations, no soloists, no social hour. The invitation was given merely for Christians to come together and pray. The response was remarkable. Twelve hundred people assembled, completely filling the auditorium of one of the large churches.—The Continent.

PRESBYTERIAN RESCUE MISSION.

Preliminary plans are being made by the Presbyterians for the establishment in Baltimore of a mission similar to the Galilee mission in Philadelphia and the Jerry McAuley mission of New York. A study of conditions has convinced several observers that such a mission is one of the most urgent needs of the city.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

Suffrage Victory in Toronto

The first victory for equal rights in 1914 was the extension of municipal suffrage to the married women of Toronto. Our recent International Convention there makes this a matter of special interest to members of our church. Our ministers came home from that great gathering, full of enthusiasm over the conditions obtaining in the Canadian metropolis—especially the general observance of the Lord's Day, and the control of the vice elements, so rampant and powerful in our American cities. It is to be hoped that they will point another moral with this latest step in justice and reform.

Single women and widows have exercised the right of municipal suffrage in Toronto for many years, and this grant to married women is proof that they have made no bad use of their votes. Miss Alice Blackwell, editor of the Woman's Journal, says in a recent editorial:

"The tendency of equal suffrage is to spread. Toronto is only the latest in a long series of examples. Norway granted municipal suffrage to a limited number of women, and then extended it to all women. She followed this by giving Parliamentary suffrage to a limited number of women, and a few years later made that also universal. In Sweden limited municipal suffrage for women had prevailed for a great number of years; lately it was much broadened. Kentucky began by giving school suffrage to widows with children of school age, and has now extended it to all women who can read and write. In England municipal suffrage was given in 1869 to single women and widows only, but the later franchise acts (for Scotland in 1881 and Ireland in 1898), gave it to married women on the same terms as to the unmarried.

Throughout most of Canada the old exclusion of wives still prevails, but it is gradually giving way in the face of modern progress. In Vancouver, in Calgary and now in Toronto the men have decided that there is no sense in debarring qualified women from a vote in municipal elections merely because they are married. This view is bound to become universal.

"In many countries widows and single women got the ballot earlier than married women partly from a generous feeling that they had no one to represent them, and therefore ought to be allowed to represent themselves, and partly from an ungenerous feeling that a wife was a chattel, and that it would be highly improper to give her a vote which she might possibly cast for some other candidate than the one her husband supported. John Quincy Adams was inclined to favor suffrage for widows and spinsters, but he declared that 'wife suffrage' would be monstrous. In the United States this view is now practically obsolete. It is to the honor of American men that the ten states which have granted the ballot to women have drawn no line of discrimination against wives and mothers."

The result of the ballot on New Year's Day is given in a telegram to one of our exchanges:

"By a majority of more than two to one, the men of Toronto voted favorably in the referendum on the question of giving married women the municipal franchise on the same terms as widows and unmarried women. The result of the ballot on New Year's Day was 26,288 for, and 12,575 against. This action, similar to that taken a year ago in Vancouver, on the other side of the continent, is an indication of what is going on even in conservative Canada.

"'Of all the questions submitted to the electors,' says the Toronto Globe, 'probably not one won such a number of supporters at every meeting as did woman suffrage.'

"The suffragists had asked for the referendum, and had made a vigorous campaign. Mrs. Flora McD. Denison, president of the Canadian Woman Suffrage Association, says: 'Of course we are very much rejoiced, not only for Toronto, but because this is a national and international victory.'

"At one of the big meetings of the campaign, Dr. Margaret Gordon said, amid applause: 'We will show Sir James Whitney that woman suffrage is not the deadest thing on earth, as he had the nerve to tell us!' The result of the election certainly bears out her words."

Go to Church Sunday

BY FRANCIS E. CLARK.

In these three words, "Go to church," is crystalized one of the fundamental principles of Christian Endeavor. This is an abrupt, commanding, imperative sentence when used alone. When made into a compound adjective qualifying "Sunday," it designates a new movement which bids fair to become not only nation-wide but world-wide.

It is such a suggestion, which has originated with the Chicago Christian Endeavor union as part of the "Help-Our-Church Campaign," which The Christian Endeavor World has already taken up with enthusiasm, and which the United Society of Christian Endeavor has adopted and printed in leaflet form for wide distribution.

Now the Chicago union has added to its general suggestion of a Go-to-Church Sunday, the date, February 1, as a day for beginning the effort.

The plan has been enthusiastically indorsed by Catholics, Jews, and every Protestant denomination.

Leading commercial bodies and public-service corporations are co-operating so that every man, woman, and child, so far as possible may have an opportunity to go to church on that Sunday.

Extensive publicity plans include newspaper advertising, electric signs, billboards, streamers and posters on automobiles and wagons, house-to-house visitation, stickers on letters, telephone calls, and every other legitimate form of advertising.

I need only add my enthusiastic approval of the idea, and my profound conviction that great good may come of it.

Some cities had already planned for another date for Go-to-Church Sunday; Boston, for instance, has designated February 8. Another year I hope that some uniform date may be adopted throughout the country, and what better date than February 1 sould be suggested?

This will do much to show the solidarity of Christianity, to unite the Christian world in still another common observance.

It will concentrate the attention of the worldly and indifferent upon the church for one day at least. It will remind those who never think seriously of the church from one year's end to the other that there is such an institution. Even those who do not accept the invitation will be influenced by it, and it will afford an unusual opportunity to remind them of the church and its worth to humanity.

Of course Go-to-Church Sunday does not mean for Endeavorers simply that they will go to church on the first day of February. It is taken for granted that they will go anyway, not only on February 1, but every Sunday of the year, "unless prevented by some reason which they can conscientiously give to the Master." Go-to-Church Sunday means that Endeavorers will make every legitimate effort to persuade others to go.

Thirty-three years ago on the second of February, a Go-to-Church society was started in Williston Church in Portland, Maine. It was called a Christian Endeavor society, because it had other duties and functions, but it was none the less a Go-to-Church society. In its fundamental constitution and pledge was incorporated the thought, "I will support my own church." In at least ten million copies of the pledge in nearly one hundred different languages have these words been repeated.

What, then, could be more appropriate than that a Christian Endeavor union should start a specific movement in our anniversary week so congenial, so akin to the very heart of Christian Endeavor?

Already I have asked my friends in all societies to make the midweek prayer meeting in that first week of February particularly strong and helpful by attending, and sitting together in a body if convenient, and taking any part if the pastor desires. This is part of the celebration of Christian Endeavor Week. It is only an extension of the Go-to-Church Sunday.

These words are written on the eve of my departure for Europe to help our cause as best I may in other lands. They will not be read until I am on the high seas, but I would have the message go with the same force and direct personal appeal as if I could sit down with each of my fellow Endeavorers, takes each one by the hand, and say earnestly:

"Remember Christian Endeavor Week.

"Observe Go-to-Church Sunday by inducing at least one other person to go with you.

"Pray for the divine favor upon these plans every day from now on.

"Make 1914 a 'Go-to-Church Year,' as well as a 'Year of Prayer,' as I have already suggested in another article."

I shall await eagerly in a distant land the news concerning Go-to-Church Sunday and Christian Endeavor Week. I am confident the news will be good.

Disciples Table Talk

Progress at Ann Arbor, Mich.

The church at Ann Arbor, Mich., under the efficient leadership of the pastor, Rev. E. W. Knepper, is doing the best work in its history. The audiences are crowding the house. The Sunday-school is effectively at work. The Superintendent, Mr. A. E. Jennings, is an enthusiastic leader. Mrs. Jennings teaches the larger class of young ladies. She and her son, who is a student volunteer, and expects to take up missionary work in China as soon as he graduates, attended the great Student Convention in Kansas City last month. Prof. T. M. Iden the new incumbent of the Bible chair, is already making his influence felt in the church and the community. He has a class of young men in the church's familiar "Upper Room" class, whose total membership over the country runs into the thousands. The local group numbers about seventy. The Bible chair classes are opening with promise. The Ann Arbor church is to be congratulated upon its efficient and aggressive pastoral leadership, and the success which it is achieving.

An Opportunity for Middle West Preachers.

That " the State University is the greatest mission field for the church in America today" is a true statement. Pastors and others interested in religious work, living within reasonable distance of Bloomington, Ind., would be wise to their opportunity should they attend the Conference of Church Workers in State Universities, to be held in Bloomington, Feb. 3-5, 1914. All are welcome and are invited as fraternal delegates or visitors. All those registering will be furnished entertainment and breakfast as guests of Bloomington homes. A registration fee of $2 is charged. Joseph C. Todd is Secretary-Treasurer of the Bible Chair at Bloomington.

Among the speakers at the Conference are the following: Bishop J. M. Francis, Indianapolis; Prof. Frank G. Ward, Chicago; Prof. E. H. Lindley, Bloomington; Prof. Chas. T. Paul, Indianapolis; Dean Shailer Mathews, Chicago; President W. L. Bryan, of Indiana University.

To Clean Up Franklin, Ind.

The spirit of cleaning up is in the air. One of the latest champions of this cause is Wm. J. Wright, pastor at Franklin, Ind. In a sermon which he preached to his congregation there he pointed out four ways to clean up the town: First, to make homes better; second, to emphasize the moral element in the schools, both common and high school; third, to make honor, truthfulness, full weight and measure in the business world, the rule of faith and practice; fourth, the enforcement of the laws. Relative to the latter method he made the declaration: "The officers of a state and a city are in a work as divine as preaching the gospel, for there are no powers, but that are the powers from God and ordained of God."

M. L. Pontius on Church's Obligation.

M. L. Pontius, pastor at Central, Peoria, Ill., in a recent sermon made a very definite statement of the civic obligation of the churchman of today. "To be true to the ideals of its Founder" the speaker declared, "the church must lead in all social and civic reforms. The minister who refuses to preach on the subject is untrue to his calling and the church that refuses to co-operate in a campaign for law enforcement should be numbered with the unburied dead."

The sermon brought forth an editorial from the Peoria Journal, from which we quote:

"While there may be a tendency on the part of certain persons with their faces toward the past, instead of the future, to lament the idea of church cognizance of problems relating to social justice and law enforcement, the man or woman of clear vision and progressive thought recognizes that the solution of these problems calls primarily for applied Christianity. If religion means anything, it means the devotion of its professors to all causes which make for the advancement of the human brotherhood and the triumph of the common good. And it may be laid down as a principle of modern religious thought that wherever right and justice are involved, whether in politics or sociology or economics, there religion is concerned. The churchman who prays one way and votes another is no longer taken seriously. And vitalized religion calls first of all for Christian citizenship."

An interesting fact relative to Peoria is that a recent religious census of the city records the fact that there are over five thousand people in the city who prefer the Christian church. That the Central Church, under Mr. Pontius' leadership, is alert to its opportunity is evidenced by the fact that 29 persons have been added to the membership of the church since January 1, eight of them on one Sunday. The new building will be begun in the spring. Miss Hattie Genders, of Toronto, has been engaged as pastor's secretary. All lines of work are remarkably successful.

Robt. M. Hopkins, National Sunday-school Secretary, who will hold Schools of Methods in the West.

"The Sunday School Started It."

Broadway Church, Princeton, Ind., is making rapid strides. "It was the work in the Sunday-school that started the ball rolling," writes one of the leaders in accounting for the fact that church and school are outgrowing the building.

Three months ago the school had an attendance of 125, today it has over 300. A small men's class, taught by W. S. Hastings, began a campaign of membership increase. Rome G. Jones, minister, and Robt. C. Bartzell, superintendent, helped. On January 18 117 men were present. A contest is on with the Vincennes school, and with the men's class there in particular. The women's class has increased its membership from 10 to 50. A series of evangelistic services is planned to begin Feb. 22, with home forces.

Orange, California, Reports.

The annual meeting of the church at Orange, Cal., was held January 8. The church has suffered a change of pastors during the year and an interval of no pastor between the going of one and the coming of another. C. C. Bentley, for five years minister, was compelled on account of health to relinquish the work in August and the work passed into the hands of the new minister the middle of October. Notwithstanding these disadvantages the clerk reported a net gain of 13 during the year and a present membership of 327. During the year about $5,165 was raised in the church for all purposes. The church will continue in the living link class, supporting Harry Smith and wife, under the Woman's Board, in Liberia, Africa. A home missionary under the state board will also be supported and two native workers in the Congo mission of the Foreign Society are supported by a member of this congregation. A meeting to be held by H. O. Breeden, of Fresno, is planned for late February and early March. J. E. Picket ministers to this church.

Dr. H. L. Willett spoke at Kendallville, Ind., Jan. 22, in the interest of the Laymen's Missionary Movement, and at Joliet, Ill., Jan. 26, in behalf of the same cause. He will address the Canadian Club, at St. Thomas, Ont., Jan. 29; will speak at Tonawanda, N. Y., Jan. 30; and will give his lecture on "The Changing Orient" at First Church, Bloomington, Ill., Feb. 1. He will be chief speaker at a banquet of the new Men's Club of the Christian church, East Orange, N. J., Feb. 18. Dr. Willett addressed a union service of the Protestant churches of Ann Arbor, Mich., Jan. 18.

First Church, Los Angeles, Cal., R. F. Thrapp, pastor, at its annual meeting and turkey dinner, held Jan. 9, celebrated the clearing of all mortgages. Over $14,000 was raised during the year. The membership was increased 214. This live church has donated to J. C. Ogden, its missionary in Tibet, an Edison Phonograph to be used in his mission work. Mr. Ogden, with his family, spent two weeks with the church before sailing for Tibet Jan. 22. R. M. Hopkins will conduct a school of methods at Los Angeles, Feb. 22-27.

Norwood, O., church, C. R. Stauffer, minister, raised over $1,200 for missions last year, $5,400 for building fund. A total of $11,000 is reported raised. As a token of appreciation of the pastor's efficient service, the congregation increased his salary $200 per year. This church has a present membership of 510, with a Sunday-school attendance of 417, a gain of 32 per cent over the preceding year. Over 600 were present at the Sunday-school Jan. 11. Special evangelistic services are now in progress with home forces.

February 22, Washington's birthday, comes on Sunday this year. The National Men's Movement is suggesting that the day be observed as "Men's Day" and is sending to ministers a beautiful souvenir program containing a unique form of service to be observed in our churches. May every pastor rally his men about him and make the day one long to be remembered.

First Church, Tonawanda, N. Y., raised last year, $4371.36. About one-tenth of this amount was used for missions. This church has recently secured an option on 60 feet of land adjoining the church property. This gives 100 feet for the proposed community house and parsonage. The latter will be erected soon. Frank A. Higgins ministers to the church at Tonawanda.

R. S. Robertson, pastor at Aurora, Mo., is enthusiastic over the situation of his church and writes, "We have just recently paid off all the indebtedness of our church building and are planning for large things." A Brotherhood is being organized in this congregation. A banquet for one hundred men is to be addressed by John L. Brandt, of St. Louis.

Jackson Avenue Church, Kansas City, has just closed a brief meeting led by F. L. Bowen, the City Evangelist, resulting in a number of additions, and the raising of the church Extension debt of $15,060, and an additional $1000 for other expenses. Considering that this church is without a pastor, this is no mean achievement.

Mound City, Mo., church, adopting the one "Teaching and Worship Service" for Sunday-morning, has increased its attendance 100 per cent, and its mid-week prayer meeting attendance from 15 to 100. "No debts, a small balance in the treasury" is the good word from A. O. Kuhn, minister.

Tolbert F. Weaver, pastor at Pendleton, Ore., has good reason to be happy. An indebtedness of $8,350 which has hung over the church for five years went up in smoke January 11. Other small notes also were paid off. A. M. Meldrum, of Athens, formerly pastor at Pendleton, assisted in raising the funds, and for this service was given a gold medal by the congregation. Several prominent visitors helped to make the occasion a gala day.

Features of the report of Crawford Road Church, Cleveland, Ohio, Charles Darsie, pastor, are: Present membership, 356; added last year, sixty-six; total financial receipts, $5,700; for missions and benevolence, $800; paid on church debt, $7,000. Of $954 received in Sunday-school, fifty-three per cent went for missions and benevolence.

A city without saloons, a state without dramshops, and a nation with stainless flag were forecast in a recent sermon by Charles S. Medbury, pastor of University Place Church, Des Moines. "The promises of God are the pledge of victory," he said, in his sermon on "The Pledge of Victory."

E. L. Powell addressed a union meeting of 22 Cincinnati churches Jan. 16. His theme was "Church Unity." The purpose of the meeting, which was held in Central church, with 1500 attendance, was to cultivate a closer relationship between the churches of Cincinnati.

E. LeRoy Dakin, who has served for a year and a half as pastor at Memorial church, Chicago, is leaving this field, to begin work as pastor of the Baptist church, Logansport, Ind. Dr. Dakin has made a marked success in the difficult field ministered to by the Memorial church.

J. J. Tisdall, of Wilson avenue, Columbus, Ohio, reports: Membership increase from 355 to 658 during past year; pastoral visits, 1,053; total raised, $10,002.06; of this $758.49 for missions. In a present meeting, R. H. Fife evangelist, fifty-two additions in first ten days are reported.

The congregation of the Minnehaha Church of Christ, Minneapolis, Minn., a branch of Portland Avenue Church, erected their new building with their own hands. This property is valued at $5,500. A. W. VanDervort is pastor.

Mr. Hugh Kilgour, graduated from McMaster University, Toronto, last June, was recently ordained to the ministry at the Cecil Street Church. He has accepted a call to the Wychwood Church, Toronto, succeeding D. Munro.

Charles Reign Scoville is having notable success in his union meeting at Arkansas City, Kans. Ffteen churches are co-operating. During the first six days of invitation, 427 persons were received into the churches.

The Wabash Avenue Church, Kansas City, Missouri, will be dedicated the First Sunday in February by Geo. L. Snively. A week of fellowship services will follow the dedication. L. J. Marshall is the pastor.

W. J. Clark, the new adult superintendent of the American Society, is piloting a team of Sunday-school experts through the west. They are holding schools of methods in the principal centers on the Pacific Coast.

The National Men's Movement is enlisting the co-operation of every men's Bible class, club, and brotherhood in the land, and reports chapters already issued to 933 local chapters, a gain of 738 during 1913.

The Jefferson City, Mo., church, where A. R. Liverett ministers, has set as its aim for 1914: Net gain of 100 in church membership, 400 in the Sunday-school, clearing of an indebtedness of $6,000.

Over in Elmira, New York, the men of the Christian church have a Brotherhood of Andrew and Philip which has just affiliated with the National Men's Movement. C. M. Kreidler is the minister here.

Robert M. Hopkins, Sunday-school Superintendent of the American Society, will visit San Jose and Los Angeles, El Paso, Hutchinson, Kansas, and other points in the west during February.

Tabernacle Church, Columbus, Ind., where W. H. Book ministers, raised $7,581.58 last year. For missions, $2,395 was received. Marshall T. Reeves has been chosen as elder of this church for life.

W. B. Clemmer has begun his fourth year at Central, Rockford, Ill. A great rally service was held in celebration of this event. The new $25,000 building at Rockford is nearly completed.

C. O. Reynard has resigned from the pastorate of the Cecil Street Church, Toronto, to accept the general-secretaryship of Hiram College, in connection with the Men and Millions campaign.

First Church, Berkeley, Cal., raised over $7000 last year. During the past four years 296 new members have been received. H. J. Loken is the pastor at Berkeley.

A "Kansas City Number" of the Christian Evangelist made its appearance January 22. It contains a story of the churches there, by a staff correspondent.

Special reduced rates to Atlanta, the lowest possible to secure, will be announced by E. E. Elliott, the transportation secretary of the Convention.

Fifteenth Avenue Church, Rock Island, Ill., where C. Lee Stauffer has just taken up the work, has a well organized athletic association.

Highland Church, Denver, Colo., is working for a 25 per cent increase in all departments. M. M. Nelson ministers to this work.

H. O. Breeden is holding evangelistic services in the Fresno, Cal., church, where Shirley R. Shaw ministers.

J. C. Reynolds, who has completed the new building at Winchester, Ill., will assume a new work in Virginia.

The nineteen churches at Waukegan, Ill., were all filled on the Go-to-Church Day observed there Jan. 11.

The church at Macon, Georgia, was damaged by fire recently, caught from a dwelling adjacent.

Central Church, Jacksonville, Ill., Lloyd Dasie, pastor, gave over $2,500 for missions last year.

EVANGELISTIC MEETINGS.

Washington, Ia., C. L. Organ, evangelist.

Phoenix, Ariz., Claude C. Jones, pastor, preaching, A. R. Higginbotham, singer.

Havana, Ill., Robert E. Henry, preaching, J. A. Kay, singer.

New Albany, Ind., W. P. Crouch, evangelist.

Ottawa, Ill., C. M. Smithson, evangelist, closing.

Chester, O., C. G. Huffer, pastor, B. R. Johnson, preaching.

Council Bluffs, Ia., Edgar Price, pastor, preaching, Georgia Tyner, singer.

Camp Point, Ill., George W. Wise, pastor. Beginning Feb. 1.

Santa Paula, Calif, Bruce Brown, evangelist, closed.

Redlands, Calif., Wm. Bayard Craig, pastor, Bruce Brown, evangelist; beginning.

Beardstown, Ill., G. W. Morton, pastor, preaching; Wallace Tuttle, singing; 19; continuing.

LIFE FOR TWENTY-SIX.

The National Benevolent Association is just in receipt of an annuity payment of $2,400 from a Tennessee friend of the widow and the orphan, and another of $200 from an Ohio friend. It would be difficult to make a more significant gift or more profitable investment than is made possible by the annuity plan of the Association. The donors of these gifts receive a liberal interest on the amount of their gifts, paid semi-annually, during their life time.

To the recipients these gifts grant life. These gifts, if used in the children's department of the Association's work, will provide food, raiment, shelter, education and Christian care for one whole year for twenty-six homeless, parentless children. Imagine twenty-six such gathered in from their condition of poverty, sorrow and peril through the instrumentality of this gift. They become wards of a strong Christian Association—children, indeed, of the church. Before a twelvemonth has passed several of them possibly all, are adopted as the sons and daughters of Christian parents, taken into Christian families and given an equal opportunity with other children. No more valuable service than this can be rendered to society.

Do you wish to make a similar investment? Let us give you the particulars of our annuity plan. Address

THE NATIONAL BENEVOLENT ASSOCIATION.
2955 N. Euclid Ave.,
St. Louis, Mo.

FROM SOUTHEAST MISSOURI, FOURTH DISTRICT.

J. B. Lockhart, formerly District Evangelist for Northwest Arkansas, with headquarters at Fayetteville, has been called by the State Board of Missouri to serve as Superintendent of Missions for Southeast Missouri, the Fourth District, with headquarters at Sikeston. Mr. Lockhart is a man of splendid ability, and has rendered faithful service as an evangelist, and we are expecting a successful work in the Fourth District. He has already located in Sikeston, and his most excellent wife with the three children will move from Fayetteville to Sikeston as soon as arrangements can be made. Any churches in Southeast Missouri in need of a minister, will find Mr. Lockhart willing and ready to assist in securing the right man; if any churches in this District desire a good man for a meeting, they are requested to write to J. B. Lockhart, Sikeston, Mo.

C. A. Burrus has been doing good work in this District, holding meetings and building up weak congregations. He has been giving one-half time to this work, the other half is given to the church at Marquand.

We are planning for larger things in this District, and we earnestly ask the hearty co-operation of all the congregations in Southeast Missouri.

W. M. BAKER.
Former Acting Supt. Poplar Bluff, Mo.

NEW YORK CITY MISSION NOTES.

The total expense of the city mission work for 1913 was about $6,700. Work was done in the English, Russian and Polish languages. Seven missions in widely separated sections of the city were supported. The following figures from the reports for 1913 will be of interest. Days of service 2,045; sermons preached 584; baptisms 76; other additions 35; total added 111; membership of mission churches 339; enrolled in Sunday-schools 946; average attendance in Sunday-schools for the year 515; monies raised on the field, for current expenses $3,232.06; for building funds $7,347.50; for missions $256.51; grand total raised $10,597.56.

January 31, I close a service of over ten years in this city, eight years as minister of the Humboldt Street Church and two years as Superintendent of City Missions. This closes ten years of a most delightful service, in which there has been an interesting and encouraging progress made in the metropolis of our country. A growth in members, interest and influence, it has been our pleasure to note. Because of the splendid organization of our work and the earnest co-operation of all the churches, the office of Superintendent of City Missions will be dispensed with for the present. M. M. Amunson, as chairman of the Mission Committee, will look after the interests of the missions. Send any communication bearing on any phase of the mission work to Rev. M. M. Amunson, 388 St. Johns Place, Brooklyn.

February 1, I shall enter upon my duties as minister of the Christian Church, Jackson, Tenn.

Brooklyn, N. Y. JOSEPH KEEVIL,
Supt. of City Missions.

Pastor Praises J. W. Mounce

The biggest thing on the horizon in the way of records seems to be the story of the faithful attendance upon religious services of J. W. Mounce, of Hannibal, Mo. In a recent issue of this paper we reviewed the remarkable career of this worthy man.

Geo. A. Campbell contributes a character sketch of Mr. Mounce to the Hannibal Morning Journal, in which he comments upon his physical soundness, his quick mentality, his brevity of speech, his punctuality and rugged honesty. He also refers to his retentive memory.

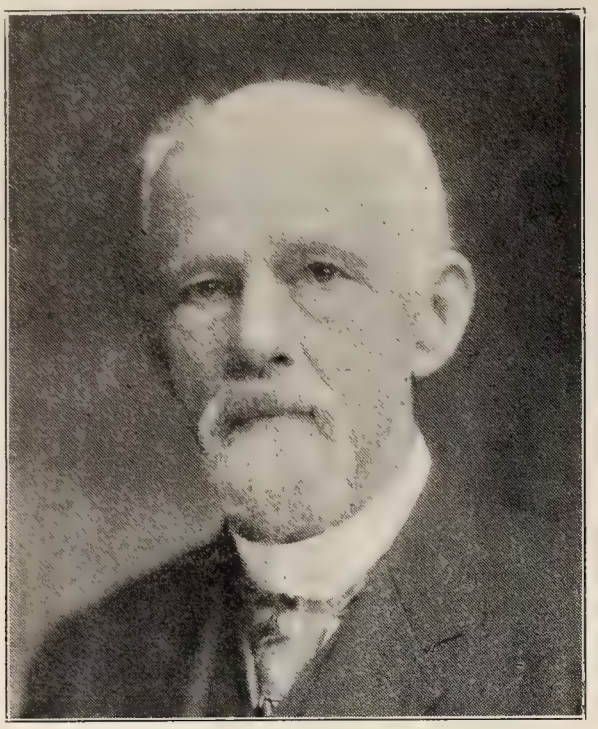
We quote from this interesting sketch of Mr. Mounce written by his pastor:

The church dearly loves Brother Mounce. I take it that several of the younger men on the board have been greatly inspired by his faithfulness and have resolved in the deep places of their souls to follow his example. It is only the faithful that are granted the privilege of bearing the responsibilities of the kingdom.

Mr. Mounce, as others of the older men of the First Church, would never consent to serve as an elder. He has acted as a deacon for half a century, I presume. Perhaps the reason is that the business man in him suppresses the man of sentiment. He is not, however, lacking in sentiment. Perhaps he wishes to encourage the younger men. Again it may be the thought of dispensing the emblems and asking God's blessing upon them and upon the people seemed too awesome for him. I do not know his reason, and I care not to know. He serves well and that is enough. He loves his church, lives for it. Of one of the old ministers of Missouri who recently visited here, and who is a cousin of Mark Twain, Mr. Mounce said: "I would rather have done what Brother Lampton has done than written all that Mark Twain has written." That expresses his attitude towards the ministry and the church. No pastor ever had a truer friend than Mr. Mounce —or a more helpful one. He is liberal with his local church and a staunch supporter of all the missionary agencies of the church. His vision is humanity wide.

There have been shadows over his life. The companion of his heart left this earth some two years ago. What life can reach three-quarters of a century without its shadows? But beyond the shadows he sees the light. His faith is not boastful, but calm and strong. In his quiet hour his thoughts must dwell much with the beyond. I find him telling me frequently of articles on immortality. Divine curiosity as to what is just beyond death must have place in his active mind.

But he is not morose. He is not critical of our day and its deeper tendencies. He believes the kingdom is coming day by day, year by year. He is alert with regard to the



John W. Mounce.

progress of temperance, missions and the democratic readjustments that are so prominent in our time. His little grandson "Jack" greatly interests him—and I have no doubt he often thinks that Jack's day will be better than his. Mr. Mounce reads incessantly. He has just finished "The Inside of the Cup," and not many persons to whom I have talked have equaled him in grasping the message of Mr. Churchill or surpassed him in intellectual criticism of the book.

Mr. Mounce is growing old gracefully. The young like him as well as the old.

With Browning his faith would allow him to say:

"Grow old along with me,
The best is yet to be."

The Great Missionary Days

The missionary days agreed upon by our National Conventions have been of immense value to the work, and should on no account be discontinued. The few missionary churches that do not observe them, in most cases, have suffered loss of interest. This is the testimony of many.

When the missionary budget is adopted and the Duplex envelope is used, the days should still be observed for educational purposes. The first Sunday in March gives the minister or leader an opportunity for setting forth and emphasizing the work of the Foreign Society; the first Sunday in May affords an opportunity of magnifying the work of Home Missions; and so throughout the year.

THE REASONS WHY.

1. The missionary days have a place in the consciences of tens of thousands of our people. They expect to hear something about the interests the days represent.

2. When the Every-Member-Canvass is made in the church all will not agree to give every week in the year. They are not accustomed to that method and are not prepared to adopt it.

3. The weekly contribution is not now practicable in many of our country churches.

4. The Every-Member-Canvass will not reach all; some will be sick; some will be away from home when the canvass is made. All should hear about the work and should have a chance to give. If the days are not observed the chances are that all these will not give anything.

5. The days should be observed for the benefit of the new converts. They need to be trained and to form the habit of giving.

6. The days should be observed for the benefit of strangers who may be present and who may give when the work is presented.

7. The days should be observed for the education of the children who are growing up in the church.

8. The records of the Foreign Society show that in many cases the churches that have adopted the Duplex Envelope give less than before. This is not because the new method is defective, but because it has not been thoroughly worked. No method will work itself. The offerings were smaller because the Duplex Envelope was supposed to possess some magical power. There was less education and less concern, because there was less education, and naturally the offerings were smaller.

NOT A LABOR-SAVING DEVICE.

The churches that use the Duplex Envelope should know that it is not a labor-saving device. The fact is that if the Duplex Envelope is to yield satisfactory results, more work must be done by the minister and the missionary committee than was done under the system it displaced. There must be line upon line, precept upon precept, here a little and there a great deal. The need of systematic and proportionate and sacrificial giving must be kept before the churches until they give as did those churches of whom the apostle spoke when he said: "To their power I bear witness, yea, and beyond their power they gave of their own accord."

By all means let the great missionary days continue to be worthily observed.

A. McLEAN, *President.*

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR FEBRUARY 11.

Church Efficiency—The Official Board.

"I can hold a meeting there and have fifty converts," said a young minister to an older one. "I do not doubt that you can," was the reply, "but what of it? Where is your material for leadership? You cannot have a church unless there is somebody able and willing to guide it." The older man had seen more than one church come to nothing because there was no one to lead it.

The moral tone of the average church and community depends largely upon a few men and women. By what they say and do they make high demands upon all others. We are all quite willing to let the world travel on its way undisturbed even when it is going in the wrong direction. Certainly, we grumble at it, but we stop too often with that. We need some one to say, "This is what we ought to do and do now," and to make us feel that we must act.

WHY IS THERE A CHURCH BOARD?

Do we choose elders and deacons in order to be like the apostolic church? Very well, the apostolic church had use for its members who enjoyed the distinction of being designated by special titles. It never had any officers until it had something for them to do. Nowadays a church must have its officers whether it has work for them or not. The board represents the church. What it does, the church does. It has oversight of the business of the church and it looks after the spiritual life of the members. Its efficiency is to be judged by its success or failure in providing the funds necessary for the support of the church and to meet the just demands of the missionary societies and in organizing the church for educational and spiritual work.

THE MONEY QUESTION.

There is no virtue in loose financial methods. The coal dealer and the janitor will listen more attentively to the preaching of the gospel if the church pays them what it owes them and pays promptly. The minister will have greater confidence in the word of the church if his salary is ready for him when it is due. He can preach with added power if he knows his bills are paid and that he owes no man anything. The annual deficit which many churches face is a serious hindrance to spiritual growth.

FEED THE FLOCK.

The efficient member of a church board is studying the educational problem. Napoleon refused to see the schoolmaster Pestalozzi, saying that he had something else to discuss besides questions of a b c. But later, when France was humiliated by Germany, it was the schoolmaster who triumphed. Questions of a b c are more important than Napoleon thought they were. And questions of religious instruction are more important than many men who think they know the great issues of the present are able to see. The board that does its duty provides for the instruction of young and old in the things that pertain to life and godliness. A course of instruction in religious education would be a good preparation for membership on the board of a church.

THE HONOR THAT IS DUE.

The reason some church boards do little or nothing is that the churches withhold from them the honor of loyal support. They are criticised for what they fail to do or for what they do that is displeasing to the members; they are never praised for the honest efforts they have made to discharge their duties. They are left to do all the planning. They go without the stimulus that comes from suggestions of interested members of the church. The efficient board has back of it a church that knows what it is about and is willing to pay the cost of service.

References: 1 Thess. 5:12-13; I Pet. 5:1-5; Heb. 7:17; Acts 6:1-7; Jno. 10:2-14; Matt. 20:25-28; 1 Cor. 3:7-10; 1 Tim. 5:17; 1 Cor. 4:1-2; Rom. 12:6-8.

The Sunday School

CHRIST'S HATRED OF SHAMS.

International Uniform Lesson for Feb. 15.

Luke 11:37-54. Memory Verse, 42.

Golden Text.—Be not deceived; God is not mocked. —Gal. 6:7.

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(37) Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. (38) And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner. (39) And the Lord said unto him, Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. (40) Ye foolish ones, did not he that made the outside make the inside also? (41) But give for alms those things which are within; and behold, all things are clean unto you.

(42) But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God; but these ought ye to have done, and not to leave the other undone. (43) Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. (44) Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

(45) And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also. (46) And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. (47) Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. (48) So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs. (49) Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; (50) that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; (51) from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation.

Verse by Verse.

By C. C. Buckner.

v. 37. *A Pharisee asked him*: He was probably curious to learn more of the strange teacher than could be learned by merely listening to his public remarks. *He went in*: Jesus availed himself of every opportunity to present his message.

v. 38. *He marveled*: The ceremonial washing before meals was strictly followed by the orientals.

v. 39. *Cleansed the outside*, etc.: The figure expresses their great care for appearances and their disregard for real character.

v. 41. Prof. Cheyne translates this division, "Cleanse what is within, and surely all is clean to you."

v. 42. *Ye tithe*: They gave their tenth with exasperating care. Jesus did not object to this system, but to their utter neglect of duties, a thousand-fold more vital.

v. 43. *Chief seats*: They were motived by love of praise, not by a sense of duty.

v. 44. *Ye are as tombs, etc.*: Each year tombs were covered with lime-wash that travelers, seeing them, might avoid them; if they touched them they were defiled.

v. 45-46. *Lawyers*: Expounders of the law. *Ye load men with burdens*: They enforced on the people so many minute laws that they lost the Spirit of the Law, Matt. 15:21.

v. 47-48. *Ye build the tombs, etc.*: One generation builds a fire under its great men; a later generation builds a monument over them. Usually the fire-builders and the monument builders are men of the same type.

v. 49-51. *Said the wisdom of God.* Said Jesus. *From the foundations*: Heb. 4:3; 9:26; Rev. 13:8; 17:8. *Abel*: Gen. 4:10. *Zachariah*: 2 Ch. 24:22.

At the Heart of the Lesson.

By A. Z. Conrad.

THE DANGERS OF DINING.

Luke 11:37. "A certain Pharisee besought him to dine with him: and he went in and sat down to meat." Invitations may be for bait or benefit. Before you accept, ask the question, "Who?" and "Why?" Mixing with men masterfully is a fine art. You must touch before you can transform. Too much aloofness and apartness awakens suspicion and weakens influence. Intimacy with evil imperils unless you are immune. Pious purpose protects. Righteous intention makes the acceptance of almost any invitation safe. Contact by no means involves contamination. Jesus dined with Pharisees on more than one occasion. He partook of their food, but rebuked their folly. He looked upon every invitation as an opportunity for promoting righteousness. You can safely mingle with malevolent men only when filled with a redemptive passion and purpose. Not satisfaction but salvation was the purpose of Christ when banqueting with blinded bigots. The uppermost thought with the majority of us when invited to dine is delight rather than deliverance. We compromise our convictions when we accept favors at the cost of principle. Jesus never did that. The regalia of a deaconess enables a woman to go to saloons and all sorts of disreputable places without peril either to her reputation or character. It is a very rare thing for a man who is a known messenger of the Prince of Peace to be damaged by desperadoes. In social relationships it is not only possible but oftentimes desirable to associate with people both uncongenial and unrighteous, with the conscious purpose of connecting them savingly with Christ.

COLLISION WITH CUSTOM.

v. 38. "And when the Pharisee saw it he marvelled that he had not first washed before dinner." Jesus deliberately broke with conventionalities when they had become substitutes for realities. Hygienic regulations had been turned into religious rites. Ceremonialism had been substituted for sincerity of service. Hands washed, hearts withered. That is what Jesus saw. A red light is the only thing that will stop many a motorist. Apathy sometimes has to be shocked into sensibility. Only a jar and a jolt arouses and awakens somnolent society. Collision with custom pulled up Phariseeism with a round turn. It was Christ's way of breaking into the mouldy mass. It was like turning your glass at the banquet board when everyone else is drinking. It invites criticism but calls back to life cauterized consciences. "The Pharisee marveled. That was a gain. Opposition is convertible. Inertia is irresponsive. We are too orderly. We are too cowardly to defy fashion. We are paralyzed by precedents. We are commanded by custom. We are afraid to venture against veneer. We are bullied by baubles and bubbles. Make Pharisees marvel and you have made instruction possible.

SYMPATHY AND SERVICE.

Sacrifices were not to be despised, but were not the highest evidence of sincerity. Personal sacrifice counted for much more than mere sacrificial performances which cost nothing. Alms were the surest evidence of a sympathetic purpose and a serviceable desire. They were an indication of a relationship to God far stronger than vociferous proclamation and pious profession. Service and sacrifice were always presented by Jesus as an indispensable sign and seal of spiritual consecration and aspiration.

COMMERCIALIZED RELIGION.

"Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God." Here was the sentence of condemnation, unequivocal and final. Again, there was no objection to their tithing the mint and the rue. It was a duty to give generously in the interests of the kingdom, but however conscientious might be the setting apart of a certain amount of material treasure this could not be a substitute for the justice passion and love passion. When God has *us* he also has *ours*. There is no trouble about the collection-plate when the fires are burning on the altars of the heart. Churches preëminent in love for God and man do not suffer from an empty treasury. "These ought ye to have done, and not to leave the other undone." Here we have Christ's entire estimate of ceremonials, formalities and various religious activities. The church is not to be commercialized nor are its members to be classified by financial ability. The arraignment continues and sentence of condemnation is passed on pride and the passion for applause. The biting, blistering word which Jesus employed was the word, "Hypocrite." Heaven and earth alike abhor hypocrisy. However, let it be remembered that the hypocrisy of the day of Christ was not confined to the Pharisees. The Jews had no monopoly on cant and cunning. No more has the church today. There is some hypocrisy in the church without doubt, but there are ten hypocrites outside the church for every one in it. The man who pretends that his reason for not going to church is because there are hypocrites in it, is himself the worst kind of a hypocrite. The man who excuses himself from religious duty because he had "too much of it in childhood" is worse than the worst of the ancient Pharisees. It is a wholesome thing to meditate on Christ's arraignment of the Pharisees. We all need to recognize the unspeakable importance of genuineness and sincerity. But let this be said, Mr. Winston's Churchill's "The Inside of the Cup" is a caricature and not a characterization. It is not the picture of any of the churches I have known. Of more than two thousand people whom it has been my privilege to welcome into the church of God during my ministry, (with the rarest exceptions) sincerity and genuineness characterized their lives. Among the officials of three large churches I have never seen one "Elden Parr."

"Woe unto you Scribes and Pharisees, hypocrites! for ye are as graves that appear not, and men that walk over them are not aware of them." Yet every man knows his own weakness and his own wickedness. The impossibility of an absolute knowledge of what lies in the depths of another man's soul ought to lead to charity of judgment, while at the same time it should lead us to the greatest caution as to where we place our confidence. The possibilities of duplicity and deception are almost measureless. In all the relations of life we need a higher than merely human wisdom to be able to interpret the conduct of those about us, and in all alliances established the guidance of the Divine Spirit is needed to prevent errors of judgment which would result in catastrophe.

UNSHARED BURDENS.

Jesus said, "Woe unto you also ye lawyers for ye lade men with burdens grievous to be borne and ye yourselves touch not the burdens with one of your fingers." They multiplied legal requirements. Meanwhile, they themselves who exacted these things did not pretend to obey the laws and precepts they presented. Christ's arraignment is world wide and time wide. The teacher of religion needs to take care that he does not condemn himself by urging strict obedience to traditional programs and forms of religion while he himself lives a life of self-indulgence and ignores the burdens he lays upon others. God never designed religion to be a burden to anybody, but rather to be a continuous blessing. The highest and holiest requirements of Christianity are not such as are burdensome to those who are filled with the Christ spirit.

POST MORTEM MEMORIALS.

"Ye build the sepulchers of the prophets and your fathers killed them." To condemn ten thousand men to commercial death and then build churches and universities with the money will put no man right with God. Jesus presents count after count against these men who were professional religionists. It was an incessent thunder of artillery against evil entrenched behind the forms of religion.

Jesus made it clear that every age is the legatee of all that has preceded. We who have the light of the Word and the light of history are without excuse if we fail in religious duty. None can doubt the kindliness and the gentleness of Jesus. Destruction was no part of his program. Yet this arraignment is real. Jesus meant what he said. No one can expect Divine favor until he knows in his inmost soul that he is striving to make every holy profession a reality in life. The appropriate prayer as we read the appeal of Jesus for spiritual honesty is "Create in me a clean heart O God and renew a right spirit within me."

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THE CHRISTIAN CENTURY

Vol. XXXI February 5, 1914 Number 6

A Call to Prayer*

REMEMBERING the gracious promise of our Lord, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive," let us pray at evening and at noon and in the morning for the Conference to be held in St. Louis in the interest of the Men and Millions Movement, that in the work of preparation nothing may be overlooked or neglected, and that every address and every song and every prayer may be in harmony with the will of God, and that all who attend the Conference may be so illuminated and so helped by the Divine Spirit that they will be enabled to assist the Movement most effectively. Let us pray for those who are leading, that they have the strength and the wisdom and the patience and the persistence needed in the campaign, and that they may find favor with all the people; and that the challenge of Brother Long to the brotherhood may be promptly and fully met. Let us pray that the thousand workers needed may be forthcoming, and that the five millions required to complete the undertaking on its financial side may be secured without delay. Let us pray that in the accomplishment of this mighty task Christ may be greatly glorified.

*Issued by the Men and Millions Movement in view of the Conference which was held February 3-4, in St. Louis.

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Man Who Went to Sleep

The Bible tells us of a man who went to sleep in church. His story might be a warning of several kinds. It might be interpreted as a rebuke to long sermons. Paul preached long that night—"even till break of day." We should like to see a congregation that would listen to such a sermon now. Thirty minutes is the ordinary limit, and in some places the people are insisting upon twenty.

Whatever sins the ministers of the present have, long sermons are not among them. The old-fashioned preacher never thought he had done his duty if he did not reverse the hour glass, and some times he turned it twice. Cases are on record in New England in which churches brought their ministers into court because they preached only thirty minutes instead of an hour and more. We have passed all that. This is an age of short sermons. If the ministers needed the lesson, they have learned it.

We have a measure of sympathy with the demand for short sermons. Other things have had to be boiled down. The old three-volume novel has had its day. It is the age of the short story as well as of the short sermon. The first rule of every newspaper is "Boil it down," and the next is "Light it up." People want, and deserve shorter sermons, shorter stories, shorter lawsuits and shorter scoldings than they once did.

But we should be unwilling to lay the whole of the blame upon Paul. He had much to say. The people to whom he wanted to say it were there and he did not always have them before him. He knew what they did not know, that it was probably his last appearance among them. He had precious truths that needed to be uttered.

* * *

There are times when a sermon does not easily compress itself within thirty minutes. We have little patience with the preacher who continues to talk for an hour after he has said all he has to say, or for the preacher who does not know a good stopping place. Every sermon ought to have good terminal facilities. But it is impossible that every lawsuit should finish its testimony and pleas in exactly the same time, or that every speech in the United States Senate should be of exactly the same length. So it is not reasonable to demand that no sermon should ever be five minutes longer or shorter than any other. Sermons are not made by a brick machine, that squeezes just so much soft clay into a mold, and chops it off with a wire. A sermon is a living thing, a part of the blood and brain and heart of him who preaches it, and sometimes refuses to be just so long and no longer.

"There sat in the window a certain young man named Eutychus, borne down with great sleep; and as Paul discoursed yet longer, being borne down by his great sleep he fell down from the third story, and was taken up dead. And Paul went down and fell on him, and embracing him said, Make ye no ado; for his life is in him." Acts 20:9-10.

Eutychus went to sleep. We will not blame him. He doubtless had done a hard day's work, and he needed rest. Still, it was unfortunate. He missed part of a good sermon. He disturbed others, if not with his snoring, at least with his tumble. He was in danger, sitting in the window where he shut out fresh air from others, and making poor use of it as he sat there. The man who sits in the window is doubly under obligation to keep awake.

* * *

Men have been shot for going to sleep on duty. Soldiers in the Civil War sent home asking for red pepper to put in their eyes on nights when they had to stand on picket duty and were afraid of going to sleep. Some conscientious and sleepy-headed soldiers, filled with fear lest they might go to sleep, took that smarting method of assuring themselves that they would keep awake. A minister should sometimes put a little red pepper in his sermons for similar reasons.

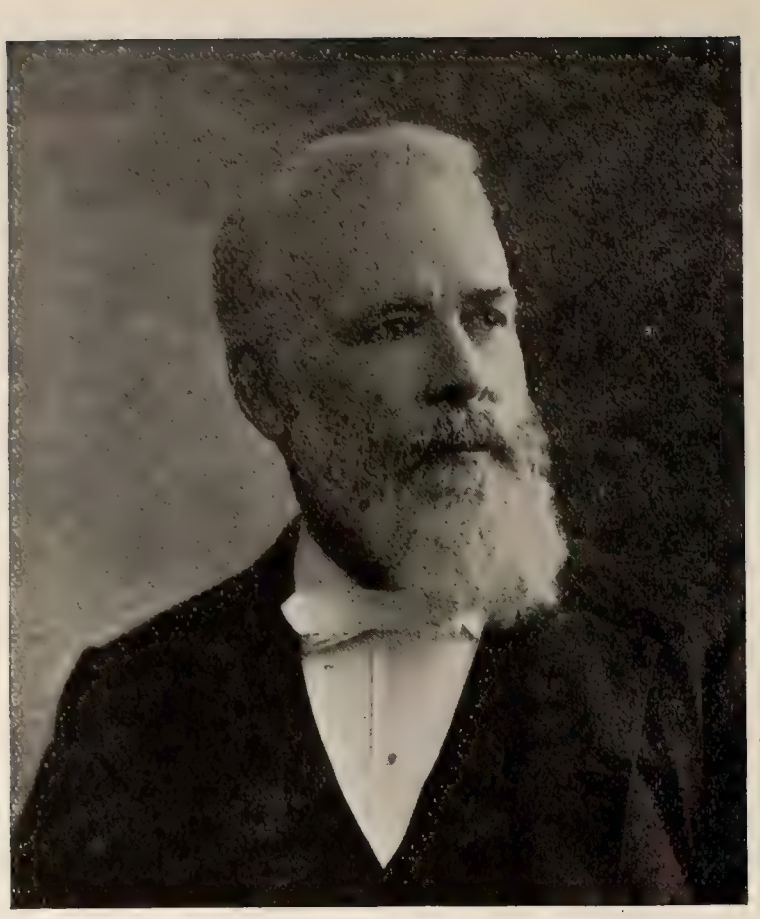
We have traveled abroad with people who slept while the ship passed in sight of Vesuvius and played bridge whist undisturbed while we passed Patmos, where John saw the vision of heaven.

Eutychus fell. So has many a man fallen from his religious security by reason of his sinful slumber. He woke with a jolt. Such a jolt ought all men to feel who sleep in the midst of duty. They thought he was dead; he had been as good as dead for a good while.

But as the loving power of God brought back life to Eutychus, so we hope will be done to other sleeping Christians.

* * *

Brother and sister, are you awake to your opportunity? Are you listening to the messages of God? Are you dazzled by the world's many lights of alluring temptation and, watching them more than listening to God, have you fallen asleep? This little sermon is for your awakening. May you find new life in the service of God. The world needs men who are awake. The opportunities that are passing will not return. Wake up.



Rev. James M. Campbell.

The New Evangelism

Some Suggestions As to How It May Be Practically Applied In Home, School and Church.

BY JAMES M. CAMPBELL.

THERE has been too much playing to the galleries, in the matter of lampooning spurious evangelism and sensational evangelists. Nothing could be cheaper, and nothing could be more futile than that sort of thing. It may win a smile, but it does not improve conditions. What is needed is to show a more excellent way. When denunciation is called for let it be followed by displacement; let the good supplant the bad; let the improved method supplant the one that has become outworn; let the new-fashioned revival supplant the old-fashioned revival.

GENUINE REVIVAL NEEDED.

That certain types of revival have in a large measure run their course is obvious. But many are asking, what is to take their place? So long as we have a depressed Church, and an indifferent world, revivals we must have; but like everything else they must, in their outward form, "with endless change be fitted to the hour." Not until men cease to be gregarious can the mass meeting be dispensed with. It is needed in politics; it is needed in religion; it is needed wherever public sentiment has to be created and crystalized. To suppose that the day of revivals has passed and gone, is absurd. Some forms of them are vanishing —God be praised! but as long as time lasts, the genuine revival which seeks in legitimate ways to move men in the mass, will have a place.

In their perplexity many are seeking the solution of the evangelistic problem in what is called educational evangelism. They are impressed with the fact that the children of the church have been woefully neglected; that the Sunday-school has not been used as an evangelistic agency as it might have been; that the gulf has ever been widening between the young people and the Church; and for this deplorable state of things they are eagerly seeking a remedy. One of the most notable addresses at the recent Congregational National Council was upon this subject. The speaker, Rev. Ernest Bourner Allen of Toledo, put his finger upon the weakest spot in our church work, and in constructive spirit endeavored to point out one way, at least, in which the better day for which we are all longing and praying is to be brought in.

But it may well be questioned, whether in this discussion we have been going deep enough. Before considering methods the thing demanded is the awakening of the evangelistic spirit; before digging new channels we must see to the increase of the water supply; before praying in the abstract, "Lord revive thy work," we must pray in the concrete, "Lord wilt thou not revive us again?" The evangelistic spirit is the one thing needful; and it is the one thing lacking. Because our religion is passionless it is void of propagating power. Revivals are absent because we are not revived. Now, how are we to be revived? How is the evangelistic spirit to be awakened? How are the hearts of Christians to be made to burn with a passion for souls? There is only one way; and that is, by going back to the Cross. It is there, and there alone, that the fire of evangelistic zeal is kindled. And so long as the cross is left out of Christian thought and experience this holy fire will burn low, if it burn at all.

HOW THE EVANGELISTIC SPIRIT WORKS.

When once awakened the evangelistic spirit will find suitable outlets. It will work along educational lines, moving like leaven from particle to particle until the whole social lump is leavened. It will work also in other directions. It will quicken every existing agency; it will create new ones if necessary; it will permeate with its saving influence every part of the life which it touches.

There are three main directions in which the evangelistic spirit has always worked, and will always work.

1. It has worked and will always work in and through the family. This is its first and chief sphere of operation. Every other agency comes after this, and is subordinate to it. The home is the fountain-head of our religious life. As our homes are so is the Church, for the life of the church will rise or fall to the level of the life of its homes. It is from homes that have been born again by the practical power of Christianity, and have become transfigured into earthly types of heaven itself, that the most stable and useful Christians come forth. Almost all those who today are occupying the front ranks in the Lord's army of conquest received their first consecration at a mother's knee. Whenever there is a dearth of money or men to carry on the aggressive work of the Christian church, if the evil be only traced back far enough it will be found to have its source in the unconsecrated cradles.

THE REVIVAL NEEDED TODAY.

The revival most needed today is the revival of home religion, leading to the rekindling of extinguished home-altar fires. In this busy, bustling age the home is apt to be slighted as affording an insufficient outlet for the overflow of our abounding zeal. There is a constant demand for more room wherein to bestow our goods, more scope for the display of our powers. But the home life if sometimes narrow and monotonous, is always deep, and always far-reaching in its results. To over-estimate its importance is impossible. One of the crying evils of our modern social life is that by the multiplication of all sorts of societies we are imperiling the welfare of the home. The curse of club life is that it robs the home of its social interest. This too, is the danger to which we are exposed in the present-day development of our church work. In too many instances the home is neglected that our multitudinous societies may be kept up. Against these various forms of associated effort no railing accusation is here brought; they are for the most part providential movements which have been abundantly justified by their usefulness; but is it not high time

to call a halt to this society making business? Only by cultivating the religious life of the home can the spiritual power of the church be conserved, and the kingdom of God be made to grow in harmony with the natural and normal law of human development. When rival claims make demands upon us everything else ought to yield to those of the home. If the interests of the home are sought first, all other things will be added. What doth it profit for a parent to gain success in the wider fields of toil, if he is forced to say with bitter regret, "They made me a keeper of vineyards and mine own vineyard have I not kept."

We hear a great deal in the present day about the boy problem. At the bottom it is the father problem. For the part which belongs to the father is the molding of the life of his boy; no substitute can ever be found. As a rule the boy will walk in his father's steps. There are exceptions to this; for cross currents of influence may afterwards come in deflecting the young life from the direction in which it was turned, but even in these cases it may fetch round again before the end. From the influence of a godly home no one can ever altogether get away.

In seeking to realize a revived and enlarging Church the emphasis must be put upon the home. There all reform must begin. Not only must there be religion in the home; but there must be home-religion. The father must perform his priestly duties; the home spirit and atmosphere must be Christianized; religion must be made attractive; the highest ideals of conduct must be held up; the parents must watch for the psychological moment in the lives of their children when in the midst of their varying moods of unrest and yearning, their hearts become tender and their will pliant, and the seed which has long lain dormant begins to germinate, and lead them to declare definitely for Christ. When these things are done the Church will be as in a continuous state of revival.

THE HOME A SPIRITUAL SOURCE.

In a recent book entitled, "The Psychology of the Christian Soul" it has been pointed out that "revivals are not the main source of the supply of the Church; and that there have been long periods in the church's history when there were no revivals, and no church work but the educative influence of the Christian home, and the ordinary means of grace, and these have often been the most productive periods of all." To this it is added that, "if the records of the Christian homes were kept, and the story of their work were told, it would transcend all other Christian work together." No doubt of it. And this being so we must go back of all other agencies whatsoever, back of the Church even, and seek to open up this fountain of life which the worldliness of the times has been permitted to choke up, so that its refreshing and fertilizing waters may again flow forth, through the Church, into the waste places of life.

2. It has worked and will always work through the ordinary services of the Church, through the Sunday-school, Bible Classes, and kindred agencies. The failure of the former of these has led many to turn with hope to the latter. Although a somewhat modern institution the Sunday-school has proved itself to be a needed auxiliary to the Church. It was born in due season. It is sometimes supposed to have succeeded better in its primary purpose of religious instruction than in its ultimate purpose of the development of Christian character. But this is a questionable conclusion. Next to the home it has been the most influential agency in shaping the lives of the young. And its influence is often greater where it works in natural ways, not attempting to disrupt the natural order of life, but putting into every part of it a saving and elevating influence.

PREVENTING THE LEAKAGE.

From the Sunday-school the children ought to pass easily and naturally into the church. But it is here that the greatest leakage has taken place. How are we to prevent it? Partly, by making the service of the Church more attractive for the children; partly by seeking to reestablish the family pew, and getting parents to say to their children "Come," instead of "Go;" and chiefly by recognizing that the work of the church is a unit; and that it matters little at what point young life is held to the things of Christ, so that it is held. Nothing could be more serviceable at present than the kind of work that is being done by the "Leagues of Worshiping Children" and similar organizations; but we must not forget that the getting of children to attend the church services, or even the getting of them to enroll themselves as members of the church is not the end. The end of all is the development of Christian character. To many of the children under its care, the Church must do all of its ministering through the Sunday-school; but let it not think that its labor is lost if it ends there; for that which goes into the human lives is imperishable.

We have come to measure success by statistics. The Year Book is the judgment-seat before which pastors are hailed, and at which Churches are judged. We are feverishly anxious about outward results, often forgetting that the kingdom of God does not come by observation. Forcing methods are frequently resorted to; decision days are appointed to supply the lack of constant watch care throughout the year. The result is that our baskets are filled with unripe fruit; and while the Church roll is swelled, the strength of the Church is not sensibly increased.

We must learn to work by faith and not by sight, watching for the unfolding of the young life committed to our care, as the horticulturist watches for the opening moment of some carefully tended flower, when there comes to him a joyous recompense for all the toil and care that have gone before. Of this we must be fully assured, that a warm, natural and healthy educational evangelism, in which parents, pastor, Sunday-school teachers, and a mothering Church steadily unite, will not fail of rewarding fruitage.

3. It has worked, and will always work in special and united evangelistic effort. After the home, the Church, and the Sunday-school have done their utmost it will always be found that many have slipped outside the circle of their influence. These have to be brought back. Besides these there is a vast host brought up in non-Christian and in un-Christian homes whose early lives have been untouched by any of these agencies. These have to be gathered in. To win the wanderers back, and to gather the strangers in, the Church must move out upon the world as an army of conquest. While employing educational methods for those within, it must apply more aggressive methods for those without; making use of personal, or conversational evangelism—the form chiefly adopted by the Master himself; of social evangelism, a form peculiarly adapted to the present day—its function being to make religion a socializing force, by which one human unit will touch another, helpfully and savingly in all the common relationships of life; and above all employing the method of preaching the everlasting gospel, with the new accent fitted to this new age, that souls estranged from God may be brought to make definite surrender of themselves to His sovereign sway.

WHERE EMPHASIS IS TO BE PUT.

Just where the emphasis is to be put, in the work of evangelism, at any particular time, will depend upon circumstances. Wisdom is needed to discern the times and the seasons. And if the present day evidently appears to be a time when the stress of our effort ought to be placed upon educational evangelism, then let us give ourselves enthusiastically to that; at the same time praying earnestly, and looking wistfully and hopefully for the rising tide of the spirit which is surely coming; and which when it comes will fill every bay and creek, lifting the ship of Zion from the mud of worldliness in which it has stuck, and bearing it onward upon its world-wide, saving mission.

The Tragedy

By Thomas Curtis Clark.

HE gave the world, in darkness pent,
The boon of His surpassing light;
The world found healing in its beams,
But turned Him out into the night.

He gave the world the hope of heav'n,
And to its gate earth's wand'rers led;
The thankless world could not find room
Where He might lay His weary head.

He gave the world His heart of hearts,
And bore the burden of its woe;
The world gave Him the knotted scourge,
The cruel rod's remorseless blow.

He gave the world the crown of life,
His life accounting as but dross;
The world received the matchless gift,
And gave to Him—the martyr's cross.

A Doctrinal Autobiography

THE SEVENTH AND CONCLUDING CHAPTER IN THE SERIES.

Some observations on the changed temper that has come to possess the Disciples of Christ, and an expression of strong hope as to the future of the movement for Christian Unity.

A SOMEWHAT extended course in the study of church history has convinced me that doctrines have their cradle and their grave. They are but temporary expressions of truth, they register the best thinking of a given period; as soon as they become popular their usefulness is at an end.

Old expressions pass away; new expressions come to birth. Truth, like time, may be eternal, but doctrines are the clocks of truth. Doctrines are the human element in the divine revelation, and if I may refer to the figure just used. are indexes of truth as a clock is the index of the hour. So we learn a great lesson when we distinguish between truth and our understanding of the truth.

LIVING IN PEACE AND HARMONY.

A denomination contends for the truth, according to its pronouncements. Another denomination sees the same truth in another light. What shall be done about that? Shall we go to war and cut each other's heads off in the interest of peace and good will? Would it not be far better to allow each to live his life and work out his destiny according to the light that is in him? Isn't this exactly what the Disciples have done with reference to the baptismal controversy. And is not every community better off now that the public cares nothing for pulpit or public discussions of this once distracting issue?

Have not we Disciples really learned, no matter what the papers say, to live in peace and harmony with our religious neighbors? Of course we have. And therein we have demonstrated that differences of belief are no barrier to the freest Christian fellowship.

If, then, we are actually practising Christian union in spirit, at least, with those who differ so widely from us as Methodists and Presbyterians, why may we not live at peace among ourselves? If there is a place in almost every community for the various churches, and if the principles of the gospel may be spread by them all, why may not the differing views among the Disciples find a welcome, and measures of peace be promoted as in the churches on the four corners of the town?

TOLERATION "AT HOME."

Am I to treat my neighbor as a brother though our differences are many, and my brother as an enemy because he does not agree with me? Must my toleration be more Christian abroad than at home? Must I rejoice in the recognition I give my friends of different faiths, and reproach myself because of the recognition I give to my brother whose differences with me are less important than theirs? Must I overlook their heresies, and condemn his? The conclusion is inevitable: if we have learned to act like brethren towards those who are without we are compelled to act likewise toward those who are within.

The day has come for the Disciples to give up the dogmatic point of view for the inquiring spirit, to exchange the theological temper for the spirit of helpfulness, and to encourage different types of thinkers who shall join in the common task of helping to keep the unity of the spirit in the bond of peace.

I regret that any man ever felt the spirit of the bigot in our company, or that we lacked breadth and that it must be found elsewhere and in other pulpits. There is room enough among a people like ours for all men who are in sympathy with our purposes and aims, no matter how much they may differ from each other in their phraseology. If we can't hold in our own ranks the men who were rocked in the cradles of our movement, how can we hope to win and hold those who were cradled in systems unlike to our own? We must solve the problem of cohesion within before we attempt to solve it without.

SOME PAST FOLLIES.

Let us not commit the follies of the past by making it impossible for the scholar and the man of genius to feel at ease among us. Of course, we wouldn't burn them at the stake, but we have methods of attack which are equally effective in disposing of them. Read Macaulay's essay on "The History of the Popes" and see what he says of Rome's error in building her martyr fires, and the mistake of the Established church in allowing Wesley to found a sect. Rome has learned wisdom with the years. May we be able to do likewise. We may err if we lean too heavily to the side of orthodoxy; we are not likely to err if we lean to the side of charity. A few heretics will never do as much harm as one just man arraigned and condemned for heresy who may prove to be a Thomas Campbell.

Moreover, we have had newspaper controversies for twenty years and I think all will agree that they have done more harm than good. The suspected have gone right along, doing their own work in their own way. They have saved the unsaved and confirmed the faith of those to whom they ministered. The conservative, "the safe and the sane," have done their work as well. Both have shown that differences of theology may forward rather than retard the work of the kingdom.

THE "OLD JERUSALEM GOSPEL."

Some man occasionally attributes the success of a pastor to his fidelity to the "Old Book" the "Old Jerusalem Gospel," or something else to which the appellative "old" may be attached. Others whose interpretations of the old Book differ from such an one, but who are as truly loyal to it, can show just as good a record. Personality must be taken into account when we talk of success, as well as one's theology. Some men fail with the best message, others succeed with an unworthy plea. But all our pastors can agree and do agree on the practical side of Christianity, and all share the same enthusiasm in the progress of the truth.

Why not let us all decide to commend each other in those things wherein there can be no difference of opinion—the exercise of justice and mercy, and the activity in all good works—and withhold our criticisms on points wherein we differ? Let us even discuss our differences on equal terms as brethren who are anxious to know the truth. And let there be no assumptions of ecclesiastical authority or penalties for those who do not side with the majority. Let us conduct ourselves with the same fraternal bearing and consideration for each other's differences in public as we exercise when we meet face to face.

These are a few of the observations which have grown out of my doctrinal evolution, and I rejoice to say that thousands of our brethren are in full accord with me.

HOPES FOR THE FUTURE.

It is this growing body of men who fill me with hope for our future. They know that the world is changing, and are adjusting themselves to the demands that the changes are creating. They realize that the fathers made an error in leaving no room in the plea for adjustment to changes that must inevitably arise with the years, because the fathers believed that the final word on Christian union had been spoken, and that the divisions which they sought to heal could not long withstand their benevolent attentions. The sons, without any censure for this oversight, are facing the problem which it creates with consecration and vigor. That we are forgetting some of the earlier shibboleths is not the least ground of my hope. We have not had a heresy victim in years, and the war on heresy is about abandoned.

In one of our journals that makes caution the sum of all virtues, a progressive thinker is interpreting the mission of the Campbells. In another, the department devoted to the task of suppressing "false teachers," is now in the hands of a broad-minded man whose ambition seems to be to make that department as colorless as possible. From articles on hair-splitting problems in the theology to the discussion of the split-skirt is quite a long stride. The battle for freedom of thought among our people has been won, though the rumbles of theological thunderers will be heard in the distance for some time to come. The few who live by preying on the fears of the fearful will not die without a struggle.

GREAT PROGRESS EVIDENT.

We are working out our own theology with as great a freedom as we could ask. We are preaching Christian union to a larger audience than ever, and many voices among the different religious bodies are as insistent in their demands for union as are we. Many of our young men are being educated for the ministry in some of the greatest institutions in the land, and such education means the passing of the sectary and greater tolerance and breadth. All our colleges are soon to be put on a self-sustaining basis. The missionary campaigns show that our boards have the support of our people, except in a few out of the way places, the influence of which must grow less with every passing year. The Sunday-school work is progressing so rapidly that the most zealous are taxed to keep

Nicholas Vachel Lindsay, of Springfield, Illinois, who has leapt into fame as prophet, poet and artist. The critics are questioning whether the great American poet may not now be "arriving." However that may be, Mr. Lindsay is undoubtedly grappling with some real world problems, and not without honor to his prophetic strength.

PROCLAMATION OF THE GOSPEL OF BEAUTY.

I

PROLOGUE. I come to you penniless and afoot, to bring a message. I am starting a new religious idea. The idea does not say "No" to any creed that you have heard. * * * After this, let the denomination to which you belong be called in your heart "The Church of Beauty" or "The Church of the Open Sky." * * * The Church of Beauty has two sides: The love of beauty and the love of God.

II

THE NEW LOCALISM. The things most worth while are one's own hearth and neighborhood. We should make our own homes and neighborhood the most democratic, the most beautiful and the holiest in the world. The children now growing up should become devout gardeners or architects or park architects or teachers of dancing in the Greek spirit or musicians or novelists or poets or story-writers or craftsmen or wood-carvers or dramatists or actors or singers. They should find their talent and nurse it industriously. They should believe in every possible application to art-theory of the thoughts of the Declaration of Independence and Lincoln's Gettysburg Address. They should, if led by the spirit, wander over the whole nation in search of the secret of democratic beauty with their hearts at the same time filled to overflowing with the righteousness of God. Then they should come back to their own hearth and neighborhood and gather a little circle of their own sort of workers about them and strive to make the neighborhood and home more beautiful and democratic and holy with their special art. * * * They should labor in their little circle expecting neither reward nor honors.* * * In their darkest hours they should be made strong by the vision of a completely beautiful neighborhood and the passion for a completely democratic art. Their reason for living should be that joy in beauty which no wounds can take away, and that joy in the love of God which no crucifixion can end.

Nicholas Vachel Lindsay, Prophet and Poet

TRULY, a prophet is not without honor, save among his own people, but now that Nicholas Vachel Lindsay has won the recognition of the literary critics, the Disciples would do well to turn their attention to the prophet and poet who has risen among them. The New York Independent, reviewing Mr. Lindsay's latest volume, remarks that one is given pause when he reads the General Booth poem, wondering whether perhaps here is the great American poet, long awaited. William Stanley Braithwaite, America's leading critic, regards Mr. Lindsay's last volume as "the most important book of poems by an American poet the year 1913 produced."

Speaking in terms of the flesh, Nicholas Vachel Lindsay is a son of Dr. and Mrs. V. T. Lindsay, of Springfield, Ill., well known Disciples. Artistically and prophetically considered, he is a younger brother of Homer, Goldsmith, Walt Whitman and Edwin Markham.

The "Proclamation of the Gospel of Beauty," which we print above, is Mr. Lindsay's Emancipation Proclamation for enslaved humanity. This document, with his little pamphlet of verse, "Rhymes to be Sold for Bread," was distributed by the poet while tramping through the West last year.

"General William Booth Enters Into Heaven" is the poem which won for Mr. Lindsay his fame. When you read it, you will say you have never before read such verse. And you haven't. That's the reason you should read it again—and again.

"The Proud Farmer," with two other poems, "The Illinois Village" and "On the Building of Springfield," Mr. Lindsay states, "holds in solution my theory of American civilization." "The Proud Farmer" was written in memory of E. S. Frazee, the poet's grandfather, a preacher-farmer of Rush County, Indiana. Of Mr. Frazee, Mr. Lindsay writes:

"E. S. Frazee, of whom this poem is a memorial, was my grandfather, and Indiana is full of his sons, grandsons and old friends, most of them still Disciples. One of his intimate friends was A. R. Benton, one of the first presidents of Butler College, if not the first president, and owed his position pretty largely to his influence. My grandfather was a Butler trustee for many years, and had much to do with founding it when it was called the Northwestern Christian University. U. D. Frazee, author of 'Reminiscences and Sermons,' was much better known, generally, having traveled about more. He was a brother of E. S. Frazee. But the Indiana constituency of E. S. Frazee still remains. He graduated from Bethany when Campbell was in his prime."

The two poems quoted are taken from Mr. Lindsay's recently published book, "General William Booth Enters Into Heaven and Other Poems." It is from the press of Mitchell Kennerley, New York. The General Booth poem was published in The Christian Century last April, but we print again.

GENERAL WILLIAM BOOTH ENTERS INTO HEAVEN.

(To be sung to "The Blood of the Lamb" with indicated instruments.)

Booth led boldly with his big brass drum.
Are you washed in the blood of the Lamb?
The saints smiled gravely, and they said, "He's come."
Are you washed in the blood of the Lamb?

(Bass drums.)
Walking lepers followed rank on rank,
Lurching bravos from the ditches dank,
Drabs from the alleyways and drug-fiends pale—
Minds still passion-ridden, soul-powers frail!
Vermin-eaten saints with mouldy breath,
Unwashed legions with the ways of death—
Are you washed in the blood of the Lamb?

Every slum had sent its half-a-score
The round world over—Booth had groaned for more
Every banner that the wide world flies
Bloomed with glory and transcendent dyes.
Big-voiced lasses made their banjos bang!
Tranced, fanatical, they shrieked and sang.
Are you washed in the blood of the Lamb?

(Concluded on page 23.)

The Book World

A Page of Reviews and Literary Notes.

BY ARTHUR GORDON.

The Assurance of Immortality. By Henry Emerson Fosdick. The present age is not greatly interested in the future life; not that it is precisely skeptical, though there are many who disclaim all belief in survival of death. But for the most part the men of today discuss the themes as beyond knowledge, and of less interest to them than the pressing matters of daily experience.

Mr. Fosdick protests against this attitude of mind as irrational, and in the first of the three sections of the book discusses the significance of immortality. He reviews the current assumptions that are invoked to defend the disbelief in the future life, and points out their failure to account for the facts or to satisfy the reflective mind. Particularly suggestive is his treatment of the view that after all man, quite apart from any idea of personal survival contributes his part to the advancing evolutionary process. But what can be the value of this solution in the face of the certain and demonstrable destruction of this planet at some future period with all it holds of perfected human life. To what purpose has the accumulation of ages been made? Or if it be asserted that the acquired values of human experience are gathered in the life of God, he answers, "To imagine God, in some sublime and timeless solitude after the race is gone, hoarding within himself the values of the justice, truth and goodness which have been wrought out in the experience of the race, is to conceive an absurdity." The creed of annihilation, while it would offer no premium to the sensualist, or deprive life of certain rich possessions, would at last drive all humanity into a blind alley, and cannot be called a worthful solution of the problem.

In the second section, Mr. Fosdick discusses the possibility of immortality, from the point of view of men like Lodge, James, Fiske, Lotze and Osler, who as experts in their fields, found no reason to doubt human survival of death. And here a very suggestive page deals with the objection that the belief in immortality has come from the crude dreams and fancies of primitive peoples.

But granting that the formal doctrine of the future life goes back to lowly origins, these, it may well be contended, are not the causes, but the first efforts to express the truth. The oak is not explained by the acorn, nor astronomy by the primitive belief in a daily new-created sun, nor the cathedral by the straw hut of our far-off ancestors. "When Bach and Mozart are laughed at because early music was coaxed from conch-shell or beaten sticks, when poetry and love, science and education are railed at because of their crude origins—then man's faith in immortality may tremble before the undeveloped ways in which the earliest men we know conceived it." These are but hints at the rich mine of arguments unearthed by this eager and accomplished writer.

But in the third part of the book he deals with the assurance of immortality, and brings his thesis to its climax. Here the movement of the discussion is both fresh and stimulating. A word toward the close will suggest, though not measure, the vigor and soundness of the treatment. "The reasonableness of the universe is pledged to the immortality of man: the beneficence of God is unthinkable without it; the verdict of the spiritual seers confirms it; and when it is put to the verifying test of life, it builds the loftiest characters." And as a foreword to the volume the author quotes the familiar words of Henry James, "If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals, from which one may withdraw at will. But it feels like a real fight." (Macmillan, $1 net.)

The Gift of Tongues. By D. A. Hayes. The phenomena of the "glossa" or "tongue" in the New Testament, once regarded as a direct and miraculous gift in the early church, is considered by Professor Hayes in this small volume, in a careful notation of all the recorded facts. He reviews the theories which have been formulated, such as that the tongue was a real gift of languages, or a use of poetic or archaic speech, or new interpretations of Scripture, or a miracle of hearing rather than of speaking, or the power of using foreign tongues in apostolic missionary work, or a temporary supernatural endowment enjoyed by the disciples on the one occasion, or a record of an imaginary event.

These views are all rejected as unsatisfactory. In their place the author proposes the view that "the foreign languages spoken at Pentecost are explicable to us as due to abnormally quickened memories, reproducing to these Jews and proselytes phrases and sentences heard from them, and all unconsciously stored in minds that had no use of them in normal conditions. The gift of tongues is explicable here as everywhere else, as one form of ecstatic expression, possible at any time of great spiritual uplift, and repeated again and again in the history of the church."

With the last sentence the present reviewer fully agrees, but he sees no occasion to invoke the theory of remembered phrases from foreign tongues. The volume is a brief and timely summary of the views variously held on the subject, and of certain modern phenomena which have claimed relationship with the apostolic gift of tongues. (Jennings and Graham, 50 cents net.)

Fellowship With Christ. Perhaps the most outstanding single feature of the Toronto Convention was a series of five addresses, delivered during the sessions of the Foreign Christian Missionary Society on the above theme. Their individual topics under this broad hearing were "In Service," by Pres. Fred D. Kershner, "In Life," by Rev. Geo. A. Campbell, "In His Sufferings," by W. C. Bower, "In Prayer for World-wide Evangelism," by J. H. Goldner, and "In Victory," by Carey E. Morgan.

Though prepared and delivered by men of widely differing gifts and types, they reached a remarkable unity on that high level to which they rose. They were instinct with religious feeling. They rendered a very notable service to the convention. Those who heard them at once felt that they should be put in permanent form, and those who were not able to attend the convention will be glad to possess them in this convenient book. A poem by J. F. Smith on the theme of the addresses, makes a fitting conclusion. (Christian Board of Publication, 50 cents.)

After School. By Elizabeth Hoyt. A little volume of the Happy Hour Series, containing stories and bits of poetry suitable for children of ten and thereabout. The stories deal with child life, sports and adventures, and are illustrated in colors.

Voices of Victory. By Peter Philip Bilhorn. A collection of popular hymns. (Bilhorn Bros., Chicago.)

LITERARY NOTES.

An especially appropriate book for spring reading will be "The Commuter's Garden," which the Thomas Y. Crowell Company announces for publication in March. The book is full of practical and valuable suggestions for the city man or woman worker desirous of cultivating the grounds about a suburban home.

That Napoleon was as quick witted as any of those he commanded is evident from the well-known story of his cleverness in escaping from the Red Sea when crossing with his staff. The ford was lost, and, as it was dusk, there was no landmark by which to guide the party. Gathering his officers in a circle, Napoleon made them all ride outward from himself as a center, as if they were following the spokes of a great wheel. So all the paths were tried and the right one was found.—From "Two Men with Brains," by Tudor Jenks in the January St. Nicholas.

The English critic, Thomas Seccombe, writing in the New Witness, pays the following happy tribute to the "Letters of Charles Eliot Norton," published recently by Houghton Mifflin Company:

"If your wish is to hark back sixty years or so for your Christmas outing and resume acquaintance (intimate too) upon the easiest terms with Carlyle, Ruskin, Lowell, Emerson, Mrs. Gaskell, Stephen and the Mephistophelian Froude (as here represented) let me recommend you to read the "Letters of Charles Eliot Norton"—a more delightful berceau for the memory cannot be imagined. Here are two volumes of friendship worthy of Montaigne himself—the familiar picturing of men cast in the giant mould by the master hand of the last survivor of that serene group who practised the eighteenth century virtues of optimism, omniscence, self-possession, order and pellucid English, worthy of the author of "Retaliation," in the full blast of nineteenth century America. Happy America, happy Boston, blessed Atlantic which bred such men; fortunate Harvard to have nursed the latest, fullest, fairest and justest chronicler of such a society of Sagamores. I have not derived so much pleasure from a book of literary-reminiscence-cum-criticism since I read the letters of old Fitz."

Carve your name on hearts, and not on marble.—Charles Spurgeon.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

Some Current Views on the Drama of Today

Two notable articles in the Century Mazagine for February strike a fine note of optimism in regard to contemporary drama. One is by Forbes-Robertson, the greatest Hamlet of our generation, who has recently announced his retirement from the stage, while he is still indisputably its master. He says:

"I think the stage today, regarded as a whole, is vastly better than it was half a century ago. Everything has improved in the theater. Plays are more ambitious, better staged, better mounted, and better written than they used to be in my earlier days. . . . To my mind, the desire and appreciation of the public for the best the author, the actor, and the manager can give were never so great as now."

He commends the excellent support given to Shakespearian drama today, and insists there is more interest in it than formerly. And he also notes:

"That the theater is making such wonderful strides in the direction of spiritual expression, that there seems to be going on a complete change in the old rules of the stage. We still have melodramas and conventional plays that hold their own in popular interest, but the advanced theater is developing unusual dramatic qualities, which are evident all over the world. The change is in the substitution of character, and the spiritual nature of life, in place of the merely human actions of dramatic incident. In my opinion, we are all growing to think more about the ethical values of daily life, and take more stock of our inner selves."

Mr. Forbes Robertson has been called the "great spiritual actor" of our times, and we are glad that he can strike this noble and hopeful note, from the full experience of a successful career of nearly half a century in his profession.

The companion article in The Century is by Richard Le Gallienne, and he gives a like optimistic view of contemporary drama. He says:

"In all the welter of the dramatic conditions of the moment there emerges one fact—that of the growing importance of the stage as a vehicle for what one may term general culture. The stage is strangely returning to its starting point as the handmaid of the church. As with the old Moralities and Miracle plays, it is becoming once more our teacher. The lessons of truth and beauty, as of those of plain gayety and delight, are relying more and more upon the actor for their expression, and less on the accredited doctors of literature. * * * The great new plays may not be here, but the public once more is going to the theater, as it went long ago in Athens, to be delighted and amused, but also to be instructed in national and civic affairs, and most important of all, to be purified by pity and terror."

Prof. Brander Matthews, in another magazine, gives us the same hopeful outlook on the drama of our day. He writes:

"The stage as a whole in the United States is far better, far truer to life and artistic ideals. than it has been in any previous period in American dramatic history."

He is quite clear that contemporary drama is far ahead of drama fifty or even twenty-five years ago. He remarks on the comparatively recent period since our stage was mainly filled with adaptations of French plays, and these had no social value, because they did not picture ideals of English or American life—the novel was the accepted interpreter of life then. The interest in the plays of a few decades ago was not so much in their content, as in the presentation of a few star roles by dominating personalities—Forrest, Booth, Cushman, Irving, or Jefferson.

Now, with the more intelligent part of the audience, the interest is drifting from acting to the play itself—to the social ideas and ideals it presents, and the picture it gives of this or that phase of life; an ever-increasing number go to hear what Ibsen, or Shaw, or Barrie, or Thomas has to say. And Professor Matthews adds:

"Personally, I think the drama will be more important than prose fiction during the next twenty-five years."

Whether the sceptre is passing from the novel or not (and other critics besides Professor Matthews are predicting it), the increasing interest in the modern drama is plain to anyone who has eyes to see. I have noticed it especially in a club of two hundred members of which I have been president for the past two years. We have had a Drama Class in the club for more than ten years, and have studied the Greek dramatists, Shakespeare, French and German drama, with an attendance ranging from fifteen to twenty. We are now in our second year's study of contemporary drama, and at our last meeting there were fifty persons present. The reason of this is, that the plays of today are dealing with the great social problems of our times, and they command the interest, not only of the student of literature, but of all who are seeking for a clue through the maze of this period of adjustment in which we live.

KENTUCKY WOMAN DOES WONDERS.

Mention has been made before in this department of Mrs. Cora Wilson Stewart's Moonlight schools, for the elimination of illiteracy in Kowan County, Kentucky. She started the work three years ago, with no equipment at her command except the use of the county school houses. She had no money, so she had to depend on the voluntary and unpaid services of the rural school teachers—which was freely and gladly given. Her only text book was a little weekly newspaper, which she edited and published.

These schools began in September, 1911, and continued throughout the moonlight nights of the fall months, until the close of November, 1914. Their ideal has been from the beginning:

"A county freed from illiteracy in three years by means of moonlight schools."

Mrs. Stewart has recently announced the successful accomplishment of this ideal. She says, "In three years, the number of illiterates in Kowan County has been reduced from 1,152 to 23. Of these, four are too stubborn to learn, six are confirmed invalids, or have been seriously ill while the campaign was in progress, six have defective eyesight, five are idiots, and two have very recently moved into the county."

The Berea Citizen, in commenting on this triumph, says: "It is the first practical demonstration of the ability of the people of a political unit to educate all their people that has been furnished by any portion of the United States. No other county in America has such a record. It is a demonstration of the efficiency of the rural schools when they are enlisted in a common cause. It is also a demonstration of the ability of the mountain people to handle their own problems."

It is also a demonstration of the ability of the modern woman to conceive and carry to successful completion an original and unselfish plan for the elimination of illiteracy among her own people.

I. W. H.

The Poor Untutored Chinaman.

The following story illustrates the danger in assuming that Americans are superior to all others in culture. A tourist visited China, says an exchange, and when his steamer touched at Hongkong, the tourist was delighted to see a Chinese woman in the costume of her country, come on board the ship. She was the first Chinese woman that he had seen in the native dress. Advancing to within a few feet of the little woman, he leveled the camera at her, and began to exclaim loudly in amateur pidgin English:

"Me takee picture! Can catchee? Can catchee?"

The Chinese woman looked at him in deep disgust, and replied in perfect English:

"You can catchee, but you may not."

Turning she walked away. She had been graduated from an American college the year previous.

John Burroughs Visits Washington, D. C.

John Burroughs, famous naturalist, author and poet, is visiting old friends in Washington and renewing acquaintances of the last fifty years. "Fifty years ago," says Mr. Burroughs, "I was a clerk in the treasury and things have changed since then. In those days I had a one-acre farm where the senate office building stands and kept a cow which grazed on the common ground around the capitol. I lived there when President Lincoln was assassinated. I had what is now Rock Creek park almost to myself and many a day I spent there gathering wild flowers and studying the habits of the birds." Mr. Burroughs is hale and hearty, although he is nearly seventy-seven. One of the most famous lines of his creation he wrote while out in the woods: "I come here to find myself. It's so easy to get lost in the world."

Chicago Y. M. C. A. Prospers.

The recent annual meeting of the board of managers of the Chicago Y. M. C. A. was marked by the announcement of a gift of another $50,000 toward the $800,000 hotel for men which the association is planning to erect on Wabash Avenue. This building in its nineteen stories will have 1,870 bedrooms.

THE CHRISTIAN CENTURY

EDITORIAL

IF.

WHAT if the Panama Canal become a menace instead of a defense? What if it divert trade instead of augmenting it? How shall we have weighed out our money for that which is not bread, and our labor for that which satisfieth not!

Some years ago we were urged to annex Hawaii, and we did it. We are not sorry. But several of the arguments on the basis of which we did it proved unsound. There were those convincing articles entitled "The Crossroads of the Pacific" showing us that Hawaii was precisely equidistant from every two points of the earth's surface. There were maps to prove that no ship could steer a straight course across the Pacific in any direction without hitting those islands amidships. And now!

Well, those maps were drawn on Mercator's projection. The men who made them forgot that the earth was round. But ships, smelling out the shortest way across the ocean, swung north into the great circle, where the parallels are shorter, preferring to creep under the bulge of the earth instead of climbing over it. And they did not sail within a thousand miles of Hawaii.

Now what if the Panama Canal, which is expected to make commerce boom along the Pacific Coast, shall dry up commerce instead? What if it merely offer to European ships the shortest path between Asiatic ports and European markets, and they sail straight through America, instead of shipping their cargoes across it? What if our induction has omitted the one most profoundly significant fact in all the array of facts? And what if in time of war it prove valuable to the ships of our enemies, but a nice little narrow path along which the air-ships of those who do not like us may drop dynamite on our vessels as they climb the stairs of the locks?

We are not experts in the matter of canal building, but we merely suggest that sometimes nations have committed monumental errors through failure to include in their induction some one really first consideration.

And, being preachers, the editors venture to point the moral that men sometimes do the same in their spiritual life.

"PROPHETIC CONFERENCE."

THOSE students of the Scriptures who are interested in the premillennial theory of the second coming of Jesus will be interested in the announcement of the "International Prophetic Conference" to be held in Chicago under the auspices of the Moody Bible Institute Feb. 24-27. Among the speakers will be Rev. Robert McWatty Russell, D. D., L.L.D., President of Westminster College; Rev. C. I. Scofield, D. D., Editor of the Scofield Reference Bible; Canon F. E. Howitt, M. A., of Hamilton, Ontario; Dr. R. A. Torrey, of Los Angeles; Evangelists William A. Sunday and L. W. Munhall D. D.; Rev. W. B. Riley, D. D., Minneapolis; Rev. Ford C. Ottman, D. D., Stamford, Conn.; A. C. Gaebelein, Editor of "Our Hope;" Prof. Joseph Kyle, Xenia Theological Seminary; and others to be announced. Rev. Frank W. Sneed, D. D., of Pittsburg, will conduct a Pastors' symposium on "The Doctrine of the Premillennial Coming of Christ as a Working Power in the Church and Community," and Mr. Charles G. Trumbull, Editor of the Sunday School Times, will have charge of an "Experience Meeting," on "Why I am a Premillennialist." The themes of the stated papers include: "The Kingdom View of the Gospel as Related to the Missionary Program of Christ;" "The Doctrine of the Last Things;" "The Jews;" "The Present-day Apostasy;" "The Signs of the Times;" "The Second Coming of Our Lord as a Motive for Personal Holiness;" and studies in the Old Testament as a Motive for Personal Holiness;" and studies in the Old Testament Prophets. There will also be an opportunity for discussion and a "Question Hour."

In the official call for this gathering it is stated that the conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future; but that the occasion will be used for students of "prophecy" to give prominence "to neglected truths; to employ the true principles of Scripture interpretations; to warn against present-day apostacy; to awaken slumbering Christians; to present the most majestic of all motives for world-wide evangelism; to call attention to the doctrine of 'last things' as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who 'love his appearing.'"

THE PARABLES OF GOD.

OF all teachers, Jesus made largest use of parables. Therein was shown the perfection of instruction. The more we understand the things of the spiritual life, the more it becomes plain that they must all be interpreted in terms of something that can be known by the senses. We have little knowledge, and can have little knowledge, of abstract truth. We need constantly to be told, not what the kingdom of heaven is, but what the kingdom of heaven is like. It must be spelled out to us in short and familiar terms of things we know.

Human life is a parable. Life means little to us if we interpret it in terms of mere bread and butter. Men cannot live by these things alone. These are the mere symbols of deeper things. The very bread we toil for is the parable of our love for those for whom we live. The hat lifted to a lady, the crepe on the door, the wedding ring—all these things are parables.

The Bible contains the parables of Jesus. It is said that "without a parable spake he not unto them." It was his characteristic method of teaching. Those parables have lasted, because they interpret the deep things of God in terms of familiar life and experience. But the Bible contains other parables. It is itself a parable. Why should we have any Bible except the ten commandments? Because all the history of God's growing revelation is a parable of the divine truth making its way in human life.

The incarnation was more than a fact in history; it was a parable. The Cross of Calvary is a parable. The Easter story is a parable. It is not enough that they are facts; facts can be the coldest, deadest, yes, the most untruthful things imaginable. The real meanings of life are discovered when we find the deeper teachings which God makes real in parables of the soul.

THE PLURAL PRONOUN.

THE pronoun is the most exclusive of all the parts of speech. We desperately need more pronouns—need them so much that we would have invented them long ago had they been mere nouns or verbs or adjectives, but we still say "he or she" where we ought to have a word of common gender, or engage in circumlocution to avoid saying "they" when we do not mean "they" but only one person, who may be either male or female. Changes in the person or number of pronouns are among the most significant of grammatical variations. When the Acts of the Apostles says, "When **he** had seen the vision, immediately we essayed to go into Macedonia," a new chapter is begun in the history of revelation. "The travel document" of Acts, commonly called "the We section," is immensely important because of its use of the plural. Paul saw the vision, but others, including the writer of that portion of Acts, responded to it. Wherever in the narrative of Acts you find the pronoun "we" you are face to face with a first-hand narrative of experiences. Much that is in the Bible was handed down by tradition, and that tradition may be fully authenticated, but the "we" portions have an interest all their own.

Nowhere in the Bible is the use of the plural pronoun more striking than in the first chapter of Genesis. "Let **us** make man," says God. Who are to be included in the plurality? God, of course, and who else? The Trinity, said some of the fathers. The angelic hosts, said others. Still others say it is the royal use of the plural, such as kings employ, and also

A CONSTRUCTIVE WEEKLY

editors. Take your choice among these theories, or invent others to your liking. The important fact is that there is an undeniable plural. Some one besides God must work with God for the making of men. Character cannot be created by the nailing together of sticks, or the molding of earth into strange shapes, or the assembling of chemical compounds.

Here is the text of all your theologies, all your rituals and creeds, all your politics and traffic and education. Does it make men?

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay."

Build your building never so high, they are towers of Babel, doomed to destruction and confusion of tongues if they make not men. Invent new machinery for the manufacture of boots and bridges and buttons and bonnets, but do they make men? Add new stories to your schools, and new courses to your curriculum, and teach innumerable studies, useful enough in their way, but do they make men? This is the test, every time.

And your theories of heaven, and of the church and the soul are all weighed in the balance and found wanting, however so many your proof texts, however so formidable your logic, if they do not make men.

God needs men; and the world needs men. The world needs the same kind of men that God needs. God and man must work together for the making of manhood.

HEAVEN AND EARTH.

HEAVEN will be a place of diversified activity. If God teaches us here to love art, it is because we shall have beauty in heaven. If God teaches us here the appreciation of music, it is because heaven is full of harmony. If God tests our strength of character here, it is because we shall be in places that require strength of character. Nothing learned is to be wasted; nothing gained is to be lost. All will be of service in that world of diversified yet unified interests.

This is why God desires well rounded and symmetrical character. The Lombardy poplar has its beauty, but it cannot be God's favorite tree,—a tree that in its ambition to rise straight heavenward displays a waste of dead branches below, sacrificed to the one determination to grow upward. Rather, we should think, God loves the strong oak, deep rooted and wide-spreading, with shade beneath its ample branches, or the maple or the elm, symmetrical and well proportioned, growing outward as they grow upward. Or perhaps we ought rather to say the apple tree, growing wider as well as higher, and with fruit on every branch. Certainly it is character of which this is the symbol that is most fit to grow in the garden of God.

FEWER CHILDREN AND WORSE.

THIS is one slogan of modern eugenics. It is one of the difficulties with that bran new science that it is thus far wholly restrictive. It tells us what children ought not to be allowed to be born, and it tells it to the people who, if they are to bear children at all, presumably would not bear that kind. Meantime the idea of "fewer children and better" is a satisfaction to families that wish justification of small families.

But the families where there are fewer children have on them the burden of proof. Are there better children in those homes where there are fewer?

The contrary is the experience of many homes. The one child is a petted and spoiled child. The men and women who make their mark in the world have largely come out of large families.

The reasons are partly apparent. The child who has grown up in a large family has already met a considerable number of life's social problems and adjusted himself to them. In the large family there must be give and take. There must be adjustment and division and compromise. There must be the constant measuring of one's own desire against another's right. A child so reared has met the world and settled some of its essential problems before he leaves the home. He has been cared for by an older brother, and has protected a younger one.

Eugenics has important lessons to teach us. But let us go a bit slow about accepting all its negations, and then applying them where they have least need of application. There are homes, Sunday-schools and churches that need more children and better ones.

DEMOCRATIC CONVENTIONS.

Some Recent Developments.

IN previous articles we have endeavored to interpret the long movement which culminated at Toronto last October in the formation of a democratic "Convention of Churches of Christ."

This movement and its consummation, we have maintained, could have no significance at all save as a step by the churches toward assuming responsibility for and direct control of their missionary and benevolent activities. These activities are now controlled by independent societies, the sole function of the churches being to provide the funds for the societies to administer.

It has been pointed out that the new plan is the New Testament plan, and the democratic plan, and that it has in it the promise of greatly increased efficiency over the procedure to which we have become accustomed.

In addition to these more or less theoretical considerations there are certain recent developments which strongly suggest the need of a better order of missionary administration. We do not now refer to the increasing competition among the various societies nor the overburdening of the churches with the many appeals from the many uncoördinated sources. The pastor who responds to these appeals has long since found that, taken with the many equally urgent causes appealing to him from other sources, his continuous constructive ministry is seriously interrupted. The budget system is a step toward unifying the various interests from the point of view of the local church, but it, of course, does not solve the whole problem.

The recent development to which we particularly refer is in the attitude of the churches toward the societies, an attitude which has in it the seeds of division, if not disintegration. With the organization of the societies a half century ago the principles of loyalty and coöperation were so strong that those who refused to coöperate with the societies regarded themselves and were regarded as outside the brotherhood, forming a sort of communion of their own. In very recent times, however, the attitude of loyalty to the "recognized" societies has been appreciably weakened. The churches and the church leaders tolerate the setting up of mission stations, and countenance the taking up of mission tasks by various "unauthorized" agencies, which, in their operation, actually compete with the societies and deflect money from the "recognized" treasuries.

This is the case in both foreign and home missions. The work of Mr. Cunningham in Japan and other missionaries in the Orient, the Christian Standard's independent mission in Paris, and New York City's committee to solicit funds for maintaining a propaganda in Russia are cases in point. On the home field the Christian Standard also supports a work among foreigners over which the American society has no control nor is it connected in any way with it.

These instances are cited not because of their intrinsic importance, but because they call attention to the tolerating attitude with which such irregular and, in most cases, competing and hostile missionary efforts have come to be regarded. The change in attitude is so marked that the Men and Millions Movement, originating among the "recognized" societies has recently issued a statement which allows every nondescript and private missionary agency, even those hostile to the societies, to share in the gifts of the brotherhood.

A still more significant irregularity—significant not alone because of the principle involved but also because of the intrinsic importance to which the competing institution has at-

(Concluded on page 23.)

The Larger Christian World

A Department of Interdenominational Acquaintance.

DEMAND MORE CHAPLAINS FOR NAVY.

Protestant and Roman Catholic forces are united in the effort to obtain additional chaplains for the United States Navy, and at the recent hearing before the House Committee on Naval Affairs at Washington a delegation of religious leaders was led by Rev. Charles S. Macfarland, Secretary of the Federal Council, and Rev. L. J. O'Hern, representing Cardinal Gibbons and the Roman Catholic arch-bishops, in support of a measure adopted by the Federal Council which provides for a chaplain on each battleship, the provision for acting chaplains to be trained for full service, and the removal of present discrimination against the chaplains in the matters of rank and salary as compared with the other officers.

At the present time there are only twenty-four chaplains, while the navy consists of sixty-five battleships besides the various subsidiary vessels.

The House Committee frankly expressed its approval of the proposition and a delegation which waited upon Secretary of the Navy Josephus Daniels, found him cordial and earnest in his belief that the appointment of the necessary chaplains is the first and most important consideration of his recent report. He assured the delegation that no other workers should be considered as substitutes for the appointment of chaplains.

The delegation included Bishop William Lawrence, Bishop Alfred Harding, Rev. H. K. Carroll, Associate Secretary of the Federal Council, and Rev. Wallace Radcliffe.

PRESBYTERIANS DISCUSS CHURCH UNITY.

The Presbyterian Advance is printing a series of articles on "Should Protestantism Unite?" The author is P. Marion Sims, Ph. D., whose book on "What Must the Church Do to Be Saved?" has attracted much attention. In the first article of the series, Dr. Sims discusses the church's "splintered condition," and starts off with these hopeful words:

"The recent Bulletin of Religious Bodies issued by the Government does not give one who longs to see all denominations united as much encouragement as he would like. Yet the report is not so discouraging as might appear on the surface. According to this report, forty-one new denominations were added to the already long list between 1890 and 1906. But many of those reported as churches have no claim to be regarded as Christian and others cannot be called churches. Practically all the new denominations, eleven of which were added through immigration, are very small and of no real significance. They are only eddies in the great stream.

"The thing of greatest significance in this connection is not included in this report; indeed it could not be; and that is the marvelous growth within recent years of a sentiment in favor of denominational union among all denominations. Several very important and significant unions have occurred within recent years, and others are under consideration. The old-time bitterness and wrangling between denominations is gone; yet we are a long ways from the millennium. The subject is prominently before the people, however, and very many of the best men and religious publications have committed themselves to the idea."

The writer reaches a very practical conclusion when he makes this entirely true statement:

"How the church has reached its present splintered condition is to us a matter of minor importance. We are not concerned with whether or not, under all the circumstances, our ancestors were justified in dividing the church. These things belong to ancient history. The question of importance to us is whether or not we shall perpetuate the divisions which they have made. We have not the semblance of an excuse which they had who divided the church."

The editor of the "Advance," commenting on the article, puts himself heartily in favor of union, and closes his editorial with the following enlightening declarations:

"The first is this: It is a mistaken, even an un-Christian, policy to insist that union should wait upon unanimity. The second, that the question of whether or not Protestantism should unite does not and should not depend upon uniformity in doctrinal belief."

EPISCOPAL CHURCH LOSES GREAT LAYMAN.

In the death of Dr. S. Weir Mitchell, physician and author, the Episcopal Church loses one of its foremost men of note. The Living Church, speaking of Dr. Mitchell's fine character, pays the following tribute:

"The depth of Mr. Mitchell's spiritual life was remarkable. He lived his religion in his personal life and in his contact with his fellow-man. He was a true philanthropist. He gave freely of his means and time. His life in the church was one of child-like faith and trust. He could see no reason for skepticism. Only a few days before his death he said that he intended to write a book of 'Sermons from the Pew.' He wanted to bear testimony to what the church and religion had done for him. He wanted to tell how true he had found that Christ had been a personal help to him all through his life."

Here and There in the Religious World

Gypsy Smith to Evangelize Philadelphia.

A conference of prominent ministers and laymen was recently held in the Wanamaker store, Philadelphia, Mr. Wanamaker presiding, at which it was decided to ask Gypsy Smith to conduct an evangelistic campaign in Philadelphia next fall. Mr. Wanamaker, George W. Bailey, Dr. Conwell and Dr. Tomkins were appointed a committee to nominate a general committee to arrange all details.

Fred B. Smith Enters Business.

The announcement is made from the New York headquarters of the international committee of the Y. M. C. A. that Fred B. Smith, head of the committee's religious work department, is resigning to enter business. Mr. Smith has been the principal evangelistic speaker of the committee for nearly fifteen years. In the winter of 1911-12, he became the executive leader of the Men and Religion Forward Movement. Later his name came to a world-wide fame when he and Raymond Robins made the circuit of Christendom with the Men and Religion message. Mr. Smith will continue to speak on Sundays in evangelistic meetings of Y. M. C. A.'s in the cities which he visits on his business trips.

W. J. Bryan to Address Bible Conference.

Secretary Bryan has promised to open with an address an extensive Bible conference to be held in Washington City, Feb. 8-15. Other distinguished speakers will be Dr. G. Campbell Morgan, of London, England, Dr. John Henry Jowett, of New York and Dr. William Souper, of London.

Dayton, Ohio, in Religious Campaign.

About sixty of the Dayton, O., city churches have federated and will begin a campaign in all parts of the city Feb. 15. Eleven groups have been organized, each having charge of its own territory. A thorough census will be taken of the residents of each section and definite knowledge of the status, moral and social, will be valuable to the central committee and to the churches.

St. Louis Plans Religious Awakening.

The plan of the St. Louis, Mo., Federation of Churches to lay special emphasis upon the Lenten season, as a period for special religious quickening, has been adopted by the leading churches of the city. Each church will carry out its own plan and program, but the note of evangelism will be sounded by all.

Religious Work on Steamships.

The Young Men's Christian Association has opened negotations with the management of trans-Atlantic steamship lines with a view to placing secretaries on their great ships.

Chicago Has Another "Special Sunday."

The Chicago churches are asked by W. B. Millard, Secretary of the Chicago Church Federation, to observe Lincoln's birthday (Sunday, February 8) as a special Sunday for a plea for "The Sacredness of Human Life." There were 9,000 murders and 13,000 suicides in this country last year, it is reported.

Yale in Social Service.

The gift of $350,000 of the Yale divinity school just announced by the university corporation will be used, in part at least, to provide a department of social service for men who wish to become probation officers, juvenile court officers and secretaries or workers in social settlements and organized charities. Men who enter this department will receive instruction in problems dealing with pauperism, charity and labor disputes.

The divinity school has a membership of 105. It is non-sectarian.

Of Human Interest

Ida M. Tarbell Discusses Drink.

In the January American Magazine, Ida M. Tarbell writes a fascinating account of the work of the Court of Domestic Relations in Chicago—a court devoted to the work of settling cases that arise out of marital troubles. On the subject of drink as a cause of such troubles Miss Tarbell says:

"The havoc that drink plays in domestic troubles has never been exaggerated. It is by far the most fertile cause of separation. Last year Judge Gemmill put a system into operation by which he hoped to determine approximately the cause of family separation. The conclusion was that in forty-six out of every 100 cases it is due to excessive drinking.

"The discouragement lies in the fact that in the case of excessive drinking it leaves nothing in the man which can be deeply touched. The stomach may hold out indefinitely, the character never does. The man gradually loses all signs of respect for himself and for others. He becomes a shameless hanger-on. He lies fluently and habitually to his best friends. He tricks and cheats them with unconcern. There is little or no help for such cases while they are at large."

Blease's Little Wheeze is True.

Gov. Cole Blease, in a brief address to a number of convicts whom he had pardoned, said in Columbia:

"I advise you to live quiet, temperate, industrious lives. It is dissipation, it is sprees, that fill our prisons."

Governor Blease paused, then ended impressively:

"A high old time lays many a man low."

S. Weir Mitchell, Physician, Author, Poet.

The late Dr. S. Weir Mitchell was indeed a remarkable man. Attaining fame in medicine first, he began, when at the half-century line developing his literary genius. With "Hugh Wynne" he won his spurs. Doctor Mitchell died a famous author. That he was a true poet may be seen from the following beautiful poem of faith. It is entitled "Evening:"

"I know the night is now at hand,
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry,
But I have had my day;
Yes I have had the day, dear Lord, the day:
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light."

How J. Q. Adams Prayed.

Senator Lodge's great interest in history led him to accumulate many first-hand stories of historical characters such as this of John Quincy Adams, which add to the interest of his "Early Memories" (Scribners).

"In May, 1882, I met Dr. (George) Ellis at the house of his brother, Dr. Rufus Ellis, and he gave me an account of a visit he made to New York with John Quincy Adams. His story interested me so much that I wrote it down when I went home. Doctor Ellis said: 'It was in 1884. The occasion was the fiftieth anniversary of the New York Historical Society. The Massachusetts Historical Society sent a committee, Mr. Adams being the oldest and Doctor Ellis the youngest member. At the cars Mr. Charles Francis Adams appeared and told Doctor Ellis that he had tried to persuade his father to take a servant but the old gentleman, then nearly eighty, replied, 'I can take care of myself as well as you can of yourself. I won't have a servant.' Mr. Charles Francis Adams therefore asked Doctor Ellis to look after his father. They went to Bunker's on the Battery and had a large airy room together. Mr. Adams would have no fire (it was November) but insisted on having the window wide open. After they were both in bed Mr. Adams would begin stories and narrate all sorts of experiences full of fire and vigor, and Doctor Ellis said, most amusing; that he had to stuff the sheet in his mouth to prevent himself from roaring with laughter. After talking some time Mr. Adams would say: 'Now it is time to go to sleep and I am going to say my prayers. I shall say also the verse my mother taught me when a child. I have never failed to repeat it every night of my life. I have said it in Holland, Prussia, Russia, England, Washington and Quincy. I say it out loud always and I don't mumble it either' Then he would repeat in a loud, clear voice:

"'Now I lay me down to sleep.'

"At about five a. m. Mr. Adams would arise, and, a wood fire being laid, would get from his trunk an old-fashioned tinder-box—he despised the recent-invented lucifer matches—and would strike a light, kindle the fire and light his candle. Then he would strip, place a basin of water on the floor and sponge himself vigorously from head to foot; then partially dressed, sit down by the fire, place the Bible on his knees, and holding the candle in one hand, expound a Psalm in the most vigorous manner to Doctor Ellis."

The New Laureate Tells Story.

Dr. Robert Bridges tells, as a true story, the following: A young, high-bred novice of the Cowley Fathers, having fled from the luxuries of the world, was spending his first night on the straw mattress in his allotted cell. Being awakened at cockcrow by a knock at the door and a mild voice crying. "Dominus tecum," he replied, "Thank you, thank you! will you kindly set it down outside?"

The World Is Growing Better

National Conference on Race Betterment, Battle Creek, Mich., Jan. 8-12.

Four hundred men and women of prominence, comprising the first representative group of scientific experts ever gathered in America for that purpose, met in Battle Creek, January 8-12 to assemble evidence of race deterioration and to consider methods of checking the downward trend of mankind. The meeting was known as the First National Conference on Race Betterment.

Through the co-operation of the press, the objects and aims of the conference have been very widely disseminated and a resultant influence for better race ideals is anticipated.

Already, the effect of the conference is apparent in Battle Creek where popular interest in mental and physical efficiency was awakened by a series of public school tests which showed an alarming percentage of defective children in all grades.

The conference had its inception in the efforts of four men, particularly interested in race betterment—Rev. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, N. Y.; Dr. J. H. Kellogg, of the Battle Creek Sanitarium; Sir Horace Plunkett, former minister of agriculture for Ireland, and Prof. Irving Fisher of Yale University. At the invitation of a central committee chosen largely by these men, fifty men and women of national prominence in the fields of science and education consented to share in the program. Their addresses, together with open discussion of many of the points considered, constituted a very widespread study of all phases of evident race degeneracy and the advocacy of many ideas of reform. Some of the suggested methods of improvement are frequent medical examination of the well, outdoor life, temperance in diet, biologic habits of living, open air schools and playgrounds, the encouragement of rural life, the segregation or sterilization of defectives, the encouragement of eugenic marriages by requiring medical certificates before granting license and the establishing of a eugenics registry for the development of a race of human thoroughbreds.

Among those having a share in the program were: Rev. Newell Dwight Hillis, Jacob Riis, Judge Ben B. Lindsey, Booker T. Washington, Dr. Victor C. Vaughan, Dr. S. Adolphus Knopf, Dr. C. B. Davenport, Dr. J. N. Hurty, Dean Walter Taylor Sumner and many other men of equal prominence in uplift work.

Some of the interesting statements of the conference are summarized as follows:

"It will be no easy task to improve the race to the point where there will be no dependent children, but the elimination of the dependent child will be one of the best indications of the superiority of our national stock."—Dr. Gertrude E. Hall, New York State Board of Charities.

"I believe that a great deal can be done by publication of facts as to the physiological effects of alcohol, in the way of inducing educated and intelligent people to conserve their health by limiting the use of alcohol or giving it up altogether."—Henry Smith Williams, Author.

"Eugenics does not eliminate romance. We eugenists believe romance should be retained. Through the past it has proved a good thing."—Prof. Roswell H. Johnson, University of Pittsburgh.

"In order that the race may survive it will apparently be necessary to make a eugenic selection of healthy mothers and to provide that the cost of bearing and rearing children shall be equally shared by all."—Prof. J. McKeen Cattell, editor Popular Science Monthly.

"The boys are learning that they have a calling just as sacred as the call to motherhood and that is the call to fatherhood."—Dean Walter Taylor Sumner of Chicago.

"The negro in the South, with all his weaknesses and handicaps, is not yet in any large measure, in the ditch."—Booker T. Washington, principal of Tuskegee Institute.

Disciples Table Talk

Downtown Church Has Remarkable Report.

The downtown city church, no longer a community church located in the midst of its membership, but reaching out its influences to its scattered membership, is a problem of great difficulty. Although under such conditions, the Sterling Place Church, Brooklyn, N. Y., offers its annual report with just a little pardonable pride, calling attention to its work. Through the united effort of an active membership of less than 200 and a contributing membership of 110, it has completed the payment of a $10,000 mortgage, and this year for the first time in thirty-two years has closed the year with all expenses paid and a surplus to its credit. This result is entirely due to a united, willing, and sacrificing membership, which is shown by the fact that the average contribution for the year has been $77.62. The contribution for missions and benevolences is $1,024.20, with an average contribution of $9.50. The church reports total receipts of $7,945.55.

Pittsburgh, East End, Prosperous.

More than 300 of the 485 members of East End Church, Pittsburgh, Pa., sat down to a royal turkey banquet at the annual business meeting January 21. The minister, John Ray Ewers, reported 104 additions in 1913, forty-eight by baptism. Four deaths and nineteen letters granted. The church in a whirlwind campaign raised $14,700 and purchased an adjoining property for a parish house. A gymnasium will probably be built the coming summer. The church treasurer reported $14,414.50 raised for all purposes. The missionary offerings were generous. There are 371 enrolled in the Sunday-school, ninety-nine in the C. W. B. M., thirty-five active Endeavorers, eighty-four in men's class and seventy in women's class. Handsome balances are in all treasuries. Mr. Ewers has been with this church four and one-half years. The congregations have gradually grown until the church is full and the membership has been more than doubled.

Herbert Yeuell Pleases Large Audiences.

Herbert Yeuell is again in the field, and from the reports that come to us from Chicago and Topeka, he is doing excellent service. Austin Hunter, of Jackson Boulevard, Chicago, reports that he closed a ten days' efficiency campaign with this church January 25. Special addresses and lectures of high order, "the ablest series of sermons heard from any evangelist," are mentioned in Mr. Hunter's report. Mr. Yeuell makes a specialty of travelogs, and is said to have slides that are unsurpassed. These were made from original photographs made by Mr. Yeuell.

Charles A. Finch, of Topeka, Kans., reports that Topeka has been hearing Mr. Yeuell with great enthusiasm. His illustrated lectures were given in the city auditorium. Mr. Finch says of the evangelist: "He is first a man, then a faithful preacher of the gospel and after that one of the most eloquent of the princes of the American platform, but ever and always in every pictorical expression of his genius there is found the Christo-ethical uplift."

Spokane Church Has Mission for Foreigners.

The annual report of Central Church, Spokane, Washington, gives a membership, total resident and non-resident of 1,300. New additions for the year 129. Pastoral calls 1,521. Sermons and addresses 118. Total funds raised, about $8,000. All interest on debt was paid and the principal on the church debt reduced over $1,000 and the balance of the church debt covered by pledges. During the past year a mission for foreigners was opened up. From this mission two Russian boys have united with the church. They are of Polish descent. Four Bulgarians have come into the church. Two or three of these will take the Bible work among their countrymen. About twelve or fifteen Bulgarians are attending the mission regularly. One Greek and Austrian is also attending. Fifteen Chinese boys have been baptized and two or three of these are preparing themselves for Bible work in China.

The following editorial appeared in the Spokesman Review of Spokane the next day after the annual meeting, commending the pastor's work during the last year: "Some people fancy that the sky-pilots have a soft snap. How many of them would like to work as hard as Parson Davis of Central Christian Church? In 113 he made 1,521 calls, an average of four a day, many involving long travel, and 118 addresses and sermons, to say nothing of forty-eight weddings and twenty-seven funerals. His experience is that of almost every pastor of a great city church."

Seattle Church Progressing.

The Ballard church is one of the old churches of Seattle. It was one of the landmarks in Ballard long before Ballard became a part of Greater Seattle. The church had its difficulties and its problems, but the organization weathered the storm, and as the city grew the church

P. H. Welshimer, Canton, Ohio, whose school has challenged Greater Chicago's schools to a contest.

grew. The Church Extension Board assisted in erecting a splendid building here in 1897. The building grew old, however, as the congregation increased and the city grew. About six years ago, during the ministry of A. L. Crim, one side of the building was torn out and a tabernacle erected which about doubled the capacity of the building. Two years ago the church succeeded in acquiring a new property. It is in the very heart of Seattle's great industrial center. Within one mile of the church the national government is spending its $2,750,000 appropriation on the Lake Washington Canal locks and the city, county, and state are spending tremendous sums on other canal work. Within a radius of the same distance there are nineteen shingle and lumber mills, some of them among the largest in the world. An army of men are employed in these mills, many of them skilled workmen.

"Our part of this great city," L. E. Lakin, pastor of the church, writes, "is at least 30,000 or 40,000. We have not been able to cultivate this great territory. No equipment would make this great task possible, but with our new facilities we will be able to accomplish far more than formerly, and when the plans now well begun are completed we will approach the task with hope of gaining large success."

"The new work is undertaken on the unit plan. The first unit is a completed basement 64 by 92 feet. This was planned with the idea of permanence. The work can be completed without disturbing this part of the building. The basement auditorium will seat 500 people and the accommodations for Sunday-school purposes are ideal. The property as it now stands represents an investment of $10,000; when completed, it will represent at least $25,000 on investment; am in the latter part of my fifth year with these good people."

Grand Junction School of Methods.

W. J. Clarke, new adult superintendent of the American Society, reports that the second school of Methods in the tour of the specialists of the American Society, held at Grand Junction, Colorado, January 12-16, was a pronounced success. Jasper T. Moses, the minister of the local church and Charles Wm. Dean, state Sunday-school superintendent, made splendid preparation. The sessions were held in the assembly rooms of the Y. M. C. A. building and a total of sixty-two students registered. Of this number twenty-one completed the work and received International certificate. Representatives from five Christian churches were in the school and in addition the Baptist, Methodist, Presbyterian, Brethren and Church of God congregations had in all twenty-six representatives present. The Bible study work was done by local ministers assisted by W. J. Clarke, and the Organization and Management Course was given by Charles Wm. Dean. Resolutions embodying a request for another school next year in Colorado were enthusiastically passed.

Wichita, Central, Reports.

The Central Church, Wichita, Kans., reports that for the year 1913, 182 persons have been added to the membership, making the total 1,500. $8,078 were raised for all departments of the church, more than $3,000 were raised and given to the Fairview Avenue and West Side churches to help in their building enterprises, while one family gave $600 to an African Mission, while three other families gave $1,600 to Phillips University, at Enid, Okla., making a grand total of $13,765. Walter Scott Priest began his fifth year as pastor Nov. 1.

A Record Missionary Church.

Last year the church at Pomona, Cal., gave $830 for Foreign Missions through the Foreign Society. This church now supports two missionaries on the foreign field through this Society—Miss Edith L. Apperson, on the Congo, Africa, and Dr. C. L. Pickett, Laoag, P. I. Besides G. H. Waters of that church supports Mrs. E. R. Moon in Africa. This is one of the best missionary churches we have. It gave $3,626 for all missions last year and expended $4,626 on itself.

Dr. Ainslie Makes Important Speech.

Peter Ainslie, who is visiting England as one of a deputation from the United States to meet the councils and committees of the Free Church bodies there in the interest of world wide unity, is reported by "The Christian World" as having made a very effective speech at a dinner given to the Delegation, in London. This affair was described by Sir Joseph Compton-Rickett as "an historic occasion, opening perhaps a new era in Christian history." Sir Joseph was host and chairman, and over a hundred Free Churchmen from all quarters of England were present. Doctor Ainslie, in his speech, made it clear that not only the Protestant, but the Eastern and ultimately the Roman churches come within the horizon of the delegates' hopes. They would, said Dr. Ainslie, go into the World Conference as Baptists, Episcopalians, Presbyterians, and Methodists, but God knows how they would come out of it. Doctor Ainslie gave point to his powerful appeal by a story. A little while ago he admitted a young girl to church membership. Making a pastoral call upon her soon afterwards, he asked as to her father and mother. The girl burst into tears and sobbed discon-

solately. Feeling that he had been guilty of an intrusion, Doctor Ainslie apologized for his question; but the girl, wiping her eyes, explained that her father and mother were divorced and did not live together. When Christians, said Doctor Ainslie, are as sensitive to the divisions in the household of faith as was that girl, then the age of unity will have come.

R. A. Long Commends J. W. Mounce.

R. A. Long, of Kansas City, has written John W. Mounce, of Hannibal, whose record has been noted in these columns, the following letter:

"My Dear Mr. Mounce: I am in receipt of a marked copy of the Hannibal Morning Journal of January 11, from which I notice the wonderful record belonging to you as a Sunday-school attendant. I very much doubt if there is another individual in all the world that can show such a record. I have been quite a regular Sunday-school attendant since I was, say, fifteen years old, but with nothing like such regularity as has been yours to enjoy. I say yours to enjoy, because I believe I enjoy my attendance at Sunday-school possibly more than any other church service, at least fully as much, and so I am sure that your enjoyment during this long period of Sunday-school attendance has been almost unbounded.

"I am glad indeed of the opportunity to have noted this record. I observe that you are well along in life. Sincerely trust, however, that many more years may be spared you, not only for your own enjoyment, but for the blessings that doubtless your life has brought and is bringing to mankind.

"Trusting I may have an opportunity some day to meet you, I am,

Yours fraternally,

R. A. LONG."

Church has Greatest Missionary Year.

Jacksonville, Ill., Central church has just concluded the greatest missionary year in its history. There has been given through the treasury of the church, $1,547.52, through other departments of the church, $1,129.67, and by individuals more than $2,000, making a grand total of about $5,000 for missions and benevolences, last year. At the annual meeting, held recently it was reported that $5,246.67 was raised for current expenses in the church, and $1,717.09 in other departments, making the grand total $6,963.76. This church has adopted a comprehensive missionary policy, including the support of the Christian Hospital at Lu Chu Fu, China, of President C. T. Paul of the College of Missions as the Living-link of the C. W. B. M., and of W. B. Slater at Moline, Ill., as State Living-link. Thus the church is represented in medical, educational and evangelistic missions. During the past year there have been a total of seventy-seven additions to the local congregation with a net gain of twenty-one. Clyde Darsie is the efficient minister at Jacksonville.

Annual Report, First Church, Paris, Ill.

The annual report of First Church, Paris, Ill., shows a year of great activity. The budget for the year was $10,150. Of this amount $2,250 wen for missions and $7,900 for local work. There were 188 additions to the church during the year. The Sunday-school made a splendid record. There are 430 in the Home Department and 173 in the Cradle Roll. The average attendance for the last three months of the year was 664. The average attendance for the year was 417. The C. W. B. M. has a membership of 100, but has set the mark for 150 before the year passes. The Auxiliary has been paying about $400 on a Living-link for several years, but expects to be a complete Living-link this year.

Euclid Avenue, Cleveland, Reports.

The annual meeting of Euclid Avenue church, Cleveland, Ohio, was held January 8. Reports from all departments of the church were read together with a reminiscent paper by Asa Hudson of Chardon, who was a member of this church from 1853 to 1883. The reports indicated that the year 1913 was the best in the history of the church. During

(Continued on page 18.)

Sacrifice of Missionary Families

BY F. M. RAINS.

Some will never know the real sacrifice many missionary families are making for the evangelization of the world. The word is used in its true New Testament significance. The task of the world's evangelization requires our best, and many are equal to the demand.

Sometimes the father must go to the mission field and leave the family in America for the education of the children. And it seems best for the mother to remain with them. For the father to go away from his children at the growing and formative period of their lives is a severe trial indeed. Few are prepared for the test. The romp and laughter, and the affection and problems of the child life are as dear to the missionary's heart as to any who abide at home. The compelling love of Christ forces these brave men to the ends of the earth. These heralds of the gospel are the chief glory of the churches.

We are reminded of this afresh by one of our missionaries who has just bid farewell to his loved ones for a term of years. A consecrated wife follows him with prayer and every proper benediction, but with streaming eyes and breaking heart. When he sees his children again he will scarcely recognize them. They will have grown into young manhood. And the face of the wife will be changed, but sanctified by loyal Christian service.

For a man to go away from his devoted wife for so long a term involves a sacrifice beyond all description. She is the mother of his children, she is his wise counselor in the varied and intricate problems of life, his ideal in all that is best, his true and helpful companion in things intellectual and spiritual, his inspiration when the task is hard and the clouds do not lift. The call of duty to such a man is loud and strong, and impelling. All good men honor him. He is an apostle of the churches and of Jesus Christ. The marks of his Lord are not in his body, but in his heart and in his life. There are tests of faith stronger than even death itself.

Sometimes the children must be sent home for education and health. In most cases there are no suitable schools for the children. In that case the parents remain on the fields. This is a severe trial to the whole family. Then again the climate in the chief mission fields is most trying. G. L. Wharton spoke of laboring on when the temperature was 120 degrees. And sometimes the heat is almost unbearable for months at a time. The same is true in Africa. The conditions of life are appallingly unsanitary in all Asia and Africa, and sanitation means much to the Anglo-Saxon. What would be the condition of an American city if there were no sewers, if garbage were left to rot in the sun, and all offal were thrown in the streets? One man said he identifid seventy-two distinct smells in Peking, China! Another said he could smell China six months after leaving the country! Native heathen cities appal the visitors by their nastiness

Of the older families on the mission fields but few are found not divided by many thousands of miles. God only knows the measure of the weeping hearts of fathers and mothers who toil on in those far away places with their children parted during the dearest years. Time eliminates a score of heart-rending difficulties. But this abides.

If the big-souled Christians of our churches could see the full significance of this brave battle our representatives are putting up against nerve-testing difficulties, then there would be an outpouring of resources for every call for life and money till the Foreign Society would say, enough.

The few dollars given in the March Offering by the most liberal is not worthy to be mentioned in the presence of what is being done by our missionaries. They are a brave and true group of men and women, who have gone forth with the gospel message. They have faced wars and revolutions, they have uncomplainingly toiled when their bodies were burning with fever, their heads have ached with disease, and their hearts with problems, and they are resisting uncongenial climates sometimes even unto death itself. Neither the burning heat of summer, nor the storms of winter have been able to drive them from their post of duty. God has honored us with the privilege of their sppport. Are we worthy of the duty? March 1 will tell.

Eureka College and Missions

Eureka College has always been characterized by the misisonary spirit. For years this institution has been a power house of missionary enthusiasm and a training school in which those going to the field were equipped for their work. Many have gone forth from the halls of Eureka College into the uttermost parts of the earth.

President H. O. Pritchard, of Eureka College.

On January 22, Miss Irene Banta sailed from San Francisco to China, to take up work in the school for girls conducted by Miss Emma Lyon. Miss Banta is a product of Eureka College, Eureka having been her home since childhood. She is the fifth missionary to be sent to the foreign field within the last year. A little more than a year ago Emory Ross was sent by the C. W. B. M. to Liberia. Last June Lewis Hurt was also sent by the C. W. B. M. to Liberia. In September last, Dr. Ernest Pearson went out under the Woman's Board to Liberia and Dr. Will Frymire went to Bolenge under the auspices of the Foreign Society. All these are the products of Eureka College. It would be difficult to find a finer group of young people anywhere. Some of them will become famous missionaries. Eureka rejoices to have had a part in equipping them for their life's work. Other Eureka graduates are now taking training in the Missionary Training School and will also sail for the foreign field before many months have passed. Every continent of the earth and many islands of the sea have former Eureka students witnessing for Christ. The influence of Eureka College is literally belting the earth.

H. O. PRITCHARD,
President.

The Joint Board Banquet is an annual affair at Kansas City. It occurred at the Linwood Boulevard Church on Thursday evening, January 29, and R. A. Long delivered the principal address.

the year over $38,000 was raised in cash by the church and its auxiliary organizations. Of this amount $22,500 was used in paying off the last item of indebtedness. During the year 111 members were received into the church. This is the largest number of additions the church has received in any one year during the seventy years of its history. All of these persons came at regular services. The report of the pastor, J. H. Goldner, was the fourteenth annual report given to this congregation. Each year sees the work of Mr. Goldner and the Euclid Avenue church making a steady advance. The pastor and the congregation thoroughly know and understand each other. The committee on ways and means reported an Every-member Canvass successfully conducted in November, 1913, for the current expenses and missionary contributions of the year 1914. The combined budget calls for an expenditure of $14,750. Of this amount $4,000 is for missions. Thirteen missionary and benevolent enterprises are mentioned in the missionary portion of the budget. Each of these has been apportioned a sum in accord with the recommendations of the National Budget Committee, and a missionary treasurer has been elected to whom the missionary appropriation is paid by the Church treasurer each week. Monthly remittances will be made to the various societies. The Christian Woman's Board of Missions participates in the division of the missionary fund. With the Church financed for 1914 the members will direct their activities toward the spiritual side of church work. Personal work, evangelism, Bible-school and Christian Endeavor will be emphasized.

Sala Doing Constructive Work.

C. M. Burkhart, pastor at Coshocton, Ohio, writes in terms of hearty commendation of the work of the Sala Evangelistic Company, of Canton, Ohio. They are doing solid construction work, he reports. A feature of their program in each meeting is to build up school and church during the first two weeks so as to conserve the later results of the evangelistic efforts. H. E. Sala declares he would rather add 300 to the school and 100 to the church than vice versa. Some of the topics discussed during the first of the meetings at Coshocton are: "The How of a Successful Bible-school;" "Men for the Church;" "The Boy;" "Why Some Churches Fail;" "Christ's Unanswered Prayer." The Coshocton church school and Woman's society has doubled. Over $2,100 has been paid on the church debt.

Reception to Bruce Brown.

F. M. Dowling writes concerning a reception given by the Fullerton people to Bruce Brown, their resigning pastor:

'For three years Bruce Brown has been our pastor at Fullerton, Cal. He has endeared himself to the entire community by his strong and helpful sermons and his readiness to respond to any call for service. He made a large contribution to the educational and civic as well as the religious life of the community. The reception given him on his departure was a demonstration by all the churches and other organizations and by the general citizenship of the town. Mr. Brown has answered the insistent call of our Missionary Board to do evangelistic work in southern California. He has demonstrated his exceptional fitness for this high calling. The best wishes and prayers of a loyal and loving people go with him as he goes out into this great, white harvest-field."

C. S. BELL COMPANY, OF HILLSBORO, O., REPORTS SUCCESSFUL BUSINESS.

Since 1858, when the old established bell company, The C. S. Bell Company, Hillsboro, Ohio, began the making of the celebrated Steel Alloy Bells they have supplied thousands of churches and schools with them and they are giving complete satisfaction. They have a unique plan of aiding a church or school to secure a bell; they also have a bell catalogue which is full of interesting reading matter. Both are free for asking.

Some Des Moines Items

I have thought ever since the Toronto Convention that I would send word to our different papers in relation to some items of general interest perhaps, growing out of our life and work in Des Moines.

In the first place I have been anxious that we should be understood in relation to the withholding of the invitation for the general convention of 1914. Those of us who went to Toronto had the authority of the Des Moines churches, backed by the cordial interest of the entire state, to urge Des Moines as the place for this fall's gathering. When local action was taken in regard to the matter we had in mind Mr. Sunday's coming to our city in November but the very day we reached Toronto a letter was received from Mr. Sunday making it clear that his work here would begin the middle of September. We realized at once that we could not invite the convention and bring its interests into conflict with the great evangelistic campaign which would consume the city. On this account we were more gracious and polite to the worthy city of Atlanta than we might otherwise have been.

But frankly, brethren we feel that our turn has about come. In 1909 our dear Brother Briney so forcefully backed up our neighbor Topeka's appeal that we were speedily pushed clear off the map so far as the convention of 1910 was concerned. We realized there was no use of asking for the convention of 1911 because of Topeka and Des Moines being so near together in the same section of the country. We were not in position locally to urge Des Moines for 1912 and were just getting a good ready for the presentation of our claims for 1913 when the Canadian folks, in personal letters, asked us if we would not give them the right of way. This appeal we were glad to heed in spite of some local disappointments, but we quite set our hearts then upon the convention of 1914 which we were finally unable even to ask for because of conditions stated above. Such is the worthy, generous record of this beautiful city of the Central West! But we have been "good" about as long as we can stand it and we would like to get it understood now that while we will not compete with Los Angeles for 1915, we are the first on the roll of fields to be considered for the assembly of the hosts of God in 1916. Let everybody take notice. We suppose there will be no opposition! We just take it for granted that the folks are going to say "Sure! Let us go to Des Moines." For the matter to be in abeyance from 1909 to 1916 we feel gives us a basis of appeal that will command consideration everywhere. And so we will just call it settled! We appreciate, too, this attitude on your part.

Recent days have brought us a break in the long established relationships of our churches here. H. E. Van Horn, for more than seven years pastor at Capitol Hill, resigned about the first of the year, taking up the great work at Oklahoma City. The word from the new field indicates a splendid adjustment of pastor and people and the evangelistic power of Mr. Van Horn's ministry which was so marked while here, has come into evidence at once in the very first days in Oklahoma City. May the promises of the present be more than fulfilled in the glad record of the future.

The Capitol Hill Church has called as Mr. Van Horn's successor, G. H. Bassett of Independence, Kansas. I understand Brother Bassett opens his work here at a very early date. There will be a warmth of fellowship open to him both in his own faithful congregation and among all our people in the city.

I wish space permitted my referring at some length to a number of other interesting phases of our city's life. F. W. Mutchler at Grant Park is just now in a meeting assisted by Lawrence Wright. Sixty-two additions at last report. The Mondamin Avenue people are pressing forward their new building enterprise and are having excellent results in their Sunday services. J. M. Hoffman is preaching for them. W. H. Knotts continues in tireless faithfulness at Highland Park winning substantial victories there and A. N. Simpson is assisting greatly by his ministry at the new Grand View Church. It is reported that Oliver Hower has resigned at Park Avenue. There will be genuine sorrow to many if the break really comes. B. E. Kinsell of Drake is loyally looking after Valley Junction, Mr Joneson of Drake is faithfully nurturing Chesterfield, and Rex Cole of Drake and assistant pastor to Brother Idleman, has special oversight of South Side mission points.

CHAS. S. MEDBURY.

Men's Day, February 22, 1914

Our National Men's Movement has hit upon Washington's birthday, which comes on Sunday this year, as a time for recognition of Men's work in our local churches. A most attractive souvenir program and exercises has been issued and may be had for 2 cents per copy upon application to the National Secretary, E. E. Elliott, R. A. Long Building, Kansas City, Mo. The exercise will be published in abbreviated form in this paper, but those Men's organizations and churches desiring to observe the program will do well to send for sufficient supply of the souvenir programs to supply their people on that day. The program is printed attractively, with a half tone engraving of Washington on the front cover, and will make a commendable contribution to the service itself. The letter sent to our Men's organizations by the National Secretary with the program, is as follows:

Kansas City, Mo., January 25, 1914.

To Men's Bible Classes and Brotherhoods,
Chapters of the National Men's Movement.

Dear Brethren:—

Washington's birthday this year comes on Sunday. The enclosed program of the day has been arranged, so that the men of our great Brotherhood will have an opportunity of getting the claims and opportunities of the Men's Movement before the local congregations. This exercise can be carried out in any church where there are as many as three men with patience and persistence and consecration, and who have faith in the Men's Movement. May we not hope that your church will have a part in making the observance of the day unanimous?

Here are some facts that will help you to understand the plea for an offering:

1. The Men's Movement has grown rapidly during the past year. We now have 950 local Chapters.
2. Since the movement began five years ago, most of the expense has been paid by a few men, among them R. A. Long of Kansas City, has been our financial ally.
3. Brother Long has pledged one million dollars to the Men and Millions Movement and should be relieved of further generosity in the Men's Movement.
4. Every man among us will agree that this organization should be supported entirely by the men of our chapters and churches.
5. The Brotherhood of St. Andrew in the Protestant Episcopal Church has been so supported for thirty years.
6. There are no membership fees or dues, but the constitution provides for an annual free will offering.
7. It has been suggested by our National Directors that the offering should average 50 cents per man this year.

Please bring the matter of Washington's birthday to the attention of the pastor of your church?

Please bring the matter of annual offering to the attention of the other officers and arrange between yourselves as to the best time and method of presenting the offering matter to your men.

Offerings should be sent promptly to the undersigned.

E. E. ELLIOTT,
National Secretary.

Women Lead in Anderson, Indiana.

Central Church, Anderson, Ind., J. Boyd Jones, pastor, makes its "best yet" report. A mortgage of $9,000 was paid off last March. The Ladies' Aid did a remarkable work during the year, handling $7,566.22. The women also made over 6,700 calls during the year. The Sunday-school had an average attendance of 791, an increase of 100 per week over last year's record. Over $1,200 more was raised by the school than in 1912. This great church supports three missionaries in India, and will do more for home work in the near future.

R. P. Shepherd in Chicago Work.

R. P. Shepherd, who has become educational secretary of the Cook County Sunday-school Association, probably the most important county work in the country, made a deep impression in his address on religious education delivered at the Quarterly Rally of Chicago Disciples, held January 25, at First Methodist Church. An overflow audience attended. Doctor Shepherd impressed upon his hearers the advantages of "forming an unformed character over reforming a deformed one."

Doctor Shepherd has consented to conduct a "How Column" in "The Conquest" for the benefit of schools and classes which may desire information on organization, literature, etc. The Conquest takes great pleasure in this recent acquisition.

W. B. Brown, a Kansas City business man, and lawyer, recently addressed the Brotherhood at Bonner Springs, Kansas, where a Brotherhood has been organized. C. W. Cooper is pastor. The co-operation of churches in Greater Kansas City, has extended into the suburbs, the latest acquisition being the church at Merriam, Kansas.

Frank L. Bowen, city evangelist of Kansas City, has been extended a call by the Jackson Avenue church, where he was pastor for thirteen years prior to 1910. Mr. Bowen has the matter under consideration, but with the work of city missions heavy on his hands and heart, immediate decision is impossible.

Among our business men attending the Men and millions meeting at St. Louis were F. A. Henry of Cleveland, M. M. Cochran, Uniontown, Pa., I. W. Gill and J. N. Haymaker, Wichita, J. W. Perry, T. S. Ridge, Fletcher Cowherd, and R. A. Long of Kansas City.

The new church edifice at Lafayette, Ind., was thrown open to the public on Sunday last, but the formal dedication will not take place until April. The building is thoroughly modern in its equipment with a total seating capacity of 1,200. George W. Watson is the pastor.

Dr. J. H. Garrison, editor emeritus of the Christian Evangelist, was a hasty visitor in Kansas City, January 28, enroute to Claremont, Cal., where he and Mrs. Garrison will spend the next two months visiting their son, President W. E. Garrison.

Frank Waller Allen, pastor at Paris, Mo., who made a success of his last book, "The Lovers of Skye," which was published by Bobbs-Merrill, has another book which will see the light next fall, and still another for the spring of 1915.

The School of Methods held at Muncie, Ind., under the auspices of the Ind. Miss. Society, closed after five days' sessions. Joseph C. Todd delivered his lecture "Money Conscience" at the closing service of this conference.

The Executive Committee of the General Convention Churches of Christ met at Kansas City on January 21, attended by Pres. Hill M. Bell, C. M. Chilton, George H. Combs, Mrs. W. B. Brown, and Graham Frank.

There will soon be a Mormon Church in Denver, according to J. L. Herrick, missionary for the western states of the giant religious octopus. In two years the membership of the local mission increased over fifty per cent.

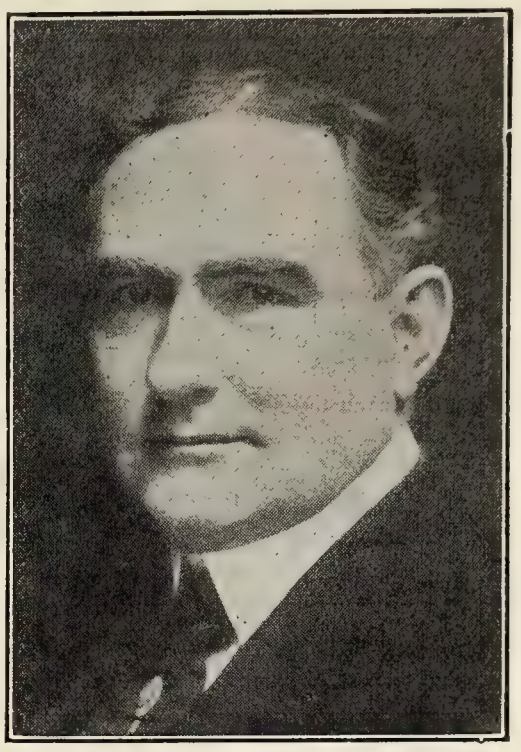
Frank Garrett, of China, spoke at Lathrop, Missouri, Sunday, January 25 and at the Kansas City Ministers' alliance the following day. The Kansas City preachers heartily endorsed the Union College at Nanking, China.

The Bible College at Nanking University, China, has seventy acres of land, twenty-five buildings, and 530 students. The government has set aside 11,000 acres for experimental purposes of the Union University.

Our colleges are being asked to arrange some lectures on men's work for the ministerial students. This is a neglected theme, but one which is entitled to large consideration on part of our educators.

The Central Church, Anderson, Ind., in its recent annual meeting showed total money raised for all causes $15,270, and church in good condition. S. S. Lappin was the principal speaker of the evening.

W. F. Reagor, of the First church, Portland, Ore., is resigning from his work on account of ill health. He, with his family, will reside in Lexington, Ky., until his health is fully restored.



Dr. R. P. Shepherd, Educational Secretary of Cook County S. S. Association, who will give expert advice to Conquest schools.

The Capitol Hill church, Des Moines, Ia., is securing the services of G. H. Bassett, of Independence, Kan. This pulpit has been vacant since the resignation of H. E. Van Horn.

The state secretary of Missouri, R. B. Briney, says we have only 1,000 churches in the "Show me" state, instead of 1,800 the number advertised in our year book for some years.

Mrs. Bertha Lohr, of Indiana, spoke recently for the church at Monroe City, Mo. This church will support a native worker this year. W. Garnet Ahorn is the pastor.

The church at Texarkana, U. S. A., Clifford S. Weaver, pastor, raised in all departments last year, $4,238.23. All branches of the work are reported in excellent condition.

There were sixty additions, all but ten by confession, at the Jackson Avenue Church, Kansas City, during a two weeks' meeting held by F. L. Bowen, the city evangelist.

The Brotherhood Movement has prepared a fine program for our men on February 22. It is a splendid service and one that ought to be observed in every church.

W. O. Thomas has taken the work at Old Dover, Missouri, where Alexander Campbell once held a debate, and where T. P. Haley preached in his early ministry.

J. N. Jessup, recently resigned from Little Rock, First to take up the work at Johnson City, Tenn., is in Mercy Hospital, for an operation on his shoulder.

Some churches without pastors: First, Springfield, Ill., First, Omaha, Neb.; Jackson avenue, Kansas City; First, Joplin, Mo.; Howett street, Peoria, Ill.

C. C. Morrison preached at the Wabash Avenue Church, Kansas City, Sunday January 25.

Mexico, Missouri, church recently held a boy's banquet attended by fifty boys of the Sunday-school.

Budd Park Church, Kansas City, will be dedicated about May 1.

EVANGELISTIC MEETINGS.

Urbana, Ill., George Woodward, evangelist. Closed.

Beardstown, Ill., G. W. Morton, pastor. Wallace Tuttle, singer. 31 accessions. Continuing.

East Palestine, Ohio, Traverse Harrison, evangelist. 40 accessions. Continuing.

Spokane, Wash., Hardy G. Koen, pastor, E. E. Violett, evangelist.

Payne, Ind. E. E. Riegel pastor, preaching. Continuing.

Trenton, Mo., W. M. White, preaching. Beginning.

Panora, Iowa, J. A. Saum, preaching, Charles E. McVay, singer. 57 additions. Continuing.

Taylorville Ill., G. H. Brown, pastor, F. B. Thomas, preaching. 112 accessions

Decatur, Ill. J. A. Clemens, preaching. Closed with 23 accessions.

Mt. Pulaski, Ill., J. H. Wright, preaching. Continuing.

Galveston, Tex., A. E. Ewell preaching, asisted by W. S. Lockhart of Houston, Tex.

Kansas City, Hyde Park, W. H. Pinkerton, evangelist.

Indianapolis, Third, T. W. Grafton, pastor, preaching.

CALLS.

W. T. Groom, Butte, Mont., to Grand Island, Mont.

Ford A. Ellis, Humboldt, Nebr., to Traverse City, Mich.

J. C. Polley, St. Joseph, Mo. Beginning.

L. E. Murray, Richmond, Ind. Accepts.

Edward Stanley, Alexander, Va., to Orange, Tex.

G. H. Bassett, Independence, Kans. to Des Moines, Iowa.

A. I. Zeller, Petersburg, Ill., to Chicago Heights, Ill. Begins Feb. 1.

P. L. Schuler, Mt. Pleasant, Iowa, to Cedar Rapids, Iowa.

G. W. Nutter, Louisville Ky., to Nicholasville, Ky.

W. A. McCorkle, Baldwin, Miss., to Fulton, Ky. Begins Feb. 1.

R. L. Beesheers, Saunemin, Ill.

RESIGNATIONS.

A. Lyle De Jarnette, Univ. Heights Church, San Diego, Cal.

Ford A. Ellis, Humboldt, Neb.

H. E. Wilhite, Alexandria, Ind.

D. E. Hughes, Monmouth, Ill.

W. Stairs, Terrell, Tex.

DEDICATIONS, ETC.

Winchester, Ill., J. C. Reynolds, pastor. Property $15,000. Dedicated by George L. Snively, free of debt.

Hamilton, O., church rededicated Feb. 1,

Minneapolis, Minn., Minnehaha Church dedicated by Charles J. Tannar and Hugh M. Cooper. A. W. Van Dervort is the new pastor.

DR. CHAS. E. JEFFERSON VISITS DRAKE.

The College of the Bible of Drake University in its annual lecture course presents this year Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York City, in the following series of lectures:

Tuesday, February 17, four p. m., "The Opportunity of the Modern Pulpit;" Tuesday, February 17, eight p. m., "Christianity and Socialism;" Wednesday, February 18, four p. m., "The Church and International Peace;" Thursday, February 19, four p. m., "The Mission of the Church Today;" Thursday, February 19, eight p. m., "Christian Unity;" Friday, February 20, four p. m., "A Great Preacher;" Friday February 20, eight p. m., "My Sabbatical Year."

This lecture course, one of the events of the college year, is looked forward to not only by the university and city but by an increasingly large number of ministers and friends throughout the state. This week is

fast becoming a "Home-Coming" for our alumni and for many others who realize the impulse, the refreshing insight and inspiration that come from such occasions. Doctor Jefferson as writer, preacher, and thoughtful student of present problems, is too well known to need any introduction.

HERBERT MARTIN.

FLATBUSH MISSION, NEW YORK, DEDICATED.

One of the greatest days for the Disciples of Christ in New York City was observed at the dedication of the new Flatbush Christian Church by Dr. Z. T. Sweeney on Sunday, Jan. 25, 1914.

This is the Flatbush Mission of the Disciples Missionary Union that called Frederick Marsh Gordon to be its pastor about three years ago. At that time the equipment consisted of a small frame chapel that cost less than $5,000. We were providentially guided in calling Dr. Gordon to this field of work as he is a man of great faith, unbounded enthusiasm and an indefatigable worker.

It was not long before the Sunday-school outgrew their small quarters and it was apparent to all that a much larger equipment was necessary. It seemed an impossible task to raise from the small membership of this mission the $30,000 necessary to erect a more adequate edifice, but Dr. Gordon had won the confidence of his people and with a great faith started to accomplish the impossible. A whirlwind campaign was organized and conducted in June 1913 and $10,000 was raised in ten days. Ground was broken during the summer and on Sunday last, the new Flatbush Christian Church with its beautiful auditorium, reading rooms, gymnasium, shower baths and bowling alleys was dedicated by Z. T. Sweeney.

At the morning service the auditorium and galleries were filled and after an inspiring address by Dr. Sweeney over $9,000 was raised to reduce the debt on the building. The afternoon service held at 3 o'clock filled the auditorium and gallery and overflowed into the chapel. Many friends from other Disciples churches in New York City attended and listened attentively to the eloquence of that man of God, Dr. Z. T. Sweeney and in response to his appeal over $2,000 was raised. Surely the raising of over $11,000 in one day was a most generous response to the opportunity presented for the extending of primitive Christianity in Flatbush and commends the liberality of our New York brethren. The evening service was conducted by Dr. Gordon and two new members were received. The dedication day came to a very fitting close by the observance of Communion. Evangelistic services will be conducted shortly and the membership of this church will be doubled in less than two years. Its Sunday-school has just started a Century Campaign to add one hundred new members in one hundred days. About three hundred and fifty attended the Sunday-school last Sunday.

This is an excellent example of the successful culmination of mission work as fostered and directed by the Disciples Missionary Union of greater New York in co-operation with the American Christian Missionary Society.

CHARLES B. DRAKE,
Vice-president Disciples Missionary Union.

NEWS FROM THE FOREIGN SOCIETY.

A. G. Saunders, who has recently reached Laoag, P. I., says: "I am working hard on the language. Already have had the privilige of baptizing two."

The Southern Missionary News Bureau furnishes missionary items to 450 papers, with an aggregate circulation of 1,750,000. These papers circulate in the southern portion of our country. This is an effective way of giving the public missionary information.

The church at Los Angeles, Cal., Russell F. Thrapp, pastor, gave J. C. Ogden and family a great farewell reception before their departure for Tibet. They showed them much kindness in many ways. It will be remembered that this church is helping to support the great work conducted by Brother Ogden. The church gave them clothes, rugs, raincoats, and other useful articles, and besides they gave money also. The church remembered that Mr. Ogden's home in Tibet was recently looted and they desire fellowship with him in his problem.

Last week the Foreign Society received $200 from the estate of Miss Caroline M. Atkinson, Painesville, Ohio.

We are glad to report that a friend in Missouri sends a gift on the Annuity Plan. We are hoping that Missouri will come forward with a number of such gifts.

Last year the Tabernacle Church, Columbus, Ind., W. H. Book, pastor, raised $2,300 for missions. They do not expect to fall behind this year; the prospects are bright. The church will grow in all usefulness and liberality.

The churches in Australia are anxious to have Dr. W. E. Macklin of Nanking, China, pay them a visit. He may do so some time during the year.

Last week the Foreign Society received $1,309.50 from a sister in Lancaster, England, on the Annuity Plan. This reminds us that quite a number of annuity gifts have been received since the beginning of the current missionary year. We hope the number will increase.

W. B. Alexander, Damoh, C. P., India, writes as follows: "We are having a very fine time this Christmas season. Four baptisms and two marriages on Christmas. A series of meetings between Christmas and New Year's. Am expecting more baptisms on New Year's Day. Christians all attending meetings and a very fine spirit of fellowship. The best I have seen in Damoh."

Last week Secretary Bert Wilson secured a pledge from a friend of the gospel for $10,000, also two other pledges for $750 each. We hope many other friends will remember the work with large and small pledges and cash contributions. It is a time for great things on the mission fields of the world. Mr. Wilson is making a fine record wherever he goes. He has recently enlisted two new Living-link churches.

Miss Josepha Franklin, Damoh, India, says: "We have had a glorious Christmas week. When I came here in 1895 we had one American missionary and wife, two single American missionaries, one Indian family, and about twelve orphan boys. Last week we had our church crowded with Christians coming and going everywhere, and a Christian community is an accepted fact in the town."

H. A. Baker, Chuchow, China, writes as follows: "The fields here are ripe. Yesterday we had the greater part of the children of the city schools in the church. Some of the city schools came in a body and the teachers came along." F. M. RAINS, Sec'y.

A GREAT AND POPULAR CHURCH MUSIC BOOK

The New Praise Hymnal

EDITED BY GILBERT J. ELLIS AND J. H. FILLMORE

There is no equipment of the church more vitally related to its spiritual development and growth than the kind of hymnal it uses. In other words, a church makes no better investment than the purchase of a good hymnal. It is a serious mistake to buy an ordinary gospel song book for use on the Lord's Day and the Wednesday evening prayer services. Such books cheapen the worship.

The New Praise Hymnal comes as near being the ideal church hymnal for the present day as could well be conceived. It is a handsome book, dignified in appearance and make-up. It embraces in its contents as nearly everything demanded to-day as could be gotten into a book of 600 pages.

The New Praise Hymnal is practical in every way; everything in it is available for use in the average congregation. It contains also what is used by the most advanced churches.

The setting of the hymns and music is engaging to the eye and pleasant to read and sing.

It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested by use. The hymns and tunes of the church universal are found in ***The New Praise Hymnal,*** also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

The New Praise Hymnal is widely used in our churches. We believe it to be the favorite book of the church.

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Leather Back, Cloth Sides, 85 cents per copy, by mail; $9.00 per dozen by express, not prepaid; $70.00 per hundred, not prepaid.

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Full Morocco, padded, gilt edge, round corners, $2.50 per copy.

Disciples Publication Society 700 E. Fortieth Street Chicago Illinois

The Sunday School

FAITH DESTROYING FEAR.

International Uniform Lesson for February 22.

Luke 12:1-12. Memory Verses, 8, 9

Golden Text.—Every one who shall confess me before men, him shall the Son of man also confess before the angels of God.—Luke 12:8.

American Standard Bible.
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(1) In the meantime, when the many thousands of the multitude were gathered together, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. (2) But there is nothing covered up, that shall not be revealed; and hid, that shall not be known. (3) Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. (4) And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. (5) But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. (6) Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God. (7) But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. (8) And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: (9) but he that denieth me in the presence of men shall be denied in the presence of the angels of God. (10) And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. (11) And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: (12) for the Holy Spirit shall teach you in that very hour what ye ought to say.

Verse By Verse.

By C. C. Buckner.

v. 1. *In the meantime*: While he was being pressed by the Pharisees. *First of all*: He was speaking directly to his disciples and indirectly to the multitudes. *Leaven of the Pharisees*: He warned his disciples against the Pharisaical hypocrisy which gave their religion a show of bulk beyond its substance.

v. 2. *But there is nothing covered up, etc.*: "Be sure your sins will find you out."

v. 3. *Spoken in the ear in the inner chambers*: President Wilson says that, when he became governor of New Jersey, he discovered that many men, who came to his office for conference, were inclined to speak in whispers, with their hands before their mouths. He established the policy of speaking aloud.

v. 4. *Be not afraid, etc.*: The most atrocious murders are not of physical lives but of souls.

v. 5. *But I will warn you, etc.*: We are responsible to God for our deeds.

v. 6. *Not one of them is forgotten*: What careful cognizance God takes of all the infinite intricacies of his creative handiwork!

v. 7. *Ye are of more value than many sparrows*: The omniscient God holds man in the highest regard.

v. 8. *Confess me before men*: The cost of confession of Christ is often great today, though rarely so great as in the days of persecution, but it is now and was then a dividend declaring investment. *Son of man*: This, Jesus' phrase for himself, is used eighty-one times in the Gospels.

v. 10. *It shall not be forgiven him*: Many entertain erroneous notions regarding the "sin against the Holy Spirit." It is the destruction of the very faculty of repentance; and without repentance there can be no forgiveness. It is spiritual suicide.

v. 11-12. *Before the synagogues*: A secular and religious court of justice. *The authorities*: The Sanhedrin.

At the Heart of the Lesson.

By A. Z. Conrad.

While the stormy interview was progressing in the Pharisees' house a multitude was gathering at the door. Coming forth from a seething volcano of protest and accusation Jesus looked into a sea of human faces and instantly his sympathy was awakened. Addressing his disciples directly and the entire multitude indirectly he uttered the word of caution, "Beware." His interview had emphasized the danger. "Beware of the leaven of the Pharisees, which is hypocrisy." Leaven is an active permeating principle representing in this connection the unholy influence of Phariseeism. He sounded a note of warning for all time against the sophistry of Pharisaic teaching, but particularly against hypocrisy in any of its forms. He had seen the effect of the leaven of deceit. Not all Pharisees were hypocrites, but as a cult they had substituted *appearance* for *reality*. Their hypocrisies were hateful to holiness. Almost unconsciously those indoctrinated by the Rabbis were inoculated at the same time with the virus of insincerity which poisoned all the inner springs of the soul. In reality, what was this dangerous influence? It was the desire to seem rather than to be. It acted with reference to human verdicts. Appearances were everything, reality nothing. Veneer was of more value than real virtue.

CHARACTER SELF-REVEALING.

"There is nothing covered that shall not be revealed." This was a stinging rebuke to those who took refuge in secrecy. Some time, in some way, every veil is to be torn away. Concealments corrode conscience. The fear of discovery develops every kind of deception. The closeted skeleton stalks out sooner or later with chattering teeth and tells the secret. Bad blood comes to the surface in tell-tale eruption. Smouldering fires first smoke then flame forth the truth. Iron rust gnaws at the support of steel until it falls. The worm eaten sill that looks perfectly sound, at last shows its real condition by breaks in the masonry. Secret sin is always watching for the police. The letter written with invisible fluid will sooner or later come to the flame that will make clear its contents.

WHERE HUMAN HATE HALTS.

"Be not afraid of them which kill the body, and after that have no more that they can do." The broken body marks the limit of human hate. You can burn down the temple but the spirit of the temple is beyond the touch of flame. Man's brutality can cause physical and mental pain. Cruelty can crush the temple of clay, but it cannot touch the life within. The tenement may be torn, the tenant is beyond reach. No man's character can be destroyed by any but himself. Soul freedom cannot be hindered. The sword that seeks to cut the sunbeams leaves no mark. Flame and flood are alike futile to destroy an immortal soul. Jesus foresaw the persecutions yet to be. He knew the natural weakness of the flesh. He sought to fortify his disciples against the day of trial by blade and bludgeon and bar. His words, "No more that they can do," declares for a fixed boundary to evil. "Stop there!" God says to the powers of darkness. He calls a halt upon greed and godlessness, and upon vice and viciousness. It is possible to become immune to every iniquitous and destructive thing. Life, eternal life in the soul may be so intense, so abounding, so overflowing that it repels the soil before it touches the soul. Why are we craven cowards when we may be so armored and weaponed as to defy all the deadly dangers of earth and hell?

PARALYSING PERIL.

"Fear him which after he hath killed hath power to cast into hell." God's word is full of, "Fear not." Here we have the converse of that exhortation. "*Fear him.*" "The fear of the Lord is the beginning of wisdom." To interpret this in our ordinary sense of fear is to utterly misconceive the whole gospel message. "Fear," as here employed is *reverential awe*. He who said, "God is love," emphasized that great truth with his own sacrifice. "Fear" in the sense of "to be afraid of" is foreign to the whole thought of Jesus as it relates to God. Divine approbation is all important. The peril from persecution is real, but is secondary. The paralysing peril is permanent estrangement from God. The one thing we are to fear with a holy and wholesome dread is, sin. The man drifting over the cataract may well be frightened as he contemplates the consequences of being cast into the seething flood below. The only fear appropriate as we contemplate God is an overwhelming awe as we contrast his holiness with our own imperfection. No man need be either intimidated or terrified as he stands face to face with God if Jesus Christ has become his advocate and friend.

THE FALLING SPARROW.

"Five sparrows sold for a farthing." How insignificant one little bird! "Yet not one falleth to the ground without the notice of your heavenly Father." God's interest in the infinitesimal is what is here portrayed. Nothing escapes the divine thought. Man megaphones his wisdom; God whispers his! The dew drop possesses all the wonders of the ocean. A sunbeam is as marvelous as the king of day." An emotion, an impulse shows the possibilities of an immortal soul. Nothing is unimportant that relates to human character. Personality is the total aggregation of all of its related parts. God is great enough to be cognizant of and interested in every feature and phase of every human life in the universe *simultaneously*. But this would not be enough to assure the soul. It is the "falling sparrow" which reveals the *affectional* concern of God. Every aspect and attitude of every individual is instantly present to the mind of God who at the same instant is affectionately and sympathetically moved. God's all-seeingness is equalled by his all-lovingness.

CONFESSION AND CONSUMMATION.

"Whosoever shall confess *me*." Here is the astounding word, "Me." In a striking sentence Jesus unveils his deity. He presents himself as the source and ground of all blessing. It is the most colossal claim which he could possibly have made. In any other than God it must be blasphemy. There is no alternative. He was either the greatest imposter the world has ever known or "————," the name so holy that every Jew feared to pronounce it. Language could not more definitely assist Jesus' estimate of himself and his mission. The confession enjoined is a declaration of faith in him as the Son of God, the Saviour of the World, together with personal acceptance. "Him will I confess?" What does this mean? Heavenly citizenship with knighthood conferred by Jesus. He pledges heaven itself to the soul that willingly and unwaveringly accepts and proclaims Jesus Christ as Lord of the heart. "He that denieth me before men shall be denied before the angel of God." There is no middle ground. The scene is a court scene. Jesus Christ can only be the *advocate* of those who "*retain*" him. What we are to understand is not a denial by Jesus, through enmity, but a necessary denial, just as light denies darkness, as love denies hate, as holiness denies iniquity, as virtue denies vice. It is the outward and public manifestation of a fact already existing. The scene presented is the stupendous scene of the great judgment beyond.

IRRETRIEVABLE LOSSES.

"Unto him that blasphemeth against the Holy Ghost." The most awe-filling of Christ's utterances is this. Is there then a line which once crossed becomes an impassable barrier? Is there a point from which there is no retreat? So it is plainly declared. Then what is it? It is the deliberate and final rejection of perfectly well known truth, God's love in Christ. It is a want on contempt for light of conscience and Revelation. It is unyielding and unchanging opposition to the known will of God, pressed upon the mind and conscience by the Holy Spirit. The loss is irretrievable and irreparable. The woe resultant is remediless. With what overwhelming solemnity Jesus gives that word to a lost world. It is a note of warning to apathy and indifferentism which is likely to drift beyond the point of possible return.

TOO BIG.

By Charles M. Sheldon.

During a recent revival in a western city one of the prominent business men was converted and in the first rush of his new enthusiasm he went to his minister and offered his services to do church work.

"Put me to work at something big" he said, "Here I have been all my life engaged in big enterprises in the money world. I want to do some big things in the religious world. So far I have used my time and energy in looking after my own affairs. Now I would like to do something big for the Lord."

"How big?" his minister asked.

"I do not care, the bigger the better."

The minister thoughtfully looked at the new convert.

"How would taking a class of ten year old boys in Sunday-school strike you?"

"What! ten year old boys in Sunday-school! but that is not a man's job."

"Perhaps you will find it is if you try. You said you wanted to do something big."

"I do; but teach a class of ten-year-olds! Do you think that's a big job?"

"Yes, I do. I do not know of anything bigger right now anywhere in the church, and you said you wanted a big thing to do."

The new convert felt discouraged. He answered:

"I cannot do that. It is out of the question. I want something bigger than that."

The minister laid a hand on his arm.

"My brother, are you sure you are big enough to do this? Do you think you know enough to teach a class of ten year old boys?"

"Know enough!" The business man's old-time habits asserted themselves. "I will take the class and I will show you!"

He began the next Sunday. The minister and the Sunday-school superintendent quietly watched him.

His class was in a constant uproar. The boys paid no attention to him. He had no control over them. The sweat stood out on his forehead and he passed three wretched Sundays. On the fourth he came into the minister's study just before the Sunday-school hour and broke down.

"I cannot do it, I do not know enough. It is too big a job for me. Give me something smaller until I have learned humility and the Christ spirit. I did not realize how big a thing it is to teach. I thought it was child's work. It is a man's work. Pray with me pastor, to make me humble enough to learn, for I am only a child in discipleship."

Some day that man will learn how to serve the Master he loves by teaching that class of boys, but he has learned his lesson and knows now that one of the biggest things in all the world is to teach boys the way of life.

STORY OF CHARLES LAMB.

Charles Lamb had a horror of being lectured. An overbearing head of a department in the East India house approached him one day, when Lamb was busily engaged with the Paul Pry question, "Pray, Mr. Lamb, what are you about?" "Forty next birthday," he replied. "I don't like your answer," said the man. "Nor I your question," was Lamb's rejoinder.

When the other fellow gets rich it's luck,
Just blundering luck that brings him gains;
But when we win it's a case of pluck
With intelligent effort and lots of brains.

It Tells the Story!

TELEGRAM.

Baltimore, Dec. 28, 1913.

Disciples Publication Society,
Chicago.

Mail Monday sure 125 copies The Conquest.

PETER AINSLIE.

LETTER.

Baltimore, Jan. 12, 1914.

Disciples Publication Society,
Chicago.

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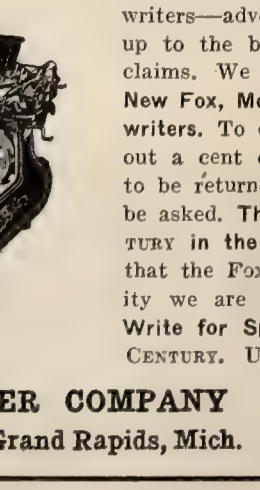

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"GENERAL WILLIAM BOOTH ENTERS HEAVEN."

(Concluded from page 9.)

(Banjo.)
Hallelujah! It was queer to see
Bull-necked convicts with that land make free!
Loons with bazoos blowing blare, blare, blare—
On, on, upward through the golden air.
Are you washed in the blood of the Lamb?

(Bass drums slower and softer.)
Booth died blind, and still by faith he trod,
Eyes still dazzled by the ways of God.
Booth led boldly and he looked the chief;
Eagle countenance in sharp relief,
Beard a-flying, air of high command
Unabated in that holy land.

(Flutes.)
Jesus came from out the Court-House door,
Stretched his hands above the passing poor.
Booth saw not, but led his queer ones there
Round and round the mighty Court-House square.
Yet in an instant all that blear review
Marched on spotless, clad in raiment new.
The lame was straightened, withered limbs uncurled,
And blind eyes opened on a new sweet world.

(Bass drums louder and faster.)
Drabs and vixens in a flash made whole!
Gone was the weasel-head, the snout, the jowl;
Sages and sibyls now, and athletes clean,
Rulers of empires and of forests green!

(Grand chorus—tambourines—all instruments in full blast.)
The hosts were sandalled and their wings were fire—
Are you washed in the blood of the Lamb?
But their noise played havoc with the angel-choir.
Are you washed in the blood of the Lamb?
Oh, shout Salvation! It was good to see
Kings and princes by the Lamb set free.
The banjos rattled, and the tambourines
Jing-jing-jingled in the hands of queens!

(Reverently sung—no instruments.)
And when Booth halted by the curb for prayer,
He saw his Master through the flag-filled air.
Christ came gently with a robe and crown
For Booth the soldier while the throng knelt down.
He saw King Jesus—they were face to face,
And he knelt a-weeping in that holy place.
Are you washed in the blood of the Lamb?

THE PROUD FARMER.

Into the acres of the newborn state
He poured his strength, and plowed his ancient name;
And, when the traders followed him, he stood
Towering above their furtive souls and tame.

That brow without a stain, that fearless eye
Oft left the passing stranger wondering
To find such knighthood in the sprawling land,
To see a democrat well-nigh a king.

He lived with liberal hand, with guests from far,
With talk and joke and fellowship to spare,—
Watching the wide world's life from sun to sun,
Lining his walls with books from everywhere.

He read by night, he built his world by day.
The farm and house of God to him were one.
For forty years he preached and plowed and wrought—
A statesman in the fields, who bent to none.

His plowmen-neighbors were as lords to him.
His was an ironside, democratic pride.
He served a rigid Christ, but served him well—
And, for a lifetime, saved the country side.

Here lie the dead, who gave the church their best
Under his fiery preaching of the word.
They sleep with him beneath the ragged grass.
The village withers, by his voice unstirred.
And though his tribe be scattered to the wind
From the Atlantic to the China sea,
Yet do they think of that bright lamp he burned
Of family worth and proud integrity.

And many a sturdy grandchild hears his name
In reverence spoken, till he feels akin
To all the lion-eyed who built the world—
And lion-dreams begin to burn within.

DEMOCRATIC CONVENTIONS

(Concluded from page 13.)

tained—is found in the case of the serious defection from the National Benevolent Association. Mrs. T. R. Ayars, of St. Louis, has succeeded in establishing a society bearing a name much like the original society, and making a rival and successful appeal to the churches and Sunday-schools for support. There is much confusion among the churches over the condition thus created. The philanthropy and devotion of Mrs. Ayars to the service of the orphan and the aged is a touching story. Of the effectiveness and beauty of her work no one has any doubt. Of the right and wrong involved in her defection from the original society we venture not the slightest judgment. But we do firmly declare that it is a scandal that two societies organized for the same service (apparently each having equal right to call itself a "recognized" society, save for the fact that one was in the field earlier than the other) should be appealing to the same churches for support.

Our present purpose in referring to these instances is not to discuss them but to call attention to the breakdown of the earlier attitude of individual loyalty to the societies. The seeds of division and perhaps of further disintegration, have found tolerant soil in our churches because this earlier exclusive loyalty has been rooted up.

It is probable that as independent self-controlling organizations the missionary and benevolent societies of the Disciples of Christ have reached their maximum growth.

If the sovereign churches would prevent their organized missionary enterprises falling into an anarchic condition by reason of multiple societies or agencies rivaling one another in performing the same function, they must take over the responsibility of guiding these enterprises themselves instead of farming them out to independent societies.

To say this is to say that there must be a General Convention of Churches of Christ, representative of the churches, through which the churches may act, a convention whose essential function is incomparably more important than to give "advice" to the societies.

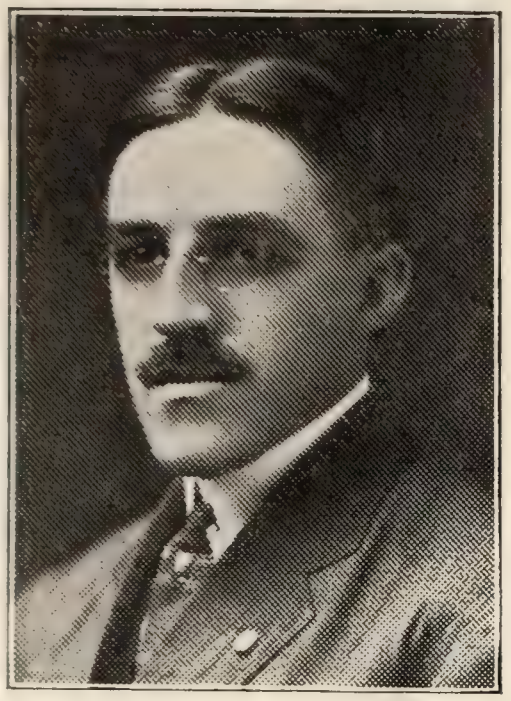
THE GOSPEL ACCORDING TO SATAN.

Can Satan have a Gospel? If Gospel is good news, undeniably there are men, and many of them, who would count it good news that sin brings with it no penalty, and that unrighteousness is safe. "Ye shall not surely die," was a pleasantly reassuring word to our first mother, and has soothed the conscience of many a man since. The illusion that somehow we can take fire into our bosom and not be burned, can handle pitch and keep clean, is very strong.

There was a large element of truth in what Satan promised Eve; that was what made the lie dangerous. And we have heard men say that Satan proved a true prophet; that Adam ate and did not die in that day, but lived to old age. But there was one man who never argued in that way, and that was Adam. He knew, and needed no apologist to show the error of his conviction, that in the very day of his sin, dying he died.

Men and women need just now to weigh in an even balance the Gospel of Satan and that of God. There is something to be said in favor of each of them. But the experience of the ages has tended strongly to show that Satan was wrong. Satan's creed is, first, that any restriction of desire is unreasonable; secondly that the knowledge and joy of sin are desirable; and thirdly that sin is sometimes safe. Say if you like, "Satan was right at every point: Adam ate, and found the fruit good; it made him wise; and he did not surely die." But the heart of the man who has adopted this creed as his own tells him that it is an infernal lie. The pity of it is that the whole world has not yet lived up to the truth of this discovery; for history teaches that the Gospel of Satan is a false and fatal doctrine. God deliver humanity from its threefold error.

National Brotherhood Secretary Lauds "The Conquest"



E. E. Elliott.

The following letter explains itself:

Kansas City, Mo., Jan. 17, 1914.

Editor "The Conquest," Chicago.

Dear Sir:—What is the reason that I do not get The Conquest? I subscribed some weeks before the first issue was to appear but missed entirely the first two issues and the third one has made me so hungry for the others that I am venturing to write you for them. I think you have one of the snappiest, most up-to-date little sheets that comes my way, and it is not so little either. It contains a wealth of good stuff, and while I am a busy man and necessarily a hasty reader, I have taken time to go over your most recent number with exceptional care and it most certainly strikes my fancy. The thing I like about it is that it shows discrimination in the selection of material, and while of course you want it to be a newspaper, you are particular as to the kind of news you publish. It shows neither haste nor waste in its preparation. I am not only hoping but thoroughly predicting that your paper will find its place in present unoccupied or inadequately tilled fields of Christian journalism.

Very truly yours, E. E. Elliott, Sec'y.

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THE CHRISTIAN CENTURY

2 Copies
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Vol. XXXI February 12, 1914 Number 7

The Supreme Need

By John R. Mott.

WHEN I made my first journey around the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity. Here and there He is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered.

Since then I have found the same thing exemplified all over the home field. God has His ways, and they are not always our ways. One of the most striking passages in the Old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right toward Him, that He might show His power through that man. The discovery of that secret is a great thing needed all over the world today in our Christian enterprises, the discovery of the secret which enables God to find the object of His quest, that He may realize His consuming desire and show Himself strong.

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Disciples Publication Society, Proprietors

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The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System, published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Wings and Hands

The hand and the wing are anatomically the same organ. Bone for bone, muscle for muscle, either developed or in rudiment, they stand related in comparative anatomy. Nature has few types, and these few she varies according to her needs. The paw of a lion, the flipper of a whale, the wing of a bird and the hand of a man are all comparable in bone, muscle, artery and nerve. The wing and the hand are the special developments of a single creative type common to the life of all mammals.

The Book of Psalms contains two interesting prayers, "Oh that I had wings like a dove!" and "Yea, the work of our hands, establish thou it." Take your choice between the two.

These two prayers are antithetic. The first belongs to a stormy period in the life of David; the second reflects the experience of a solemn hour at the end of the life of Moses. The first cries out in the agony of earth's daily sorrow and care; the second has passed those sorrows and contemplates a completed life, whose net results seem small and transitory. The thought of the first is the awful reality and intensity of life's problem from which the burdened soul would fain escape; the second contemplates the escape from life as a thing so certain, so relentless, that life itself cut short by death, seems almost an illusion and a fleeting disappointment.

Each of these prayers expresses its thought concretely in the figurative use of physical organs. One is a prayer for wings; the other has to do with hands and that which hands accomplished.

* * *

Hands and wings are mutually exclusive. The anatomy of angels as given in the Bible plainly shows that some of them had both hands and wings—as, for instance, in the visions of Ezekiel and in the Apocalypse of John. But we are not yet angels, and we have had our choice, physiologically speaking, between hands and wings, and the choice which created our natural order of beings reached its development by the preference of hands.

The hand is a hammer, a vise, a wrench, a lever; it is itself the most wonderful of tools. And it can hold the sword or plow or pen; it can hurl the javelin or the bomb. It is far more wonderful than a wing.

Upon the whole it is much the better for us to have hands than wings. The wing is good to fly away with, but flying away is not good for people. We have quite sufficient means of escape from duty as it is. Wings first appeared long before hands, and in an age when there was more occasion for flight than for labor. But the world has need for hands now; for its wings it can wait.

There has been no age in which men have not dreamed of the use of wings in transportation. The development of hands gives man only half the transporting power which belongs to the quadruped or the bird. Hence man has invested his imagination with the feet of a horse and made of himself in thought a Centaur; or he has taken to himself wings in his imagination with the misguided notion that these were his chief lack in the making of an angel.

But Daedalus, Icarus and Darius Green all proved the dangers which come to men from the attempt to construct wings. The older inventors, you remember, flew so near to the sun that their wax wings melted and Darius Green found his clumsy leather affair of service only in the temptation which it brought to him to make a perilous leap resulting in an ignominious tumble into the barnyard. Andree, who made wings of silk to fly over the North Pole, found the deadly cold as fatal as of yore his predecessors found the melting heat. But, of this we are certain, if mankind ever secures wings on earth, he must make them with his hands.

* * *

We are entitled to pray to God to establish the work of our hands, because God also works. God has hands as well as wings. The language of the Bible concerning the bodily parts of God are all figurative, but God's attributes include those associated in our minds with the labor of hands. Indeed, we are God's hands; for we are the Body of Christ.

With a pair of wings we might fly over the pyramids, but it required hands to build them. Our flight would soon be over, and perhaps we should tumble in the sand on the other side, or fall into the mud of the Nile. But the pyramids, the work of human hands, abide through the long ages, and many a wing will break against them and leave them there. Despise not the hand nor long for the wing. Hands are the more wonderful.

It is not unnatural for the Christian to sigh for rest and long for surcease from labor, but it is not well that he should be too easily gratified. God has placed us here to work and commanded us to "do with our might whatever our hands find to do." The prayer for wings is the prayer of fatigue and despondency, but the prayer of courage and confident faith is "establish the work of our hands!"

The Episcopalian Church and Unity

Its Contribution to the Cause of Christian Union Considered. A Sermon Preached at First Church, Louisville, Ky., January 25, 1914.

BY E. L. POWELL.

I READ the twenty-first verse of the seventeenth chapter of John's Gospel: "That they all may be one as Thou, Father, art in me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent me."

For 600 years the church established on the day of Pentecost under the auspices of heaven, in the midst of accessories altogether radiant and divine, exemplified before the world the meaning and power of an apostolic and united society of souls having no authority other than that of the risen Lord, knowing no ordinances other than those of his appointment, rejoicing in a fellowship of free souls, entering largely with advancing Christian experience into the wider reaches and spaces which belong to unseen realities.

THE GREAT SCHISM.

Then comes the great schism, the united church is broken. It is divided into the East and the West, the Roman Catholic Church and the Greek Catholic Church. You know the story. It was in the sixteenth century following the great schism that Luther nailed his thesis to the church door at Wittenberg that Protestantism was born, and with Protestantism came liberty, democracy, the renaissance, the opening up of a new world of thought and endeavor.

Unfortunately, out of Protestantism have come almost innumerable divisions. Denominations, sects, cults have grown fast and faster until today in these opening years of the twentieth century it seems as though the churches are going to destroy the church. So unfortunate and distressing is our predicament that we are unable to point anywhere to a visible society subject to the will of Christ concerning which it may be said that it has the elements of apostolicity, catholicity and unity. We try to justify our divided state, our unhappy divisions, by referring to the invisible church, a church not organized in our visible organizations, but dwelling among the clouds, and realizing for practical ends and purposes in the clouds the meaning and ministry and mission of a visible, united society of Jesus Christ.

PLEA FOR CHRISTIAN UNION.

It is certainly not as a matter of boast, but simply the recognition of the demands of historic justice, that the statement is here made that the body of people known as the Disciples of Christ, popularly called the Christian church, was the first organization after long and weary centuries of a divided Christendom to lift its voice and prayer in favor of a return to the primitive simplicity of faith and ordinances and life associated with the apostolic church. This people came into existence with the distinct and avowed aim to put forth every effort to effect a Christian union through a restoration of primitive faith, of primitive ordinances, of primitive life.

Within the last fifty years from every denomination has come a passionate plea for Christian unity, and among them all there has been no clearer, sincerer or sweeter voice than that which has come from the historic and splendid communion known here in America as the Protestant Episcopal Church.

Particularly within the last decade has the Episcopal Church come into the very forefront of those who are pleading for a genuine, organic, visible, created union with the people of God. You are familiar with its Lambeth utterances and the platform of Christian union laid down by this memorable assembly. Outside the Disciples of Christ no other communion than the Episcopal communion has come before the Christian world with a concrete and definite basis of Christian union. One of the articles of that Lambeth basis of Christian union offered to the Christian world, was in its historic episcopate. And yet there has come in these very recent years no dogmatic insistence upon so dear an article as is the historic episcopate with its implied dogma of Episcopal succession. From the High Church of Oxford there comes, through one of the most eminent scholars of the Anglican communion, this statement: "In the strictest and most traditional form the theory of an original Episcopal succession has perhaps broken down; or, again, we are debarred from considering the form of a ministry as constituted and determined for all time by an actual legislation proceeding from our Lord's own lips."

Here is the spirit not of compromise but of loving sacrifice of anything and everything which is not a part of essential Christianity. A long step toward Christian union has been made when such a religious body manifests such a Christian spirit, showing itself to be seeking honestly and sincerely only that which is essential to the Christianity of church.

First Church, Louisville, Ky.

UNITY FOUNDATION ESTABLISHED.

I said just now that the Disciples of Christ 100 years and more ago were the first people to come before the divided Christian world with a definite platform for Christian union, and I think one of the most graceful and beautiful things which has been done in recent years is that which has been done by the Christian Unity Foundation, established unofficially by the Episcopal Church in America. The very first literature issued by that distinguished body is the little monograph entitled, "Study No. 1, Disciples of Christ." No fairer, no more admirable presentation of history and faith of this religious body has ever been given to the world, and in this little book is quoted the utterance of Thomas Campbell, setting forth the reason of our existence as a religious body, and the whole aim and meaning and justification of our existence as a religious body. In the document herein quoted, Mr. Campbell declares that division among Christians is "anti-Christian," as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority, a direct violation of his express command. It is anti-natural, as it excites Christians to condemn, to hate, and oppose one another, who are bound by the highest and most endeavoring obligations to love each other as brethren, even as Christ loved them. In a word, it is productive of confusion and of every evil work.

SAYS UNION IS NOT A DREAM.

Now, my friends, in the brief time we are to consider this tremendously important subject I wish you to keep your mind upon one thing. In order to obtain Christian union, which is not a dream, but toward the realization of which we are coming fast and faster, there are certain great electric words ever to be kept in mind. These words are "authority, liberty, democracy."

The whole problem might be stated as involving the question of authority.

What shall be the basis of Christian union? If that basis shall be doctrinal who shall write the creed? If that basis shall be ritual who shall determine the ordinances? If that basis shall be institutional who shall appoint priest and presbyter and who shall proscribe and prescribe the limitations of the powers of these officials? What is the source of authority in determining God's will through Jesus Christ concerning that which is essential Christianity or concerning that which is structural Christianity?

The whole battle between Romanism and Protestantism involves the consideration of the question of authority. Christian union cannot be effected by any compromise, cannot be effected by any surrender of liberty of conscience, cannot be effected by other than the recognition, which is democratic, of the right of every free soul to immediate access to God and to the will of God.

THREE POSSIBLE COURSES.

There are only three possible courses open to us in our pursuit of Christian union. Either an infallible church is the source of authority, or an infallible book is the source of authority, or an infallible Christ is the source of authority. Shall we find an infallible church that can speak the infallible word, and that shall guarantee its infallible deliverance, to be accepted through imperfect souls infallibly? You know that the position of the Roman Catholic Church, unquestionably the mother church, is that through an infallibly constituted external authority the church must be preserved in unity and power. The Roman Catholic Church has declared the head of that church to be infallible, recognizing the logical necessity of an infallible head, that proceeding from that infallible head may be infallible laws, or to be accepted as such by its constituency. What is the result? We have union; we have the spirit of union, which is based upon the strong hand of external authority. We have union without liberty; that is to say, the right of private interpretation is denied. We have union without democracy for the constituency; the consent of the governed is not given. It is not a question in which the individual or the collective body is concerned. No more splendid example of federated unity is in the world today than the Roman Catholic Church. The will of one man is law, and reverence to that constituted authority is willingly given and there is a willing subjection to that law.

Shall we have an infallible book as the source of authority?

RIGHT OF PRIVATE INTERPRETATION.

Protestantism's motto is: The Bible, the religion of Protestants. Chillingworth, long before Alexander Campbell gave forth the dictum, declared, where the Bible speaks we speak, where the Bible is silent we are silent. Protestantism accepts the Bible as an inspired and an infallible book.

Furthermore, the fundamental principle of Protestantism is the right of private interpretation, the right of individual conscience, and the democratic privilege of equality before God and his will, with no priest or presbyter or convocation to intervene between those inherent and inalienable rights of every soul to immediate access to the presence of God. Well, can you get Christian union out of that proposition? Not unless you can have infallible interpretations of an infallible book. Not unless you can have infallible interpretations of those interpretations of an infallible book.

The whole history of a divided Protestant Christianity is the history of interpretation of an infallible book. All theologists claim to find their source and inspiration in the Bible. All creeds, whether Calvinistic or Armenian, claim to have been derived directly from the Bible. That which has divided us has not been questions that are essential to Christian faith, but they have been questions of interpretation leading us into the realm of metaphysics and subtle theology, bringing us into infinities where the mental atmosphere is so rare that breathing becomes an impossibility for the ordinary man.

"INFALLIBLE CHURCH IMPOSSIBLE."

Shall we sacrifice the right of private interpretation, which is almost the fundamental right of Protestantism, for the sake of securing through supposedly infallible interpreters a basis of Christian union? Very well. We shall never find Christian union in the realm of an infallible church, for it has never existed. It can never exist. The primitive church was not an infallible church; it was made up of fallible men and women, and out of fallible men and women you cannot bring infallibility. We cannot find a basis of union in the realm of constituted legal authority claiming for itself the exclusive privilege of laying down infallible propositions upon which the church shall stand.

A certain kind of union, forced union, mechanical union, is the necessary result. Nor can we find the basis of union through the interpretations of an infallible book, for the whole history of persecution, the whole history of creed denomination, the whole history of divisions associated with theologies and creeds, is the record of history. Protestantism has been dividing and redividing as a result of claiming an impossibility, that a council or a company of men can write for us a creed from the infallible book which shall be binding upon the reason and conscience and faith of free souls.

What then? The solution of this problem is in an infallible person, and don't you know that Romanism has recognized that truth in crediting to the Pope, by action of Council, infallibility? The Roman Catholic Church has, as its claim, at least, because it is a logical necessity, an infallible Pope, an infallible head.

SOLUTION OF PROBLEM.

I say that an infallible Christ is the logical necessity in the solution of this problem of Christian union. In him we have authority, liberty, democracy. In him we have an authority not embraced from without, but self-imposed, and, therefore, consistent with liberty of conscience, since that authority is freely chosen on the part of each individual who swears allegiance to the lordship and divinity of our Lord. In him we have an authority that is to be reconciled and harmonized, and is reconciled and harmonized with democracy, for there is neither male nor female, neither Jew nor Gentile, neither Greek nor barbarian nor Scythian, but we are all one in our privileges and in our rights in Jesus Christ. Concerning this authority, there is no question anywhere in any part of a divided Christian world. Concerning the interpretation of this authority there is no question. The Roman Catholic and Protestant and all of the divisions of Protestantism say with full accord and with one voice of adoration and praise:

"No other lord but Thee we will know, no other tongue but Thine confess."

Even the Papacy is but representative of that clearly acknowledged and owned invisible and spiritual authority vested in Jesus Christ by virtue of his character, by virtue of his life and ministry and teachings and death and burial and resurrection and enthronement.

CREED OF CHRIST.

What ordinances shall we have? His ordinances and none other. What ministry shall we have? Those of his appointment, and none other. What creed shall we have? His creed, and none other, and that creed as it was approved by him when it was announced in Caesarea of Philippi by his impulsive Disciple, is the creed of Christendom out of which has come the Apostle's Creed and the Nicene Creed and all the other creeds.

Simon Peter said, "Thou art the Christ, the Son of the living God." That is enough. We have no right to ask that men shall do the impossible thing, namely, give the consent of their intelligence to propositions in the same way as to bring about a uniform acceptance of those propositions on the part of all. It has never been done. Faith in a person, faith in that person as absolute lord over will and heart and conscience and life and faith and all. On the Mount of Transfiguration there appeared Moses and Elijah, and a bright cloud overshadowed these two representatives of the old dispensation together with the Christ whose body gave forth the sheen of the spiritual body which he now wears, and there came a voice from his most excellent glory saying, "This is my beloved Son, in him I am well pleased, hear ye him." You are not to hear Moses save as Moses represents Christ, you are not to hear Elijah save as Elijah represents Christ, you are not to hear the modern voices of authority save as those modern voices of authority represent Christ.

TO UNION THROUGH CHRIST.

Only one can speak with authority over my conscience, because when he speaks conscience immediately, instinctively, intuitively answers, "Thou hast spoken the truth," and the marvelous thing about our Christian religion is the intuitive and immediate acceptance, without any constraint or restraint, of any word that has ever fallen from the lips of the Son of God. We cannot deny that authority. When one stands before a masterpiece, if there be any artistic sense in him whatever, he is dominated by it, and says: "In the world of art evermore you shall be supreme," and when one stands in the presence of Christ, with a sensitiveness of soul seeking to know his will concerning him, there is immediate recognition and there comes from him the cry which issued from Thomas, the old doubting Thomas, when doubt passes into adoration, "My Lord and my God!"

One word more and I have done. We shall come to Christian union by way of Christ, and that way is the way of devotion and adoration and love. It can never be obtained through controversial methods. We are all one in our hymnol-

ogy. We sing from Faber, the Catholic, and from Wesley, the Methodist, and from Cardinal Newman, the Catholic. Our classics are not denominationalized, and we care not. Through the sweet ministry of worship and of prayer and of praise we get above all the noises and the tumults and the voices and the distractions, and we are listening to the song of the angels.

Denominationalism is provincialism. Denominationalism means the surrender of a given denomination's right to claim all of truth which any given religious body logically may possess. I sometimes think that under such influences and under such spirit as that brought to us in the memorable extract of the speech of Abraham Lincoln, the old and staggering and blundering divided church shall come back into her splendid inheritance of the centuries agone. You remember that Abraham Lincoln said in that marvelous and inspired oration of three minutes, 'The mystic chords of memory stretching from every battlefield and patriot's grave to every living heart and hearthstone throughout this broad land of ours shall yet swell the chorus of a union when those chords are touched, as surely they will be, by the better angels of our nature.'

And I believe that when the great revival comes, and the memory of the church goes back to her martyrs and to those who have laid down their lives for their faith in him, that the better nature of the church under these sweet memories and inspirations will be touched by the Holy Spirit, and that through some little thing hardly considered now in our logical programme, the broken church shall pull herself together, and show her giant strength, and once again go forth as a strong man to run a race, bright as the sun, glorious as the moon and terrible as an army with banners.

On Looking the Orator

Some Observations and Meditations on the Subtle Art of Oratory.

BY EDGAR DeWITT JONES.

TO "look the part" is more than half the battle, in certain callings, notably that of oratory. Literary folks are not necessarily orators but all orators are, or are supposed to be, literary. I recall a phrase from the text book of English I studied as a lad. The phrase was, "An oration is the very flower of literature." It occurs to me now that it would be more accurate to say that "Some orations are the very flowers of literature," and perhaps add that "these are flowers all right, but not literature."

But to the matter at hand. What is the popular conception of looking the orator's part? The answer is easy. Here is a composite picture of the popular orator made up of detached phrases, describing him: "Tall and broad-shouldered," of "commanding presence," "piercing dark eyes," "long wavy hair," (preferably dark)' a "large mouth with mobile lips," an "aquiline nose," a "strong chin," and "a musical, resonant voice." Of course it is a trifle difficult to visualize a voice and yet in the orator's case the voice seems an actual part of his platform appearance. Therefore we will let the voice remain as part of this composite picture of the typical orator who "looks the part." So much for his native characteristics, now for his attire.

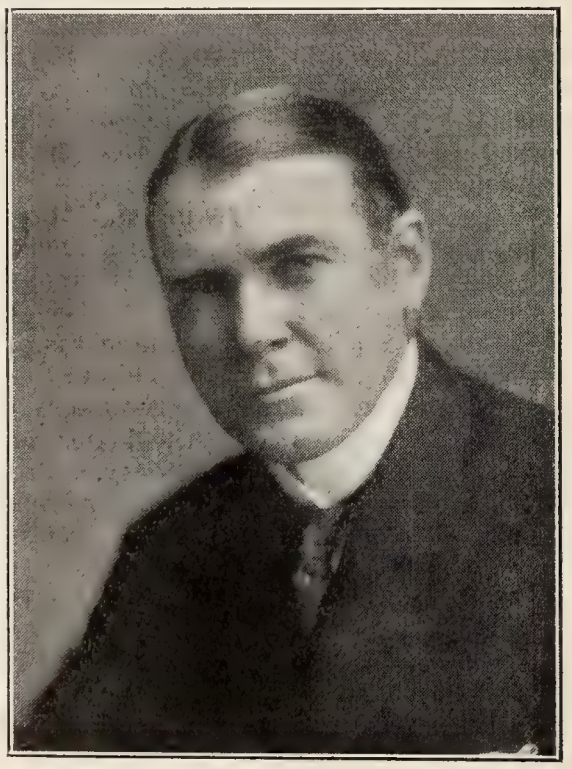
"THE ORATOR OF THE DAY."

He must wear "conventional black" coat with skirts or tails, double-breasted frock or "Prince Albert," "low cut vest or waistcoat showing a wide expanse of linen," a black or white, preferably "black string tie," dark or finely striped trousers, patent leather or well polished shoes, a "wide-brimmed" soft "slouch hat." And there he is—"The Orator of the Day."

Now there is a certain famous contemporaneous American statesman, an outstanding figure, and the most conspicuous orator of our times, who fulfills so well the requirements of this composite picture as to have actually sat for it. I refer, of course, to Mr. Secretary Bryan. Read the above description again and see how well he fulfills it. His one departure from the popular ideal is a sartorial lapse, if lapse it may be called, and is the not serious one of preferring a sack coat on the Chautauqua circuit to the conventional sort with tails.

Mr. Bryan's strong hold on popular favor is undoubtedly due in a large part to his fitting so perfectly into the popular ideal of the great orator that he is,

There have been effective public speakers both in English and American public life who did not look the part but they are not many, nor were they of the first order or rank in oratory. In every instance their physical presence which was "against them" was offset, if not compensated for, by intellectual gifts of the highest order or wonderfully melodious voices, or both.



Rev. Edgar DeWitt Jones.

For a public speaker to be written up or down as "a little man" is to doom him to an oratorical hell in the minds of the populace.

A REFERENCE TO WENDELL PHILLIPS.

In his lecture on Daniel O'Connell, Wendell Phillips refers to the great orator's magnificent presence and remarking upon the physical advantage of a public speaker cites an interesting incident in Mr. Webster's life told him by James Russell Lowell. A year or two before his death Mr. Webster returned home from Washington and went down to Faneuil Hall to protest against the dissolution of the Whig party. Drawing himself up to his loftiest proportions, his brow clothed with thunder, before the listening thousands he said, "Well, gentlemen, I am a Whig, a Massachusetts Whig, a Faneuil Hall Whig, a Revolutionary Whig, a constitutional Whig. If you break the Whig party, sir, where am I to go to?"

"And," said Lowell in telling Mr. Phillips of the incident, "we held our breath, thinking where he could go. If he had been five feet three, we should have said, 'Who cares where you go?'"

Yet there have been and are eloquent men of small stature. Some of our noted orators have been short and "thick set" like Stephen A. Douglas, or even Henry Ward Beecher. Some have been tall and thin like Lincoln or John James Ingalls. A few lame like Thaddeus Stevens, or Senator Daniel of Virginia; at least one puny and a dwarf like the brilliant Alexander Stephens. But to call the roll of the great orators is to summons a company of men who looked every inch the part. In America, Webster, Everett, Clay and Ingersoll for example. In Ireland, O'Connell; in England, Gladstone, to mention but a few of the illustrious company. When these men arose to speak their very appearances were vocal, electric and eloquent.

While the public speaker of all men is greatly blessed and benefited if he looks the part, of all men he is most miserable if he only looks the part and cannot speak up to the part he looks.

AN ILLUSTRATION FROM REAL LIFE.

I know of two preachers who in personal appearance are as unlike as a towering oak is unlike a crabapple tree. One of these preachers is a noble specimen of physical manhood. He has a large, well-developed frame, is over six feet tall, has a great open face, an orator's mouth, a good voice and an abundance of dark hair which he wears long. When this man stands up to preach he raises your expectations to the stars and after he has spoken for fifteen minutes he has (if you are thoughtful) dropped your expectations as low as the grave.

The other preacher is slight and insignificant of build. He has a "sandy" mustache, and a freckled yellowish complexion. His eyes are a faded blue and his hair, what there is of it, is a sunburnt sorrel variety. Moreover, he is careless of his attire and his shoes are often unblacked and never highly polished. When this man gets up to preach to a strange audience his first appearance sends a chill of disappointment and sometimes even revulsion over the faces of the people. In ten minutes that man has his audience old and young, learned and unlearned, white and black (if there chance to be any of the latter present) for him, with him, and if he remains after the service

for congratulations, literally on him.

When I first saw and heard these two men it occurred to me that they could form a partnership that might prove mutually helpful and profitable. I said to myself, and possibly to a few intimate friends, that these two ministers ought to take the pastorate of a church jointly and on Sundays go into the pulpit together. The congregation then could look at the one man and listen to the other. But when I came to know these men better I saw the futility of such an arrangement, for when the big man got up to speak he dwindled physically until along about his "fifthly" he was actually dwarfish; while the other man seemed to grow taller as he spoke and ere he finished, his stature actually grew impressive in the flood of his eloquent speech and the great fervor of his passionate delivery.

In oratory as in everything else it is better not to seem and to be than to seem and not to be.

And yet after all allowances have been made and exceptions accounted for it still remains an indisputable fact that nowhere else does an impressive and commanding presence or the lack of it mean so much as in the realm of public speaking.

Bloomington, Ill.

Concerning Conditions in China

A Letter Written From Luchowfu, November 28, 1913.

BY JUSTIN E. BROWN.

NINE weeks today since we came to anchor in Chinese waters and eight weeks since we landed in our station here. I did not intend to let all these weeks go by without writing at least briefly of conditions as they impress us on our first return. It seems to be one of those cases of willing spirit and weak flesh. I can only plead in defense time crowded full with getting our home affairs settled and our work started anew. These weeks have been the more strenuous because of unsettled conditions and delays in getting things done. This is a time of reconstruction in our work generally. There was first the redivision, in view of our return, of the evangelistic and school work. Then the old medical man, Doctor Buchart, is turning his work here over to Doctor Wakefield and going to Nanking to take up work in the Union Medical College, and the change involves somewhat of a shaking up not only in the medical work but in other lines as well. Finally we are now preparing to start work on our new church. We have all these years gotten along as best we could with no church home, using for that purpose the hospital clinic room and the street chapel at the far end of town. It certainly is a joy to realize we are really to have this building after all these years. But the task of construction is a big one seeing we have to be our own superintendent and perhaps our own contractor. Fortunately one of our number, Mr. Baird, is somewhat experienced in building matters which makes both for an earlier task and better results. Then the completion of the church will mean practically the opening of many lines of new work and readjustment of the old. So we are now in a stage of transition.

CONDITION OF STATE AFFAIRS.

Unfortunately this same condition holds true in affairs of state. This was to be expected, indeed was inevitable in a measure. We left China two years ago in the midst of a revolution that promised to sweep out not only the Manchu dynasty but with it the imperial form of government and most of those things that characterized the old China. Lofty sentiments and brave words abounded till one was almost led to hope that old things were really passing away and that we might return from furlough to find a new China whose foundations were laid in righteousness. What we did find was the country in the throes of another revolution far more costly in blood and treasure than the first and it would seem, almost for no cause but selfish ambition and the hope of plunder. Shameless graft and a conscienceless disregard for the wishes or welfare of the people have as a rule characterized the leaders on both sides. The government party has a record perhaps a little less lurid but certainly not one to boast of. Sun Yat Sen, the people's idol and hope, has shown himself at best to be only a superficial and impractical agitator, while at the worst he may be proved to be in a class with the most selfish and corrupt of grafters. And Yuan Shih Kai, whatever his ability and virtues is evidently not a believer in a republican form of government. He has not hesitated to have men executed without any form of trial, and frequently it seems with no other case against them than that they stood in the way of his plans. He supplied his enemies with abundant ammunition with which to work up a revolt against "the tyrant Yuan" and they had the sympathy probably of a majority of the whole population and almost unanimously of the southern provinces. Had these leaders been honest and capable, the result might have issued very differently. Being, as they were, interested only in securing for themselves the largest possible amount of loot, they of course very quickly made shipwreck of their cause.

"WILDERNESS WANDERINGS AHEAD."

China is evidently not to escape her wilderness wanderings. This is the more tragic because, as of old, the only obstacle to immediate entrance into the promised land is the faithlessness of her people. There is no lack of able leaders nor of enlightenment as to the course that ought to be followed. The fatal lack is simply that of a willingness on the part of the leaders to seek first the welfare of the whole people rather than the gratification of their own selfish ends. It is pathetic to talk with men in whose hearts burn the fires of a true patriotism but whose attitude toward the future is one of utter hopelessness. Their idols have fallen; and they believe those in power to be no less selfish but only more successful in their dishonesty. They expect Yuan Shih Kai to complete the subversion of the republic by making himself dictator if not emperor. Then they foresee a period of civil strife to be ended by the parceling out of the country among the foreign powers.

THE FUTURE HOPE.

But we believe the future is not utterly dark and that its hope is in these very heartbroken patriots, men be it said who have for the most part openly espoused the cause of Christianity. They are still too few to save the present, but their very defeats are multiplying their numbers and training them for final victory. We do not anticipate the division of the country among the powers partly because of their jealousy of each other, but more especially because of our faith in Him who still reigns over the nations. We believe He has preserved this nation thus far for a purpose and we are assured that purpose is not now to be defeated.

Yuan Shih Kai is the man of the hour. It is given him to be the instrument for putting China on the road to becoming the great nation of the future. If he proves true to his trust, history will forgive his iron hand and autocratic methods. We have not wholly lost faith in him. Why, to quote his own words, should he choose to be a Napoleon when he can be a Washington? We trust he understands what he says. If he does not then he must utterly perish but God will raise up another worthier leader to deliver His people of the Middle Kingdom. Meanwhile thoughtful men are coming more and more to realize that China's only hope is in Christianity. May His people be willing in this the day of His power. And we rejoice more gratefully day by day that we are privileged to be fellow-workers with our God in this great land at this crucial time.

Joy Cometh in the Morning

BY IDA WITHERS HARRISON.

The sun rose up at break of day,
  And called to the sad mists lurking low,
"Come up from the marsh lands chill and gray,
  And bathe in the morning's warmth and glow."
And the wan mists rose in a dark array,
But at touch of the sun beams, they melted away.

Despair and pain through the long, drear night
  Lay heavy on her aching heart,
Till her faith in God rose clear and bright,
  And bade the evil ones depart.
Then the prisoned sorrows took their flight,
And passed like mists in the morning's light.

Henry Ford, of Detroit, Interviewed

He Shows Himself to Be the Ideal Philanthropist, In That He Provides for the Welfare and Comfort of His Employes.

HENRY Ford, of Detroit, who early in January announced he would set aside $10,000,000 of the company's anticipated earnings of the current year for the benefit of the 15,000 employes of his big factory, is to perpetuate the gift after death.

The $10,000,000 profit-sharing project, which many observers believed was but an experiment and as such would be ephemeral, is merely the basis of a broad and idealistic scheme by which Mr. Ford's working men and working women may in the far as well as near future reap the blessings of this man's good will.

USE OF MR. FORD'S MONEY AFTER DEATH.

"And what are you to do with your money—I mean after you die?" Mr. Ford was asked a few days ago in his Detroit office, by a Chicago Record Herald Correspondent.

"Why, I shall devote it, most of it, to perpetuating this plan," he replied simply and without any suggestion of dramatics.

"Do you mean, then, that this profit-sharing idea is to develop and that your millions will virtually go to factory employes?"

"Why not?" he asked in his quiet, gentle way. "Why not? Could one do better with his money"

"How much will you give them?"

"All that is needed."

"How much did you net last year from your business?"

"I think my dividends were somewhere between $5,000,000 and $6,000,000."

"But the company earned about $20,000,000."

"Yes, I believe so."

"You will have many millions then to turn back into the hands of those who today, and who will tomorrow, fashion the machines which are the product of your factory?"

"I hope so; that's all money is worth, the good it can do for others."

"I have no religion in the accepted sense," Mr. Ford replied, in answer to an inquiry concerning his church affiliations. "That is, I subscribe to no special creed. I believe in the religion of kindness and I think if our wealthy men would not cling to their money so tightly there would be more happiness in the world. And, say, do you know that a lot of fellows who are doing very little now as manufacturers could achieve something by specializing in their business?"

Apparently specialization in business was a hobby and was taking momentary precedence of religion.

"Why, suppose one manufacturer would specialize in these window tacks," he picked up a handful of small brass tacks which happened to lie on the sill, "he could sell tacks by carloads and make a fortune. Now he makes a few tacks, a little of something else, and so on. I think specialization is the answer to a lot of commercial queries."

THE QUESTION OF RELIGION.

"And religion?"

"Oh, I'm interested in humanity. That is where my thoughts are most."

"Did your interest in humanity in the broad aspect or your interest in Ford employes in the restricted sense influence you to share your profits with your working people?"

He considered this a moment.

"My interest in humanity at large, I should say," he replied in a low, measured voice. "One is related to the other. I want to see the man with wife and children in that stratum of society where there has been pinching and suffering, I want to see him employed at profitable wages, getting a good income, working, happy, contented. My thought of what is best in this world is good will toward one's fellowmen."

"You say you believe in a hereafter?"

"Yes, I do. It's an old saying one cannot take wealth or anything material away with him when he dies. Well, what may one expect after death and with one's passing? I feel that the spirit of good will is the one and only one thing that one can take away. I think that good will is the force or the feeling or the spirit that creates for each of us our heaven in the world beyond the grave. I can't see what else can or does."

"Do you believe in heredity?"

"No, not in the accepted sense," Mr. Ford came back with much seriousness. "I think one's past, one's life some time or other in centuries gone, have much to do with his present-day character and with his work and his success. But I do not think that heredity shapes our course as do many students."

He added that he believed each mortal is born perfectly normal and at the start each has the same chance. Later, the influences to which he referred assert themselves.

A THEORY OF INCARNATION.

"I suppose that is what one might call reincarnation or theosophy and I've been thinking along that line for a long time," he continued. "I picked up one of Maeterlinck's books the other night and it strengthened some of my budding convictions. Now, in my case, I have not inherited a liking for the problem of locomotion or mechanics from my parents, who were not interested in these matters, but in farming. Nor were my ancestors so inclined as far as I know. Possibly some one a long time ago transmitted to me this particular faculty. I cannot account for it in any other way, for this desire to invent a power propelled vehicle has been with me ever since I was a little fellow."

And he tacked this on for good measure: "Much of the success or the failure in anyone's life depends on hitting the right thing or the right calling. A man out of place cannot succeed."

John Gallagher---A Good Man in a Bad Business

Considering Some Problems Raised By a Recent Newspaper Editorial.

BY MARK WAYNE WILLIAMS.

JOHN Gallagher, a Milwaukee publican, is dead. He was a good husband and father, an upright citizen, a general friend, a sincere churchman (Catholic), a helper of the poor. In his business he was law-abiding, orderly, honorable, and an enforcer of respectability and sobriety. Therefore, says my newspaper editorial, he shows how the saloon business can be run. He is the redeemer of his trade, just now in sad need of redemption. For everybody, according to a cartoon in the Saturday Evening Post, is kicking the booze. This raises some interesting problems. Can any business be successful under modern competition and be altogether good—no chicane, no cheating, no illegality, no evasion? Social conscience on these matters varies in different countries and times. What is the difference between a good business and a bad business? Big business with interlocking directorates, has been under the ban for some time. Some decades ago the saloon was respectable and parsons used to be publicans. The lottery was once quite fashionable. Piracy and the White Slave traffic had courtly patrons. The theater was once disreputable, but has now acquired some prestige. Murder in Italy was formerly practiced by the best families.

Good men often are found in bad business; bad men in good business. Yet there is a general gravitation of bad men to illegal, base, and degrading occupation. "Where the carcass is, there will the vultures be gathered."

BIG MAN AT BASE TRADE.

Sometimes an atavistic conscience will allow a big-hearted, right-living man to work at a base trade. Far from ennobling the trade, he rather lures to depravity by giving the air of honesty to corruption. Rotten apples have no ill fragrance. Saloonkeepers are more open-handed to their customers than drapers, and why? Because of a serene assurance that their customers will come back.

Reform bad business? First read De Quincy's "Murder as a Fine Art." Art cannot cover debauchery, nor good personal character justify economic spoliation or social demoralization. I raise no monument, therefore, either to Jay Gould or Adolphus Busch.

Milwaukee, Wis.

Rockefeller Makes Gift.

Mr. John D. Rockefeller proposes to add twenty-five percent to any amount contributed by the Baptists of the state of New York for state missions, up to $60,000; that is, adding $15,000 to $60,000, making the entire amount put at the disposal of the New York Baptist Missionary Convention $75,000 per year.

What Christ and Manhood Want

An Appeal for the Gospel of Service.

WILFRED T. GRENFELL, IN THE CONTINENT.

THIS is an age of awakening intellect. Even down here in Labrador men are waking up and refusing to submit to propositions and conditions they once bowed beneath. It is an age of suspicion, with capital and labor governed and governing. It is an age of accumulated speed in evolution and the remedy that is to reach home and overwhelm opposition must be adapted accordingly. Men listen to what the parson or leader of any kind says; they criticise more and more what the parson does.

"HE DOES T'INGS."

A small sailboat has just gone by as I write. It has a ten-horsepower kerosene engine, and is constantly cruising from place to place along this rough and lonely coast. The grimy-looking individual in overalls driving her is the parson. He cannot afford a yacht's crew; and the comments on him are: "There be somet'ing to dat parson—he does t'ings." Of course he does not escape criticism; there are still a few unco' guid who prefer a white collar to a horny hand, and alas! their tongues are no kinder than the rest on that account. But the virile folk are always interested in doing things. That "deep calls to deep" is no new discovery and nothing so commends the service of Jesus Christ to young manhood as the fact that it does things, and calls on them also to do things and make sacrifices also. I have in my cabin specimens of various tracts, genuine efforts no doubt to attract men to Jesus Christ. They are sent out from time to time, often in large numbers. I received once a complement of 10,000 of one single variety, a heavy load to carry and quite impossible to distribute, the very gift signifying im-

Dr. Wilfred T. Grenfell.

practicability. The whole appeal of many of these is "Nothing to do; only believe." "No cross for you to bear, no struggle to carry, no defeats to suffer, no working out your salvation with fear and trembling. Only an intellectual process, momentary and easy."

WHAT CHRIST AND MANHOOD WANT.

As a remedy for indifference to church-going this mental submission, if once accepted, is obviously valuable. And I am witness to scores of lives saved by that combination. But I am certain that the permanence of the result depends not on the mental process but on the continuous association with the church and its strenuous tasks.

Jesus Not Understood.

Even those nearest to him did not understand him. He was alone, but never lonely, having access to a companionship which others knew dimly. Always the great tyrannical majority was against him, but he was unmoved. His enemies were a solid phalanx, but he was unawed. The rough, hard, cynical tide of world thought beat against him, but he was unshaken. Skeptics scorned, wits jeered, wise ones smiled, but he turned not aside. With all his strength there was an ineffable tenderness, a hallowing sympathy ocean-like in its depths and sweetness. Pity and power met in him as in no one else. What other mind does not seem petty beside the riches of his faith, the beauty of his simplicty, and the incredible power of his gentleness! What depth of love, what lofty lowliness, what exquisite forgiveness, what unwearying hope!

JOSEPH FORT NEWTON.

Teach economy; that is one of the first virtues. It begins with saving money.—Abraham Lincoln.

Two Short Sermons by Laymen

SEX AND DRESS

By Hugh Cabot, M. D.

Standards of morality are not matters of natural law, but of custom; and custom changes. In matters of sex we are especially struck by the duality of the standard required of men and of women. One thing generally agreed upon, however, is that sex instinct is fundamental to the human race. In the beginning man probably had a well-developed parental instinct, but sex specialization has run wild. Woman's position is not due to the force of centuries, but to her present environment, and any alteration we want to make in woman we can make in a single generation. The single standard for women was set by men, backed by a refusal to marry and the ability to legislate. While one may question the soundness of any standard set by one sex for the other, man's duality depends largely on woman's tolerance of it.

Woman's dress has one object chiefly in view. There is no reason why women should express themselves through gowns originally devised by three or four Frenchmen for the benefit, not of society, but of their pocketbooks. Women must co-operate if men are to reform. They must not tempt.

A fundamental alteration in the intent and purpose of woman's dress must precede any fundamental alteration in morality. French designers go as far as they dare in the face of public opinion. It is public opinion that will alter the styles.

Incidentally, the original use of the dance—beauty of pose and rhythm—has been forgotten, and its most recent manifestation, the tango, is an unblushing attempt at what few would put into words. This dance should be ostracized.—From a recent address before Women's Municipal League, Boston.

OUR RACE PROBLEM

By Edward Alsworth Ross.

In the six or seven hundred thousand strangers that yearly join themselves to us for good and all, there are to be found, of course, every talent and every beauty. Out of the steerage come persons as fine and noble as any who have trodden American soil. Any adverse characterization of an immigrant stream implies, then, only that the trait is relatively frequent, not that it is general.

Our captains of industry give a crowbar to the immigrant with a number nine face on a number six head, make a dividend out of him, and imagine that is the end of the matter. They overlook that this man will beget children in his image—two or three times as many as the American—and that these children will in turn beget children. They chuckle at having opened an inexhaustible store of cheap tools and, lo! the American people is being altered for all time by these tools. Once before captains of industry took a hand in making this people. Colonial planters imported Africans to hoe in the sun, to "develop" the tobacco, indigo, and rice plantations. Then, as now, business-minded men met with contempt the protests of a few idealists against their way of "building up the country."

Those promoters of prosperity are dust, but they bequeathed a situation which in four years wiped out more wealth than 200 years of slavery had built up, and which presents today the one unsolvable problem in this country. Without likening immigrants to Negroes, one may point out how the latter-day employer resembles the old-time planter in his blindness to the effects of his labor policy upon the blood of the nation.—The Century.

The Book World

A Department of Reviews and Literary Notes.

BY ARTHUR GORDON.

Chronicles of Avonlea. By L. M. Montgomery. Readers of "Anne of Green Gables," Anne of Avonlea," and other sketches by this author, are prepared for the delightful experience of dipping into these "Chronicles," which relate in some measure to the people who appear in the earlier narratives. Such chapters as "The Hurrying of Ludovic," "The Winning of Lucinda," "Aunt Olivia's Beau," and "The Courting of Prissy Strong," are charming bits of romance, told in the manner of a practiced narrator who has already won an assured place in the affections of a large circle of readers. No more winsome descriptions of quiet and yet engaging lives could be imagined than these chapters.

This bit from the first chapter is characteristic. Theodora is discussing with Anne the exasperating hesitance of Ludovic, who has been her devoted admirer for fifteen years, but seems no nearer the crisis of proposal than at the first. "Exactly," says the patient but maturing object of the young man's unhastening devotion, "he never hurried in his life. Why, he has been thinking for the last six years of getting his house painted. He talks it over with me every little while, and picks out the color, and there the matter stays. He's fond of me, and he means to ask me to have him sometime. The only question is—will the time ever come?" How do you imagine they jostled that deliberate man into alarm and action? (L. C. Page & Company, $1.25 net.)

His Great Adventure. By Robert Herrick. One who had read any of Mr. Herrick's earlier books would not recognize this work as coming from the same hand. There is no sex problem in it. It does not deal with the intricacies of developing character. It does not appear to be written with the painstaking concern for style that has marked the author. It is just what its name suggests, a story of adventure. A young journalist, at the end of his resources, by chance, makes the acquaintance of a man who has apparently been assaulted, and who is near death. The wounded man has just strength enough to implore Brainard to go to San Francisco, get certain papers, and find somebody, whom he barely mentions. This is the slender information on which the young man robs a safe, carries his plunder to Mexico and then to Europe, finds himself in possession of a copper mine and millions of money, goes into a theatrical adventure, and at last—by the merest, but of course inevitable—chance, finds the heiress and his own romance. Mr. Herrick has proved that he can succeed with a story of the stirring, western type, with broad spaces and rapid movement in it, as well as with the society novel. (Macmillan, $1.35 net.)

The Roosevelt Autobiography. A book which would seem to be destined to take its place among the really great autobiographies of literature is "Theodore Roosevelt: An Autobiography" which has just come from the press. It is a big work covering more than six hundred pages. Its author has had much to tell for his career has been full and varied. A great deal has been written and published about Mr. Roosevelt—his achievements, his philosophy, his viewpoint. Here, however, he himself writes of all of these, reviewing his life in its entirety from boyhood up.

For more than thirty-three years Mr. Roosevelt has made his vigorous personality felt in politics and society. Beginning in a small way as assemblyman, he came rapidly to the front. His services

Theodore Roosevelt, World Citizen.

as Police Commissioner in New York City, as Colonel of the Rough Riders, as Governor of New York state and finally as Vice-President and President of the United States are described at length.

The world already knows Mr. Roosevelt as statesman and public servant, as orator, soldier and writer; it does not know him so well as a private citizen. Many of the experiences that have gone to the making of his career have been hitherto revealed only to close friends and coworkers. His autobiography presents a new Roosevelt, therefore, to the majority of readers. In it he talks intimately of his home, his family, and of all that which has gone to the making of a singularly rich existence wholly apart from his public life.

The volume has about one hundred illustrations, some of which show Mr. Roosevelt at different periods, others being pictures taken at Sagamore Hill and the White House, snap shots of his children and portraits of those who were at one time or another associated with him.

The pages of the Autobiography are brightened by many anecdotes and incidents of amusing character. For instance, there is the story of the prize-fighting friend who called on President Roosevelt at the White House on business. "He explained," Mr. Roosevelt says, "that he wished to see me alone, sat down opposite me, and put a very expensive cigar on the desk, saying, 'Have a cigar.' I thanked him and said I did not smoke, to which he responded, 'Put it in your pocket.' He then added, 'Take another; put both in your pocket.' This I accordingly did. Having thus shown at the outset the necessary formal courtesy, my visitor, an old and valued friend, proceeded to explain that a nephew of his had enlisted in the Marine Corps, but had been absent without leave, and was threatened with dishonorable discharge on the ground of desertion. My visitor, a good citizen and a patriotic American, was stung to the quick at the thought of such an incident occuring in his family, and he explained to me that it must not occur, and there must not be the disgrace to the family, although he would be delighted to have the offender 'handled rough' to teach him a needed lesson; he added that he wished I would take him and handle him myself, for he knew that I would see that he 'got all that was coming to him.' Then a look of pathos came into his eyes, and he explained: 'That boy I just cannot understand. He was my sister's favorite son, and I always took a special interest in him myself. I did my best to bring him up the way he ought to go. But there was just nothing to be done with him. His tastes were naturally low. He took to music!' What form this debasing taste for music assumed I did not inquire; and I was able to grant my friend's wish."

Of course the Autobiography would not be complete without some reference to the much disputed President's third term question. Mr. Roosevelt's explanation runs: "The Presidency is a great office and the power of the President can be effectively used to secure a renomination especially if the President has the support of certain great political and financial interests. It is for this reason, and this reason alone, that the wholesome principle of continuing in office as long as he is willing to serve an incumbent who has proved capable is not applicable to the Presidency. Therefore the American people have wisely established a custom against allowing any man to hold that office for more than two consecutive terms. But every shred of power which a President exercises while in office vanishes absolutely when he has once left office. An ex-President stands precisely in the position of any other private citizen and has not one particle more power to secure a nomination or election than if he had never held the office at all. Indeed he probably has less because of the very fact that he has held the office. Therefore the reasoning on which the anti-third term custom is based has no application whatever to an ex-President and no application whatever to anything except consecutive terms. As a barrier of precaution against more than two consecutive terms the custom embodies a valuable principle. Applied in any other way it becomes a mere formula and like all formulas, a potential source of mischievous confusion."

Syntax of the Participles In the Apostolic Fathers. By Henry B. Robison. This is one of a series of Historical and Linguistic Studies in Literature related to the New Testament, issued by the Department of Biblical and Patristic Greek of the University of Chicago. Its purpose, as set forth in the prefatory note, "is to exhibit with fulness and accuracy the usage of the participle in the writings of the so-called Apostolic Fathers, and to point out what usages are decreasing in frequency of occurrence, and what are increasing, whether any earlier usage is absent, and whether any new usage appears." The value of the study consists in the aid it offers to a determination of the place of these writings in the history of the Greek language, and the light which is thus thrown on the New Testament. These investigations of the books of Clement, Barnabas, Hermes, the Didache, etc. reveal a large amount of painstaking and valuable work on Prof. Robison's part. (University of Chicago Press.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

NEW YORK PAPER FINDS SUFFRAGE A SUCCESS.

The New York Sun, which has been strongly opposed to suffrage, sent out a set of questions as to the actual results of the enfranchised states, and the answers have been decidedly in favor. The Sun says editorially:

WOMAN SUFFRAGE IN PRACTICE.

The common opinion of unbiased observers in those states where equal suffrage prevails is strongly supported by the results of The Evening Sun's questionary concerning the effect of the women's vote. In a general way it is apparent that the consequences of extending the franchise have been neither so disastrous as the anti-suffragists predicted, nor so suddenly and remarkably beneficial as some enthusiastic reformers expected them to be. An important point is that in none of the states is there any show of dissatisfaction on the part of the voters generally.

The object of the inquiry was to secure an impartial review "by trained reporters" with no axes to grind. Suffragists and anti-suffragists alike are naturally inclined to select the strong points in their own favor and the weak points on the opposite side: on the present occasion, however, the object was not to prove anything, but merely to review the actual results, and the questions were drawn up as far as possible in such a way as to exclude the danger of mere speculative guessing. The following points have been pretty well established: "(1) Women who have the vote do vote. (2) Their ballot has already passed a considerable body of law. (3) The suffrage states seem to be satisfied to have women go on voting."

A MESSAGE FROM DR. SHAW.

The New Year's message of Dr. Anna Howard Shaw, president of the American Woman Suffrage Association, is full of good and encouraging things. Three points that she makes are given below, because they represent lines of advance in woman's suffrage, that are not generally emphasized.

WOMEN'S VALUE RECOGNIZED.

We rejoice not alone that two nations and one of the richest and largest Territories of the United States have given full suffrage to women during the past year, and that the great State of Illinois has granted nearly full suffrage, but that the increasing recognition of women's value as public servants is constantly manifesting itself. For the first time our country is recognizing the full value of the conservation of its childhood and womanhood as an asset to the nation, as well as its forests and rivers, and following the example of the Federal government in the appointing of Miss Julia Lathrop as the head of the Federal Children's Bureau and Mrs. J. B. Harriman as a member of the Federal Industrial Commission, the mayor of New York has selected Miss Katharine B. Davis for the position of Commissioner of Corrections of New York City, and California has appointed Mrs. Harriet W. R. Strong, of Whittier, a member of the Advisory Board of the Arizona and California River Regulations Commission. These are but a few of the many evidences of the recognition by the government of women's ability to fill public positions of trust and power.

MEN ORGANIZE FOR WOMAN SUFFRAGE.

But best of all is the growing consciousness of men in regard to the anomalous position American women occupy in this nation, the position of humiliation to which no other civilized country has reduced its womanhood. In Germany, German women are governed by German men; in France, French women are governed by French men; but in these United States, American women are governed by every kind, condition and race of men under the sun. There is not a color, from white to black, from red to yellow, that is not represented by this government as the sovereign rulers of American women. Such a humiliating condition is unknown to women in any other part of the civilized globe. Men who resent the very thought of social equality of so-called inferior races with themselves and their families, have not hesitated to make these so-called inferior races of men the sovereign rulers of and the masters of the destiny of the subject women of these United States. Men are themselves feeling the injustice and shame of this degrading political position occupied by women, and are not only protesting, but are organizing to demand that this injustice shall be done away with and this wrong abolished.

PARTIES MORE RESPECTFUL.

Another evidence of our success is the increasing attention given to our demands by political parties, as shown by the fact that all political parties in many states have put woman suffrage planks in their platforms, as well as in several National platforms. Our petitions to Congress and legislative bodies have been received with an altogether different attitude on the part of the State and National Committees, and everywhere there is a deference hitherto unknown shown to women by public officials.

CLEANS UP TOWN BETWEEN TRAINS.

Putting the mayor of Copperfield, Ore., and some of the council in jail, closing the saloons and placing a guard in front of each, Miss Fern Hobbs has kept Governor West's promise that she would "clean up the town between trains." The municipal authorities had refused to obey the governor's orders. He had received a petition signed by over half the inhabitants saying that the government was not only for but by the saloonkeepers. The governor said he had called on the sheriff and district attorney to close the places, but that "all they did was talk." Miss Hobbs, his private secretary, was accordingly given the mission.

She left Copperfield on the same train by which she entered, but in her brief stay things happened. She was accompanied by several guardsmen.

Miss Hobbs, escorted by Colonel Lawson, went directly to the town hall, where she read the governor's proclamation.

Mayor Stewart, leader of one faction of the town, and Martin Knezovitch, of the other, were on hand with their followers. "I have a proclamation here from the governor," said Miss Hobbs. "All right, go ahead," said Mayor Stewart.

Miss Hobbs then read the proclamation, saying that if necessary to keep the two saloons of Copperfield closed, Colonel Lawson had instruction to burn down the buildings.

The mayor and members of the city council refused to resign, and were put in jail. After Miss Hobbs left, martial law was declared.

The trouble in Copperfield followed investigations showing that the mayor was engaged in the saloon business; that his associate in such business was a member of the city council; that the proprietor of another saloon was likewise a member of said council, and that his bartender was also a councilman; that a fourth member was a hanger-on around one of these resorts, and in sympathy with their activities. This gave the saloon element absolute control of all city affairs.

Governor West has also asked for a judicial hearing looking to the removal of the sheriff, and Miss Hobbs will act as special counsel for the state at that time.

BIG UNIVERSITIES DEBATE SUFFRAGE.

Harvard, Yale and Princeton Universities will make equal suffrage the subject of their triangular debate on March 27. The question is: "Resolved, That the women of the United States should be given the suffrage on equal terms with the men," to be held simultaneously at the three universities.

Harvard will uphold the affirmative against Yale at New Haven, and the negative against Princeton at Cambridge. Yale will have the affirmative against Princeton at Princeton.

ONE HEART MADE GLAD.

It was an uncomfortable, windless day. The sun shone through a mist of haze and heat; the road and the roadside grass and bushes were gray with dust, and the car was nearly filled with weary-faced people. The previous car had jumped the track and some of us were anxious and cross, fearing the delay meant missing the train at the junction.

Another stop, this time to take up two passengers at a crossroad, one of whom was a stout old lady who said, "Thanky, dear!" to the conductor who helped her on. Her hair was silver-white and her face was wrinkled, but, oh, the sweet beauty of it! She beamed on us, one and all, as if we were welcoming friends, and then settled happily in her seat.

"La, now! ain't this 'ere car nice, Lizzie? The last time we went from your house to visit Carrie we rode in a wagon! It's truly wonderful how things is improvin'. I wisht we had cars up our way! But, land sakes! one can't hev ever'thing!"

Soon we halted at a switch and some one said:

"Oh, dear, another wait! And isn't it hot?"

"Prime weather for corn!" answered the dear old grandmother. "We've got a patch nigh unto an acre, with three plantin's in it, so we'll hev b'ilen' corn clear up to frost; this sun an' heat is wonderful sweetenin' to the ears! An' we've got melons, too."

Every one of us smiled, and wished that she was our grandma, and that we could visit her in her up-country home, have a feast of that sweet corn, and better still, forget our world-frets and hurts in the presence of simplicity and overflowing loving kindness!—The Delineator.

THE CHRISTIAN CENTURY

EDITORIAL

THE CONTINUOUS CAMPAIGN.

THE campaign for the raising of a million dollars for ampler equipment of our foreign missionary work was undertaken two years ago by Mr. A. E. Cory and his associates. It was not intended that it should interfere in any way with the regular offerings of the churches to this cause. In fact so quietly was the campaign conducted that neither in newspapers or conventions was much said about the matter until it was practically completed. The news of that completion constituted the most significant bit of information issued at the Toronto Convention. Since that time the Men and Millions Movement has been launched for an ampler equipment of our missionary interests and some of our colleges. But in the nature of the case the size of the new campaign makes it necessary that its appeal should be made to Disciples of large means. There still remains, therefore, the simpler and equally important work of closing up the ranks on the One Million Dollar proposal, and of sustaining the regular work of foreign missions all the time. It would be a calamity if in the enthusiasm of a great enterprise, in which givers of large means are to be enlisted, those of moderate ability should think it no longer worth while to consecrate their gifts of more modest dimensions to the same sacred cause. In the long course of events it is the multitude of small givers that counts even more helpfully than the fewer gifts of the resourceful, important as these may be. For in the bank of Heaven the volume of prayer and self-denial is as valuable as deposits of money. In this important work all may have a share and we believe an equal share. The smallest gifts devoted with self-denial and heaven-going petitions are as worthy in the Father's sight as the largest offering. For the gift without the giver is of little worth. Our foreign mission day is a time of renewed self-dedication as well as of giving for the cause of world-around evangelism.

IS HOPE EVER GREATER THAN FAITH?

OF the three virtues, charity is greatest; and of the other two we might justly say that faith is greater than hope. But this may not always be strictly true.

There is a beautiful picture in the epistle to the Hebrews which begins by exhorting us to live the "principles of the gospel of Christ." By principles it means the elementary things. It exhorts us to cease laying the foundation of repentance, for that foundation is already laid if our Christian life is sincere and is none the less substantial because it is buried out of sight. And then it goes on to suggest that even faith in some of its aspects belongs to the elementary things of the Christian life, not that we have outgrown faith, but that we outgrow that aspect of faith which is directly joined to repentance. From this beginning the chapter goes on to relate of a great thing which God has given to the world and pledged himself to it with a double oath. There is no language in the Bible concerning any gift of God that is quite so significant as this: "Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul." This splendid, indefeasible gift of God, built high above its foundation of repentance, and more beautiful in some of its aspects even than faith, is Christian hope. It is an anchor to the soul and the value of the anchor is that it is not only strong in itself but it is attached to something that can never fail.

There is hope for our dead friends whom we have bade fare-well in words of human affection and of Christian faith. They are not lost to us because they are not lost in God. Their faith in life is our hope for them in death. There is hope for ourselves. Unworthy as we are, and wicked as we are, our hope is grounded in the love of God and in his gift to us in Jesus Christ.

The progress of the temperance movement, the conviction of criminals high in official position, the rising demand of the public for righteousness, all are indications of what the world has to hope for. The kingdom of God is surely coming.

There is hope for our dead friends whom we have bade fare-

THE DAY OF WORLD VISION.

THERE are certain outstanding interests to which every Christian regards himself as committed by the very character of his relationship to Christ. Among these one of the most important is the task of foreign missions. There was a time when the value and expediency of this work needed to be argued. Today it is no longer so. The man who doubts the timeliness and effectiveness of missionary activity in the Orient is simply unaware. He may frame for himself a variety of excuses for non-participation in foreign missions, but not one of these will stand the acid test of facts. More than this, the unenlisted Christian misses the big joy of joining in the world's greatest enterprise. There is something uplifting and inspiring about partnership in so noble a work. One grows larger in sympathy by the spaciousness of the causes he accepts. And the cause of missions is no longer an experiment.

It is not in question among the intelligent. The distant East is changing before our eyes. Christian activities in the fields of education, medical science, social uplift and evangelism have started very far-reaching movements in the lands of the sunrise. Not to guide these movements with an increasing force of missionaries and a constantly enlarging equipment is to leave them to the chances of materialism and self-interest. The task of the church is to meet with firmness and consecration the imperious demands for enlargement. All the churches are beginning to recognize this as their foremost obligation. The Disciples of Christ have a most important part in this big work. Their festival of foreign missions comes on the first Lord's Day in March. Many of the churches observe every Lord's Day as an appropriate time for missionary offering.

But the first Lord's Day in March has come to be the red-letter day for this cause in our calendar. Not to have a part in so important a work would imply a singular moral obtuseness. It would signify the lack of adequate information. But that information is freely and amply furnished by the Foreign Society. All things are preparing for a notable celebration, both informational and financial, of foreign missions. Observe the First Lord's Day in March.

IF YOU OWNED THE BILLBOARDS.

WHAT pictures would you paste on them? We wish there were no billboards. They are unsightly, expensive and highly objectionable as a form of advertising, but they are here, and we believe that among those who own them are men of conscience and Christian character. We credit fully their good faith in the present movement which has resulted in the placing of a beautiful religious picture in practically every town in the United States, and we should greatly deprecate any suspicion of their motives, for we believe that the men who did this did it for the sake of the spiritual uplift which they earnestly desired to promote.

The first poster has been followed by a secular picture based on the life story of General Grant and calling upon young people to improve their opportunities, and this in turn will be followed by another religious painting of Holman Hunt's Light of the World.

Now, if you owned the billboards, what painting would you display next? The owners of the billboards earnestly desire your advice. The secretary of the organization, Mr. Bernard Link, 517 Seventh Ave., New York City, wishes to hear from everyone who has an idea on this subject. Give him the benefit of your suggestions. What would you do if you owned the billboards?

A CONSTRUCTIVE WEEKLY

FAITH, THE MEANING-LENDER TO LIFE.

IN this phrase, Dr. Glen Atkins described the nature of faith in his Chicago Seminary lectures. It is a significant characterization. After all, we must have meaning given to life, for conduct is determined and happiness established according to that which life really means to us. If the world is only the theater of dull toil, then we react its despair with dismayed souls. If it is the great universe where the will of God is getting itself done, although at the cost of toil and suffering, then we go on and bear our burdens and sing our song in the face of pain. In any sense of the word, the final meaning of life is rendered by faith rather than by the report of the senses. Our visions are more valid than our clumsy hands that touch the stones and the wood. It is what we see with the inner eye that determines the true meaning of the world. Then we act in accord with our interpretation of the meaning of the world, an interpretation which is the gift of faith to our eager and needy souls.

DEMOCRATIC CONVENTIONS.

A PLAN.

NOTHING that has been said in this series of articles should be taken as advocating anything revolutionary. It would be wrong to suggest at this time the sudden overturning of the present system of conducting our missionary and benevolent work. Happily a way is open by which the churches may assume their responsibility for the direction of their general enterprises without modifying at all vitally the present organization of the societies.

Let it be remembered that the point of present criticism is directed not against the societies as such, nor against the men who manage the societies, but against the friction and incompetence arising out of their being independent of the churches and of one another. The solution of the problem can be accomplished if there can be found some way to knit up the societies with the churches, some plan that will make the churches responsible for the management of the societies without affecting the charters of the societies.

This can be done by each society adopting the simple expedient of making the delegates to the General Convention annual members of the society. As both the American and Foreign societies are now constituted, provision is made for annual members to be appointed by the churches. This provision has never been carried into effect in an annual convention, for reasons that have already been indicated. It would seem that the plan of sending delegates from the churches to the General Convention who should, by the constitutions of the societies, become automatically members of those societies would come as near satisfying the situation as could be desired.

The General Convention would thus be one convention, not a series of separate conventions.

It would sit on one day as the Foreign Missionary Society, on another day as the American Missionary Society, etc., but it would be always the General Convention of Churches of Christ.

Any action taken in matters relating to one department of the work would not contradict action taken in matters relating to another department of the work.

The societies would no longer be independent, self-controlling entities, but would be directly amenable to the churches.

The whole work could thus be coördinated and unified.

No legal question concerning funds entrusted to the societies would arise in making this readjustment.

The question of "authority" would settle itself by this arrangement. The Convention would be neither superior to nor inferior to the societies. It would be IDENTICAL WITH the societies. Its actions would therefore not need to be imposed upon the societies against their will or timidly offered as amiable but impotent "advice." The actions of the Society would be the actions of the Convention and vice versa.

It is a thoroughly democratic arrangement.

As a plan of unifying our missionary and benevolent work the General Convention has before it great possibilities which may be very simply realized.

Men and Millions at St. Louis

THREE hundred men and women representing the Committee of Direction of the Men and Millions Movement met at the Planter's Hotel, St. Louis, last week to pray and plan for the launching of the great enterprise. The annual meeting of the Association of National and State Secretaries was set for the same week. The secretaries came early, participating on Tuesday and Wednesday in the session of the Committee of Direction, and held their own sessions on Thursday. Every participating missionary society was represented. Most of the college presidents and a number of teachers were present. Prominent pastors and resourceful business men made up the main bulk of the company.

The sessions were held in an assembly room in the hotel. It was packed three times daily. There was much prayer. The company spent much time upon its knees.

A feature of the proceedings was the absence of applause. Abram E. Cory presided most of the time, and, together with Mr. R. A. Long, gave interpretation to the Movement. At the opening session on Tuesday morning Mr. Cory told the story of the Movement up to the point where two million and a half was set as the goal, and then presented Mr. Long, who had been presiding, and who told the story of the enlargment of the goal to six millions so as to include the colleges.

Mr. Long took the conference into his confidence as respects his personal financial condition, his home life and his theological views. His hearers were visibly moved in their emotions by Mr. Long's allusions to his intimate affairs. He called attention to his age—sixty-three years—and declared that the making of this gift marked the choice between hard work and a probable ending of his life at seventy, and a life of more leisurely comfort and the possible deferment of his death until he reached eighty years. But he does not hesitate to make the choice. "I used to think a man should bend all his energies to live out his complete life," he said, "but I have changed my views on that. I have concluded that if a man can serve his Master better in seventy years than he can in eighty he should pursue the course that will end his life at seventy."

Mr. Long traced to Mr. Cory the first suggestion for making a million dollar gift to this Movement. When he replied that he already owed a million, Mr. Cory rejoined, "Why not make it two millions!"

Weighing the suggestion for several weeks after the Toronto Convention and conferring several times with Mr. Cory, Mr. Long finally dictated a letter defining certain conditions upon which he would give a million dollars. This letter had contained a paragraph in which its author affirmed his belief that all the colleges participating in the prospective fund would continue to be true to the doctrine of Christ's divinity and to the fundamental principles of the Disciples of Christ. It had since been suggested to him, he went on to say, that there might come a time when there would be a difference of opinion as to what these fundamental principles are. He therefore had prepared a statement of these principles which would make definite what he meant.

Drawing from his pocket a carefully-written paper Mr. Long read perhaps seven or eight articles of faith in which he affirmed his belief.

Among the items were the divinity of Christ, the existence of God, the divine origin of the Bible, the weekly observance of the Lord's Supper and the practice of baptism by immersion.

This document became the subject matter of much discus-

(Continued on page 20.)

The Larger Christian World

A Department of Interdenominational Acquaintance.

Dr. Harry F. Ward Says, "Democratize the Church."

On January 9, Dr. Harry F. Ward was installed as Professor of Social Service in Boston University School of Theology. Doctor Ward is a product of the Middle West, a graduate of Northwestern University, has had experience in the pastorate in Chicago and for the last few years has been secretary of the Methodist Federation for Social Service. He will continue to give half his time to that movement, promoting it by addresses throughout the country. In his inaugural address, Doctor Ward said, among other things:

"To extend the spirit of democracy without, the church must develop it within. Ecclesiastical institutions, like those of government and society, must conform to the spirit of the times. We must worship neither customs nor traditions nor forms, but only spirit and life. The world will not stop 'because we fear a parchment more or less.' The church must be completely democratized. Indeed, the democratic spirit has modified Methodism. We have seen the extension of power to laymen and to women. We have seen the limitation of episcopal absolution and the faint beginnings of the recall, and we may yet find use for the initiative and the referendum. We move toward efficiency of administration by centralized power, but with detailed and continuous publicity, direct responsibility and easy control of the constituency, to secure us against oligarchy. In church and state the bosses are dead, and we are burying them with due ceremony. The spirit of the church must be democratic and fraternal. No beauty of building or service must make the humblest folk feel out of place in a Methodist meeting-house. The only religion for a democratic age is a religion of life and brotherhood, of warmth and fraternity."

Death of Samuel B. Capen.

Through the death of Samuel B. Capen last week the church has lost "the best known and most widely-honored Christian layman in the United States," according to Rev. J. L. Barton, of the Congregational American Board. Doctor Capen, a prominent merchant of Boston, was also president of the American Board of Commissioners for Foreign Missions. His death occurred at Shanghai, China, while on a tour of missionary study and visitation around the world.

Methodists Lose Two Leaders.

The death of Bishop John M. Walden removes a highly honored personality from Methodist circles. Dr. Walden came into fame before the Civil War as the first secretary of the Freedmen's Aid Society while living in Kansas. Then the church took him for Publishing Agent, just ten years after he had entered the Cincinnati Conference, and he served sixteen years. Becoming a bishop, his active career covered twenty years. That is, according to the official record, which says he was retired in 1904.

Bishop Walden left $10,000, according to his will. A more significant part of the will is the following:

"I John Morgan Walden, believing in God, the Father Almighty, and in his Son, and in the Holy Spirit, one with the Father and the Son, the Triune God, my Redeemer and benefactor, deem it fitting to preface my last will with a grateful acknowledgment of my Heavenly Father's gracious providence which has kept, guided, and helped me from childhood to this day. For more than fifty years this adorable Father has accepted my service in His Church in which he mercifully led me, a wayward youth, some sixty years ago."

Dr. Jesse W. Jennings, who died in Kansas City, Mo., was a notable figure in Western Methodism. He had served in places of much responsibility and difficulty before coming to the position of Manager of the Book Concern's Kansas City House.

Doctor Gladden Heads Ohio Municipal League.

Dr. Washington Gladden, recently resigned from his charge of many years at Columbus, O., has been elected to the presidency of the Ohio Municipal League, which is composed of city officials and various organizations interested in municipal affairs. In a sermon preached on the Sunday evening preceding the meeting of the Municipal League of Columbus, Doctor Gladden said:

"It is not merely in our individual lives that we come in contact with God; the life of the community is full of His presence and His power. If His active presence is more clearly revealed in one place than in another, it is probably in the city hall over there; for that is the vital center of this city. The city, in its corporate life, through its officials, is dealing with Him all the while, getting what it orders of Him—security and thrift and justice and welfare for its citizens, or insecurity and disorder and injustice and ill fare. He is a business partner in all our municipal concerns, and He is the one who never cheats and is never cheated. Those who occupy our city offices not only get for themselves integrity or infamy, soundness or rottenness in their own lives very seriously by their transactions, and this is in strict accordance with His perfect justice."

Number of Theological Students Increasing.

Professor R. H. Nichols, of Auburn Theological Seminary, has just completed an extensive investigation of the number of men engaged in theological study in the seminaries of the Presbyterian Church. It appears that there are more students now than in any other year since 1900. The low-water mark was reached in 1902. Since then the movement, with some slight fluctuations, has been upward. In the years 1908 to 1913 the number grew sixteen per cent, a rate of increase more rapid than that of the population of the country.

From Far and Near in the Religious World

Baptist Foreign Mission Record.

The Baptist Foreign Missionary Society has filed the record of ninety-nine years of activity. During this period 298,030 converts have been baptized in non-Christian lands. Including Europe, the number of baptisms totals 571,794.

Congregational Center Moves Westward.

The center of Congregational membership, which a few decades ago was in western New England, is now at Cleveland, O., and is steadily moving westward. Congregationalism is growing three times as fast in the interior states west of the Mississippi as she is in New England, and in the three Pacific Coast States nine times as fast, and fourteen times as fast in the Mountain states.

Aiding Young People to Their Lifework.

The Presbyterian Churches have set apart one day in February to be known as "Vocation Day," the purpose of which is to assist the young people in an intelligent dedication of their lives to some sort of useful endeavor in the kingdom of Christ.

Gift to St. Louis Church.

Through the generosity of one of the members of the Kingshighway Presbyterian Church, St. Louis, Mo., whose name is withheld by request, that church is to have erected a building which will be used for institutional features in the service of the growing community.

A Wonderful Church Record.

The Fifth Avenue Presbyterian Church of New York City, of which Dr. John Henry Jowett, formerly pastor in Birmingham, England, is minister, in the last fiscal year contributed $584,314 for religious work, exceeding its own record of the previous year by more than $100,000. Of the $584,314 raised in the twelve months, $52,720 was spent for the local expenses of the church which centers in the big Gothic building at Fifth Avenue and Fifty-fifth Street. The contributions for home missions was $69,914, and for foreign missions, $35,625.

Dr. Clark In Journey Abroad.

Dr. Francis E. Clark is making a trip through southern Europe and will return to attend the spring convention of British societies in London. The trip takes the place of the journey planned to the proposed world's convention in Australia, which was hindered by the smallpox outbreak in Sydney.

Michigan Y. M. C. A. Boys Meet.

A big convention of Christian boys from all over the state of Michigan was recently held at Saginaw. Eleven hundred were present. It was the eleventh annual state boys' conference under the supervision of the Young Men's Christian Association. One Michigan business man called the meeting the biggest powerhouse he had ever seen. Fifty-four delegates took a definite stand for Christ.

Some Interesting Figures.

The seventeen Baptist bodies in Continental United States have 49,339 churches, the Disciples 9,040, the Congregationalists 5,343, the twenty-five Lutheran bodies 11,114, the twelve Presbyterian bodies 15,311, the Roman Catholics, 11,881, the fifteen Methodist bodies, 59,990, or practically 60,000.

Of Human Interest

Not a Specialist.

"'It is cheaper, not dearer, to consult a specialist,' said Dr. Simon Flexner, head of the Rockefeller Institute, at a medical dinner.

"It is very stupid and erroneous to hold the opinions of Blank, to whom a friend said:

"'Was the doctor who examined your lungs a specialist?'

"'No. I don't think so,' Blank sneered. 'He couldn't find anything the matter with 'em.'"

The Sea-going Doughnut.

One of the juvenile guests at the recent White House wedding caused Josephus Daniels, the secretary of the navy, to forget the dignity of his high office, which he was doing his best to protect and maintain at all costs, especially at so solemn an occasion.

The little future debutante entered into conversation with the secretary. Believing it would be nice to entertain him with a topic in his own line of work, she said, with a great air of gravity:

"Well, Mr. Secretary, I see you are determined to make your department a success and have ordered a couple of doughnuts."

"Doughnuts?" repeated the secretary, wrinkling his brow. "Oh, yes. Oh, yes—doughnuts."

Then he was heard to smile many feet around. He didn't have the heart to tell her how easily "dreadnoughts" could be read "doughnuts," especially if you were only reading the headlines.

Why Mark Twain Went.

Upon a certain ocasion Charles Dudley Warner, who was friend and neighbor to Mark Twain, asked him to go walking, and Mark, as usual, refused.

Dudley summoned all his powers of persuasion to no purpose.

"You really ought to do it, you know," he said, finally. "It's according to scripture."

"No 'mark the perfect man' chestnuts on me, if you please," warned the humorist. "Give me your authority."

"Fifth chapter of Matthew, verse the 41st," said Mr. Warner, readily. "It reads like this: 'And whoever shall compel thee to go a mile, go with him Twain.'"

Needless to say, Mark Twain went with Charles Dudley Warner for that walk.

Gentle "Uncle Remus."

Joel Chandler Harris, the author of "Uncle Remus," was at his desk one night when an old-time reporter looked over and said: "Joe, how do you spell "graphic?" With one 'f' or two?" "Well," said the kindly Uncle Remus, who was too gentle to hurt even a common adjective, "if you are going to use any, Bill, I guess you might as well go the limit."

He Spoke Mighty Loud.

Bishop Kinsloving of Brazil, who is a Southerner by birth, captured the delegates at the recent Student Volunteer Convention at Kansas City, with the story of an inquisition he endured, when, as a young missionary about to sail, he went to the old home for his farewell visit. A colored boy, one of the family retainers, put him through an examination:

"I heahs you all's a-gwine to Brazil."

"Yes."

"Got any kin down dar?"

"No."

"Does yo' know any folks down dar?"

"No."

"Did anybody write an' ax yo' to come?"

"No."

"Den huccom you all's a gwine?"

"My Lord and Master told me to go."

"When?"

"Nineteen hundred years ago."

"Did yo' heah him?"

"I believe I did."

"Den he mus' a spoke mighty loud!"

And the bishop said to the convention, as he had said to his questioner years before, "Yes, he spoke mighty loud."

The "Real Henry Clay."

One winter morning Henry Clay, finding himself in need of money, went to the Riggs Bank and asked for the loan of $250 on his personal note. He was told that while his credit was perfectly good, it was the inflexible rule of the bank to require an indorser. The great statesman hunted up Daniel Webster and asked him to indorse the note.

"With pleasure," said Webster. "But I need some money myself. Why not make your note for five hundred, and you and I will split it?"

This they did. And today the note is in the Riggs Bank—unpaid.—Popular Magazine.

Told of Turner.

Turner, the English painter, was blunt-spoken and often gruff, but on occasion he unbent to jest—occasionally at his own expense. The Bristol Times and Mirror gives an amusing instance.

His famous picture, "The Slave Ship,"—that wonderful combination of flaming and gorgeous colors,—was once described by an exasperated critic as "a cat having a fit in a dish of tomato salad." Turner had never heard the phrase, but once when a salad was passed to him at a dinner, he put on a critical and considering air as he regarded it and remarked to his neighbor:

"Nice, cool green, that lettuce, isn't it? And the beetroot a pretty red—not quite strong enough, and the dressing, delicate tint of yellow, that! Add some mustard, and then you have one of my pictures!"

Had Plenty of Time.

They were telling of their railroad experiences. One man said that on one occasion his train was five hours late. Another declared he was ten hours late in reaching his destination, and a third confessed to thirteen. Senator McCumber, of North Dakota, smiled.

"Reminds me of a story I heard about a railroad in the West," he remarked. "One afternoon, just as a train pulled into a small station, a man was seen wildly galloping down the hill: but by the time he reached the depot the train had disappeared around the bend.

"'What is that train doing, leaving ahead of time?' angrily demanded the traveller. 'It is scheduled to leave here at 3:40, and it is now only 3:30! I have important business to attend to, and——'

"'Say, young feller,' asked the station-agent, critically sizing up the passenger, 'what train was you trying to catch?'

"'Why, the 3:40 train, of course, was the agitated reply of the passenger.

"'Today's train?' asked the station-agent with a questioning squint at the young man.

"'Why, certainly,' answered the passenger; 'what train did you think——'

"'Then I guess you kin ketch it all right,' was the calm rejoinder of the station-agent. 'The train that jes' left was yesterday's train twenty-four hours late.'"

Lamb and the Rude American.

Charles Lamb was once introduced to a rude American, who greeted him with the remark, "I should have known you were Charles Lamb by your stutter."

"N-n-n-no, s-s-sir," said Lamb; "y-y-y-you a-re m-m-mist-t-taken. I-it i-is m-m-my b-b-b-rother G-g-g-g-George wh-wh-wh-who s-s-s-siss-st-tut-tut-tutters, n-n-n-ot I."

William Sulzer, Optimist.

"I am an optimist again," said ex-Governor Sulzer at a banquet in New York. "I was an optimist before my impeachment. Then I lost my optimism temporarily.

"An optimist," the ex-governor added dreamily, "is a chap who doesn't know what's coming to him."

Optimistic Bill.

We award the championship diamond belt for optimism to a resident of one of the rural districts.

As the story goes, an old man was sitting on the roof of his house during a flood, watching the waters flow past, when a neighbor, who possessed a boat, rowed across to him.

"Hello, Bill," he said.

"Hello, Sam," replied the other, pleasantly.

"All your fowls washed away this mornin', Bill?"

"Yes, but the ducks can swim."

"Apple trees gone, too, eh?"

"Well, they said the crop would be a failure, anyhow."

"I see the river's reached above your windows."

"That's all right, Sam. Them winders needed washin'!"

FROM THE POETRY DRAWER.

The great world's heart is aching.
Aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak that living word,
Are you and I, my brothers, and the millions that have heard.

Shall we give our soul for clinking gold?
Shall we barter truth for fame?
Shall the right to think for a sum be sold?
Let us bow our heads in shame!

Of all things beautiful and good,
The kingliest is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
And till it comes, these men are slaves
And travel downward to the dust of graves.

Clear the way, then, clear the way;
Blind creeds and kings have had their day:
Break the dead branches from the path;
Our hope is in the aftermath.
To this event the ages ran,
Make way for brotherhood, make way for man.

Edwin Markham.

Disciples Table Talk

Ballard Church, Seattle, In Fruitful Field.

The Ballard Christian Church, Seattle, Wash., formerly entered its new place of worship on Sunday, Dec. 14. Cleveland Kleihauer of the University Church, Seattle, spoke at the morning service on, "Working for God." J. W. Baker, secretary of Western Washington Missionary Society, was master of ceremonies at the dedicatory service in the afternoon. Over $1,300 was secured in cash and in pledges at this service. Considering the fact that the church had already contributed most liberally toward the building enterprise, and had been spurred on by the hope of meeting as far as possible its obligations without the use of credit, the results of the afternoon were most gratifying. This service also had another pleasant feature: The hour gave the other churches an opportunity to participate in the service, and this opportunity was accepted by each of the other eight churches in the city. A. L. Crim, former minister of the church, now of Puyallup, Wash., was the guest of honor at the evening service, and spoke on "The Christ."

Kansas City Church in New Building.

Another beautiful new church edifice in Kansas City was dedicated on Sunday, Feb 1. Wabash avenue Church has been worshiping for four years in a low basement. At an expense of $50,000 the auditorium has been erected. The congregation approached the day of dedication with about $30,000 of obligation unprovided for. Through the careful and thorough preparation made by the pastor, L. J. Marshall, the money raising, led by George L. Snively, resulted in the collection of over $21,000 in pledges. The remaining $9,000 which the congregation will carry as a debt seems light compared to the more than $25,000 debt with which the church was burdened three years ago when Mr. Marshall became pastor. The raising of this old debt and the securing of the funds and pledges for the new building mark Mr. Marshall's pastorate as one of exceptional ability. Instead of building the auditorium the full size of the basement portion which all agree was projected on a scale too large for practicable purposes, a space was left at the front for a terrace which will be used in the summer time for Sunday evening services and social affairs. Wabash Avenue Church is in a growing section of the city. It has no men of wealth, but numbers in its membership a large company of men and women of unusual consecration and intelligence. The Sunday-school is working out the highest ideals of religious education. Relationships of the most Christian kind are cultivated with neighboring churches of various names. The official board and members of Wabash Avenue Church recently instructed the pastor to receive letters from other churches of Christ without making a test of the mode of baptism of the applicants presenting them. The prospects are favorable for the building up of a great church under present leadership. There were 82 accessions to its membership on dedication Sunday, nearly all by confession of faith.

Seventh District, Mo., Has "Aims."

The aims for 1914 in Seventh District, Mo., are: 1. Preaching in every church of the 250 congregations. 2. An offering from each church for each enterprise. 3. An evangelistic meeting in each church. 4. A local "efficiency rally" in each church. 5. A District Mission Offering from each church. This is to be divided between the County and the District, one half being used in the County in which it is raised. Granville Snell, District Evangelist, reports meetings now being held: At Rushville, by M. M. Goode, building debt cleared and 92 added. At Savannah, by R. E. Snodgrass, 90 added. The greatest efficiency and fruitfulness is reported by Mr. Snell in all lines of the work of this important district.

Disciples' Union, New York, Celebrates.

The annual dinner meeting of the Disciples Missionary Union of New York City, will be held this year at Hotel Breslin, February 17, at 7 p. m. Splendid menu and accommodations, music, speeches and fellowship are promised by P. F. Jerome who has the affair in charge.

"Tomorrow."

At Memorial Church in this city on a recent Sunday evening Mrs. Katherine Oliver McCoy read Percy Mackaye's drama "Tomorrow" to a large and deeply interested audience. The play deals with the problem of heredity, as related to the widely discussed theme of sex education. It is a story of

Rev. L. J. Marshall, Pastor at Wabash Avenue, Kansas City.

deeply moving character, yet free from the sensationalism which marks a large part of the recently issued sex drama. But the lesson is given in all its startling and poignant directness. Miss McCoy lives at Kenton, Ohio. She is a reader of distinction, in wide demand for her Scotch characterizations. It is significant of the needs of the times, and of her own sensitiveness to the duty of public entertainers to deal with important, though delicate themes, that she includes "Tomorrow" in her program.

Spokane Disciple Churches Unite for Work.

A central Disciples' organization in which all the churches of Spokane will be represented is to be organized. Among the important functions of the organization will be the administration of mission and charity work and the oversight of the location of churches to be built in the future. "The forming of a central organization does not necessarily mean that we will take up any additional work," said J. E. Davis of the Central Christian church. "The purpose is to administer more carefully all interests and activities of our denomination in Spokane. The union will be patterned after similar unions at Des Moines, Iowa, and at Kansas City.

Taylor, Tex., Church Plans Improvements.

The church at Taylor, Texas, where W. H. Bagby ministers, after having spent over $800 in repairs and improvements upon the church has decided to spend nearly as much more in equipping the Sunday-school rooms for effective work. The improvements proposed include a furnace, a piano, chairs, floor covering, song books, etc. When this work is completed the church will be one of the neatest and most attractive in the town. A meeting with Hugh McLellan as evangelist and S. W. Hutton, state Sunday-school secretary, as leader of song and Sunday-school worker, is planned for April 5-12.

The offering of this church on Educational day was $117.

Central, Indianapolis, Has a Good Year.

The annual congregational meeting of Central Church, Indianapolis, held January 29, showed one of the best year's work in the history of the church. There was raised for all purposes $14,814.51, of which $2,957.57 was for missions and benevolences. This does not include a personal gift of $1,500 for missions. The number of additions during 1913 was 153, with a loss by death and withdrawals of 62. The average attendance at Sunday-school for the entire year was 497 per Sunday. The attendance is now running from 550 to 600. The members of the official board expressed themselves as highly pleased with the condition of the church.

Central Church, New York, Has New Worker.

Mr. W. E. Givens has been engaged as assistant to J. M. Philputt, of Central Church, New York. Mr. Givens is a graduate of Butler College, Indianapolis, and Indiana University, at Bloomington, Indiana, graduating from the latter institution in 1913. He is now taking the full course in Union Theological Seminary, making a specialty of Psychology and Religious Education, the latter including Sunday-school methods. He is also working for his Master's degree in Columbia University. Mr. Givens is fitting himself to give special attention to Sunday-school work, and work among young people. His time will be given at Central Church, in welcoming the

Wabash Avenue Church, Kansas City, Mo.—Dedicated February 1.

Disciples who move to New York City, in leadership of the Sunday-school and other work among young people.

Budget Plan Works in Missouri.

C. A. Lowe, Superintendent of Missions in the Seventh District, Missouri, writes of the success of the Budget system there: "For several years we have been pushing the Budget plan. We have advocated a mission fund, raised any way that seems best to the church, to be distributed among all of our enterprises. From year to year we have suggested budgets. We have had to do this independent of the societies. They have been in competition. Under the old competitive plan the half and fourth time churches could not observe all of the days and remember all of the enterprises. The early bird got the whole worm. Under the Budget plan in this district all of our enterprises now get more money than under the old plan and some of the enterprises get much more. We conceive, however, that the great blessing has accrued to the local churches."

A "Mission Poster," with blank spaces for filling in of contributions to the various causes, is also used in this district with success. The Postor is to be hung in a conspicuous place where it can aid in promoting missionary education.

Independent Benevolent Work Shows Good Report.

Although the Christian Woman's N. B. A. of St. Louis, is an independent enterprise, it submits a good report for 1913. The chief figures follow: Balance January 1, 1913, $383.78; receipts, 1913, $50,306.10; expenditures, 1913, $50,166.88; balance January 1, 1914, $522; expenses of office and administration, including stenographers, postage, printing, Christian Benevolent, etc., $1,822.67, children aided, 1913, 591; mothers aided, 1913, 270; old people aided, 1913, 36; hospital patients, 1913, 1113. Total aided, 2,010.

C. C. Morrison preached on Sunday, Jan. 4, in Union Church, Monroe, Wis. He reports this work as prospering, although there has been no little difficulty in securing a pastor who is willing to enter into the spirit of such non-sectarian work. As temporary supply during the past summer and fall Earle M. Todd, now of Canton, Mo., won the hearts of all, and appreciably strengthened the work. A call has been extended to A. S. Cross, a Baptist minister, who, it is believed, will enter heartily into the union purposes of the congregation. Mr. Cross has begun his work. On Jan. 18 Mr. Morrison preached at Hyde Park church, Chicago, in the absence of Dr. Ames, who was at Harvard. On Jan. 25 he filled Burris A. Jenkins' pulpit at Linwood Boulevard, Kansas City, in the morning and L. J. Marshall's, at Wabash avenue, in the evening, speaking to the crowded hearers that regularly attend these great churches. On Feb. 1 he preached for Graham Frank at Liberty, Mo., in the morning and for Carl Burkhardt at Lexington, Mo., in the evening. Last Sunday Mr. Morrison filled Dr. Powell's pulpit in First Church, Louisville, Ky., while Dr. Powell was discharging his duties as University Preacher at the University of Chicago.

The annual business meeting of the church at West Rupert, Vt., was held at the church on Jan. 6, 1914. A summing up of all funds raised for all purposes showed that over $1,900 has been contributed by the people for the cause of Christ. The church enters the new year entirely free from indebtedness. F. R. Eaton, who has been the minister for the past seven years has tendered his resignation to the official board, and although urgently requested to reconsider and remain with the church, has declined the request and will finish his work early in April. During his ministry a beautiful new house of worship has been erected, and was dedicated free from debt five years ago. Also 106 persons have been received into the membership of the church.

From Geo. W. Brown, Juppulpore, India, dated January 9: "There were 4 baptisms in Damoh on New Year's Day. The first Sunday of December was the annual Thanksgiving service in Bilaspur. On Dec. 4 there were 3 baptisms from caste in Bilaspur, and on Sunday, Dec. 28, there were 12 baptisms, including Herbert Saum, son of the missionary H. C. Saum. Mrs. Hannahbai, the wife of Dr. John Panna of Kota, C. P. died in Harda Dec. 30, 1913. She had been ill with tuberculosis for a long time. She and her husband have been connected with the mission for a number of years. She is survived by her husband and three children."

W. B. Clemmer, of Rockford, Ill., writes that the congregation there is rejoicing in the completion of the new basement addition. Mr. Clemmer is beginning his fifth year auspiciously. Capacity attendances are reported, with Sunday-school of over 300. Under Mr. Clemmer's leadership, Prof. W. S Athearn, of Des Moines, was speaker before the Rockford Sunday-school association in a mid-winter institute. He is a master in his work, Mr. Clemmer reports, and has a great program for constructive religious education. He was a rare treat to the city and all ministers and workers are high in their praise of his service.

Mr. W. F. Kienzle, secretary, reports that the church at Canton, Ohio, raised for all purposes in 1913, $24,648.28. The amount contributed for missions and benevolence was $2,161.93. Five hundred and two were added to the church. The resident membership is 3,274, non-resident, 455. The pastor conducted 60 funerals; the assistants conducted 12. The pastor married 109 couples; the assistants married 18. The average attendance of the Sunday-school was 2,084 per Sunday. P. H. Welshimer began his thirteenth year with the Canton church January 1.

G. I. Hoover has successfully begun his new work as state evangelist of Eastern District, Indiana. During January he held a meeting of three weeks and four days at Dublin, Ind., which resulted in 28 accessions to the church, a largely increased attendance upon the Sunday-school, a men's Bible class formed, and the church otherwise prepared for a larger and more efficient work. Chas. E. Shultz, of New Castle, will minister to this church this year. J. A. Oliver of Eaton, led the singing in this meeting.

Harley Swift has been called to First Church, Hopkins, Mo., where he began January 1. He formerly ministered to the church at Hamilton, Mo. His first Sunday resulted in 4 additions, 2 by letter and 2 by confession. The first Sunday in February, he had 6 more confessions, making 10 additions in all. February 13, a men's banquet will be given, preparatory to an evangelistic campaign which will follow Feb. 15. Secretary Bert Wilson will be the toastmaster and principal speaker.

H. Erwin Stafford, pastor at First Massillon, O., is making a reputation as a lecturer. His illustrated travel lectures on "The Yellowstone National Park," "From Niagara to the Sea," "The Wonders of the Canadian Rockies," "The Glory of Young Canada," are receiving high praise; also his lectures on social interests: "The Right of Every Child to be Well Born," "The World's First Cosmopolitan," and "The Reign of the People." Several humorous numbers are also to Mr. Stafford's credit.

H. E. Van Horn, new pastor at Oklahoma City, reports twenty-five persons added to the church's membership the first three Lord's days. Mr. Van Horn speaks very highly of the monumental work done in this church by J. H. O. Smith, and reports that he left the field "ready for our coming." A series of meetings will be undertaken soon.

Twin Falls, Idaho, church, W. E. Harman, pastor, increased its Sunday-school 20 per cent last year. For the first time in the church's history the year has been closed with all bills paid and a balance in the treasury. The pastor made 1,000 calls, 64 were added to the membership and $3,500 was raised.

L. C. Howe, who has just closed a meeting at Noblesville, Ind., writes enthusiastically of W. F. Lintt, who has been assisting with the music. Mr. Lintt is strong both as chorus leader and soloist. Special men's and women's services were features of the meeting. The Sunday attendance was marked. Added, 45.

Central Church, Richmond, Ind., will build a tabernacle to seat 1000. On a recent Sunday, under Evangelist Honeywell, the Sunday-school raised $1,050 to be applied on this work. Of this the men's class gave about $200. R. C. Leonard is the Richmond pastor.

Some of the topics being discussed by George W. Wise, pastor at Camp Point, Ill., in his own meeting, with J. G. Hostetler as song leader, are: "Giving God a Chance," "The Unavoidable Christ," "Excuses," "What is Christ to Me?" "The Price of Jesus."

M. M. Amunson, pastor at Brooklyn, N. Y., finds time to do social service work. He reports thirty-six noonday shop meetings held. He preached ninety-three sermons and delivered fifteen special addresses, but still found time to make 740 calls, during last year.

The church at Poplar Bluff, Mo., W. M. Baker, pastor, has a present resident and non-resident membership of 635. Last year fifty-eight were added. A total of $5,704.82 was raised for all purposes. The Sunday-school has 400 enrolled.

The work at Taylorville, Ill., is growing so rapidly under George H. Brown's ministry that plans are made to enlarge the building in the spring. Four additions, all adults, are reported for Feb. 1, Sunday-school attendance of 314.

C. G. Brelos, of First Church, Waukegan, Ill., reports that the school there has nearly doubled since Sept. 1, 1913. A basement is being excavated for more room. Six young people recently confessed Christ.

L. J. Marshall delivered a paper entitled "The Church of the Future—the Faith," before the Alliance of preachers of Kansas City and vicinity recently.

E. T. Edmunds, pastor at Jackson, Miss., preached Feb. 1, on a rather novel topic. "Saturday Night Religion."

Independence, Missouri, is the latest city to undertake the "Gospel Team" Movement.

EVANGELISTIC MEETINGS.

Beaver, Pa., Earl B. Brown, pastor, preaching; 25; closed.

Coshocton, O., C. M. Burkhart, pastor; Sala company, evangelists; Sunday-school more than doubled; 500 men hearing the evangelist's messages; most striking meeting ever held in this church.

Belleville, O., Mr. Ryan, pastor; J. A. Long, preaching, Wallace Tuttle, singing.

Camp Point, Ill., G. W. Wise, pastor, preaching.

Pawnee City, Neb., John W. Moody, pastor; S. R. McClure, evangelist; 38; closed. Mr. McClure has open date for March.

Portsmouth, O., W. T. Brooks, evangelist.

CALLS.

L. E. Murray, to First, Richmond, Ind.

ENCOURAGING FOREIGN MISSIONARY GAINS.

The receipts of the Foreign Society for the month of January amounted to $12,722, a gain on the corresponding month, 1913 of $2,781. There was a gain from every source of receipts except from the Endeavor Societies, which show a loss of only $37.57.

The record for the first four months of the current missionary year shows receipts amounting to $50,750, a gain over the corresponding four months of 1913 of $21,058. And in this showing also there is a gain all along the line except from the Endeavor Societies and from bequests. The former show a loss for four months of $248, the latter, $529. All the other sources of receipts—churches, Sunday-schools, personal gifts, and annuities,—show a gain.

The gain must be increased if we reach $500,000 by September 30.

F. M. Rains, Sec'y.

A STORY FROM REAL LIFE.

The following note was pinned on a very beautiful doll that came to the Cleveland Christian Orphanage with the Christmas donations from the church at Lakewood, Ohio:

"This doll is the sacrifice of an eleven year old girl. With failing health she had to change climate. She has no mother. With her father she has gone among strangers. Her last words were: 'Send my doll to the little orphans and tell them how I loved her and I wonder if they would call her Josephine after me.' "I promised I would ask you." "Mrs. ....."

Little Josephine in giving a prized treasure and in following that treasure with an expression of loving interest sets before us a most beautiful and touching example of genuine giving. We doubt not that already she has been blessed in her search for health.

The work of the National Benevolent Association is a ministry that reaches the needy of all ages and in every part of our land. It is a ministry too that is enlisting the sympathy and support of the benevolently inclined of every section and of all ages from the tiny tot too young to write to the aged too infirm to wield a pen. The rich and the poor give out of their penury and their plenty and the dear Lord is building out of the mites and the thousands a truly great benevolent enterprise.

Donations of food stuff should be sent to the home nearest you. Kindly address all cash offerings to The National Benevolent Association, 2955 N. Euclid Avenue, St. Louis, Mo.

HAMILTON COLLEGE NOTES.

The examinations which terminate the first semester of Hamilton College ended two weeks ago and the new semester has begun. Two hundred and eighty-three students enrolled for the new semester, which is an increase over the matriculation at the beginning of the term, and a slight increase over the enrollment at this date a year ago.

The Domestic Science Department that has been established at Hamilton is attracting a good many students. The equipment is thorough and consists of individual laboratory tables, with hot and cold water and gas; individual ovens and a central gas range for larger experiments. Miss Nell Smith is in charge.

The staff editors for the college annual have the plans for their addition well under way. A schedule for the taking of photographs will be announced this week. Most of the other material for the issue is already in form for the press.

Miss Nell McCoy, who has been teaching in the preparatory department of Hamilton for the past two years, has asked to be relieved on account of ill health. Miss Amanda Alexander, a graduate of Hamilton College and of Transylvania University, will take up Miss McCoy's work for the remainder of the year.

On Sunday evening last in the college chapel the student body received interesting reports from their delegates to the great Student Volunteer Convention in St. Louis, where were gathered over five thousand of the young college men and women of America, who are interested in missions at home and abroad.

A recent guest of the college is Miss Frances Y. Smith, of Columbia University, New York City, who in her capacity as Y. W. C. A. Secretary, addressed the student-body on Wednesday morning, January 28.

Miss Edith Goodenough, head of the Department of Physical Training, is giving a series of entertaining and instructive lectures upon the human body, its functions, and its safeguarding. They are greatly appreciated by the students.

NOTES FROM THE FOREIGN SOCIETY.

Hon. W. J. Bryan, the Secretary of State, has only words of commendation of the Foreign Missionary work after a protracted visit to different mission fields. He was most favorably impressed with our school work in China, and contributes annually to the support of a scholarship in the University of Nanking, through the Foreign Society.

Last week a friend in Illinois made a gift to the Foreign Society on the Annuity Plan. Illinois may always be counted upon to do her part in the great world task. More than $500,000 has been received to the Annuity Funds of the Foreign Society since it was first started.

Secretary F. M. Rains dedicated the new church in Columbus, Ohio, January 18, and will assist T. W. Grafton on dedicating the New Third church, Indianapolis, Ind., January 25.

Mrs. E. A. Johnston, Lotumbe, Africa, says: "Our goods from America are in the Congo, and they came through all right. We have been fortunate, indeed, and so much to be thankful for—health, good fortune and good friends, and God in heaven. What more could two people ask for?"

Dr. E. I. Osgood, Chuchow, China, says: "We have taken pains to push the Sunday-school work this fall till the attendance in regular classes has been running from 350 to 400. We have 16 classes. It is by a long ways the largest in the mission, and I know of no other Sunday-school in this part of China which surpasses it in efficiency, as well as numbers."

During one month Dr. E. I. Osgood, Chuchow, China, treated 84 patients in the hospital, and 1,128 clinical patients, which was an average of 47 patients per day for outside patients and 40 patients all the time in the hospital demanding daily attention.

Dr. W. A. Frymire, writes as follows: "With a bath room as a dispensary, operating room, consulting room, and all out doors as a waiting room we have commenced to practice medicine here in Lotumbe. Yes, and I find plenty of material to practice on, as my patient list includes most every disease I know of and some I do not know. We have started the erection of and hope to have finished in another month a temporary hospital and dispensary that can and will be used as a store room. There is much operation work that needs almost immediate attention. But till the building is finished and we receive a few more instruments we are confining ourselves to minor and emergency surgery. We removed two tumors weighing from 35 to 45 pounds each."

Miss Stella Franklin, Mungeli, India, says: "There are 24 children of Christian families in the school here and about ten more scattered about in the other schools. I am keeping watch of them. The church is now in good condition and several workers are developing fine." STEPHEN J. COREY, Sec.

For Your Adult or Young People's Class

It is the purpose of this house to make a specialty of studies for adult classes. Note some of the excellent courses we can supply your class:

THE WORLD A FIELD FOR CHRISTIAN SERVICE. Our regular first year Senior graded course. This deals with the problems of young adults, such as choosing a life work, etc. 15 cents for Teacher's, 12½ cents for Pupil's book.

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THE HISTORY AND LITERATURE OF THE HEBREW PEOPLE. The latest and finest addition to the Bethany Graded Lessons. Regular second year Senior course. 15 cents for Teacher's, 12½ cents for Pupil's book.

THE GOSPEL OF THE KINGDOM. A monthly magazine of social service edited by Josiah Strong. 10 cents per copy, 50 cents a year in classes.

THE LIFE OF JESUS, by Dr. Loa E. Scott. Positive, practical. 50 cents, 40 cents in quantities. Adapted to high school pupils, their parents and grandparents.

Assure your class a year of real religious education by using one of these splendid courses.

DISCIPLES PUBLICATION SOCIETY
700-714 East Fortieth Street, Chicago

THE CHURCH COLLEGE AND THE TRAINING OF LAYMEN.

We hear much in these days about needing more ministers. There is no doubt but that there is a great need of more ministers, at least a need of more trained ministers, than we have at the present time. We also frequently hear the church college spoken of in such terms as to indicate that its chief and only business is the training of ministers and missionaries. This is certainly a worthy work and it is undoubtedly a part of the business of the church college to provide ministers for the church.

However, the training of ministers and missionaries is not the only way in which the college serves the church. Much as the church needs ministers, it is evident that she needs trained laymen also. Great as is the work of the college in training ministers, the work of training those who will be consecrated, efficient laymen is equally great. There is an insistant demand on every hand, today, for men who have been efficiently trained in the practical work of the church.

Our new educational vision and standard in the local church, which came about by the advent of the modern Bible-school, has brought great demands to our colleges. The churches everywhere are in need of trained teachers, not simply those who have learned a few facts about the Bible, but those who also know the best methods of teaching and have been trained how to make their knowledge of the Bible of the most service to others. There is an increasing demand for pastoral helpers in many churches. The time is not far distant when most of our churches, that can afford to do so, will have trained pastoral helpers in their employ. These must be trained by our colleges if they are to be efficient.

Then what shall we say of the elders and deacons? The church needs mightily trained elders and deacons. This is the weakest point in the majority of the churches. The officers of the church have not been trained, consequently they are frequently indifferent and ineffective. Wherever you find an elder or a deacon in one of our churches who has been trained in one of our colleges, you will usually find an efficient officer. If the churches had the kind of officers they ought to have they could the more easily get along without the services of the minister, if they are compelled to do so.

The need of officers, teachers, pastoral helpers, superintendents and other workers in every church puts a tremendous responsibility on the college. The missionary societies are asking for a thousand trained missionaries for the home and foreign fields. The local churches are asking everywhere for laymen. How shall our colleges be able to meet these large demands? They can not meet them with their present endowment and equipment. With increasing demands there must be increasing support. We must come to the rescue of our colleges.

H. O. PRITCHARD.

Eureka College, Eureka, Ill.

THE WORLD CONFERENCE ON FAITH AND ORDER. SUMMARY OF PROGRESS.

1. All communions in the world "which confess our Lord Jesus Christ as God and Saviour" are being "asked to unite with the Episcopal Church in the United States of America in arranging for conducting" a world conference for the consideration of questions of faith and order, as well as those in which we differ as of those in which we are at one.

2. The Episcopal Commission considers its special function as limited to issuing invitations as above. It has invited:

1. The Anglican Communion throughout the world.

2. The important Protestant Communions in the United States, Canada and the West Indies.

3. The important Protestant Communions in Great Britain and Ireland.

4. The important Protestant Communions in Australia and New Zealand.

5. The Old Catholic Churches in Europe.

6. The Moravian Churches in the U. S., England and Europe.

3. The Episcopal Commission is still seeking for the information as to confessions, addresses of officials, etc., needed before other invitations can be sent, but there has been much encouraging correspondence with leading Protestants in Europe, South Africa and elsewhere.

4. Formal invitations have not yet been sent to the Roman or Eastern Churches, but cordial letters have been received from Roman Catholic cardinals, bishops and priests in different parts of the world. The cooperation of the Russian Church has been assured by the Russian Archbishop and Dean in New York, and of the Armenian by an archbishop in Boston.

5. Thirty-five commissions have been appointed in the United States, Canada, Great Britain, Ireland, Europe, Australia, South America, India, China and Japan, and notice of others is expected daily.

6. The Episcopal Commission will not undertake to determine the scope of the conference or the methods of preparation. That is for the joint action of commissions, when appointed, which shall be fairly representative of the whole Christendom, geographically and theologically. Until that is obtained, everything is advisory and tentative. Except the restriction of invitations to those communions which confess our Lord, nothing is yet determined, and no statement, past, present or future, by any commission or any officer thereof is, or will be, final, until approved by Christendom.

7. The conference is not expected to achieve unity directly. It is hoped that by promoting prayer for a common object, personal acquaintance, appreciative knowledge of the tenets of others, and a clearer sense of proportion, a spirit of comprehension will be substituted for that of controversy, and that so the conference will open the way for subsequent direct effort for reunion.

8. No communion is definitely committed, by the appointment of a commission, to anything except a friendly interest and a willingness to advise and to criticize as to the preparations and to seek for what is best in its brethren.

9. Obviously, the conference cannot be held for some, perhaps many years. Nor will preliminary meetings, unless local, be possible, except rarely. Most of the preparations must be made by correspondence, the difficulties and delays of which can only be met by infinite and utter submission to the guidance of God the Holy Ghost.

10. In May, 1913, the executive committee of the Episcopal Commission requested such of the other commissions as found it possible, to send members to discuss problems and methods. That meeting passed the following:

Resolved, That an advisory committee be constituted, composed of one representative of each of the commissions already appointed, to be chosen by each of said commissions, to co-operate with the executive committee of the commission of the Episcopal Church in promoting any preparation preliminary to the work of convening the world conference.

That the commissions which may be appointed by other commissions be invited to appoint representatives on the advisory committee.

11 A meeting on Nov. 19, 1913, of twenty-one members of that advisory committee passed the following resolutions:

A. That the time has come to begin the consideration of the steps to be taken before the topics for consideration by the conference can wisely be formulated.

B. That each member of the advisory committee should recommend to the commission of his communion the immediate consideration of how the following questions should be answered:

(a) What should be the nature of the bodies or groups which are finally to be charged with the duty of formulating topics for the conference?

(b) What can be done by each commission in the way of preparing a statement of the topics which that commission thinks appropriate for ultimate consideration at the conference?

3. That the statements prepared by each commission be sent in to the executive committee of the Episcopal Commission for tabulation for the information and consideration of the advisory committee.

12. It is the writer's understanding that similar partial meetings of the advisory committee will be held from time to time and that future, as well as past, suggestions made by such meetings will be submitted to absent members who will consult their own and other nearby commissions and suggest omissions, additions or other corrections which will again be submitted to all the advisory committees, in person or by letter.

13. Preliminary public discussion of points of difference should be avoided, and will be, if each commission seeks not to establish its own position, but to appreciate the positions of its brethren.

14. If those who will be charged with the formulation of questions for the conference are filled with the Christ love and submit their minds and wills to God the Holy Ghost, many differences will be found to have no real existence, the bitterness of others will disappear, a greater measure of agreement will be found than we now suppose, and we shall all find a deeper, richer life in the one Body of the one Lord.

CHURCH EXTENSION ITEMS.

During the month of December the receipts from the churches were $896.02. This is a gain of $348.87 over December 1912. The receipts from the individuals for December were $3,062. This is a gain of $1,244.29 over December 1913.

The churches are rapidly accepting their apportionments for 1914 so as to raise the $45,000 recommended to be raised by the National Convention at Toronto.

The Board had applications aggregating $113,250 at the December meeting. This will give our brotherhood some idea of the tremendous demands made upon our Church Extension Fund. All of these applications were approved by the State Boards of the States from which they came.

At our meeting January 6th, the following churches were promised loans: Wilkes Barre, Pa., 1st Ch., $5,000; Carrollton, O., $1,500; Indiana Harbor, Ind., 1st Ch., $3,000; Waukegan, Ill., Chapel St. Ch., $4,000; Los Angeles, Cal., Boyle Heights Ch., $7,000, 6%; Flint, Mich., Central Church, $7,500; Denison, Tex., 1st Ch., $5,000, 6%; North Platte, Nebr., 1st. Ch, 2,500, 6%; Portland, Ore., Vernon Ave. Ch., $2,000; Eureka, Mont., 1st. Ch., $1,000; Minneapolis, Minn., Minnehaha Mission, $1,800; Severance, Colo., $600; Tunnellton, Ind., $300; Indianola, Miss., $750; Beaver City, Nebr., $2,000, 6%; and Cadillac, Mich., 1st. Ch., $2,000.

A GREAT AND POPULAR CHURCH MUSIC BOOK

The New Praise Hymnal

EDITED BY GILBERT J. ELLIS AND J. H. FILLMORE

There is no equipment of the church more vitally related to its spiritual development and growth than the kind of hymnal it uses. In other words, a church makes no better investment than the purchase of a good hymnal. It is a serious mistake to buy an ordinary gospel song book for use on the Lord's Day and the Wednesday evening prayer services. Such books cheapen the worship.

The New Praise Hymnal comes as near being the ideal church hymnal for the present day as could well be conceived. It is a handsome book, dignified in appearance and make-up. It embraces in its contents as nearly everything demanded to-day as could be gotten into a book of 600 pages.

The New Praise Hymnal is practical in every way; everything in it is available for use in the average congregation. It contains also what is used by the most advanced churches.

The setting of the hymns and music is engaging to the eye and pleasant to read and sing.

It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested by use. The hymns and tunes of the church universal are found in ***The New Praise Hymnal,*** also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

The New Praise Hymnal is widely used in our churches. We believe it to be the favorite book of the church.

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Leather Back, Cloth Sides, 85 cents per copy, by mail; $9.00 per dozen by express, not prepaid; $70.00 per hundred, not prepaid.

Vellum de Luxe Cloth, 65 cents per copy, by mail; $6.60 per dozen, by express, not prepaid; $50.00 per hundred, not prepaid.

Full Morocco, padded, gilt edge, round corners, $2.50 per copy.

Disciples Publication Society 700 E. Fortieth Street Chicago Illinois

During the month of December the following loans were paid to churches that had completed their buildings: Caddo, Okla., General Fund, $2,000; Aurora, Nebr., Annuity Fund, $6,500; Fargo, N. D., Shuler Fund, $1,600; Phoenix, Ariz., Annuity Fund, $2,000; and Seattle, Wash., Ballard Ch., General Fund, $4,000.

G. W. MUCKLEY, Cor. Sec.

MOTIVES FOR THE MARCH OFFERING.

Gratitude. Recently a friend told a visiting one of the great prayer-meetings of the Christians in Korea. There were sixteen hundred and forty-seven in attendance, and prostrate on their faces, the people prayed for an hour. The visitor could not understand the Korean tongue and asked the missionary in charge what the people were praying for. He replied that there were two great themes running through all their prayers. In the first place they were thanking God with full hearts that he had saved them from heathenism, and in the second place they were interceding that he would use them in helping save the rest of the world. The last thought is corollary to and result of the first. Gratitude is one of the chief springs for stewardship of life and money. If our people were filled with deepest gratitude for God's wonderful gifts to us, our gifts to his work would flow like water. The whole planning for the offering for Foreign Missions should be set in a foundation of thanksgiving. If hearts are overflowing with gratitude there can be no begging—the gifts will come as an expression of joy. The Bolenge, Africa, Christians bring their missionary gifts as a thank offering. They do not need urging, they urge their gifts upon the church. The pastor can do no better in his preparation for the March offering than to remind the people that they are all the product of missions and that all good things in our lives and times came from Christ. Deep gratitude to God will open deep foundations of giving for God.

Need. Imagination is the handmaiden of giving. All cannot see heathenism face to face, but all can grasp its meaning when truly presented. Picture human need in pagan lands. Only a heart of stone would not be melted by the depths of woe in mission fields. The man who does not believe in foreign missions, does not believe in alleviating human suffering. His flinty heart has been untouched by the unmeasured physical and spiritual suffering of a thousand million people. Stir his dormant imagination and make the realization of human need a motive for his response. Pull back the curtain of ignorance which hides his world brethren from his eyes, and sting his conscience with flaming facts. Proclaim the needs of heathen women, the pitiful soul and body slavery of little girls, the degradation and heart hunger of men in non-Christian lands. The severest heart wrench that ever came to the writer, was when he stood with a missionary companion before a great crowd of naked heathen people in central Africa, and realized that for the first time in their lives they were hearing about God. There are a billion such people in the world. It would take 320 years to preach the Gospel to them just once, at the rate of 10,000 a day.

Success. The missionary enterprise is the most successful enterprise in the world today. To deny it is to deny the evident working of God's work. One hundred years ago Morrison baptized his first convert in China. Today there are 350,000 Chinese allied with the church, and tides of Christian influence are changing the whole destiny of that great plastic nation. Thirty years ago to be a Christian in Korea meant to lose one's head. Today a mighty Korean church of 150,000 challenges the world with its devotion and heroism. Carey toiled seven years for his first convert in India and today three million in that land call on the name of Christ. The name of Africa has been changed from the Dark Continent to the Continent of Opportunity. Appeal to the motive of success by telling the story of our Congo mission. The same ratio of growth in America last year would have given us 400,000 converts. A meager force in the Philippines baptized almost one thousand in our mission last year.

Response to the Heroic. How the self-forgetful sacrifice of Ray Eldred in Africa shames our penuriousness! The last word he said to that little Longa church before his long journey from which he did not return, was: "Count no cost too high for Africa." He sleeps beneath the jungle trees of the Equator, but his dauntless spirit challenges us to be men on March 1. He has done what he could for his forest children, have we? Is service to be cheaper than money? Are we to hold our coin more precious than he did his life? Who can think of this dear man's uncomplaining work of love and not put their gifts alongside his heroic personal service? It is a deaf ear indeed that cannot hear the call of distant Tibet as it is voiced in the sacrifice of Dr. Susie Rijnhardt and Zeras Loftus. The graves of G. L. Wharton in India and of Chas. E. Garst in Japan, send their white challenge to the souls of men in this soft age. All that is dear and sacrificial in our past missionary history demands that we shall be honest with God and with ourselves on the first Sunday in March.

The Love of Christ. How the restraint of this motive over-tops all others! Here is the test. If we do not respond to the love of our Lord, then are our souls dead indeed. Let us not hide from the truth, but face it. If congregations are not constrained by the love of Christ to carry out Christ's program, how low has sunk the tide of our Christianity! Would we know the secret of worthy missionary giving? Let us open our souls to the beatific love of the Nazarene. As we see his marred face, his wounded body and his broken heart all suffered in our behalf, will we dare place in his wounded hands an unworthy gift—an unworthy gift for the work which cost him his life?

We hope every church will order March Offering supplies at once and prepare for a great offering March 1.

STEPHEN J. COREY, Sec'y.

MEN AND MILLIONS AT ST. LOUIS.

(Concluded from page 13).

sion in the lobby between sessions. Friends were heard to greet one another with, "Good morning, have you signed the creed?" No reference was made to it in the public sessions. The policy of indulgence toward Mr. Long was apparently adopted by common consent, on account of his having not only conceived the movement in its larger aspect but having also practically determined the conditions under which it was to go forward. It was felt that we were there largely in response to Mr. Long's "challenge" and that the raising of any sort of issue, or even the asking of the question as to what might be the purpose of Mr. Long in elaborating such a creed, might jeopardize the generous gift with which he proposed to start the movement off.

But the colleges are not all satisfied with the vague way in which the matter lies. They are wondering if their participation in the fund about to be gathered puts them under moral obligations to Mr. Long's creed, which, while unobjectionable enough in its contents, is completely opposed in principle to the Disciples' position and temper. If Mr. Long did not intend to create a moral obligation on the part of the colleges for all time to come with respect to the articles of his creed what could have been his purpose in discussing the matter at all in the conference?—this question grew larger and larger in the minds of college men as the conference closed. "We have received many hundreds of thousands of dollars," said one college president, "and not one dollar with a string to it. We will not now take money to which there is attached any theological obligation whatever." He went on to declare that a clear statement of Mr. Long's intention with respect to this matter must be made.

While Mr. Long's gift and personality dominated the sessions of the conference there were many other participants. A session was given over to speeches by home and foreign missionaries. There were Place of Japan, Inman of Mexico, Derthick of the Kentucky mountain country, Garrett of Africa, Olson of Minneapolis, Dye of Africa, Kershner of the Phillipines and others. An evening was devoted to an interpretation of the call for one thousand workers to the colleges, by President Miner Lee Bates of Hiram College; to the churches, by Carey E. Morgan, of Nashville, Tenn.; and to the home, by Mrs. Anna R. Atwater, President of the Christian Woman's Board of Missions.

Wednesday morning was devoted to a consideration of the practicability of the plan to raise six million dollars. Mr. Frank Rowland of the Southern Presbyterian Church showed how it could be done. Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, made the six millions appear very small, indeed, when he reduced it to less than 10 cents per week for the membership of our churches. He made a literally tremendous speech, driving into the consciences of those present the duty of complete consecration to the kingdom of God.

At later sessions the practical problems of the campaign were taken up. A "team" of twenty-five or thirty persons will take one state at a time and thoroughly canvass its churches for individual gifts of $500 and more. It will begin with the colleges in that state, asking for volunteers before asking for money. The volunteers desired are equipped volunteers. To a high school education or its equivalent are to be added a full college course and at least a year of special missionary training, preferably at the College of Missions at Indianapolis. The highest ideals actuate the committee in its choice of missionaries. At the final session addresses were made by Mr. Long and President A. McLean of the Foreign Society. The latter was a classic in its content and profoundly moving in its appeal to the church to undertake tasks that are humanly impossible.

A taxicab procession of twenty-five vehicles took over one hundred of the visitors to see the Christian Orphan's Home, one of the institutions of the Benevolent Society which is to benefit by the proposed six million dollar fund. An exhibition by the one hundred and sixty little ones touched the hearts of all. Mr. J. W. Perry, of Kansas City, made an effective impromptu speech to the visitors and Dr. Medbury of Des Moines told the boys and girls a story which pleased the grown-up people just as well as the little ones. Many comments were heard on the remarkable cleanliness and homelikeness of the place. Mrs. Bettie Brown was introduced by Mr. Perry as the "mother" of all these little ones. Mr. R. H. Stockton of St. Louis, a member of the board of directors of the society furnished the taxicabs for the occasion at his own expense.

The sessions of the committee were much helped by the singing of the famous Y. M. C. A. Quartet which recently returned from a trip around the world and more recently assisted at the Volunteer Convention in Kansas City.

The Sunday School

TRUSTING IN RICHES AND TRUSTING IN GOD.

International Uniform Lesson for March 1.

Luke 12:13-34. Memory Verse, 15.

Golden Text.—Where your treasure is, there will your heart be also.—Luke 12:34.

American Standard Bible.
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(13) And one out of the multitude said unto him, Teacher bid my brother divide the inheritance with me. (14) But he said unto him, Man, who made me a judge or a divider over you? (15) And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. (16) And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: (17) and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? (18) And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. (19) And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. (20) But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? (21) So is he that layeth up treasure for himself, and is not rich toward God.

Verse by Verse.

By C. C. Buckner.

v. 13. *One out of the multitude said*: This interruption of the deep discourse of Jesus was undoubtedly made by one who, though a listener, had failed to grasp the meaning of the teacher's remarks. *Bid my brother divide the inheritance*: He was such as those who follow Christ for the loaves and fishes. He sought, not justice, but favoritism.

v. 14. *Man*: This unusual form of address was used rebukingly by Jesus. *Who made me a judge?* In His busy life He had not the time, even if he had had the inclination, to concern Himself with such questions. This was a matter for the decision of the council of elders.

v. 15. *And he said unto them*: Jesus made capital of the discourteous interruption, teaching them the folly of making wealth an end. *Keep yourselves from covetousness*: Covetousness is an inordinate craving for what we do not possess. It is common to the poor as well as to the wealthy.

v. 16. *Spake a parable*: There are from thirty to fifty parables in the gospels, according to the range given to the application of the term.

v. 17. *What shall I do*: The rich do not walk the primrose path. Their souls are ever distraught by questionings. Andrew Carnegie says that, of fifteen multi-millionaires with whom he has intimate acquaintance, not one is made happier by the possession of his millions, while all but two are rendered less happy by the possession of their wealth.

v. 18. *This will I do*: Money-mad men school themselves to make but one decision with regard to the acquisition of wealth, and that is to acquire more. At the attainment of every financial goal he asks, "What shall I do?" and the subconscious reply is always, "This will I do," which is the only course he has ever pursued.

v. 19 *Eat, drink, be merry*: But these are not *soul* foods.

v. 20. *But God said*: This man lived these "many years" deaf to the voice of God. Now he is compelled to hear His voice.

v. 21. *So is he that, etc*: It is thus with those who would prefer, to use the expression of Sam Jones, "diamonds in their shirt fronts to stars in their crowns."

The Heart of the Lesson.

By A. Z. Conrad.

A DISCORDANT NOTE.

What a drop! Read the twelfth verse and you are in a high heaven of holy vision. Read the thirteenth verse and you are in the valley of humiliation. Two words furnish the key. In the first, "Holy Spirit." In the second, "Inheritance." Note the contrast. A silent, breathless multitude leaning to catch the soul thrilling words of Jesus! They are lifted to the third heaven. They are revelling in the sublimities of mystery. Spell-bound they heard the call to confession. Awe-struck they listen to the warning against the Holy Spirit's rejection. Hopefully and happily they heard of the Holy Spirit's inbreathing. The heavenly symphony swept them heavenward. Then, the heaven-born music was certainly hushed. A harsh, sharp note in another key was sounded. The discord was painful. "Master, bid my brother divide the inheritance with me." A fly in the ointment. A sharp, piercing thorn in the rose-bower. A dark cloud on the crimsoned East. A black blot on a carefully written page. Alas, it is ever so. This is the despair of the preacher. A sermon that deals with sublimities and then—a question about modes and millinery, dining or driving. From "Holy Spirit" to "inheritance." Your heart beats fast as you urge the claims of the Kingdom and feel you are gripping the soul, when right in the midst of your appeal a question is interjected or an observation is made which tells you that not a word you have spoken has been heard. It is like dropping a diamond into the mire.

THE CHRISTIAN'S BUSINESS.

"Man, who made me a judge or a divider over you?" This was Christ's answer. These words were addressed to the covetous, earthly minded materialist. If he had been wronged he could have appealed to the court. If not wronged, why expect Jesus to turn aside from his high and holy task to satisfy his avariciousness? And yet, it will not do to say if his claim *was just*, that Jesus had no interest in it. To right wrongs of every nature was a part of his great mission. His method of doing this was not to override or overreach the law. In this particular case we repeat, the evidence is all against the justice of the appeal. It *is* the business of Christianity itself to arbitrate wrongs. This may be accomplished in various ways without assuming the prerogative of the civil law. The church has a responsibility with relation to the industrial, political and individual evils of our time. The church *ought* to concern herself with the betterment of human relationships, with social justice, and indeed, with all the material interests of men, yet, the *supreme business* of the disciple of Jesus Christ is to teach the underlying truths which will lead to both justice and generosity and remove the causes of the iniquities which obtain in the industrial and social world. It is not the function of the church nor is it the teaching of Christianity that we should respond to covetous desire and rob one to enrich another. The great business of organized religion is *religion*. Social regeneration follows spiritual regeneration. We can correct the evils of our time only by correcting the spirit in the men who produce the evils.

BEWARE OF COVETOUSNESS.

Jesus turns from "him" to "them." "And he said unto them, Take heed and keep yourselves from covetousness." Covetousness is a burning desire to secure what another possesses without a fair equivalent. The whole world has nearly suffered wreck on this rock. Wars of conquest have all been instigated by it. It is the sword that has stricken off the crowns of great rulers. It carries in its train every crime on the calendar. It has despoiled men of property, position and reputation. It murdered Naboth to gain a vineyard. It slew Uriah and made David a murderer. It made Absalom a usurper and a would-be regicide. It led Judas to betray his Lord. It prompted Benedict Arnold to an act which makes his name execrated among men. It makes the place of every statesman insecure today. It lies at the bottom of class-hatred. It is the demon that is urging social revolution. In its spirit it is anarchistic. It develops enmities among neighbors, breaks friendships, wrecks happiness and withers hearts. It is a deadly poison destructive to spiritual health and is a great foe to the happiness of the human race.

THE LARGENESS OF LIFE.

"A man's life consisteth not in the abundance of the things which he possesseth." One life is larger than the whole material universe. All material bounty is subordinate and incidental. Death alone can properly accentuate this thought and fact. The mystery of human life is unfathomable. Life is broad as truth, as long as eternity, as high as heaven, as real as God. We magnify the trivial and exaggerate the insignificant. Life is timeless and measureless. It is a spark of divine fire. It is a part of infinite energy. *This* is the mystery, We Are, and from which we never escape. How we belittle it when we make property preëminent. What a leap from exalted heights to a dismal depth, from "Holy Spirit" to "inheritance." Our relationship to God defines us. Matter is little, spirit is all.

A RICH MAN'S SOLILOQUY.

"The field of a certain rich man brought forth bountifully and he reasoned *within himself* saying, 'What shall I do?'" Here was wealth honestly acquired. The man who possesses it concerns himself not with its source or with its sequel, but with the substance itself. His goods become his god. The body is all, the soul is nothing. He lived as though time itself was eternity, and this life all. He reasoned *within himself*. He did not take counsel with God. He depended upon his own wisdom, and felt no need of a revelation. He did not take counsel with human need round about him. He conferred with his own selfish self and limited his considerations to personal pleasure.

THE LURE OF LEISURE.

"Take thine ease." It is remarkable how universal is the thought that to be perfectly happy one should have nothing to do. No class of people represent so much of peacelessness, restlessness, purposelessness, and fruitlessness as the leisure class. Nearly every man dreams of the time when he can have a little plot of ground, a pleasant little cottage and a sufficient amount accumulated so that he need do nothing but swing in a hammock in the summer and sit by the open hearth in the winter. Men who retire from an active business career find themselves miserable until they come to be actively employed in some kind of service. We are so constituted that the exercise of our forces and faculties is necessary to anything like growth or even contentment. An awakening public sentiment which will mark as a *parisite* any one who can, but will not work, will be the largest possible blessing to society. No one can excuse himself from indifference and indolence while human need is so great. If inheritance or acquired wealth shall relieve one from the necessity of toil for purposes of accumulation, that person is under immediate obligation to devote himself to social and individual betterment.

THE GOAL AND GLORY.

"Where your treasure is there will your heart be also." The appeal of Jesus Christ is to make the Kingdom first, with the certainty that God will take care of all lesser things. The supreme object of desire commands the entire life. We become thoroughly permeated with the *goal* which we seek. The objective aim is ever reflecting itself in our thoughts, our feelings and our actions. In very truth we ARE the thing we SEEK to secure. If our goal is an earthly goal our nature will be an earthly nature. If our aspirations are heavenly heavenly qualities will appear in all of our daily relationships. The great truth is this, all that is best in life is directly from the hand of God. A response to his love conforms us to his image. It is literally true that both for this world and the world to come discipleship is the most rewarding thing possible. To believe: "he will give his angels charge over us to keep us in all our ways," to believe that the everlasting arms are about us and beneath us, to know that when we pass through the waters He will be with us, *this* is life at its bravest and its best. The larger the faith the greater the force.

The Mid-Week Service

By Silas Jones.

TOPIC FOR FEBRUARY 25.

Missions and Union. Matt. 23:8-10.

The only persons whose views on the question of union are entitled to respect are the men and women, at home and abroad, who are trying to face all the problems involved in making Christianity the universal religion. Is Christianity destined to be the religion of all good men? If it is, then what are the marks of a Christian that are neither local nor temporary? The church that is preaching the gospel to the non-Christian people must answer this question for itself. Neither Athanasius nor Luther nor Calvin nor Campbell has spoken the word that binds it.

THE WORD OF THE MISSIONARY.

We send the missionary to tell the good news to the Chinaman, the Japanese, the Hindu, and the African. We examine him carefully as to his fitness for the task. He has to tell us what he believes and we raise an outcry that is heard from one end of the land to the other if the missionary society sends to the foreign field a man who is reported to have notions of his own about the proper pronunciation of our party shibboleths. Now how would it do for the missionary to call us up for examination? He is face to face with the world that does not believe in Christ. What sort of support does he have from us? Is he glad to tell men what we believe about Christ and redemption? Or does he have to apologize for our crude, absurd, and partisan beliefs?

THE WORD OF THE CONVERT.

Converts from Confucianism, Hinduism, Buddhism, and Mohammedanism are not supposed to know all there is to be known of Christianity. They make many mistakes and they need help from teachers who have inherited the best that Christian civilization can give. But they have an experience that must be understood by the teacher of religion. They will not long remain in subjection to the foreign teacher. The Christianity of every race must be studied by the advocate of union. Christ lived his life on earth among Orientals. May we not expect Orientals to contribute something to our knowledge of Christ? They have already done us a service by helping to correct our wooden-headed interpretation of the poetry of the Bible. We may reasonably expect them to give us light on the symbols and doctrines of the Bible. We need not accept uncritically what they have to say. We shall learn more from what they are than from their formal attempts at instruction.

UNITE FOR EQUIPMENT.

The educational institutions needed for the adequate presentation of Christianity to all the world cannot be provided by any one denomination nor by all the denominations working separately. This seems to be the message that comes from the mission field. It is true of the great cities of America. The splendid work that is being done by many of the leading denominations for the redemption of the cities is but a suggestion of what ought to be done. The neglected country communities cannot be reached and helped as their needs require by sectarian rivalry. Ministry to the sick is one of the important duties of the church. The opportunity for this ministry among the races that have no knowledge of science is too great to be appreciated by any but the missionary who sees the afflicted every day. This is a work for all Christendom. It should be done for the sake of the people and not for the exaltation of an ecclesiastical organization. Of course the church that helps in this service will be blessed but its first thought should be directed to the relieving of suffering, not to its own glory before men. What sort of men and women are needed on the mission field? The best that Christianity produces.

References: Acts 10:34-35; 11:19-24; 11:17-18; 15:7-12; Matt. 7:21-23; Gal. 2:9-14; 3:28; Eph. 2:14-15.

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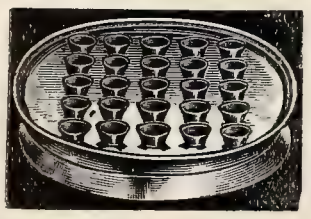

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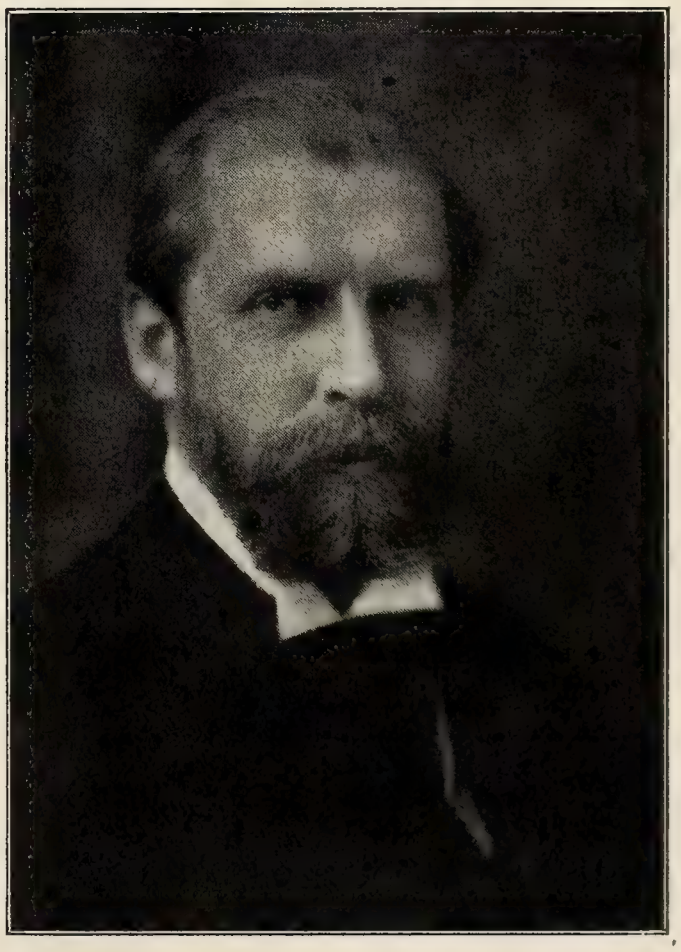

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* * *

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* * *

"Be sure you're right, and then go ahead," is good advice, so good that it cannot always be followed. There are assurances of right that carry no certain promise of success to the individual aspirant. All great enterprises call for faith, and faith has its inevitable hazards.

Yet there is a sphere in which success becomes obligatory. There are times when we have no right to say, "This course is right, whether it succeeds or not," because the question of ultimate success must enter into consideration in determining what is right. There are some things which it will be right to undertake if we are sure we can succeed, which will not be right if they involve great peril of failure.

For instance: An inexperienced engineer has no right to start down the track with a locomotive which he cannot control. He must possess the ability to succeed, or it is his duty not to start.

"Do right though the heavens fall!" Amen! But if the doing of the deed cause the heavens to fall, can we be sure that it is right? Shall we not consider as an element in the rightness of our course the question of the fall of the heavens?

A general has no right to lead his army against impregnable breastworks; if he does so, and loses, he is court-martialed and shot. It is his duty to win by other means, even by retreat if necessary; he is bound to succeed in something.

The nations of the world, before accepting a new flag upon the seas, ask of the probable success of the new cause. Can it win its way to independence? If it cannot, it is not entitled to recognition.

There are times when the government de facto must be accepted as representing government de control. God is under the mightiest of all obligaceed on the assumption that much that exists is right because it is tolerated, the obligation becomes the greater to make that which exists the thing that ought to be.

We are at liberty to say, and with all reverence, that just as no incompetent person has a right to build and start a locomotive which he cannot control, so God has no right to make worlds which jure; and because the world is compelled to pro- He cannot save. The salvation of the world bemade a world too great or too bad for himself to comes an infinite imperative, and a divine certainty, because the world was built by a great God and a good God, who would on no account have tions to succeed. God is bound to be true; but God is also bound to succeed. He shall not fail nor be discouraged. He shall bring forth victory unto truth.

* * *

The Apostle Paul ran in a race. Such was his figure. But he ran to win. He entered for the prize and was sure he was to win the prize. He entered into a contest, a fight. But he fought to succeed. He fought as one who expects to win, not as one that beateth the air. "So run that ye may obtain," was his exhortation. Success was imperative.

There are certain spheres in life in which success is problematical, but that fact must not be permitted to weaken in our minds the mighty truth of the imperative of success. We can succeed in self-mastery. Our bad habits are not to be accepted as inevitable and life-long companions. We can succeed in any good thing necessary to the welfare of the universe. No evil is to be accepted as an ultimate fact. The same mighty spirit of moral earnestness which refuses to accept either the North or South Pole as unconquered leaves nothing in the moral universe opposed to God and righteousness which we are to accept as eternal.

Both we and God are bound to win!

Receiving the Christ

A Sermon Preached in Columbus, Ohio, on the Text: "But as Many as Received Him, to Them He Gave the Right to Become Children of God." John 1:12.

BY WASHINGTON GLADDEN.

THE text means that Jesus restored those who accepted his teachings to their right relations to God. There is a pretty strong tendency among human beings to get into wrong relations with God; to be practically estranged from Him; and what Jesus did for those who received Him was to get them out of the estrangement and indifference into the attitude of affection and trust and receptive fellowship. That is the right relation of sons of a father.

I trust that many of those who hear me are in this right relation. They want to know God's will and to do it. They know, of course, that they never do it perfectly, but it is their honest purpose to do right and right is God's will. And those who are in this state of mind will acknowledge that it is through Jesus Christ that they have come into it. It is what Jesus Christ has told them of the Father and what he has shown them of the Father in his life and in his death, that has brought them into this filial attitude before the King of Heaven. Certainly this was what Jesus sought to do for all men. Those for whom he has done it are Christians in the deepest and truest sense of the word. It would seem, then, that they must have received Christ, for the text says that it is to them who receive him that he gives the right to call themselves the sons of God. This brings us to the question which I wish to consider with you: What is it to receive Jesus Christ?

NOT THEOLOGICAL SYSTEM.

The phrase does not include the acceptance of a system of theology. It does not require of us the formulation or the adoption of any metaphysical theory of his person or his nature. We need to know all we can about this great personality; but it is not needful that we should sound the depths of His being or explore the recesses of His consciousness. The men whom Jesus gathered about him and attached to himself were certainly not required to have a correct or adequate theory of his person before they named him. In fact, none of them had any such theory. When Simon and John and James and Matthew accepted Jesus, there was very little theology in the operation. As time went on their views about him changed; He grew upon them wonderfully. By constant companionship with Him for three years, by sharing in the ministry to which he called them, by getting the impress of his life upon their lives they came to entertain theories about him probably quite different from those which they held at the beginning; but when He first called them, their ideas about Him were not exalted. They came to believe, for one thing, in the course of those three years, that He was the Messiah; but that was a political rather than a theological conception. The Messiah, according to the expectation then prevailing, was to be a temporal ruler; that was their expectation. When he was put to death without restoring the kingdom to Israel, they were heart-broken.

They believed, as Nicodemus said, that He was a teacher sent from God; they believed that He had something to tell them about the deepest things in their own lives that they needed to know; but the real attraction that brought them to Him was not intellectual, it was spiritual. It was what they felt Him to be that appealed to them. There was something in Him that touched them and awakened them, and aroused their better nature, and brought them to themselves. What it was they did not try to tell; it was something that made them better men. They took Him for what He was, without analyzing or formulating Him; probably they could not have done that if they had tried. After they had been with Him awhile they came to think as He thought, to feel as He felt. "Christ," in Paul's strong words, "was formed in them!" They took on his character, just as any loving, admiring, receptive nature takes on the impress of a great soul with which it is brought into confidential and receptive relations.

JESUS GAVE UNDERSTANDING.

They heard Him tell a great deal about His Father, who, as He constantly told them, was their Father, too; nay, they came to see how absolutely was His trust in the Father; how perfect was His fellowship with the Father, and they came to feel as He felt and to trust as He trusted. Probably this change in their feeling toward God was little less than revolutionary. Probably they had thought of God as a distant monarch seated on a throne of awful grandeur, to whom there was access only through the blood of slain beasts and the smoke of burnt offerings; but Jesus made them understand the Fatherhood of God, and led them into that filial feeling in which they knew that they had a right to be called the sons of God. When this has been done for any man—when he has been brought to realize that he is a son of God, and to enter into the comfort and peace which belong to the sons of God, the good of life is his; it is well with him for this world and all worlds.

I am speaking to some who have not yet received Jesus Christ, but who ought to receive Him, and I am hoping that the simple story which I have tried to tell may show them their way to Him. Some of them have not received Him because they have understood that they must be prepared to accept some elaborate metaphysical theory of His person, but I hope that I have made it clear that this cannot be true. The idea that a man must get his theology all formulated before he begins to be a Christian is about as absurd as anything can be. It is not the way of Jesus, that is clear. He always insists that life must come first, then philosophy. First get your facts, then frame your theories to fit them. Experience is the foundation of doctrine, not doctrine of experience. "If any man will do the will of God he shall know of the doctrine."

You may receive Him, nay, I think that you ought to receive Him in very much the same way that these men did. You cannot, indeed, associate yourselves with Him in just the manner they did, but essentially the same experience may be yours. His character and His life are in full view, and about these you are in no more doubt than the fishermen of Galilee were. What kind of character this was, what was the manner of this life you know very well. About this there is no question anywhere. The picture of that life in its essential elements, is before the thought of the world. Men may dispute about the doctrine of the person of Christ, they do not dispute about His life. Doubters, agnostics, men of all creeds and men of no creed make haste to confess that this is the one figure of history which represents the highest ideals of humanity. John Stuart Mill was counted an unbeliever, but he said that it would be difficult to find any maxim of human conduct better than this —live so that Jesus Christ would approve your life. There is no question but what the subtle, pervasive, penetrating power of this life has done more to influence human character and human society than all other moral forces which have appeared on this planet. Christian ideas, Christian influences are leading the nations today, are shaping the history of the world.

CHRIST WOULD BE FIRST.

Not to dwell on these larger effects of the character and upon the life of the world, I am sure that everyone who reads this feels that this great love of man represents to him the noblest and dearest elements. Before that Life we all bow down, crying with the poet:

"Oh who like thee, so calm, so bright,
Thou son of man, thou light of light,
So meek, forgiving, godlike, high,
So glorious in humility!"

If He were here in your town today, in just the character in which you now conceive Him, and if you wanted to be a better man or a better woman, if you were fighting your own weaknesses and meannesses and wanted to get them under your feet; if you were bearing some heavy burden of disappointment and sorrow and needed comfort; if you wanted inspiration, encouragement, the clearing of your ideals, the bracing of your purposes—and you could get to Him, you would go to Him—to Him before any other being who has ever lived in this world. Don't you know that you would?

Of course, if you wanted to be foul—if you wanted to live the life of the greedy and heartless and frivolous and foul—if you wanted to live the life of the sybarite or the sponge or the sharks, you would not go near Him; but if you were sick of your selfishness and foolishness and wanted to be right through and through, to be your true self, and not that counterfeit self which you often impose on the world—He is the one to whom you would go, if you could get to Him. "Yes," you would say, "I can trust Him. He will not flatter me; He will not spare me; He will not despise me; He will tell me the truth; He will show me the way. If anybody can help me to be the man I ought to be, He is the one!"

COMMANDS CONFIDENCE.

In truth, my friends, this Jesus whom you know, this conception of Him which you are holding in your minds, does command your confidence, does appeal to all that is highest and best in your nature. You see in Him manifested the qualities and elements of character of which, in your highest and best moments, you wish that you were the possessors. Is not this true?

Well, then, will you not receive Him—this Jesus whom you know—just as those fishermen and publicans did, and let Him come into your life and live with you? You don't need to define Him—that is

not what you do to a friend; the beginnings of friendship are not in psychological analysis; they go deeper; they are insights, appreciations, the deeper affinities of soul. Take the Jesus whom you know, the Jesus who stands before you on the pages of the Book; the Jesus whose character and life are pretty clearly outlined in your thought—take Him into your life and live with Him. Recall Him often to your mind, in the hours of toil and temptation, learn to see things with his eyes, to correct your judgments every day by letting the light of his character shine on them. It will be well for you to refresh your memory of what He was and said and did by the record in the Gospels; indeed, I think you will be sure to do that, but it is not the written word so much as the realized Presence that you will find to be a power in your life.

Is not this thing perfectly rational, perfectly practicable? Could you not accept this character, this life, in this way, as an abiding influence in your life? And do you not believe that it would help you, as nothing else could, to be good men and women, to be your real selves, to get away from your weaknesses and meannesses, to be strong and brave and clean and free?

Now if you would do this, just this simple thing, you would be Christians, real, genuine Christians. Your opinions and beliefs would take care of themselves; you do not need to be anxious about them; those who live with Him awhile are likely to have good grounds for right opinions about Him. You would know, too, as those disciples of the old time knew, that you had a right to call yourselves the sons of God. That great Son of God with whom you were living—your Elder Brother—would make that very clear to you.

And what a glory there is in that, if we can only believe it! We can be men and women. We can live our life right out, without weakness or fear. We need not be afraid of what men can do to us. We can speak the truth and shame the devil. We can fight the good fight knowing that we shall be conquerors and more than conquerors.

Well, is it worth while?

Is there anything else that is worth while?

Recruiting the Church

An Appeal for An Evangelism That Works All the Time and Through All Organizations.

BY O. F. JORDAN.

AFTER five years and more spent in the care of all the churches in our great metropolis, I find myself about to go back to my first love, the pastorate of a single church, with outside distractions eliminated. In the past five years I have seen between twenty and thirty ministers come to Chicago and go again. I go back to my pastorate with a serious purpose to profit by the strength and weakness of these men who have formed a part of the procession in our city pulpits.

It seems to me that nothing holds us back more in our churches than our lack of a clearly defined evangelistic program. The old revivalism has died the death in these five years. Our Laymen's Evangelistic organization that once brought great men like Chapman and Gypsy Smith to Chicago has ceased to be interested. In my own suburb, the Mecca of Methodism in the United States, there has been but one revivalistic effort in seven years, and that was fruitless, though receiving the full coöperation of all our Methodist churches.

THE OLD REVIVALISM PASSING.

The prejudice against the old revivalism has become so great that we can no longer hold the sane helpful meetings with brother pastors preaching, which used to be so serviceable in our churches. In twenty years the Evanston Church has had some of the brightest men in the brotherhood holding meetings. They have represented every theological point of view among us. None of these meetings have brought twenty people into the church since the initial effort by Brother Darst of sainted memory.

Meanwhile the practical interests of my church are clamoring for more church members. The financial secretary tells me that $4,200 was too much to raise from our 130 members last year. The burden must be divided among more people. The Sunday-school superintendent says we must improve our teaching force by having a larger group to select teachers from. The religious souls in the church are grieved that not so many come to Christ in loving consecration as we have a right to expect. How shall we find a new evangelism that is at once religious and effective?

We believe that we find our answer, in making the whole church with its organizations evangelistic.

First of all the church must possess that quality of piety which will be desired by all who behold. No one ever gets an invitation to join the Free Masons. The reputation of the order has been its own means of propaganda. The church was once the wonder of its heathen neighbors. Roman writers exclaimed, "How these Christians love one another!" This reputation drew men to

Rev. O. F. Jordan.

seek a religion whose espousal meant persecution and death. When we have a better religion, we shall have an easier way to the heart of the community in evangelism.

SPIRITUAL HOSPITALITY NEEDED.

Then our congregations must be spiritually hospitable. One man recently criticised a pastor's work by saying that his hundred additions would not give two hundred dollars a year. Is there not a Pharisaism abroad in protestant churches which would welcome only the well-to-do and the socially desirable? A new church member is not to be judged in the same way as a new club member.

The Sunday-school in the long run must be our chief evangelistic dependence. But even large Sunday-schools are often barren from an evangelistic point of view because the teachers are interested in sacred history and geography more than in bringing souls to Christ. We are now organizing out of our school a pastor's class in which we shall follow the catechetical method in giving the children over twelve the essentials of the Christian gospel. Seven years ago we inducted into the church in a single class eighteen children. The opportunity is ripe again. Those who are thus indoctrinated have proven to be the truest of all converts and the future pillars for the church.

EVERY ORGANIZATION AN EVANGELISTIC AGENCY.

We are undertaking to tell every organization that it must conceive itself as being an evangelistic agency. The Men's club reaching new men through its monthly lecture must bring these men later under the influence of the gospel. The Ladies' Aid Society finds some women more interested in sewing and sociability than in sermons. The Aid Society has not done its chief work when it pays for the new pulpit carpet. If it is to justify itself permanently in the church program, it too must do religious work, and further the interests of the gospel. We have constantly taught the Christian Endeavor Society that part of its success is to be measured by the new people, people who are introduced into the general fellowship and thus brought under gospel influence.

The wise fisher of men comes to know the value of little traits of human nature. When a man is about to join the church, there is a splendid opportunity to bring his friend in with him. Sometimes this may extend in a few days to a circle of a dozen congenial souls who have found the motive of friendship reinforcing the other flagging motives. One pastor visits on Saturday always his prospective members, that the promise given may lose none of freshness before the Lord's day. It is useful at times to make lists of people. There will be a list of Disciples in the community not members of the local church. There will be a list of people of other denominations who for various reasons do not seem to be able to affiliate with their own people as easily as with ours. There will be a list of prospective confessions. It will startle almost any pastor to make a list

of the "brothers-in-law" and see how numerous it is.

The converts are mostly won by personal work nowadays. Even the old revivalism has come to depend upon this. The new evangelism must reinforce the personal evangelism of the pastor, with that of other effective personal workers. There may not be over three men in his church that the pastor might depend upon for this kind of work. If that be all; let him gather them together and make them partners in the holy enterprise. It is such a company as this that John Timothy Stone of the Fourth Presbyterian Church, Chicago, meets once a week, and from their labors come new members every Lord's day.

The social work of the church can be conceived as a re-inforcement of evangelism in two ways. In the first place it is often the best way to bring the unchurched to the church building for the first time. In the second place the reputation of the church for service makes the community speak well of it, and as we have seen, a church's reputation has much to do with its evangelism.

There are many irreligious things in churches which must be driven out before there can be any successful evangelism. A church that puts its budget above its religious life, and begs incessantly is not attractive. The irreverent church cannot attract to itself truly religious souls.

We must evangelize, then, not only because we need the new people for our practical tasks in the kingdom but more especially because the spread of the rule of Christ to every heart is the chief business of the church. In these transitional days we have been made almost to despise our chief business by the bad ways we have gone about it. It is now incumbent on every devout spirit in the church to find a way to greatly hasten the day "when every knee shall bow and every tongue confess."

Gaining or Losing?

An Inquiry, Some Pessimistic Interpretations, and Some Optimistic Conclusions.

BY ELLIS B. BARNES.

IN a recent issue of one of our church papers appeared three related contributions which were exceptional because of their diversity. In one of them, written by a well known evangelist, is a depreciation of what we know as the social gospel, and a strong appeal for preaching what is known as the "simple gospel." On another page is an essay by a pastor on the subject, "Saving Souls and Society." While in the third is a quotation from Dean Shailer Mathews in an address to the Federal Council at Baltimore, which is wholly at variance with the main thesis of the essay by our evangelist, which deals with the present condition of the churches. I am impressed by the varieties of opinion, all in one issue of the paper. It may be that the editor is sanguine enough to believe that there is the deepest unity in the widest diversity.

A GLOOMY OUTLOOK.

Our evangelist dips his pen in gloom to describe the condition of the church of this present year of grace. Well may we ask, "Why have these woes come in upon us?" Read his article and learn!

> There is a lack of conscience in pulpit and pew. There is a sleeping paralysis among the people of God. Inactivity and indifference characterize the churches, all bodies, on three continents. There has not been such a depression in church work since the days of Luther, as we are now experiencing. Our secretary of home missions gravely informs us that sixty per cent of our churches are decreasing in numbers and activity. Of this number 40 per cent are dying. In twelve counties in southern Missouri there are seventy-five empty church buildings that twenty years ago were filled with live, energetic congregations. Current expenses are harder to raise than for years; debts accumulate for odds and ends, while the rank and file of the church give nothing. . . . . Under these conditions it is natural that the evangelistic services are not wanted. There is not any real concern about trying to bring people into the kingdom. There is but little attraction held out to the man of the world who beholds the army of God asleep upon its arms.

This is as dreary a picture of the church and of church conditions as I have ever seen. If it were a true one, well might we hang our harps on the willows and refuse to lift up our voices in song; well might we pray that the desolations of Zion should give way to the beauty of the garden of the Lord. We should adopt the spirit of heaviness for the garments of praise. But we read that description with interrogations. We should like to know on what data the home missionary secretary based his conclusions; whence his figures? "Sixty per cent of our churches decreasing in number and activity," is no small number. Set by the side of that "sixty" the "forty" that are dying or dead, and we have a formidable array of defeat. What if the enemy should learn of this condition!

Rev. E. B. Barnes.

He will slay us while we sleep. The pith goes out of my hopes. I will not believe that what is called a disappearing brotherhood is to be that kind of a tragedy. The figures are not correct; the secretary may be a mathematician, but figures, on occasion, are of all terrestrial things the most flexible. They can be made to tell any tale. Remember it was demonstrated by figures that no steamship could carry enough coal to ferry her across the Atlantic, but steamships with bursting bunkers threw calumny in the teeth of the mathematicians and ploughed their ways through tons of liquid emerald. So far as figures were concerned the mathematicians were right; so far as facts were concerned all of them might as well have been stark and stiff beneath the steamer's keel. The fatal fascination of figures, especially religious figures that hold the truth in contempt at times, is upon us all.

"THE PRESENT AGE THE WORST EVER."

There has never been an age in which this mournful and despairing comment about the decline of the church has not been heard. The present age is always the worst ever. That's because we know it better than any other. But we look back to the good old days and wish they might return, though if they did we would likely take ship the next morning for the seclusion of some deserted isle. When men demand a Wesleyan revival, I wonder if they think of the atrocities of the age that made John Wesley necessary. In his day the hangman with a crowbar broke every bone in the criminal's body, maybe before breakfast, for the purpose of upholding the majesty of the law. It is a mistake to suppose that the church is on its last legs in our time or that we are only a furlong or two from the pit. Both church and age are better today than they have ever been.

A GENUINE REVIVAL DESIRED.

"Under these circumstances it is not surprising that evangelistic services are not wanted. There is not any real concern about bringing people into the kingdom." I am sure all the churches want evangelistic services, though they may be weary of the old evangelistic methods. It is easy to confuse a dislike of methods with a dislike for an evangelistic message. I freely confess that the churches are not as deeply concerned about saving the world as they should be, but possibly our evangelistic campaigns may have done something to chill their enthusiasm. There is a concern in the churches for additions, as the ease with which pulpits are vacated when growth is not apparent, will show. The ministers are really anxious to see people added to the churches, and I believe they have no greater joy than to enter into a genuine season of revival. But there is a great distrust of modern evangelism for some reason or other, and that may cause congregations to postpone a revival from year to year in the hope of finding something better than they have yet known.

Contrast with this gloomy picture of the church, the utterance of Dean Shailer Mathews, as reported in the same issue of the paper, in his address to the Federal Council at Baltimore:

> "The church was never so much alive in its history as it is today. In the last ten years it has seen an awakening and an increase in enthusiasm which has not been seen since the time of Luther."

Both these pictures cannot be true. We must choose the one that appears to be true. Who of these two men is the more competent to judge? Who has had the wider experience and who must have the broader outlook? It is singular that

The Book World

A Department of Reviews and Literary Notes.

BY ARTHUR GORDON.

A West Pointer in the Land of the Mikado. By Laura DeLany Garst. It is one of the satisfactions of our missionary work among the Disciples, that in addition to the personal knowledge of the missionaries gained through such visits as they make to the churches when home on furlough there is coming into form an important missionary literature of a biographical character, which interprets the lives of some of those workers who have ceased from their labors here and whose works follow them. Charles E. Garst was happy in the circumstances of his life, in the privilege of devoting himself to missionary service, which from the very first was his ambition, and in crowning his career with years of untiring and significant service in Japan. But he is also happy in the fact that his companion through those splendid years is carrying on so nobly the work he began, and by her literary labors is interpreting to a far wider circle than in the days of her actual mission work the story of consecration and missionary enthusiasm of which the Garst family has been the living embodiment. It must be a satisfaction to those who have entered into life that their work falls into competent and loving hands to complete. "To live again in souls we leave behind is not to die." Mr. Garst was educated at West Point to enter the army, but in the course of his early service in the west he became acquainted with the purposes of the Disciples and later was baptized in the church at Dayton, O. While still in the army service he was married, but all the time his mind was set upon missionary work. He had hoped to go to Africa, but Japan presented an opportunity which finally enlisted his life-long activity. The book is a delightful, wholesome, intimate and inspiring picture of the life of this devoted family. Traversing the Pacific, stopping for a while in Yokohama, then penetrating into the almost unknown regions of northern Japan, spending four years in Akita at a time when foreigners were held in suspicion and a hundred inconveniences were faced that now are unknown, these missionaries with others of their company wrought nobly at the foundations of Christian work in the land of the Mikado.

But this is not the place to tell the story of a life that has entered deeply into the record of missions in Japan, and is one of the priceless possessions of the Disciples. The book must be read to secure that pleasure. It is now a significant fact that Mrs. Garst is engaged by pen and voice in this country in continuing the work of missionary education, and that her daughter, Gretchen, has become a member of the missionary force in that far off Akita where her parents laid the first foundations of a Christian order. A foreword is supplied by Dr. Medbury. The present reviewer hopes that the next edition of this admirable volume will contain a map of Japan. (Revell, $1.25 net).

History of Religions. By George Foot Moore. The author of this book, the latest volume in the International Theological Library, is professor of the History of Religion in Harvard University. It was originally the purpose of the publishers to devote a single volume to this subject, but the completion of the six hundred pages of this book still leaves untouched the three most important of the historical religions, namely, the Hebrew religion, Christianity and Mohammedanism. These will accordingly appear in a second volume. The present

Mrs. Laura DeLany Garst, Author of "A West Pointer in the Land of the Mikado."

treatment includes the faiths of China, Japan, Egypt, Babylonia and Assyria, Zoroastrianism, the Greeks and the Romans. It is apparent that a field so vast as this, perhaps the most inclusive of any in the range of human scholarship, could not be covered at first hand by any one worker. Yet Prof. Moore, who is a specialist in the field of Semitic history and religion, has brought to a study of the other faiths an enthusiasm and industry that makes this volume as nearly an authoratative utterance as could be written. It is the most compact and useful volume of its character in existence. It betrays nothing of the spirit of partisanship or prejudice, but brings to the inquirer the endeavors of an open-minded and sympathetic investigator. Perhaps one who is solely concerned with the religion of some one land, like India or Egypt, might wish for a fuller treatment than is possible in these crowded pages. Particularly is this true in regard to the presentation of the materials of the various sacred books in which these religions have expressed themselves. But this would have been aside from the author's purpose, and to compensate for this there is a satisfactory bibliography. In reading this volume one is constantly impressed with the close relationships sustained by the different faiths. Their earliest manifestations have much in common. Animism, fetishism, polytheism are the almost universal preliminaries of the more rational and finished expressions of religion in most lands. Of course even the Hebrew faith which supplies the soil and back-ground of Christianity is no exception to this rule. But the student of religion perceives that the first features of religion are not necessarily its origin or cause. Music first expressed itself in very rude terms, but they were not the causes of music in human life. Art has very immature and unpromising beginnings, but these are merely the results of the effort of primitive man to express an emotion that is eternally operative in the soul. The same in an even richer sense is true of religion. It employs imperfect methods of expression at first, and seizes upon social customs and political institutions to give ampler voice to its heart in the process of its growth. But its causes are far deeper than these expressions, and through its ministries the nature of man under every condition and in every land cries out for God and not in vain. Of this the present volume is a scholarly and satisfying record. (Scribner's, $2.50 net).

The New Era in Asia. By Sherwood Eddy. The author of this little volume, the latest publication of the Missionary Education Movement in the United States and Canada, is the Y. M. C. A. secretary for Asia, and is at present on a visit through this country reporting the experiences of a remarkable missionary tour made by Dr. Mott and himself last year through the lands of the Orient. The immediate effects of that visit were almost beyond measure astonishing. In most of the larger cities of India, Burmah, China, Korea and Japan very large audiences, chiefly of the student class, eagerly listened to the addresses of the visitors, dealing in plain and unmistakable terms with the needs of those lands and the power of the gospel to solve the pressing questions of individual and social life. In fact last year was a wonderful year for the Orient. It was the occasion of Dr. Henderson's Haskell lectures through the same region, and several other notable representatives of western educational and religious activities covered the same ground at various times. These facts all point to Mr. Eddy's thesis that a veritable new era has come in the lands which a generation ago were almost impervious to missionary approach, and where a century ago the pioneers of evangelism were absolutely forbidden to set foot on the soil or to disturb the age-long conditions prevailing. Mr. Eddy's book deals with the new situations in Japan, Korea, China, India and the near east, and concludes with a chapter on the new era in world missions. It is supplied with an excellent map of the mission fields, with numerous illustrations, and a list of the mission boards and correspondents in the United States and Canada. (Missionary Education Movement in the United States and Canada, 50 cents).

The Church and the Young Man's Game. By F. J. Milnes. The purpose of this little volume, which is published for the National Indoor Game Association, is to emphasize the need of church activity in promoting good, wholesome amusement for young men. The author says, "Play is religion's basic ally, and it is high time that the church was marshalling all her forces. Religion can never wholly take the place of play, and should not wage her battles without its aid." A number of different forms of young men's helpful amusements are named, with illustrations of the use different churches have made of them with the best results. Ministers and religious workers would do well to read this book, and to correspond with the National Indoor Game Association, Evanston, Ill., of which the author of this book is president. (Doran, 75 cents net).

THE CHRISTIAN CENTURY

EDITORIAL

A FAR REACHING MOVEMENT.

WE recorded last week the main features of the St. Louis conference of the Committee of Direction chosen to project and to promote the campaign for missionaries and for funds. The attendance indicated a deep interest in the plan. The earnestness and prayerfulness which pervaded the sessions denote the spirit of consecration with which many helpers of the movement are inspired. Upon Mr. A. E. Cory the burden of this campaign will most heavily rest. He has inspired us all with the conviction that he is competent to carry the campaign to complete success. He is in close touch with many business men who are already committed to a very generous share in the giving.

It is an enterprise in which the entire brotherhood is deeply concerned. The money itself is a great sum—six millions and more given in one effort to make a notable offering to such causes as are to be aided. To be sure, no one regards even this sum as the solution of the financial problems of any of the organizations named. It is but a small part of what will be needed in the very near future. But it is so compact and systematic a movement, and it implies such unity among all our interests that it is inspiring in contemplation, and will be highly beneficial in its results.

Such an enterprise might easily enough be a very grave peril to the liberty and character of a free and democratic people like the Disciples. If it is launched with partisan motives, or hampered by the personal theological opinions of one or two large contributors it will set the Disciples backward many years.

But we are unable to believe that a movement generated in such love of the gospel and of Christian education will be allowed by the Disciples' brotherhood to derive its character from the dictation of any individuals. Within the wide circle of absolute loyalty to Christ our people are on a level of entire equality and fraternal regard. They wish with one heart to unite in this good work.

They desire equal share in the giving, rich and poor alike.

We believe there will be such an expression of their resentment of the spirit of dictation that has already manifested itself that the Movement will shake itself free of all partisan and discriminatory restrictions and that Mr. Cory will be enabled to make his appeal to the WHOLE brotherhood for ALL the brotherhood's representative institutions.

It will be much better for this remodeling of the plans to be done without public discussion, but it will be better to achieve such an end by means of publicity than not to achieve it at all.

THE CHRISTIAN UNITY DEPUTATION.

AS we have already announced, a deputation in the interests of closer relationships between the religious bodies in America and the mother country is now on a visit from the United States to Great Britain. This deputation consists of Dr. Newman Smyth, for many years pastor of Center Congregational Church, New Haven, Conn., Dr. W. H. Roberts, an honored official of the Presbyterian General Assembly, and Rev. Peter Ainslie of Baltimore, chairman of the Christian Unity Commission of the Disciples of Christ. For some time plans have been maturing for a general conference on faith and order to be held in the not too far distant future, at which the entire problem of closer unity of the churches is to be discussed.

The Episcopal Church in America has been the leader of this plan, chiefly through the activity of Doctor Manning, the chairman of its Commission on Christian Unity. It is the purpose of the present deputation to interest Christian leaders in Britain in the proposed conference, and especially those of the Church of England. Reports indicate that the members of this deputation have been received cordially. While no statement is made regarding any proposed time at which the hoped-for conference is to be held, it is understood that as early a date will be selected as seems fitting when the sentiments of different churches are expressed. Manifestly the matter of date is unimportant, only that it should be far enough away to allow of careful preparation for so important an event. There are many signs of the times most favorable to the growth of the Christian Unity sentiment.

It is an open question as to whether conferences looking directly toward union are as likely to promote that result as are those gatherings which are devoted to the big interests of the kingdom of God on a union basis, but which do not emphasize the particular interest of church unity. To very many denominational partisans that is still a theme of alarm. An Edinburgh missionary conference is likely to have a profounder effect in unifying the thought of the churches than any number of convocations called for that specific purpose. Christian unity, when it comes, will come like the kingdom of God, without observation. Yet every gathering, enterprise and utterance which lays fresh stress upon the desirability and practical nature of Christian union is eminently worth while.

AN IMPRESSIVE ANNIVERSARY.

REPORTS are reaching us of the recently celebrated Judson Memorial in Burmah. As we have frequently remarked, this is a period of missionary centennials. The early years of the last century were marked by the beginnings of the great missionary adventure in China, India and Burmah, and in these days the Christian world is celebrating the centennial of those events. A notable delegation has been sent out by the Congregationalists to assist in the observance of the anniversary in the Bombay Presidency in India, and the Christian world was saddened by the news of Doctor Capen's death in Shanghai on his way home after completing the work of the commission in India.

The Baptists sent out a similar deputation to aid in the remarkable Judson centennial in Burmah. Among those included in the deputation were Dr. Henry A. Mabie, Dr. R. S. MacArthur, Dr. W. A. Hill and Dr. William Carey, a grandson of the great missionary. One of the disappointing incidents of the visit, and perhaps the only one, was the fact that Dr. Edward Judson, pastor of the Judson Memorial Church of New York City, and son of the pioneer missionary in Burmah, was prevented from going by ill health. Celebrations and anniversary services were held in Rangoon, where the Baptist College stands as a monument of the splendid work of Baptist missions in the entire land. From that center the message has spread throughout the entire country. During the century of Baptist missionary labor Burmah has passed from a land of political anarchy under the leadership of rival kings and chieftains to a pacified, quiet, well-administered principality of the great British province of India, and no small portion of this result has been due to the labors of the missionaries of the Baptist Board throughout the length of Burmah from Maulmain to Bahmo.

The Baptists are not the only missionary force at work in Burmah. Perhaps it would be better if they were. But missionary comity is a recent growth, and before that admirable principle was adopted eager and zealous representatives of other Christian bodies, notably the Church of England, had insisted upon setting up rival establishments. This is one of the unfortunate features of all missionary work. Today in some of the cities of Burmah, Rangoon particularly, the spectacle is seen of small establishments of the Church of England, of both the High and the Broad Church parties, eagerly invading the territories of the Baptist mission, save when they pause in this amiable task to fight each other. Of course there are other missionary forces also, not forgetting the Roman Catholics. But the Baptist influence is far and away the most impressive in Burmah. Maulmain, the city where Doctor Judson's first work was done, and Amherst, the place on the seashore where Ann Hasseltine Judson was buried, shared with Rangoon the honor of the chief anniversary services conducted by the deputation. Another grave in the Island of St. Helena marks the last resting place of Judson's second wife, while his own grave is the watery waste of the ocean.

A CONSTRUCTIVE WEEKLY

THE ARGUMENT FROM STATISTICS.

AT the St. Louis conference of the Committee of Direction of the Men and Millions Movement Mr. R. A. Long in one of his addresses referred to the comparative statistics of the growth of the Disciples and several other religious communions. This is but one of several occasions on which Mr. Long has used these same figures to give force to his opposition to the progressive movement among the Disciples of Christ. They manifestly hold a decisive place in the logic of this generous business man's mind. The statistics are as follows:

> Since 1878 the Presbyterians have gained 173 per cent in numbers, the Methodists have gained since 1866 300 per cent, the Baptists since 1864 have increased 450 per cent, and the Christian Church in the same period has gained 7,000 per cent. What will it mean to us if we engage in speculation and only gain 300 or 400 per cent?

It occurred to many of Mr. Long's hearers that he should have gone further. In the '60's the Mormons had about ten thousand members, and they number more than a million today—an increase of 10,000 per cent! The Christian Scientists were not in existence in the '60's, and they number fully a half million today.

The logic of Mr. Long's figures would seem to suggest that the Disciples should become either Mormons or Christian Scientists and grow faster!

PUBLIC "PERSONAL WORK."

A LETTER from a Kansas pastor inquires concerning the attitude of Disciples' churches toward the practices of so-called "personal workers" in the public services of evangelistic meetings. He confesses his own aversion to the well-known procedure, and reports that a request which he recently made of his people that they omit it from a meeting just launched met with some disappointment and criticism. What, he now asks, should be the attitude of a congregation of Disciples toward "the public button-holing of non-Christians?"

The practice of public solicitation in evangelistic meetings is an innovation quite recent among Disciples. The kind of preaching typical of the earlier days of this movement was calm and thoughtful, appealing to the rational and moral judgment and winning the full consent of the will.

Much modern evangelism among us is a reversion to the very type of procedure against which our Disciple fathers reacted. Their objection to the practices of the "mourners' bench" was not directed primarily against the Calvinistic theology which found expression there, but against the irrational excitement which that kind of a situation induced.

The mourners' bench was a single device in a system of hypnotic or semi-hypnotic manipulation of a crowd. Our fathers did not use the modern psychological terms to describe it, but their hard-headed judgment condemned it as superstitious and demoralizing in spite of much good with which it was connected.

The characteristic "trick" of that kind of revivalism was to get the congregation swaying, moving about, under the suggestion and control of the leader. This would afford many distractions to the stolid mind, break down inertia, open the channels of emotion and set going the kind of physical action—coming forward, kneeling, raising the right hand, or what not—desired by the leader. This kind of revivalism has always been impossible in the more intelligent communities where its non-rational character could be easily discerned.

The practice of "button holing" the unsaved in the congregation is of a piece with this primitive procedure. A defender of the practice would hardly affirm that a "worker's" influence upon a non-Christian under these circumstances is rational or intelligently moral in character. It is mainly emotional. The movement of the so-called "personal workers" through the congregation breaks down the normal formalities, enables the leader to get the "crowd" swaying under his suggestion and so overcomes the rational inhibitions which Truth itself alone has the right to overcome.

Besides, it is taking advantage of an embarrassing situation in which the non-churchmember has unsuspectingly allowed himself to be placed by coming into the service.

The lapsing of Disciples' evangelism into the practice of such public solicitation marks the abandonment of their earlier full confidence in the Truth as the one power alone which could make men free.

HOW A COURSE OF SERMONS GREW.

DR. W. C. Bitting, of the Second Presbyterian Church, St. Louis, sent to 300 well-known men and women of the city who are either not members of churches, or, if members, are not active in church work, twelve questions, as follows: (1) Your favorable or adverse criticism on the church as an institution. (2) Does church membership aid one's standing in a community? Your reason for your answer. (3) What difficulties do you find in or with the Bible? (4) Is the prevailing theological teaching satisfactory to your rational nature? Please indicate particulars. (5) Your opinion of ministers as a class; their sermons; their use of their time; their function in human affairs. (6) The moral and educational value of the Sunday-school; its teachers; its methods. (7) The church as a factor in civilization; its deficiencies; how can its efficiency be increased? (8) Is religion valuable to a community; to individual life? Why, or why not? (9) Your idea of the relation of the church to the wealthy; the middle class; the manual worker. What attitude should the church take toward the problems belonging to each class? (10) What is your opinion of Jesus Christ? (11) Your personal reason for not joining the church; or, if a member, for not being active in church work? (12) Any other comment or criticism on religion or church life you may feel like making.

With these questions there was a letter that pledged the writer not to make public any names, asked for the frankest possible answers, and stated that these answers would be used in a series of sermons, the purpose of which would be: (a) to let the public know what one class of intelligent people thinks about religion as institutionalized in our churches; and (b) to inform these intelligent people that there are churches honestly seeking to present the eternal truths of the Christian religion in ways that fit in with modern points of view.

The sermons which grew out of these answers and which Doctor Bitting began to preach Feb. 1, are dealing frankly with the situation. They state the opinions of the people who sent in nearly 200 answers to the inquiries made. It cannot possibly do religion or the church any harm to be told in plain terms what thoughtful persons believe. The sermons are attempting to state the modern position of intelligent Christians who are thoroughly sympathetic with the viewpoint of educated people. The answers, in most of the letters received, indicate that while the writers are intelligent upon many matters they have not kept in sufficiently close touch with vital movements which have been taking place in the religious realm.

The following are the themes of the series of sermons which Doctor Bitting is preaching as a result of this effort to learn just what people really believe, or think they believe, about religion and the church. The skill with which the subjects are adapted to the different character of a morning and an evening congregation is noticeable in the statement of the subjects for each Sunday: Feb. 1, "Do Intelligent Men Know the Modern Church?" "Is Religion Worth While?" Feb. 8, "The Church and Civilization." "Tasks for the Modern Church." Feb. 15, "The Church and Wealth." "The Money God." Feb. 22, "The Church and Labor." "The Democracy of Christianity." Mar. 1, "What Shall We Think of Jesus Christ?" "When is a Soul Saved?" Mar. 8, "What is the Bible?" "Difficulties With the Bible." Mar. 15, "Is the Prevailing Theology Satisfactory?" "Seeing God." Mar. 22, "What About the Ministers?" "The Essence of Christianity." Mar. 29, "Why Some Men Neglect Church," "Do Men Need Jesus Christ?"

The Larger Christian World

A Department of Interdenominational Acquaintance.

Statistics of the Churches of the United States for 1913

Gathered and Arranged by H. K. Carroll, L.L. D., In Charge of the Government Census of Churches in 1890.

Editor's Note: We are indebted to the Federal Council of the Churches of Christ in America for the following figures. The territory covered in the following statistical table is that of the United States only.

DENOMINATIONS	SUMMARY FOR 1913			NET GAINS FOR 1913		
	Ministers	Churches	Communicants	Ministers	Churches	Communicants
Adventists (6 bodies)	1,179	2,547	98,822	7	25	3,014
Baptists (15 bodies)	42,808	57,364	5,924,662	858	388	64,608
Brethren (Dunkard, 4 bodies)	3,446	1,291	119,460	d38	52	d184
Brethren (Plymouth, 4 bodies)	.....	403	10,566	....	....	....
Brethren (River, 3 bodies)	224	105	4,903	....	....	....
Buddhist (2 bodies)	15	74	3,165	....	....	....
Catholic Apostolic (2 bodies)	33	24	4,927	....	....	....
Catholics (Eastern Orthodox, 7 bodies)	291	331	438,500	28	57	4,500
Catholics (Western, 2 bodies)	18,377	14,717	13,099,534	404	381	213,027
Christadelphians	....	70	1,412	....	....	....
Christians	1,129	1,182	102,902	....	....	....
Christian Catholic (Dowie)	35	17	5,865	....	....	....
Christian Scientists	2,460	1,230	85,096	....	....	....
Christian Union	308	272	14,807	13	35	902
Churches of God (Winebrennarian)	509	595	41,475	....	....	....
Churches of Living God (Col., 3 bodies)	101	68	4,286	....	....	....
Churches of New Jerusalem (2 bodies)	137	157	9,601	9	14	47
Communistic Societies (2 bodies)	....	22	2,272	....	....	....
Congregationalists	6,150	6,100	748,340	25	36	5,314
Disciples of Christ (2 bodies)	7,692	11,725	1,519,369	d362	d742	21,824
Evangelical (2 bodies)	1,539	2,600	187,045	16	d27	2,179
Faith Associations (9 bodies)	241	146	9,572	....	....	....
Free Christian Zion Church	20	15	1,835	....	....	....
Friends (4 bodies)	1,476	1,167	124,216	....	....	....
Friends of the Temple	3	3	376	....	....	....
German Evangelical Protestant	59	66	34,704	....	....	....
German Evangelical Synod	6,051	1,345	261,488	13	19	2,577
Jewish Congregations	1,084	1,769	143,000	....	....	....
Latter-Day Saints (2 bodies)	3,560	1,520	356,000	200	100	3,500
Lutherans (21 bodies)	9,194	16,010	2,388,722	165	1,455	36,120
Scandinavian Evangelical (3 bodies)	629	857	72,900	18	9	2,400
Mennonites (12 bodies)	1,413	736	57,337	....	....	....
Methodists (16 bodies)	41,529	61,523	7,125,069	454	496	219,974
Moravian (2 bodies)	146	143	20,463	d3	....	493
Nonsectarian Bible Faith Churches	50	204	6,396	....	....	....
Pentecostal (2 bodies)	725	648	23,937	2	42	680
Presbyterians (12 bodies)	13,740	16,286	2,027,598	164	d490	45,649
Protestant Episcopal (2 bodies)	5,527	7,899	997,407	11	95	16,556
Reformed (4 bodies)	2,168	2,763	463,686	55	110	4,500
Reformed Catholic	7	6	3,250	....	....	....
Salvationists (2 bodies)	2,790	889	27,474	d204	17	129
Schwenkfelders	6	6	1,000	....	d2	59
Social Brethren	15	17	1,262	....	....	....
Society for Ethical Culture	7	6	2,450	....	....	....
Spiritualists	....	2,000	200,000	....	....	....
Theosophical Society	....	145	4,189	....	11	821
Unitarians	531	477	70,542	4	1	....
United Brethren (2 bodies)	2,264	4,166	328,099	2	d50	7,139
Universalists	702	709	51,716	....	....	....
Independent Congregations	267	879	48,673	....	....	....
Grand Total for 1913	175,637	223,294	37,280,370	1,841	2,032	655,908
Grand Total for 1912	173,796	221,262	36,624,462	1,901	1,102	528,777

Note: d, decrease.

The Showing for 1913.

The gains for 1913 are considerably larger than those for 1912 in number of communicants and in churches. The net gain in the latter is due chiefly to the surprising advance reported for the Lutheran bodies of 1,455. Except for the unaccountable falling off reported by the Southern Presbyterian Church, the increase would have been more than double that of last year. Of the total net gain, beside the 1,455 of the Lutherans, the Methodists report 496, the Baptists 388, and the Roman Catholics 375. The loss of 742 credited to the Disciples of Christ is probably due to incomplete returns. Six new churches, on the average, for every working day of the year cannot be interpreted as discouraging.

The net increase of communicants is widely distributed. The Methodist bodies get nearly 220,000 of it, the Methodist Episcopal Church having the largest gain for many years; the Roman Catholic Church comes next with 212,500, then the Baptists with 64,608, the Presbyterians fourth with 45,649, the Lutherans fifth with 36,120, and the Disciples of Christ sixth with 21,824.

The net gain is, on the average, one and eight-tenths per cent, which is a fair increase. If only those denominations which report increase be included in the reckoning, the only fair method, the percentage would be considerably larger—approaching two per cent. As a matter of fact, 618,000 is reported as the net increase of bodies aggregating about 33,000,000.

* * *

"What God wants is not money, but the man that can hold back the money." J. Campbell White.

* * *

DR. HILLIS ADDRESSES SUNDAY EVENING CLUB, CHICAGO.

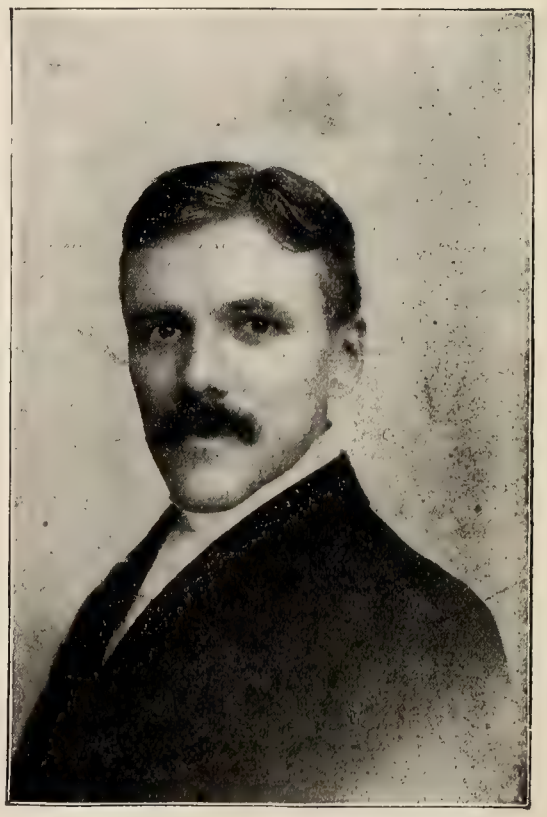
At the Sunday Evening Club, which is held in Orchestra Hall, Chicago, each Sunday evening for the benefit especially of transient visitors to Chicago, but which is attended by 2,000 or more each week, was addressed February 8 by Dr. Newell Dwight Hillis, of Brooklyn, N. Y. His subject was "The Debt of the Patriot to Sunday and the Church."

The alarming increase of murders in the United States during recent years and the prevalence of various other forms of lawlessness Dr. Hillis ascribes to the breakdown of those high moral qualities which characterized the American people at an earlier period.

"Our reputation abroad as a country of murderers," he said, "is wide. The belief that we are a lot of hoodlums has traveled to the ends of the earth. Is it any wonder that our former president, Mr. Taft, in common with many other distinguished citizens, has recently sounded a note of alarm over the situation in which we find ourselves? Is it astonishing that publications of England and the continent have through illustrations and comment drawn attention to the gunmen of New York and Chicago, and outbreaks of crime in other sections of the country, and have warned their readers against visiting America?

"We have come to a deplorable point in this country with 11,000 murders in a year, with bomb outrages in Pacific coast cities and with our jails crowded with old and young offenders against our laws. Where shall we look to find the solution of these problems? Will it not be found in a return to former ideals, and in a rational observance of the one day of rest?

"Many say 'I am a free man in a free country and I will observe Sunday as I please.' The same man might as well say he will treat his parlor as he pleases and use it for an ash dump or a place in



Rev. Newell Dwight Hillis.

which to turn the sewer. After his six days of labor the workingman has only the seventh for physical rest and spiritual growth, for books and meditation and communion with the best things attainable. Sunday is the greatest day this republic has. It is our great national possession.

"Even Jesus found it necessary to attend the synagogue regularly. The law of rest is a great rhythmic law and the man who approaches 50 will discover that in the proper observance of Sunday there is much that is physiological and hygienic."

Of Human Interest

IT HAPPENED THIS WAY—

A Column of Original Clerical Anecdotes.

An enterprising contemporary suggests to its clerical readers that they send in stories of amusing pastoral experiences. Which suggests to us that this would not be a bad idea for The Christian Century to adopt. You have told to your preacher friends many stories of amusing experiences which have fallen to you. Now we want you to tell them to "Century" readers.

Please observe these rules: Write plainly. Be brief. Punctuate correctly. Sign name and address. We shall head this column "It Happened This Way"—and will present it to our readers as soon as a "stickful" of copy comes in.

Lincoln as a Lawyer.

"I did the running about and the other things necessary to be done until the trial," explained Senator Cullom, from early days a close friend of Lincoln, in an interview with a Chicago reporter. "From then on to his election as President I had constant means of observing Lincoln as a lawyer. I have no hesitation in saying that he was the greatest trial lawyer I ever knew. His power before court or jury was wonderful, and the same can be said of his resourcefulness. Judge David Davis has rightly said of him that the framework of Lincoln's mental and moral being was honesty, and that a wrong cause was poorly defended by him.

"A story of that time of his attitude toward his practice is illustrative. He was approached to take a case the merits of which did not satisfy Lincoln. He said to the prospective client: 'I can gain your case; I can set a whole neighborhood at loggerheads; I can distress a widowed mother and six fatherless children, and thereby get for you $600, which it appears to me as rightfully belongs to them as to you. I will not take your case, but I will give you a little advice for nothing. I advise you to try your hand at making $600 in some other way.'"

Senator Cullom as a "Machine" Builder.

During his long service Mr. Cullom built up a wonderful political machine in his state. It extended into nearly every precinct. His list of personal acquaintances was remarkable for its length. He kept in almost constant touch with all these pepole. At a word from him thousands of men were in the field working for him. The power this gave him is illustrated by a story which has been told before.

John R. Tanner, while governor, was out riding one day in Springfield with a friend. Senator Cullom's term was expiring, and during the conversation between the two men in the buggy, the friend said to the governor:

"John, why don't you go in and beat Cullom and go to the Senate yourself?"

Mr. Tanner did not reply at once, but shortly they came to Oak Ridge Cemetery, and, pointing to it, he said:

"Do you see that cemetery over there?"

"I do," replied the friend.

"Well," continued Mr. Tanner, "it's full of men who have tried to defeat Uncle Shelby Cullom."

A Subtle Distinction!

Whether you believe or don't believe in the tariff, you'll admit that we'd have fewer multimillionaires if we'd never had high protection. Even Carnegie admits he wouldn't have entered the steel trade if he hadn't first been able to get a prohibitive steel tariff put on the statute books."

The speaker, Representative Abercrombie, lighted a cigar and resumed:

"This sort of thing reminds me, just a little bit, of old Calhoun Clay.

"'Is this your first theft, Cal?' the old man's mistress asked, after she had caught him walking off with a bottle of beer.

"'Yas'm,' Cal replied. 'Yas'm, I reckon dish yere's mah fust theft, mum,'

"'Now, Cal, be careful,' said the mistress, smiling, for she liked the old man well. 'Didn't you sometimes use to take a chicken from the 'ole massa' when you were a young fellow down South?'

"'Why, yas'm, mebbe I did take jes' one chicken,' Cal agreed. 'But dat wa'nt no stealin', mum. Dat wuz jes' prop'ty taken' prop'ty to suppo't prop'ty.'"—Chicago Record Herald.

"A Bit Thick."

Attorney General McReynolds said of an unwise charity: "Such a charity, sustaining the shiftless at the expense of the thrifty, reminds me of Farmer Brown's hired man, John.

"'John's a good feller,' said Farmer Brown, 'but a bit thick, a bit thick.

"'I'll tell you what John's like. I sent him out one morning to thin out the onion patch—it was a fine patch, but overcrowded. He worked a day or two on the job, and then I went to see what he'd been doing.

"'Well, sir, I found that he'd pulled out all the biggest onions and heaved them away, leaving only the smallest, meanest plants in each row. I asked him what in tarnation he meant by such work, and he said he wanted to give the little fellers a chance—the big ones had crowded them out and they couldn't grow.

"'Yes, John's a bit thick—a bit thick.'"

In the Zone.

Apropos of President Wilson's linking of the Atlantic with the Pacific by the touch of an electric button, a diplomat said in Washington:

"President Wilson told a Panama Canal story the other day. He said that two men were watching one of the great Culebra dredges that lifted from the bottom of the water every five seconds or so an enormous iron bucket filled with mud.

"'I understand,' said the first man, 'that they pay good on this government work. How'd you like to be workin', cully, on that there dredge?'

"'Fine,' said the other man. 'Fine. But,' he added, 'I'd hate to be one of them fellers under the water that's fillin' them big iron buckets.'"

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth century man."

The World Is Growing Better

Speaker Clark Says It Is.

Speaker Champ Clark told a Christian Endeavor mass meeting held in Washington last week that the world was growing better every day. He said the reason many people took a gloomy view of the times was because the telegraph enabled newspapers nowadays to chronicle the crimes and disasters of all the world within a few hours.

The speaker declared that nothing made him madder than to hear people say that public men of the present day were corrupt. The people's representatives in Washington, he said, were "honest, conscientious servants."

Ninety-nine per cent of the men sent to Congress, he added, leave poorer than they come, although they could acquire fortunes by stooping to dishonesty.

Oklahoma Temperance Sentiment Growing.

Temperance citizens of Oklahoma are congratulating themselves upon the growing sentiment in the state in favor of law enforcement. The last cause for rejoicing is found in the action of B. A. Enloe, U. S. Marshal for the Eastern Oklahoma District, who has issued an order to his nineteen field deputies and all of the office deputies to confiscate any and all conveyances which are found in use for conveying liquor into the Indian country across the line. The order even goes so far as to apply to railroad trains, if it is shown that the liquor is being transported with the connivance or consent of the train crews. Furthermore, Mr. Enloe has instructed the deputies, when they find cases that justify it, not to hesitate to chain the cars containing liquor to the tracks and hold them for further orders. Mrs. Abbie B. Hillerman, president of the state W. C. T. U., predicts that it will not be long before the liquor interests will seek easier fields.

Vocational Schools for Chicago.

The Central department Y. M. C. A. Institute, Chicago, will start a vocational school in the loop district in the near future. Preliminary steps in the organization of such a school were taken at a meeting held last week. Representatives of several downtown concerns were present.

The plan provides for a part time vocational school organized on lines somewhat similar to schools in Germany, in Boston and isolated places throughout the country. Most of these schools, however, are for apprentices in the trades, but the plan of the local Y. M. C. A. school is to provide commerical education for young men who wish to enter the employ of downtown concerns.

The plan evolved by the employers who are especially interested contemplates a two-year business course for young men who have graduated from grammar schools. It provides an opportunity for deserving boys to attend school either in the morning or afternoon and also be employed the other half of the day.

Disciples Table Talk

Michigan Pioneer Passes Away.

Leonidas Hubbard, son of Alexander Kidd and Elizabeth Hubbard was born in Deerfield, Portage Co., Ohio, Dec. 21, 1821, and died at the home of his sister, Mrs. Isaac Gibbs, Waldron, Mich., January 16, 1914, aged 92 years and 19 days. He was the father of Leonidas Hubbard, Jr., the Labrador explorer, who lost his life in the wilds of Labrador, as recounted in the book, entitled, "The Lure of the Labrador Wild," the author of which was Hubbard's traveling companion, Wallace.

The circumstances of Mr. Hubbard's life are well known to many in northern Ohio and southern Michigan, as he was one of the pioneers who blazed the way for present prosperity. He, with his two brothers and brother-in-law, and his wife, Louisa and baby son, came to Michigan in 1851, cutting their own road through the dense forest, till they arrived at a point near where the village of Waldron afterward sprang up. He became a Christian at the age of 16 under the preaching of Walter Scott, and spent the remainder of his life—76 years—in his Master's service. He organized the first Christian Church in Hillsdale county, Mich., the congregation now meeting at Waldron, giving his money for the support of this church, and serving many years as its overseer.

He had a part in the early state and county politics, serving one term in the state legislature. He was twice married. His first wife, Louisa Williams, dying in 1865, leaving him with three children, he, afterward, married Ellen Van Dervort, who was a co-worker with her husband in all his good works. She died July 3, 1913.

Dr. Willett Speaks at New "Sunday Night Club."

So marked has been the success of the Sunday Evening Club, held at Orchestra Hall, Chicago, each Sunday evening that a West Side Sunday Night Club has been established on Chicago's West Side. The first meeting was held at one of the West Side churches on Feb. 8, and Dr. H. L. Willett gave the address of the evening. He discussed the prophet Isaiah, and put to the 1,000 members of the new organization this pointed query:

"If Isaiah Came to Chicago?"

"Isaiahs are needed in Chicago," he said. "They are wanted in this city to wipe out the vice district, as Isaiah of old denounced the scarlet woman. Great prophets are needed in Chicago to protest against the trading in drink. Isaiah denounced the grinding down of the poor, the abuses of monopoly, the privileges of capitalism. Today if he came to Chicago he would find the same material for his denunciatory messages." "Even the significance of womanhood," said Professor Willett, "was recognized by Isaiah. If he lived in this city at the present time he would recognize the great force of the woman's suffrage movement."

Former Governor J. Frank Hanly of Indiana spoke last Sunday before the club members. Others who will address the club in future are William J. Bryan, Secretary of State; Josephus Daniels, Secretary of the Navy; Winston Churchill, author of "The Inside of the Cup;" Senator Robert L. Owen of Oklahoma, Miss Jane Addams, Senator Moses Clapp of Minnesota, Senator William E. Borah of Idaho, Senator John W. Kern of Indiana and Senator W. S. Kenyon of Iowa.

Resignation of Pastor of Memorial Church.

On Sunday, Feb. 1, Rev. E. Le Roy Dakin, for the past two years pastor of Memorial Church of Christ in this city, closed his connection with the church to accept the pastorate of the First Baptist Church of Logansport, Ind. Three years since, he was called from the Baptist Church at Highland Park, Ill., to become the associate of Dr. Willett at Memorial. So acceptable was his ministry, that upon Dr. Willett's departure for the Orient, he was made sole pastor. In this position, as leader of a union church of Baptists and Disciples, he manifested his fitness for the work by rare tact and efficiency. He showed himself a firm believer in the united work of the church by his intimate association with the organized interests of the Disciples as well as the Baptists, both in conventions and in local efforts. Under his leadership the church took up the admirable task of social service and has rendered most efficient aid to the life of its immediate community. Educational classes, social guilds, a free kindergarten, a boys' club, and other interesting activities have been promoted. Mr. Dakin is a preacher of force and effectiveness, and as a friend, he has endeared himself to almost the entire

Rev. E. LeRoy Dakin.

circle at Memorial. Without denominational distinction, he goes to accept, at a much higher salary, the pulpit of a young, aggressive, modern church, with a new building, an up-to-date equipment, for the very types of community work for which he is so admirably fitted, and an opportunity for effective work in the interpetation of the gospel and the high levels of the best Christian ideals. We give Mr. Dakin our heartiest good wishes as he goes to his new field, but we refuse to dismiss him from the fellowship of the Disciples. Such men as he live above the line of denominational differences. They are members of the ever unbroken fellowship of believers. It is understood that an effort will be made to secure Prof. Allen Hoben, of the Divinity School, to take the pulpit for the present.

S. H. Church Fills St. Peter's Pulpit, Pittsburg.

Samuel Harden Church, of Pittsburg, grandson of Walter Scott, the Disciple pioneer, delivered the third of a series of sermons by laymen in the pulpit of St. Peter's Episcopal Church, February 8. His text was assigned to him by Rev. E. H. Ward: "What shall I do to be saved?"

Mr. Church expressed his appreciation for the invitation to speak in a church reaching back in the ancient splendor of her tradition to the time of Christ, and said that he had always believed that Jesus had come to save human life to the very best service that could be got out of each character here on earth. He did not mean that intellectual development could ever pass for religion, but that the deepest form of spiritual life was righteousness combined with loving service. He said that the world was most wicked during the thousand years constituting the Dark Ages, when it believed in a hell of fire and brimstone, and that such a conception of the nature of God made people selfish, bigoted and cruel; but that people were constantly growing better since they had given up fear as an element of faith, and learned to know that every evil deed we commit tends to destroy the symmetry of our characters and makes our families and friends wretched and unhappy.

Omar Khayyam was right when he said, "My own soul is heaven and hell." The man who was willing to be a thief, a gambler, a drunkard or a profligate in any degree made for himself and his family a much more terrible hell than any scorching flame or lake or fire; and the whole teaching of the Bible was intended to redeem men to lives of righteousness softened by loving service, and this was what Jesus meant by salvation. He did not believe that true religion was a system of belief, but that it was a system of life in relation to God and humanity, and he told the story of the Good Samaritan as embodying the teachings of Jesus on this subject. He thought it was the duty of the church to teach the accountability of each soul to God and that when men who are really good and realize their own responsibility as members of one great family, most of the evil in the world will vanish.

Mr. Church declared that every saloon in Pittsburgh would go out of business permanently in one week if all the good men in Pittsburgh would simply refuse to patronize them. This would show the power of the kingdom of heaven which Jesus talked about so much and which has its seat in the human heart and not up there in the blue sky. No man living such a life here on earth need feel any apprehension when he faces the supreme mystery of death. He said, in conclusion, that if the church would throw away the abstruse and contradictory system of belief which it had constructed from the apostles, who had seldom been able to agree with each other, and return to the simple life as taught by Jesus, the whole world would accept its gospel.

W. J. Bryan Commends Cotner University.

Chancellor William Oeschger, of Cotner University, reports Secretary Bryan as speaking in the following terms of Cotner University: "I take pleasure in commending Cotner University to the generosity of the Christian public. I believe that it deserves the support of those that are interested in throwing religious influences about the education of the young. I feel sure that any money given to it will be well used, and that donations will bring forth fruit in better manhood, better womanhood, and better citizenship."

J. W. Mounce's Story of Alexander Campbell.

One of the favorite stories of John W. Mounce, the now famous member of the Hannibal, Mo., church, is of one of the first sermons he heard Alexander Campbell preach. He tells how greatly surprised he was when he first heard Alexander Campbell. He expected a very combative and convincing sermon. He thought Mr. Campbell would so belittle "the sects" that there would be none of them left. But contrary to his expectation, he preached a very pacific sermon, pleading for kindly relations of fraternity and closer fellowship. Of all the early preachers Mr. Mounce had fellowship with, he most deeply loved and was most influenced by Alexander Proctor. He loves to talk about and quote Proctor. Like Proctor, Mr. Mounce is loyal and liberal.

Evanston Church Has Good Report.

The annual report of the church at Evanston, Ill., O. F. Jordan, minister, is the best so far. The morning church attendance increased 40 per cent; the Sunday-school enrolment increased 40 per cent and the attendance increased; budget fund receipts were $470 in advance of any previous year; $700 was paid on the mortgage; the Aid Society about doubled its receipts, raising $485; the Men's Club contributed $50 to the church. $465 has been spent decorating the church and improving the property; $65 worth of new equipment went into the printing plant without expense to the church.

Dr. Powell in Chicago

The many friends of the eminent Louisville preacher, of whom there is a large group in Chicago, have been made happy during the past week by his presence in the city, and the numerous opportunities of hearing him. He came as University preacher for two Sundays, and coupled with this was the important service of preaching at the meeting of the Sunday Evening Club in Orchestra Hall down town. In Mandel Hall at the University of Chicago on the two Sunday mornings Dr. Powell was greeted with large audiences and a deeply attentive hearing. The satisfaction felt over his ministry was remarked by those accustomed to hear the many noted speakers who preach at the University. On Monday morning Dr. Powell met the Disciples Ministerial Association at Central Y. M. C. A. Building, and after delivering a spirited address on "The Present Experiences and Outlook of the Disciples," was the center of an eager group of questioners for another hour. As a part of his university duties Doctor Powell has met the different departments at the regular chapel hours, save on Thursday, which unfortunately for the Divinity School was a holiday, and many regrets were felt that the men of that department were deprived of a special opportunity to hear him. On Friday evening at the annual banquet and Social Union gathering under the auspices of the Chicago Christian Woman's Board of Missions, Doctor Powell spoke eloquently on the "Protest, Plea and Program" of the Disciples. A very large company was present to hear him.

Dr. E. L. Powell.

But perhaps the greatest opportunity offered the distinguished Louisville minister was at the Sunday Evening Club on February 15. This is an institution which has grown up in response to what seems a general demand. It is a meeting held in Orchestra Hall which seats about 2,500 people and which is packed to the topmost sittings every Sunday night from October to June. As a general thing a combination is made with the University of Chicago so that the same men appear as preachers at both places. By half past six the lobby is full of waiting people, and fifteen minutes later the floor and first balcony are filled. Then after a musical service there is a Bible study, usually conducted by Mr. Clifford W. Barnes, president of the Sunday Evening Club Association. Then more music by a chorus choir of a hundred voices, and then the address of the evening. In the immense audience that gathered to hear Doctor Powell were many Disciples who took this general opportunity to hear him. He spoke on "The Message of the Cross," and held the closest attention of the people while he spoke of the most fundamental things in life, the wonder of love, the necessity of sacrifice, and the thrilling call of the cross of Christ to the heroic and achieving in man's nature. It was a great message, most effectively given.

Doctor Powell's visit to the city has been a great pleasure and inspiration to the Chicago Disciples. He has fully sustained his great reputation as an orator and a prophet of progress. He has seemed tireless in his output of energy, responding to many social invitations, and yet appearing unexhausted at each of his public addresses. More than this, he has met in counsel with several groups of Disciples interested in important measures for the city or the brotherhood, and has always contributed interesting and constructive suggestions to such meetings. We look forward to his return to Chicago at no distant day, and whenever he comes he will be welcomed at the university and among the Disciples, who have learned to expect from him words of light and leading.

CHICAGO DISCIPLES SOCIAL UNION.

On Friday evening, February 13 (lucky date) the Disciples of Chicago were gathered at the invitation of the Christian Woman's Board of Missions of this city for the annual banquet of the Social Union, which was held this year at the Memorial Church. After a period of social intercourse in the parlors, dinner was served and nearly two hundred sat down. The program which followed was full of interest to all present. C. G. Kindred, the beloved pastor of the Englewood church, was toastmaster. O. F. Jordan, of Evanston, the retiring superintendent of City Missions, gave a brief but telling address on that cause. Mrs. Anna R. Atwater, President of the National Christian Woman's Board of Missions was the official guest of the evening, and spoke as only she can speak of the world field and its insistent call for the gospel. Dr. Willett recalled some incidents of his recent journey through the Orient, and Doctor Powell closed the program with a striking and characteristic address on the ideals of the Disciples. The fellowship of the occasion was delightful. We are hopeful that if no other plans are made for the Social Union gatherings, the C. W. B. M. will feel not only a liberty but actually a commission to arrange such pleasant and profitable functions often.

In spite of distressing conditions which handicapped the work at First Church, Ontario, Calif., early in the year, the year has been one of the most aggressive and fruitful in the history of the church. The Sunday-school is now the second largest in the county. The present building has been enlarged twice since its purchase a year ago, and is now inadequate to accommodate the school. There have been 77 persons added to the membership during the year, the present membership totaling 375. Henry C. Kendrick ministers to this growing work.

Ninth Street Church, Washington, D. C., began its recent evangelistic series with a school of methods, and Decision Day in the Sunday-school. E. W. Thornton had charge of these features. An attendance of 872 in the school and 19 confessions were among the results of the day's work. On Monday E. B. Bagby, of Baltimore, who organized this church and was its pastor for fifteen years, came and remained with the church for nearly three weeks. There were 83 additions in all and the church was greatly helped and benefited, writes George A. Miller, pastor.

Henry Pearce Atkins, pastor of First Church, Birmingham, Ala., reports that at the close of 1913 is shown an enrollment of 436 active and 246 inactive members—a net gain of 51 active members in the last year. The work of the new year has been planned on the basis of an active membership. The financial report for the year shows approximately $3,800 raised for current expenses and $1,400 for all missions—a total of $5,200. Individual gifts to missions are not included in the figures given.

The reorganization of the Church at Roodhouse, Ill., a Sunday-school doubled, an Endeavor Society organized, plans for an addition to the church building and for missionary gifts for all fields, and 25 additions to the church membership, were some of the results of a meeting just closed at Roodhouse, by the pastor, Winston W. Wharton, assisted by his sister, Mrs. Claude Palmatier, of Minneapolis, as singer. That surely would be called "constructive evangelism."

Among those who have taken membership with the church at Hutchinson, Kan., during the evangelistic services being conducted there by C. R. Scoville and helpers, are seven traveling men, ten city grist mill employes, and six trained nurses, all of whom came at one service. Altogether, 2,159 have been added to the church. K. F. Nance ministers to this work.

L. E. Murray, who goes to First Church, Richmond, Ind., for the past three years has been superintendent of the Indiana Christian Missionary Association, with headquarters at Indianapolis, and before that was associate pastor of the Garfield Memorial church in Washington, D. C., having charge of the church during the illness of Dr. F. D. Power.

"Making Good in the Local Church," the book written by E. E. Elliott, our National Brotherhood secretary and published by Fleming H. Revell Co., of New York City, has entered the second edition.

Central Church, Lima, O., has been offered by a member the material for the addition of a special office room for pastor and board, on the condition that the men furnish the labor. The offer has been accepted.

The church at Lathrop, Mo., Baxter Waters, pastor, will probably become a Living Link Church, in foreign missions. A new building will be erected at Lathrop next summer.

A. J. Hollingsworth, the scholarly and consecrated pastor of the church at Peru, Neb., has been assigned by the state board to First Church, Lincoln, as living link pastor.

W. C. Rogers, of Kansas City, is writing a sketch of the Christian Churches of Northwest Missouri, for a History of Missouri, soon to be issued. Mr. Rogers is past 86.

The Fifth District of Missouri, C. A. Lowe, superintendent, will hold county meetings, with efficiency rallies in every church in the district during February.

George Darsie, pastor at Central, Terre Houte, recently completed a series of sermons on the "Six Greatest Men of the Bible."

The Men's Bible Class of Central School, Terre Haute, Ind., meets in the Orpheum Theater. It has an enrollment of 219.

The Hyde Park Church, Kansas City has an illuminated sign over the church door saying, "Come to Church."

At a meeting of the church at Lodoga, Ind., recently, George W. Sweeney was urged to remain as its pastor.

EVANGELISTIC MEETINGS.

Kansas City, Jackson Avenue, Frank L. Bowen, City Evangelist, preaching; 219; closed. Sunday-school on last day had 1,269 present.

Fortville, Ind., Lee Tinsley, pastor; Chas. E. McVay, singer and helper.

Waverly, Ill., E. C. Lucas, pastor, preaching; 2; continuing.

Redlands, Cal., W. B. Craig, pastor; Bruce Brown, evangelist; 55; continuing.

Panora, Ia., J. A. Saum, pastor; C. E. McVay, singer; 85; closed.

Lima, O., Central, A. B. Houze, pastor; J. J. Tisdall, evangelist.

Decatur, Ill., First, E. M. Smith, pastor; F. B. Thomas, evangelist; 78; continuing.

RESIGNATIONS.

L. F. De Poister, Keithburg, Ill. Will go to Lincoln, Neb.

University of Chicago has during the last year enabled students to earn $157,350, a net increase of $20,000 over the amount reported for the preceding year. Two hundred and ten students worked as waiters, the average wage being twenty-six cents an hour. Other students worked at the polls on election days and received five dollars a day as the compensation. Tutors and governesses receive the highest pay per hour for their services, the average rate being a dollar an hour. During the last year the Bureau has given special attention to the securing of positions for graduates and for students leaving the University permanently.

The University preachers for February at the University of Chicago include Dr. William P. Merrill, of the Brick Presbyterian Church, New York; Rev. E. L. Powell, of Louisville, Ky., and Rev. C. E. Jefferson, of New York City. On the first two Sundays in March Rev. J. E. White, from Atlanta, Ga., will be the speaker, and President Albert Parker Fitch, of Andover Theological Seminary, Cambridge, Mass., will be the Convocation Preacher on March 15.

H. E. Stafford Pleads for Church Union

Urging the union of Protestant churches as a means of more effectively evangelizing the world and holding that none of the points over which the adherents of the various denominations differ ever made a person a better individual, citizen or parent, Rev. H. E. Stafford, pastor of the Christian Church at Massillon, O., in a sermon on the subject, "Should the Churches of Massillon be One," presented arguments for church unity.

A series of addresses in the interests of Christian Union was delivered, during the following week—Feb. 9-14 in the First Church by representatives of different denominations on the subject "What I Believe and Why I Believe It." The denominations represented were the Lutherans, Episcopalians, Baptists, Methodists and Presbyterians. Each minister presented the fundamental and distinctive doctrines of his particular creed and told why he believes them.

During the current week a series of five addresses are being given by Mr. Stafford on "Applied Christianity and Social Service." At the regular Sunday evening services these addresses will be followed by a series on "The Contribution That The Great Religious Bodies Have Made To Religious Life and Thought." This series will begin with a study of the Catholic church. All addresses are constructive, pointing out the debt which the world owes to all these great bodies.

In the sermon preached February 8, in his appeal for a united church in Massillon, Mr. Stafford said:

"It is quite true that the churches of our city are nearer together at the present time than they have ever been before, but it would be too much to say that the unity is of such a binding quality that it could not be broken, and the different bodies severed apart.

"But why are the churches of our city not one? Why do we have twelve Protestant bodies at work in a city of about 14,000 to 15,000? The answer is a matter of history. We have held, and do hold, different doctrines on which we became divided 50, 100, 200, or 300 years ago, and while the yawning chasms of division have been narrowed, still they present a bold, deep, rugged, and sometimes, cruel break upon the surface of Christian thought and Christian activity.

"Whatever may have been then thought valuable regarding the fundamental doctrines upon which great and splendid religious peoples divided in the age in which theological battles were fought, it is certain that our age places little or no significance upon these as being valuable either to thought or life. That which separated Lutheran and Reformed never did and never will change the character one whit. Not one of these points of division had any bearing upon life here, or life hereafter. In short, there is nothing in the doctrines over which the theologians have quarreled that will make one a better Christian, citizen or parent.

"Does this division aid the cause of Christ and humanity?" Some will say yes, on the ground of competition. I once heard a minister thank God for divisions. One might just as consistently thank the devil for the Bible. It was once said that competition was the life of trade, but even in the realm of trade, men are seeing the fallacy of this. How much more so when the spirit by which the Gospel is to be propagated is the spirit of love. The spirit of self and selfishness must give way for the spirit of altruism. A house divided against itself cannot stand. Christ prayed that we so be one that the world might believe on him.

"We are sometimes told that different denominations are needed today to satisfy the different temperaments. But men do not think in terms of theology today, they think in terms of values. Of what value is your proposition—truth—to the everyday life? This is the question asked by men everywhere.

"Division exists because we have not caught up to the ideal of Christ. His church has One God and Father, whose name is love, one Lord and Shepherd, who will receive all into his fold without regard to race or color; one faith in the tremendous purpose of God for humanity; one name by which all shall be known, the name that is above every name; one purpose, to belt the earth with a glorious brotherhood blessed with the fullness of the earth and the riches of heaven brought down to earth.

"If all the churches of Massillon were one church such as I have described, then we could serve the community, not for selfish and denominational ends, but for society's good. We could concentrate on a given issue, or wrong, that was for the destruction of humanity in a way that would cause the offender to repent of his selfishness and sin. We could win men to themselves and to God, by our larger and united evangel of the love of God because we had demonstrated the power of that love by our union. Union has and ever will be, food for disbelief and it remains for the churches to answer the prayer of the Christ, 'That they all be one, that the world may believe that thou didst send me.'"

OUR MISSION WORK IN WORLD'S LARGEST CITY.

A recent issue of the London Times declares that New York City has passed London in the race for the title "The World's Largest City."

We are pleased to report the mission work of the Disciples of Christ in New York City for the month of January, under the direction of the Disciples' Missionary Union of New York City, acting as agents for the American Christian Missionary Society.

The summarized report is as follows:

Number of days of service on field	155
Sermons	32
Accessions	3
Average Bible School attendance for our five (5) missions	589

Total amt. raised by the missions, $17,266.09.

We call attention to the unusual fact of the amount of money raised by the missions. The Flatbush Christian Church, one of our missions, upon the day of the dedication of its new church building, raised $11,000. The Borough Park Christian Church in the midst of a debt raising campaign raised $6,000.

We call attention to the fact that the expenses for 1913 were $6,600, of which amount the Disciples of Christ in New York City, six churches and five missions, contributed $2,200. All the remaining churches and members of our great Brotherhood contributed $4,400. When will we awaken to the fact that more money and time must be spent in this the greatest city of the world?

We are looking forward in all our missions and churches to a very prosperous year, and ask the interest, aid, and prayers of our entire Brotherhood.

Regarding any information in connection with our work, address all communications to the writer, M. M. Amunson, Chairman Mission Committee, 388 St. John's Place, Brooklyn, N. Y.

BEGINNINGS IN TIBET.

James C. Ogden sailing for China, nearing Honolulu, under date of Jan. 28, 1914, says:

"In reply to your inquiry regarding the first Sunday-school in Tibet, I wish to say that I can speak definitely for Batang only.

"We burned the first gods in Batang Dec. 31, 1909. Our first Sunday-school began in Jan. 1910. Our first day-school opened with 10 pupils, Mar. 15, 1910. Our first baptism in Batang was Aug. 5, 1910. Five were baptized. I did the baptizing. Dr. Shelton could have done it as well.

"We were the first Protestant mission to do what is mentioned above in Batang, Eastern Tibet.

"In Tachienlu, 400 miles east of us, from 1904 to 1908 we had a Sunday-school, day-school, and several were baptized by Dr. Shelton. The China Inland Mission had been in Tachienlu ten years before we went there and their efforts were quite successful. Tachienlu is usually considered more Chinese, and Batang and surrounding country more Tibet. The territory between Tachienlu and Batang is known as Eastern Tibet, while that west of Batang is known as Tibet Proper.

"In 1911 we put a man in Chambdo, 17 days west of Batang. His name was Sao Lu, well trained and capable. He did efficient work while there and his was the first of the kind in that field.

"But really, after all, the work of God is linked together, and his purpose so sure, that I believe that many men and many missions will be used in the evangelization of Tibet. For a century God has been using linguists, explorers, missionaries, and statesmen in making ready for the final opening of Tibet, and I believe the general preparedness indicates that the opening is at hand. One man's work, or one station's work may be comparatively small as compared with the whole, but it is an important part.

"Thanks to those who have gone before us and in a large measure made possible what we are doing. We are after all only links in a chain. How happy we are to be able to go back.

"We are all well, and having a very good voyage for this time of the year."

"JAS. C. OGDEN."

SHALL WE SKIP A MONTH?

Last year, for the first time in its history, the Board of Ministerial Relief increased the payments of a large number of those on its roll from once a quarter to once a month, excepting that no payment was made in the month of March. As none had been made in November 1912, the highest number of payments sent to any pensioner was ten. The highest number previously, except in emergencies, had been five. This was a bold venture of faith and increased the average for the year to each person on the roll from $128 to $175.

In the new fiscal year that began October 1, we have put seventy of our one hundred veterans on the monthly roll. Payment has been sent regularly to each every month, and we are depending upon our brethren to continue this standard right through the year, although the next month will show a roll practically fifty per cent larger than a year ago, and the offerings of the churches up to date are only $282.44 larger than they were up to February 1, 1913; $5,173.58 this year against $4,891.14 last year. The number of contributing churches and Sunday-schools has grown from 184 last January to 217 in January 1914, and a total for the four months of 409 against 383 last year, a gain of 26. This means that every church that gave last year must be loyal this year and, if possible, send in a larger amount. And it is also absolutely necessary that there be a continuous increase of new contributing churches. To fail in

this is to repudiate the obligations which we have felt compelled to acknowledge toward those who have given their all, both of life and means, for Christ and His church.

The total receipts from all sources for the four months ending February 1, were $13,253.25 against $12,468.43 last year, a gain of $784.82. The larger part of this gain is in annuity money which does not immediately increase our available resources.

One of the most encouraging features of the January record is the number of contributing Sunday-schools and Bible classes.

W. R. WARREN, Secretary,
Board of Ministerial Relief.
120 E. Market St., Indianapolis, Ind.

MEANING OF THE MARCH OFFERING.

1. It is an expression of the faith of the churches in Jesus Christ as the Divine Savior of the world.

2. It testifies to the faith of the churches in the gospel and its power to save all men.

3. It is an expression of the sympathy of the churches with the missionaries in their great sacrifices. Four went to their eternal reward during the past year. They have endured hardness, they have faced death. They have planted the banner of the Cross on the grave of hoary paganism.

4. The March offering is an expression of the desire of our churches in America to have fellowship with the infant congregations in the Far East, Japan, China, Philippines, India, etc. These new-born disciples cry for fellowship and fraternity. They long for the touch of a friendly hand. Our help in March is a recognition of their faith and Christian heroism. It is the strong rejoicing in helping the weak.

5. The offering testifies as to our confidence in the final triumph of the truth in all the earth. Our Lord is to reign supreme among all men in every clime. The glorious day is rapidly approaching.

6. The offering testifies as to the life and usefulness of the local churches at home. It speaks of a church's purity and intelligent appreciation of all the highest and best things in Christian living. The church that is interested in a man in Asia will be interested in the man on the other side of the street.

We hope *every* church will be in line with an offering the first Sunday in March. If you have not ordered March offering supplies, please order *today*.

S. J. COREY, SEC'Y.

TO INDIANA MINISTERS AND CHURCHES.

We are now rapidly approaching the historic occasion of our "Diamond Jubilee" at Terre Haute, the middle of next May. This coming convocation is the seventy-fifth annual gathering of the disciples of Christ in this state. Let us make it truly worthy of what it justly celebrates. A splendid program of high order is being prepared, and a record-breaking attendance is expected. Terre Haute is contiguous to large numbers of our people, both in Illinois and Indiana. We hope to use publicity measures in such a way as to put the convention thoroughly before the people in the next few weeks. Our Indiana State work is now in a most promising condition and promises large things for the immediate future. The state was recently divided into five missionary districts, with the following capable and active evangelists in charge, viz.: G. I. Hoover, Fred R. Davis, T. J. Legg, W. H. Martin and Melnotte Miller.

Our philanthropic and generous Marshall T. Reeves, of Columbus, Indiana, has made the following proposition to our Indiana churches:

To The Indiana Christian Missionary Association:

I hereby make you the following proposition for the year nineteen hundred and fourteen (1914):

I hereby subscribe, and will pay to your Association, one ($1.00) dollar, for each dollar that is subscribed by individuals or churches, upon a pledge card, a sample of which is attached hereto.

I agree to make said remittances quarterly, upon receiving an itemized statement from your Secretary, of the receipts from these cards, and said statement to be made not later than ten (10) days after the close of the quarter.

The total amount I agree to pay, under this proposition, is not to exceed five thousand ($5,000) dollars.

The payment of any pledge made in 1913 or 1914 under this offer may be extended into the year 1915, and it is understood to come under the provision of this offer.

Fraternally submitted this the thirteenth day of October, 1913.

(Signed) MARSHAL T. REEVES.

C. W. Cauble, who made good as president of Bethany Assembly, and as raiser of state funds in a whirlwind campaign, has been chosen as the new corresponding secretary of the state. The state organization is also fortunate in having at the head of the Sunday-school department, Garry L. Cook, who has been conducting most successful summer schools of methods at Bethany Park. The munificence of Marshal T. Reeves has come as a mighty uplift to all departments of our state work. W. D. Bartle is still at the head of the Christian Endeavor work. The following special interests should demand our earnest co-operation and support: Bethany Assembly in its larger undertakings; Butler College, as the main center of education among our people in the state; the Bloomington Bible chair in its incipient trials to solve a great and vital problem of Christian culture at the State University, and the social service commission, created at our last convention to deal with some social questions in the complex life of our growing state. These, with the effective work of our C. W. B. M., and all the regular lines of our state work should appeal to each member of our great brotherhood in this good commonwealth, with new vision, responsibility and service.

A new day has come to our state work of modern efficiency, a larger vision, and deeper consecration to the great tasks before us.

All eyes are now turned toward Terre Haute for a great "Diamond Jubilee" convention. Let us make it a gracious "Home Coming" affair, reaching even beyond the borders of the state.

We desire to welcome back to "dear old Indiana," in the genial month of May, the sons and daughters who have wandered from us. Come back home and enjoy the sessions of the "Diamond" convention. As president of the Indiana Missionary Association, I most heartily extend this greeting and cordial invitation on behalf of our churches in this great state.

L. C. HOWE,
Pres. of the Indiana Christian Missionary Association.
Noblesville, Ind.

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It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested by use. The hymns and tunes of the church universal are found in ***The New Praise Hymnal,*** also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

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Disciples Publication Society 700 E. Fortieth Street Chicago Illinois

PERSONAL AND OTHERWISE.

The National Brotherhood Board recently passed this resolution: That "So far as practical we use business men on our committees at the National Convention." The Board of Church Extension unanimously endorsed this resolution at a recent meeting, in which it was stated—"That the reason why business men have not been used formerly is because they were not there to be used. It is to the credit of the Brotherhood Movement that there are now more business men coming to our National Convention, and this resolution is therefore very timely."

A Men's Brotherhood has existed in the church at Southport, England, where G. W. Buckner ministers, and is identified with our Men's Brotherhood Movement in this country. Recently the Kansas City office received a financial contribution from this Brotherhood in England, accompanied by a letter of appreciation for the hepful printed matter and programs obtained on this side of the water.

A Christian man is running for the Supreme Court nomination in Missouri. His name is Perry S. Rader. He is a member of the Methodist Church and teacher of a large Bible Class. A. R. Liverett, Jefferson City pastor, says: "I can say without hesitation that Brother Rader is a clean Christian gentleman and worthy of the support of all Christian voters. I know him well."

The societies are reporting unofficially that some of the foremost orators on the American platform will be on hand at Atlanta. The Brotherhood Movement already announces Fred B. Smith, while the Temperance Board has secured Prof. Chas. S. Scanlon, Temperance Secretary of the Federal Council of Churches of Christ.

G. L. Snively dedicated the new Sunday School Building at Newton, Ia., Jan. 25. This is a live church because it recognizes that its life is the Sunday-school. A Sunday-school cabinet and a fine orchestra are among its "institutions." E. F. Leache is the pastor at Newton.

The Christian Standard announces the seventy-fifth birthday anniversary of J. B. Briney, one of its contributing editors and a preacher of note for many years. The Christian Century wishes to join the other friends of this aged prophet in congratulations.

The National Brotherhood Secretary and George W. Muckley, of the Church Extension Board, were seen in Dallas, Texas, recently. Mr. Muckley was getting some money for his work while Mr. Elliott reported some new Brotherhoods in the Lone Star State.

F. F. Walters will complete two years as minister at Wichita Falls, Texas, on May 1. The congregation now numbers 300 and is growing. The Bible-school has increased 130 in six weeks. The church will adopt the budget plan of missions on March 1.

A Men's Movement, under the leadership of J. Wesley, our minister at Exline, Iowa, has been inaugurated and 150 men turned out at the first meeting. This is only an indication of the interest being aroused in men's work throughout the nation.

E. W. Sumner, of Indianapolis, has issued a neat announcement of his lectures and addresses especially fitted to men's work. His endorsements are many and the forecast is such as to commend him to the interest of churches everywhere.

A. R. Spicer, chairman of the Oklahoma State Missionary Society, says, "Making Good in the Local Church" is "fire off the altar." He has reference to the book from the pen of our National Brotherhood secretary, E. E. Elliott.

D. P. Gribben, layman, will speak on the Ideals of the National Men's Movement before the audience of his home church, Ivanhoe Park, Kansas City, Feb. 22.

The Brotherhood office is receiving requests for literature from England, Australia, and the Islands of the sea. Recently a request for some of the new Covenants for Christian men was received from Bayamon, Porto Rico.

Harry A. Jones is chairman of the Banquet Committee of the Atlanta Convention. Those organizations expecting to hold banquets during the convention will do well to communicate with him at an early date.

W. G. Irwin, of Columbus, Indiana, was an "active spectator" at the Men and Millions meeting. He served on committees, read reports, and when occasion demanded, made speeches.

Men's Work Programs, issued by the Brotherhood of Disciples of Christ, are being published each month in the Conquest, our new paper for the church and its societies.

The "Christian Evangelist" is preparing to give its readers some interesting "human interest" stories of our leading cities, and the churches and pastors we have in the cities.

"The most beautiful church in the Brotherhood," is at Rome, Georgia, built of solid Georgia marble, and its appointments compare favorably with the best churches in the land.

C. C. Davis, pastor at Corydon, Iowa, reports increased activity among the men of his church. A Brotherhood Class has been organized.

Charles E. Smith, pastor of Tuxedo Church, St. Louis, Mo., has been retained as its pastor for another year.

A Brotherhood has been organized in the church at Decatur, Indiana, G. C. Steele is the secretary.

Preachers' Week at Bethany Park, July 21-31, will see 500 preachers in attendance.

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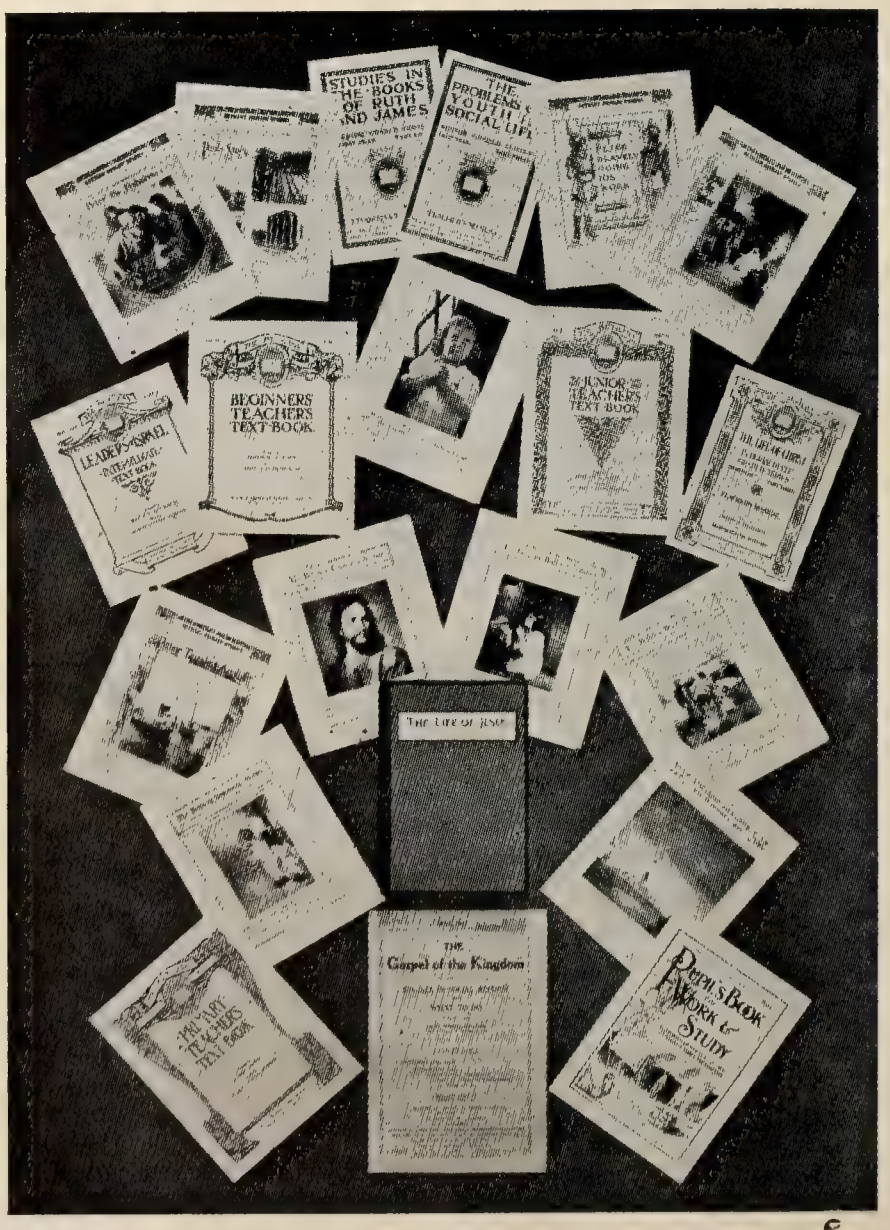
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The Sunday School

WATCHFULNESS: A TEMPERANCE LESSON.

International Uniform Lesson for March 8.

Luke 12:35-48. Memory Verses, 47, 48.

Golden Text.—Blessed are those servants, whom the Lord when he cometh shall find watching.—Luke 12:37.

American Standard Bible.
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(35) Let your loins be girded about, and your lamps burning; (36) and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. (37) Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. (38) And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. (39) But know this, that if the master of the house had known in what hour the thief was coming he would have watched, and not have left his house to be broken through. (40) Be ye also ready: for in an hour that ye think not the Son of man cometh. (41) And Peter said, Lord, speakest thou this parable unto us, or even unto all? (42) And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? (43) Blessed is that servant, whom his lord when he cometh shall find so doing. (44) Of a truth I say unto you, that he will set him over all that he hath. (45) But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; (46) the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. (47) And that servant, who knew his lord's will, and made not ready nor did according to his will, shall be beaten with many stripes; (48) but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more.

Verse by Verse.

By C. C. Buckner.

v. 35. *Let your loins be girded.* The metaphorical injunction teaches us to be prepared at all times.

v. 36. *Like unto men looking, etc.*: They are eager to participate in the joys of their lord.

v. 37. *Whom when the Lord cometh shall find watching*: Someone has said that each day should be lived as though it were the last.

v. 38. *The second watch*: This period was the first half of the dead of night. *The third period* was the second half of the dead of night.

v. 39. *If the master had known*: Men represent the master; Christ represents the thief.

v. 40. *Be ye also ready*: There being no fixed date, we should so live that we would be prepared for the coming at any hour.

v. 41 *This parable*: The reference is to Jesus' promise in verse 37.

v. 42. *The Lord said*: Jesus is teaching, by his interrogation, that victory is promised to the true and the faithful. *To give them their portion of food in due season*: "Rations were given out on Roman estates daily, weekly or monthly."

v. 43. Compare this verse with verse 43.

v. 45. *But if that servant shall say in his heart, etc.*: Jesus is here warning against the subtle danger of pride.

v. 47. *Who knew his Lord's will*: Our responsibility is measured by our ability. See Romans 2:14.

At the Heart of the Lesson.

By A. Z. Conrad.

Every shield has two sides. In his teaching Jesus always presented both. He had just pointed to the "lily of the field" as an evidence of what God can do with anything or any one when his will and his way are unhindered. He had declared the importance of a restful trust in divine guiding. That was one side of the shield. Jesus never presented half truths. Follow his sermons to the finish and you will find that there is no segment of the circle wanting. Trust is no substitute for energy. God's work is supplemental and complemental. We are not carried heavenward on "flowery beds of ease." Character does not come from repose or inaction. The lily of the field emphasizes an important truth in implicit trust and surrender to the divine will. Jesus quickly turned the shield and on the other side we see athletic alertness, soldierly eagerness, sentinel solicitude. Luke 12:35. "Let your loins be girt about and your lights burning." Contrast could be scarcely more marked. The flower of the field, reposeful and responsive. The athlete in an attitude of intense attention and inspired purposefulness. There is no discharge in the Christian army of conquest. Enlisted disciples are never "off duty." Furloughs are not granted. The roll-call is a continuous act. Every soldier is "on guard." Sentinel service is universal. There is no subordinate or unimportant place in the King's service. Each holds a trumpet in one hand and a sword in the other.

ROYAL HOSPITALITY.

v. 37. "Blessed are those servants whom the lord when he cometh shall find watching." We have felicity contrasted with fear; peace instead of trepidation; composure instead of confusion; delight in the place of dread; rejoicing and not remorse; heartfulness instead of heaviness; ardor instead of alarm. Could contrast of condition be more violent than these? Yet how true to life. Everything is conditioned upon *virtuous vigilance.* The returning lord will elevate to royal position and cover with regal honors the faithful, watchful disciple. Such is the graphic story of love's reward. The world has yet to witness an act of condescension comparable with that of Jesus washing the disciples' feet in the upper room. Here was literally fulfilled the promise of this parable. This, however, is daily repeated in the loving condescension of the Lord of Glory in the interest of valorous and vigilant disciples. What a view is here presented of the high honors of heavenly coronation! The very highest honors of heaven consist in exaltation to fellowship with Christ. "Henceforth I call you no longer servants, but friends." Here is the lasting and all-sufficient reward for a discipleship that serves and suffers.

RESPONSIBLE IGNORANCE.

v. 39. "If the master of the house had known what hour the thief was coming he would have watched and not have left his house, to be broken through," literally, "to be digged under." The figure is now entirely changed. The unexpected coming of the lord has but one feature similar to that of the coming of the thief, namely, it is unannounced. The lesson designed to be taught is on the side of the householder; the importance of his vigilance, and the inexcusable nature of his ignorance. The householder had relaxed attention. He would eat, drink, and be merry now and not concern himself about remote dangers. He was like the student who waits until the night before the examination before taking up his studies. He was like the soldier-sentinel who thinks it foolish to pace wearily to and fro when there seems to be no possibility of the enemy making an attack. There was no need of excitement. "If he had known." How far is ignorance a reasonable excuse? Only so far as the opportunity to know was not given. The householder *did know* that his business was to prepare against any possible surprise. He did know that the intruder was likely to come at any time. He did not know the *hour* when the thief might attempt to enter. That very fact is one which instead of constituting an excuse for indifference increased his responsibility. No man knows the hour when he may be summoned to the bar of God. That very fact makes it most reprehensible to neglect preparation. Nothing can be presented as a sufficient apology for lack of alertness.

READINESS FOR THE EMERGENCIES OF LIFE.

Evil is persistent. Danger is not intermittent, but constant. Attempted invasion is a continuous occurence. The water presses against the dyke day and night. There is no time when the protected villages behind the dyke can be indifferent to the ocean's roar. If youth had known the nature of the slumbering tiger of appetite of sin he would not have unchained him by moderate drinking. But he did know that tens of thousands are continually going down through intemperance. Had a father and mother of my acquaintance with a family of five sons *known* that every one of those boys would go to a drunkard's grave before they had reached mid-life, those parents would not have ridiculed the temperance pledge nor would they have habitually kept liquor on the side-board. Had Mrs. L—with her growing family known that her sons and daughters would have become avowed unbelievers she would not for society reasons have forsaken the church of her father and placed those children in religious association where the Bible was regarded as a book of fiction, miracles amusing myths, and Jesus a good but self-deceived man. She should have known that infidelity in a professedly Christian church is even more destructive of belief than when unmasked and openly it displays its own nature. In every walk of life unceasing vigilance is necessary to prevent the demolition of character.

A LIVING GUARD.

"He would have watched and not have suffered his house to have been dug under." No castle is safe without a living guard. No creedal wall will prevent the entrance of destructive unbelief. Church membership insures no one's exemption from temptation. There is no such thing as an impregnable fortress which will render unnecessary a living watchman. It is the *life* in the body that resists disease. Vaults with chilled-steel walls and time-locked doors do not secure the gold within. The watchman is placed and is compelled to record his own faithfulness. There is no substitute for personal vigilance. We keep our spiritual health by guarding against all forms of unbelief. We have no right to toy with dangers physical or spiritual. There is not a holy cause in all the world that goes unchallenged. There is no law on the statute books of any state, which opposes appetite, that is not in danger of being repealed. Legislative hearings reveal the insistent and diabolical ingenuity of personified evil. Temperance legislation is always subject to attack. Bills are perpetually being introduced which seek to make vice and crime less difficult. Every nameable evil has advocacy. For gold, attorneys will prostitute their abilities and with soft phrases and sophistical argument endeavor to seduce citizens and legislators. Let good men be off their guard for a single year and iniquity would abound until the stench of it would reach the very heavens. Righteousness has to fight for its very existence. A position once taken is not a permanent victory. The fight is on to the finish and the finish is only at the grave. We face a foe that never surrenders and never knows when he is defeated.

THE UNEXPECTED SUMMONS.

v. 40. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Jesus presses home the lesson in individual life. We are always meeting the unexpected. We must be ready to bear the losses of life. No material wealth is sure. There are few who do not meet with financial reverses. Business fails. Trusted friends prove treacherous. Investments prove worthless. Abundance today and poverty tomorrow. Sickness comes. Unexpected and unsuspected menaces to health lurk within the walls. Then too, there are bereavements, fearful, overwhelming. A voice that filled the home with music is hushed. The touch that thrilled is no more felt. "Be ye also ready." How can we prepare for all these things? Only in one way. It is by alliance with "one greater than the temple." "In such an hour as ye think not the Son of Man cometh." This is as sure as existence. Jesus will come. He will come in glorious majesty to judge the world. But he is also ever coming to summon man from earth. This is so sure that none can even contemplate escape from it. "Set thine house in order for thou shalt die and not live."

The Mid-Week Service

By Silas Jones.

TOPIC FOR MARCH 4.

The Secret of Power. Mark 9:14-29; Matt. 19-21.

"Human knowledge and human power meet in one; for where the cause is not known the effect cannot be produced." This is the way the scientist speaks of power. Ignorance may stumble upon success now and then but any satisfactory control of natural forces for the benefit of man must be gained through knowledge. It is not a series of happy accidents to which Mr. Edison owes his prominence as an inventor. He has worked patiently to find out the ways of nature.

Does power in the spiritual world come by chance? We do not believe that it does. There may be some question about the propriety of the expression "natural law in the spiritual world," but we are not doubting that the spiritual life has its laws. These laws may be difficult to state. They reveal themselves to the disciplined mind and heart. Stupid selfishness remains ignorant of them.

"IN TUNE WITH THE INFINITE."

A "new thought" writer has undertaken to show us that only those have power who are "in tune with the infinite." We do not have to go to the advocates of new thought for this information. Paul believed that in God we live and move and have our being and that apart from God we are nothing. St. Augustine wrote with passionate earnestness of man's dependence upon the divine for every good thing. Harmony with the divine will means power. To be wilful is to be weak.

STRENGTH FROM PRAYER.

After we have spent the day in trying to set the world right, there is renewal of strength in prayer. We ought to feel that much depends upon us, that important work will be left undone if we are careless and inefficient, but we may easily assume too much of the responsibility of running the universe. Prayer unites our wills to the will of God. In prayer we learn to trust, to wait, to work without fretting, to draw the line between what we ought to do and what we ought to leave undone. When we pray truly, we are brought to see what is great and what small, and we acquire the habit of putting the emphasis where it belongs.

CREATIVE FAITH.

One man says, "Impossible," and he is right. Another says, "It can be done," and he is also right. The one who says nothing can be done is without faith. He looks at the savage and announces that it is foolish to think of giving such a creature Christianity and civilization. The man of faith comes along, the savage listens to him, becomes gentle and kind. Lacking faith, we can make no appeal to the best in others. When once we believe, we have power to touch the better nature of the worst man. Miss Frances E. Willard visited in a Chicago prison a woman whom others had found defiant and pronounced hopelessly bad. The woman listened to Miss Willard, changed her manner of life, and lived to rescue others who, like herself, had fallen into sin and shame. Let us be careful about saying things can not be done, for somebody may come along and do them while we are demonstrating that they are impossible. The faith of one man taps sources of power whose existence we have been denying.

THE MANNER OF MEN.

Goodness is always incarnate. Right for right's sake is moonshine. Right is what helps on life in some way. Faith has its dwelling in persons. It does not float around in the atmosphere. Paul and his companions were able to preach the gospel because they first lived it. They could without boasting ask men to follow them as they followed Christ. They had very little machinery. They had life.

Reference, Is. 40:28-31; Thess. 1:5; I Cor. 1:24; 4:19; 2 Cor. 12:9: 2 Tim. 1:7; Heb. 6:5; Phil. 4:13; Acts 6:8, 10; 2 Cor. 12:9.

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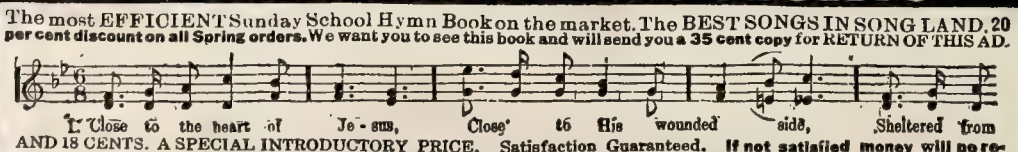

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Vol. XXXI February 26, 1914 Number 9

"Evil Symptoms of a Deep-Rooted Disease"

A Sermon by H. D. C. Maclachlan

Religion at Panama Exposition

By Noah C. Gause

Prayer and Missions

By J. H. Goldner

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

A Vision of the Dead

Now and then one must think about death. Some parents and teachers now are endeavoring to cut out of their children's education and reading every possible reference to death. That might be well if by any possibility it could be kept up; but there is no possible plan of education that can be completed on that basis. The vision of death is a part of the discipline of life. Whoever lives to any number of active years must look now and then into the face of death; and sooner or later every man must face death for himself. Our fathers thought too much and we, very likely, think too little, about death. Now and then you must think about it, and you ought.

And when we think about it steadily, and without shrinking, something of the horror passes. Man has thought much about death, and somewhat to his profit. Our grief, our wonder, our longing, are the fruit of our thought of death.

What a tribute it is to the worth of living, this sacred grief of ours! What a prophecy of life beyond is in our love that denies the finality of death!

How vastly poorer life would be if we had no vision of our dead! Within what narrow confines we should be shut! How close about us on every side like the walls of a prison would be the four sides of life! Let us look for a moment at the vision of the dead.

* * *

"I saw the dead, small and great!" Let us call to our vision the great among the dead. Out of the millions and millions who have lived, a few have left their names to us with some tradition of the qualities and achievements that made them illustrious. They were the men who stood above the stature of their own generation, and still are visible above the level of the commonplace in intervening generations. The thinkers, the inventors, the philosophers, though dead still speak. Archimedes and Aristotle, Plato and Pythagoras, Solomon and Schliermacher—how their names haunt us with the vision of great majestic characters in the realm of human thought. They pass before us in swift procession, the builders of the Pyramids, and the builders of the philosophies, the men who built the temples, and the men who built institutions. We enter and pass, like Dante, through the abode of the mighty dead, and we behold the prophets and the poets, the singers whose songs still echo in the souls of men, the artists whose paintings still thrill us with the love of beauty, the sculptors who wrought their visions into enduring bronze and marble. We behold the mighty law-givers, Moses and Hammurabi and Justinian; we see the long procession of the men who fought the battles of human freedom, Joshua and Robert Bruce, and George Washington; we behold the world's liberators of mind and body, Cromwell and Lincoln and old John Brown; we hear the voices unsubdued by the din of the centuries of the great preachers, of Isaiah and Jeremiah, of Paul and Chrysostom, of Robinson and Wesley and Edwards and Beecher and Brooks—all these rise and pass before us in our vision of the dead. How much we owe to them; how vastly they enlarge the meaning of life for us. They surround us in a great cloud of witnesses. Being dead they speak.

* * *

Let us behold the undistinguished dead. The ages have given to the world innumerable brave souls who wrought well at life's tasks, but wrought humbly and inconspicuously. The names of the real founders of our civilization are all lost to us. Yet these men with titanic strength burst the bands of barbarism, and widened the confines of civilization, and laid foundations on which all later ages builded. Many of them toiled for good that never came to them. They sowed, and the ages reaped long afterward, when the names of the sowers had been lost.

Let us call to our mind the privates in life's battles. Let us pause and consecrate the grave of the unknown dead. Let us pay our passing tribute to the memory of those who died before the battle was won, those who fell before they knew whether their death had purchased the good for which they fought, those whose death-sob mingled with the cheer that hailed the distant victory.

There comes to us a vision of our own dead. We loved them, but we could not keep them. They were dear to us, but they left us. But they are not lost to us. Life would be immeasurably cheapened if our dead were not still our own.

* * *

We need not count it morbid in ourselves that now and then we think of ourselves as dead. If death is inevitable, then it cannot be wholly evil; if there be any way of averting it, or of making it less terrible, then surely it deserves an occasional thought. The last word of Science is that life and death are not opposites, for death is predicable only of things that have life, and death is therefore a phenomenon of life. Why may it not be the phenomenon of transition into larger life? Faith has a vision of the dead, and behold they are immortal.

Symptoms of a Deep-Rooted Disease

BY H. D. C. MACLACHLAN.

Editors Note: A congregation of over one thousand persons crowded the Seventh Street Christian Church, Richmond, Va., to hear Dr. Maclachlan's recent sermon, the text of which was gathered from Winston Churchill's novel, "The Inside of the Cup." The sermon was the second one which Dr. Maclachlan has preached on this book. In the former sermon he remarked on the relation of the church to men of wealth, and intimated that frequently too much consideration was paid the wishes of wealthy church members for the good of the church, and the insurance that the real message of God would be delivered.

I AM to speak to you tonight about a book which is upon everybody's lips. In the short limits of a single sermon I cannot hope, nor will you, my friends, expect me, to do more than indicate in a very general way what seems to me to be the problems raised and the solution offered by Mr. Churchill.

H. D. C. Maclachlan.

With the literary merits of the book I have nothing here to do, save to say, in passing, that if it is not a great, it is at least a good piece of work. Mr. Churchill is not a stylist, perhaps, but he writes with sympathy and understanding, and is not so lavishly reckless with words as some of his contemporary writers of fiction. The characters in the book, too are far from being the lay figures one sometimes finds in problem novels—Mrs. Humphrey Ward, Robert Elsemere, for example. I confess to a liking—literary, of course—even for Eldon Parr. His women especially are excellent—Mrs. Larabee, who with an elegance so unobtrusive as to border on mystery, never failed to agitate any atmosphere she entered, even that of prayer; Mrs. Constable, "with whom 'church-work' had become a second nature in a well-ordered life;" Mrs. Wallis Plimpton, who, "in an evening gown with a string of large pearls resting on her firm and glowing neck, appeared a concrete refutation of the notion of rebirth;" Mrs. Fergusson, "resplendent and always a little warm, with her daughter, Nan, dainty and appealing, her eyes uplifted and questioning;" and above all, Kate Marcy, the girl with the russet hair, who "could make the box talk when she set it a-goin'"—the nightwalker of Dalton street—the high priestess of the social system of the vestrymen of St. John's. We know them and we love them all—in books.

THE MORAL QUESTIONS.

But our business tonight is with the great moral questions raised by this book. Mr. Churchill did right when he chose part of a text from the Bible as the title of his book; for it is a sermon—a sermon so strong, direct and prophetic that if half the pulpits of the land had the courage and ability to preach as he does, we would very soon find ourselves living in a better world. The message of the book, as I understand it, is interpretative rather than creative. It is only one of the many signs of the new day of democracy and freedom whose dawn we are being privileged to witness in this glorious century—the literary expression of the new social conscience whose prickings have been making all of us at once glad and uncomfortable of late. In my imagination it is linked in its own field to President Wilson's "new idealism," to Mr. Ford's quixotic gift of $10,000,000 to his employes (an act not of charity, but of justice), to the "social service commissions" of the churches, to the Pujo committee, to Lloyd George's social legislation in England; in a word, to all the efforts that man is putting forth the world over to inaugurate a new day to human brotherhood and the spiritual evaluation of life.

This book, I say, is the mouthpiece of the age. It tells, us, far better than we could do, what many of us have been trying to think and say for at least a decade past. Mons. Jourdain in Motieri's play, was amazed to discover that, all unknown to himself, he had been speaking prose all his life; so in the pages of this book we are equally amazed to discover that, when the world was calling us socialists and free-thinkers, we were in reality only Christians all the while. I use the words "socialist and free-thinker," of course, in a Pickwickian sense. Personally I am neither the one nor the other; though I have had the honor at times of being called both by the unintelligent.

THE THEOLOGY CRUDE.

This is not to say that I endorse everything in the book. Its theology is somewhat crude and is evidently taken from a few critical books hastily read. Its scheme for the reconstruction of the church is, to say the least, a little hazy and indefinite. Its emphasis on particular dogmas is unnecessary and misleading. But in spite of these defects, the book does give us a new vision and inspiration. It is a splendid protest against the spirit of the Pharisee—a magnificent appeal—and this, I think, is its pre-eminent merit—for the spiritualizing of religion and the reinterpretation of the personality and teaching of the Man of Nazareth, the Lord whom we all, I trust, worship and adore as the complete and all-sufficient revelation of God in and to man—in terms of modern problems and twentieth century needs.

Just a day or two ago a good friend of mine said, speaking of this book: "But it isn't orthodox, is it?" I could not help smiling. "No," I said, "it isn't orthodox, and that is just its charm." The spiritual sense of the world has been kept asleep too long already by the narcotic of its traditional orthodoxies—its hedges of the law and traditions of the fathers —while it neglected "the weightier matters of the law, justice, mercy and truth." There are orthodoxies and orthodoxies. To most people orthodoxy means simply my doxy and heterodoxy your doxy. Often enough among the people who talk most about orthodoxy you will find this strange anomaly, that they are measuring even Christ and the Bible by some purely human standard of creed or dogma, instead of—which is the ultimate orthodoxy—measuring every formulation of the truth—yes, even in the Bible itself as Luther did—by the spirit of him who said: "I am the Truth." These people remind me of the old Scotswoman who was being rallied on her strict observance of the Sabbath which forbade her even to take a walk on that day. "But," said her questioner, "you surely admit that Christ set us a perfect example, and he walked his disciples through the cornfields on the Sabbath." "Deed," was the instant reply, "he did that; but I never thocht the mair o' him for it!"

THE WALLIS PLIMPTONS.

Such a creed Wallis Plimpton held, but he rented a house for prostitution in Dalton street. Such a creed Fergusson held, but he lied to God and his own conscience when he made his women clerks sign a paper that they lived at home and so could afford to live on a nonliving wage. Such a creed Eldon Parr held, but he was the chief villain of Consolidated Tractions—the type of all that is evil, selfish, materialistic and non-Christian in the ways of high finance. Verily the publicans like Tony Baldassaro and the harlots like Kate Marcy enter into the kingdom of heaven before such as these!

I am not undervaluing creedal statements. They are useful and even necessary as crutches for faith to walk by—as guideposts by the way. But, thank God, faith itself is independent of them; the eternal verities of religion, communion with God and his Christ, the sense of sin forgiven and new life received in a redemptive experience—those things do not depend on any theological or historical definition whatsoever. They are immediate convictions of the soul. The creeds grow out of them—and with every new spiritual conviction there comes a new creed—not they out of the creeds. "If I choose a God," says Alison Parr in the book, "I cannot take a consensus of opinion about him—he must be my God." Yes, verily, and when he has become my God, then I know him in the only true religious sense—a sense which no creed can either give or take away.

WHAT BELIEVING IN GOD MEANS.

To believe in God intellectually is one thing—the devils do that and tremble—to believe in him spiritually, personally, religiously, is quite another—it is to know him as a stay in trouble, as a light in darkness, as the prick of dissatisfaction with an imperfect world and a still more imperfect self, as the Great Companion by the way, as the clear shining after rain, as rivers of water in a dry place, as the shadow of a great rock in a weary land—and only those can do that who have met him face to face in the touch of a redemptive experience. I believe in God not because of the so-called proofs of the theologians, but because in pro-

portion to my purity of heart I have seen him. I believe in Christ not because of any historical argument, but because I have seen him walk the streets of Richmond and heard his voice saying to the warring elements of my soul: "Peace be still." I believe in his divinity not because the belligerent theologians at Ephesus or Chalcedon decided it by a majority vote, but because he has done for me that which only God himself can do—save me from myself—save me from my sin!

CREEDS NOT INFALLIBLE.

And as for creeds: They are not infallible; they must change. John Hodder, you will remember, in the days before his intellectual rebirth, likened faith to an egg, insisting that if you broke the shell the egg would be destroyed. But what if the shell were never broken? Would not the egg equally perish? Is it not the very condition of the full birth of the life within the egg—of the very thing for which the egg exists—that the shell shall be broken? Must not the chicken peck that shell and so come forth to perpetuate its kind by an ever recurring process of making and breaking shells, if the egg is not to be cast into the scrap heap as a worse than useless thing?

But John Hodder's fight was not only for freedom of thought, but for freedom of action also; for deliverance from the incubus of social and economic conditions which were crippling the usefulness of the church of which he was a minister.

THE REVELATION.

At first, you remember, he had blindly accepted things as they were and, while sensible that St. John's was only scratching on the surface with its institutional machinery and welfare work, yet had been blind to the real causes of its failure. But when at that memorable dinner party in the Fergussons' house his eyes were opened to the fact that Eldon Parr—his richest member, to whom all the diocese looked up to as its leader—was a financial brigand, if not sneak thief, and that other prominent members of his vestry were aiders and abettors of his villainy; when he heard from poor Garvin the inside history of the Consolidated Tractions, with its tale of tears and blood; when he discovered that Nelson Langmaid, the corporation lawyer, who had been the emissary sent to his far-off parish to call him to St. John's as "a safe and sane" man, was the legal jackal of a twentieth century Ali Baba and his Forty Thieves; when he learned at first hand from poor Kate Marcy that his eminently respectable vestryman Fergusson was underpaying the women clerks in his department store, and so making them an easy prey to those harpies who make use of a poor girl's desire for fun and finery to lure her to a doom worse than death; when he discovered that leading members of all the churches actually owned and charged exorbitant rents for the houses in which women like Kate Marcy lived, "knowing them to be such"—then the scales dropped from his eyes and he understood why the work of St. John's was a failure and never could be anything but a failure so long as men like Eldon Parr and his associates were financing its ventures.

NO EXAGGERATION HERE.

But, you say, perhaps that is exaggerated—things in real life are not as bad as that. There may be here and there an Eldon Parr, a Constable and a Nelson Langmaid; but they are so exceptional as not to constitute a condition that calls for serious thought. Make no mistake. This book is not exaggerated. Eldon Parrs are the common property of every denomination. We have them in our own. Nelson Langmaids are in the employ of many large corporations—paid agents to tell their employers how far they can violate the laws, both of God and man, and keep out of jail. Every vice commission of recent years has the same story to tell of houses of ill-fame owned by members of the church and of department store girls driven to the streets because the pittance paid them was not enough to live on as a young, healthy girl has a right to expect to live. Consolidated Tractions is only another name for Amalgamated Copper and many other wrecking parties of high finance. The alliance between the vestrymen of St. John's and the forces of corrupt politics is no dream, but a drama of shame that is being enacted in nearly every large city in the United States today. "Tom Beatty's good enough for me"—is being said, or at least thought, by hundreds of good church members who make use of the Tom Beattys, or Coxes or Murphys of their city to further their own lawless schemes. And when a man like Bedloe Hubbell dares to defy the robbers in their den and to go out and clean up the city, there are plenty of good church members ready to call him a demagogue and reformer, to accuse him of wanting to drive prosperity away from the city and—so-called Christian men!—to laugh him to scorn for saying that prostitution is not a necessary evil.

But here, again, on thinking deeper, John Hodder made another discovery—the last and most fruitful of all; namely, that all these evils did not stand alone, but were symptoms of a deep-rooted social disease—the disease of a selfish, materialistc denaturalized civilization; that these vestrymen of his were, in part at least, the victims of a system which they had neither the moral insight to recognize as wrong, nor the moral courage to break away from even if they did; and that, therefore, it was the chief business of the church of Jesus Christ so to idealize and spiritualize life at its source in the individuals to whom it ministers that the social wrongs and injustices of the present industrial system, with its "jungle ethics" and "survival of the fittest," its tears, its blood, its hopeless poverty, its Dalton and Mayo streets, its prostitution, its suspicions, its class warfares, "its sick who never need have been sick, its derelicts who never need have been abandoned," shall cease to be known among men.

THE CHURCH'S DUTY.

Here was at once the secret of the church's failure and an index finger pointing the way towards its real and permanent success. Let the church free itself from the incubus of unrighteous wealth; let it demand of its members not merely doles for charity, but justice, mercy and truth in their dealings man to man; let it cease to water-down for polite and sensitive ears the plain words of its Master: "Lay not up," etc., let it teach the poor as well as the rich that the true good of life consists not in the abundance of the things it possesseth, but in the right inner attitude of the soul to God and every member of his divine family; let it preach the brotherhood of man, not as a pretty phrase for an idle hour, but as the one thing needful if its daily prayer, "Thy kingdom come as in heaven so in earth," is to rise above the breath that utters it; and then—but not till then—will the church of Jesus Christ cease to be a mere policeman of society with a somewhat soiled and dirty uniform, and become what it once was in the glad, strong, generous, dynamic days of its birth, the saviour of men and the redeemer of the world.

A dangerous program, say you? Yes. it is dangerous to every interest that battens on the souls and bodies of men. It is dangerous to the financial pirate, to the luxurious snob, to the idle rich, to Palm Beach and Newport, to private cars and pleasure yachts, to swollen fortunes and starveling souls, to Consolidated Tractions and New Haven steals. Of course it is revolutionary. Christianity is just that. It is dynamite; it is nitroglycerine. It turns the world upside down. It makes and remakes men and societies; and if it is not doing so today—if the world of practical men can see nothing in the church but a conservator of the peace and a booking-office to heaven—it is because it has been disobedient to its heavenly vision and allowed those that bought and sold to traffic in the temple concerning which the Master spoke in no easy terms.

NOT INDICTING RICH.

I am drawing no indictment against the rich. The church needs money and will need more money as the days go by. Thank God there is plenty of wealth cleanly got and generously spent. I know rich men whose treasure is in heaven: I know poor men—plenty of them—whose treasure is on earth—whose daily wage is their god. But, if we are to believe the Master's words, there is a peculiar danger both in the acquisition and possession of great wealth—it is the danger of becoming so absorbed in the material things of life that we shall forget our duty to God and our fellowman, and cease to yearn after those unseen, eternal possessions which alone shall bestead us when stripped of all earthly goods we stand before God and hear the heart searching question: "Where is Abel, thy brother?"

Jesus Christ was, of course, far more than a social reformer; but he was a social reformer. He laid down principles of human brotherhood which, if consistently applied, will, I believe, solve progressively all the social problems of this or any other age. No one has ever denounced wrong or injustice as he did. And if he were on earth today do not imagine that he would say, as the standpatters do: "All is for the best in the best of all possible worlds." He who said: "How much more is a man worth than a sheep?" would be found on the firing line of the battle for human rights. He who said: "Blessed are ye poor." would be the champion now, as he was then, of the poor, the unprotected and the oppressed.

And his church dare not do otherwise. It dares not acquiesce in the principle of unlimited competition—the so-called law of the survival of the fittest—which pushes the weakest to the wall and puts a premium on self-assertion and economic brutality.

It cannot regard as God-given the present distribution of the material goods of life which, in a world where there is more than enough for all, leaves some to starve while others roll in luxury, and which keeps 10,000,000 of the people of

(Concluded on page 23.)

"The Last Judgment"

What an Old-style Colored Preacher Thinks of Michelangelo's Famous Painting in the Vatican.

REPORTED BY PROF. WILLIAM PICKENS.

AFTER seeing a number of "Last Judgments" in European art centers, I came upon the one in Munich on the wall of the Ludwigskirche, which it took four years to execute and which impressed me as being directly in harmony with the pictorial imagination of many an old-time preacher in the southern part of the United States. Only no painter who ever lived could equal the luxury and activity of that imagination. All that I saw in all of these "Last Judgments" I had in my boyhood heard over and over again from the "halleluiah" preachers. Indeed I had heard much more than I saw, for the word-artist has an advantage over the man with the brush.

Naturally I longed to know how a preacher of the old school would criticize such a painting. A few weeks later in the Sistine Chapel, that room of painted wonders in the Vatican, I saw a middle-aged American Negro with a pleased-looking Italian guide contemplating Michelangelo's world-famous fresco of "The Last Judgment." The visitor had no doubt heard the fame of this painting and there was some evident disappointment pictured in his countenance. Though not an old man he proved to be the pastor of one of the largest old-fashioned Negro churches in the United States—indeed they claim to be the largest church in the world, having between three and four thousand members. The interchange of a few ideas sufficed to show that he was one of those who know nothing of the "new" theology.

The Last Judgment.—By Michelangelo.

A UNIQUE INTERPRETATION.

Taking his name and address I was hoping that an opportunity would be found in the United States for me to learn his judgment of this "Last Judgment," but a good opportunity came earlier than I had expected. A week later in Naples I chanced to meet him just coming in from Pompeii. The sight of that unburied "City of the Dead" had evidently put him into a very prophetic and imaginative mood. He said with enthusiasm that he would describe it to his congregation under the subject of "The Feast of Belshazzar." It was plain that he was longing for some one to "practice on," and finding me a sympathetic listener he invited me to visit him at the Santa Lucia Hotel. I went gladly.

The movement of this man's imagination is indescribable. He first gave me imaginative pictures from the scenes of ancient Rome with which history or legend connects the life of Paul the Apostle—like the Mamertine Prison and the Tre Fontane. At an opportune moment I asked, "Well, what did you think of that 'Last Judgment' in the Vatican?" This seemed to touch the springs of his imagination, and as if discoursing to a congregation he proceeded in the following manner:

"Brother, that 'Last Judgment' was pretty fair, but it didn't quite come up to my idea of that Great Day when the hosts o' light and darkness shall be separated asunder from one another. Before he painted that picture, Mr. Nolang, or whatever his name is—"

"Michelangelo," I suggested.

"Well, if Mr. Angelo could have jest set down and let me describe the thing, let me paint him a word-picture first, he might have done better. I have a special sermon on the Judgment, and it's terrible to hear that great event described. Why, Professor, that Italian ain't never had the inspiration—ain't never seen the beginning of the commencement of the coming together of the mighty hosts from the four corners of the earth and from under the ground and the sky and the sea."

It will be remembered that this picture shows Christ as the Judge of the World. He is in a half-sitting posture on a cloud, on his right his mother Mary sharing the judgment seat. Above him are the emblems of his Passion; on his right-hand rise the redeemed, while devils strive in vain to pull them back; on his left the damned strive in vain to rise, while devils pull them back; below are seen Charon with his boat, and Minos the judge of the underworld, a mixture of heathen myth and Christian lore. It is a picture of simplicity, but of great dignity and majesty.

"In what particular did he fall short?" inquired I, with genuine interest. Then he, with a prophetic stare as if mentally transported to the presence of his American congregation, with rhetoric which increased in velocity until it became a torrent, continued.

SOME NOVEL CRITICISMS.

"In the first place the 'commodations wusn't sufficient, the transportation facilities wuz inadequate for bearing the redeemed Host on high above the moon and the sun and the million twinkling stars that'll be scintillating and scampering through the regions of eternal space like a countless swarm of lightning bugs in a Kentucky blue-grass field. Then I didn't see the angels blowing on the trumpets to suit me, nor the angel in the south pushing back the south wind, nor the angel in the north conquering the rebellious north winds, nor the angel in the

east forcing back the east wind, nor the angel in the west holding down the west wind. There wusn't half enough angels to suit the occasion. You ought to hear me when I'm let loose in my natural element, painting that Judgment from my pulpit. Sometimes my congregation gits to working and shouting, and turning and twisting like a judgment in itself. Mr. Angelo ain't never had the tenth part of the necessary inspiration. Without the aid of the spirit he did very well, but when I stood there and contemplated the missing parts of his picture I had to say in my heart, 'Well, here's an amateur.' He wuz like the wise men of Babylon: they knew many things, being skilled in all the arts and crafts and sciences and mysteries, but they did not know what Daniel knew; they could not read the secret of the dark and hidden mysteries of the handwriting on the wall; and they knew not the interpretated meaning of 'Mene, mene, tekel, upharsin'.

"Then, the Mighty Judge of Creation wusn't represented right; he ought to have had on his face a frown of holy indignation that makes angels stand in awe, while devils shake and sinners flee. And the Judge ought to have been riding on a hoss—the great hoss of the 'poccalips with his neck bowed in thunder, flashing light from his eyes and fire from his nostrils—while the righteous Judge with furrowed brow wuz setting in his saddle of power with his stirrups of inspiration and spurs of promise, and holding the reins of faith; while coming after him and thick-pressing on his heels rides the celestial cavalry with flying banners and blasting trumpets, proclaiming glad tidings to the blessed redeemed and eternal judgment to the damned.

"And then, I missed Michael. He should have been there as the Captain of the mighty host. And Gabriel—where wuz he? He ought to have had his wings stretched toward the east and west, and his hallowed feet placed, one foot on the rolling deep sea and the other on the dry land; the foot on the sea to wake the host that has been wrapped in the damp swaddling shrouds of the blue water—and the foot on the land to rouse the children that have been folded in the embrace of their rock-ribbed mother. And the sun ought to have been going out and the moon dripping away in blood, an angel bleeding the moon. And the pillars and foundations of creations—I'd have had them tottering and snapping, and cracking and breaking—and the lightning playing, the zig-zag, forked-tongued lightning darting through space and coiling like serpents 'round the crumbling foundations of the firmament. Brother, that Italian painter didn't enter into the details!

"And where wuz the heavenly chariots? I'd have had all the chariots of heaven brought out; they ought to been flying and plying for the protection and 'commodation of the blessed host redeemed of the blood of the Lamb. I'd have put in the chariot of fire drawn by the countless steeds of Almighty Power, thundering judgment under their hoofs and snorting fire from their nostrils, while the blessed Son of God, with a look of righteous wrath on his brow, stood in that chariot with the thousands, millions, billions and trillions of reins between his fingers.

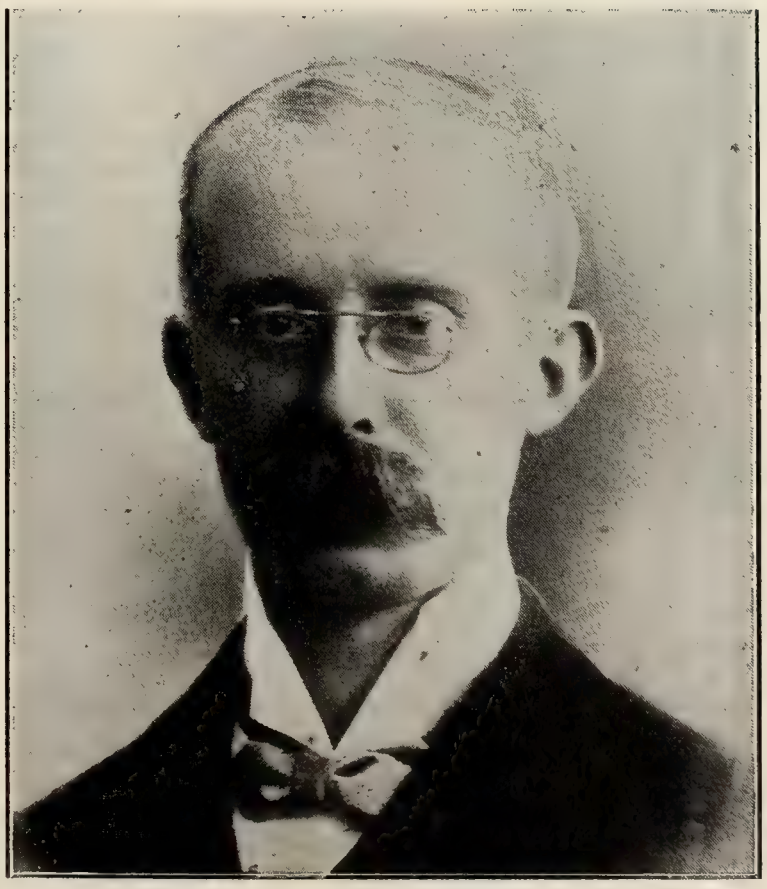
"And besides, his devils wusn't fixed right; they ought to have had hoofs and horns. It was hard to tell Mr. Angelo's devils from his angels. Brother, I have an awful feeling when I gits to riding through the Gospils. And I would advise these Italian painters, when they want to paint a great day like the Judgment, or the Flood, or the Crossing of the Red Sea, or the March Round Jericho, or the Scourges of Pharoah, they ought to go and have the thing described to 'em first."

An idea of the intonations and of the dramatic and emphatic movements of the countenance and the head and limbs, that accompany such a discourse, cannot be conveyed in print. And in justice to the rude criticism it might be said that anyone who sees any "Last Judgment," feels the inadequacy of paint and brush to represent anything like the "judgment" of the popular imagination.

Why Believing Prayer is Powerful

J. H. JOWETT, IN PITTSBURG CHRISTIAN ADVOCATE.

"FOR I know that this shall turn to my salvation." The great apostle is in captivity at Rome. His surroundings are hostile. His plans are all thrown into confusion, and his far-reaching missionary campaign has been ruthlessly checked.



Rev. J. H. Jowett.

But the apparent circumstances are not all the circumstances. Beneath the transient there is the eternal; within the frowning antagonism there works the hidden friendship of God. At present circumstances may seem to march against him with the bristling, threatening armaments of an overbearing foe. But there shall be a "turn;" things shall receive a mysterious twist; an unseen but friendly hand shall guide the hostile hosts, and instead of being the ministers of destruction, they shall become the agents of a larger good. "I know that this shall turn to my salvation."

And how is this gracious turning of circumstances to be brought about? What are the ministers which are to effect the transformation? The apostle mentions them.

"Through your supplications." The men and women in Philippi are to play an influential part in Rome. It is a marvelously daring association of ideas. Rome was the very heart of imperial power, and all the forces of empire seemed to be moving in opposition to the Apostle Paul. And yet this little company of obscure men and women in Philippi have a lever in their hands which can divert the battalions of unfriendly circumstances to a friendly and undreamed of end. And this lever is the great prerogative of prayer. Has the church of Christ adequately realized the vast wealth of her spacious inheritance? She has a power which can raze mountains to their base, and divert the channels of the floods.

"NO SINCERE PRAYER EVER FAILS."

"And the supply of the Spirit of Jesus Christ." This is the second of the great ministries made possible by the first. Our prayers cut channels for the river of God's gracious Spirit. No sincere prayer ever fails. It cuts a path for God; it "prepares the way for the Lord." And therefore the Christians at Philippi were sacredly qualified to minister to the great apostle at Rome, and to be the means of enriching him with amazing supplies of the divine grace. And so it came to pass that the circumstances at Rome could be reflected and "turned to salvation" by a company of humble saints who were praying in some obscure home in a distant city.

* * *

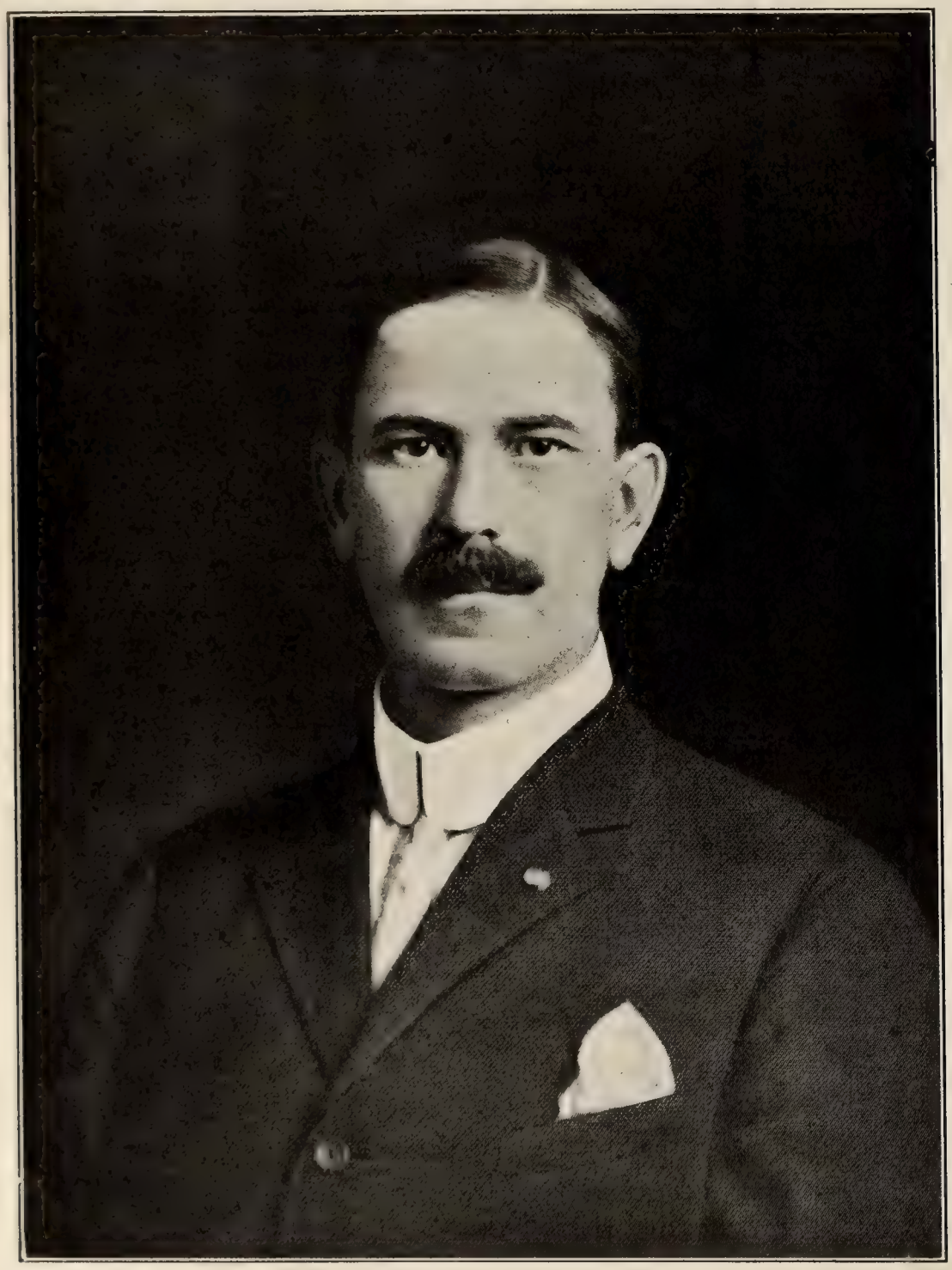
I believe in today. It is all that I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today.—Charles Stelzle.

Leaders of Men and Millions

JUDGE FREDERICK A. HENRY, CHAIRMAN OF THE COMMISSION OF BUSINESS MEN.

AT the Men and Million Conference in St. Louis a prominent minister during a private conversation said: "I regard Judge Henry as one of the ablest and most effective laymen in our brotherhood." In point of ability, actual service and prominence he stands first among the laymen of Cleveland, Ohio.

Judge Henry is still a young man, being only forty-six years of age. He was born on a farm in Geauga County, Ohio, about twenty-five miles from Cleveland. He graduated from Hiram College in 1888 and from the Ann Arbor Law School in 1891. Since then he has resided in Cleveland.



Judge Frederick A. Henry, a man who "makes a business of advancing truth and righteousness and practices law to pay expenses."

AN ACTIVE CHURCH MAN.

Ever since coming to Cleveland he has been an active and influential member of the Euclid Avenue Christian Church, in which he has served in almost every conceivable capacity from the most humble office up to that of elder. He was, for a time, superintendent of the Sunday-school. He has for the past twelve years taught a class of young men and women. He is a teacher of rare ability. He was chairman of the Building Committee that led in the erection of the present beautiful house of worship.

While always deeply interested in the extension of the kingdom of God in every direction, his world-wide vision dates from the time of the Laymen's Missionary Conference held in his city in 1910. His world vision has now become with him a compelling world passion.

For a term of six years he served as judge of the Circuit Court, and was elected for a second term; but resigned to resume the practice of law. It is wholly within the bounds of fact to say that he makes a business of advancing truth and righteousness and practices law to pay expenses. His activities are multitudinous and varied. He is vice-president of the Chamber of Commerce, undoubtedly the most aggressive and potent organization of the kind in the United States. For many years he has been president of the Hiram College Board of Trustees and a mighty factor in its financial advances and educational ideals.

He is president of the Federated Churches of Cleveland; and was the one layman on the committee that created this organization, which is used as a model in other cities. This organization reveals his constructive and organizing genius.

The judge is in constant demand for addresses before commercial, political, social, educational, philosophical and religious organizations. One is amazed at his capacity for work, and work so varied in character. Most men would find his large law practice consuming all their time and thought; but he successfully carries additional responsibilities that no ordinary man would dare to assume.

AN IDEAL PRESIDING OFFICER.

As a presiding officer he excels. Those who were at the Toronto Convention will never forget him. His commanding presence, calmness, firmness, fairness and unerring, ready knowledge of parliamentary practice made him complete master of the situation. It is very rare that the Disciples of Cleveland or the Protestant churches of Cleveland have a city-wide gathering at which the judge is not the presiding officer. It is never a question in any one's mind as to who shall preside. There is only one choice.

The home life of Judge Henry helps to explain the man the public knows. His is a home in the fullest sense. It is simple, cultured, Christian. The mistress of this home is a quiet, unassuming, intellectual, able, perfectly poised woman, who is an ideal wife, mother and home maker.

People are first of all impressed by the height of this man, six feet six inches tall. That is the smallest part of him. His intellect is bigger than his body. His heart is bigger than his intellect. He who has the good fortune to get close to him is at once conscious of being in the presence of a great soul.

LIVING CHRIST'S LIFE.

St. Paul, after his conversion, had but one ambition—to live the life of Christ, to bear about in his body the marks of the Lord Jesus. But even that prince of mystics, who was so heroic and tireless in his activities, was able to embody only a part of the riches of grace that are in the mind of the Master. Of Francis of Assisi it has been said that he was the only Christian who has lived since Christ. But that noble and gracious spirit, with its blend of poetry, piety and pity, and his life of beauty in "the Galilee of Italy," was only a star deriving its light from One whom he loved and followed. Jacob Boehme was a man who saw ever the eternal hills. To his gayest hours they formed the background, and by their height he measured all things else. Yet he was only an humble student in the school of Christ, a learner at the feet of him to know whom is life eternal. So we might call the roll of those who heard the perpetual liturgy of heaven, from St. Bernard to St. Phillips Brooks—and they all with one accord confess him to be the light of their heroic and dedicated lives.

JOSEPH FORT NEWTON.

"The dynamic that is to save the world is a heart motor."

"You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."

"Not, How much of my money will I give to God? but, How much of God's money will I keep for myself?"

"Let us fail in trying to do something rather than sit still and do nothing."

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

"Only consistent giving keeps the soul from shrinking."

Religion at the Panama Exposition

How the "Things of the Spirit" Will Be Represented at the Great Celebration.

BY NOAH C. GAUSE.

IN the early stages of civilization fairs and festivals were held for the purpose of the exchange of commodities. Later they were held for the purpose of the display of products. But in the processes of evolution they have culminated in the modern international exposition where the objects have been enlarged from the mere exchange or display of world commodities to the exchange of ideas and the presentation of ideals.

In view of this fact the exposition authorities, recognizing the inestimable service rendered by the constructive religious forces of the world, invite the churches to participate by holding great meetings and maintaining an exhibit. That this work might be adequately performed a local committee invited the Federal Council of Churches of Christ in America to create a "Committee of 100" for this purpose. With this in view, Dr. Shailer Mathews, of Chicago, President of the Federal Council, and the Executive Secretary, Dr. Charles S. MacFarland, of New York, visited San Francisco.

THE COMMITTEE AND ITS WORK.

The committee, representing many of the leading churchmen of the world, is organized and the opportunity lies before them and the Protestant religious forces of the world. Bishop Edwin H. Hughes is Chairman of the Committee of 100. Mr. J. E. White, a prominent attorney of San Francisco, is Secretary. The committee is represented by an Exposition Executive Secretary in the person of the Rev. Dr. H. H. Bell. The members of the Executive Committee are the following men distinguished in various lines of activity: Bishop Edwin H. Hughes, Rev. H. H. Bell, Rev. Charles F. Aked, Rev. George E. Burlingame, Rev. E. F. Hall, Rev. A. Wesley Mell, Mr. L. L. Morse, Mr. I. H. Morse, Rev. E. R. Dille, and Rev. John Bascom Shaw. Many other men as well as women of national and international note constitute the personnel of the Committee of 100.

The work to which this committee is dedicating its service is one of great importance to universal Christian civilization and promises to be far-reaching in its influence. In the main the plan of the work is three-fold—religious activities, religious exhibits and the holding of religious conventions. Briefly religious activities will involve a carefully organized campaign of evangelism of a well balanced effective character. This will include social service, platform meetings, specialized forms of work for boys and girls, and for men and women. There will be classes and meetings for immigrants and for especially unreached portions of the community with generous and systematic distribution of the scriptures. For this work volunteer workers will be organized, trained and directed into channels of the greatest possible effective service. Thus the Evangelical churches of the world will concentrate their thought, prayer, and organized effort with the most improved methods at one given point, and by so doing demonstrate the highest efficiency to which the churches have attained. The coördinate work of various religious and social organizations under the direction of the "Committee of 100" during the nine and one-half months the Exposition will be open will be notable for their thoroughness and efficiency. Such organizations as the Woman's Christian Temperance Union, the Young Women's Christian Association, the Young Men's Christian Association, the World's Congress of Young People's Societies, as well as the Woman's Board of the Exposition are planning large things for practical service. For example, the Young Women's Christian Association will expend $50,000 in carrying on the work of the Travelers' Aid. This will be supplemented by other organizations doing similar work, and all will be coördinated into unified action. Every hotel and rooming house in San Francisco and around the bay is being investigated and recorded for future consideration in connection with the work. Railway trains and steamboats will be met and girls and women, traveling alone, will be directed to places of repute and safety. This will form a substantial basis for future work on the Pacific Coast in the interest of the increasing number of immigrants who will migrate to the Pacific Coast when the Panama Canal is thrown open to the commerce and travel of the world. It requires no flight of the imagination to become possessed of a vision of the value of this not only in immediate results but in the creation of an ideal toward which we may strive and from which we may extract working principles for constructive, daily work in all lands.

Through the religious exhibits, a vast Christian laboratory will be maintained in a building which it is hoped will be erected upon the grounds and known as Assembly Hall, to cost not less than $200,000. Here will be presented the historical development of Protestant churches throughout the world culminating in the present day achievements. This will be done by denominational exhibits showing church distribution and the character of church activity, such as Sunday-schools, Young People's Societies, Young Men's and Women's Christian Associations, Men's and Women's organizations, lecture courses, study classes, etc.

EXHIBITS OF MANY KINDS.

The methods of extending the kingdom of Christ through world agencies, such as the Educational Societies and Missionary Societies, will be fully demonstrated. The Social Service feature that has so marked the character of the Federal Council will be especially presented in concrete form showing what the church has and may achieve along the line of helping to solve the social problem. This will include the relation of the church to organized labor, employment bureaus, the industrial problem and international peace. There will be maintained exhibits of the agencies for supplying the needs of the churches, training schools for the ministry, and for other church work and for all forms of social service, publication agencies and societies which issue Bibles, Sunday-school material and general religious literature.

It is appropriate that the Federal Council should make an exhibit of the achievement along the lines of church federation. This will form a part of the general exhibit. It will include a review of inter-denominational movements and tendencies in the development of the churches, including federations of churches, federations of organizations for doing the missionary and reform work of the churches and the numerous organizations Christian in spirit that are coöperating in world betterment.

Perhaps that which is most important of all and may prove more far-reaching in its effects will be the religious conventions. Great gatherings of delegated bodies will be held. Where the gatherings are too large for Assembly Hall on the Exposition site they will be held in the great Auditorium downtown which will seat twelve thousand people. There will be held national and international, denominational and inter-denominational meetings that will reflect the religious thought of the world. The committee is planning a general conference of all Protestant Christians from all parts of the world to consider the program of the church of today. This will mark a new era of world vision, for thus the Exposition will become a universal parliament for the exchange of thought in religious philosophy and for the purpose of presenting and comparing the practical results of religious activity.

TWO GREAT ALLEGORIES PLANNED.

In connection with this "Committee of 100" another committee of like size of the Woman's Board, some of whose leading members are members of the Committee of 100, are directing a phase of the missionary interests of the churches. It is planned to present two great allegories to the public in the new auditorium at the Civic Center. The first will be at the close of the first week devoted to Home Missions and will be a vivid portrayal of the early history, development and present day fruition of the missionary movement in America. This will make the early pioneer missionary activities live again. It will reveal the hardships and privations, the sacrifice and achievements of our pioneer apostles of the faith. It will present in living form the summit of their achievements in the mighty harvest of today. This will be a great lesson presented in sufficiently dramatic form to leave a profound impression upon the audience gathered from all parts of the world.

Likewise there will be a great allegory presented in the same building at the close of the second week of the congress dramatizing the effective missionary movement among men throughout the world. Several hundreds of people will take part in this pageant and the purpose of it will be to show the building of faith, hope and love into the structure of universal Christian civilization.

There is every indication that the Christian activities and exhibits in connection with the Panama-Pacific International Exposition will represent the most comprehensive and universal manifestation that has ever been held at a given time. It is prophetic of a new era in the onward march of civilization and the realization of the kingdom of Christ upon earth.

CHILDREN OF MINISTERS LEAD IN LIFE.

It is the children of ministers more than any other class who in England and America have been the leaders in art, science and literature, declares Mrs. Newell Dwight Hillis in "The Continent." More than any others are they the authors, teachers, college professors, journalists and professional men of note. Nor are their names wanting among successful men in business and politics.

We have lately seen inaugurated into the highest position in the land a minister's son—Woodrow Wilson—which office had also been held by other ministers' sons—Grover Cleveland and Chester A. Arthur.

A few months ago an article appeared in The Popular Science Monthly containing the following statements: "The English Dictionary of National Biography gives these figures: A comparison of eminent men (of England) shows 1,270 to be the sons of clergymen, 510 the sons of lawyers, 350 the sons of doctors; one and a half times as many of the former as of both the latter." Names of some of these were Ben Johnson, Cowper, Goldsmith, Tennyson, Coleridge, Addison, Keats, Kingsley and Matthew Arnold. Daughters of clergymen were represented by Jane Austen, the Bronte sisters, Mrs. Gaskell and Lucas Malet (the daughter of Charles Kingsley).

In America, our "Who's Who" in a list of something less than 12,000 showed 898 to be the sons of clergymen. If the proportion had been the same as for the other professions and callings, there should have been about fifty, but there were eighteen times that number. These include Justice Brewer, Senator Dolliver, Justice Hughes, Levi P. Morton, and Presidents Faunce of Brown University, James of Illinois, Wright of Clark and Taylor of Vassar. Among famous professors are Lounsbury of Yale, James of Harvard and Sloane of Columbia. Others were the railroad king, Edward H. Harriman; W. H. Maxwell, superintendent of schools in New York city; Bishop Potter, Henry James, Governors Bates of Massachusetts and Kellogg of Louisiana, David I. Hill of the department of state, Richard Watson Gilder, Lyman Abbott, William Hayes Ward; among the daughters are Catherine and Harriet Beecher, Elizabeth Stuart Phelps, Jeanette Gilder and Marshall Saunders.

Our hall of fame has fifty-seven American names. Ten of these, almost a fifth, belong to the families of clergymen. They are Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan Edwards, Emerson, Lowell, Morse, Bancroft and Holmes.

These are the true aristocracy, the only kind which America cares to claim, and its mothers were the pitied, censured—but to be envied—mistresses of the manse.

DIVORCE IN BABYLON.

The archæologists who are conducting the German Oriental Society's exploration of the ruins of ancient Babylon, Nineveh, and Ashur, have deciphered two brick tablets that throw an interesting light on the domestic affairs of these long-dead people, records the Youth's Companion.

One of the tablets tells of a divorce case, in which a man, who has made up his mind that he cannot live with his wife any longer, promises to give her what he considers a satisfactory alimony:

"Naid Marduk, son of Shanashbalat, will give, of his own free will, to Mamua, the wife, and Arad-Bunini, her son, four quas of food per day, three quas of drink; per year, fifteen manas of cloth goods, one pi of sesame, one pi of salt, which is at the warehouse. Naid Marduk will not increase it. In case she flees to Nergal, the flight shall not annul it.

"Done at the office of Mushezib-Marduk, priest of Sippar."

It appears that twenty-five centuries ago the wife could be divorced in a most summary fashion; but if she renounced her lord and master, a hard fate was hers, for the second tablet reads:

"Rinum, son of Shamkhatum, has taken as wife and spouse, Bashtum, the daughter of Uzibitum. Her bridal present shall be twenty shekels of money. If Bashtum to Rinum, her husband, shall say, 'Thou art not my husband,' they shall strangle her and cast her into the river. If Rinum to Bashtum, his wife, shall say, 'Thou art not my wife,' he shall pay ten shekels of money as her alimony."

The alimony provided in this case was about six dollars and twenty cents, according to Professor Eiselen. All prices were low in those far-off days, and wages were small accordingly. One brick, dated 2200 B. C., records a contract by which a man hires a son from his mother, to labor for two and a half shekels a year—about one dollar and fifty-five cents.

TRIALS OF A CLERGYMAN.

Do not be a parson unless you are blessed with a strong sense of humor and a thick hide, advises an English clergyman in Pearson's Weekly. A parson's duty is to visit his flock. If he does not, great is the grumbling. If he does, he is snubbed. The snubs mix nicely with the welcomes, to prevent you from being puffed up. The following is one of the neatest of them:

I was asked by a friend who had been offered a living near me to go and see the vicarage and church, and report. I did so, and the clerk showed me round. As we neared the end, he turned to me, and said:

"Be you our new parson, sir, if I may make so bold?" I assured him that I was not. "I be main glad to hear that, sir," he said, with relief. "We've always had good uns so far!"

In a scattered parish, I called upon an old couple about tea time. "Would you like a cup of tea?" the housewife asked. I confessed that I should like it very much. The dear old soul prepared one, and kept apologizing because she had no jam or cake. I assured her that it did not matter in the least. "Well, sir," she said, brightening, "after all, 'tisn't as if you was one of them that feed high. Anyone can see that!"

One more. A friend of mine had got a job for a man who had been for a long time out of work. I guessed he was getting pretty shabby, so I looked up a suit—we were much of a size—and took it round. The man's wife took it, and I waited in the room, ready to be overwhelmed with thanks. She came back, and said:

"My husband thanks you kindly, sir, but he don't hold with parson's clothes; but if you've got anything as 'd suit a man, he'll have a look at it!"

Prayer as Related to Missions

BY J. H. GOLDNER.

The outstanding address at the recent St. Louis meeting of the Men and Millions Movement was that of Mr. J. Campbell White, secretary of the Laymen's Missionary Movement. He sounded the note that should be the keynote of the present campaign—that the money is nothing, but consecration, prayer, holiness are everything. This same note was sounded in the address delivered by J. H. Goldner, at Toronto, from which we quote.

MISSIONS were born in prayer and can prosper only in the prayer atmosphere. Our missionary work moves forward and upward no faster than we pray. We regard it an occasion for widespread rejoicing when a five thousand dollar pledge to missions is announced. There is a reason for infinitely greater joy when a righteous man pledges himself to a life of prayer for missions. No matter what a man's contribution of money, time or service may be, he has not given his best and most needed gift until he has dedicated himself to a daily program of intelligent, specific and importuning intercession.

* * *

Who is fit to unite with Christ in prayer for a lost world? Not he who hates a brother and is unforgiving; not he who is malicious and entertains evil designs against God's fellow-workman; not he who is envious and jealous, seeking only his own; not he whose heart is foul and hands stained; not he who is indolent and penurious. The price of fellowship with Christ in prayer is a continuous course of unsparing spiritual discipline, resulting in a heart that is pure and loves steadily; eyes that are clear and see far; a mind that is sober and thinks wisely; hands that are clean and skillful in service; a life with "Holiness unto the Lord" written everywhere.

* * *

We are to engage in a Men and Millions Campaign. Before the exercise of our cleverness must come the exercise of our faith. Before there is any planning there must be passionate praying. Create a church-wide contagion of prayer and there will be a deluge of giving. In the words of another, "Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives."

* * *

"The best remedy for a sick church is to put it on a missionary diet."

"They call us fanatics, but I would rather be a fanatic than a corpse."

"Love never asks, How much must I do? but, How much can I do?"

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

The Children's Month

Man may start out alone in his quest of the Celestial City, like Christian in the immortal allegory, but when woman goes the long journey, like Christiana, she takes the children with her. And so it was inevitable that when the women of the church undertook a missionary organization, they should soon add societies for training the children to this movement. The month of March is the time when the children have the right of way in the Christian Woman's Board of Missions. Their education in missions is the subject of all the auxiliary programs at this beginning of the spring time, and the little ones all over the land are busy preparing for their Easter exercises—the one time in the year when they present their work to the churches.

"Suffer the little children to come unto me."

How perennially fresh and beautiful is the attitude of Jesus to the child! An attitude without parallel in the time when he was on earth. In a day when the child had no rights—when the issues of its life and death were in the hands of the Father, or of the Master if it were born a slave, he said:

"It is not the will of your Father in heaven that one of these little ones should perish"—the everlasting Bill of Rights of Childhood.

He spoke of their place in the other world as one of surpassing honor, when he declared: "In heaven, their angels do always behold the face of my Father." And that other time, when he set the little child in the midst, with the solemn warning to those who had been striving among themselves as to who should be greatest in the kingdom of heaven, with the words, "Except ye become as little children, ye shall not so much as enter into the Kingdom of heaven."

Here, we not only have the child held up as an example of humility for selfish, ambitious men, but a new chapter is opened in the world's book of wisdom. The study of the child in these latter days is elevated to the dignity of a science, it engages not simply the attention of the mother and the poet, but claims the interest of the profoundest psychologists and educators. Even scientists are bearing witness to the significance of the length of infancy in the human race; they remind us that in the lower forms of animal life there is no infancy, and therefore no possibility of development, and that childhood is the great opportunity for the uplift of our race.

One of the rare times when it was said that Jesus was "much displeased" was when his disciples would have driven the children from his presence; and how dear and irresistible is that picture of Him, when He not only granted their wish to come near Him and receive His blessing, but took them up and throned them in His arms, with his "Suffer the little children to come unto Me."

When Jesus took these little ones of long ago up in His arms, He lifted all the childhood of all time with them. Now, we gladly grant that childhood has its inalienable rights in the social structure as well as man—the right to be happy: the right to its wonder world of play, that world wherein lies the beginning of knowledge; the right to grow, unburdened; the right to an education, which shall equip it adequately for the coming duties of citizenship. The rights of the unborn child, even, are being studied in the new science of eugenics. The criminal child has been given a chance to overcome mistakes and sins, by the establishment of juvenile courts, probation officers, and detention homes.

Our national government has at last awakened to the fact that childhood is as important an asset as our material resources, and has organized a Federal Children's Bureau, under the charge of a noble woman, Miss Julia Lathrop. That some of their rights are still infringed by greed and avarice seeking for cheap labor—by little children wearing out their young lives in mills and factories—is no proof that many hearts are not awake to their outrages; under the leadership of the Child Labor Committee, many organizations are striving for effective legislation, which shall soon wipe out this horrid blot and anachronism from our land.

How great then is the debt of childhood to the blessed Jesus—and how compelling is the obligation on us to bring our little ones to Him, as did those mothers of old. They are eager to come—all they ask is for some one to lead them. I was showing a little girl the familiar picture of our Saviour sitting with the children leaning on his knee, and she clasped her hands, and said in a rapture, "How sweet Jesus is." Jesus is sweet to every little boy and girl; all they ask is that He shall be lifted up before them in all his beauty and tenderness, and the little hearts will turn to Him as naturally as a flower to the sun. I. W. H.

* * *

A CHILD'S RIGHT TO HAPPINESS.

Shall I mar the morning's gladness,
  Shall I dim its joyous light,
With a whisper of the sadness
  Of the swift on-coming night?

Shall I tell the fragrant flower,
  That its beauty cannot stay?
That its life is but an hour,
  And its doom is sure decay?

Dare I cloud a child's sweet heaven
  With my anxious cares and fears?
Dare I blight its joy God given,
  With a prophecy of tears?

No—no, Father!— to thy dealing,
  That divinest gift we have,
Knowing that thy touch brings feeling,
  Even though it should bereave—

Trusting that when thou dost guide them
  From the valley's shelter sweet
Up the rocky path—Thou'lt hide them
  Neath Thy wing from storm and heat.

IDA WITHERS HARRISON.

* * *

"A man may give without loving, but no man can love without giving."—J. Campbell White.

THE CHRISTIAN CENTURY

EDITORIAL

PUT THIS WARNING IN YOUR CONSCIENCE!

THE Disciples' obligation to foreign missions is in danger of being eclipsed and neglected on account of the widespread interest in the Men and Millions Movement which has been launched just as the clock is striking for the annual March offering.

This Movement is the greatest special enterprise ever undertaken by our people. It has our undivided support and deserves the support of all Disciples of Christ.

But the regular offering from the churches is of incomparably greater importance to the Foreign Society than is the Society's share in the six million dollar fund.

Only $600,000 is allotted to foreign missions from this fund, the payment of which is to be distributed over a five-year period.

This means an increase of only $120,000 a year—not much more than the Foreign Society in the regular course of its work could reasonably expect to gain.

If, however,—and there's the danger!—the regular offerings are allowed to fall down through fixing our attention upon the special movement, the net result to the Foreign Society will be costly. The plain lesson of which is that the March offering should receive greater emphasis this year than ever.

AN ANSWER TO PRAYER.

A READER of The Christian Century who is an ardent friend of the cause of progress among the Disciples of Christ sent us last week a check for $500 to pay for 500 new subscriptions to The Christian Century for one year.

Five hundred names will be added to our list immediately—one hundred of them will be ministers' names and four hundred will be the names of intelligent church workers sent us recently by our readers in the Thirtieth Anniversary Subscription Crusade. We have on hand over ten thousand such names, and new lists are coming in each week. They represent the lay-leadership of our churches in all parts of the country.

We have a list of 3,500 ministers who ought to be receiving The Christian Century in this critical year. The above check is the largest but not the only contribution for this purpose we have received. Several friends have sent $100 each to send the paper to 100 new subscribers for a year. Many others have sent smaller amounts—$50, $25, $10, $5, and a great many of our readers in sending their own renewal of $1.50 have accompanied it with an extra dollar for a new subscriber.

There seems to be a widespread feeling that the Disciples of Christ are approaching a crucial moment in their history, a turning point, a decisive hour. Certain fundamental issues which have been for many years taking on definiteness of outline seem about to be joined.

It is felt to be a time when the message of The Christian Century ought not be confined to its present friendly readers but that it should be sent forth as a silent missionary into thousands of homes where it does not now go.

Twenty thousand new homes should be receiving this paper in this year ahead of us. That would mean an enlarged reading constituency of 100,000 persons. The informing and leavening influence of such an addition to our present circulation would do more than any other factor to decide whether the Disciples are to go backward to the status of a sectarian denomination with a human creed and an exclusive fellowship, or forward into a larger and more generous fellowship, maintaining the liberty which their fathers dearly bought, and practicing the plea for unity which at the beginning was the genius of their movement.

Those of us whose hands are closest to the task of producing The Christian Century have done our work through the years in the unwavering conviction that when the crucial hour came there would be ample financial support for quickly and effectively putting the paper and its message into thousands of new homes, the strategic homes of ministers and lay leaders many of whom, through misinformation, and perhaps prejudice, imagine that they are opposed to its teachings. That a body of money might at the providential time be consecrated to this enterprise has been the subject of unceasing prayer for years. The gifts we are now reporting seem to be the beginning of the answer to that prayer.

Our faith in those who share with us the more generous and catholic interpretation of our people's mission prompts us to regard the present gracious gift of $500 as an earnest of many similar gifts—some larger, many smaller—yet to come. We can imagine no missionary enterprise which could take precedence of The Christian Century in the minds of those who share our conception of the importance of its message in these decisive days.

Indeed, the maker of the present gift says, "This is part of my contribution to the Men and Millions Movement." The gift is manifestly conceived as a missionary offering for the furtherance of those ideals for which The Christian Century stands.

We look in confidence for many others to follow this generous example.

ARE EUGENIC LAWS CONSTITUTIONAL?

WE hope they are. They ought to be. But there appears to be some question about it.

The apparent deadlock in Wisconsin over the amendment to the marriage law requiring a physician's certificate as a condition for a marriage license has been broken, for the present, at least, by the decision of the Milwaukee County Circuit Court that the law is unconstitutional and void. The matter was brought before the circuit court on an application for a writ of mandamus, directed against the county clerk, ordering him to issue a marriage license to an applicant without a health certificate. The court held that the amount of fee provided for the examinations as required by law was unreasonably low and that the law was an undue interference with personal liberty. This decision, while only that of a circuit court, will act as a stay to the enforcement of the law until the higher courts have passed on the question. Probably no other topic has inspired so large an amount of newspaper comment in the past month. Wisconsin's experience, says The Journal of the American Medical Association, should be a warning to state legislatures not to enact hasty and ill-considered laws on complex scientific subjects. The discussion of eugenics, race betterment and marriage regulation is productive of a large amount of good, but premature efforts to crystallize hastily-formed opinions into laws can result only in confusion.

Whether Wisconsin stands the tests of the courts or not, some laws concerning the health and decency of candidates for matrimony are sure to come, and ought to come. But such laws ought to be drawn with care and then rigidly executed.

THE OLD ALLIANCE.

IN the chapter of "Thinking Black," in which Dan Crawford makes one's nerves tingle with the story of African slave-stealing, he pays his respects also to the grog business, the second "slave-chain of rum." It is the old alliance. There is not an iniquity abroad which does not yoke up sooner or later with alcohol, if, indeed, it is not alcohol that may be claimed as the father of the evil itself. You know without guessing what will be found in the saloon—profanity, lust and crime. They are there because they are born in the foul alliance of alcohol with every cursed thing under the sun.

MAKING PATRIOTS IN SALEM.

BECOMING a citizen of the United States is an experience which may or may not impress an alien as an important step toward a higher plane of living. It depends on the way in which the process is conducted. Under the prevailing method, the foreigner is hurried before a court, too often by some interested politician, to be asked

questions that he does not understand, the answers to which can be given only under coaching; is hastily and perfunctorily sworn, and invested with the rights and privileges of citizenship with nothing to give him a realizing sense of their importance or dignity. Thousands go through this process every year. Salem, Mass., is one of the communities to lead the way in a new movement which should spread throughout the country. When fifty aliens were naturalized in Salem recently patriotic exercises were held in the high school to which the new citizens-to-be were invited. Addresses adapted to the occasion by leading men, vocal and instrumental music, flags and other aids were invoked to make the occasion a thoroughly impressive one; and a solemn hush ensued as the court presented each man with his certificate. Those fifty men will probably never forget the little ceremony, and its influence will go far toward causing them to prize the gift of citizenship. If our foreign-born population are lacking in the deep respect which it is desirable they should feel toward their adopted country, the fault is not with them, but with the community.

MAKING WAR ON WAR.

PEACE among nations has been brought a step nearer by Andrew Carnegie's gift of $2,000,000 to be used through the churches for the abolition of war. This supplements his establishment of the $10,000,000 peace foundation, three years ago. In connection with the present gift is the organization of a permanent "Church Peace Union," with a board of twenty-nine trustees representing all the leading religious denominations of the United States. The income from the $2,000,000, amounting to $100,000 annually, will be used to organize the moral power of the churches on critical international questions, to circulate peace literature among the clergy, and to bring about the annual observance of a "Peace Sunday." It is proposed to hold conferences in America and Europe to discuss the promotion of peace. A resolution has been adopted appealing to the rulers and statesmen of all civilized lands to aid in abolishing war. It points out that the combined debt of the world, mostly borrowed and used for war purposes, is nearly $37,000,000,000; that the amount expended annually for standing armies and navies is $2,500,000,000, and that 6,244,600 men are kept idle in military service; it also calls attention to the destruction of private property in naval warfare. Copies of the resolution will be sent to each sovereign and to prominent officials of the world powers. After the arbitration of international disputes is established and the leading nations have abolished war, the trustees are to divert the revenues of the fund to other philanthropic uses.

CRANE MILLIONS FOR CHARITY.

THE sons of R. T. Crane are making preparations to carry out the provisions of their father's written and verbal will regarding certain philanthropic enterprises planned by the wealthy Chicago manufacturer before his death. These enterprises include an endowment of $1,000,000 to provide homes in the country near Chicago for deserted wives and widows with children; one of similar size to provide pension and disability benefits for the employés of the Crane company; one of $100,000 to the United Charities for the Mary Crane nursery; $25,000 to the Visiting Nurses' Association; and $10,000 to the Lake Geneva fresh air home. Not all of these projects, if indeed any of them, were provided for in the written will, but the two sons, Charles R. Crane and Richard T. Crane, Jr., who were the principal legatees, had verbal directions from their father which were to be carried out within two years. They are accordingly busily engaged in fulfilling Mr. Crane's known wishes in these matters. The pension fund for the employés of the Crane company is said to have been one of the pet schemes of Mr. Crane. At the time of his death it was announced that a pension fund had been established but that he was not satisfied with it. This fund was a part of the profit-sharing plan instituted by Mr. Crane for the benefit of the company's employés. In the completion of this plan will be seen another instance which, with the Ford profit-sharing enterprise, adds to the sum of the world's trend toward the right treatment of labor.

THE PANAMA TOLLS.

THE repeal of free Panama tolls for coastwise steamers in the United States, which is announced as the policy of the administration, will result in general satisfaction. The conscience of the American people has never been quite clear with reference to this matter. The discrimination seemed to be a violation of the Hayes-Pauncefoote treaty and might seriously have impaired our relations with Great Britain had not our friendship for that government been on a so thoroughly well-established basis. Even with that friendship, strong as it is, the matter of tolls was sure to be an occasion of irritation.

The truth is that America and Great Britain need, and are certain to need, each other's friendship. Our relations with Mexico are far from being satisfactory, and Mexico and Japan are maintaining an appearance of friendship, which inclines the United States to make the most of its own friendly relations both with Great Britain and Russia. England can help us much with Japan, because she is friendly with that nation, and Russia for the opposite reason.

Whatever the future of American diplomacy, it is well for the world to understand that the two great English-speaking nations have one common hope and purpose.

"THE MAJORITY OF PROTESTANT MEN."

PRIEST PHELAN, of St. Louis, publishes a paper called "The Western Watchman." It is a thorn in the flesh of many good Roman Catholic officials, for Phelan drives a pen with a sharp point, and sometimes does what greatly needs to be done. In a recent issue, however, he writes unadvisedly concerning Protestant men. He is annoyed to hear a Roman Catholic archbishop saying that, having known a great number of Protestants in public life, and known them intimately, "the vast majority of Protestant men lead pure lives." Priest Phelan says: "That is not what we have gleaned from long intercourse with them. We find that the average Protestant man in this country has very lax views on morality."

It would seem to be a difference in the kind of Protestant men one chooses as his associates.

THE TWELVE APOSTLES.

THE surprising thing about it is the casual way in which Jesus picked them up. We might have expected Him to send official notice to the Roman Senate asking for the appointment of delegates from various nations. Not so. He picked them up as He passed by. He found them as He went along. He seemed to assume that any little group of villages like Capernaum and Bethsaida could easily furnish a dozen men such as He needed. "As Jesus passed by" He called them. That was nearly all there was of it. The amount of raw material for the making of apostles was presumably no more abundant then and there than here and now. As a matter of fact, Jesus still is passing by, and calling.

THE WELL-WORN PATH.

"AN old well-worn path must lead up to a big chief," is the inexorable logic that the African puts into a proverb. And there is no doubt about it. The multitude of paths worn deep by the feet of needy souls that lead to the eternal Christ is the conclusive proof of his power and beauty. From how many climes they come! How varied their grade and the landscape that borders them. Up to God in Christ men by the millions have been beating their paths. The old ways are still full of eager seekers. We look at the myriad paths and we know that they lead to a divine Lord. Christ is supreme.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Doctor Campbell Attacks Militarism.

Dr. R. J. Campbell of City Temple, London, recently delivered a sermon against militarism, in the progress of which he made the following suggestion:

All the Christian churches of the world, Catholic and Protestant, should unite in their request to all the governments of the states which come within the pale of international law to agree to a scheme whereby all disputes between nations must be submitted for settlement to a permanent court of arbitration, and that no two disputants whatsoever shall be allowed by the rest to proceed to bloodshed.

Doctor Campbell further suggests that England, France, and the United States approach Germany and Russia with a view to calling a halt in the present constantly accelerating increase of expenditure on war budgets.

Episcopalians Push Social Service.

The Churchman, in looking back upon the recent General Convention, held in New York City, finds it easier at this time distance "to appreciate the many significant and encouraging characteristics of that great meeting."

Of prime importance, in this paper's opinion, was the stress placed upon the Church's obligation in matters pertaining to social welfare. "The recent Convention," it remarks, "in rather striking contrast with its predecessors, showed a willingness to face the social and industrial issues of our day which was deeply gratifying to all who believe that the Church has some responsibility for social conditions. This was especially manifest in the several conferences and mass-meetings which were held under the auspices of the Joint Commission on Social Service. The value of all that was said at these meetings can be more properly gauged now that the addresses have been brought together in book form. The Joint Commission has done well to preserve this important part of the Convention's proceedings. The book constitutes an important contribution to social service literature."

Sensational Preaching Passing.

The Northwestern Christian Advocate find satisfaction in the fact that sensational topics as preaching themes seem to be passing. It presents the results of a little laboratory work it has been doing. Going over a recent Saturday issue of the Cincinnati Times-Star, reporting preaching topics for the following day it offers the following as the list. Of these, it finds but few objectionable ones—"The Short Bed and the Narrow Covering," "Betrayed by a Mule," and "The Gambler's Paradise."

Here is the list of sermon themes advertised:

"Invoicing Earthly Possessions;" "The Short Bed and the Narrow Covering;" "'Vanity Fair,' or the Rewards of Selfishness;" "Great Messages from Great Books;" "Losing Christ;" "Life for a Look;" "Glorifying God in the Body;" "Some Disciples Succeeding, Some Failing: Why?" "Christianity and Eugenics;" "Some Incentives to Faithfulness and Diligence;" "The Atonement;" "Prayers: Those Answered and Those Not Answered;" "The Divine Panoply;" "The Modern Challenge to Old Ideas;" "A Universal Commission Emphasizes;" "Some More Symptoms of a Spiritual Revival;" "Keeping First Things First;" "Sowing and Reaping;" "Religion and the Affections;" "Martin Luther;" "Loving the World—A Tragedy;" "The Soul's Need and How It is Satisfied;" "God's Promises;" "The Sinful Builders;" "Naaman, the Leper;" "How to Maintain a Christian Life;" "Is It Well with Thy Soul?" "Going Further;" "The Supreme Question;" "The Glory of Man;" "Building a City;" "Messages and Hindrances;" "Betrayed by a Mule;" "The Promise of Knowledge;" "The Gambler's Paradise;" "A Peculiar People;" "Faith in the Devil;" "Bearers of Burdens;" "The Right Kind of a Seeker;" "The Saving Power of Hope;" "The Biggest Selfishness;" "Right Thoughts;" "Satan's Devices."

"The Continent" Sounds Union Note.

The call of Dr. Charles F. Wishart from a professorship in the leading theological seminary of the United Presbyterians, to th Second Presbyterian Church, Chicago, affords The Continent, published in Chicago, an opportunity to make an appeal for the union of these two branches of the Presbyterian fold. This paper's comment follows:

The entrance of Doctor Wishart into the Presbyterian fellowship revives the old question why these two denominations need to be two—incidentally makes the question more unanswerable than ever. Not the most devoted singer of the old psalms will maintain that Doctor Wishart is to be a poorer Christian in any degree or less effective in binding on men's hearts the religion of Christ after he has entered the Presbyterian Church and begun to sing hymns. To put the whole matter with blunt honesty, if there is no reason why Doctor Wishart as a United Presbyterian minister should not become a Presbyterian minister, there is no reason why the whole body of United Presbyterian laymen and ministers together by their own free and joyous act should not make themselves into Presbyterians en masse. Certainly by such an act Presbyterianism would be blessed just a hundred and fifty thousand times as much as it is blessed by the call of Chicago Second Church to Doctor Wishart.

Widow Plans Missionary Cruise.

Mrs. Emma B. Kennedy, widow of John S. Kennedy, banker, railroad builder and philanthropist, will leave on a missionary cruise March 17, making calls at missionary stations and colleges to which her husband gave millions of dollars. She has chartered the yacht Alberta for a cruise of two months in the Mediterranean. Mrs. Kennedy will take with her six guests, Dr. John Henry Jowett, pastor of the Fifth Ave. Presbyterian Church, and Mrs. Jewett; Dr. A. Woodruff Halsey, secretary of the Presbyterian Board of Foreign Missions, and Mrs. Halsey; Dr. A. F. Schauffler, superintendent of the New York City mission, and Mrs. Schauffler.

New York for Religious Instruction.

The Protestant churches of New York City are working on a plan to give religious instruction to school children who do not attend Sunday-school, after public school hours. Volunteers from among the Protestant public school teachers are to be secured and classes conducted in churches convenient to the public schools. Already the Catholics of New York have induced 1,325 Catholic women teachers in the public schools to give their time to the teaching of religion to Catholic children. Superintendent of Public Schools Maxwell of New York City has approved the plan.

Endeavor Will "Help Our Church."

The board of trustees of the United Christian Endeavor Society is planning a "Help-Our-Church" campaign. The standards require 100 per cent of the society membership at the Sundav evening service, and each member to read, write, or telephone an invitation to at least one non-churchgoer each week, an organized effort to increase attendance, and active interest in the midweek prayer-meeting; brief addresses on different lines of missionary work at the meetings of the society; an every-member evangelistic campaign in the Sunday-school; the enrollment of every member as a regular contributor to the church and missionary work.

Episcopalians Criticise Mr. Sunday.

The Episcopal clergy of the Pittsburgh diocese united in subscription to a paper censuring coarseness and irreverence in language dealing with religious subjects. "Billy" Sunday, who is "stirring up" Pittsburgh, was not named, but the target of the protests was very evident.

Helen Gould Shepard Gives Away Bibles.

Secretary Daniels of the navy stood beside Mrs. Finley J. Shepard, formerly Miss Helen Gould, a few days since, while she presented a leather-bound Testament to each of the seventy-five officers and men who had been active in the work of the Young Men's Christian Association at sea, and with her, shook hands and congratulated these men who in derision are often hailed as "Bible Backs!" by their shipmates.

Presbyterians in Every-member Canvass.

The Presbyterian Church is pushing its every-member campaign just now with much vigor. It is reported that the committee which has charge of the matter has had an office working day and night for some weeks furnishing the supplies to be used in the canvass. An average of one thousand sets of the duplex envelopes is being sent out daily. The canvass is developing in many congregations a doubling of the contributions to the boards of the church.

Louisville Has "Standing Army."

Louisville, Ky., has organized the 12,000 men of its Protestant churches into a men's federation. This organization is working for a state vice commission, an injunction and abatement law to prevent landlords from renting property for immoral purposes, a law to prevent commercialized vice or the traffic in women and girls.

Chicago Professor Runs for Alderman.

Prof. Allan Hoben of the Divinity School of the University of Chicago is a candidate for nomination as alderman of the sixth ward, Chicago. If the city could have a score or more of men of the Hoben type, remarks an exchange, there would be no danger from the few "gray wolves" remaining in the common council.

Of Human Interest

Edwin Booth's Favorite Hymn and Prayer.

The essentially religious spirit of Edwin Booth, the famous actor, is vouched for by a recent writer in the Chicago Record-Herald, who tells this incident of a Masonic banquet in Omaha to which Mr. Booth had been specially invited:

One of the brothers present asked Booth, "What is your favorite poem?"

After thinking a moment he answered: "Please put that question differently. Ask me what my favorite hymn is."

We all wondered what it could be. He hesitated a moment. There seemed to be something in his throat and then, in a voice low and sweet, while we were all watching breathlessly, he said: "That hymn which the world knows as 'Jesus Lover of My Soul,'" and without waiting he recited the hymn—recited it as we had never before heard it.

A member asked Mr. Booth, "What is your favorite prose production?"

"I thank you, my brother, for asking the question," he said. "The most beautiful, impressive, noble, unforgettable and uplifting words that were ever uttered and preserved to the world I shall do myself the pleasure of reciting. Please be standing with me."

And with bowed head our greatest American actor recited the Lord's Prayer. You can imagine how it was recited.

Senator Cullom Talks of Lincoln.

"There never was a man in history, in my opinion, who was more sincere and tender-hearted, and yet more determined to do what he thought was right, than Abraham Lincoln. He did not think of himself at all on the score of his appearance or anything of that sort. He went along in the commonest sort of way, always behaving himself and yet never putting on airs about any question or subject.

"He was truly a master of men, and yet he never sought to impress upon people any feeling that he was dominating them in any way, but he always had his own way whenever any question arose that justified him in insisting upon it. As you will recall, Stanton made the remark, I think on the occasion of Lincoln's death, that Lincoln was the greatest master of men he had ever known, or something to that effect."

Senator Cullom confirmed for the Chicago Record-Herald interviewer who secured the above, the stories regarding the ungainly appearance of President Lincoln. "And yet," he added, "on occasions he appeared to me to be superior in dignity and nobility to almost any other man whom I have ever seen.

"As I saw him at Springfield when he received the committee from the national convention which came to notify him of his first nomination, he impressed me particularly. As George F. Ashmun, president of the convention, presented the committee one by one, I thought that Lincoln looked what he was—the superior of any man present.

"Again was I similarly impressed when I beheld him at the funeral of his little son, Willie, in the east room of the White House. As he, accompanied by Seward and Chase, stood there beside the bier, looking down at the dead face, the tears streaming from his eyes, a dignity hovered about him that is difficult to describe. He looked like a sure-enough god to me; his heart was so full of tenderness. His lips quivered a good deal, and an expression of supreme grief was on his countenance. Truly, he was at that time, 'a man of sorrow, acquainted with grief.'"

The Chief Peril.

Representative Stephens of Los Angeles was talking in the Capitol one day about the sport of fishing for tuna off the Pacific coast.

"We go out in small motor boats," said Mr. Stephens, so the Philadelphia Telegraph reports, "and fish with a long line baited with flying fish. Anything less than a hundred-pound tuna isn't considered good sport."

Just then a colored messenger, who had been listening intently, stepped up.

"'Scuse me, Mistah Stephens," he said, with an expression of wonder in his eyes, 'but did yo' say yo' went fishin' fo' hundred-poun' fish in a little motah boat?"

"Yes," said the Congressman, with a smile, "we go out frequently."

"But say, exclaimed the messenger, "ain't yo' feared yo' might ketch one?"

One on Secretary Knox.

Mr. Knox, secretary of state in Taft's cabinet, was formerly engaged in the practice of law in Pittsburgh.

One day, says a friend, Mr. Knox was much put out to find on his arrival at his office that everything was topsy-turvy and that the temperature was much too low for comfort. Summoning his office boy, a lad only recently entered in his employ, the lawyer asked who had raised every window in the place on such a cold morning.

"Mr. Muldoon, sir," was the answer.

"Who is Mr. Muldoon?" asked the attorney.

"The janitor, sir."

"Who carried off my waste basket?" was the next question.

"Mr. Reilly, sir."

"And who is Mr. Reilly?"

"He's the man that cleans the rooms."

Mr. Knox looked sternly at the boy and said: "See here, Richard: we call men by their first names here. We don't 'mister' them in this office. Do you understand?"

"Yes, sir." And the boy retired.

In a few minutes he reappeared and in a shrill, piping voice announced:

"There's a gentleman that wants to see you, Philander."—Chicago Daily News.

IT HAPPENED THIS WAY—

A Column of Original Clerical Anecdotes.

An enterprising contemporary suggests to its clerical readers that they send in stories of amusing pastoral experiences. Which suggests to us that this would not be a bad idea for The Christian Century to adopt. You have told to your preacher friends many stories of amusing experiences which have fallen to you. Now we want you to tell them to "Century" readers.

Please observe these rules: Write plainly. Be brief. Punctuate correctly. Sign name and address. We shall head this column "It Happened This Way"—and will present it to our readers as soon as a "stickful" of copy comes in.

The World Is Growing Better

"Movie" Censors Begin Work.

Tight lips were the chief characteristic of the six new civilian moving picture censors, who started work in Chicago under the direction of Maj. M. L. C. Funkhouser, last week. There were five women in the room, but they were the first to draw the line against talking for publication.

They were escorted by members of the police board of censors to the exhibition rooms of two film companies and were tutored in some of the rules established by Major Funkhouser. At the close of the day they said the work was deeply interesting but extremely trying on the eyes.

May Build Radium Hospitals.

Joseph M. Flannery, president of the Standard Chemical Company of Pittsburg, told a House committee in Washington recently that he had a friend "philanthropically inclined," whose name he declined to give, who was considering spending $15,000,000 building twenty radium hospitals in sections of the country where they would serve 66 per cent of the population. Each would be endowed with five grams of radium, not only for the treatment of cancer, but also other diseases.

Flannery intimated under questioning by committeemen that the man he was speaking of was neither John D. Rockefeller nor Andrew Carnegie.

Mr. Flannery appeared before the mines committee, which is investigating the proposed withdrawal of radium lands from entry. He said his company had spent in three years $650,000 to produce two grams of radium. The effort had been inspired by the fact that a close relative was afflicted with cancer, he said. The grams cost $480,000 to produce, he estimated, and brought in $240,000. In April, he said, the company would be producing one gram a month.

"There is enough radium ore in Colorado to supply the world five times over," said Flannery. "Only 200 grams are needed for the whole United States. I will undertake to deliver to the government in five years from Jan. 1, 1915, 200 grams of radium at a maximum price of $80,000 a gram."

Flannery declared his experiments showed that radium was twenty-five times more valuable than only for cancer treatment.

"We have 100 physicians working with it for other diseases with as great results," he added.

The American Bible Society reports sales and gifts of Bibles, New Testaments and Scripture portions during 1913 to have been 1,076,459 volumes, an increase of 280,000 over 1912.

Disciples Table Talk

How Butler Will Use Its Millions.

The commission of business men recommends that Butler College receive $300,000 from the funds raised in the Men and Millions campaign. Prof. C. E. Underwood, of Butler, reports to Indiana's state paper that the college will invest this sum in good securities, and use only the income. At five and one-half per cent. this will produce an annual income of $16,500. If the college receive six per cent. the income will, of course, be larger.

About $6,200 will be used in increasing salaries. Butler has lost some great educators for financial reasons alone, Professor Underwood states, and with increased salaries the college can hold a large proportion of her capable men. The faculty will then become more permanent.

The college will expend about $9,800 in new work. Classes are now overcrowded and additional courses should be offered. With increased resources new men will solve both problems. Especially is it imperative that greater individual attention be given students. The college will strengthen the departments of botany, physics, modern languages, English, the classics, physical culture, and ministerial education. This will mean the addition of seven new teachers of varying grade.

Indiana District Men Busy.

Indiana's new plan of parceling out the state into five districts, with an evangelist over each, seems to be working well. The good work of A. L. Martin, T. J. Legg, G. I. Hoover, Melnotte Miller, Fred R. Davies, the evangelists, is well reported in "The Indiana Worker."

G. I. Hoover of the Eastern District, offers the following "model organization for the churches of a county": "A president, vice-president, secretary, treasurer and county superintendents of Sunday-schools, Christian Endeavor and C. W. B. M., and two representatives from each of the congregations of the county. The ministers of the county churches should be recognized as advisory members of the county board. The members of the board would ideally be laymen. There should be the closest co-operation between the ministry and the laymen in this work." Mr. Hoover states that the churches of Tipton county worked upon this basis for five years and there was never the slightest clash in the work.

Dr. Powell Flays Easy Religion.

In Dr. E. L. Powell's address delivered at the Sunday Evening Club, Chicago, a week ago, on the theme "The Call of the Cross," the speaker had something to say of "pink tea" Christianity:

"You have kept us padded and comfortable so long. You have surrounded us with rose leaves and have not given us a task worthy of our endeavor," Dr. Powell said. "Give us the joy of the runner. Give us something better than pink teas. Let us do more than sit in a drawing room and discuss debatable problems.

"If it had not been for the cross of Christ there would have been no missionary propaganda and no meeting of social needs. It is a challenge to self-sacrifice that is calling man away from a life of ease. The cross represents humility, which means self-forgetfulness. Self put forward as self-depreciation means vanity; put forward as self-exaltation means conceit. Theology means well, but it cannot understand the mystery of the cross. Mystery is essential to worship. It bears the same relation to religion that mist on the mountains bears to poetry. To define the cross of Christ in terms of theology is like putting love in a cold press. If I look at Christ on the cross I feel willing to die for him, but theology says, 'Hold on, be sure you have this thing right.'

"Every word that ever lived had a heart beat in it. Every leader had his Gethsemane and Calvary and was thorn crowned. I once heard the old violinist, Remenyi, play. He hugged and patted his violin. He made it moan and sob. The audience stood on the seats and shouted. It was because it felt a life of sacrifice and struggle. I heard another artist, Kubelik, whose technique was perfect, but who had seen but little of life's bitter experience. He awakened no enthusiasm, though his playing was without fault. The reason the cross is not real is because we have taken out of it the experience and made it over to a mere sentiment or a dogma.

"We are not getting fun out of life. We have thought that music would satisfy us, that physical comforts would at least keep off ennui, but we have been mistaken. The secret of joy is in the cross. It is a mystery, but true, that we do not have real joy until we begin to reach our hands down into the lowest dregs of suffering and sin and seek to rescue men. Henry Ward Beecher used to tell of the wheat that complained when it was cut down, thrashed, ground into flour, put in the fire and baked into bread, but it was the only way that it could be made acceptable to the king. So in life. Who has power in every community? Not the dilettante, academician, not the gay and perfumed cavalier, but the man ready to suffer. It is not the boss who rules our cities but the man who serves. If the cross of Christ should have an entrance into Chicago your streets would be clean, politics would become the science of government, and misery would have a smile on her face."

Dr. H. L. Willett, who addressed a men's banquet at Champaign, Ill., Feb. 16.

Oskaloosa, Ia., Calls Evangelist as Pastor.

Charles S. Earley, a constructive evangelist, went to Oskaloosa, Ia., a few weeks ago, with W. E. M. Hoekleman as song leader. It was the feeling of the church board and so expressed to the evangelists, that great emphasis should not be placed upon numbers, but rather sermons be preached which should increase the spirit of love and loyalty to the Savior, among the membership. Consequently many of the methods used by modern evangelists were not employed in these meetings. The services were quiet and dignified, and sermons were preached which exalted the Christ. Sixty-four people identified themselves with the church during the meetings. Forty-five of these were by confession; fourteen by letter and statement; five, reinstated. The church had called Mr. Earley for these meetings with the hope that he might be the man for the pastorate there; later on, at the recommendation of the church board, a unanimous call was extended to him. The call has been accepted.

Mr. Earley is a graduate of Drake University and has done post-graduate work in Chicago University. He has been in the ministry eighteen years, having in that time served as pastor of churches at Hill City, Belleville and Ottawa, Kansas; Wauseon, Ohio; and the Central church at Pueblo, Colorado. For the past three years he has been in evangelistic work, and has held successful meetings in many places.

The Oskaloosa church is one of the old congregations of Iowa and has had among its pastors many men, well known to the brotherhood. Among these were A. I. Hobbs, G. T. Carpenter, D. R. Dungan, B. W. Johnson, A. M. Haggard, D. A. Wickizer, A. E. Cory, J. P. McKnight and S. H. Zendt. The feeling is that Charles S. Earley will measure up to the standard of his predecessors.

Memorial Service for S. D. Dutcher.

A memorial service for S. D. Dutcher, former pastor at Central Church, Terre Haute, Ind., was held on Feb. 15, at that church, where George Darsie now ministers. Mr. Dutcher died February 8, at Kansas City. The Terre Haute church held for Mr. Dutcher great affection. He left this field in May, 1912, because of ill health. The splendid new building at Terre Haute is one of the fruits of his labors in the Indiana field. Since his resignation, Mr. Dutcher had filled irregularly the pulpit at Eldon, Mo. At the memorial service, C. H. Winders, of Indianapolis, who was a classmate of Mr. Dutcher's, at Christian University, Canton, Mo., gave the address.

Laymen's Missionary Conference, Champaign.

A successful two day Laymen's Missionary Conference was held at University Place Church in Champaign, Ill., February 15 and 16. The team consisted of President Arthur J. Bowen of Nanking; Albert Miller of China; Bruce L. Kershner of Manila; Geo. T. McCollum, Dr. W. S. Marquis and Dr. Herbert L. Willett all of Chicago. University Place Church men had a full share in the responsibility and a large part in the conference. Mr. Kershner spoke at University Place both morning and evening on Sunday and his addresses were unusually helpful. At the Men's Banquet Monday evening February 16, Dr. Willett delivered the principal address. Stephen E. Fisher, pastor at Champaign, reports that his dignified, forceful presentation of the Missionary enterprise as the chief business of Christian manhood was most effective as is evidenced by the fact that at the close the two hundred men, gathered about the banquet table, voted unamimously for the every member canvass for missions. Plans for this work are going forward under the direction of the Inter-Denominational Campaign Committee, which has been made permanent. The canvass will probably be made in all Protestant churches in the city in March and all on the same day. University Place rejoices in the forward step.

In addition to having held living-link relationship with Herbert Smith in Africa, and Mrs. W. J. Bernard in South America for several years, University Place now has several of her own children in the foreign service. Minnie Vautrin, who graduated from the University of Illinois with highest honors among the women of the class of 1912, is at Lu Chow Fu. A. J. Hill and wife of the class of 1910, are at Manila in the government service. W. A. McKnight, '04, and wife are at Buenos Aires, and Frank Stipp, '13, is at Phillips Christian University preparing for foreign service in Japan under the Foreign Board.

J. Randall Farris as Educational Director.

Mark Collis, pastor at Broadway Church, Lexington, Ky., says of the work of J. Randall Farris, the newly elected director of religious education:

"The Broadway school in efficiency and enrollment belongs to the same class as Central, Lexington. At the first of the year J. Randall Farris became superintendent of this school. Under his leadership the Broadway school is steadily growing in numbers and efficiency. Mr. Farris has already won the hearts of our people. Besides helping his own school he is a valuable addition to the working forces of the state."

First, Lincoln, Moving Forward.

The Men's class at First Church, Lincoln, Neb., where H. H. Harmon ministers, is fortunate in having as its teacher the State Sunday-school man, L. Clark Oberlies. The class has made some strides under his leadership—from a membership of 30 to about 90, with 300 present on a special Sunday. This church reports 1600 in attendance at its "Home Coming," held in the city auditorium Feb. 10.

"Indiana Worker" a Model Publication.

We do not know who is responsible for the make-up and typography of the new publication of the Indiana Christian Missionary Association, "The Indiana Worker," but we beg to say that this one of the cleanest, brightest, most attractive publications of this sort that comes to this office. It seems to be an axiom applying to religious papers that they must be dry-looking and unattractive from a mechanical standpoint. Of thirty or forty religious publications that come to the office every month, there are not more than five that one would be attracted to read. We congratulate the new Hoosier paper and its editors, C. W. Cauble and Garry L. Cook.

United Missionary Campaign at Paris, Ill.

The churches of Paris, Illinois, have recently had the benefit of a United Missionary Campaign. All the services were held in First Church and were introduced by a banquet given by the Ladies' Aid Society, at which 250 men were seated. The speakers for the conference were Dr. William S. Marquis, of Chicago; J. Albert Miller, of China; B. L. Kershner, of Manila; Dr. George T. McCollum, of Chicago.

Special interest was taken in the work of Mr. Kershner. His story of the Philippine Islands is reported to be instructing and charming. The conference did all the churches good because they are planning to follow the matter with an entire month of an efficiency campaign.

The plan inaugurated January 1, by University Place Church, Champaign, Ill., of "One Service for Sunday-school and Worship," from 9:30 to 11:30, is proving highly satisfactory, reports Pastor Stephen E. Fisher. Very few from Beginners to the Adult classes have any other thought than to remain throughout the morning. One of the elders conducts the service each Sunday morning for the "Junior Congregation" in its separate apartment. In the Senior Congregation the children's chorus in the balcony is used every Sunday morning as an attractive feature in prayer response and such like. Confession of faith is being made upon the part of Juniors and Intermediates in almost every service.

Benevolent Association Receives Gift.

The National Benevolent Association has just received the first third of a $20,000 bequest ($6,742.23) from the estate of the late Mrs. M. M. Blanks, of Austin, Texas. This bequest is to be used for the benefit of the Association's Texas institutions—The Juliette Fowler Christian Home for Children now at Grand Prairie and The Juliette Fowler Christian Home for the Aged at Dallas. This bequest will make it possible to begin the erection of a new building for the Children's Home at an early date. The building will be located on the 20 acre tract in Dallas on which the beautiful Sarah A. Harwood Hall was built a few years ago.

Bolenge, Africa, Reports.

E. R. Moon and A. F. Hensey, report ninety baptisms at Bolenge on Christmas Day. Among these were to be noted a deaf and dumb woman, one of the most famous witch doctors of this district, who gave up seven wives and all his charms, also there were three young men, who constitute the fruit of the "Ibinza" people—the Gypsies of the Congo.

Galesburg C. E. Hears Report.

Instead of a discussion of the regular topic on Sunday evening, Feb. 22, at the Galesburg Endeavor Society meeting, the Student Volunteers of Knox College brought a report of the Student Volunteer Convention recently held at Kansas City.

The New Third Church, of Indianapolis, was dedicated February 1, by F. M. Rains, Secretary of the Foreign Christian Missionary Society. This congregation was organized in connection with the Northwestern Christian University (now Butler College) and for a time met in the University chapel. Later a modest frame building was erected on Home avenue, which served the people until a newer brick structure was erected under the ministry of D. R. Van Buskirk, long gone to his reward. Outgrowing this building, the congregation determined to move into a more central point, and property was purchased on the corner of Seventeenth and Broadway, where the present building stands. T. W. Grafton has been pastor for a little more than a year and under his leadership the new building was completed.

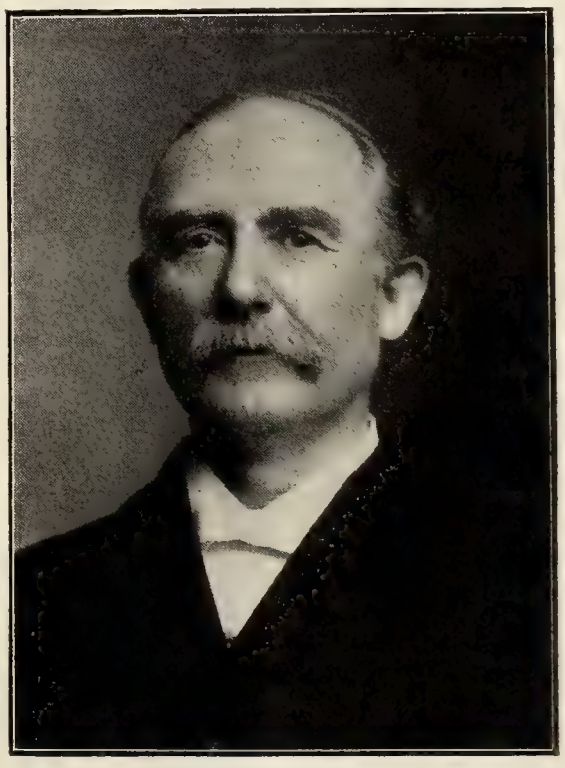
Among the speakers at Bethany Assembly, in Indiana, which will be held July 21-31, are: Pres. Henry Churchill King, of Oberlin College, at 11 o'clock, July 21-24, and Pres. E. Y. Mullins will speak five days at the same hour. Over 500 preachers, 100 singers, and 50 evangelists are expected to be present during these 10 days.

On Monday night, Feb. 23, the men of the Uhrichsville church met in Brotherhood meeting. The topic for consideration was, "Conservation and Efficiency," or "How Best to Save and Use the Forces of Righteousness." A young men's chorus furnished music. C. M. Burkhart, of Coshocton, gave the address.

A union banquet of Men's clubs of several churches of a section of Buffalo will be held at the Christian Church, February 27. The guest of honor and speaker for the occasion will be Frank F. Williams, a prominent Buffalo attorney, who will speak on "International Peace through Justice."

DEATH OF S. M. JEFFERSON.

Sad news comes as this issue is preparing for the press that S. M. Jefferson, professor of Philosophy in Transylvania University, Lexington, Ky., dropped dead suddenly on Friday, Feb. 20. Professor Jefferson has been an outstanding figure in the educational work of the Disciples of Christ for more than thirty years. He



was a close frend and co-laborer of Isaac Errett. He filled the chairs of philosophy and psychology, at Bethany College, West Virginia, and Berkeley Seminary, at the University of California, previous to his acceptance some ten years ago of the professorship in Transylvania. For many years he has served as a member of the Executive Board of the Foreign Missionary Society where his counsels and devotion were held in highest esteem. Many are the ministers and teachers throughout the land who trace to him the opening of their minds to the richer values of life and truth.

The Ohio State convention will be held at Bowling Green. In accordance with local conditions which are beyond control, the program committee has fixed the date June 1-4. The committee is diligently preparing a program that will meet the needs of the churches.

The work of F. C. McCormick at Milton and New Lisbon, Ind., affords a splendid example of what a consecrated, talented man can accomplish in the smaller town and rural work. He has attained the truest influence in a very wide section of the state.

The Texas State Convention, to be held in May, will have a session devoted entirely to the laymen of the state, and steps are afoot to bring a large number of business men to the convention.

M. L. Pontius, pastor at Central Church, Peoria, Ill., is in quarentine for a month, because of scarlet fever in his family. Prof. A. C. Gray, of Eureka, filled the Central pulpit Feb. 15.

A. W. Conner is in a Boy's Campaign with the Pittsboro, Ind., church, F. W. Sumner, minister. Later in the year it is proposed to hold a series of evangelistic meetings.

The Bethany Bugle is the organ of the Bethany Park Assembly, edited by Noble Taylor. The 1914 year book of the assembly is now in preparation.

W. A. Shullenberger, of Mexico, Mo., has received calls from several prominent churches recently.

Miss Allena Graftor, Young People's Secretary of the Women's Board, is itinerating in Illinois.

W. E. M. Hackleman will help John Ray Ewers, East End, Pittsburg, Pa., in a meeting beginning Feb. 22.

The church at Uhrichsville, O., is adopting the tithing system. Present indications are for great success.

ON THE WAY TO BATANG.

ON THE TIBETAN BORDER.

Our people should be very much in prayer these days for the missionaries who are making the long, difficult journey across China to our Tibetan mission. The workers who were obliged to flee from their station early in the Chinese revolution have been most anxious to return, and on the first assurance that the return would be safe they started on the long journey. Dr. and Mrs. A. L. Shelton, their children, Dorothy and Dorris, and Dr. and Mrs. Wm. Hardy left Nanking, China in October. Letters have just come from them mailed from Chungking in far Western China. Dr. Shelton says: "The Lord has been very gracious, opening the way every step. All our freight has safely traversed the most dangerous part of the journey through the rapids and gorges of the perilous upper Yangste River. Not a box is injured and none stolen by bandits or injured by wrecking."

Another boat will be taken for a long journey above Chungking, then the party will leave the river for the long overland journey to Batang. The two little girls will be carried in baskets on the backs of coolies for 800 miles. Mrs. Shelton and Mrs. Hardy will be carried in mountain traveling chairs and the men will ride on mules or donkeys this long distance. They will pass through much wild, mountainous country and over numerous high passes, where the snows lie all the year through. From Chungking, where the letter was written, the journey to Batang will occupy two or three months.

J. C. Ogden and family sailed from America on the 22d of January for China, and after joining Mr. and Mrs. H. A. Baker in China, this party will also start on the long journey to Batang. Our people should rejoice that God has led us to occupy this most remote field in the world, and we should place our prayers and gifts alongside the consecrated lives of these missionaries who go to represent us in Tibet.

STEPHEN J. COREY, Secy.

SUMMER SCHOOL OF MISSIONS.

WINONA LAKE, IND., JUNE 25-JULY 2, 1914.

The tenth session of the Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions, will be held at Winona Lake, Indiana, opening Thursday afternoon, June 25, with the first lecture on the Study books, and closing with the last lecture of the study course on Thursday morning, July 2.

Bible study will be conducted each morning by Miss Angy Manning Taylor, whose ability in this department is well known.

The general theme for the foreign study is "Social Service in Christian Missions." The first six lectures will be based upon the text book, "The Child in the Midst." The author, Mrs. Benjamin W. Labaree, is the daughter of Dr. H. H. Schauffler, who founded the Slav work in this country, and she herself was a missionary in Persia, but now engaged in work among the Persians in New Britain, Conn. Mrs. J. J. Fisher, of Cleveland, Ohio, daughter of Dr. A. B. Leonard, of New York City, will lecture upon "The Child in the Midst." Mrs. D. B. Wells, of Chicago, favorably known in summer school and extension conference work, will lecture upon the home mission study book, "In Red Man's Land." This is a study of the American Indian. Children's work will be given a period each day. Special arrangements are being made for young women, as to instruction, entertainment, athletics, etc.

Lecturers will each give one of their special evening inspirational addresses. Other noted speakers will be announced later.

CHURCH EXTENSION ITEMS.

The Churches Extension Board held its regular meeting on Feb. 10th at which time the following loans were granted: Eureka, Mont. increased to $1,500; Rome, Ga. 1st Church, $12,000 to save a $40,000 property from being sold; Dallas, Tex. Ross Ave. Heights, $700; Helena, Ark. $2,500, 6%; Lehigh, Ia. $1,000; Burnside, Ky., $500; Chelan, Wash., $800; Clearwater, Nebr., $500.

The following loans were paid during the month of January: Kingsville, Texas, Phillips Fund $1,500; Mabton, Wash. Augusta, Ga. 1st Church Fund $1,000; Greeley, Colo. to save a $45,000 property from sale $15,000; Liberal, Kansas, General Fund $2,000; Burley, Colo. General Fund, $1,500; Granby, Mo. Annuity Fund $1,500; Anselmo, Nebr. Linwood Blvd. Kansas City, Mo. Fund, $400; Anthony, Ks. Annuity Fund $3,000; Beaver City, Nebr. Annuity Fund $2,000.

During January we received an Annuity of $1,000 from a friend in Ohio, $200 from another friend in Ohio and $700 from a friend in Des Moines, Ia. Many of the personal friends of Church Extension should send gifts at this time.

Remit to G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

G. W. MUCKLEY,
Cor. Sec'y.

Taking the March Offering

1. Take it.
2. Take it on time.
3. The church that fails to take it may make a mistake whatever may be its system of finance.
4. Please make the offering a memorable one. Break all the traditions and all the records of other years.
5. Try to go far beyond your Apportionment. This in many cases is only the minimum of the church's ability. Of course, when the money is given for Foreign Missions it will not be used for any other purpose.
6. Last year 963 churches reached their Apportionment. It would be a great thing if we could double the number this year. *Let us try.*
7. Make an effort to get every member to give. Probably not more than 25 per cent of our people give anything for Foreign Missions. Let us all try to "get busy" in the world-wide task. See if you cannot enlist more people.
8. Raise the standard of giving. Some business men will give $500 or more if the subject is presented in a large way. Many hundreds should give $100. You can make a big campaign for $10 and $5 gifts. Let us pass out of the penny and nickel giving, and really begin to do business on a large scale, worthy of the task before us. Let us not minimize this call by asking for mere nominal gifts. Ask for big things, and thus dignify the work.
9. A host of churches are determined to give more than in previous offerings. Please see that your church is enrolled in this class. The average per church is not large. Let us undertake to raise the general average. It can be done.
10. Have every detail of the offering well planned before taking it. No part of the service is too insignificant to receive prayerful and careful attention.
11. Remember our work on the foreign field has come to a period when it bulks large. Go over it in your thinking, more than 1,000 workers, nearly 6,000 pupils in the schools, 24 hospitals and dispensaries with 160,000 patients, over 200 orphans, four printing presses, nearly 300 preparing or the Christian ministry, 17,238 in the Sunday-schools and last year nearly 3,000 baptisms. The work is large and growing.
12. March first is a testing day in our churches. If a church ceases to be a missionary church Christ's presence is lost and Christ's work in vain. Every Christian must be a missionary, though he never goes to a heathen land. The mission of the church is *missions*. Christianity is a missionary enterprise. We can never restore the apostolic church to the world, the apostolic passion for making Christ known to the world unless we have the spirit of missions. It is useless to talk about speaking where the Bible speaks, if we do not *emphasize* this cause. The Bible is the greatest missionary book.

Please send your offerings promptly Monday morning, March the second, to the undersigned. Be prompt in all the affairs of this offering. Let us remind ourselves that the King's business requires haste.

F. M. RAINS, SEC'Y.
Box 884, Cincinnati, Ohio.

Summer Conferences for 1914

Locations and dates of the Interdenominational Summer Conferences, under the auspices of the Missionary Education Movement, are announced for 1914, as follows:

Blue Ridge, North Carolina, June 26-July 5.
Pacific Grove, California, July 3-12.
Silver Bay, Lake George, N. Y., July 10-19.
Estes Park, Colorado, July 17-26.
Lake Geneva, Wis., Aug. 4-13.

In addition to these five conferences in the United States there will be six conferences held in various parts of Canada. As will be noted by the accompanying map these conferences or summer training schools are so distributed as to reach practically every large center in the United States and Canada.

IMPORTANCE.

Pastors and church officers are finding these gatherings of increasing value every year as training schools for leaders in church work. Many pastors can join in the testimony of one minister that "Representation at these summer conferences has transformed the life of my church."

PROGRAM.

The program for the conferences is carefully constructed with a view to deepening the spiritual life of the delegates and training them for leadership in the United Missionary Educational Campaign which nearly all mission boards have agreed upon for 1914-1915.

MISSION STUDY CLASSES.

For the first session each day the conference divides into a dozen or more mission study classes under expert leadership. The purpose of these classes is to train the members for leadership of similar classes in their churches during the ensuing year.

One series of classes is devoted to the subject of Graded Missionary Instruction in the Sunday-school.

OPEN PARLIAMENTS.

Following the mission study classes each day comes a series of open parliaments or institutes where on succeeding days practically all phases of missionary work are discussed by the best available experts in each department of work.

PLATFORM MEETINGS.

The closing hour of each day will be given to a platform service addressed by well-known missionary or other religious leaders. The last portion of this hour at noonday is reserved as a period of intercessory prayer.

RECREATION.

The afternoon at all of the conferences are reserved exclusively for recreation. At each of the conferences there are special facilities for tramps, athletics, excursions and other recreative features.

VESPER SERVICES.

The evenings are occupied with vesper services or platform meetings, addressed by representative missionaries from various fields and by other speakers of recognized authority on social, missionary and general religious problems and themes.

DENOMINATIONAL MEETINGS.

Following the vesper services the delegates meet by denominations under the leadership of their denominational secretaries, to outline in more definite form the work of their churches for the ensuing year.

MISSIONARY EXPOSITION SCENES.

Other incidental features such as a model missionary exposition scene, missionary demonstrations and special classes for young people under twenty years of age, combine to make the conferences of great interest

W. B. Clemmer, pastor at Rockford, and the chairman of his Board of officers, called on the Board of Church Extension last week in an endeavor to obtain an increased loan which will enable the Rockford church to complete its building. They are meeting in their splendid basement at the present.

and value to all classes and types of workers.

Arrangements are also made for conferences of specialists on various subjects to meet for as long a period each morning as may be desired.

FACULTY.

The faculty will consist of the foremost teachers and leaders in missionary education as well as secretaries representing all the leading home and foreign mission boards and other platform speakers of national and international reputation.

Additional information concerning any of the above conferences may be had by addressing the Foreign Missionary Society, Box 884, Cincinnati.

IN INDIANA FIELDS.

All of our State Evangelists have recently sent in a report for January. This was the first month in which they were all at work, as Mr. Hoover and Mr. Martin just began their labors the first of the year. We are very much pleased with what they did on the field last month. They report 217 additions.

At the present time A. L. Martin is with the church at Kouts, T. J. Legg is at Williamsport, G. I. Hoover is conducting some County conferences, Melnotte Miller is looking after the work at Dugger, finishing their new building and beginning a meeting, and Fred R. Davies is closing a good meeting with the East Columbus church.

Hobart has just been added to our Mission churches. Claude E. Hill held a meeting there recently and organized a church. With the assistance of the State Board they called W. A. Howard, a student at Valparaiso University who is giving all of his time to this work.

Dr. S. H. Creighton, the newly elected president of Bethany Assembly, and his program Committee are working up a unique program. There are to be two schools of ten days each. The first will be a school of efficiency for preachers, evangelists, singers and rural church workers, with Messrs. Morro, Brooks, Hackleman and Street at the head of the four departments. The date is July 21-31. The second term will be a School of Methods from August 4-14. This will be for Sunday-school teachers, Missionary workers, and Christian Endeavorers, with Garry L. Cook, Bert Wilson and Claude E. Hill, and Mrs. O. H. Greist for the C. W. B. M., taking care of their respective work. The new management is expecting to have the largest attendance at Bethany this summer it has had for the last five years.

A new church building is assured at Worthington. The writer was with them the last Sunday in January and they subscribed $10,045.00 for a new house of worship. O. G. Dungan had just closed a meeting in which there were 124 additions.

The first series of County Conferences in this state was February 16-19 in Howard, Tipton and Hamilton counties. G. I. Hoover had charge of these Conferences. It is expected that much of this kind of work shall be done in Indiana soon, as we want to have every county organized to do effective work at home and abroad.

C. W. CAUBLE,
Corresponding Secretary.

PERSONAL AND OTHERWISE.

Most of the National Secretaries will make the West Coast Conventions this summer. Mrs. J. McDaniel Stearns will represent the Woman's Board, Robert Hopkins, the American Society, J. H. Mohorter, the Benevolent work, E. E. Elliott, the Men's Movement, W. R. Warren, the Ministerial Relief Board, A. E. Cory, the Men and Millions Movement.

At the Missouri Convention in June the business men of the state will have a meeting which is being arranged by President J. L. Garvin, of William Woods College, for the purpose of considering what part the laymen of the church can take in the work of extending the Kingdon of God.

"The Every Member Canvass" packet issued by the United Missionary Campaign Committee, is ready and may be had for ten cents. It cost more than that amount to print. Make request to Grant K. Lewis, Chairman, 1102 Carew Building, Cincinnati, Ohio.

The Board of Church Extension has granted a loan to the Ross Avenue Boulevard Church, Dallas, Texas. The new building is a handsome little affair and the membership is proud of it. This makes eight Disciple congregations in the Texas metropolis.

J. H. Mohorter, National Secretary in charge of Benevolent work is making it a point to talk to the Men's Bible Classes and Brotherhoods in the churches he visits, and urging men to take a more active interest in religious affairs.

Atlanta tickets from adjacent territory will be sold October 4-5-6, with return limit to October 17. By paying $1.00 ticket may be extended thirty days. Table of rates will be published soon by E. E. Elliott, Transportation Secretary.

Texas expects to carry a special train of folks to the Atlanta Convention. Cephas Shelburne and the Christian Courier will pilot the party and they expect to go via New Orleans, as the rates of fare apply that way.

F. M. Rains will make an itinerary in Arkansas, Oklahoma and Texas during March, in the interests of the Foreign Society, of which he has been one of the efficient secretaries for many years.

A man of first-class business record and a devoted church member, wishes to purchase interest in a mercantile or local fire insurance business in good town where there is a Christian Church. Any one knowing of such opportunity please address The Christian Century, 700 E. 40th Street, Chicago.

Lost==Let Us Find Them!

Pastors and Sunday School Teachers Especially, Take Notice

One of the greatest leaks, numerically, in the church today, is a result of the moving of members from the country districts, the villages and smaller cities to the large cities, and the consequent withdrawal of their active membership from the church. A census of sixteen blocks, in Chicago, made by the editor of "The Conquest" some time ago, revealed the fact that fully 75 per cent of the church members who come to Chicago, are lost, so far as church affiliation is concerned!

"The Conquest" is going to undertake, in a small way, to prevent some of this leakage. Here is your part of the campaign:

(1) If you live in towns or villages, send to "The Conquest" names and addresses of any of your young people who have recently moved to the cities; also name of the town from which these persons have come. These will be published in "The Conquest," and the schools of our cities will be put upon the scent. We must not tolerate this alarming loss.

(2) If you live in the city, keep an eye on "The Conquest" for names and addresses of persons coming to your city, and go after them.

Prepare your information thus:

Name ..... To what city .....

Present city address .....

From what town .....

Send your list to "The Conquest," 700 E. 40th St., Chicago, Ill.

Atlanta's Remarkable Chief of Police

The Man Who Will "Preserve Order" in the Southern Metropolis During the 1914 Convention of the Disciples.

"Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

Such was the parting word of Atlanta's now famous Chief of Police, James L. Beavers, a few days ago, when during an interview the question was asked the Chief as to what the future would bring forth.

The citizens of Atlanta feel justly proud of having at the head of its police department an officer so well qualified by nature and experience to fill the position as Chief Beavers. He is not the haughty, arrogant and domineering tyrant some are wont to believe is in the make up of every police officer, but on the contrary the Chief is a man, every inch of him, as brave and fearless as the knights of old, easy of approach, kindly and sympathetic in nature, and in the highest and truest sense a Christian gentleman to the manor born.

HE ENFORCES THE LAWS.

A chief of Police is not supposed to make the laws, nor is he a supreme court of authority to decide whether they are good or bad laws. His sole duty is to see that the laws are enforced. Therefore, when Chief Beavers was promoted to the highest position in Atlanta's department, he informed the Powers that be, that if any laws were on the statutes they did not like they had better have them repealed, for all laws would be enforced while he was Chief, and he has done so, by keeping his word and oath of office. A Chief of Police is supposed to be selected according to his special fitness, his executive ability, honesty of purpose and indomitable courage required for the effective discharge of the main duty which he is paid and sworn to perform. Chief Beavers has these qualities in abundance. He is conscientious in his work, displays keen judgment in handling the many and complicated problems that constantly present themselves for prompt solution. He commands the confidence and respect, not only of a perfectly disciplined department, but also of every one with whom he comes in contact. He is an officer of seasoned experience: he has rendered successful service in every branch of the department; beginning 24 years ago as a patrolman in the most dangerous section of the city, he has worked his way through the different ranks not through political favoritism, but purely on his merits. Chief Beavers is a normal human being with rich red blood in his veins, possessing a powerful personal character, the strong will of a Napoleon, the conscience of a Cromweli, and the unlimited courage of his convictions. It is a mistaken notion that Chief Beavers was ever dictated to by any set of reformers; nor do the records show he ever permitted himself to be bullied or domineered by political bosses or gamesters. When the good Chief was considering the question of cleaning up Atlanta, and wiping out the so-called red light district, he took no one in his confidence, except his God. When he reached the decision to do so, he proceeded individually to act promptly, firmly and effectively. And those who knew Chief Beavers knew from that moment that it meant a clean up.

"Tell me, Chief, of the year 1913 in Atlanta as far as your department is concerned," was queried him. He drew from a drawer in his desk figures to stagger the ordinary individual, but he knew every one. "Why my dear brother," says he, "conditions in Atlanta are better than ever before. We have a cleaner city morally, a more law abiding city, and we had less crime than in any preceding year. I say it without fear of contradiction that Atlanta as she now stands, is one of the most moral and law abiding communities in Dixie. Records will show it. Take the records of any other city in the south and they will be convincing beyond doubt that Atlanta is freer of evil than any center this side of the Mason and Dixon line; and I do not doubt but that Atlanta is the cleanest city morally in the nation, population considered. This also can be seen from records. We have no open immoral resorts, no disorderly places of any character; the Sundays are orderly and clean of the 'open' town atmosphere that is notoriously prevalent in many cities both of the south and north. Sunday is observed in Atlanta in fitting manner, and shall be as long as I am Chief of Police." The betterment in conditions in Atlanta is due mainly to the strict enforcement of the law by Atlanta's Chief of Police. Instead of the good Chief weakening as some influences expected, by the grace of God, he grows stronger. Atlanta is not going to be an open town as long as he is at the helm.

Such is the character and courage of a man who has cleaned up Atlanta because he is not afraid. If he lives, he will be Chief of Police when the Convention convenes in Atlanta in October, and many will see him as he goes about his strenuous duties, and will wonder how a man who is really so retiring in his nature, could have accomplished the good he has for Atlanta.

A. M. BEATTY,
Chairman Publicity Com., 1914 Convention.

Some Indiana ministers have been going into new fields recently: Asbery Moore has gone from Zionville to Tipton; Harry F. Phillippi from Flora to Zionsville; J. H. Wilson from Eaton to Winchester; St. John Halsted from Arcadia to Jamestown; A. M. Hootman from South Bend to Greencastle; E. W. Akeman from Brookville to New Carlisle; O. S. McGaughery from Bicknell to Bismarck Ave., Indianapolis.

The Church at Peoria, Ills., Central is studying Peter Ainslie's "Among the Gospels and the Acts," at the Wednesday evening meeting.

A GREAT AND POPULAR CHURCH MUSIC BOOK

The New Praise Hymnal

EDITED BY GILBERT J. ELLIS AND J. H. FILLMORE

There is no equipment of the church more vitally related to its spiritual development and growth than the kind of hymnal it uses. In other words, a church makes no better investment than the purchase of a good hymnal. It is a serious mistake to buy an ordinary gospel song book for use on the Lord's Day and the Wednesday evening prayer services. Such books cheapen the worship.

The New Praise Hymnal comes as near being the ideal church hymnal for the present day as could well be conceived. It is a handsome book, dignified in appearance and make-up. It embraces in its contents as nearly everything demanded to-day as could be gotten into a book of 600 pages.

The New Praise Hymnal is practical in every way; everything in it is available for use in the average congregation. It contains also what is used by the most advanced churches.

The setting of the hymns and music is engaging to the eye and pleasant to read and sing.

It is a book that grows in favor as it is used. New beauties are discovered from time to time as its pages are tested by use. The hymns and tunes of the church universal are found in ***The New Praise Hymnal,*** also the best available Gospel Songs that the modern church has found to be necessary to its various activities.

The New Praise Hymnal is widely used in our churches. We believe it to be the favorite book of the church.

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Vellum de Luxe Cloth, 65 cents per copy, by mail; $6.60 per dozen, by express, not prepaid; $50.00 per hundred, not prepaid.

Full Morocco, padded, gilt edge, round corners, $2.50 per copy.

Disciples Publication Society 700 E. Fortieth Street Chicago Illinois

The Sunday School

THE LAWFUL USE OF THE SABBATH.

International Uniform Lesson for March 15.

Luke 13:10-17; 14:1-6. Memory Verses, 14:3-5.

Golden Text.—The sabbath was made for man, and not man for the sabbath.—Mark 2:27.

American Standard Bible.
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13: (10) And he was teaching in one of the synagogues on the sabbath day. (11) And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. (12) And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. (13) And he laid his hands upon her: and immediately she was made straight, and glorified God. (14) And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. (15) But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? (16) And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath? (17) And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

14: (1) And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. (2) And behold, there was before him a certain man that had the dropsy. (3) And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? (4) But they held their peace. And he took him, and healed him, and let him go. (5) And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? (6) And they could not answer again unto these things.

Verse by Verse.

By C. C. Buckner.

v. 10. *Teaching in one of the synagogues on the Sabbath Day*: The Jewish Sabbath was on the seventh day of the week.

v. 11. *A spirit of infirmity*: It is quite probable that the woman was possessed of a demon.

v. 12. *And when Jesus saw her*: Note the alertness of Jesus in the detection of need.

v. 14. *Being moved with indignation because Jesus had healed on the Sabbath*: The ruler held that the day was desecrated by the healing.

v. 15. *Ye hypocrites*: Their zeal for the Sabbath was only a pretense.

v. 16. *Daughter of Abraham*: The woman was of his own race.

v. 1. *As he went into the house*: It was on the trip spoken of in Luke 13:33. *On a Sabbath to eat bread*: The Sabbath was a day of festivities among the Jews. The food was prepared on the day before.

v. 2. *There was before him a certain man*: He was probably an onlooker.

v. 4. *They held their peace*: By answering "Yes" they would endorse Jesus and disapprove their traditions, and by answering "No" they would set the people against them.

v. 5. *Fallen into a well*: This was common for there were many uncovered wells in this land.

At the Heart of the Lesson.

By A. Z. Conrad.

Synagogue scenes are frequent in Gospel narrative. Not less than thirty-eight times Jesus is introduced to us at church. The habit was fixed early. At twelve he baffled the Temple literalists, with expositions and interrogations. "As his custom was," so the record goes. He advocated by his own practice keeping the special institutions of the Sabbath for spiritual instruction. Sacred times and places had peculiar significance. He did not disparage the Sabbath in order to give meaning to the other six days nor did he ignore the religious significance of all days in order to more magnify the Sabbath. v. 10. "He was teaching." His presence made every place a temple of learning. The sea, the mountain and the plain became vocal with wisdom when he was there. He gave speech to seeds and stones, flowers and fields, birds and beasts. Wisdom flowed from his lips as water from a fountain, compelled by the pressure of abundance within.

THE UNEXPECTED RECOGNITION.

v. 12. "And when Jesus saw her." Jesus *saw* her. I wonder if the usher or officer did. I wonder if when the poor, bent, lame creature struggled into the synagogue any one made way for her, and made her comfortable. She was not attractive. She probably had little to contribute. Very likely she was poorly clad. She could not be of much use to the synagogue, yet Jesus saw her. Did any else? Her lot was hard. She was accustomed to neglect. Doctors had pronounced her case incurable. The unexpected happened. She came to get strength to *bear* her affliction with resignation. She knew God's house was the place of all places to receive power to endure. She was startled when she heard her name called. "Jesus called her to him." He is never governed by apperances. Need was the all sufficient appeal.

He saw, he invited, he addressed, he healed, he liberated. That is Christ's usual order of activity. The victim of affliction is always near to us but how rarely we see her. We are preoccupied; we are interested in agreeable people and are afraid to seem too intimate with the unattractive. Those who need us least are sought and seen. We want to fellowship with congenial people. "Do not even the Publicans the same?" "Woman, thou art loosed from thine infirmity." The unexpected had happened. The disciples of Jesus are meeting surprises every day. No word could have been spoken so thrilling, so satisfying. Every physical disability is in the nature of bondage. Health means freedom. She now experienced the joy of unrestricted activity. It is all symbolic. Every act of Jesus had a higher significance than its immediate effects. His acts of healing were typical of the higher spiritual restoration. All sin is in the nature of restraint, repression. It lessens efficiency. It curtails freedom of action.

THE HEALING MISSION OF THE CHURCH.

A definite part of the work of the Christian church is physical healing. It has been much ignored. Jesus never disqualified the disciples from doing this work. The apostles and the seventy were especially instructed to heal the sick. We attach too little importance to prayer for the afflicted. Means are not to be ignored, yet there is no reason to doubt the immediateness of divine action for the afflicted. The church may wisely recognize her right. While this is true, let it be distinctly understood that this is by no means the *chief business* of the church. It is subordinate. It is secondary. The physical is of far less importance than the spiritual. Jesus went into the synagogue for the purpose of aiding those in attendance to find God. It was a spiritual purpose that actuated him. He was "teaching." The healing was incidental. When the Church puts the body first it is making a tremendous blunder. Right here is the danger of institutionalism. It is easy to expend the energy of the church upon machinery which is in operation for purposes of clothing, housing, feeding and healing the people. This is all well enough, but it is not the supreme business of the Church. Disparage it as some men will, it is still the fact that the *great* business of the church is *salvation*. It is desirable to be physically whole but it is infinitely more desirable to be loosed from spiritual infirmity and to become whole in the inner personality.

STRAIGHTENED AND UPRIGHT

v. 13. "Immediately she was made straight and glorified God." We are especially concerned with the great moral and spiritual truth taught by this act. Whatever Jesus touches he straightens. "The crooked shall be made straight." We speak of a dishonest man as a "crook." It is true of all whom Jesus has not "straightened." Humanity is twisted, warped, by sinful indulgence, by intellectual pride, self-conceit, prejudice and bigotry. The unforgiven sinner is spiritually out of shape. He sees crooked, acts crooked, walks crooked, and talks crooked. His judgment is unjust, his observations are from a wrong view point. There is no getting around it, the natural man is *all askew*. The thing that happens when a man is converted is, straightening. He can stand *upright* for the first time and the very joy of it leads him to glorify God.

UNRIGHTEOUS INDIGNATION.

There is such a thing as righteous indignation, injustice, oppression, every kind of wrong, ought to awaken in the heart immediately a righteous indignation. "The ruler of the synagogue was moved with indignation because Jesus had healed on the Sabbath." He had been doing God's work on God's day. Why then the indignation? It was a feigned indignation. Jesus called it hypocrisy. The ruler was perfectly right in demanding that the Sabbath should be kept holy. But he was terribly confused as to the purposes of the Sabbath Day. The Talmud reveals to us how easy it is to misinterpret truth and to destroy and distort God's truth through literalism. Sabbath keeping was made ridiculous by its absurd restrictions and permissions.

APPLIED CHRISTIANITY.

The ruler of the synagogue appealed to the people. Seemingly he did not dare to address Jesus. Jesus answered him. Have you noticed how he was always the self-appointed advocate of the people. He always stood for the crowd. Nothing is so pitifully helpless as a crowd without a leader. That is why a multitude so easily becomes a mob when a demagogue directs them. Jesus used simple language and the parable method. The familiar sight of leading an animal to water on the Sabbath furnished his argument. If it was consistent to relieve thirst and hunger why not relieve the greater want of body and soul on the Sabbath? No law exists for its own sake. Law is only God's method of working in his world and invariably it has a benevolent purpose. The argument of Jesus in terms of life was unanswerable. It is never so difficult to understand God's will or way if we do not conceal or confuse it by unnecessary speculations of our own. "Whoso willeth to do his will shall know of the doctrine." "Then shall ye know, if ye follow on to know the Lord."

THE GLORIOUS DOINGS OF JESUS.

"All his adversaries were put to shame. The multitude rejoiced at all the glorious things that were done by him." The pretenders were defeated. They were made ashamed because they had been unmasked. If they had been consciously right they would not have been ashamed. Turn over a board in the door yard on a summer morning and a hundred insects will scamper for cover. They cannot stand the light. Evil is not easily put to retreat. The search light of God's word will soonest silence scoffers and pretenders. Hypocrisy is a great bluffer, but succumbs to divine fire. One glorious fact outweighs the sophistry of pretending sages. There is no argument against real beatitude. One message across the Atlantic cable overthrew all arguments of skilled scientists who denied its possibility. One phonographic record drove scoffers to cover and converted doubters to the truth. The Pharisees did not doubt Jesus' power to heal. It was too evident. His power to evict evil spirits they had been compelled to recognize. Then they attacked his motive and the sources of his power. He pushed that back in their teeth and now it is the Sabbath question. The thing he had done was so glorious that the people were impatient with opposers. The work he had accomplished was so like God that they threw cavilling to the winds, hissed the ruler down, and applauded the glorious doings of Jesus. Christianity in its higher manifestations is always glorious. Glorious for the doer and the recipient. The life and acts of Jesus reveal the glory of God, the glory of human life, the glory of goodness.

The Mid-Week Service

By Silas Jones.

TOPIC FOR MARCH 11.

Bible-school Efficiency. John 5:39; 14:31; 2 Tim. 2:15.

How shall we test the efficiency of the Bible-school? We ask for numbers, for we expect the Bible-school to minister to all the people, not to a few. We demand knowledge of the Bible, believing that the Bible is the one book which the school of the church should teach. We like to hear of men's classes and women's classes; the Bible-school is for all ages. We do not object when the members of the school engage in athletic contests. But the supreme test is not numbers, nor knowledge of the Bible, nor success in athletics; it is character that meets the needs of the world. Does the Bible-school send out men and women who know the best life has to offer and who know how to get their ideals into the social customs and the industrial organization and the political machinery of the world? Are these men and women able to exhibit the spirit of Jesus in their daily lives?

WORSHIP.

It is the fashion in some Bible-schools to regard the worship as preliminary to the lesson study. The emphasis upon teaching has caused many of us to feel that we need not pay much attention to the worship. We may like the singing. Are we learning how to follow the prayer? And is the prayer worth following? It is a great misfortune not to know how to worship God. One who can worship always has a place of refuge in the hour of defeat and a source of comfort when the deepest sorrows assail him. Calm assurance comes to him who begins the day with God. He knows what is great and what is small and he does not fret himself because the world does not accept his advice on every thing. Is the Bible-school teaching the children to worship? Is it studying the mind of the child that it may lead the child to speak to the heavenly Father about the things that interest it most?

TEACHING THE WORD.

The Disciples have entered upon a great campaign to secure six million dollars for their educational and missionary enterprises and one thousand workers for the home and foreign fields. Who will give the money and who will volunteer to do the work? Those who know the will of the Lord. We assume that this campaign will have the blessing of God upon it. Those who know the will of God must study. Mere impulse is not to be trusted. The leaders in this movement are splendid men but they have no right to tell any man what his duty is. Every man is bound to know his own duty. The great enterprises of the kingdom of God are all hindered because the majority of those who help wait to be urged to do their part. The Bible-school is helping to prepare the leaders and the workers of tomorrow.

KEEPING THE COMMANDMENTS.

The efficiency of the Bible-school appears in the work its members are doing. The school looks after the needs of those who live in its own neighborhood. Old persons who cannot read have the news of the day brought to them by those who have good eyes. The sick are visited. The "queer" persons are studied and understood and helped. Young people away from home have companionship of the right kind. The evils that flourish with the consent of the appointed guardians of public welfare are exposed. The members of an efficient school will be informed as to the care the poor of the county receive, and the provisions made for the defectives and the insane. They will be interested in efforts to cultivate a love of the beautiful. Their good influence will be seen in the home. The state will have the benefit of the votes of intelligent, honest citizens.

2 Tim. 3: 14-17; Deut. 31:9-13; Prov. 22:21; Eccl. 5:1; 12:10; Is. 55:10-11; Ps. 143:8, 10; 78:5-8; Luke 4:16-21; Matt. 7:21; Rom. 2:13-15.

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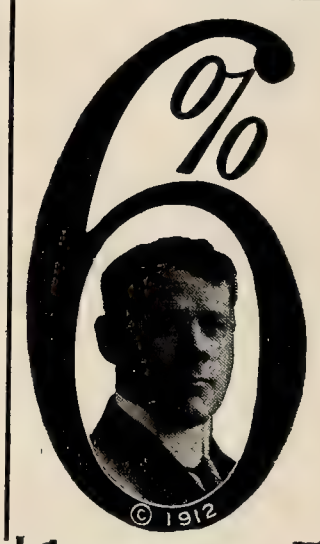

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(Concluded from page 5.)

this country (I use Robert Hunter's figures) struggling all their lives on the knife-edge between self-respect and pauperism.

NOT "ALL FOR BEST."

I cannot say "All is for the best," when the girls who make our Christmas candy have to work twelve hours a day five days in the week and on Saturday—our half-holiday—eleven hours; when a mother of three children can testify before a recent committee of inquiry in England that, working as hard as she could from six in the morning to ten at night in the making of children's shoes, she could only earn a little over $2 a week; when the children in the cotton mills and canning factories are being cheated of their birthright of fresh air and healthy recreation not so much because of the greed of individual men, but just because "business is business;" when strong men have to sell their strength for barely enough to make ends meet when times are good and sickness passes them by, but not enough to do so when hard times come and the doctor's buggy is at the door; when our Juvenile courts are crowded with delinquents made to order by economic conditions that create the poverty, that fathers the inefficiency, that wrecks the home.

Christ cannot have intended that. He cannot have intended that the weak should be exploited by the strong. He cannot have intended strikes and lockouts. He cannot have intended Kate Mareys and Richard Garvins, Triangle Fires and occupational diseases, trade monopolies, sweatshop labor, "lung-blocks," city slums, Los Angeles Times explosions. He who called the little ones to himself and blessed them cannot have intended that industry should be so organized as to make grist for the money mill out of the souls and bodies of

"—Little children
Spilt like blots about the city,
Little children with bare feet,
Whom the angels in white raiment
Know the names of to repeat,
When they call on us for payment."

And if he cannot have intended these things, then it is the supreme business of his church so to work up in the conscience of the world, so to elevate its ideals and humanize its motives that they shall no longer be known among men.

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Brethren, I love the church of Jesus Christ. I believe in her divine mission to the world. I believe that she will ultimately triumph over all obstacles and rise to the full height of her great calling. I believe that she has already heard the call of the "new freedom" and is girding up her loins to follow the gleam wheresoever it may lead. This church is "a living thing. . . . When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, is the nameless music of men's souls—that is, if you have ears. If you have eyes you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder!

"The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable, the faces of little children laugh out from every corner-stone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish, now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night time, one may hear the tiny hammerings of the comrades at work up in the dome— the comrades that have climbed ahead."

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THE CHRISTIAN CENTURY

Vol. XXXI March 5, 1914 Number 10

MEN AND MILLIONS---AND THE DISCIPLES' IDEALS

A PERSONAL EDITORIAL ON THE PRESENT CRUCIAL SITUATION

By Charles Clayton Morrison

WHAT IS A COLLEGE FOR?

By President Woodrow Wilson

ALL THE CHURCH AT IT!

By Dan Crawford

CHICAGO

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THE CHRISTIAN CENTURY

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Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Conquest of the Gates of Hell

One man made the discovery that Jesus was the Christ. He made it in his own soul; no one told him. Flesh and blood had not revealed it to him —not even the flesh and blood of Jesus. Jesus had not told him, but had waited till he made the discovery for himself. All the great discoveries of life must be made in that way. Every man must see his own rainbow; every man must see in the woman he loves something which no other man can see there. These discoveries are half creations. There is a sense in which the discovery of Christ is essential to the fact of Christ; that is to say, the fact of Christ becomes effective in the discovery.

* * *

From the time of this discovery, Jesus changed his address in two particulars. In the first place, He addressed the disciples as having a corporate unity; and in the next place, He addressed them as One known now to them as the Saviour.

He addressed them as having a corporate unity. For Peter's discovery became the discovery of all. Each discovered it for himself as Peter did, but Peter's discovery helped to clarify their vision. It helped to define what they saw. Peter's confession became theirs, and they made it, each for himself.

There are momentous hours in human life in which we frame unconsciously the destinies of ages. The disciples little knew when Jesus called them apart that day and asked them what people were saying about Him that He was putting their own souls eternally on record. "But who say ye that I am?" The question came home. Each man had to answer for himself. It is always so.

* * *

We reflect the opinions of our time, inevitably. We are always telling in spite of ourselves what other people think and say. But sooner or later the question must be answered, "But what say ye? What sayest thou?" Then the stammering answer over which we have been brooding either is choked back or blurted out, and we are on record for better or for worse. It was so with Peter. He went on record. Are you a brave man or a coward? Will you be content to say, "It is currently believed that such and such things happened," or "In the judgment of modern scholars it is deemed probable," or will you meet the point-blank question with an honest answer? What do you say for yourself?

But Peter did not make the discovery in isolation. He spoke as an individual, yet he spoke as one who for a long time had been in the companionship of others, learning, with them, of Jesus. Most of the world's great discoveries have been made practically simultaneously by different men. Thus came the telephone; thus came the discovery of the planet Neptune; thus came the discovery of the North and South poles.

* * *

Sin is solitary. There are, indeed, sins that link men in wickedness, but this is not the logical result of sin. Sin tends to separateness. The fact that one man meditates a wrong is not a crime in the eyes of the law, but for two or more persons to conspire is a crime, before they do the evil deed they plan. Thus even the law recognizes that sin comes back to the status of the individual. But there are elements in righteousness which no man discovers alone.

Peter discovered who Jesus was in order that he, possessing that truth as his own, might share it with all the rest.

No one man builds a church. No one man originates a great movement. Churches may be built by individual men who name them for themselves, but they will find, as Justinian is said to have found, after he had forbidden any man but himself to contribute to the erection of Saint Sophia, and had a tablet engraved to that effect, that an angel erased the name and put in its place as the real builder, the name of the old woman who pulled straw from her thin bed to give to the oxen that hauled the stones.

The gates of hell are not to prevail against the church of God. This does not mean that the church is to stand their assault. The gates of hell are not moved up against the gates of heaven. It means that the gates of hell are not to withstand the assault of the church of God. The church is not merely on the defensive. She is to batter down the gates of hell.

* * *

The gates of hell have stood out a long time. Too many people are climbing over them in eager haste to get in. One could wish the doorstep were on the other side, and that the place were better supplied with fire escapes. But the powers of evil are not to withstand the progress of the kingdom. The cause of righteousness is to prevail. The kingdom of God is coming.

Men and Millions---and the Disciples' Ideals

A Personal Editorial on the Present Crucial Situation.

BY THE EDITOR.

IT grows more clear with each passing week that the good health of our brotherhood demands a full public discussion of certain conditions imposed upon the Men and Millions Movement. The discussion is now and has for some time been going on in a smothered and fearsome fashion, in small groups and conferences and in much correspondence. But it is becoming plain that nothing but an expression of the sentiment of the brotherhood itself can resolve the difference of opinion among the leaders. In the nature of the case, it seems that the questions involved can be settled only by public opinion.

Public opinion, however, must be informed and must find an organ through which it may express itself. Up to the present date the information has been given out by the Disciples' newspapers only in hints and vague suggestions. Obviously there is danger of misleading and deceiving public sentiment with anything less than a full disclosure of the facts and principles involved. I wish to draw the larger outlines of the situation as I see it, in a dispassionate and fair-minded statement, dealing earnestly and frankly with the intimate data that have come under my observation, and writing with the singular pronoun rather than the editorial "we" in order that every reader may feel throughout the article that, in addition to this newspaper's responsibility, there is a definite personal responsibility assumed for every word set down.

At the outset three things at least must be made clear.

ENTHUSIASM FOR THE MOVEMENT.

First of all, there must be no doubt of The Christian Century's enthusiasm for and unqualified support of the Men and Millions Movement. I believe this Movement embodies the biggest idea that our people have hit upon in this generation. The Christian Century is the only newspaper that has, up to date, offered a sympathetic interpretation of the Movement. This paper has tried, to the best of its editor's ability, to disclose the unique idealism of the Movement. It is an inspiration manifestly of God—and whoever opposes or seeks to hinder it will be found fighting against Him.

I wish the full sincerity of this commitment of The Christian Century to the Men and Millions Movement to be duly noted. I am so thoroughly convinced of the ideal significance and unifying effect of such a Movement that I cannot believe any hampering conditions will stand.

FINANCIAL GAIN EXAGGERATED.

I am inclined to the opinion that the financial gain to our institutions through such a Movement is greatly exaggerated. There is a good bit of illusion in it on the financial side. It is quite likely that the agencies co-operating would have almost as much money at the end of the six years through their regular independent activities as they will have with the help of this co-operative campaign.

The imperative of the Movement inheres not in its financial goal but in its idealism. It treats all our unselfish causes as one cause. It unifies benevolence and missions and education. Each giver through its treasury gives to every general interest of the Disciples of Christ. The Movement is the whole brotherhood appealing to every "brother" to give to every unselfish interest through a single treasury, the proportion divided to each being determined by the just claims of all the rest. Here is symmetry; here is justice; here is non-partisanism; here is emancipation from provincialism in giving; here is the attainment of that ideal which puts the whole altruistic service of the Disciples of Christ ahead of local pride or personal prejudice.

In my opinion the effort of the "Christian Standard" to break down the apportionment plan of distributing the total fund involves the sacrifice of the very genius of the Movement. As against its proposal that all donors designate to what institutions they wish their gifts to apply I stand with Mr. R. A. Long in his exhortation to the attendants at the St. Louis conference to refrain altogether from the exercise of the privilege of designation and let their gifts be divided on a principle of impersonal equity.

NOT A PERSONAL ATTACK.

Secondly, it is the purpose of The Christian Century and of its editor to make no statement that can be taken as an attack or an offensive reflection upon Mr. R. A. Long. I believe in his sincerity. His is a generous spirit. His proposal to give the last million dollars of the fund is a generous proposal. A good friend of mine, like Mr. Long also in the lumber business, says that he knows Mr. Long's proposed gift will entail real economizing. Mr. Long has told us himself that it would do so.

Nor have I any suggestion to make in criticism of the methods by which Mr. Long has made his money. Those secular newspapers that have dragged in the industrial question in their sarcastic comments on his gift hold a point of view quite different from mine. I prefer to believe and, in the absence of knowledge to the contrary, will assume, that Mr. Long's money has been legitimately made.

MR. LONG'S SINCERITY.

Moreover, I wish to avoid interpreting Mr. Long's generous giving as a bid for either celebrity or power. Many of my correspondents of late have so interpreted it. I cannot agree with them. I believe, in the absence of contrary evidence, that Mr. Long is sincerely devoted to the cause of Christ as he sees it, that whatever dictation he has exercised has been exercised not from selfish motives but from unselfish solicitude for what he thinks is right. I believe he has been indiscreet. I believe his actions have wrought injustice. I believe he has been profoundly mistaken in his interpretation of the sentiments of our people. I believe he has put himself in the position of an autocrat in connection with the present Movement. But I do not think Mr. Long intends to be an autocrat or wishes to be one—I think he is intent only on attaining certain ends which he regards as essential to the cause he loves.

It will be necessary to use his name frequently as the discussion proceeds. It will be our purpose to make every reference to his words or acts so clearly devoid of animus that any person who interprets such references as a personal attack upon Mr. Long will but betray his own unintelligent reading of my statements.

NO INSTITUTION'S CHAMPION.

Thirdly, I am not willing personally to become nor to have The Christian Century regarded as the active champion of the Disciples Divinity House in the present trying position in which it stands. I am not a trustee of that institution, nor connected with it in any way. My personal interest in the educational portion of the six million dollar fund is biased toward Drake University where I was educated. I believe in the Divinity House. I believe in the scholarly and loyal men who make up its staff. I believe in the wisdom and loyalty of its board of trustees. I recognize gratefully the unique work it has done for an educated ministry among the Disciples. I believe it has before it a unique opportunity for serving our brotherhood in the future. I believe it ought to be included in the list of schools participating in the Men and Millions Movement, and I believe its exclusion was an act of common injustice.

BETTER TO SUFFER INJUSTICE.

But while I might publish an editorial paragraph, as I have already done, calling attention to the unjust discrimination against the Divinity House and expressing the hope that the odium of such an action might be removed, I am free to declare that no single institution—Drake University or the Disciples Divinity House—is important enough in itself to gain the championship of The Christian Century in bringing perturbation into the Men and Millions Movement.

It would be better, were no vital moral principle involved, for any institution—Drake, Divinity House, or Phillips Institute—to suffer injustice in silence and patience, than, on its own behalf, to cause trouble and complication in a far-reaching idealistic enterprise such as this is.

This, as it has been reported to me, is the attitude in which the Divinity House regards the unjust action of which it has been made the conspicuous victim.

Besides, quite as serious, if not more serious, an aspect of the situation concerns the creedal conditions which have been introduced into the Movement, altogether apart from the discrimination against the Divinity House. Had there been no discriminatory act against that institution the problem we are now facing would have been essentially the same.

THE CORE OF THE ISSUE.

The vital core of the problem which I have faced continually since the launching of the Men and Millions Movement does not concern Mr. Long personally, nor the Movement, nor the Divinity House, but the Disciples themselves, as a brotherhood.

Are we Disciples the kind of a people, I have been asking myself, who can accept money on terms that involve the con-

travention of our most essential ideals and principles.

I do not find fault with the money—it is, so far as I know, good, sincere Christian-enough money—nor with the objects on which it is proposed to be spent. But the terms on which our brotherhood—not the several institutions alone, but the brotherhood itself—is compelled to receive it are theologically partisan and involve us—the brotherhood—in a divisive act of disfellowship and disbarment against an institution whose services to our people and for them have been singularly important.

A QUESTION OF CHARACTER.

Are we the kind of a brotherhood whose money it is impossible, by a united campaign, to collect into a single treasury for proportionate distribution to all our recognized institutions of learning except a theological creed be first set up to which all participating institutions tacitly agree to conform, and except a certain institution whose theology is held by two or three men of large wealth to be unorthodox be first disbarred from participation in the common fund?

It is a question of our character as a people.

It is a fundamental issue.

How does the Commission of nine business men meet this issue and answer this question as to the kind of people we Disciples are?

On this Commission which received Mr. Long's conditional million-dollar offer there was a minority, including Mr. Long, who were determined that the Divinity House should not be included in the list of participants. One or two of these, at least, held the position that the Divinity House had by its teachings put itself outside our brotherhood, that it was not a Disciple institution. Among the majority were some who strongly would have desired to see the Divinity House included in the Movement and others who were without information on the subject and therefore without an opinion. But when the vote was taken it was unanimous, the majority regarding it as inexpedient, in face of the leading donor's determination, to try to include it.

The acquiescent members of the Commission answered the question we still are facing in effect as follows:

Yes, we Disciples are the kind of people among whom it is inexpedient to launch a united movement of this sort without first accepting whatever theological limitations are proposed by the largest givers, and without yielding to the discriminatory excision (however unjust we may feel it to be) of an institution whose theology is under the suspicion of these men of large wealth.

APPEAL TO EXPEDIENCY.

These acquiescent members of the Commission explain their action on the ground of expediency. The important thing is to get the offered million dollars. We are able, say they, to figure out the success of the Movement if the proposed terms are accepted. We are not able to figure out how a large, inclusive, tolerant Movement, embracing with theological impartiality all the recognized institutions of learning of the Disciples and asking the whole brotherhood to give of its wealth to a common treasury to support these institutions—we are not able to figure out how such a Movement can come to success. If anyone can figure it out for us we are open to conviction, indeed we will be willing converts.

In short, the acquiescent majority of the Commission reasoned that it was better to launch a Movement that had a mathematically probable chance to succeed, than one embodying the full idealism of the Disciples' plea and an all-around square deal to all institutions, which ran a large risk of falling short of the goal.

ISSUE JOINED AT TWO POINTS.

With this reasoning of the acquiescent members of the Commission I take sharp issue at two points.

First I take issue with the assumption that the course chosen was the expedient course to take. And secondly, I take issue with the application of the principle of expediency to this case.

I do not for a moment assent to the assumption that the Disciples of Christ are the kind of people whose money can be extracted only upon such terms as these. For the past twenty years our people have been growing marvelously in tolerance, in inclusiveness, in catholicity. Issue after issue has been settled during that period, without a single important exception, in favor of the broader, the more generous interpretation of our people's mission in the world.

WEALTH NATURALLY CONSERVATIVE.

It is true that, as a rule, the men of large wealth are the older men, and, therefore, hold the older type of theological opinion. Wealth tends to be conservative theologically. But there is a new generation of resourceful men and women now on the stage. They have been educated in modern schools. They have caught the modern vision. They have definitely lost interest in many of the distinctions of formal theology and they respond to the appeals of colleges and missionary societies and benevolent agencies with incomparably greater generosity than did their fathers, and for motives more practical, more human, and, essentially, more religious. The overwhelming majority of Disciples of Christ do not wish to fasten their own theological formulas upon their colleges. They trust their colleges. They believe in the ideals of scholarship that obtain in their colleges. They trust the future generations to work out their theology, just as our fathers trusted us to work out our theology. This faith in their fellowmen and the future would prompt large gifts.

I believe that the acceptance of theological definitions of a rich man's own making as in any sense a part of the Movement was an act of the highest inexpediency. And the acquiescence, by the Commission, on the grounds of expediency, in his determination to exclude the Divinity House from the Movement was, in my judgment, an elementally inexpedient thing to do.

In fact, there is no doubt in my mind that, had the Commission, or Mr. Cory, the secretary, declined to indulge Mr. Long or to cooperate with him in his effort to construct the Movement within the limits of his own theological opinion and personal prejudice—had even one Commissioner clearly discerned the inexpediency of such an effort and interpreted it to Mr. Long, I believe so sincerely in his fair-mindedness that I venture to declare on his behalf that he would have relinquished his determination without withdrawing his generous offer.

IDEA GREW IN SINGLE BRAIN.

But the misfortune is that Mr. Long altogether lacked counsellors. The Divinity House was excluded by an action that was not discussed, I am told, more than two minutes, if so long, all the Commissioners present having been informed beforehand of Mr. Long's determination, and assuming that, of course, there was but one expedient thing to do.

It is regrettable that this great Movement reached its maturity in the brain of one man.

Had the structure of the undertaking taken form in the open discussion of a group of representative Disciples instead of in the mind of a single man whose own great gift naturally overshadowed every other consideration in determining conditions, the inexpediency of some of these conditions would have been disclosed.

It is conceivable that I am mistaken on this question of fact. Perhaps the Commission is right and I am wrong. My conviction is based mainly upon faith in the character and quality of the brotherhood to which I belong. I cannot believe that the Disciples of Christ, united within the living Church by the purpose to maintain a fellowship as broad as the living Church itself, are the kind of people who will not give their money to education and missions except creedal and unfraternal conditions are imposed upon its expenditures. I may have mistaken the temper of our people, but I do not think I have.

A CLEAN-CUT MORAL ISSUE.

But while I admit the possibility of mistake in my judgment of our people I cannot admit a mistake in the second point at issue, namely, the application of the principle of expediency to this particular situation. Granting, for the argument, the assumption upon which the acquiescent members of the Commission acted—their assumption that the money could not be secured save by the acceptance of these theological and unfraternal conditions—still I affirm with sure conviction, and with no intention of harshness, that it would have been better to let two or three rich men keep their money than to have accepted it as the price of our historic ideals of liberty and brotherhood.

It is by no abstract mode of reasoning that I come to this conclusion. I am not

FOR SALE?

Shall we give our soul for clinking gold?
Shall we barter truth for fame?
Shall the right to think for a sum be sold,
With a spirit cowed and tame?

Is it God, the Lord of star and sun,
Who needs our paltry pence?
Does He meekly wait till our schemes be done,
And our haggling tongue consents?

Does He pause in His world-creating course
To court us as for trade?
How we strive and cry, like a hawker hoarse,
That the bargain may be made!

Shall we give our soul for clinking gold?
Shall we barter truth for fame?
Shall the right to think for a sum be sold?
Let us bow our heads in shame!

—THOMAS CURTIS CLARK.

opposed to the principle of expediency as such. I have no hesitation in affirming that not a few of our moral problems must be solved by weighing one set of values over against another set, by choosing the lesser of two evils—that is to say, by applying the principle of expediency. But in the present instance we are brought face to face with as clean-cut a moral issue as could possibly be devised for an organized body of people to decide.

OUR LORD'S TEMPTATION REPEATED.

The temptation of our Lord in the wilderness was not more clearly a moral test. The essence of his temptation lay in the suggestion to compromise his essential messianic mission by adopting means for its realization that were inconsistent with that mission.

The temptation which our brotherhood faces is the same: to compromise our historic and essential mission, to blur and eclipse the great end toward which all our history has pointed, by the acceptance of money, ostensibly in behalf of the realization of that mission, but on terms which by an explicit interpretation and a definite, overt act, are plainly inconsistent with that mission.

The Disciples of Christ stand historically against the erection of any human creed whatever, as a test of fellowship or standard of orthodoxy. Mr. Long has injected a human creed of his own formulation into the Men and Millions Movement—a creed allowed to pass at its first announcement as perhaps innocuous enough, but, as is the way with creeds, later elaborated by him into many articles lest the meaning of the original might be misunderstood!

Mr. Long's money cannot be ethically accepted by our brotherhood, or by our colleges, as the matter now stands, without the tacit acceptance of this creed.

Again, the Disciples stand historically for the practice of Christian unity, upon the basis of personal faith in and allegiance to Jesus Christ, the divine Lord.

The loyalty of the Disciples' Divinity House to Jesus Christ, in its faith and teachings and practice, can no more be called in question than can that of any other college among the Disciples, or even Mr. Long's own loyalty. I do not believe that Mr. Long himself dares publicly to judge the loyalty of the professors of the Divinity House, or its trustees, in the matter of their relation to Jesus Christ.

On what ground then is this institution excluded?

Mr. Long is reported authoritatively as holding, as does also at least one other wealthy member of the Commission, that the Disciples' Divinity House does not belong to our brotherhood. Therefore he is determined that it shall have no share in this representative common fund.

A MORAL PRINCIPLE VIOLATED.

Thus the moral principle of Christian Unity is violated by the attempted excommunication of an institution whose loyalty to the only standard of fellowship and orthodoxy among Disciples stands unquestioned.

The other members of the Commission say: The raising of the six million dollars is possible only if the campaign proceeds upon the hypothesis that the Divinity House does not belong to our common life; therefore, without deciding whether it does or does not, we will exclude it for the obvious expediential consideration. That is to say, in order to get the six millions for our other institutions we will allow the un-Christian and un-Disciple hypothesis to stand as if it were true.

Now, there is not the slightest doubt in my mind that if such an hypothesis is allowed, not by nine business men alone but by the whole brotherhood, to stand throughout the period of this far-reaching, deep-going Movement it will have virtually established itself in the thought and practice of our people as a precedent upon which similar discriminating acts will be based for many years to come.

Nor can I imagine that the man, or men, who are responsible primarily for the folding-in of the theological issue into the Men and Millions Movement lack the sagacity to see what its effect will be. They see clearly that the financial success of the Movement, based upon such an hypothesis will accomplish what they wish to see accomplished, namely, the establishment of that hypothesis as a basis for future procedure.

WHAT IT MEANS.

And that means that the freedom, the large Christian tolerance, the unity, of our brotherhood will have been restricted and our progress put back many years. It means the triumph of sectarianism and partisanship among us.

It means, in short, that our very character as a people will have been changed!

We are face to face with a question not of expediency but of elemental sincerity.

It is not a question of prudence but of right and wrong.

The stake is not Mr. Long's generous million but the Disciples' essential mission.

I cannot speak for others, but for my own part I would rather see the Disciples lose the million or the six million dollars than to lose their own soul.

What is a College For?

AN ADDRESS BY WOODROW WILSON, PRESIDENT OF THE UNITED STATES.

On a recent visit of President Wilson to Philadelphia, he took part in the exercises in the restored Congress Hall. On the same day he spoke at the annual Founder's Day exercises at Swarthmore College, in celebration of the founding of the state by William Penn. The following is his address on the latter occasion.

NO ONE can stand in the presence of a gathering like this, on a day suggesting the memories which this day suggests, without asking himself what a college is for. At times I have suspected that certain undergraduates did not know. I remember that in days of discouragement as a teacher I recalled the sympathy of a friend of mine in the Yale faculty, who said that after twenty years of teaching he had come to the conclusion that the human mind had infinite resources for resisting the introduction of knowledge. And yet I have my serious doubts as to whether the main object of the college is the introduction of knowledge. It may be the transmission of knowledge through the human system, but not much of it sticks. Its introduction is temporary, for the discipline of the hour. Most of what a man learns in college he assiduously forgets afterwards, not because he purposes to forget it, but because the crowding events of the days that follow seem somehow to eliminate it. But what a man ought never to forget with regard to college is that it is a nursery of principles and of honor.

PENN A SPIRITUAL KNIGHT.

I can't help thinking of William Penn as a sort of spiritual knight who went out upon his adventures to carry the torch that had been put into his hands, so that other men might have the path illuminated for them which led to justice and to liberty; and I can't admit that a man establishes his right to call himself a college graduate by showing me his diploma. The only way he can prove it is by showing that his eyes are lifted to some horizon which other men less instructed than he have not been privileged to see. Unless he carry freight of the spirit, he has not been bred where spirits are bred. William Penn, representing the sweet enterprise of the quiet and powerful sect that called themselves Friends, proved his right to the title by being the friend of mankind; and he crossed the ocean not merely to establish estates in America, but to set up a free commonwealth in America and to show that he was of the lineage of those who had been bred in the best traditions of the human spirit. I should not be interested in celebrating the memory of William Penn if his conquest had been merely a material one. Sometimes we have been laughed at by foreigners in particular for boasting of the size of the American continent, the size of our own domain as a nation, and they have naturally suggested that we did not make it. But I claim that every race and every man is as big as the thing he takes possession of, and that the size of America is in some sense a standard of the size and capacity of the American

President Woodrow Wilson.

people. But the extent of the American conquest is not what gives America distinction in the annals of the world. It is the professed purpose of the Quaker, which was to see to it that every foot of that land should be the home of free, self-governed people, who should have no government whatever which did not rest upon the consent of the governed. I should like to believe that all this hemisphere is devoted to the same sacred purpose, and that nowhere can any government endure which is stained by blood or supported by anything but the consent of the governed. And the spirit of Penn will not be stayed. You cannot set limits to such mighty adventurers. After their own day is gone, their spirits stalk the world, carrying inspiration everywhere they go, and reminding men of the fine lineage of those who have sought justice and the right.

It is no small matter, therefore, for a college to have as its patron saint a man who went out upon such a quest. And what I should like to ask you young people today is, How many of you have devoted yourselves to the like adventure? How many of you will volunteer to carry these spiritual messages of liberty to the world? How many of you will forego anything except your allegiance to that which is just and that which is right?

SERVICE TO MANKIND THE PURPOSE.

We die but once, and we die without distinction, if we are not willing to die the death of sacrifice. Do you covet honor? You will never get it by serving yourself. Do you covet distinction? You will get it only as the servant of mankind. Do not forget, then, as you walk these classic places, why you are here. You are not here merely to prepare to make a living. You are here in order to enable the world to live more amply, with greater vision, with a finer spirit of hope and achievement. You are here to enrich the world.

It seems to me that there is no great difference between college ideals and ideals of the state. Can you not translate the one into the other? Men have not had to come to college, let me remind you, to quaff the fountain of this inspiration. You are merely more privileged than they. Men out of every walk of life, men without advantage of any kind, have seen the vision; and you, with it written large upon every page of your studies, are the more blind if you do not see it when it is pointed out. You could not be forgiven for overlooking it. They might have been, but they did not wait instruction. They simply drew the breath of life into their lungs, felt the aspirations that must come to every human soul, looked out upon their brothers and felt their pulses beat as their fellows' beat, and then sought by counsel and action to move forward to common ends that would be characterized by honor and achievement. This is the only glory of America.

The Whole Church At It!

BY DAN CRAWFORD.

"For ye all can prophesy one by one that all may learn, and all may be comforted." Paul.

WHY be surprised at Islam sweeping one-eighth of the earth's surface? They have no priestly cult; they are all at it!

One of the strongest proofs that Christ meant His Church to be a pilgrim band is the fact that He stripped it of all ordinances, save the two traveling institutions of Baptism and The Lord's Supper. Wherever man is, there, even there, is water. Wherever the pilgrim rests, there, even there, is some sort of humble table in the wilderness. A sharp intended contrast all this, surely, to the heavy cumbersome Tabernacle furniture of a past dispensation of works. How different the pilgrim Church of the upper room, stripped and lithe for service! There is no ecclesiastical furniture, for the only outfit they have is God's INFIT. That is to say, the minimum of machinery and the maximum of power.

NEW PROOF TEXT.

In this connection, I am indebted to a quaint unlettered African for quite a new proof-text in favor of the "all-at-it" ministry so distinctive a feature of I Cor. 14. That animated photograph of open ministry in Corinth was linked by the African with the wonderful fourth chapter of John. On the one hand he showed how the same Bantu word bound these two seemingly very different chapters together. Lost in Aryan speech, the link is still strong in Semitic; and the "bubbling up" of a living water-spring is the same word as that "bubbling-over" of gifts in Corinth. The Assembly is there seen as composed of a congregation of so many living, bubbling water-springs. "He that believeth" is the man of whom it is declared that in him the up-bubbling spring would assert itself. Thus, the animated photograph of Corinth given by Paul is, therefore, only a natural sequence of "all that believe being together." The God who created so many living inlets, does of sheer divine necessity sanction as many outlets. Hence the blessed word of authority: "for ye all can prophesy (or "bubble up") one by one." There is no ecclesiastical outfit in Corinth. It is all infit. And the ordinance of God is, that what He puts in must come out. "We cannot but speak!" The thing will out.

Nor is that old unlettered African's link exhausted yet awhile. Beyond the link of identical language, you have the stronger link of identical context. Surely the fourth of John is deeply concerned with the very theme of I Cor. 14. For were not the very words regarding the bubbling-up spring of living water uttered in the specific connection of Christ's words as to "worship in Spirit and Truth?" And what, indeed, is I Cor. 14, if not the divine snapshot photograph of true and spiritual worship in the Assembly? "All of you have a hymn, etc." What is that if not each individual well of living water bubbling over? Living water only means moving water. God put it in and God demands that it come out. The water must spring up to the level of its source, hence "the Father seeketh such to worship Him." "Ye can all prophesy one by one." "It shall be in him (in the Assembly) a well of water springing up." How then can mere man shut it down? "The Father seeketh such." Let us all thank God, and that old African for linking John 4 with I Cor. 14; a double link of identical language and identical context. He was right. Worship in Spirit and in Truth is the double theme of these double chapters. The well of water must bubble up if it is living water.

LESS PROTESTANT THAN WE THINK.

Why is it that so many exegetes under a specious plea of rightly dividing the "Word" warn us of "Hebrews" as being a Jewish Epistle? Is it because God has declared that the whole Church of Christ is a priesthood, and proved it to the hilt in one hundred and forty stubborn links of analogy? And if all the Church be a heavenly priesthood where is the laity? And where the status of "clericy?" Truly a straw indicates the current, and we are less Protestant than we think.

The godly Pastor (and we must have him!) is the man who realizes that he only officially exists to foster this "all-at it" functioning of the members of the body. God's big hearted Moses could confound many a weakling jealous of his puerile priestly prerogative. Listen to the royal records: And there ran a young man and told Moses * * Eldad and Medad do prophesy in camp. And Joshua said, My Lord Moses, forbid them. And Moses said, "Art thou jealous for my sake?" Would God that all the Lord's people were prophets that the Lord would put his Spirit upon them!

Big-hearted Moses agrees admirably with brave-hearted Paul who said "Ye may all prophesy one by one."

To sum up. To regulate all this bubbling up gift is one thing. To suppress it is quite amazingly another. Why bring civil war into God's contest? In the very breath where He says "God is not a God of confusion but of peace," the word proceeds "Ye all can prophesy one by one." How then can this connote confusion?

HOW EVANGELIZE THE WORLD?

This and this alone will evangelize the world—all at it! Too long a mere nickname has done duty for an argument. And to call this "Plymouthism" or any other "ism" is merely to be the victim of an exasperated expedient. It is the old obvious artifice of making a nickname do duty for an argument. It takes all sorts of people to make a world and all sorts of members to make a ministering body. That there is a certain kind of powerful, pungent illiteracy can be proved from the inspired Word of God where not a few portions are written in "bad Greek." The pedantic essayist may appeal to the select few, but God's millions are multiform and the majority do not care to catch up a royal rousing man on a mere verbal technicality. The soft eye cannot say to the hard, horny hand, I have no need of thee. Nay, much more, the very members which seem to be more feeble are necessary. For the body is not one member but many.

The case of Islam is a clear convincing proof of a non-clerical caste sweeping one-eighth of the world's population with an "all-at-it" propaganda. From Morocco to Zanzibar, from Sierra Leone to Siberia and China, from Bosnia to New Guinea has witnessed the success of "all-at-itism."

Iowa Has Girl Sculptor

Story of an Interesting Young Genius Who Has Already "Arrived."

BY WILLIAM E. BARTON.

"FAR out upon the prairie,
How many children dwell,
Who never read the Bible,
Nor hear the Sabbath bell."

This interesting little hymn was in the Sunday-school books a generation ago. In at least one family that lived upon the prairie it was resented, for the Bible was industriously read and the Sabbath bell regularly heard and heeded, and the prairies blossoming with wild roses in the spring and changing with the season from colors that are first purple with violets and cranebills and later golden with prairie gum and black-eyed Susans, blossomed also with children who regularly went to Sunday-school and had certain other advantages.

Nellie Walker was born at Red Oak, Iowa, in 1874. Before the year 1914 ends she will be forty years of age, but they still speak of her as "a little girl," for she is small in stature and no one yet realizes that she is not as young as she was.

THE DAUGHTER OF A STONECUTTER.

Nellie Walker's father was a stonecutter. He carved gravestones and Nellie when a little girl took the hammer and chisel and tried her hand on the marble and granite. She did it so well that people came to see her at her task and she was interested in her work and in their approval of it. In 1893, there was a World's Fair in Chicago. Not even the glory of subsequent expositions, with their dazzling bursts of electricity and their avenues of massive buildings gleaming white in the sun that paled the glory of that great exposition. In its Art Gallery appeared among other things a bust of Abraham Lincoln by Nellie V. Walker, and that was twenty-one years ago and she was only nineteen.

Iowa people were proud of that bust, and they had reason to be. To their credit be it said that Iowa has always been proud of Nellie Walker. Some of her best commissions have come from her own state. She has not been without honor in her own country.

Lorado Taft was doing things in Chicago at that time and has been doing them ever since. He saw the bust of Lincoln and he met the "little girl" and she came to Chicago to study under him, and has been in Chicago ever since.

She had to work her way and against great odds. She had no money and at first no very good way of earning it. They provided a task for her at the Art Institute, which paid her $25 a month, and she did her work well and unobtrusively and promptly. She earned her money and they gave her some more work to do.

Nellie V. Walker.

Starvation seems essential to success in art, and Nellie now and then came within sight of it. She boarded herself and if she got enough to eat she did not always look it, but she was always hard at work, striving to do a little better, and every now and then there was an exhibition of art in Chicago and the name of Nellie Walker grew increasingly familiar.

"SCULPTURE" IN CEMETERIES.

About the only use we have had for sculpture in America has been in graveyards. Alas! what a monotonous, uninspiring sort of art it is! Its symbols are largely pagan, its ideals are monotonously commercial. Seldom does a real artist have any share in the designing of a tombstone, and if he does he commonly regards it as a pot-boiler. One of the worst of the granite atrocities in Boston Public Gardens was apologized for by the sculptor who deemed himself to have said quite enough concerning it when he published in the Transcript a statement that he supposed it was to have been placed in a cemetery.

Nellie Walker has made some gravestones. They have meant bread and butter to her, and apparently something more, for she has given to them a certain idealism quite different from the gravestone.

Her last notable work is a statue of the Indian chief, Keokuk, erected in the park of the city which bears his name by the Keokuk Chapter of the Daughters of the American Revolution. It is a heroic piece of bronze, mounted on a pedestal of granite and shows the old chief in the glory of his war bonnet. It is altogether creditable to her and to the society which has erected it.

Real Art in a Cemetery.

The last statue exhibited in Chicago and said to have been made "for exhibition purposes" is an ideal figure, called "The Young Donatello." The young sculptor stands with his mallet and chisel, but he has caught a vision which he wishes to release from its imprisonment in the marble and reveal in the beauty of his completed work.

Most noted of all the works of Miss Walker is a marble group, entitled "Her Son." It is the figure of a mother and child and it attracts instant attention as soon as it is seen. Its simple dignity and fine craftsmanship appeal both to the lover of art and the ordinary beholder. The lad has such a fine face and such a far look. His left hand resting on the mother's speaks of obedience and dependence but the right hand raised in a gesture of anticipation speaks of the dawn of conscious purpose. The mother's face has in it confidence, affection, maternal solicitude. This lifesize group is distinctly her most popular work thus far, and small replicas of it in plaster command a ready sale at the Art Institute at something like $15.

IN STUDY ABROAD.

Miss Walker has just gone abroad for two years. Thus far all her study has been in Chicago. It seemed that the time had come for her to widen her horizon by the wholesome effect of study and criticism in the old world. Some of her friends thought she was doing well enough here, but others felt that her work thus far was only the preparation for much larger things which she might be expected to do with a little survey of her department in the great field of art. She has good prospects of becoming the foremost American woman in the field of sculpture.

One thing more should be said about Miss Walker. She is a genuine worker in marble. Most sculptors are not. They prepare their model in plaster or clay and hire an Italian by the day to chop out the marble.

"Tell it not in Gath," but they do say that many a sculptor owes more to the skill of his hireling stone-chopper than "the world wots of." It is not so of Nellie Walker. She does her own chopping. Every stroke upon her marble groups was wrought with the chisel in her left hand and her mallet in her right.

Character Even in Tombstones.

Her career has in it so much of struggle and sacrifice, so much of heroic toil against great odds, so much of genuine success wrought under difficulty and so much to commend by reason of the appreciation of her teachers and the recognition of her own state and community, the story deserves to be told.

They speak well of Miss Nellie Walker in the Midway Studios and her teacher, Mr. Taft, speaks of her in terms of affectionate interest and sincere regard. Already she is a credit to him and both he and all her friends are earnest in their hope that she will return to America and make full proof of the promise of these years of preparation for her larger tasks.

Women and the Church

Why They Do and Do Not Attend Its Services.

BY BRUCE BARTON.

Note: In order to find an answer to the question, "Why have so many churchgoers stopped attending church?" Mr. Barton wrote to several hundred representative women living in widely different localities, asking for a frank expression of opinion. The letters received in reply form the basis of two articles, the first of which was entitled "Why Fifty Women Do Not Go to Church." Mr. Barton's second article considers the reverse of the question. We publish this extract from the second article by the courtesy of the Woman's Home Companion. EDITOR.

"I SHOULD like to see any article you may write to prove that modern club women do not go to church," writes one club president, a bit belligerently, "and I should like to answer it."

Unfortunately for her this article promises to be altogether on her side. For if the testimony of the fifty women who do go to church is to be credited the churches are full of women's club members. Indeed, almost every individual one of the fifty takes occasion to give her emphatic opinion that the best club members are the best church members, that the church has trained them in organized work, and that whatever impulse they have for civic and social betterment is drawn out of their religious training gained in church work and worship.

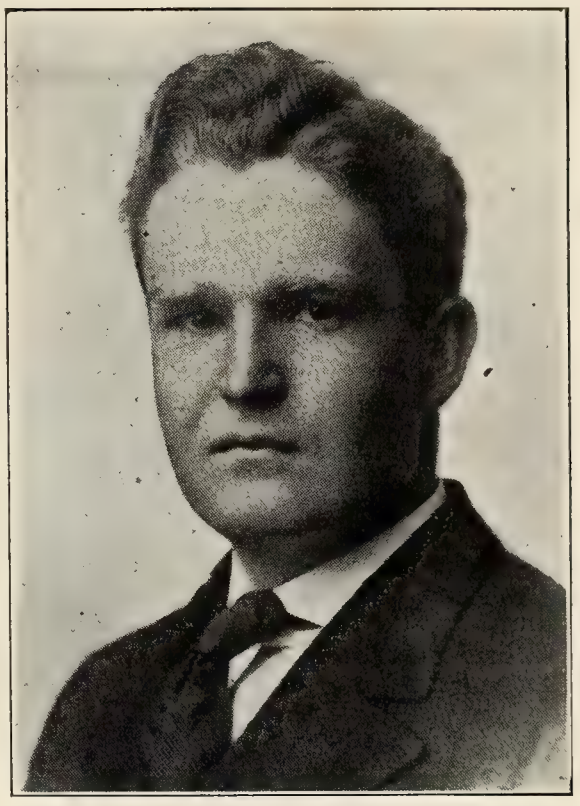
"As president of a club of four hundred women," writes one, "I might say that almost every member is a church worker; and as state director of the State Federation, numbering nearly sixty thousand women, I might add that practically all of the officers are church women."

So says another, who has been a delegate to six of the biennial conventions of the General Federation of Women's Clubs, and adds: "Mingling as I have at these gatherings with women from every state in our country, women who represent all the lines of work that are being carried forward by many different organizations, I am impressed by the fact that practically all of them are devoted Christians, loyal members of their churches. And most of them, if the question were asked, would admit that the vision which made them really successful in their club work had its beginnings in their church life."

CLUB WOMEN AS CHURCHGOERS.

Our fifty women represent almost every section of the country and almost every condition of city and town. We have picked them out here and there, in Eastern cities, in quaint old New England villages, and in raw Western towns. Their clubs vary all the way from the great departmentalized organization of a thousand members, to the little study club of twenty who come on Thursday afternoons bringing their sewing with them. Their churches are great cathedrals, and little white frame buildings with lightning rods running down their steeples. And the little woman in the little town in Missouri is just as proud of the church record of her club as the two prominent women from New York and Philadelphia, whom we have quoted above. Says the little woman:

"In most of the towns of the Middle West the club woman and social leader rather prides herself on not allowing her club work to interfere with her church work; and if she devotes much time to her club she is more anxious and persistent in being seen at her church and missionary society, that she may not feel she is neglecting the church for the club. Many of our prominent club women in Missouri,



Bruce Barton.

state officers even, hold offices in state missionary societies. I feel that the place of the church in the life of the modern club woman is a most important one."

"I have had experience in club work in two towns for a number of years," writes another woman, "and I find that the women in the clubs are the church workers, and that they are the ones most interested in the better development of the community and the cause of humanity generally." The same sentiment in different words is found in almost every one of the fifty letters.

Not everyone can report so unanimously as the president of a home circle club in Illinois, who says, "I am glad to say that every member of our club is a church member and two-thirds of them active members." But the evidence is very conclusive nevertheless: apparently the modern club woman—a majority of her anyway—does go to church.

WHY DOES SHE GO TO CHURCH?

Why does she do it? In a good many cases perhaps from mere habit or a sense of duty. Expressions like these run through a considerable percentage of the letters.

"Having been brought up to go to church I go merely from a sense of duty; and habit is strong."

"My reasons for going to church are selfish. I feel better for the mere going, aside from the mental and spiritual good obtained. Churchgoing has become a habit."

"The habit is strong enough so that I should keep on going even though I were convinced that the church no longer benefited me personally in any way. Of course I do not have that feeling now."

"I am loyal to the church because I am a part of it and feel I ought to do my share in helping its various organizations to do their best work."

"I was sent to church as a child because I was taught that church attendance was right. I go now because I feel an obligation to teach my own children by my example that the 'fear of the Lord is the beginning of wisdom.'"

So we may assume that the clear ring of the church bells on Sunday mornings calls from the warmth and rest of their homes a considerable army of women, who start forth a bit reluctantly, but none the less firmly, in the performance of a clearly recognized duty. But they, as the letters indicate, are not in the majority. To the larger number of women church attendance pays actual dividends in a spiritual uplift, a freshened sense of life's eternal values that they do not find anywhere else. They express themselves in different language, but the thought is the same.

THE CHURCHGOER'S DIVIDEND.

"I was brought up in the city and lived there until I was married, but this poor little village church with its mediocre preaching and wretched music and apparent lack of inspiration brings me a blessing that I cannot get in any other way or anywhere else. There is a distinct blessing in going to church not to be gotten in family worship or private devotions."

"The church gives me personally a great sense of comfort, and I believe it does great good in this little village, where it has stood for two hundred and seven years."

"The Sunday morning service is a wonderful rest from the arduous duties of everyday life. There is a comfort in my church faith and its influence is with me as a power and strength."

"All the spiritual help that I get for daily tasks is drawn out of the Sunday morning church services. The sermons delivered by the pastor are messages of love, power, inspiration and helpfulness."

"It keeps me in touch with spiritual affairs and with its higher ideals inspires me to nobler thoughts and actions than if I allowed my home duties or my club life to fill my thoughts entirely."

"Regular church attendance gives me an uplift spiritually, and greater love for my neighbors. It teaches the real value of true friendship: I expect from it and do receive messages that teach me the really worth-while values of life and help me to attain them."

"To the church I owe whatever I have of spiritual welfare, strength, fairness, and the desire to keep on helping."

The Book World

A Department of Reviews and Literary Notes.

BY ARTHUR GORDON.

American Ideals, Character and Life. By Hamilton Wright Mabie. The custom of exchanging professors among the leading universities and colleges of the different nations has now become a fixed factor in international relationship. We now have our professors in English, German, French, Dutch and other institutions for longer or shorter time, and in return we receive into our academic institutions some of the most noted academicians from abroad. As was to be expected, Japan has sought and found a place in this company of participating peoples. The first exchange professor to be sent to this country was Prof. Inazo Nitobe. He gave a series of lectures upon Japan in six American institutions and before various other organizations. The return of this courtesy fell to Dr. Mabie, who went out, not as a university man but as a representative of the Carnegie Peace Endowment. The present volume contains the lectures delivered by him in Japan, Korea and Manchuria. The lectures were given in the universities of Tokyo and Kyoto, and in the important non-governmental schools of Waseda, Keio and the Doshisha. The volume is a delightful resumé of American history, literature and purposes. It deals with the beginnings of the national life, the gradual possession of the continent, the work of education, the development of art, the political ideals and practices of the American, and a closing chapter upon the country and its people. It is a happy idea that a man as well informed, cultured and optimistic as Dr. Mabie be sent to foreign lands to interpret the deeper life of the American people. We have so many crude and superficial representatives who are sure to take entirely wrong definitions of American life to the watchful nations of the world that it is especially fortunate that now and then we can have an accredited representative who stands for the sane and constructive purposes of our national experience. The impression produced by Dr. Mabie's illuminating and kindly utterances cannot fail to be wholesome, and the American people themselves might well profit by the words of this admirable disclosure of their deeper life. (Macmillan, $1.50 net).

Sadhana, the Realization of Life. By Rabindranath Tagore. It was something of a shock to the western world, but at the same time an interesting and agreeable sensation, when the Nobel Prize for poetry for the past year was awarded to a Hindu of Calcutta. We have perhaps accustomed ourselves sufficiently to the ability of the Japanese to have accepted without marvel the assignment of honors to one of that race, but we were hardly prepared to think of the Indian peoples of Northern Hindustan as the soil from which the fairest flower of poetry was to be gathered this year. But those who have heard this eminent philosopher and poet in any of his American lectures could not fail to enjoy the charm of his style and appreciate something of the strength of his message. This collection of prose essays is a welcome addition to the poetical work which he has published in the west. It is full of the elusive charm of the orient, and yet attempts to grapple in a forceful way with some of the deepest problems of life. That he brings to their solution any particularly new forces of thought is perhaps too much to affirm. But the very fact that he states them in new and poetic ways, and at points throws interesting lights upon the process of world development from those ancient and inspiring messages of religion, the Upanishads and the teachings of Buddha, renders his essays the more pleasing and worthful. Among his eight chapters are treatments of the Individual in Relation to the Universe, Soul Consciousness, The Problem of Evil, the Problem of Self Realization in Love and in Action, and the Realization of Beauty and the Infinite. (Macmillan, $1.25 net).

War and Women. By Mrs. St. Clair Stobert. Here is the story of one woman's singularly intimate and informing acquaintance with the Balkan war, through hospital and field relief service that began under the Red Cross, but was finally devoted to independent efforts. The author of the book tells her story in a very interesting and convincing way. She gives us something of the rough and horrible experience of war. She shows how cruel and barbaric a thing it is at best, and how needless. Yet with a woman's sympathy she pleads that something more be done than even the Red Cross society has been able to do. She believes that a trained force of women actually prepared for field work should be included in every army corps. While recognizing the good intentions and the very valuable services of the Red Cross society she is unsparing in her criticisms of what she regards as its inefficiency to meet certain conditions in war times. She is very positive in the statement of her views, and has plenty of illustrative material, both in work and pictures, to fortify her plea. War is horrible and excuseless, but if nations will go to war, they ought at least to provide as competent a nursing staff as they do in artillery or naval service.

Clear Grit. By Robert Collyer. One of the prominent figures on the Lyceum platform of a generation ago was Dr. Collyer, a Unitarian minister of distinction, whose sermons and published writings made a deep and wholesome impression upon American thinking. Like most of the important lecturers of that time, including Wendell Phillips, Henry Ward Beecher and John B. Gough, he had one lecture that was known far and wide. "Clear Grit" was delivered before audiences in all the important cities in the country, and in some places many times. In this volume it stands first and gives the title, and is followed by a dozen or more lectures upon other themes, such as "Westminster Abbey," "The Pilgrims," "The Human George Washington," "The Heart of Martin Luther," and several dealing with American men of letters. These lectures are marked by the exact information, careful literary workmanship and calm yet earnest appeal which the more stately platform of an earlier day made to the American public. The volume closes with some of Dr. Collyer's more familiar poems and hymns. (American Unitarian Association, $1.50 net.)

The Limitations of Life, and Other Sermons. By William M. Taylor, D. D. A generation ago the two greatest preachers in New York City were John Hall and William M. Taylor. Probably no men of that generation, saving only Charles Haddon Spurgeon and Alexander Maclaren were as widely read. It is worth while to keep at hand some of the most important sermons of such great teachers. No one wishes to preach them, for their message is not wholly suited to the new generation. But their grip upon the great facts of the religious life is very real, and the character of their sermons may well be studied by the ministry of today. In this volume there are some twenty-five of Dr. Taylor's representative sermons. Among them one recognizes with pleasure, "Peniel," "The Eagle's Nest," "The Incarnation," "The Power of God's Gentleness," and "Memory as an Element in Future Retribution." (George H. Doran and Co., 50 cents net).

Crayon and Character. By G. J. Griswold. You have seen the wonderful manner in which crayon artists draw pictures on blackboards or paper spaces before fascinated audiences. Did you ever think you would like to do that kind of work? Or that you had some talent of that sort? Here is a capital book to discuss that question with you, and to show you just how you can develop any skill you may have for crayon drawing. The possibilities of such work particularly in Sunday-schools are very great, and we believe that many a boy and girl will find suggestions for an interesting and valuable career by reading this profusely illustrated little book. (Meigs Publishing Co., Indianapolis, $1.00 postpaid.)

The Home Nurse. By Dr. E. B. Lowry. No one needs to be informed that in all cases of sickness very much depends upon intelligent and efficient nursing. This book, written by one who is an authority upon the subject, gives in a precise and practical manner instructions upon general nursing, nursing in special diseases, and the treatment of minor disorders and accidents, with a competent list of home remedies? It is just the kind of book one would like to have at hand in emergencies either of accident or of such sicknesses as may fall outside the range of professional nursing. (Forbes and Co., $1.00 net).

The Backyard Farmer. By J. Willard Bolte. The possibility of making a small patch of town or city ground both attractive and profitable is the thesis of this worthwhile book. It discusses a very large variety of possibilities in the raising of vegetables, flowers, small fruits, trees and many varieties of chickens, and has some admirable words about the value to children of garden interests. (Forbes and Co., $1.00).

Success with Hens. By Robert Joos. A series of fifty chapters upon the work of rearing poultry, the selection of stock, different forms of incubation, the care of chickens, successful marketing of poultry, the common diseases to be encountered, and the profits in the successful care of hens. (Forbes and Co., $1.00).

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

CHILDREN IN COURT.

Part of An Address By Mrs. Joseph T. Bowen of Chicago.

It seems a sad commentary on our civilization to associate children with courts, yet every year sees a sad little procession of underfed and overworked children pass through our Juvenile Court. They come from the streets and the alleys, the tenements and the schools, the poolrooms and the dance halls. Some have stolen, some have been immoral, some are runaways, many have been mischievous, and a few are vicious. All are the product of over-crowding, under-feeding and neglect. The boy who has been put to work too early and made to assume responsibilities too heavy for his slight shoulders seeks relief from his monotonous occupation in some kind of activity which too often leads to the Juvenile Court. The girls, entering industry and leaving behind her the varied life of the school room, finds her work stupid and uninteresting, and soon begins to take her recreation wherever she can find it, and sometimes at a cost which lands her in the courts. We not only want to cure these children, but we want to prevent a recurrence of the conditions which led to their trouble. We need to so treat them that we will develop whatever is good in them, and so promote their vital welfare.

The Juvenile Court should be equipped with a physician who would examine the child carefully, and if possible remedy his physical defects. He should also be examined by a psychologist, who would study his family history and ascertain how far his heredity had influenced his career. His neighborhood and home environment should be studied, and changed if necessary, and trained agents should be sent to study the conditions which brought about his downfall.

Overwork and underpay of parents is resposible for much neglect of children. Scott Nearing—an authority on wages in this country—says that three-fourths of the men in American industry cannot provide decently for more than three children; one-half cannot provide for more than two children, and one-third cannot make adequate provision for one child.

Added to this, we must expect children to be brought into our courts until we have a higher standard of home life. When the father is working for an inadequate wage, and the mother is supplementing the family income by going out to work, when the home is unsanitary and untidy, and the children are underfed—and it is estimated that one-tenth of the school children in this country are seriously underfed—when they are put to work too early, for four-fifths of American school children never get beyond the grammar grades—then something is wrong with our whole system of education and employment, and until that is changed we cannot expect to keep children out of courts.

CONSERVING THE CHILDREN.

The infant death rate in Australia, as well as in New Zealand, has been steadily going down ever since equal suffrage was granted. Under the title "The Renaissance of Chivalry," Margaret Hodge in The Vote of Jan. 16, 1914, contrasts the laws of Australia relating to women with those of Great Britain, showing how much more favorable those of Australia are in various respects owing to legislative changes that have been made since women obtained the ballot. She adds:

"The same care that is shown for women is apparent in the legislation for children, and the steady annual decrease in infant mortality in Australia (from 10.3 per cent in 1901 to 6.8 per cent in 1911) is due in part to the excellent instruction in mothercraft in the schools and the careful legislation concerning dairies." (In England a pure milk bill has been crowded out year after year, the prime minister declaring that all the time of Parliment was needed for more pressing measures.)

In New Zealand trained nurses are sent around to give instruction to every mother, in city or country, on the care of babies and the best way to keep them in good health. Margaret Hodge adds:

"Child labor is practically banished from Australia and New Zealand. * * * I have not space to dwell upon the numerous laws which have improved women's economic position, but the table of statistics of wages from 1901 to 1911 shows how steadily women's wages have risen since they became responsible citizens. In these, Greater Britain's capitalists are not piling up profits from the labor of the sweated women and starving the potential and actual mothers of the race."

DEATH OF A REMARKABLE WOMAN.

One of the most scholarly ministers among the Disciples of Christ a generation ago was Henry T. Anderson. His translation of the New Testament anticipated many of the things that are familar to us now in the English and American Revisions; for one thing he arranged the text in paragraphs according to the subject matter, instead of cutting it up into verses.

Zoe Anderson, the subject of this sketch, was his daughter, born while he was pastor of a church in Central Kentucky. She was one of the most brilliant graduates of Daughters' College at Harrodsburg, an institution far in advance of the usual school for young women of that day. She was a person of unusual versatility; in addition to her mental gifts, she was a fine musician, and achieved success as an artist, especially in portrait painting; besides, she possessed exceptional personal beauty.

She married Spencer Norris, and they lived awhile in Kentucky, then moved to Kansas, and finally made their home in New York, where she made a name for herself in literature; her style was unique and individual, and she became a popular magazine contributor, besides writing several books. She became a social worker in New York's slum sections, and many of her stories dealt with conditions she found there. Finally, she took up her residence in the east side of the city and for several years has edited and published The East Side, an attractive and characteristic magazine; as a help in her social work she founded the "Ragged Edge Club," for the welfare and uplift of the women of the section.

Her death, a few days ago, has been widely noted in the daily press, because of her life and gifts, and because by one of those premonitions that we cannot explain, she had predicted the time when her end would come. She made every preparation for her death, writing her own obituary, and arranging all the details of her funeral. By her request, the little East Side German band played her only requiem, and the women of the "Ragged Edge Club" had place with her relatives as her chief mourners.

AN IMPORTANT LAW.

The passage of the Kenyon Red Light Bill through Congress is a cause of warm satisfaction. It would be too much to hope that the social evil will be wholly uprooted in Washington; but at least it will not flaunt itself under the very shadow of the Capitol, in defiance alike of law and decency. It is a source of satisfaction also to know that the resolution in favor of the Kenyon Red Light Bill passed by the National Suffrage Convention, and the tour of investigation made through the red-light district afterward by some of the delegates, with the letters and telegrams poured in by suffragists upon Congress, helped materially in getting the bill reported out of the committee where it seemed likely to slumber indefinitely and passing it through the House. Incidentally, here is another case where the influence of the suffragists does not seem to be tending to immorality.

President Wilson has signed the Kenyon bill abolishing Washington's segregated district.

"MODERN" EDUCATION COSTS!

The Harvard University Register for 1913, published by the Student Council, gives estimates of the expenditures of students for the various items in addition to board and tuition charges. Books cost the students about $71,000 a year, while the bill for drinks is estimated at $73,500, and for tobacco $98,225. Theater tickets, suppers after the shows, and taxi fares amount to more than $200,000.

Here are the expenses in tabular form, according to the Central Church Advocate:

Drinks	$ 73,500
Tobacco	98,225
Theaters, taxis, etc.	200,000
Three items	$371,525
Books	71,000
For "modern" education	$300,525

THE OMISSIONS OF EUGENICS.

The chart before him lay, wherein to see—
Defeat and failure as his ancestry,
Weakness and pain as his heredity.
He bowed his head in bitter agony
Feeling himself unworthy utterly.
Then light, through black despair,
Shone piercingly.
"They have forgot, my brother," whispered he,
"Jesus, who died for others on the tree,
And my great father God, who strengthens me."

—Elizabeth C. Billings, in the Survey.

The Protestant Episcopal Church seems now to be struggling with the question as to whether laity rights shall be extended to women members. At the annual diocesan convention an amendment to the canons extending the rights of the women to vote in the parish meetings was laid over until the next annual meeting when it is to be the subject of a committee report.

THE CHRISTIAN CENTURY

EDITORIAL

THE PRODUCTION OF LIFE.

WE READ frequently that some naturalist at Wood's Hole or elsewhere has bridged the gulf between the organic and the inorganic in nature, and evolved low forms of life from matter by chemical processes, and not from antecedent life. Not long ago we saw what purported to be microscopic enlargements of these infusoria. We are waiting for the confirmation of these discoveries, and are in no haste. We have neither prejudice against the experiments nor very great confidence in them. We are simply waiting.

But when a man shall learn at length how to create life, he ought to be placed under lock and key until the world is assured of the quality of the life he is to produce. We want no more diphtheria germs or typhoid fever bacilli or gypsy moths or English sparrows, or ravenous beasts, or bad men. If any man has the power of producing life he ought to do it under legislative enactment, after due consideration of all the interests involved. A fearful thing would be done if a new form of face is toward the past, and was accepted in America in a life should develop into a new pest like the potato bug, or the canker worm, or the seventeen-year locust, or the Canadian thistle, or the upas tree, or the deadly nightshade, or the human degenerate. It gives us pause when we remember the sacred and dangerous power which God has given to all life to reproduce its kind. A power so marvelous, so fraught with manifest peril to human welfare, should be most sacredly guarded at the springs.

THE NATIONAL AIR.

AN inquiry addressed to the War Department concerning the national air brings from the Adjutant General the following reply:

"Since the year 1899 the War Department, by general orders and official regulations, has recognized the "Star Spangled Banner" as the national air of this country. No law has been passed by Congress giving legal sanction to this designation, but the War Department appears to have recognized what by common consent has been selected by the people of the country themselves.

This paper wishes to file an exception to this inference. The "Star Spangled Banner" is a very suitable composition to be played by a band and within certain limits is effective as a solo, but it is not and never can become in any proper sense our national air. It never can be sung by a congregation and if it could it lacks those elements which can by any possibility fit for permanent usefulness in that relation. It cannot be understood without footnotes telling us that a particular American citizen, being detained over night on a British warship in time of battle, was grateful next morning to find the flag flying from an American fort. This was an interesting incident and one that fitly expressed itself in a poem, but it is only one of ten thousand or million incidents in which American citizens have been glad to see their country's flag. It contained a stanza which was entirely natural as the expression of national enmity toward the country with which we were then at war, but which is entirely unsuitable for permanent preservation as a part of our national hymn.

We earnestly protest against the assumption that the "Star Spangled Banner" is for any other than orchestral purposes our national air, for three good reasons:

First, it is unsingable; secondly, it is unintelligible except as related to a particular incident in the life of an individual not otherwise associated with our country's history in any notable way; and thirdly, the movement to elevate the "Star Spangled Banner" into first place as our national hymn is in the interests of a sectarian movement to displace "America."

We are not speaking in behalf of "America," nor are we advocating a new national anthem, made to order! For we do not believe great songs can be manufactured. They are born out of crises in individual and national life. But that is apart from the present discussion.

The War Department has a right to order the "Star Spangled Banner" to be played by its bands on any occasion when it deems it fit that a national anthem should be played. The "Star Spangled Banner" is worthy thus to be played and it is a national air suitable for such rendering, but it is not the national air and if the War Department should attempt to make it so it would exceed its authority.

HONOR SYSTEM FOR CONVICTS.

ONLY a short time ago the convict was regarded as a savage, soulless beast, and society's attitude toward him was that of fear, aversion and severity. The horrors of Sing Sing and Auburn, typical of the old traditions, are well known. It has been thought that the more odious the condition of prison life, the surer deterrent from crime it would prove. But this has not been the case. It is impossible to say where the idea of prison reform originated; but in Colorado, Arizona, California and Washington, in Illinois and to some extent in Minnesota, Indiana, and other states, clear thinkers have arisen who have insisted that criminals are human beings and that the true purpose of the prison is not punishment, but reformation. The most striking change of all is the success of the honor system. In Canon City, Colo., convicts are sent out without guards to work in the fields and on the public roads. In Great Meadow, N. Y., prisoners operate the farm, play football and baseball and are encouraged to live a healthfully active, normal life amidst clean surroundings. When John Cleghorne, who was the warden at Canon City a dozen years ago, sent out a gang of over 150 convicts with an unarmed prison official as foreman, but without guard, to work on a road forty miles from the prison, much alarm was felt by families living in the neighborhood. But the convicts camped there for a week, like any other workmen, and there was no attempt at disorder or escape. The indeterminate sentence and parole law, passed by Indiana in 1897, proved another step in the right direction. Instead of the old plan of "breaking the will" of the moral delinquent, that of gradually rebuilding the character through hope and appeal to honor, has proved immeasurably superior.

WHO PAYS THIS COST?

LET us pause and take out our pencils before we talk too much about war with Mexico or any other nation. War is a court of last resort, but unlike our supreme court it makes no provision for the payment of the costs by the party which makes the appeal. This would seem an oversight worthy the attention of the Hague tribunal.

If every generation paid for its own wars out of its own pockets there would be one thing less to say against war. This is far from the custom. Pensions and interest on war debts load their burden on posterity unto the third and fourth generation. There is no nation in the world that can so quickly meet the costs of war as the United States, and we are still paying the single item of pensions for every war we have ever had from the Revolution down. We shall be paying pensions for the Spanish War until into the twenty-first century.

How much is the world paying for the dead horses of war, for wars of the past? We have seen a statement recently which we presume is sufficiently accurate for practical purposes. If any one doubts it he may gather the figures and rectify the error if there is one. We give the statement as we found it.

But first let us analyze the matter a little, for the sum is to be expressed in dollars. How much does a dollar cost? The average wage earner and salaried person employed in the United States in manufacture receives somewhere about from $1.50 to $2 a day, and certainly pays not less than 75 cents a day on an average for board. A dollar a day, then, is a good average wage even in the United States with board provided, fair average gross wage. After deducting clothes, carfare, provision for those dependent, and the various necessary expenses of living other than board, it may be doubted if the average wage earner in the United States can hope to save a dollar in less than a week. A dollar, then, represents, let us say roughly, the gross amount which the average man could

contribute in a week to the general good, after deducting the necessary expenses of himself and those dependent upon him. That is the approximate value of a dollar in America—the net worth of a week in the life of the average stalwart man. In the world at large a dollar is worth much more.

Now then the statement which we saw was this, that the amount which the world pays for past wars in interest on national debts, pensions, and claims for military damage, that, if gathered into one pile of one dollar bills would make a stack fifty-two miles high. This, mind you, is not represented as taking into account present war preparations, new warships and cannon, or the cost of anything but past wars. This is the burden which each generation saddles onto the future for its own love of fighting. Before the world can do anything more than merely live, before it can build a bridge or improve a harbor or erect a lighthouse or found a library or endow a school or do anything except just live, before it can pay its life insurance or open for its own children a savings bank account, it must pay every year into the open mouth of the past that is already full of skulls and fearful memories, a pile of dollar bills, each representing a man's net labor of a week, a pile of dollar bills fifty-two miles high.

SACRILEGE !

A METHODIST preacher in a fashionable Chicago suburb cut his sermon short last Sunday and upon the congregation rising to sing the final hymn it appeared that only two members of the quartet choir were in their places. The other two confusedly entered the choir loft in the midst of the second stanza. Upon inquiry the pastor learned that the absent singers had been spending the period of his sermon in the basement smoking cigarettes. The newspapers reporting the fact say that the pastor gave vent to his indignation by issuing an order forbidding smoking in the basement!

But what about the two singers? Will they retain their positions in the choir? Will they lead the people in the worship of Almighty God next Sunday? Peremptory dismissal of both of them was the only adequate expression of a right-minded pastor's indignation under the circumstances. And this not through any personal "huff" at their indifference to his sermon, but for the sake of the sincerity and good faith and integrity of public worship.

How can worship be real and sincere and spiritual when leaders of it use it as an occasion simply to exploit their professional talents and, having played their role, "cut" the portion of the service in which they have no public part? They sing God's praises but their minds are far from him.

The whole business of a merely professional choir is downright sacrilege. Choirs should be composed of Christian-minded singers, reverent, earnest, sincere worshipers themselves. Only these can truly aid in spiritual worship. If a church must choose between non-religious professionals who sing beautifully and sincerely religious amateurs who sing but passing well there should be no hesitation in choosing the latter. But if the taste of the congregation is so sensitive that it cannot endure any but the best, then let it get on without any choir at all, and it will be surprised to discover how well the worship of God can proceed without such assistance. And by all means abolish that curtain or screen that hides the seated choir from the view of the congregation. It suggests to the choir members that they are not a part of the congregation of worshipers but a group of paid performers.

No wonder they read books or engage in whispered conversation or go to the basement to smoke when the very arrangement of their seats suggests to them to do anything but listen reverently to the preacher.

THE OLD BETTER THAN THE NEW.

FOUR great religious bodies through their official publishing houses united to produce, if they could, a body of Sunday-school literature on the new international graded lessons.

They were, the Presbyterian church through the Presbyterian Board of Publication, the Methodist church through the Methodist Book Concern, the Congregational church through the Congregational Publication Society and the Disciples of Christ through the Disciples Publication Society (not an "official" publishing house).

The work was begun and carried forward in a remarkable spirit of prayer that God might lead these great religious peoples into a demonstration of their present essential unity by enabling them to produce from top to bottom of the series a body of literature transcending all denominational differences.

To each publishing house with its editor was reserved the right to get out its own quarterly in its own way in any case of irreconcilable difference that might arise.

For over four years this wonderful system has been growing. It is now practically completed, and stands as an unexampled monument to the real unity of these divided brotherhoods.

It seems to settle the question of the possibility of union.

If we can agree on what we shall teach our children, can we not agree practically on what it is important for our ministers to preach to our grown-ups?

Just as the course was approaching completion certain reactionary critics among the Presbyterians arose and objected to three out of the 132 texts on the ground that they were not quite Calvinistic enough. In order to keep down agitation the General Assembly appointed a committee to revise these texts. The revision is now completed. The Presbyterian Advance (Nashville), after regretting that the denomination felt it necessary even so slightly to depart from the text worked out in union with the rest, enters upon a comparative analysis of the old and the revised texts and concludes that it has been a case of "great cry and little wool."

Yet it epitomizes what differences it does find in the following very intelligible statements, letting R stand for the three revised texts and O for the old texts:

"The main difference between O and R is in the method of approach. O is historical. R is traditional. O is inductive, R is deductive. O studies the history with a view to discovering what it teaches, R uses the material to illustrate and enforce accepted truth. There is little to choose between the spirit and aim of the two. The old type of Sunday-school teacher will find R easier to teach. The modern teacher, eagerly seeking the best methods for creating and maintaining interest, will find O more suggestive. The original graded lessons seek to bring the most approved pedagogic principles to bear in the teaching of Christian truth, while the revised lessons show a greater solicitude for the pattern of sound words."

The other communions will continue to use the old text, and no doubt most of the Presbyterian schools in the progressive communities will do likewise.

A POEM BY DR. WASHINGTON GLADDEN.

I go not where I will but must;
This planet ship on which I ride
Is drawn by a resistless tide:
I touch no pilot wheel but trust

That One who holds the chart of stars,
Whose faithful lines touch lower deeps,
Whose eye the boundless spaces sweeps,
Will guide the ship through cosmic bars.

My soul goes not a chosen way:
A current underruns my life,
That moves alike in peace or strife,
And turns not for my yea or nay.

Not on the bridge, but at the mast,
I sail o'er this far-streaming sea:
I will arrive: enough for me
My Captain's smile and words at last.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Unity Promoters Embarrassed?

Our good friends, the Episcopalians, anxious as they are for church unity, will be compelled to pause for a moment to adjust matters in East Africa. A real tangle seems to have put in its appearance. The hero, or villain, in this African drama is the now famous bishop of Zanzibar.

Here is the so-called "Kikuju Incident" in a nutshell, as put by one of our exchanges:

"When several evangelical churches in East Africa had gathered in consultation with the Anglican Church to consider ways and means whereby they could unitedly present a bold front against the encroachments of Mohammedanism, they formed a close union and ended their successful meeting with the sacrament of the Lord's Supper, administered by the bishops of Mombassa and Uganda. The service seemed perfectly acceptable to all parties concerned and nothing further was thought of it until the bishop of Zanzibar stumbled upon the fact. Immediately the excitement began to brew. He appealed to the church at home, lifting his hands in holy horror at the thought of a bishop in the Anglican Church administering the sacrament to unordained members of another denomination. The matter has been carried to the archbishop of Canterbury by both parties concerned, and there it hangs while fierce discussion is engaged. Of course to grant the act of the bishops of Mombassa and Uganda would be to destroy the cherished doctrine of the apostolic succession. This the High Church wing is not disposed to admit, while the Low Church wing is rallying to the support of these broad-minded and big-souled bishops who make no distinction between those having the spirit of Christ."

The whole matter, it is reported, has been turned over to a commission to be thrashed out, and it is needless to say much curiosity is noted regarding the coming decision concerning this "much ado about nothing."

Some Revelations of the 1914 Report.

The recently published report of the status of the churches prepared by Rev. H. K. Carroll has aroused keen interest. The following are some of the deductions made from the facts and figures of Dr. Carroll:

The gain in the erection of churches has been extraordinary, averaging six new churches a day throughout the year.

There was a gain in the last year in the membership of the thirty-six denominational bodies which compose the federal council of nearly 2 per cent.

The exact gain of all the denominations was 1.8 per cent. If certain very small bodies which lost members are excluded and only denominations carrying on active work are counted the gain is a slight fraction less than 2 per cent.

The gain in numbers, if all bodies are counted, is 618,000; if the smaller bodies which lost members are counted out the gain is 655,000.

The following are the largest religious bodies in the United States:

Roman Catholic	13,099,534
Methodists	7,125,069
Baptists	5,924,662
Lutheran	2,338,722
Presbyterian	2,027,593
Disciples of Christ	1,519,369
Protestant Episcopal	997,407
Congregational	748,349

These eight bodies contain 34,000,000 of the 37,280,000 of actual members of churches within the United States.

The Methodists made the largest increase, 220,000. The Roman Catholics had the next largest increase, 212,500. The Baptist growth was 64,000, the Presbyterian 45,600, the Lutheran 36,000, the Disciples of Christ 21,800, and the Protestant Episcopal 16,500.

The Roman Catholic figures follow the government census plan of deducting 15 per cent from official Roman Catholic population for children not confirmed, thus representing the actual membership on the same basis as other denominations have their membership represented. The year 1913 has been in all respects one of the best years the churches in the United States ever had. It showed a considerably larger gain than did the year 1912.

James Bryce Discusses Bible Study.

James Bryce, democratically speaking, or Viscount Bryce, as King George of England decrees, had somewhat to say concerning Bible study, at a recent educational conference in London. He dwelt upon general educational conditions in Great Britain, and spoke of the importance of moral and religious training in schools. He put special emphasis on the value of knowledge of the Bible. "It is with great regret that one sees in these days that knowledge of the Bible seems declining in all classes of the community. I was struck with the same thing in the United States. Looking at it from only the educational side, the loss of a knowledge of the Bible and of all that the Bible means would be incalculable to the life of the country. It would be a great misfortune to the country if generations of children grew up who did not know their Bible."

Lord Bryce held that training given on the continent and in the United States is better adapted to present social and commercial conditions than that of England.

Newspapers and Religious News.

A recent Saturday number of the Baltimore Sun devoted four pages to religious matters. These pages contained a survey of the current activities of the religious world in general, a collection of interviews obtained from Baltimore ministers on various matters of interest to the social and religious life of the city and a half-page Christian message with a large reproduction of Lerolle's famous painting of the Nativity. The New York Evening Post, the Boston Evening Transcript, the Chicago Inter-Ocean, and the Springfield Republican publish weekly pages of the nation-wide work of the churches. The Chicago Tribune, which calls itself "The World's Greatest Newspaper," just last week began the publication of a special religious news page, with announcements of church services. If the newspapers really do report the pulse of the people, there is surely reason for optimism.

Here and There in the Religious Field

Portable Churches for Evangelism.

Kansas City Presbyterians are to use portable churches in developing new fields. When larger churches are needed, these portable structures will be taken down and moved to other localities. These movable structures have been used with success in China and other missionary fields.

Religious Paper for Bohemians.

An important meeting was held by the leaders of Protestant Churches in Chicago last week, at which time representatives of five Protestant Bohemian Churches within the city were present and pledged their support to the efforts to create a union Protestant paper for the Bohemians in America.

Unity in Canada.

The Church Union Committee of the Presbyterian Church of Canada, at a recent meeting, voted by an overwhelming majority to proceed with the proposal for the union of the Presbyterian, Methodist and Congregational churches in Canada.

Doctor Chapman Ill.

Messages from Scotland report that Doctor Chapman has suffered another attack of angina pectoris such as interrupted his preaching at the height of his Australian campaign two years ago. He was obliged by this misfortune to suspend preaching for several days just at the outset of his mission in Edinburgh.

Cincinnati Christian Women Unite.

One of the most successful union missionary efforts by the women of any city of the country is that which has marked the activity of the women of Cincinnati recently. Representatives of fifteen churches—every Protestant denomination in the city—are included in the women's foreign missionary union.

New Christian Endeavor Campaign.

A movement has been started in the Christian Endeavor Societies to encourage young people to form a definite purpose to enter active Chirstian service. The field of that service is not limited and may include the mission field, the ministry or any other organized Christian service. It is hoped that an organization as virile and praiseworthy as the Student Volunteers may gradually develop within the ranks of Christian Endeavor.

Largest Y. M. C. A.

The largest Young Men's Christian Association in the world is said to be the West Side Young Men's Christian Association at Eighth Ave. and Fifty-seventh street, New York City. Its present membership is 6,245 and the general attendance for the past year reached a total of 750,567.

Of Human Interest

A Child's Memories of Lincoln.

One of the clearest recollections of my childhood is of a tall man who sat two seats in front of our family pew in the old First Presbyterian Church of Springfield, Ill., recalls a writer in The Continent; a man with a sad face, but whose eyes could light up with a merry twinkle.

His black frock coat never seemed exactly new and had a queer habit of drawing up in the middle of the back, looking as if it were made for someone else. Mrs. Lincoln, on the contrary, was exquisitely gowned. "Ashes of roses" was a fashionable color of those days and I can remember her coming to church in a silk dress of that shade, whose satin bayadere stripes spread in rich folds over a voluminous hoopskirt. Perhaps I had better explain that a bayadere stripe was one that ran across the width of the silk and had to be matched quite carefully in the cutting of the skirt, or the result was disastrous. But Mrs. Lincoln's was correctly made and I heard it whispered that she was extravagant enough to go to St. Louis for it, instead of letting Miss Van Norstrand, the home dressmaker, "put the scissors in it." This toilet was completed by a black lace shawl, pinned on each shoulder by small gold pins. Mrs. Lincoln's smoothly brushed hair was crowned by a white bonnet set off with white plumes. A point lace collar and white kid gloves completed a costume which stirred my childish admiration.

Children always went to church in those days, so I had abundant leisure to observe my interesting neighbors, and they were interesting. It is not given to every little girl to sit behind the President-elect of the United States and I heartily appreciated my position. That I had always set behind the Lincolns in no way disturbed the novelty, for the President Lincolns differed widely from the everyday Lincolns I had always known.

I remember one Sunday that President and Mrs. Lincoln came into church with some strangers. They were rather late and created quite a stir, which had scarcely subsided when a small figure crept furtively in and seated itself close by the President's side. At the first glance toward the lad (it was "Tad") Mrs. Lincoln grew crimson with mortification, for Master Tad's toilet showed hasty preparation and lack of maternal supervision. All this, however, mattered not to the indulgent father. He drew the child close to his side, and there in a short time Tad was happily asleep.

Mayor Mitchel Discusses Silence Policy.

Apropos of his policy of silence, Mayor Mitchel of New York said at a dinner:

"In silence there is safety. They who want opinions often get opinions they don't want. Take the young planter's case.

"A young Mississippi planter had a servant, Uncle Jeff, who had cared for him as a child and who was very devoted to him. The young man became engaged to a neighboring beauty, who was credited with a very bad temper. Noticing that Uncle Jeff never mentioned his approaching marriage, the young planter said one day:

"'Jeff, you know I'm going to marry Miss Lamar?'

"'Yes,' was the reply, 'I knows it.'

"'I haven't heard you say anything about it,' persisted the planter.

"'No,' Jeff acknowledged. 'Tain't for me to say nuthin' about it. I isn't got nuffin' to say.'

"'But what's your opinion about it?'

"'Well, massa,' said Jeff with some hesitation, 'you knows one thing—the most pisenest snakes has got the most prettiest skins.'"

Secretary Bryan on Optimism.

Secretary Bryan is an incurable optimist, and he put down a pessimist superbly at a recent diplomatic dinner, records the Chicago Record Herald.

The pessimist, after pointing out that food had gone up two-thirds in price since '99, that leather was 10 per cent adulteration, and that all the good writers and actors were dead and gone—the pessimist, after this tirade, groaned dismally and said:

"Is life worth living?"

Thereupon Mr. Bryan's eye beamed with optimism, and with an optimist's indomitable smile he cried heartily:

"Life is worth living—better than you live it."

Orville Wright on "The Future."

A Chicago physician was congratulating Orville Wright on his new aeroplane stabilizer.

"I'm taking a lot of work from you doctors, I am afraid," said Mr. Wright, with a mischievous smile. "I feel sorry for the young Dayton medical student I heard about the other day.

"Two medical students were discussing their prospects in the profession, when one of them said:

"'To succeed in medicine it is necessary to specialize.'

"'Decidedly,' agreed the other. 'What specialty are you going to choose?'

"'I'm going to specialize in aeroplane accidents—there'll be a great future there.'"

Carter Glass Defines Obstinate Man.

Representative Carter Glass, the promoter of the new currency bill, was talking about a man who had wrong-headed ideas on finance.

"I argued with him for two hours," said Representative Glass. "I laid all the facts before him. But it was no use. He was obstinate, hopelessly obstinate."

Mr. Glass frowned and shook his head. Then he ended:

"An obstinate man, you know, does not hold opinions—they hold him."

President Wilson Notes Improvement.

President Wilson, at a dinner in Washington, said of commercial honesty:

"Commercial honesty is improving. When a man lies to you and cheats you, it no longer excuses him to say, 'caveat emptor' (it's business) and shrug and smile.

"In fact," the President ended, "things have now so much improved that if some multimillionaires were to lose their fortunes the same way they gained them, they'd insist on somebody going to jail."

Judge Lindsey Discusses Divorce.

In a discussion of the divorce evil Judge Ben B. Lindsey, during his New York honeymoon, told this story of an unhappy marriage:

"Over their tea at the window of a Fifth avenue restaurant one woman said to another:

"'There goes Jim's wife. She's never at peace when Jim is out of her sight.'

"'Dear me!' said the second woman. 'Is it because she loves him so?'

"'No; it's because she knows him so!'"

Governor Glynn on Resolutions.

Governor Glynn, at a dinner in Albany, said of a reformed grafter:

"He is always reforming. He is always turning over a new leaf. Then he slips back again.

"In a word," the governor ended, "he is one of those professional New Year resoluters of whom it has been well said:

"'The man with the largest experience in resolution making turns out the poorest quality of resolutions.'"

The World is Growing Better

Iron Masters in Social Service.

The Sunday-school Times has given publicity to the effort which the Huston brothers, Charles L. and Abram F., are making through their business—The Lukens Iron and Steel Company of Coatesville, Pa.—for the religious and economic restoration of "down-and-outs" gathered from the streets of Philadelphia. The men are gathered up in Philadelphia by the Inasmuch and Galilee rescue missions. They are taken in charge in Coatesville by Alfred S. Jackson, an enthusiastic Christian worker who serves as chief of police for the Lukens plant. The men, on coming to Coatesville, are taken care of until they can secure boarding houses for themselves in the old Lukens mansion, which is fitted up not alone with comfortable dormitories, but with a cheerful parlor and reading room Mr. and Mrs. Charles L. Huston frequently hold meetings with the men in this parlor, and every effort is made to confirm them in the Christian life. In all, 800 men have been reclaimed by this method.

Growth of Universities.

The decade of 1903-1913 has been a decade of growth and progress for our colleges and universities. They are doing more and better work than ever before; they are becoming more democratic and more efficient and vital.

During the ten years the attendance at the leading universities increased 68 per cent—more than three times as fast as the population. New courses have been provided to meet the conditions and requirements of the time. Research work has been extended and improved. Summer, evening and correspondence courses have been introduced. Some colleges have "peopleized" themselves to a remarkable degree and are educating thousands who long since passed the "school population" stage.

Some universities have passed others in the race, owing to geographical and financial conditions, but all have advanced. Here is a table showing how the leading universities now rank as regards attendance:

Columbia	9,929
California	7,071
Chicago	6,834
Michigan	6,008
Pennsylvania	5,968
Wisconsin	5,890
Harvard	5,627
Cornell	5,612
New York	5,508
Illinois	5,259

Disciples Table Talk

More About Professor Jefferson's Death.

Further information concerning the details of the passing of S. M. Jefferson has come in.

"Prof. Jefferson was apparently in his usual health and spirits when at the conclusion of his lecture, about 11:30 o'clock, he left the Bible College to go to his home for luncheon. He had walked several blocks when he suddenly began to feel weak and ill, and asked a negro nearby to assist him to a neighboring grocery. Prof. Jefferson noticed Dr. J. C. Carrick passing in his buggy, and calling to him that he was ill, asked that he stop and give him medical attention. Dr. Carrick at once alighted and helped the sick man into the grocery, where Prof. Jefferson became very ill and leaned upon the counter, complaining of an acute pain in the region of his heart. He remarked to Dr. Carrick that it was the worst attack he had ever experienced. Realizing that Prof. Jefferson was in a very serious condition Dr. Carrick removed the patient's coat and gave him a hypodermic injection in the hope of giving at least temporary relief until he could be removed to his home. However, Prof. Jefferson did not rally and he was placed on a pallet which had been made on the floor of the grocery. Dr. Carrick worked heroically to arrest the progress of the ailment, but despite all efforts Prof. Jefferson grew rapidly weaker and expired before any members of his family could arrive. The body was removed to his home. Besides his wife, Mrs. Annie W. Jefferson, Prof. Jefferson is survived by three daughters, two brothers and two sisters. The daughters are Miss Louise Jefferson, a well-known teacher in the Lexington city schools; Miss Ruth Jefferson, of Brooklyn, N. Y., who is connected with the schools of that city, and Mrs. J. O. Donaldson, of Aberdeen, Miss. His surviving brothers are James W. Jefferson, of Springfield, Ill., and Thomas Jefferson, of Logansport, Ind. The sisters surviving are Miss Mary A. Jefferson, of Lafayette, Ind., and Mrs. Elizabeth Fairman."

Eldred Boys Find a Home.

The death of missionaries on the foreign field is not an unusual occurrence, though it always brings sadness to the home churches. When, however, death is the result of accident, as in the case of Ray Eldred who lost his life in swimming a swollen stream, the element of tragedy is added and the pathos of the situation is deepened. But perhaps no fact in our recent missionary experience has so touched the heart of the brotherhood as the orphaning of those three Eldred boys, Ray, Ward and Joe, by the death of their mother last year and the sudden and tragic taking off of their father in the heart of Africa. There was a certain satisfaction in knowing that these lads of seven, eight and nine years were well cared for in the Missionary Home at Hiram, but there has been a tug at the emotions of every one who contemplated their bereavement. Now, however, there comes the singularly cheering and satisfying news that all three of the boys have been adopted by Dr. and Mrs. Hugh T. Morrison of Springfield, Ill. No one who has ever enjoyed the hospitality of Logan Place, a fine old house set in a spacious lot on the edge of the capital city, could for a moment question the extremely happy solution of the life problem of these children. The very act of adopting three boys illustrates more eloquently than words could describe the large heartedness of Dr. Morrison and his wife, Mary Coleman Morrison, who are among the most devoted members of the Springfield Church, and hold an important place in the regard of all the citizens of that city. To have these boys grow up under the influence of that home will be a satisfaction to every Disciple. It is a unique act of self-dedication to a noble task that is thus performed by these earnest friends of every good work among us. Congratulations are certainly due to the boys themselves, and to all those who hold them in tender love for the sake of their father and mother, who from the dark continent of need and opportunity have entered into the life that is life indeed.—H. L. W.

H. E. Stafford, Continues Unity Campaign.

Two weeks ago was reported the campaign being caried on in Massillon, O., by H. E. Stafford, of the Christian Church of that city, in behalf of Christian Unity. Mr. Stafford invited to his pulpit the other ministers of the city, to tell why they held to their several beliefs. Mr. Stafford then followed in a sermon on unity, from which we quote: "That all may be united in one great, glorious body to attack the ramparts of sin, I am willing to give up anything that will not be detrimental to character or detract from salvation there and hereafter," said he. "If there is anything in

Prof. Charles M. Sharpe, Ph. D., who has led in the raising of $50,000 additional endowment for the Disciples Divinity House of the University of Chicago.

the name 'Christian,' 'Disciple,' 'Christian Church,' 'Church of Christ, or God,' that is wrong I'll give it up. If there is anything wrong in my creed I'll give it up. We have no written creed save the Bible, and only one article of that we make binding on men—'I believe that Jesus is the Christ the son of the Living God.' If all the churches of Massillon can get together and baptism is the only hindrance, I'll let each man who will study earnestly God's word, take his choice of the manner in which it will be performed. I'll give up 'my kind' of baptism. 'But you ask me, 'Will you give up your pulpit and congregation?' During my ministry I have never been with a congregation I love more dearly, never worked with ministers and other religious peoples where I had as sweet fellowship, never felt so much at home in a city as I do in Massillon, but I would want to be the first to say, were a union of the churches consummated and fewer ministers needed, "you take charge of the First Christian Church and I'll go to the needy fields of the West, where there are hundreds of churches without ministers."

Ft. Worth Pastor Calls Religion Cure.

L. D. Anderson, pastor at First Church, Ft. Worth, Tex., held in a recent sermon that religion is the means to make "unprofitable men profitable." "The unprofitable man, the man who produces nothing, can be made profitable," he declared. "The indolent, criminal classes, the impediments of civilization, constitute the gravest problem of society. Education, laws, environment and companions cannot solve the problem. The religion of Christ offers the only solution. Men have suggested many remedies. Some have claimed that education is the chief need. Others have insisted that the remedy lies in proper laws. Others still have argued that the cause lies in environment, and the remedy consists of improving the surroundings, companions. Probably no one will deny that each of these involves an important factor in life. All are needed to secure the best results. Yet neither, nor all combined, can of themselves produce the desired results. Christ's answer differs from those of men. He points to religion as offering the remedy. Fortunately nineteen centuries bear testimony to the effectiveness of our Lord's method. It was no little thing that the gospel proclaimed by an imprisoned apostle changed a fugitive slave into a faithful servant who voluntarily journeyed 1,000 miles to resume the duties of servitude. It is a marvelous tribute to the power of the gospel that it rescued multitudes from the depths of paganism and made them to be worthy and profitable servants of God."

Los Angeles Churches' Building Plan.

A mass meeting was held by the Christian churches of Los Angeles, Feb. 15, in the First Church of that city in the interests of the campaign of the joint board of churches, composed of the official boards of the various churches, in securing a building fund of $120,000 to erect six neighborhood churches to cost $20,000 each. The sum of $50,000 will be raised this year toward this project. Already $14,200 has been pledged, $5,000 the gift of W. F. Holt, of Redlands and a like sum by George H. Waters of Pomona, while E. N. Thomas of Los Angeles has pledged $1,000.

Playground Activities in Chicago.

The recognition of the value of neighborhood houses and playgrounds has reached an admirable stage of development in the larger cities. Mr. Clarence Rainwater, a graduate of Drake University and the University of Chicago, is the superintendent of Hamilton Park, one of these interesting social centers in this city. This Park consists of a considerable space of open ground in one of the congested districts of Chicago. A well equipped building with audience room, officers and refectory occupies the center. Near it there is a bathing pool and in-door and out-door gymnasiums. Here all sorts of wholesome physical and intellectual recreations minister to the life of the community. Mr. Rainwater reports a recent addition to the plans in the activities of the civic music association, whose business it is to promote and encourage the understanding, appreciation and study of the art, movement and development of music throughout the community, principally by providing entertainment or instruction either free or at little expense in the small parks and playground of the city. Many

(Continued on next page.)

New Endowment for Disciples Divinity House

Trustees of the Disciples Divinity House are glad to announce that there has just been completed the raising of a new fund of $50,000 for additional endowment. This added to the endowment fund of $30,000, raised a few years ago, makes our present endowment fund $80,000. The Divinity House also owns a splendid lot in the immediate vicinity of the University of Chicago, worth more than $30,000, making the present holdings of the house $110,000. The further needs and plans of the institution include endowment funds and buildings up to at least half a million dollars.

W. D. MacClintock,
Pres. Board of Trustees.

musical and philanthropic organizations in the city are co-operating in this work, and several of the best choirs, orchestras and musical clubs are furnishing their services. The concerts thus rendered at Hamilton and other parks are an admirable stimulus to the social and artistic life of the local communities.

Dr. Ainslie's Brother Passes Away.

The report has just come in of the death of Charles H. Ainslie, brother of Dr. Peter Ainslie, at the old family home in Virginia, where he has been living for several years, though his home was in Washington, D. C. On the day of his death Dr. Ainslie reached Baltimore, on his return from his trip abroad. Of the family Dr. Ainslie alone survives. The deceased was 60 years of age. The burial took place in Virginia. The Christian Century tenders to Dr. Ainslie its sincere sympathy in this time of bereavement.

New Building for Juliette Fowler Home.

Plans are being made for the erection in Ft. Worth, Tex., of a modern brick building at a probable cost of $40,000 for the housing of the orphan children of the Juliette Fowler Home, conducted under the direction of the National Benevolent Association. The new building will probably be started in April. It will be located about 200 feet south of the Sarah Harwood Hall, which is also the property of the Christian Church. The new building will care for 100 children. There are now forty-four children in the home at the home on the Fort Worth Interurban. There will be modern improvements throughout the building. The structure will be of brick, two stories high with high basement, about 165 by 50 feet.

Beaver Falls, Pa., Reports.

Beaver Falls, Pa., church reports $4,775.75 raised last year, a membership of 350. A recent evangelistic series, conducted by E. N. Duty, of Charleroi, Pa., closed with twenty accessions to the church. Edward Daugherty led in song.

Governor Major as Church Boomer.

Being told that he is directly responsible for the increased attendance at the Christian Church of Wyaconda, Mo., on account of the success of the good roads propaganda in that county, Governor Major was asked by Mrs. James N. Suter, a member of that congregation, for a donation to help enlarge the church building. Gov. Major responded to the request by forwarding a generous check to Mrs. Suter. Incidentally he remarked in mailing the check that the request was the finest compliment that has been paid to his road building efforts.

Oklahoma Churches Unite.

An organization of a ministerial association composed of the ministers of the Christian churches of Oklahoma City, Norman, Edmond, Britton, El Reno, Chickasha, Guthrie, Geary and Shawnee was perfected at a meeting of ministers from these churches held in Oklahoma City two weeks ago. H. E. Vanhorn, pastor of First Church, Oklahoma City, was elected chairman. The association will meet on the second Monday in every month in Oklahoma City for a discussion of affairs.

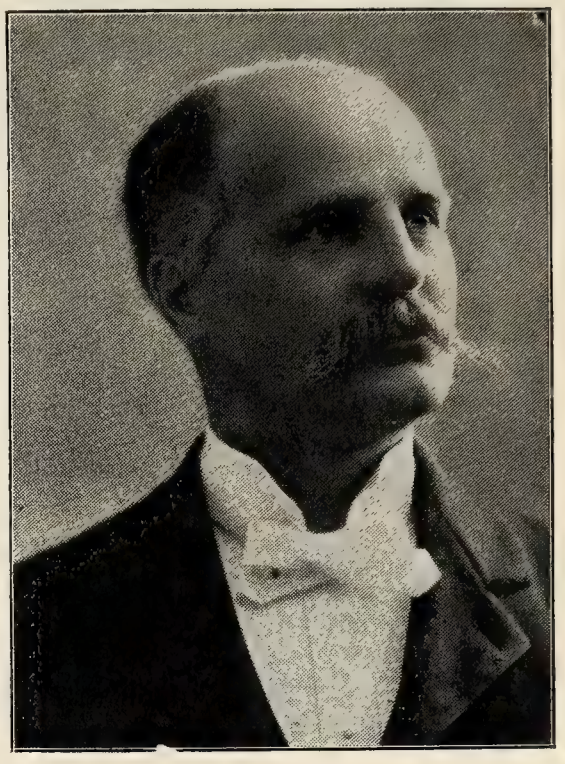
Richmond, Ind., Pastor on Amusements.

L. E. Murray, minister of Central Church, Richmond, Indiana, proposes for this church a choir of 60 members, and declares that no one can be a member of the choir who indulges in dancing and card-playing. In taking this stand, the minister declares he is not attacking these forms of amusement, but because active church work in any department would not permit one to indulge either in dancing or card-playing. Mr. Murray believes that these amusements, at the present time, are taking up so much of people's leisure that the remnant left for religion is too small to answer the purpose. This is an age of pleasure. It is largely devoted to the business of tickling the nerves and there is not enough left to minister to the spirit.

An Illustration in Evangelism

BY W. BAYARD CRAIG.

From latest statistics it seems we are not now making the large percentage of growth that gave us the lead among the hosts in preceding years. We seem to be suffering a reaction from the "big" meetings with their thousands of additions. Such a reaction was to be expected. When a protracted meeting brings in all the prospects immediately in sight—friends and hearers who already know the church and are favorably inclined, enough has been done for the time. New members already acquainted with the church, its pastor, and its methods can be easily made to feel at home and settle down into a reliable membership. But when the meeting goes on under abnormal conditions bringing in hundreds who are entire strangers to the church and its ways, it is inevitable, that when the meeting closes, with its crowds, its music, its continuous services, its high keyed intensity, and extravagant type of preaching, many converts will not survive the change to normal conditions. Such a meeting is followed by a depressing reaction and thus prejudice against protracted meetings develops.



Rev. W. B. Craig.

We have put too high a premium on numbers gained in a meeting. We developed evangelists and evangelistic machinery that brought in converts faster than our churches could care for them successfully. The large infant mortality among the 'babes in Christ' scared us and has greatly limited the demand for the great evangelists and big meetings.

The remedy is not to cease protracted meetings and enthusiastic efforts to win converts. The remedy is to keep the number of converts and the ability to care for them in something like reasonable balance. We must place more emphasis on the spiritual uplift and improved efficiency of the church that holds the meeting and less on the number of converts gained. A new type of preacher-teacher evangelist is springing up to meet this need. By way of illustration, here in Redlands we had a hard time getting the consent of the officers to undertake a protracted meeting. A former ambitious attempt in a big tent ended disastrously. They finally consented to invite Dr. Bruce Brown. He proved the possessor of a unique ability to make the simple, unquestionable, essential truth of the gospel so winsome, so interesting, so instructive, so captivating that there was no need of anything eccentric, queer, or shocking to attract and hold the people. His sermons were big, carefully constructed, and full of sound, well-balanced instruction, but presented so eloquently, illumined with apt illustrations or artistic charts, that even the children listened open eyed to the close.

Every one was helped by the meeting. Every one rejoices in the meeting and the pastors' work will be easier and more fruitful. There were only sixty-two accessions, forty confessions, but we consider it a wonderful meeting. It is for us in Redlands. We consider the results so valuable that we are asking a place for this story as an indication that the churches are ready again to make an evangelistic campaign all along the line, with the thought of building up the Christian life in the hearts of believers, old and new, rather than a more spectacular result in noise and numbers. If we find the normal thing to do in evangelistic efforts we will grow as rapidly as ever and escape reactions.

Redlands, Calif.

Prof. S. M. Jefferson--an Appreciation

BY ELLIS B. BARNES.

The sudden and unexpected death of Professor Jefferson has brought sorrow to the hearts of all who knew him, and particularly to those of us who knew him intimately, and who have followed with unabated interest his work in the college of the Bible.

Professor Jefferson was a man of large sympathies and wide tolerance. He was a Disciple after the mould of Isaac Errett. Those who heard his address upon that distinguished leader at the Pittsburg convention will not forget the high and genuine praise bestowed, nor the rare discriminations which only a scholar of Professor Jefferson's sympathies could make. A man of prominence was heard to remark at the close of the convention that Professor Jefferson's address was among the greatest delivered at that gathering.

The incident interprets the man. He was really a survival of the catholic days of the movement, though just entering into the sixties. When influences that would have made us forget the breadth of the movement were dragging many in their train he stood aloof, and offered his manly protests. While his name has not been in the prints in late years everyone knew exactly where he stood, and his candor and his firmness were alike worthy of emulation. He was a Disciple to whom we all looked for the preservation of the most worthy ideals of our history. He had no pleasure in the strife of those who looked upon all innovations as departures from the faith. He was willing to prove all things and to hold fast the good.

He was a valued teacher and his place will be difficult to fill. His class room work was always conscientious, and the young men who sat under his instruction were led to believe in his worth more and more. To that work the latter days of his life were wholly given up. He had learned how to combine the best in the old and the new beliefs, and stood for positive truth, and the liberty to find pearls in many seas. That spirit was imparted to his students, and we may look for beneficent results from his ministry as a teacher of youth in days to come.

He was a teacher in the pulpit, and wherever his ministry has been, he is thus remembered. His utterances were always weighty, and often touched with tender pathos. The happy combination of heart and intellect opened to him the lives of his congregation. He was a friend and a brother beloved to hundreds in the wide circles of the several activities of his life.

Richmond, Kentucky.

PERSONAL AND OTHERWISE.

A splendid County Conference was recently held at Arcadia, Ind., near Noblesville, under the supervision of G. I. Hoover. the efficient district evangelist. All the state officers were present. These new County Conferences, which are being held will be consummated in "Diamond" Jubilee state convention at Terre Haute, May 11-15. It will be Indiana's historic seventy-fifth anniversary. One thousand delegates are expected. L. C. Howe is President.

The West Boulevard Church, Cleveland, observed Men's Day with pleasure and profit. The Franklin Circle Church had a magnificent men's program, of their own making. Hundreds of churches throughout the country gave the laymen an opportunity to tell what they were doing, or what they hoped to do for the kingdom of God in the future.

Mrs. Katherine Oliver McCoy, reader, who several weeks ago gave at Memorial Church of Christ, Chicago, her reading of "Tomorrow," by Percy Mackaye, read again at this church on Sunday evening, March 1. "Dr. Luke of Labrador," one of the thrilling stories connected wth Dr. Grenfell's career on the Labrador Coast was the subject of the last reading.

Mrs. B. W. Johnson, mother of Mrs. Haggard of Des Moines, and of Mrs T. W. Grafton, of Indianapolis, is seriously ill as these lines are written and her children have gone to her bedside at Oskaloosa, Iowa. Mrs. Johnson is the widow of B. W. Johnson, a great preacher in his day, and at one time editor of the Christian Evangelist.

The church at Uniontown, Ind., the oldest in Northern Indiana, has just concluded a meeting with fine results. Richard S. Martin, was the evangelist. This church has had, among its ministers, J. V. Updike, L. L. Carpenter and Noah Walker. The church has two elders who have served it for fifty years.

Roanoke Church, Kansas City, has $5,000 debt on the building, which they hope to wipe out this year by a plan of Life Insurance, which holds great promise: The pastor writes the policies and the agent's commission goes into the building fund of the church.

B. S. Ferrall, pastor of the Jefferson Street Church, Buffalo, N. Y., says: "The past twelve months have been the most fruitful of my more than ten years pastorate here. More people are assuming definite Christian service than ever before."

G. J. Chapman, for more than three years pastor of the First Church, Joplin, Mo., has temporarily entered the evangelistic field and began a meeting in Marshall, Texas, February 22. His permanent address is Joplin, Mo.

M. M. Nelson, pastor at Highland Christian Church, Denver, Colo., reports that the Ladies' Aid there secured 34 new members one day last week. A $10,000 addition to the church building is planned for this year.

E. L. Powell, pastor of the Louisville, First Church and Mrs. Anna R. Atwater, National President of the C. W. B. M., were speakers at the annual dinner of the women's federation in Chicago during February.

The Brotherhood at Carthage, Mo., has adopted a ritual and studies prepared by J. O. Boyd, of Keokuk, Iowa. Copies may be obtained of the National Brotherhood Movement at Kansas City.

P. C. Macfarlane, once General Secretary of the Brotherhood Movement was one of the speakers in his home church in New York City, on Men's Day, Sunday, February 22.

The churches of Fairbury, Nebraska, are planning a "clean up" on the liquor proposition, in which J. K. Shellenberger, formerly of the Brotherhood, is a leading factor.

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T. T. Roberts has taken the field in the interests of Phillips University, Enid, Okla., relieving President Zollars and Chancellor Roth of a portion of their field work.

It is stated that Miner Lee Bates, representing the colleges, will tour the country with a team representing the Men and Millions Movement.

Dr. H. L. Willett will give a series of addresses on missions in Des Moines, April 6-8. Six lectures are scheduled.

HIRAM COLLEGE NOTES.

Hiram won first place again in the Ohio inter-collegiate oratorical contest at Wooster. The winner is Robert W. Peden, of Youngstown. Mr. Peden's theme was "An International Illusion." His oration was a powerful arraignment of war and plea for peace. In the last dozen years Hiram has won first place four times and second place four or five and has never fallen below middle rank.

The canvass for the Almeda A. Booth Memorial chair which has been going on quietly for eighteen months is nearly completed. Over $45,000 of the $50,000 required has been pledged and it is expected to secure the balance before April first. Miss Booth was first a student and then, for fifteen years, a teacher at Hiram in the "Eclectic" period of the institution. Both as pupil and teacher she was an associate and worthy yokefellow of Garfield who regarded her as the peer of any women teacher in America.

The college has recently called C. O. Reynard of Toronto, Canada, as field secretary. Mr. Reynard is a Belmont county boy and since his graduation in '05 has been giving admirable account of himself with the Second Church of Warren, O., and at Cecil St. Church, Toronto. We commend him to the entire confidence of the brotherhood.

The Disciples' Club has grown in interest and practical value with every week during the year. Such topics as these have been discussed: Thomas Campbell and the Washington Address; Barton W. Stone and the Last Will and Testament of the Springfield Presbytery; Alexander Campbell, and his Sermon on the Law, his Debates and the "Christian Baptist;" Isaac Errett and his Tract on "Our Position;" The Baptism Question; The Mahoning Baptist Association and the Reformation; and The Work of the Fathers of the Reformation. Dean Vernon Stauffer is president of the club and has given several addresses. Others assisting either in the discussions or by addresses have been President Bates, O. G. Hertzog, Morton D. Adams, S. H. Bartlett, and Professors Wakefield, Peckman, Dean and Snoddy and J. E. Pounds. While the interest has been remarkably sustained through the whole year, it will not, I am sure, be thought invidious to speak especially of Professor Snoddy's four addresses on The Fathers and their Work. He discussed their work in the light of: (1) Their Purpose; (2) Their Appeal to the Scriptures; (3) The Restoration Ideas and, (4) Their evangelism. Professor Snoddy's high appreciation of the Fathers and his philosophical grasp of their plea gave to his addresses a very rare value. He deserves to be much more widely known to the brotherhood.

Hiram College. B. S. Dean.
February, 1914.

UNIVERSITY OF CHICAGO NOTES.

The presence of Dr. E. L. Powell of Louisville at the University as preacher for two Sundays, gave many of the students an opportunity of renewing acquaintance with the celebrated Louisville preacher. His sermons on the Sunday mornings produced a deep impression. No more acceptable service than his has been enjoyed at the University during the year.

On one of the days of Dr. Powell's visit there was a luncheon gathering of the members of the Disciples Divinity House at which he was present. There were about twenty in attendance. Dr. Powell gave a very inspiring talk at the conclusion of the meeting.

Mr. Hamilton, who is finishing his work in the department of philosophy, who occupied that chair at Bethany College during the absence of Prof. Johnson in Europe, and who has proved himself a most valuable member of the Disciples group at the university of Chicago has been appointed to the chair of philosophy at the Nanking University. Pres. Bowen, who is in this country, has expressed great satisfaction at the prospect of having Mr. Hamilton associated with the faculty of that rapidly growing institution. It will add to the Disciples contribution already made to the work of unity in education in China.

Dr. John R. Mott addressed the members of the university in Mandel Hall on Thursday afternoon of last week. He gave his time to the description of the new Christian opportunities offered by changing sentiment among the student populations of Russia, Turkey and China. It is expected that Mr. Sherwood Eddy, closely associated with Dr. Mott in the work of the Student World Federation, will spend some days at the university in the near future in the conduct of a missionary institute and lectureship.

LATEST NEWS FROM NANKING, CHINA.

We as a community and the Medical College in particular are happy to welcome Dr. and Mrs. Butchart and their four children as residents of Nanking. Dr. Butchart comes to take up his work of teaching in the Medical department of the university. For both Dr. and Mrs. Butchart this is in a way a home-coming, as both were formerly residents of Nanking. They are at home at the Frank Garrett house.

Dr. and Mrs. Macklin celebrated their twenty-fifth wedding anniversary recently with a very pleasant reception to their old friends and neighbors. The house decorations were of evergreen and heavenly-bamboo and silver hearts. The refreshments, which were dainty and tasteful, included the bride's cake. A very interesting feature was the display of the photographs of the bride and groom 25 years ago, together with those of their oldest son and his fiancee. There was a short program of felicitous speeches and music. We all join heartily in wishing the doctor and his wife as many more years of life and work together with us.

Mr. Albert Pontius has been appointed American consul in Nanking. He has been here before and comes back to his many friends and acquaintances bringing his wife and son with him.

Mr. E. T. Williams has made a very acceptable Charge de Affairs in the U. S. legation in Peking for nearly a year now, and goes to Washington, D. C., as chief of the Bureau of Far Eastern Affairs.

Last week was commencement week here. This follows the old custom of closing the year with Chinese New Year's. While the Chinese New Years has been officially done away with, still the common people will continue to observe it for years to come. So we have to fall more or less in line whether we wish to or not. Our Union Nurses' Training School graduated a class of six young women. Some of these nurses have already proved to be very useful in the homes of foreigners. These young women are prepared to assist in either Chinese or foreign homes or hospitals.

Last Wednesday a class of twenty young evangelists was sent out from the Union Theological Seminary here. We are very glad to have as large a class as this to go out with the message of the gospel, but they are almost like a drop in the ocean as far as supplying the present needs is concerned. One of these men only belongs to the Christian Mission and goes to work in the Luchowfu district.

The Medical Department of the university graduated its first class on Thursday afternoon. Ten young men go out with western ideas and methods and a good deal of Christian training. All of them are Christians and we trust they will follow altruistic rather than selfish ideals in their work. It is an exceedingly great temptation to a young doctor in this country to use his western knowledge simply to make money for himself.

The medical faculty is now a strong one and its number will be increased almost every year.

Union evangelistic meetings are in progress and are drawing large crowds. All the churches and missionaries work together and good results come from these meetings which are held annually at Chinese New Years. CHAS. S. SETTLEMEYER.

Jan. 26, 1914.

ONLY A START.

The first Sunday in March is only a starting period for the annual offering for Foreign Missions. The offering begun last Sunday ought to be followed up in each church next Sunday. Some could not be present for various reasons last Lord's day. They should be seen at once. An earnest effort should be made to secure a gift from every member.

Some churches could not call for the offering the first Sunday in March for good and sufficient reasons. These churches will, no doubt, step into line next Lord's day. This is the time for loyal, faithful attention to this offering, lest it goes by default.

If the matter does not receive attention during March there is serious fear that the church will not take the subject up later. We are sure the friends will not permit the missionaries to pass out of their minds. There is too much involved. They have plans for increased usefulness. Continuation and efficiency of a staff of workers depend upon the response of the churches. The program of the missionaries is business-like and daring. We must help them to carry it out.

The importance of the whole work cannot be overlooked. We have laid foundations in many communities. We must go on with the structure. The obligations we have assumed must not be ignored. This is no time to run away. It is time for prayer and faithfulness. It is time to dare and do. It is no time for white feathers; we must beat no retreat. Onward! is our slogan. Let us shout good cheer to every missionary on the firing line.

Please forward the offering promptly, and a proper receipt will at once be returned.

F. M. RAINS, Sec'y.

Box 884, Cincinnati, Ohio.

FROM THE OZARKS.

One of the best District Board meetings we have ever held met in the dining-room of the Y. M. C. A. Building, at Springfield, Mo., for lunch and business, Wednesday, Feb. 11. Those present were G. W. Wittty, Lowry City; J. H. Bryan, Galena; J. R. Crank, Mt. Vernon; D. W. Moore, Carthage; C. E. Wagner, Webb City; J. N. Crutcher, Neosho; Dr. J. M. Billings, Lebamon; Charles A. Burkhart, Richland; C. E. Bohannon, Richland; Miss Maude Harrison, Lockwood; Newton Bundy, Mt. Grove; W. J. Lhamon, Dean Drury Bible College; A. E. Cameron, A. F. Mahaney, H. L. Woodward, Clarin Zumwalt, C. H. Newham, Geo. L. Peters, E. C. Seelor, John L. Stine, J. B. Jeans, E. W. Bowers, Mrs. W. J. Lhamon, F. L. Moffett and Mr. and Mrs. J. H. Jones all of Springfield. The superintendent's report showing the work of the District Evangelists working under the direction and reporting to the District Board since May 1, 1913, the following: 29 meetings held, 575 sermons preached, 4 churches and 1 Sunday-school organized, 503 additions to the churches, $1127 raised for local work, and $1305.24 for evangelistic services. Total money raised $2440.34.

J. H. JONES.

Frank L. Bowen has been City Evangelist of Kansas City for 17 years. He has recently been called back to the pastorate of the Jackson Avenue Church, where he labored for 13 of these 17 years, bringing the church out from a storeroom mission to a congregation of no mean proportions and abilities. Mr. Bowen will accept the call, but will continue to superintend the work of City evangelization.

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TAYLOR, TEX., CHURCH GOES VISITING.

W. H. Bagby, pastor, and the members of First Church, Taylor, Tex., went visiting two weeks ago, attending the First Baptist Church of that city in large number. As a result of the recent fire disaster in their church building, the heating apparatus was out of commission, and Mr. Bagby determined to go visiting rather than use the inadequately heated auditorium. The Baptist pastor requested Mr. Bagby to occupy his pulpit and Mr. Bagby consented, preaching from the subject, "God's Power Plant," which he had announced for his own church for Sunday evening. "God's Power Plant," Mr. Bagby said, "is like a great electrical power plant of Niagara. The people are the motors. The Celestial Power Plant is connected with the human motors like the great Niagara power plant is connected with the motors in distant cities from Niagara. There are three kinds of motors—the uninstalled motors, the disconnected motors and the installed motors. People are divided into these three groups. Some have never been installed; the machinery of their being is there, ready for active work, but they have never been connected with the power from Above. Others have been installed but have become disconnected and are practically as useless as the uninstalled motors. The last and best class are the installed motors, which are performing their tasks with efficiency and dispatch, and amount to something in God's eternal Kingdom." A local paper reports the delight of the Baptist people with Mr. Bagby's sermon.

NEBRASKA MINISTER ADVOCATES UNION.

J. E. Holley, the newly installed pastor of First Church, Hastings, Neb., has caused a stir among religious circles through his espousal of Christian union at Hastings. Mr. Holley declared that the twenty denominations here have $500,000 invested in church property and expend an average of $24,000 yearly in ministers' salaries, besides paying running expenses amounting to $16,000 yearly. These religious bodies, by combining, he asserts, could invest $200,000 in a temple, build four smaller buildings costing $25,000 each, pay $5,000 a year to one of the ablest clergymen in the land, give him four assistants at $1,200 each and have $200,000 to invest in an endowment, all of which would mean a saving of $40,000 a year, as compared with the present investment and expense. "With this saving," said Rev. Mr. Holley, "we could send seventy living link missionaries to the heathen, solve the problem of the poor, of the hospital, of the Young Men's Christian Association and every financial question of the church."

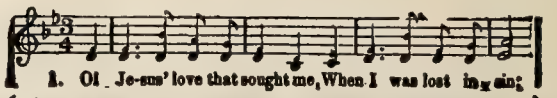
M. M. DAVIS SPEAKS AT HOME-COMING.

The Ross Avenue Church, at Dallas, Tex., held a Home-coming service Feb. 15. The musical program consisted of old-time hymns, two orchestra numbers, an anthem, duet and solo. The audience was large and appreciative, and many persons, once members of the congregation, but now living elsewhere, were present. M. M. Davis, the pastor, in his sermon, emphasized the place of worship in human life. "Man by nature is a worshiper," he declared. "It is not more natural for him to eat when he is hungry, and drink when he is thirsty than it is for him to worship. This is evident when we remember that we cannot create faculties by education and cannot educate faculties which do not exist, any more than we can improve the sight of a man who has no eyes. In all ages and places and among all peoples worship in some form is to be found. Our Lord whose life is our model was a worshiper. A single passage in Luke gives us the only glimpse we have of that life during the eighteen years between 12 and 30, and that says: 'He came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and stood up to read.' So regularly did he go to the public worship that it was called a 'custom.' The songs, the sermon, the Supper of the Lord all fill our souls and send us away stronger for the duties of life, and more secure against its dangers. Mixing and mingling with good people in the congregation tend to make us good. A coal of fire left alone soon dies, but in company with other coals it lives and burns more brightly because of the contact."

The Central Church, New York City, has become the big brother of the Russian Mission, according to P. F. Jerome. The formality of acceptance of this relationship was undertaken only recently with 30 members of the Russian congregation present at the Central Church.

The Disciples Congress this year is to be held in Lexington, Ky. The dates and program will soon be announced. The committee in charge consists of C. M. Sharpe, chairman; E. L. Powell, of Louisville; and W. F. Richardson, of Kansas City.

Graham Frank, of Liberty, Mo., recently preached a sermon on "Hell and the Devil," which attracted a great deal of attention.



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The Sunday School

LESSONS BY THE WAY.

International Uniform Lesson for March 22.

Luke 13:18-35. Memory Verses, 18, 19.

Golden Text.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—Matt. 7:21.

American Standard Bible.
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(18) He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? (19) It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

(20) And again he said, Whereunto shall I liken the kingdom of God? (21) It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

(22) And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. (23) And one said unto him, Lord, are they few that are saved? And he said unto them, (24) Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. (25) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, open to us; and he shall answer and say to you, I know you not whence ye are; (26) then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; (27) and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. (28) There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. (29) And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. (30) And behold, there are last who shall be first, and there are first who shall be last.

Verse By Verse.

By C. C. Buckner.

v. 19. *It is like unto a grain of mustard seed*: The mustard plant, as we know it, is quite small, but in Palestine it is quite large, often attaining a height of twelve feet.

v. 21. *It is like unto leaven*: Leaven is anything that produces a fermentation; in this case the reference is to a portion of fermenting dough, which, mixed with a larger quantity of dough, produces a general change in the mass and renders it light and large in bulk. *Till it was all leavened*: We should be reassured, by this teaching, that all of our efforts, in the interest of the coming kingdom, will be rewarded. Leaven will leaven.

v. 23. *Are they few that are saved?* The questioner is sounding the depths of the new order. They were unaccustomed to teachers who really meant what they taught.

v. 24. *Strive to enter in by the narrow gate*: Jesus makes no direct reply to the interrogation; but he emphasizes the responsibility of each individual.

v. 25. *When once the master of the house is risen*, etc.: The Christian life requires that "all things be done decently and in order." There is also the teaching, here, that we should respect the conventionalities of the age in which we live.

v. 27. *Depart from me, all ye workers of iniquity*: This is quoted from Psalms 6:8.

v. 28. *There shall be weeping and the gnashing of teeth, when*, etc.: The Jews believed the Kingdom would come with a great feast at which all the great of the race would be present. There would be no Gentiles present at the feast.

v. 29. *And shall sit down in the kingdom of God*: There are no geographical or racial lines of demarcation which shall exclude any of the noble of humanity from the joys of the future life. See Acts 10:34.

At the Heart of the Lesson.

By A. Z. Conrad.

Here is a man talking about world-wide imperialism. He is surrounded by a little band of apparently unimportant men and a few interested women. He goes from town to town in the rugged hill country of Perea near the Jordan and with all the confidence of assured victory tells them of world-wide conquest. Could anything have seemed more absurd? Not a soldier among his followers. Not a capitalist, not a statesman, not one high official. And who is he? A man who is lately from the carpenter's bench at Nazareth. Mystified and unlettered followers are associated with him. Now and then a great multitude gather together as a result of his demonstrations of divineness. His teaching is super-ordinary, his working mystifies witness and challenges enemies. This man of Galilee has set for himself the task of mastering the whole world. He seriously predicts the time when he will be at the head of an all-embracing kingdom. He expects to realize his ideal of universal imperialism without unsheathing a single sword. At the very time he is making the prediction he foresees and portrays his own crucifixion and points to the shadow of the cross on his path. Such a proclamation from the lips of any other man would have marked him as hopelessly insane. Those nearest Jesus had an indefinable faith that he would fulfill his own prophecy concerning himself. How can you account for such confidence? Somehow he had the power to awaken it and to hold it. The only explanation is that he was already the one imperial force in the universe of God.

MUSTARD SEED PHILOSOPHY.

No one recognized the seeming preposterousness of the claims of Jesus more than did he. He foresaw the ridicule his followers would be subjected to. Without sword, crown, or throne they were yet to proclaim the coming of the kingdom. The serried ranks of marching Roman armies must be halted. The pride of pagan philosophers was to be humbled by truth so simple that a child could comprehend it and so profound that sages could not exhaust it. Wealth with its blazing splendor must be made servant instead of master. The pleasure passion must be transformed into altruistic fires of holy humanism. All this must begin to be at a time when pagan altars smoked with victims and every throne of earth was stained with blood and every crown flamed with selfish ambition. How could such a kingdom as Jesus proclaimed expect support and advocacy? By virtue of the mustard seed philosophy. A declaration that the potential and not the actual is the true basis of value and the ground of action.

v. 19. "It is like a grain of mustard seed which a man took and cast into his garden and it grew and waxed a great tree, and the fowls of the air lighted in the branches of it." That, Jesus said, is symbolical of the kingdom. The seed was so small as to be apparently negligible, yet the tree was in the seed. So with the kingdom germ that Jesus was planting in the heart of humanity. The seed became the tree in which the birds lodged by virtue of just one thing, growth. Through a process of development, by virtue of the life in the seed. The mustard seed was one of the smallest seeds in comparison with the plant it produced. Some identify it with the khardel, which by the Sea of Galilee often attains a growth of twenty-five feet.

GROWING TOWARD GLORY

The garden was Israel. The growth was gradual. It was at first imperceptible. So with the kingdom of God. In comparison with world kingdoms it seemed insignificant. It grew at first almost in concealment. Its progress was so slow that the beginning awakened no particular comment. Indeed, it seemed at times to have been uprooted and exterminated. But it grew. Life was in it. God nurtured it. Ineradicable and inextinguishable life kept enlarging and expanding. When cut down it would send out a hundred shoots about the stump upon which it had stood. Every time the axe felled the tree a forest sprung up to take its place. Nero, Domitian, Trajan, Hadrian, Septimus Severus, Marcus Aurelius, Valerian, Diocletian, all these, and others not only cut down the tree but cast it in the fire and vainly thought that they had exterminated it. Then they discovered that they had only scattered more widely the seed of the kingdom, and extended the kingdom itself. As in the world, so in the individual. The kingdom life makes little show at the beginning but the great fact is growth. Finally it becomes the supreme fact of life. Its branches afford asylum for the needy and the oppressed. It stands out in all its splendid reality of divineness.

VITALITY AND VIGOR.

v. 21. "Leaven—hid—till it was all leaven." Another symbol of the kingdom of God. "It is like leaven which a woman hid in three measures of meal until all was leavened." Be not deceived by appearances is the admonition of Jesus. Imperceptibly but persistently, pervasively, by processes of assimilation the kingdom extends. There is a vitality in the truth which nothing can destroy. It was as though Jesus had said, "I am the Kingdom which I proclaim. When most the world will think me overthrown then most will my divine energy be operating to develop the kingdom. Have faith. Work. Witness, and wait. You must place the leaven in the meal. You must proclaim my gospel. There your duty ends. When you have put it in the dough it will work its own way. Leaven is minute living organisms which rapidly reproduce themselves. Every cell produces from three to six other cells. Particle by particle the leaven permeates, giving to each added particle its own quality and power of reproduction, and so the whole is finally subdued and all is leavened. From individual to individual the kingdom is to extend. What a fine picture of the vitality and the method of building the kingdom of Jesus. Our Lord himself and the power of the Holy Spirit is the energizing principle. He imparts his very self to one and then to another and through the spiritualized individuals he continues thus to reach out in leavening the world. The Leaven Parable is the closest, clearest possible declaration for personal evangelism. It is the "Win One More" Fellowship parabolically presented. Each leavened particle to leaven that which it touches. Here is the whole secret of kingdom growth. This is the evangelism indeed that does evangelize. The Pastor must lead the movement with whole-souled ardor. The professional evangelist may stimulate it and may stir the meal and accelerate the action, but the individual disciple must evangelize the multitude. There is no other way.

MUSTARD SEED AND LEAVEN IN HISTORY.

Two thousand years nearly have passed since Jesus painted that picture. Was it true? Was Jesus a prophet? What did he essentially say? Turning to Gulick's "Growth of the Kingdom" we discover in the year 30 A. D., Jesus Christ and a little band of twelve apostles soon increased to a few hundred. One hundred A. D., has come and now we have so many that Trajan declares, "So many believe in Christ that the temples of pagan worship are deserted." At the end of the third century there were five million believers. Jean Paul Richter says of those times, "The Church lifted empires off their hinges and turned the stream of the centuries out of its channels." A thousand years have passed and the church has increased ten fold at the end of the third century, and there are now fifty millions of Christians. The year 1500 witnesses a hundred and fifty millions. The church had doubled in five hundred years. Eighteen hundred comes and there are two hundred millions. the church has doubled in three hundred years. Eighteen hundred and eighty has come and there are four hundred and ten million. The church has doubled in eighty years. Nineteen hundred has come and there are four hundred and seventy millions of Christians, a 16 per cent increase in twenty years. There are now nine hundred and thirty-seven million people under Christian government. Such has been the onmarching movement of history. Not only however, in the matter of numbers do we discover how truly Christ was a prophet. but in the influence of the church upon the activities of the world. By her. empires have been subdued. Humanism has taken the place of barbarism. A passion for universal education has arisen through the influence of the church. Cathedrals. hospitals and universities have everywhere prepared for the working of the leaven in the dough.

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR MARCH 18.

The Christian and His Money—Mal. 3:7-18; Luke 12:13-21.

There are two questions which the Christian must face when he considers the question of money. These are, What is the right way to get money? and, What is the right way to spend it? A disciple of Jesus cannot permit himself to follow blindly the accepted standards of the world. Legal ways of getting wealth may not be just. The pirate used to sail the seas and appropriate to himself whatever goods he found that pleased him and were not too strongly guarded. The method of the pirate has, we are forced to confess, sometimes been followed by professed followers of Christ.

The Christian does not make war upon wealth. He knows that the world is yet too poor to support all the enterprises his ideals demand. He therefore gives encouragement to the inventor in the hope that the resources of the earth may be brought more and more into the service of man and he promotes scientific discovery that man may know how to use the earth without exhausting it. It is not wealth that destroys nations, it is wealth obtained by injustice and used to foster pride and corruption and vice.

GETTING THAT IS GIVING.

Having renounced the methods of the pirate, the Christian endeavors to engage in occupations that benefit others as well as himself. He does not think it is enough to refrain from taking what belongs to another; he likes to feel that he gains nothing for himself that is not a gain for his countrymen and for all mankind. The first business of a Christian is to get his living by an occupation that is socially useful. One of the most prominent business men of the United States, whose patriotism and generosity place him among whom we delight to honor, has raised the question whether justice is possible and advocates charity as a substitute for it. The Christian man is aware that there is much injustice in the world but he believes that justice is something more than a dream of impractical men. He refuses to profit by injustice. He declines to apologize for institutions and conditions that enable some men to live by the misery of others.

WISE INVESTMENTS.

"We are tired in this world, every time we see an idea near by, of this eternal running and teasing for money. Why run? Why tease? Who are these people that we should ask them? We will strip their souls naked and we will find out! If a man has a soul, the more money he has and the more wages are being paid by him, the better we like it. In very truth, we consider the rich, but we are not going to consider the urns in their windows, their motor cars or bank accounts. We are studying their faces. Have they got anything in their faces—the show-windows of their souls—that we want? If they have not, we will help them move on. We will not live in a world, if we can help it, seeing all these poor people about us everywhere with their thoughtless heads and bored faces sitting on piles of our money—of everybody's money." The challenge of this writer is one the Christian ought to welcome. Men who have money ought to be intelligent about other things than getting money. Many of them are. Many are not. There are many opportunities for the man of brains and wealth to put his money to social uses.

TESTING THE LORD.

If we give to the Lord, will he take care of us? Faith answers that he will. But let us not think narrowly of his care. If I give ten dollars to missions today, I have no right to expect it to come to me tomorrow in some mysterious way. It is for my good that I have to work and save in order to have money for personal and social uses. This is the test God invites us to make: See clearly what the right is and support it with all available resources.

TO REMOVE CONFUSION

The National Benevolent Association of the Christian Church, 2955 N. Euclid Ave., St. Louis, Mo., has no connection whatever with "The Christian Woman's National Benevolent Association," 5861 Plymouth Ave., St. Louis, Mo., Mrs. T. R. Ayars, President.

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The Response of Our Bible Schools to our Easter appeal for more than 20 years has made this great work possible. That it may be adequately maintained and developed to meet the demands of our brotherhood we ask that our Bible Schools, "make it unanimous" this Easter for the N. B. A. At least $40,000 is needed.

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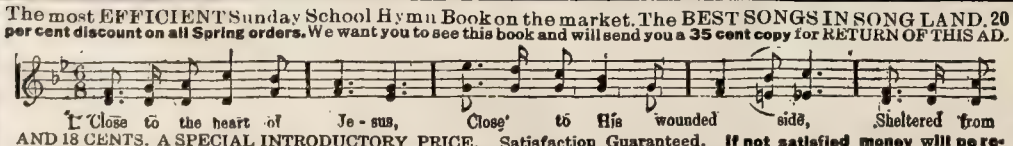

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Lost==Let Us Find Them!

Pastors and Sunday School Teachers Especially, Take Notice

One of the greatest leaks, numerically, in the church today, is a result of the moving of members from the country districts, the villages and smaller cities to the large cities, and the consequent withdrawal of their active membership from the church. A census of sixteen blocks, in Chicago, made by the editor of "The Conquest" some time ago, revealed the fact that fully 75 per cent of the church members who come to Chicago, are lost, so far as church affiliation is concerned!

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(1) If you live in towns or villages, send to "The Conquest" names and addresses of any of your young people who have recently moved to the cities; also name of the town from which these persons have come. These will be published in "The Conquest," and the schools of our cities will be put upon the scent. We must not tolerate this alarming loss.

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(Ed. Note: We have ordered two copies sent gratis to Mr. Morton, that he may clip both sides of the paper!)

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THE CHRISTIAN CENTURY

Vol. XXI March 12, 1914 Number 11

A Triumph of Magnanimity!

Secretary Abram E. Cory makes a statement concerning conditions and limitations of the Men and Millions Movement, in which is incorporated a magnanimous letter from Mr. R. A. Long and the announcement of a reversal of earlier decisions excluding the Disciples Divinity House from participation in the Movement.

The Crucial Hour Safely Passed

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By Edward Scribner Ames

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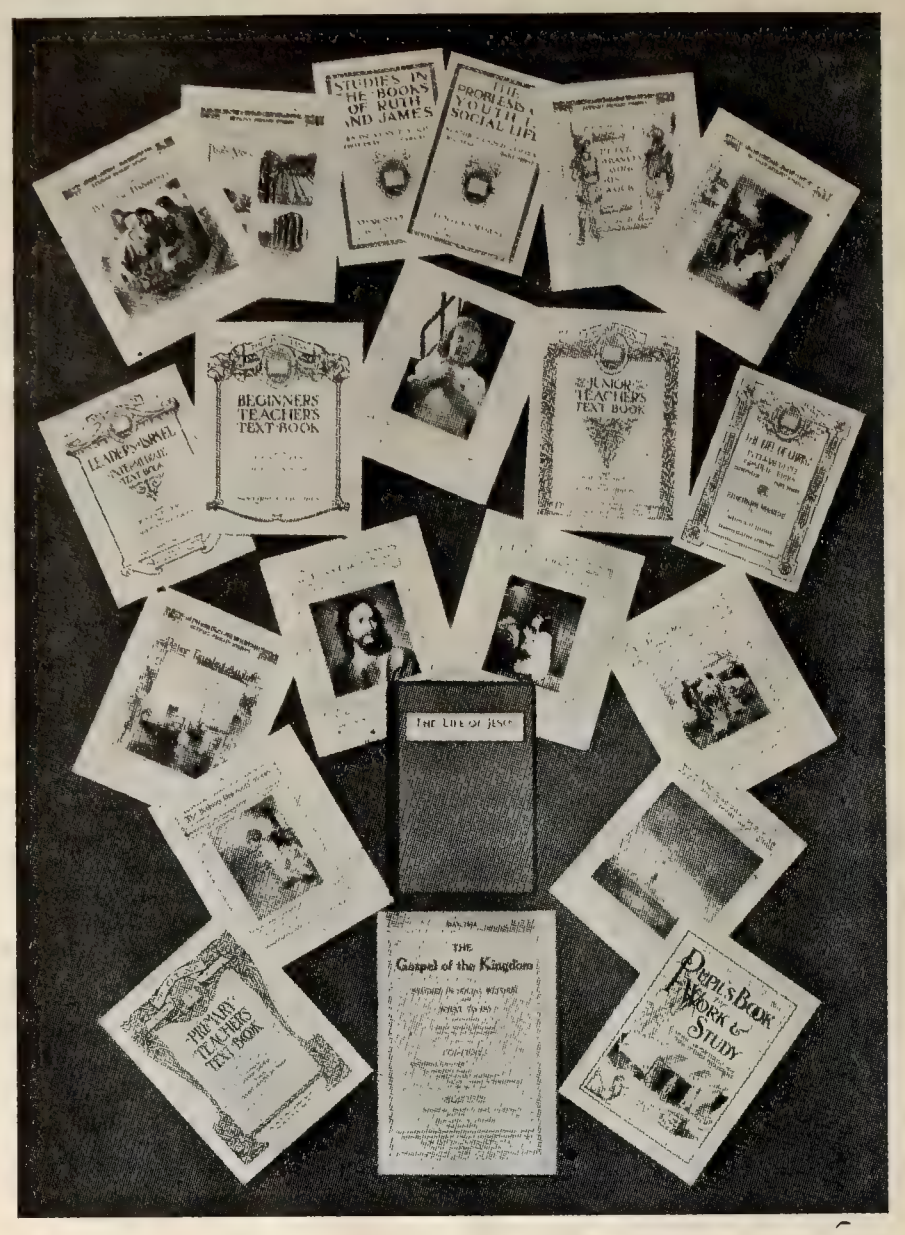
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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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"The Genius of Elizabeth Anne"

OUR NEW SERIAL STORY

It Starts Off Like This:---

"THAR mus' be somethin' awful chillin' 'bout that thar firs' yell they give," said Marthy Prouty awesomely, hovering over the chip fire in the kitchen stove. "I hain't never heerd it no more'n twicet in my life, an' both times, though 'twas a fur throw frum bein' chilly, I felt like 'twar cold enough t' freeze the har off'n a dog."

"Gimme that sarrer o' lard," responded Mrs. O'Hara, noncommittally, indicating with her head, since both of her hands were occupied, "an' thin whim ye've hunted me up a bit o' cloth fer bundling it in, ye kin go on bock t' bed. Ye'r more throuble'n ye'r worth, annyhow," she added amiably.

Marthy, who never absorbed a complete idea with any degree of alacrity, lifted the saucer from the back of the stove with slovenly disregard for her nightgown sleeves, and stood staring dumbly while the older woman performed feats that would have raised the hair of a trained nurse.

Mrs. O'Hara, it happened, was not a trained nurse. It is doubtful if she had ever heard of the genus. More, Modern Science as concerns the child, would have passed serenely over her head. But she had "had ten of her own" which was ample qualification in Cull Prairie.

"Guess I will," said Marthy, upon whom the final injunction had begun to dawn—"go on back t' bed, I mean. They got me out 'fore the crows gaped, s' help me! Beats all, how flighty folks is with their first, don't it? An' the younger they be the scar'der they git. (She's no more'n twenty-one, las' birthday, I hear.) Workin' out, a body's got t' be glad o' the little critters, though. I expect I'd never git a job 'thout 'em."

She yawned profoundly, making of her mouth a capacious red cavern. Everything about Marthy was big and red, from her round, artless face to the voluminous flannel petticoat which she had hastily slipped on over her nightgown, and which she held helplessly clutched at either side, in her thick, raw-looking

To be continued in next week's issue. --- Don't fail to read this story!

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Christian Century Ought to Receive $20,000 for 20,000 New Subscribers Right Now!

WE have the names of nearly that many church leaders already—they have been sent us in the Subscription Crusade started a few months ago—but they are filed away in the Circulation Manager's desk.

Think of the names of thousands and thousands of office-bearers—elders and deacons and Sunday school superintendents and teachers and C. W. B. M. presidents and C. E. officers and other laymen and women of Christian intelligence and influence from the rank and file of our churches, together with 3,500 pastors, being filed away in desk drawers while the clock is striking these great transition hours for the Disciples of Christ!

Our whole movement for Christian unity is in the process of re-making at this moment. The currents of new life are flowing through the body of our communion. Not in one type or class alone, but in all types and classes of our ministers and laymen the leaven of the newer idealism is fermenting. The heart of this brotherhood of ours is true and sound on the elemental principle of liberty in Christ, and in its determination to practice a more generous fellowship in the bonds of his spirit.

At no time has this soundness of heart been more manifest than in the episode now decisively closed. The utterances of men unaccustomed to take active part in these discussions have been among its chief features. Many of these utterances have been sent to us for publication. The sudden passing of the occasion for their appearance will afford no less satisfaction to their authors than to us.

But the time ought soon to come when occasions of acute strain such as this, where the basic principles of our movement are involved, shall be no more. The Disciples of Christ ought some day to leave the discussion of the first principles of their movement and go on to perfection in the practice of them. That day can be brought about not by any sudden magic, but by education.

The colleges will help bring it about, by educating the youth of the church.

Therefore endow our colleges!

Our Bible Colleges and Divinity Schools will help bring it about, by educating a higher order of ministers.

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The Christian Century wishes to help—and, no reader doubts, will help—to bring it about, by educating the rank and file of our churchmen in the better things, the more spiritual things, of the gospel.

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One dollar will send it to one new home.

Already the hearts of our readers have been moved to send gifts of money for this purpose. We have recently received close to $1,000, of which $500 came in a single gift.

Think of the service to the cause of Christ which that $500 is thus rendering! Where is there a missionary or educational appeal more imperative than that which can be made for The Christian Century at this strategic time?

Nothing less than the character of the Disciples brotherhood is at stake in the interplay of forces and ideas that will be especially active during the next year or two or three. The quiet, constructive influence of The Christian Century should be felt steadily in thousands of new homes during these years just ahead of us.

The message of The Christian Century should reach the eye of every minister of our brotherhood every week. It ought to reach the laymen leaders of all our churches.

Will you, good friends, provide us the money to send them the paper?

THE ORIENTAL POET-PHILOSOPHER AND HIS OCCIDENTAL INTERPRETER.

It was something of a shock to the Western world to learn that the Nobel Prize for Literature for last year fell to the lot of a Hindu poet of Calcutta, India. Rabindranath Tagore paid a visit to this country recently, lecturing at our university centers, and created a deep interest in his views of philosophy and religion. The works of Tagore are both in poetry and prose. The "message" here given is based particularly upon his collection of sermons and addresses, "Sadhana," or "The Realization of Life," which was reviewed in the Book department of The Christian Century last week.

The Message of Tagore

The Philosophy of the Indian Poet in Its Relation to Today's Problems.

BY EDWARD SCRIBNER AMES.

IT may be of interest to some of you to realize that since you were at church last, there has been rapproachement between the Orient and Occident in matters of religion as well as of social custom. Life moves forward, and moves today as never before in the world's history, toward a greater appreciation of the vast developments of human life which have hitherto remained quite isolated and detached. We have now, for the first time, the voice of a prophet, able to speak our language, to translate it, to bring to us out of the living heart of Hinduism new ideas, fresh interpretations of the experiences of life. He is no impressionist; he does not give us theosophy or any other vague cult which represents but a partial, fragmentary interpretation of the great Oriental life, but he brings to us a large-minded interpretation of his national culture. He is disciplined by Western culture and life, and is able to see the problems of our own time in a way few men of our modern age are able to do.

RELIGION COMING INTO ITS OWN.

Here I find great confirmation for the conviction that religion is coming into its own in a new way. At last, we face religion as we face all the other experiences of life, for what it is, for what it proves itself to be in experience, and for what it shows itself to be among different peoples and environments all over the earth. We have come to realize that religion is the fulfillment of the ideal interests of man, the realization of the cravings of human nature and rests on the bed-rock foundations of experience. We have been accustomed to see how Jesus interpreted his message through the idealization of the most natural, common relationships of life such as that of the parent to the child. In the light of that one can understand God's relationship to us. There is also the experience within the limited groups of friendship. Jesus makes that bond of friendship the basic requirement of his kingdom. When you have once understood this quality of friendship, what freedom and unity, what respect and enthusiasm, what dignity and elevation of life accompany it. You have laid hold in this simple experience upon the fundamental principle of the kingdom of God as Jesus interpreted it.

The Christian missionaries are finding out in their experiences with all sorts of people, that this is what the great religions of the world have been doing throughout all the ages. Buddhism and Brahmanism have brought to a vast fulfillment, certain impulses, certain tides that rise for expression in the natural human life. The appreciation of these experiences rests upon the power and resources they bring to us. Therefore, it is of great significance to us Christians, to find the great confirmation of these ideal tendencies of human nature in people on the other side of the globe, different in habits and customs, traditions and culture, to find that this kingdom of God is also the supreme thing in their lives. The things of this kingdom become the symbols by which our common bonds, even among the lowest, come to be understood; and these are the things which have stirred most deeply the great prophets of all peoples in the different ages of the world. There is no longer any sense of conflict between the great religions for supremacy in the narrow sense of the term. It becomes everywhere at last a conflict between the vast things of human life and the baser, more selfish things that everywhere beset our human nature.

A NEW DEPTH TO FAITH.

Tagore brings us with great confidence and assurance into the realm of these larger things of life, and gives us a new depth to our own faith in these sacred ideals. His message as set forth in these sermons may be put in one word: "The Wholeness of Life." The great demand of our hearts after all is for largeness, for proportion, for symmetry. Not fragmentariness, not selfishness, not piecemeal experience, but the whole, the infinite, the completion of life is what we crave. He has worked it out, as I may put it, in terms of three things; the problem of evil, the nature of the soul and the relationship to God.

THE PROBLEM OF EVIL.

The problem of evil is treated as by so many other alert minds, in terms of the positive significance of the limitations that beset us. Tagore gives an illustration of this. It is in terms of a road which at first sight separates us by its great length from our desired object and goal. We look upon that long way which the road opens before us, deploring the fact that the goal lies so far away. The road seems to reach out as an obstruction, a distance difficult to be overcome. But when viewed aright the road is the necessary means by which we attain the goal. That is the positive, reassuring, optimistic view of it. Evil, then, is not a mere barrier, an obstruction, a distance which hinders the onward-flowing current of life. It is a means by which we escape and get freedom to attain the things we desire. Thus the good is embodied in these difficulties which we encounter in life, these limitations, barriers, obstructions. When we are fatigued, pessimistic, or discouraged, or when our minds are not quite clear, when we are irritated about life, we succumb to these barriers and limitations. But when we are full of energy and faith, when we feel our spirit young and buoyant, then these barriers and obstructions become the promise of something beyond them; they are the challenges to our nature to enter upon a larger, better world. The walls around the cities of China are indicators of something lying beyond. Every limitation of life may be so interpreted and then each restraint seems to point to something higher and better.

REARED IN SIMPLICITY.

This Hindu, reared in a family where the texts of the Upanishads were used in daily worship, was nourished upon the simple teachings of his Hindu Bible, just as we, in simple and pious homes were nourished upon our Scriptures. From this book of the Upanishads, Tagore derived an attitude toward nature which expresses this conception of a positive and good attitude toward life. With nature we are in harmony, and only because of this can we use the forces of nature for our own purpose. Thus the ancient Hindu found the forest a place of satisfying companionship, an abode of rest and quiet. Water, as Tagore points out, not only blesses our lives, cleansing our limbs, and purifies our hearts, but it carries us along an

speaks a message to our souls. As we stand on the shore of the lake and look at the waves surging up in a storm, we are amazed at the terrible energy of it yet we realize at its heart the wonderful, deep peace of it. It is not merely there as a brute material fact; it is something for our inmost life as well. So, all about us, the conditions of natural existence do not merely show us the outer, barren fact, but they are blessings in disguise, and lead us on.

SCIENCE IN MODERN LIFE.

Another matter of emphasis in Tagore's message is the place of science in our modern life. Science might be interpreted as the record of errors men have made. If that were done, there would be many more errors in the record than successes. If one wanted to be cynical and pessimistic about the facts of human experience, one could take the record in terms of the errors that have been made. People often take religion in that way. Viewing it merely from the errors in its history, they say: "How vain and inconsistent it is!" But, of course, when anything is judged in terms of its errors, it appears very limited. But when science is taken for what it is, moving ever forward in the discovery of truth, its very limits become a background for the positive appreciation of the things which men have discovered. The facts of science are not brute facts to be taken in a detached and one-sided point of view. Instead, they are but steps in the development in an ongoing life and movement toward a goal.

WISDOM THROUGH HARD EXPERIENCE.

For example, as our prophet points out, it is a painful thing to see a child learn to walk if one takes just the view of the process itself. With what hesitation, with what danger the seemingly helpless child takes its first steps! Yet we never feel depressed about this painful process; instead we feel a strange elation and see that it is but the first stage in his adjustment to the world about him. In spite of its repeated failures, its weakness and countless falls, we think not so much of these as its power to keep its balance even for a fleeting moment. Now, why not regard life in that way? Why not think of the race as learning to walk, faltering and falling many times, but gaining wisdom and profiting in the experience? If we can thus, with some imagination, look upon life, and see what is to come, we realize that all of life is not merely the first stage of infant walking. Much of it does get forward. We do learn to walk, to run, to fly toward our chosen goals. So the seeming failures, the obstructions which temporarily thwart us, are after all the things which clarify us, and often when we wrestle with them and conquer them, they contribute to our fullest development.

So Tagore says that it is absurd to suppose that the violin was made for discord. If you sat down to calculate it mathematically, however, you would no doubt find greater probability of discord than harmony coming from the violin. It is quite likely that most people produce more discord than harmony in playing the violin. But it would be quite wrong to dwell only on the discords and not recognize the wonderful harmony of violin music. As we overlook the discords in music, so also in religion do we lay stress on the harmony, the fundamental unity of it. Therefore we cleave to it and it satisfies us. All this struggle toward our goal is small in comparison with the achievement.

PERSPECTIVE IN LIFE INSISTED UPON.

There are many things, as Tagore insists, that our minds may not hope to obtain and to adjust. If we would insist upon dwelling upon these things, we might make ourselves bitter, might become almost insane. In the presence of death, how much joy, and buoyancy of laughter! Of course, when one detaches it as an individual fact, it becomes a blank, painful experience. Suppose someone, for example, were always thinking of the morgue, the cemetery and the undertaker. He would have facts upon which to base his contemplation. It is true to experience so far as brute fact is concerned, but what a miserable, sordid experience of life, what a destruction of proper perspective! In the midst of all these things which we recognize as facts, we still go on, go forward with energy and power with the sense of something regal, something dominant, something deep in life moving forward to fulfillment.

We come to Tagore's view of the soul of man. What is the soul of man? The psychologists, of course, have long ago gotten rid of it, and for scientific purposes it does not exist any longer. But what is the significance of the soul from the point of view of religion? Surely the term has meaning for us when we ask each other, "How is your soul?" and when a man fears for the state of his soul, fears that it may be lost, and seeks for means to save his soul. Tagore answers that it is the larger life, that it is the sense of the big self, of a wider outlook upon life. That is the soul. In contrast to this, a man may live within a very narrow, circumscribed sphere of life, he may be occupied with petty interests from a selfish point of view and in this way lose his soul. The parables of Jesus often illustrate this point. We hear of the rich fool who was always cultivating farms, always thinking of plentiful harvests, but who lost his soul in the process. He was too occupied to appreciate his neighbors, his friends and the wonderful message of religion which Jesus was preaching. He could not see the diameter of life, the great unexplored margins of spiritual experience. He could not understand the beauties and wonders of the world in which we live.

THE REAL LOSS OF THE SOUL.

Men have capacity for the development of such souls and what a real satisfaction we get from communication with such souls! The greatest tragedy of all human life is the loss of the soul in this sense—the loss of the understanding and appreciation of the larger, freer life. The tragedy lies in our living on a sordid, mean, plane, absorbed in the petty things of life, never adequately attaining the scale which is possible to us.

So a man ought to live for his country or for the good of humanity. Just in so far as he is devoted to any ideal cause does he live a soulful life. If a man does not live with a patriotic impulse, with a humanitarian interest, he has no soul. It is like the use of words without meanings. Tagore tells of an experience which all are able to appreciate—the way in which he was required as a boy to learn mechanically, commit to memory, many Sanskrit words, the meaning of which he did not know. Only gradually, in later experience, the meaning of these symbols dawned upon him, and in his further experience he used them with no consciousness of them as mere words. The same process occurs in our own experience. As we read sentences, we do not at all dwell upon the separate words with the consciousness of them as distinct entities. The meaning carries satisfaction straight to our minds and hearts. In a way like this, one gets the significance and meaning of life. People employed in the mere externals of life cannot get the full force and sense of its beauties and wonders.

A STORY FROM TAGORE.

Tagore tells a story illustrating how one can be blinded to the inherent glory and significance of nature. It is a good example of the way some of us regard other people as well as the beauties of nature, merely from the standpoint of tools serving our material ends, and not from the point of view of nature and mankind as a whole, as something to be respected, to be appreciated, to be brought within the world of affection, within the world of love. Properly interpreted and understood, they become not merely useful instruments, but full of ideal significance as well. Tagore was out in a boat on the Ganges, on a beautiful evening in autumn. A wonderful calm had fallen over the water and the light of the setting sun was everywhere reflected in all the changing colors of the closing day. As they moved quietly along where the water was deep, a great fish moving out of the depths, leaped into the air, and all the colors of the evening sky fell upon its scales, reflecting the hues in all their wonder and beauty. Suddenly the oarsman in the back of the boat exclaimed in a tone of regret: "Ah, what a big fish!" as though he thought of nothing else but of the nice supper it would make. So, many people take life always in terms of the size of the catch, and therefore are never quite withheld from such a judgment as the helmsman made in the presence of those beauties and charms which represent the sacred agencies and elements that operate within the divine life. Only when we elevate ourselves above these material considerations can we realize fully that other higher world, that spiritual world of our ideal experience.

LIGHT ON PRAYER.

Tagore has interestingly placed emphasis upon the way in which our souls fulfill themselves by meeting the obligations of the laws of life. Our prayers ought no longer to be mere petitions for our individual welfare and advancement. We know now that the laws of nature cannot be set aside and our own development consists in our obedience to these laws, which place us under obligation to them. But in this obedience we become strong; for this law is not something foreign, divorced from our nature. Each one of us, in following the universal law, becomes thereby a law unto himself. Only when we are small and petty and set against the stream of human life will this law obstruct us. When we are great, it aids us, and we gain in power. So everywhere in life we are discovering that modern science discloses the world as a world of law. To many people, such an interpretation of the world makes it matter-of-fact, mechanical, materialistic; but for this Hindu, for his artistic, sensitive mind, this law becomes one with our own deepest nature. In the very presence of law and by the means of it he finds his faith, a wonderful mysticism, a sense of awe, a symbol of things unachieved, of

nobility, of the great new refreshing experiences of life. Thus, in poetry the words by themselves are obscure to us: we know not what they are. They become but a set of detached sounds to us. But when we understand the inner meaning of the poem, we discover a law permeating it, a law of ideas, of music and form, and only then do we grasp its full significance and get the heart of the poem.

A LAW OF LIFE.

The force of gravitation shown in the fall of an apple is one of the great mysteries of life, yet it is also a law of life. We must be able to keep to this sense of the depth and movement of life at the moment when we know most about it. Only in hard, little minds does the world close in, shutting out the wider, larger realms of art, poetry and religion. In those minds living on a lower plane, there are no cravings, no aspirations, no sensitivity for the diviner things of truth and beauty. But on the higher level, these very discoveries of the scientists disclose to us new fields which move us and satisfy us.

Tagore never wearies in insisting that the great thing man needs is God, the Infinite. How many people in our own society are confused by this! They think of God only in a childish fashion. They recall the God they knew in the earliest beginning of their experience, and they are therefore still in the kindergarten stage of religion. It is only when they come to understand what is stated here that they are able to see God as an actual living force in their lives, and in actual living relationships. The Bible teaches us that God is love, God is light, God is spirit. He is, therefore, as Jesus says, here, wherever men worship him in spirit and in truth. Tagore tells a story of the morning after a joyous festival, when the holiday pilgrims were standing on the bank of the river calling to the ferryman on the other side: "Carry us across." Also in the din of work we hear the cry of the drivers of carts, "Take me across." Tagore says this is like our life. Everywhere men are not quite able to find the infinite close at hand, but they are always seeking to be carried across to another goal as though there were the satisfaction and the reality of life. That saying of Jesus is so true: "Blessed are the pure in heart, for they shall see God." For God discloses himself to the heart which seeks the truth, which fulfills itself in love, which is amenable to the measureless beauties of the world.

A SIGNIFICANT PRAYER.

In conclusion, I read a prayer from Tagore, which is prefaced by the following passage: "The river finds its holiday in its onward flow, the fire in its outburst of flame, the scent of the flower in its permeation of the atmosphere; but in our every-day work there is no such holiday for us. It is because we do not let ourselves go, because we do not give ourselves joyously and entirely to it that our work overpowers us."

The prayer is as follows: "O giver of thyself! at the vision of thee is joy; let our souls flame up to thee as the fire, flow on to thee as the river, permeate thy being as the fragrance of the flower. Give us strength to love, to love fully, our life in its joys and sorrows, in its gains and losses, in its rise and fall. Let us have strength enough fully to see and hear thy universe, and to work with full vigor therein. Let us fully live the life thou hast given us, let us bravely take and bravely give. This is our prayer to thee. Let us once for all dislodge from our minds the feeble fancy that would make out thy joy to be a thing apart from action, thin, formless, and unsustained. Wherever the peasant tills the hard earth, there does thy joy gush out in the green of the corn, wherever man displaces the entangled forest, smooths the stony ground, and clears for himself a homestead, there does joy enfold it in orderliness and peace.

TO THE WORKER OF THE UNIVERSE.

"O Worker of the universe! We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring, let it come rushing over the vast field of the life of man, let it bring the scent of many flowers, the murmurings of many woodlands, let it make sweet and vocal the lifelessness of our dried-up soul-life. Let our newly awakened powers cry out for unlimited fulfillment in leaf and flower and fruit."

Leaders of Men and Millions

JUDGE J. N. HAYMAKER, A MEMBER OF THE COMMISSION OF BUSINESS MEN OF THE MEN AND MILLIONS MOVEMENT.

THE Disciples of Christ know Judge Haymaker as the National President of the Brotherhood Movement. The people of Kansas, his state of adoption, know him as a lawyer, statesman, philanthropist, and leader in religious endeavor. Oklahoma recognizes him as one of the leaders in the educational interests of the state, being prominently identified with Phillips University, our school in the new state.

HONORED IN HIS HOME TOWN.

The citizens of his home city of Wichita have honored him repeatedly with city, county, and district office, sent him times without number to represent his political party in conferences which have laid the foundations for successful campaigns. Not only have these honors been thrust upon him, but he has been importuned to enter the race for the high office of the National Congress, which honor he has steadfastly declined on account of his love for home, and church, and school interests which command large portions of his time, talent and money. In the recent presidential campaign, he labored in the interests of Woodrow Wilson, and later when the official plums were being distributed he was the recipient of the offer of a foreign portfolio, which he declined largely because of the advanced age of his mother, who would be deprived of the presence of her son in the closing days of her long and useful life. Judge Haymaker came to Kansas from Indiana in 1887, and immediately entered into the social, political, and religious life of the state. For many years now he has been president of the Kansas Christian Missionary Society, giving his time as religiously to this work, as to the calls of his large law practice. Phillips University, of which he is a trustee, commands

Judge J. N. Haymaker.

portions of his time, as does also the work of the Brotherhood of Disciples of Christ. The Judge is clean-cut, discriminating, hating sham, and fighting error both in the political and religious world. No stronger advocate of justice to our educational institutions could have been chosen for a place on the commission of the Men and Millions Movement. He is the teacher of one of the largest Men's Bible classes in the state of Kansas, and is in demand for addresses upon all themes connected with the work of the church, not alone in our own communion but in other churches as well. He is the author of numerous articles discussing the educational theme especially as it is related to the young men of the church. While not a rich man, his gifts to charity, philanthropy and the church agencies are steady and liberal. More than these gifts, however, is the gift of his devoted life to the cause. What better words could be written?

THE QUICKENING OF THE NATIONS.

"Your young men shall see visions." What an appeal the present world situation should make to the imagination and heroism of the young. Hear the tumult of the peoples—the whole non-Christian world astir with a movement that is shattering dynasties, reshaping civilizations and

> "Casting the Kingdom old
> Into another mold."

The rivalry of Turk, Slav and Greek in the Balkans, the rumblings of incipient democracy in Persia, the meteoric rise of Japan, the renaissance of India, the revolution in China—these are but external and spectacular demonstrations of deeper revolutions that are going on in the thought of the nations quickened by the impact of Christ. Just as surely as the gospel is the power of God, the missionary is largely the maker of that marvelous history now unfolding in heathen lands. CHARLES T. PAUL.

The Soul of a Mohammedan

BY HERBERT L. WILLETT, JR.

To what extent is a missionary's success to be judged by the number of converts he is able to report? Of two missionaries, one of whom was able to receive a large number of church members without being over-particular as to their instruction in the gospel, or their devotion to the new life in Christ, and the other was able to bring only a few to an obedience that satisfied him of their preparation and consecration, yet who was permitted through his influence to uplift an entire community to better living, and thus to prepare for a later and more complete acceptance of Christianity—which would be doing the more effective work? Mr. Willett's article discusses one phase of this subject.—[THE EDITOR.]

IT is natural that missionary boards in America, and those who contribute to them, should look for visible, numerical results in the way of conversions on the foreign field. It is not always possible to understand the slow and cautious steps which must precede open discipleship. Sometimes very grave injustice is done the missionary who is too conscientious to take immature inquirers into the church, and in other instances an over-sensitive and insufficiently-poised worker may be led into improper practices in the effort to meet expectations and quiet criticism.

Too often does such a demand for results lead to an unjust limiting of help to the worker who has not won a sufficiently large number of converts in the past year, or in extreme and pathetic cases, to trickery on the mission field. An unusual instance of such deception was reported in this vicinity a short time ago. A certain missionary had many visitors from his denomination. All asked about the number of converts on his list, and many were dissatisfied at the report. So he arranged to have a baptism by which to impress each newcomer, and for a considerable period the immersions were of almost daily occurrence. Nor did any one of the visitors, whose edification at this proof of progress was evident, know that the "convert" of each ceremony was the preacher's own mother. Something had to be done to justify the appeal for funds with which to carry on the instructional and sanitary work which was really being done with much profit to the village. But if visitors would not be satisfied with cleaner houses and healthier people as visible results, desperate measures seemed necessary to the missionary. Happily such instances are so rare as to be almost negligible. But far more common are the unwise and over-zealous efforts of men who are more eager for numbers than for the richer gifts of Christian character.

THOROUGH TRAINING NECESSARY.

Had I space I could detail inspiring records of results attained by slow and consistent efforts. But such stories are the commonplace of true missionary work, and in most instances may be taken for granted. But one does not always perceive that a single worker earning the disapproval or dislike of the natives among whom he works may counteract the efforts of ten better men. Good and useful missionaries sometimes lose out because those at home do not understand what they have to do, and demand impossible returns. Let both the eager missionary and the Christian at home note that trained and efficient Mohammedans can do more to uplift their people than half-converted native Christians, and that unless faith comes to transform and to abide, it can accomplish but little.

After my Sunday-school class last week I had a long talk with one of the students, the son of a prominent Beirut banker, captain of the class football team, and a very earnest Mohammedan. After we had spent over two hours together, discussing various phases of our belief, and searching, not for points of attack in each other's faith, but for points of contact between the two, Wakil said: "Do you know, sir, you are the first Christian to whom I have ever talked frankly about my religion? Why? Because every one else has tried, almost at first breath, to convert me, or to prove me a faithless outcast. Today we have argued, and you have spoken freely of what you find amiss amongst us. Let me tell you what my experience with Christians has been." He then went on to outline the efforts of various teachers to interest him in the Bible and in Christianity, and to indicate why they failed. Born in India, it was in a little mission school that he first heard the story of Jesus. He was told that he was a divine, superior being, who deigned to mingle with humanity, and to die that men might be saved to live whatever sort of lives they desired, and then to appeal to infinite mercy in the dying breath. Such a Master was less to the boy's taste than Mohammed, who had no such aloofness and gave no promise of such a type of redemption. The second teacher began by slandering Islam, Mohammed and all that Wakil had been taught to hold sacred, and earned the boy's dislike when he tried to win his devotion. Another so disregarded the "Pagan creed" that he refused to do more than mock at it, but fought so violently with a rival sect of Christians in the village where he was stationed that he became the laughing stock of the native population, and with him the church he was trying to serve.

A POINT FOR MISSIONARIES.

Finally Wakil met a splendid teacher and was almost won to the message, when it was discovered that the home church of which the young man was a member had cast him off because it could not agree with certain of his views. The student admired his teacher, but felt that were he to become a Christian his affiliations would be credited to that denomination, which he respected but little, rather than to the missionary and the Master of whom he taught. And so he remained loyal to his traditions. Here at the college he has learned to listen to and value the opinion of many men, but feels that his best work can be done as a strong educated Mohammedan rather than as a Christian belonging to one of several religious bodies, divided by controversies over creeds, beliefs and doctrines. "What Christians need to realize," said he, "is that we are contented with what we have until we see that Christianity works better, and no thrusting of a dogma upon us, or urging us to comply with an outward form like baptism can produce any useful or lasting results. Men must be taught the larger and deeper truths of religion before they are won."

AN UNWISE SERMON.

I felt that Wakil had had a harder experience than is common, but that very night I heard a sermon from a prominent minister and missionary of Syria,

(Continued on page 11.)

A Look over the Roofs of Beirut.

A Statement by Secretary Cory

Containing a letter from Mr. R. A. Long and the announcement of a reversal of the Men and Millions policy toward the Disciples' Divinity House. (See editorial pages.)

EDITOR THE CHRISTIAN CENTURY:

The following questions have been raised regarding the Men and Millions Movement:

First—Are there any creedal or theological conditions attaching to it?

Second—Are there any limitations as to class of institutions or societies to be included?

Third—Are givers limited so that they must give according to the announced apportionments of the Men and Millions Movement?

In answer to the first question, let me state most emphatically, "no." Mr. Long has made certain personal statements of belief which some have so taken, but the following letter under the date of February 25, shows clearly that he has not made any theological conditions or imposed a creedal obligation upon any individual or institution:

Kansas City, February 25th, 1914. Mr. A. E. Cory, Cincinnati, Ohio. Dear Brother Cory: I have been given to understand that there has been more or less misapprehension as to the statement made by me at St. Louis in relation to the Men and Millions Movement. All that I said as to doctrinal matters was purely an expression of my own deep personal feelings as to what constitutes loyalty to our Lord. There was no thought, however, of making conditions or imposing what has been termed a "creed" upon others. I am too familiar with the genius of our Movement to think of trying to exact of our schools or of individuals a promise or subscription to any statement of belief drawn by any man. The statement I read was merely explanatory of my former statement and was a right which every man has to make, namely, of his personal belief in his brethren, and of their loyalty to the whole future. Our obligation, as we all understand, is to the Lord and to him alone. I trust this will set at rest any misapprehensions that have been set afloat regarding my expression at St. Louis. Yours fraternally. (Signed) R. A. Long.

In answer to the second question, I desire to state that, because of financial limitation it at first seemed impossible to include all the work that was being done. This seemed especially true of one class of institution which is described in the following resolution of the Business Men's Commission adopted at the St. Louis conference in February:

Whereas, having carefully continued its general survey of higher education as related to the Disciples of Christ in America, and being in thorough sympathy therewith, this Commission finds that in connection with many State and other universities not founded by the Disciples, a field for religious education is open, and should be entered or further developed as soon as possible; that in some instances where beginnings have already been made, work of this character should be enlarged, in others it should be started or recast, and in all it should be strengthened where their purpose and teaching is in harmony with the Restoration movement; and that this entire field presents a distinct problem which demands most earnest attention and united effort at no distant day.

Be it therefore resolved, that because of the necessary financial limitations of the Men and Millions Movement, it is unwise to apply upon the educational share of the six million dollars to be raised any gifts designated for the work of religious education now or hereafter organized as adjunct to State or other universities not founded by the Disciples.

This limitation has now been modified as will be seen in the answer to question three.

In answer to the third question I desire to say that many friends of the institutions mentioned in question two, and friends of agencies and work not included in the allotment, wanted to have a part in the Movement, so after fuller discussion earlier actions excluding schools and agencies of this class from the privilege of receiving designated gifts through this Movement have been reconsidered, and it has been decided to allow friends of such institutions and agencies to designate their gifts. The executive committee, and the Business Men's Commission, of course, believe in the allotment that has been made, and urge it, but the movement stands for the general cause of Missions, Benevolence and Education. It is sincerely hoped that all givers will accept the allotment so that each contributor may in the days to come feel happy in the thought that because of his contribution having gone into the great central fund a portion of his contribution is at work in the various channels of Christian education and missions. It is sincerely hoped that after this frank statement of principles, we may go forward together to the accomplishment of this great task.

May we not turn our faces to the actual task of securing and sending forth the thousand workers with the prayer, sympathy, and co-operation of the entire brotherhood?

Yours in Christian co-operation,

A. E. CORY.

A STATEMENT BY THE DISCIPLES' DIVINITY HOUSE.

The officers of the Disciples' Divinity House have received the statement of Mr. Cory with genuine satisfaction. The elimination of creedal conditions, or any suspicion of such, from the administration of the contemplated Men and Millions fund brings relief to every Disciple, and removes the most serious difficulty in the pathway of a united and successful prosecution of the campaign.

Furthermore, the decision of the Commission to reconsider its former action by which the Disciples Divinity House was excluded from participation in the fund appears to us to be an act of simple justice, in which we rejoice. It has been our purpose even prior to the present announcement to issue a statement assuring the brotherhood of our hearty and substantial co-operation in the Men and Millions Movement, regardless of the particular solution of the embarrassment in which the earlier attitude of the Commission placed us.

We rejoiced in the prospect of a more adequate endowment for our colleges even though the Divinity House were excluded from participation in the Movement. And it has been the spirit of both our faculty and trustees to co-operate in those unofficial activities, which no act of the Commission could deny us, in promoting the interests of all our institutions of education. All the more is this our attitude in the changed position in which the Divinity House now finds itself.

Not all that we wished has been granted us. Not all the injustice done us in the early stages of this campaign has been undone. But the assurance that has come to us from the leaders of the Movement forbids us to doubt that both in the explicit phrasing of Mr. Cory's statement and in the spirit which it discloses there is ground for confidence that the day of discrimination is past, and that the sentiments of unity and good will are to characterize the further prosecution of this great work.

In this connection we are committed in the most urgent spirit to the Men and Millions Movement. And we venture to hope that all friends of the Divinity House and of higher education among the Disciples may share the satisfaction of generous participation in so important a cause.

HERBERT L. WILLETT,
Dean.

HEBREW BIBLE REVISED.

For the first time an English version of the Bible is to be issued which has been prepared entirely by a group of Jewish scholars who may be called representative of Judaism in the United States and Great Britain. The Bible translation committee, which has been at work for six years on the translation and revision of the Hebrew Bible, has just ended its last sessions at the Jewish theological seminary. Some of the most prominent Jews in America were present at a banquet held at the seminary in celebration of the virtual completion of the committee's work.

The English Bible in use in many of the synagogues is the one translated more than half a century ago by Isaac Lesser of Philadelphia. This for several reasons is not considered adequate for the needs of the Jewish community.

Many eminent Jewish scholars shared in the present work, which tries to combine the spirit of Jewish tradition as embodied in the Hebrew scriptures with the results of the biblical knowledge of ancient, medieval and modern times. The chairman of the committee is Dr. Cyrus Adler, president of Dropsie College, Philadelphia, and his associates on the committee are Solomon Schechter, president of the Jewish Theological Seminary; Dr. Samuel Schulman of Temple Beth-El; Kaufmann Kohler, president of the Hebrew Union College of Cincinnati; Dr. Joseph Jacobs, professor of English in the Jewish Theological Seminary and editor of the American Hebrew, and Professor Max L. Margolis of Dropsie College, who is secretary of the committee and editor in chief of the work of translation.

OUR PART.

"The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits;
But men are slow and late.
Have we done what we could?
Have I? Have you?"

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

MISS LATHROP'S REPORT.

Without a word in it about suffrage, Miss Julia C. Lathrop's admirable report for the Federal Children's Bureau is one of the strongest arguments for woman's ballot ever printed. The fact that about 300,000 babies under a year old die annually in the United States—fully half of them from preventable causes—shows the great need of more attention to child conservation. In New Zealand, where women vote, government-trained nurses are sent around to all mothers to teach them how to keep babies healthy; and New Zealand's infant death rate is the lowest in the world.

Striking proof of the good sense and tact of Miss Lathrop's women investigators is furnished by their success in getting the information wanted. The first investigation was made in Johnstown, Pa.

"A schedule was prepared for this inquiry, to embody, when filled out, a picture of the social, civic and industrial conditions of the family studied, together with a careful history of the growth of the baby during the first year of life, with special attention to feeding. The questions were necessarily intimate and difficult, and only women agents were, of course, employed in securing the replies. How far the good will of the community was secured is indicated by the fact that 1,551 schedules were secured and there were two refusals."

The Children's Bureau has done wonders with its small staff of fifteen helpers and its small appropriation of $25,640; but, while it is a cause for legitimate rejoicing that the bureau has at last been established and a good beginning made, it is a cause for shame that it should be so sorely hampered for lack of money and workers. The tiny appropriation made for the children is in sharp contrast with the enormous sums voted for the army, the navy, and a variety of business interests.

Miss Lathrop asks for an increase of the staff to 76 persons, and an incease of the appropriation to $164,640. If the mothers of the United States were voters, there is no question that the request would be granted.

PASSAGE OF THE KENYON RED LIGHT BILL BY CONGRESS.

The Kenyon Red Light bill passed the House of Representatives Monday, January 26, without a dissenting vote. The discussion on the bill was short, not occupying much more than an hour. None of the members placed obstacles in the way, although there were numerous queries as to what provision had been made for the 250 or 300 girls that would be homeless, as the law became operative immediately instead of in ninety days.

The provisions of the measure are so drastic that it will amount practically to an automatic closing of every questionable resort in the capital city. To remain open for a day or an hour after the bill becomes a law would jeopardize not only the liberties of the property owners and the inmates, but make property itself liable to confiscation. The belongings of the resorts, by terms of the new law, would be held and sold to pay the cost of court proceedings, and the houses would be closed with a prohibition against opening again for any purpose within a year.

It is safe to say that nothing has come to Washington in recent years which caused such interest, or provoked such discussion as the passage of this measure. Women representing Christian organizations are going two and two to these houses and talking with the girls, offering them homes where they can be looked after until they can obtain employment; or to aid them in returning to their own homes. The Woman's Christian Temperance Union, the Federation of Women's Clubs, the Florence Crittenton Mission, indeed a number of missions, have thrown wide open their doors, and the Social Welfare League, with Mr. Stanley W. Finch, of the Department of Justice, superintending, has engaged a suite of rooms in a prominent office building, where girls are invited to come and confer with members of the Mothers' Congress and others, and work will be provided for all who want honest employment.

This bill for abolishing the Red Light section in the District of Columbia is the culmination of a series of statutes for the suppression of the White Slave Traffic, passed by Congress in the past seven years. In 1907, the United States became a party to an International Treaty between the great powers of Europe, for regulating the business of transporting girls from our country to another for purposes of prostitution; in the same year, a bill was passed by Congress imposing a fine of five thousand dollars and imprisonment for five years on any one who should import an alien woman into this country for immoral purposes.

Not long after, the Mann White Slave Act was passed, imposing a large fine and imprisonment, for transporting women from one state to another for purposes of prostitution—and now comes this Kenyon Red Light bill!

Surely this is a splendid record of Federal legislation!—and it is a challenge to the General Assemblies of the various states to emulate this noble example, by making laws for the protection of young womanhood from the greatest wrong that can be inflicted on her—and on society at large! I. W. H.

SOCIALISM AND SUFFRAGE.

A correspondent of the New York Sun insists that suffrage means Socialism, and adds that, without the support of Socialism, there would be hardly anything left of the suffrage movement. How then does he account for the fact that suffrage has already carried ten states of the Union, while Socialism has not yet carried one?

This gentleman says that in Wyoming, Colorado, Utah and Idaho—the only states where women have had a chance to vote at two presidential elections—the Socialist vote was bigger in 1912 than in 1908. But it was bigger in every state in the Union.

Divorce is gradually increasing in the suffrage states; but it is also increasing all over the country. To make out a connection between suffrage and divorce, our opponents would have to show that it is growing faster in the suffrage states than elsewhere. Instead of this, the states showing the most rapid growth of divorce are non-suffrage states.

The Socialist vote has grown in the suffrage states; but its rate of increase there has been below the average for the country at large, which was 112 per cent. between 1908 and 1912. In Wyoming it was 61 per cent, in Utah 84, in Idaho 87 and in Colorado 106. In many non-suffrage states the growth was much faster. Thus in Delaware it was 132 per cent, in Illinois (where women had not then gained the right to vote for president) 134 per cent, in Pennsylvania 147, in Ohio 166, in Indiana 174, in Kentucky 178, in North Dakota 188, in Nebraska 190, in North Carolina 197, in Tennessee 216, in Virginia 222 and in West Virginia 317.

Seed Thoughts of Missions.

"That life is most worth living whose work is most worth while."

"Other people are talking brotherhood; the missionary is exemplifying it."

"The message of the hour is for the main body to come up to the firing line."

"The curse of your life and of my life is its littleness."

"God loves givers like himself."

"Anywhere, any time, anything for the Son of God and the sons of men."

"God will not look you over for medals, degrees, and diplomas, but for scars."

"Doing nothing for others is the undoing of one's self."

THE SOUL OF A MOHAMMEDAN.

(Concluded from page 9).

which would have kept me from accepting Christianity had I been, as were many of the boys who heard it, without any background of history and custom against which to throw the speaker. Said the worthy gentleman: "I go into a field with a boy. There is a rock, and near it a blade of grass, one dead, one alive, higher than the inanimate stone. We discover a sheep in the field. It is alive, but in a higher way than the grass—they are not on a level. The boy with me is alive, but how much higher a life he has than that which is possessed by the sheep; finally we meet a Christian and behold, his life is far above that of the boy. Now only a miracle can change the stone into a blade of grass; natural laws will never make that grass a sheep: no sheep can of itself become a boy. So the boy cannot of himself become a Christian; what he must do is to live as well as he can, and perhaps Jesus, who is ever looking for worthy men, will stoop down in his infinite love, and pour divine redemption into the heart of the boy. Then his life will be lifted above the level of common humanity.

From the comments I have heard on that sermon from various students, I doubt if the anticipation of a possible visit for a constantly searching Master will influence many to purity of life, and for every one who is so reached ten are repelled. Educators who understand the need of the East rejoice in the presence and help of consecrated, devoted missionaries. But they deplore the constant demand for converts, native Christians who can be counted in larger numbers, only at the imminent risk of repelling the strongest, most earnest natives, who cannot be coerced nor dazzled into a change of faith.

Beirut, Syria.

THE CHRISTIAN CENTURY

A Triumph of Magnanimity

WHEN last week's issue of The Christian Century was sent forth to its subscribers there was nothing on the horizon to indicate that the problems raised in connection with the launching of the Men and Millions Movement were any nearer solution than they had been at any time during the three months that have elapsed since the original announcement was made.

Yet things have happened at the very hour of preparing the forms of the present issue for the press which entail upon us the re-making of a considerable portion of the paper, especially of those pages in which not only the editors but many of our readers would have expressed their convictions on what was believed to be a crucial situation.

But it is now believed that the crisis is safely passed.

One cannot fail to recognize in the letter of Mr. Long a genuinely magnanimous spirit. Only those who know the intensity of his theological convictions, and recall the fact that the ten schools receiving the lion's share of the prospective fund were asked to register their loyalty to two of these convictions before he announced his gift of a million dollars, can imagine the struggle and tension of soul through which Mr. Long has passed in gaining the consent of his mind to make such an interpretation of his St. Louis utterances as is contained in his present letter to Mr. Cory. These St. Louis utterances amplifying his earlier statement of belief, he now says, are to be taken as representing only his own personal opinions and are in no sense—neither as a legal condition nor as a moral obligation—bound upon the colleges benefiting by the fund about to be raised.

OBLIGATION TO CHRIST ALONE.

A fine sentence is that in which he states the ground of our liberty as Disciples of Christ: "Our obligation, as we all understand, is to the Lord, and to him alone." This obligation to our common Lord, Mr. Long would say, is the basis of our fellowship in Christian service and in the Church. No individual's personal understanding of what is implied in this obligation is to be taken as standard of orthodoxy or rule of life for all the rest. "I am too familiar with the genius of our [the Disciples'] movement," says Mr. Long, "to think of trying to exact of our schools or of individuals a promise or subscription to any statement of belief drawn by any man."

These words ring with the note of doctrinal self-restraint which characterized the Campbells. Men of strong theological convictions intensely and passionately preached, they never undertook to fix their own views upon their brethren or to tie the hands of the future by incorporating their doctrines into the charters of churches or colleges. They trusted the future. They believed in their brethren. They had faith in the power of Christ to lead the Church of tomorrow into the truth for tomorrow. So they took us up to the feet of the Master and left us there with him.

A MAGNANIMOUS AND INCLUSIVE PRINCIPLE.

Mr. Long's present letter represents to us the triumph in his own soul of this magnanimous and inclusive principle upon which the Disciples' movement for unity is based, over the principle upon which sectarianism is based. Contemplating the making of an unprecedented gift to our educational institutions, it was inevitable that questions as to their loyalty to his own intensely-held convictions would arise. On the heels of such questions naturally came suggestions by which this loyalty could be guaranteed. Lest the simpler statement of loyalty at first suggested to the colleges for their approval, and approved by them all, might be open to variant interpretations, it was not unnatural that the giver should further set forth his understanding of the implications of this earlier statement in a set of articles of belief. The effect of this, of course, would be to guarantee the kind of doctrinal loyalty desired (so far as doctrinal loyalty can be guaranteed), by the creation of a moral or tacit obligation, which a prominent legal authority has been quoted as saying could be enforced in the courts.

All this, of course, was humanly natural, and would have been tolerable in many Christian communions. Even among Disciples of Christ it was not unprecedented. There are two or three instances of this very thing having been put through, even in more crude and grotesque form than in the present case. But in those instances a single institution and a limited constituency were involved, while in the present instance the whole body of the Disciples and all their institutions of learning were involved.

MR. LONG'S PROMPT REINTERPRETATION.

That the conscience of the brotherhood made its protest to this procedure so decisively is no less admirable and heartening than the prompt action of Mr. Long when the un-Disciple character of his course had been pointed out to him by his counsellors. The Disciples' heart is sound on that fundamental principle of theological and academic liberty. And Mr. Long by his disclaimer shows himself to be a true spiritual son of the fathers. He is willing to practice the principle of loyalty to Christ, as well as to phrase it. He is willing to risk a million dollars in its practice. He will risk it on the loyalty of his brethren; he will risk it on the ideals of scholarship that obtain in our colleges; he will risk it on future generations of teachers; and, reverently, he will risk it on the power of the great Teacher at whose feet he believes the scholars of the future will sit with even finer teachableness than do the scholars of today. He is taking the risk of faith rather than the guarantee of sight.

This is why we call Mr. Long's letter magnanimous, and why we find joy in interpreting its great significance for the new day of good feeling and doctrinal liberty and wider fellowship into which the Disciples are so manifestly hastening.

Twenty-five years from now when the historian sits down to write he may overlook Mr. Long's million dollars, but he will not overlook Mr. Long's letter to Mr. Cory, which, we believe he will say, marked the finish of the last attempt to bind a human standard of orthodoxy upon the Disciples of Christ.

A FLY OR TWO IN THE OINTMENT.

Upon reading the remainder of Mr. Cory's communication all friends of justice will wish that the Commission had done as fairly by the Disciples Divinity House as Mr. Long has done with the matter of the creed. The half-way action by which the Commission reverses its earlier policy of exclusion will seem to those who read only the letter, the bare words, of the record to be unfrank, if not disingenuous. There is present both in Mr. Cory's report, and in the text of the resolution adopted at St. Louis, a patent effort to avoid direct dealing with the Disciples Divinity House. The institution is confusingly classified with our very admirable Bible Chair work in State Universities with which it has little more similarity than has Drake University.

This indirect method of treatment and the implications of it are misleading. Under cover of this method of dealing with the matter Mr. Cory says, and the resolution is made to say, that the Divinity House was excluded from the Movement on account of "financial limitation." This is not so. The record of fact must be kept clear on this point. The reason the Divinity House was excluded was not because it was believed to belong to a class of institutions which the financial limitations of the Movement forbade the Commission to embrace, but because two or three rich men on the Commission, chiefly Mr. Long, were hostile to what they understood to be the theological teachings of the Divinity House, and the remainder of the Commission—a majority—in order to insure certain initial gifts to the fund acquiesced in the determination of the minor-

A CONSTRUCTIVE WEEKLY

ity to exclude it. This point must not be overlooked in the general rejoicing.

NO DESIRE TO CAVIL OR QUIBBLE.

It is not in harmony with our present mood to cavil over the failure of the Commission to make a "clean breast" of the whole matter in the reversal of its policy of exclusion against the Divinity House. In view of the significant act of Mr. Long in completely reinterpreting his creedal utterances it is to be regretted that the ACT of exclusion was not as fully rescinded as the PRINCIPLE of exclusion, upon which that act was based, was disclaimed.

It is, perhaps, asking too much, in view of all that has happened, to stand critical or even hesitant until the Commission shall have fully reinstated the Divinity House. There is magnanimity enough to go all around without insisting upon more at the cost of somebody's humiliation.

The Divinity House does not wish to contend over merely its financial rights in the Movement, nor about its formal status as an institution of the Disciples. At no time has it been anxious about any share it might reasonably expect from the great fund. It has been anxious over the clear violation of a first principle of the Disciples' movement involved in the unfraternal discrimination of which it was the victim. So far as its material prosperity is concerned the Divinity House may well have confidence in its friends, and in the continued progress of educational ideals among our people.

As we interpret its statement found on the same page of The Christian Century with Mr. Cory's communication, it is clear that the Divinity House has dismissed all questionings and thrown itself with hearty good will into the Men and Millions Movement.

ANALOGY IN PERSONAL ATTITUDE OF FACULTY.

Such an attitude is expressive of the same unselfish devotion to the cause of education and higher ideals among Disciples that has for many years characterized the individual members of the Divinity House faculty, and particularly its dean, whose labors and personal example have made him the symbol of the more and more conscious aspirations of our people for a scholarly and competent ministry. Throughout the years of his inspiring labors he has personally suffered the coarsest and most brutish attacks which have fallen to the lot of any public man in American Protestantism to endure. All this time, in unassuming demeanor, asking nothing for himself at the hands of his brethren, he has proved his loyalty to our people's heavenly vision by the rejection of emoluments and recognition from other communions which no man among his detractors could dream of.

He has been content to see the cause of liberty and culture and deeper spirituality go forward among us, no matter whose hands bore the standards.

Characteristic of his twenty-five years of service of inspiration to our new generation of ministers was his reply to a friend after a session of the Toronto Convention last fall. The friend was commenting gloomily on the fact that Doctor Willett's great missionary message was not heard from the platform of that convention. Looking at the program and reading the names of former students of the Divinity House who were making the great addresses of the Convention, Doctor Willett said, in his quiet way, "Why should I speak when men like these are so gladly heard!"

UNDIVIDED BACKING FOR MR. CORY.

This personal attitude of magnanimity, of rejoicing in the forwarding of the good cause quite aside from one's own active part in it, illustrates the attitude in which the Divinity House regards the Men and Millions Movement. It has suffered injustice. But it thinks of its sister colleges, of their sore needs, of their present hopeful prospects of securing funds, and pledges itself to aid the Movement on their behalf in every way it can.

If we know the Christian spirit when we see it, this is the Christian spirit.

This attitude of the Divinity House, taken with Mr. Long's elimination of all creedal complications, brings unity into the Movement, casts out discord and furnishes to Mr. Cory and his colleagues an undivided backing for the prosecution of their far-reaching work.

This is a time for rejoicing, but not for jubilation. Too vividly in our minds are the sensations of recent peril so narrowly escaped. Awed, too, by the remembrance that there are yet among the Disciples many who share the prejudices which lie at the root of all our agitation, and who would even now repeat the original un-Christian procedure of the Commission which has wounded and shamed our brotherhood, The Christian Century cannot shout, but it can and does join its thoughtful and earnest readers in a prayer of thanksgiving to God, and in a fresh consecration to the great ideals our fathers so plainly saw and which we, their sons, so often sadly forget.

THE SPIRIT OF BROTHERHOOD.

THERE are but two attitures possible toward men of other faiths. One is that of fraternal appreciation of the best that religion has produced among them, though the interpretation and forms of that religion are not held by us. Is it not difficult for the open-minded Christian to perceive that the religious spirit among all men produces likenesses and sympathies which the Christian should be eager to recognize and esteem. There is not a religion so limited but that it reveals some marks of that divine life which has been disclosed among all men. It is the task of the Christian to watch for such signs of promise, and employ them as means of approach, whereby the larger truths of our holy faith may be brought to the attention of the non-Christian world. To miss this vision of the work of the spirit of God in all the world is to limit the divine interest to a fraction of the human race, and to deny all that the Scripture and history affirm regarding the presence of genuine religious interest among all nations. The privilege of Christianity is to evaluate at its proper worth this sense of the divine among all men, and to make such use of it in a fraternal and appreciative spirit as shall not undo the work of grace in the hearts of other races than our own, but shall enter through doors already open, and possess the rich domain of individual and national life now but little aware of Christian ideals. The true missionary is he who perceives that his work is to be constructive and not iconoclastic. And this is becoming increasingly the spirit in which missionary work is prosecuted. Life, both individual and national, is too short to permit the diversion of attack and destruction in the fields of any faith.

THE OPTIMISM OF CHRISTIANITY.

IT HAS been charged against the prophets of the Old Testament that they were pessimists. They lived in times of spiritual decline, and their rebukes of iniquity and predictions of the disasters to follow the wake of sin certainly did not constitute a pleasing message for those at ease in Zion. It may indeed, be said of almost any one of the prophets that he was a pessimist as related to the immediate future. They had little use for that philosophy with which Little Bo-Beep and her school of teachers has used to soothe the world to unheeding slumber. When the sheep were astray, they were not content to leave them alone, assured that things would come right after awhile. And so they wept and pleaded and denounced, and predicted disaster, and were in a way, pessimists. And yet to bestow that title upon them, or any of them, unqualified, would be a gross libel. Jeremiah, weeping as he did, was the profoundest optimist in Jerusalem, the one man willing to invest his cash in real estate when the armies surrounded the city. Isaiah was the one man in Jerusalem in the days of Sennecherib's invasion who saw the approach of the army undismayed. Amos, confident as well as awestricken in his contemplation of the justice of God; Hosea, learning mercy through sore trial and heartache—these and all the rest were profound optimists.

Hardly even in the Gospels is there a finer strain of optim-

ism than in the second group of prophecies that come to us in the book of Isaiah. "The bruised reed shall he not break, and the dimly-burning wick shall he not quench. He shall not fail, nor be discouraged."

We deal with a God who knows the possibilities latent in human life, even in its unpromising relations. The poor bruised life, bowed by the wind of temptation, and trampled by lust or greed, withered and dying, He can bind up and make it bloom with beauty. The lamp of the back-slider, that once burned brightly, but now gives forth smoke and stench, He can fill with oil of a new joy, and make it radiant so that he who bears it may walk in its light, and others may be lighted and cheered by its glow.

With too much apparent reason we are at times discouraged. We have failed, and we know it. But no man has a right to be discouraged concerning himself so long as God is not discouraged concerning him. Do you believe in me? Is there on earth one friend that has faith in me? Then I will have faith in myself. And if God is not discouraged concerning me, I will believe all good things possible that He expects.

And we cannot be discouraged concerning the world. It is God's world. He made it. Christ died for it. The Spirit of God lives in it. God has faith in it. "He shall not fail, nor be discouraged." And because He is not discouraged, we will have faith.

RETURNING PROSPERITY.

THERE are indications that the period of business depression is nearly over. This spring promises to bring a return of quite general prosperity. Our fields are productive and our people are industrious. The last few years have seen the withdrawal of enormous amounts of money from legitimate channels for investment in wholly unnecessary wars. The Balkan War and the strife in Mexico have to be paid for. It comes ultimately out of the pockets of the people. At this present moment there are on file in Washington claims of American citizens for $300,000,000 for losses in Mexico, but other countries have filed their claims to an unknown total. Every mine shut down, every railroad bridge burned, every laborer called from the farm and converted into a soldier, means money to be repaid. Every act that unsettles public confidence means a bill of expenses which ultimately must be paid for at a high rate of interest. If to these were added the amounts plundered from the pockets of the people who pay dividends on watered stock, we should have no lack of money for all the people in America at least. The settlement of the tariff and currency questions put to rest two disturbing conditions. Money is no longer tight, interest rates are dropping. The indications are that there will be money enough for all legitimate enterprises. We ought to have no difficulty about prosperity during the next few months.

CO-OPERATIVE CREATION

THE time came when God needed help. That is the lesson which confronts us as early as the first chapter of Genesis, and is repeated again and again through the history of the world. "Let us make man!" Who beside God are included in the plural pronoun, "us?" No matter; it is significant that the plural is used. It is the first use of the plural in the universe. What had been done thus far, God was competent to achieve alone, now He says, "Let us." From that moment until now creation is co-operative. The universe is established henceforth on the profit-sharing plan.

God needed man's help in creating the world. The draining of its pestilential swamps, the destruction of its poisonous plants and reptiles, the irrigation of its deserts, the cultivation of its fruits, all belong to creation, and they are achieved by God and man jointly.

God needed man's help in creating man. The man himself must do something, or he will forever go on all-fours, or not at all. That man who walks erect is a triumph of soul over matter. That he feels God in his soul and responds to the impulse, is a triumph of God in man.

What we call the redemption of man, was in a large sense only the completion of his creation. What God did in Christ was a co-operation with humanity. And what God does in manhood and womanhood to make the work of Christ effective is still co-operation. And it is really creation. It is not merely restitution. It is not simply the snatching of brands from the burning; it is the communication of celestial flame to give the light and warmth and life of God.

God had on hand vast enterprises, too great to be undertaken without assistance. He was about to begin a Bible. And that Bible was to be not only a revelation, but a record of a revelation, and there was need of men to record it, and men to whom it could be revealed, and men who could feel the impulse of it's revealing in humanity.

Therefore God no longer says, "Let there be," but "Let us do thus and so." The whole scheme of creation enlarged itself to include the work of man. It was a step which God never could retrace. Henceforth to all eternity the universe is coöperative.

Jesus said, "The branch cannot bear fruit of itself except it abide in the vine." That is true. And it is equally true that the vine cannot bear fruit, except it put forth branches. It is the branches, not the vine, that bear fruit. Jesus said, "Without me, ye can do nothing." He might have added, "And without you I cannot do the things I most want to do." The inability of Omnipotence is in the confession, "He could not do many mighty works there, because of their unbelief."

"Without me ye can do nothing," says God. But with us God can do great things; and we with God can be almost omnipotent.

THE MASTER OF MY BOAT.

I owned a little boat awhile ago,
  And sailed a morning sea without a fear;
And whither any breeze might fairly blow
  I'd steer the little craft afar or near.
    Mine was the boat and mine the air,
    And mine the sea; not mine a care.

My boat became my place of nightly toil,
  I sailed at sunset for the fishing-ground;
At morn the boat was freighted with the spoil
  That my all-conquering work and skill had found.
    Mine was the boat and mine the net,
    And mine the skill and power to get.

One day there passed along the silent shore,
  While I my net was casting in the sea,
A man who spoke as never man before;
  I followed Him—new life began in me.
    Mine was the boat, but His the voice,
    And His the call, yet mine the choice.

Ah, 'twas a fearful night out on the lake,
  And all my skill availed not at the helm,
Till Him asleep I wakened, crying, "Take,
  Take Thou command, lest waters overwhelm!"
    His was the boat, and His the sea,
    And His the peace o'er all and me.

Once from His boat He taught the curious throng,
  Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
  Before the catch amazed and humbled me.
    His was the boat, and His the skill,
    And His the catch, and His my will.

—Authorship Unknown.

THREE SONGS.

"Sing me, thou singer, a song of gold!"
  Said a careworn man to me:
So I sang of the golden summer days,
And the sad sweet autumn's yellow haze,
Till his heart grew soft, and his mellowed gaze
  Was a kindly sight to see.

"Sing me, dear singer, a song of love!"
  A fair girl asked of me:
Then I sang of a love that clasps the race,
Gives all, asks naught—till her kindled face
Was radiant with the starry grace
  Of blessed charity.

"Sing me, O singer, a song of life!"
  Cried an eager youth to me:
And I sang of the life without alloy,
Beyond our years till the heart of the boy,
Caught the golden beauty and love and joy
  Of the great eternity.

—By Edgar Rowland Sill.

The Book World

A Department of Reviews and Literary Notes.

"My Little Sister" *

BY EDGAR DEWITT JONES.

I HAVE included Elizabeth Robins' "My Little Sister" in this series of month-end addresses with no small hesitancy, and for two reasons: First, I have no great liking for the books of this type, they are only too often harrowing and morbid. This one, though harrowing, is not morbid. Second, books of this kind usually portray vice with so full a round of gayety, luxury and dazzle of lights that glamor is thrown over iniquity. This book, however, is sure and safe in its pictures of the palace of sin and will repel instead of invite. One of the critics has said that "My Little Sister" is to white slavery what "Uncle Tom's Cabin" was to black slavery.

The Story in Brief.

Imagine a pretty little country place in rural England. Picture a family of three, a frail, yet beautiful mother of gentle birth and two fair and interesting daughters. The mother, high strung, poor, and ambitious for the daughters. Fancy these girls brought up without any knowledge of life and totally ignorant of the ways of the world. Picture the girls growing into young womanhood in that quiet, lovely country, living midst flowers and birds, and overflowing with joy. Imagine the two girls in all the glory of maidenhood, both attractive, but the younger one, Bettina, of rarest beauty. Picture the little family all excitement as the two girls prepare to go to London for a visit with an aunt whom they have never seen, but whose picture they have often seen and about whom they have often talked. Imagine the girls as they are fitted out in their new frocks by a French dressmaker from London, who asks many questions and simply cannot keep her eyes off Bettina. Imagine the French dressmaker asking for the London aunt's picture and its subsequent disappearance from the house. Imagine the two fair young maidens leaving on their wonderful trip, and their being met at the station by a woman, who they suppose is Aunt Josephine; their getting into the wonderful automobile and stopping at last before a large house. Imagine these two guileless girls ushered into this place, the fine home as they think of their aunt. Fancy them dressing for dinner and going down to meet those whom they believe to be guests of their aunt. Try to imagine their feelings as they attempt to account for the rather free and easy manner of the guests. Fancy one of the men after dinner, in sheer pity and at a big personal risk, by degrees informing the older girl that she is "in one of the most infamous houses in Europe" Imagine him instructing her how she may escape if she is cautious and will follow his instructions.

Fancy this older girl as she slips out of the parlor, glancing back at her little sister Bettina, who is singing and laughing all innocent and unaware of any peril, fancy her last look at that face of girlish beauty and purity and then plunging out in the night crying for help, reaching at last the home of her aunt, telling her story, seeking the police, nearly wild with fear and quite unable to locate the house she had left. Her little sister lost forever! Fancy this poor girl so shocked by what she had gone through and the loss of Bettina that she falls seriously ill, lies at the point of death for weeks; fancy her beholding in a dream or a vision the serious face of Bettina looking down upon her as from heaven, and beseeching her sister to spend her life saving young women from the fate that had befallen her. Imagine all this and you will have in barest outline the terrible and pathetic story of "My Little Sister."

White Slavery.

The author of this book, Miss Robins, says that the story is absolutely true, except that it was softened in many points. Miss Robins laid the story before a noted justice in London. He said that it was "really commonplace." Every year in our United States 50,000 girls disappear and all trace of them is lost. In 1910 over 1,700 girls disappeared while traveling between New York and Chicago alone. It is possible that there is actual white slavery in Bloomington—and by that term is meant the forcible procuring and keeping for gain, of women in immoral life. Where such immorality exists voluntarily and without the commercial feature, it is not white slavery. The past eight months three girls have mysteriously disappeared from our own city and their fate is unknown. The mere fact of such disappearances here at our very doors is startling in the extreme.

Parental Follies.

Mothers and fathers make a tragic mistake when they permit their young daughters to gad about the streets after dark or go to the moving pictures unattended. Unless accompanied by reputable escort, by brother, or parents, the streets or the moving picture show after dark is the last place for girls scarcely in their teens. Temptation of many kinds abounds. Pitfalls, snares and lures even in a city of the size of our own are all about. It is perfectly natural for young life to seek amusements, but safeguards should be provided.

Segregated Vice a Failure.

The attempt to segregate vice is confessedly a failure. One might as well try to segregate pestilential winds. The scientific attempt to regulate the social evil by segregating it is admittedly a failure, and continental Europe, where the system originated and was once very popular, is now acknowledging defeat. Whenever a community has an officiary that have the courage to do it, and a citizenship that will try to meet the problem of dealing with the women of the half-world in a really Christian way, "red light districts" will cease to exist.

Atlanta, Georgia, has abolished segregated vice. Washington, D. C., has done the same. Bloomington could if she would, and Bloomington would if public sentiment were sufficiently aroused.

Any reform movement that stops short of seeking to provide for the women involved stops too soon. Both destructive and constructive reform is needed here as elsewhere. When a committee visited Mayor Golden Rule Jones of Toledo and pleaded with him to close up the segregated districts he asked what provision they had made for the women of those districts. The committee confessed they had not given that matter thought. "Well," said the mayor, "I will tell you what we can do. I will agree to take one of these women in my home; if each member of your committee will do the same and we can find sufficient homes for all of these women where they can be taken care of and helped on to a different way of life, I will agree to close the places." This proposition quite shocked the committee and they left the mayor's office with very little more to say.

Whatever we may think of the mayor's method we must surely acknowledge that he was right in spirit and principle.

Society will have to enter into this great movement in a larger way than merely to abolish either the saloon or segregated vice. It must both abolish and conserve, tear down and reconstruct, and it must lay its biggest and best emphasis on saving the oncoming generation from, rather than the present generation out of, the cesspools of iniquity.

The New Chivalry.

There was an old chivalry of knights who fought for fair ladies and gladly went to death for their favor. There is a new chivalry, the knights of which must fight the dragon of impurity and if need be, lay down their lives for the sanctity and the chastity of their womanhood, and the purity and strength of their manhood. Like all great movements in behalf of the weak and trodden upon this reform seems slow in coming and often temporary defeat is experienced but

> "Through all the long dark night of years,
> The people's cry ascendeth.
> And earth is wet with blood and tears
> But our meek sufferance endeth.
> The few shall not forever sway,
> The many wail in sorrow;
> The powers of hell are strong today;
> Our Kingdom come tomorrow."

*For several months Mr. Jones has been delivering, at First Church, Bloomington, Ill., a series of talks on recent fiction with a moral bearing. The one reproduced here aroused deep interest throughout the community.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Religious Education Association Meets.

Diplomas for efficiency in Sunday-school studies, with class numerals and graduating exercises like those in high schools and colleges, were suggestions put forward by E. Morris Fergusson of Philadelphia last week in discussing Sunday-school work at a departmental conference of the Religious Educational association, which held its international convention at New Haven, Conn.

He would grade boys and girls by age, with the class just entering intermediate work ranked as 1920, and allow a six year course of study. The "'old' young people" would be in a postgraduate course.

John L. Alexander of Chicago declared there were too many organizations in Sunday-schools for students between the ages of 12 and 18.

Officers elected of the Sunday-school workers' section are as follows:

Chairman of committee, Prof. Norman S. Richardson, professor religious education at Boston Theological seminary.

Vice chairman, Rev. W. E. Gardner, general secretary religious education department Protestant Episcopal Church.

Recording secretary, Rev. C. E. Frank, director of religious education Delaware Avenue Baptist Church, Buffalo.

Executive secretary, Rev. J. W. F. Davies, Winnetka, Ill., Congregational Church executive committee.

Methodist Union Again Fails.

The two largest branches of the Methodist Church, the Methodist Episcopal Church and the Methodist Episcopal Church, south, have once more failed to find a basis of union, according to the report of the special commission on federation, whose report was published recently in the denominational papers.

"With deep humiliation," the report of the commission representing the Methodist Episcopal Church reads, "it must be confessed that these two great families of our one Methodism, while agreeing abroad, singing the same hymns, and teaching the same doctrines everywhere, have not ceased to contend at home and in the very presence of the people they are seeking to save through the gospel of peace and reconciliation.

"As for organic union, it has become evident after the most brotherly and anxious conference between their representatives, that the historic and deeply rooted differences between their respective conceptions of civil, and hence of ecclesiastical, representative government interpose a barrier not to be at once broken down."

The report says that the effort of the churches to get together was begun ten years after the close of the war. The report is signed by Bishops Earl Cranston, C. W. Smith, and N. Luccock, and by six other members.

Marion Lawrance Declines Honor.

Marion Lawrance has declined the world's Sunday-school secretaryship which was offered to him following the Zurich meeting. Mr. Lawrance prefers to continue in the international work which he has been doing. The declined office has been offered to and has been accepted by Frank L. Brown, of Brooklyn. Mr. Brown is a Methodist layman who gave up business some years ago to devote his time to Sunday-school work in connection with a Brooklyn, N. Y., church. He will take up his new duties April 1, with offices in New York City.

To Promote Purity of the Stage.

A movement has started in New York to make the sentiments of the Roman Catholics of the country for a purified drama felt throughout the country. It is proposed to publish a list of plays which are suitable for Catholics in good standing to attend.

Presbyterians Fight Saloon.

The Presbyterian Church will send 250 temperance workers into California, Colorado, Washington, and Oregon to help to carry prohibition in these four states at the next autumn election. They will use moving picture films to reenforce their arguments against the saloon. The campaign will be under the control of the Presbyterian Board of Temperance.

What Church Music Costs.

It is estimated that the bill of the churches for music each year is as follows: Organs built, $10,000,000; choir salaries, $30,000,000; organists' salaries, $25,000,000. Sheet music, including hymn books, is estimated at $7,500,000.

Epicopalians for Bible Teaching.

The Episcopal deans of the diocese of Chicago have adopted resolutions calling on all boards of education in the district to provide for Bible reading, without comment, in the schools. Provision for the instruction of the school children weekly, according to their respective religious affiliations is also urged on the grounds that a child has an inalienable right to be taught the religion of his parents.

Laymen's Missionary Movement.

The Laymen's Missionary Movement of the Southern Presbyterian Church has published in pamphlet form a series of addresses delivered by Rev. W. R. Dobyns, at the laymen's missionary convention held in Memphis. They put emphasis on "personal work" in a way that is suggested by these titles of chapters: "Soul Winning the Business of Every Believer," "Where to Begin," "How to Use the Word," "An Example," "Rendering Account." Copies can be secured at five cents each or $3 a hundred postpaid. Orders for the booklet should be sent to the Laymen's Missionary Movement, Box 334, Athens, Georgia.

A Manse for Every Minister.

The Board of Church Erection of the Presbyterian Church are promoting a campaign looking toward "a manse for every minister."

Quoted From a Contemporary.

"Pittsburgh placed between forty and fifty thousand dollars at the feet of Evangelist Sunday for eight weeks' preaching. Eighty-four Methodist preachers laboring in the mountains of the South receive for twelve months' constant preaching and work a total of $20,487, or one-half the Pittsburgh contribution."

The Church Wants Holiness

W. F. OLDHAM IN THE NORTHWESTERN CHRISTIAN ADVOCATE.

O, my Methodism, which found me a careless, godless youth, a world's diameter from where I now stand—would God I could cause thee to hear the voice of the Son of Man as He crieth, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich * * * and anoint thine eyes with eye salve, that thou mayest see." Then wouldst thou see that not great buildings and mighty institutions, not high scholarship nor proud gatherings of large numbers, not talks of a splendid past nor pride of ancestry, but having the spirit of devotion to God and a flaming zeal for the souls of men—the abiding tokens of a clean heart filled with the Holy Ghost—that in these are thy strength, thy promise for a better future and the real grounds of hope for being trusted with a great program for a world's redemption. Yet there are many, though generally of our humbler folk, who are called, have heard, and accepted—effectually called to be saints—who know the cleansing blood and wear "a white stone and in the stone a new name written, which no man knoweth saving he that receiveth it," that new best name of perfect love, and for these I am sure I speak when I say they want holiness—they want it in the pulpit, they want the deep, cleansing streams to flow up through their pastors' hearts, through their lips into the hearts of the listening congregations. They want these to flow through our editors' hearts and down through their pens till the pages of our official papers will be filled with the tender green grass upon which the flocks of God may feed. They want it in our schools and colleges and seminaries. They want that which has been the birthright of Methodist schools, not to be hidden from Methodist eyes or so muffled as not to be perceptible to Methodist ears.

Of Human Interest

A Montessori Story.

"Your aristocratic American millionaire will often make a mesalliance, and marry a chorus girl or a parior maid. But I notice that your aristocratic American millionairess, always keeping her head, makes a good match."

The speaker was Mme. Montessori, the Italian educationalist. She continued:

"On my way hither on the boat there was a beautiful American heiress to whom a young magazine writer from the West paid assiduous court. But he, on account of the low rates of the magazines, was as poor as a church mouse, and so the heiress would not consider him seriously.

"As they leaned side by side over the rail one afternoon, the heiress, looking out over the rolling blue waters, sighed and said:

" 'I love the sea.'

"The impoverished and embittered magazine writer retorted with a sneer:

" 'I don't see why. It hasn't got any money.' "

Li Hung Rebukes Westerners.

The following passage from the "Memoirs of Li Hung Chang," which have been recently edited by Mr. W. F. Mannix, is typical of the great viceroy's attitude toward most of the foreigners who were sent out to the Flowery Kingdom—an opinion that was typical, no doubt, of the Chinese nation at large:

Sometimes the pretensions of these "learned men" from the West anger me, at other times I feel sorry for them, and now very often I sit down and laugh at them until my dinner is all upside down! Today I was talking with a professor, who came all the way from Massachusetts to teach in the new university, and he was telling me that he should be lost until his books arrived.

"I have eighteen large volumes that I use in my work," he said; "books of science, art, ethics, and lexicography."

"Eighteen?" I asked. "Do you need them all?"

"Oh, yes; but they cover the whole range of my work."

I did not like to smile in his face, but I could not help it. He asked me the reason for my apparent merriment.

"I was only thinking how much more exhaustive your Western wisdom must be than ours," I replied. Then I told him that Kang Hsi, our literary emperor, had compiled and issued the Pei Wen Yun Fu (Literary Concordance) in 1711. and that it consisted of 130 volumes.

How Mark Twain Proved It.

When Mark Twain was living in Hartford, Connecticut, where Dr. Doane, now Bishop of Albany, was rector of an Episcopal church, he went to hear one of the clergyman's best sermons. After it was over Mark approached the doctor and said politely:

"I have enjoyed your sermon this morning. I welcomed it as I would an old friend. I have a book at home in my library that contains every word of it."

"Why, that can't be, Mr. Clemens," replied the rector.

"All the same, it is so," said Twain.

"Well, I certainly should like to see that book," rejoined the rector with dignity.

"All right," replied Mark; "you shall have it," and the next morning Doctor Doane received with Mark Twain's compliments a dictionary.

The President's Joke on Himself.

President Wilson does not hesitate to tell jokes on himself, and he has more than once remarked that compared to the football captain in the fall season he was a very inconspicuous personage on the Princeton campus. To illustrate this he cited the case of a freshman who accosted him at a railroad station in a town in New Jersey. It was a few days after college had opened and the president's face seemed familiar to the freshman but he confused it with that of a tailor from whom he had just purchased a suit of clothes. The youth asked about business in Princeton with something of a patronizing air and nonchalantly gave his opinion of current campus events. Mr. Wilson tried to be as polite as a tailor might be to his customer until the train departed.

Robert Bridges Gives Advice.

Robert Bridges, the new English poet laureate, is a fastidious critic, and hence sees little to admire in commonplace verse.

A poet once brought to Mr. Bridges two very long odes that he proposed to submit to the English Review.

"I'll read them both aloud," the young man said, "and afterward you will tell me which is in your opinion the more likely to be accepted by the English Review."

Poor Mr. Bridges sighed and settled himself in his chair, and the other in his loud, harsh voice, read the first ode. It was very long, and at its conclusion Mr. Bridges leaped to his feet and said briskly:

"Now, my young friend, I can advise you. Send the other ode to the Review."

An Exacting Command.

When Andrew D. White was minister to Germany, he received a mandatory epistle from an old lady in the West, who enclosed in her letter four pieces of white linen, each some six inches square. "We are going to have a fair in our church," she wrote, "and I am making an autograph quilt. I want you to get me the autographs of the emperor, the empress, the crown prince, and Bismarck, and tell them to be careful not to write too near the edge of the squares, as a seam has to be allowed for putting them together."

Carter Glass on Currency Bill.

Representative Carter Glass, congratulated on the currency bill, said:

"It has received a good deal of unfriendly criticism, but it is a good bill, a fair bill. If all bills were as fair we would be well off. But all bills aren't as fair. Take the Blue Ridge doctor's bill, for example.

"A Blue Ridge man on receiving his doctor's bill, hurried to the doctor's office and protested:

" 'What does this mean, doc? Besides the stipulated fee you have charged me $100 extra for instruments!'

" 'Yes, I know,' said the doctor. 'That's for a very valuable saw that I left in your wife after her operation through inadvertence.' "

The World is Growing Better

The Church and Downtown Districts.

The church seems to have taken a turn for the better in its treatment of the downtown districts, where the people are massed together whose lives are as precious surely as those who live in the more fashionable parts of town. New York City has but few churches holding the fort in its downtown district. The same is true of other eastern cities. Kansas City Disciples have recently determined to continue, with zeal, the work of the old First Church there. St. Louis, be it said in sorrow, is going to let the old "Mother Church"—the First, "go west."

But Chicago churches have awakened to the appeal of the downtown district. We quote from the "Record-Herald:"

"It no longer is fashionable or customary for Chicago churches to 'sell out' and move when the manufacturing district, the slum or the levee creeps up to their portals. The church of today refuses to be swept aside by either commerce or evil. Instead, its people stand their ground, remodel their place of worship to meet the new needs of the community, and fight a harder battle than before. The churches of Chicago now are bearing the burden of the city's social service work.

"Chicago churches, in a little more than five years, have broken out from the chrysalis of centuries of exclusive shrine maintenance: they have begun more practically to live the lives of their people, to take up their people's burdens, feel their sorrows, share their joys and move with them and for them toward the kingdom of the Master."

In recent days the question of losing old Trinity Church (Episcopalian) has been agitating that people. But the decision is that that important work will go on. Determination to save the historic landmark crystallized into action when a resolution unanimously adopted by the vestry at a special meeting held last week was read:

The resolution follows: "It is the sense of the vestry of Trinity Episcopal Church that its first obligation is to make every effort possible to save Trinity Church and its historic memories at its present location."

The enthusiasm of the parishioners, awakened by the communication from the vestry, expressed itself in two ways: Immediate individual pledges to the endowment fund. Promises of personal service.

Constructive plans for the perpetuation of the church provide for the subscription of a guarantee fund to cover the current expenses of the parish during a period of three years and for the raising of a permanent endowment before the expiration of that time. The total endowment so far subscribed was raised to approximately $77,500 before the conclusion of the meeting last week. Subscriptions at the meeting ranged from small salary sacrifices of choir boys to $3,000.

Disciples Table Talk

C. S. Medbury on "Witnessing."

Dr. C. S. Medbury believes that "the issue in the church today is to get men to testify if they have been witnesses to the Lord's work," according to statements made in a recent sermon preached at University Place Church, Des Moines. "Many of the people of the church may say that it is inappropriate for them on account of lack of experience to bear testimony,' he said. "Moody comes to me as an example. To him the certainty of Christ's resurrection was as clear as anything of the material world, and was clearer than it was to the Apostle Paul himself. Moody had the same visions as Paul did, and besides that had the experience of twenty centuries to bear him out. There are hundreds of others who have the same clear vision that Moody and Paul did. True it is that there is a difference between the testimonies of many, and that accounts for the differences of sects. Like the testimony of the witness in court, if often happens that men see the same thing differently. Vision, honor and information are necessary for the equipment of every witness, and his privilege is testimony. The call of a witness for Christ is a world ambassadorship, and carries with it more than to be an ambassador at the court of St. James. The call is with a purpose cosmopolitan, with a sense of humanity, and for the betterment of the world."

R. H. Crossfield in Florida.

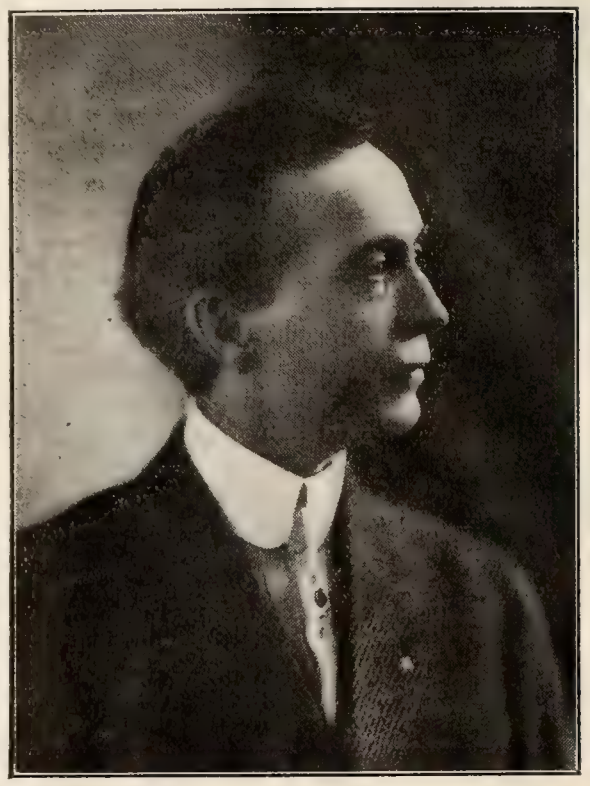
Among the Disciple pioneer workers in the difficult Florida field is E. W. Elliott, who ministers at Tampa. He realizes that the kind of evangelism that counts is the solid, informing kind, and for that reason suggested that the church call President R. H. Crossfield of Transylvania, for a meeting. "The preaching was instructive, informing, inspiring," writes Mr. Elliott. "Dr. Crossfield finely combines the teaching and hortatory elements in his utterance. There were sixty additions to our congregation as one result of these special services—twenty-six of them by confession. Many people heard our distinctive position set forth in true fashion. Pres. Crossfield spoke before the High School, the Civic Lunch Club, the Y. M. C. A., and delighted all who heard him. He graciously gave his services to us, using a part of a granted vacation and for which we are profoundly grateful. We need men of his type here on the firing line of our brotherhood. He will be held in lasting remembrance for the good work he did among us. In the pulpit, in the homes, on the streets, in places of business—everywhere, his gentlemanly and Christian bearing added dignity and strength to the cause we plead." Miss Una Dell Berry was the efficient director of song during the meeting.

Christian Man Sets High Standard.

Mr. Fletcher Cowherd, President of the Disciples' Church Extension Society, was recently elected president of the Real Estate Board of Kansas City, and made an inaugural address at the annual meeting of that Board which prompted much favorable comment on account of the high level upon which he insisted the affairs of the city should be conducted. The Kansas City Star calls it a "memorable speech," and says editorially that Mr. Cowherd "ranged himself on the side of human welfare against the forces of selfishness and greed." "The city ought not to seek the least it can do for its poorer working classes, but rather the most," said Mr. Cowherd. "We ought to insist on a housing code which will require houses that are built and rented to be at least healthful and safe." The municipally owned water works, with its profits for the city and its comparatively good service, was contrasted with privately owned utilities, with their profits taken out of the city and their frequently miserable service," says the Star: "The wretched condition of street paving and the lack of traffic ways were stated by Mr. Cowherd in an inspiring way; for his plain facing of the facts was inspiring. It proved a determination not to permit the bad facts to continue if emphatic protest and constructive work for better things could overcome them. With such an inaugural address, with its enthusiastic reception and with the other accompaniment of a declaration for the great station park, the Real Estate Board has been pledged to a year of fine work for the best interests of Kansas City."

Chicago Ministerial Association.

The following are the speakers at the meetings of the Chicago Ministerial Association of the Disciples, which holds its sessions on Monday mornings: March 9, review of "The Problem of Christianity," E. S. Ames; March 16, "Some Educational Phases of Missions," H. L. Willett; March 23, C. C. Morrison; March 30, "The Religion of Bahaism," O. F. Jordan; April 6, Claude E. Hill; April 13, W. C. Hull; April 20, "Religious Results of the Balkan War," B. S. Keusseff; April 27, Austin Hunter; May 4, Mr. Hamilton; May 11, C. O. Lee; May 18, Asa McDaniel; May 25, J. F. Futcher; June 1, A. I. Zeller; June 8, Errett Gates; June 15, A. R. McQueen.



Rev. Carey E. Morgan, New President American Christian Missionary Society Board of Trustees. See page 21.

S. G. Inman's Tour.

S. G. Inman, missionary in Mexico, left Saturday, February 28, on a six months' tour of South America in the interest of the Christian Woman's Board of Missions. On his trip Mr. Inman will take greetings to all mission stations in Latin America, and will investigate the social, economic and religious conditions in Porto Rico, Jamaica and various countries of South America, with a view of strengthening the work already established, but especially with the objective of enlarging the work by finding where it will be best to secure locations for new mission stations.

Mr. Inman will represent also the Committee on Co-operation in Latin America, which was appointed by the General Missionary Conference of all boards on Latin America, in which capacity he will help to solve the urgent problems of co-operation in the publication of evangelical literature, of arousing interest in the first general conference on Latin America, which will be held most probably in 1916 in some city of Latin America, and of finding the best ways in which the committee can render help to Latin America. In this capacity Mr. Inman takes greetings to all missionaries in Latin America from all evangelical churches in the United States. The itinerary of Mr. Inman is reported as follows: Sail from New York, steamship "Brazos," N. Y. Porto Rico Line, Saturday, Feb. 28; arrive at San Juan, Porto Rico, March 4, mail address, care Rev. M. B. Wood, Bayamon, Porto Rico; leave San Juan, steamship Victoria Luise, Hamburg American Line, March 19; arrive Kingston, Jamaica, March 22, mail address, care Rev. J. E. Randall, 70 Duke street; leave Kingston, regular liner, Hamburg American, March 26, arrive Colon, March 31; arrive Panama by rail, April 1, mail care Hotel Tivoli, Panama; sail from Panama, regular sailing Pacific Steamship Navigation Co., April 6; arrive at Callao, going immediately by rail to Lima, Peru, arrive April 12, address, care Ministro Plenepoteciario de los Estados America; leaving Calla April 19, by regular sailing of Pacific Steam Navigation Co., arrive at Valparaiso, Chili, April 25. mail address, care Y. M. C. A., Castilla, 88, Valparaiso; arrive at Buenos Aires, Argentina, via Trans Andes Railroad, first week in May, address, care Rev. T. F. Reavis, Cramer, 2654, Belgrano, Buenos Aires; stay at Buenos Aires for rest of time till sail for New York, via Lambert and Holt line, arriving New York about August 1.

More Constructive Evangelism.

"Theological pugilism, mob psychology and ecclesiastical quackery," had no place in the recent evangelistic campaign at Carthage, Ill., writes A. L. Cole, pastor of the church there. And yet he pronounces it the most successful protracted meeting with which he has been connected. Dr. Chas. A. Lockhart, of Canton, Mo., and Elmer E. Rice. of Dixon, Ill., led in the meetings, which continued through February, until the 22d. Mr. Cole writes further: "We were so busy working for the cause of Christ that we forgot all about the 'sects' and no attempt was made to give them 'medicine' or 'put them out of business.' Dr. Lockhart preaches the gospel in terms of modern speech. He preaches the gospel to the people of today. That is enough to say of any man. Mr. Rice is a fine souled, sweet spirited young man and a master of song. He is a splendid soloist and chorus leader. Seven grown people entered the larger field of Christian service and in no uncertain way will they be 'workers together with God.'"

Dean Lhamon at Indianapolis.

Dean W. J. Lhamon, head of the Biblical department of Drury College, in Missouri, delivered a course of lectures at the College of Missions, Indianapolis, Feb. 24-27. The general theme was "The Character of Christ," special subjects being as follows: "The Argument—A Study in Relativity," "The Universality of Christ," "The Masterliness of Christ," "The Love of Christ," "The Severity of Christ," "The Continuity of Christ," "The Finality of Christ," "Christ and Other Founders of Religions."

The church at Freeport, Ill., which has been holding services in the Masonic temple for several years, will soon come into possession of property of its own through purchase of a residence property. It is proposed to remodel the house in order to use the first floor for church and Sunday-school purposes, and to use the upstairs as living rooms for the pastor. This church has been without a permanent house of worship since the work was established eight or ten years ago. E. T. Cornelius ministers in this field. The congregation has been prospering under Mr. Cornelius' work and the result is the steps to acquire a permanent place of worship.

Clarence Mitchell of Kalispell, Montana, has resigned after a successful ministry of three years with that church. The Kalispell church is one of our strong churches in the state of Montana. Mr. Mitchell is go-

ing east again on account of his mother's age and health. Mr. Mitchell has a fine record of splendid work done both as a pastor and a general evangelist. He was for several years pastor of the church at Lima, Ohio. He has the degree of Master of Arts and Doctor of Divinity, the latter conferred last year by the Ohio Northern University, Ada, O., where he was pastor previous to coming to Kalispell. He may be addressed at the latter point.

The Christian young people of Champaign, Ill., have formed "The Christian Young Peoples Union of Champaign and Urbana. The organization was perfected at a big banquet in the parlors of University Place Christian Church, in Champaign, recently. More than four hundred people, mostly members of young people's societies represented in the newly formed union, were present at the banquet. The new organization succeeds the Twin City Christian Endeavor Union which was organized several years ago. Fourteen societies are included in the present organization.

As a farewell to their pastor the Monmouth, Ill., congregation recently held a reception for Mr. and Mrs. D. E. Hughes. Mr. Hughes was presented with a silver loving cup. Engraved on one side of the loving cup was "Presented to Delaney E. Hughes by the First Christian Church congregation of Monmouth, Illinois, in appreciation of fifteen years of service, 1889 to 1914." On the other side was engraved a cross and an open Bible, and on the Bible the words, "Well done, good and faithful servant."

A Hand Book of Union Avenue Church, St. Louis, has recently come from the pen of B. A. Abbott, the pastor. It contains chapters on the Disciples of Christ at large, the Disciples in St. Louis, the Union Avenue Church—its property and equipment, doctrines and ideals, management, revenues, departments of the church, the music, organ, social life, and some little sermons that the world needs. The idea of the book is worthy of emulation.

R. H. Ingram, a well known Iowa minister, has gone to Baltimore where he will enter the hospital at the Johns Hopkins University and submit to radium treatment for cancer. Mr. Ingram has been suffering for several years with a growth on the back of his head, which has involved the glands on his neck. He has been treated at Rochester and the surgeons there believe that the radium treatment will successfully combat the disease.

About forty representatives of the Christian churches of the county met at Severance, Kan., recently, and perfected an organization to be known as the association of the Christian churches. The purpose of this organization is to assist in evangelizing the county, assisting the weak churches, and promoting a closer fellowship between the Christian people. The association will hold a general annual meeting each year.

We are in receipt of the program of the commencement exercises of the East China Union Medical College, at the University of Nanking. The exercises occurred January 22. There were five graduating students. On the program, among others, were Dr. W. E. Macklin; the Military Governor, Gen. F'eng Kuo Chang; the Civil Governor, Hon. Han Kuo Chuin; the University President, and Rev. J. E. Williams.

J. B. Holmes has asked to be released from the pastorate of the First church, Forest Grove, Ore. He will take up work in California, where he is at the present time. Mrs. Holmes and the three children will remain in Forest Grove until the end of the school term. The church has granted the desired release and will seek a new pastor. Mr. Holmes resigns the pastorate here to take up a larger charge.

There was a good attendance of the Knights of Pythias lodge of Liberty, Mo., at the Christian Church two weeks ago, to hear the special sermon by Mr. Frank upon the subject, "The Brotherhood of Man." The Knights of Pythias fraternity was fifty years old that week, and the local lodge asked Mr. Frank to preach this sermon as the beginning of their celebration week.

By a unanimous vote the congregation of First Church, Fresno, Calif., adopted the plans for a new building presented by the building committee. The new building will cost $70,000. The floor plan calls for a structure 81x119 feet with a modern basement and thorough heating and ventilating devices. Whitestone, marble and concrete will be used in construction.

Geo. L. Peters has resigned the pastorate of Central Church, Springfield, Mo., of which he has been pastor for five years. He closes his work April 1. This is one of the largest of the Disciple churches in the state and under the present pastorate it has been a force for righteousness in the city, and aggressive in all missionary work.

The time for the simultaneous "Every-member Canvass" for missions in our churches is soon at hand. The packet of literature issued by our people may be secured for ten cents upon application to Grant K. Lewis, Carew Building, Cincinnati, Ohio.

Colorado State Convention will be held in three sections in June. Greeley, Canon City, and Paonia. There will be sessions devoted to the United Missionary Campaign and the Men's Movement.

Peter Ainslie of Baltimore is the representative of the Disciples of Christ on the board of trustees of the recently announced Peace Fund of two million dollars, given by Andrew Carnegie.

R. G. Frank, of Liberty, Mo., is getting to be such a busy man that he has rented two rooms in a new bank building of Liberty, and will have his office there. He has much correspondence as secretary of the general convention.

The mother of Burris A. Jenkins, pastor at Linwood Boulevard, Kansas City, died two weeks ago. Mr. Jenkins is having a recurrence of the trouble in his knee, from which he has suffered much in late years.

It is rumored that Arthur Lindsay, pastor at Clinton, Mo., is a possible candidate for governor. Mr. Lindsay is well known by reason of his connection with the Federation of Missouri Commercial Clubs.

On Sunday, March 8, the first services were held in the new church at Winchester, Ind. C. W. Cauble, State Secretary of the Churches of Christ in Indiana, spoke at both morning and evening services.

The churches of Oakland, Kan., are joining in a public welfare campaign. Union services, under the auspices of the Kansas Public Welfare League, were recently held at the Christian Church of that town.

The Kansas Christian Ministerial Institute will be held April 7-9 in Arkansas City, where J. E. Henshaw ministers. The Oklahoma ministers, it is reported, will also attend this meeting.

The church at Benton, Ill., burned with a loss of $8,000, insurance $3,000. The structure will be replaced immediately with a $20,000 building.

J. R. Perkins, pastor at Sioux City, Ia., is preaching a series of sermons on "Jesus and the Women of His Time."

The father of Miss Virginia Hearn, C. W. B. M. worker, is still an invalid in his home in Lexington, Ky.

EVANGELISTIC MEETINGS.

El Dorado, Kan., H. Jas. Crockett, pastor; F. H. Gillette, preaching; 20; closed.

Coshocton, O., C. M. Burkhart, pastor; Sala company, evangelists; 109; closed; Sunday-school more than doubled; church put on a good financial basis.

Hutchinson, Kan., K. F. Nance, pastor; Scoville company, evangelists; 3,110; continuing.

Keokuk, Ia., First, R. W. Lilley, pastor; M. C. Hutchinson, preaching; Frank R. McDonald, singing; 60; closed.

Pittsburg, East End, John R. Ewers, pastor; preaching; W. E. M. Hackleman, singing.

Edmonton, Alberta, Can., M. L. Rose, pastor, preaching; V. E. Ridenour, singing.

Martinsville, Ind., E. Richard Edwards, pastor, preaching; E. C. Mannan, singing.

Manhattan, Kan., J. D. Arnold, pastor, preaching.

CALLS.

Claris Yeuell, Salem, O.

C. C. Buckner, Irving Park, Chicago, to Connelsville, Pennsylvania.

Hugh S. Calkins to Augusta, Ky.

Guy Emery, First, Winters, Cal., to Central, Salt Lake City, Utah.

G. H. Bassett, Independence, Kan., to Des Moines, Capitol Hill.

J. T. Shreve, Ottawa, to Independence, Kan.

D. H. Shields to Joplin, Mo.

Louis Kopp, to Washington, Ia.

F. A. Ellis, Traverse City, Mich.

RESIGNATION.

T. J. O'Connor, Porterville, Cal.

NEW YORK NOTES.

The Central Church of the Disciples of Christ met on Sunday evening, March 8, in the Lenox Ave. Church of the Disciples, in a union service. Dr. J. M. Philputt, pastor of Central Church, preached. On the next Sunday evening the members of the Lenox Ave. Church will meet in Central Church and Dr. Z. T. Sweeney, pastor at Lenox Ave., will deliver the sermon. This is the beginning of the services looking toward the union of the two congregations.

A convention of all the workers connected with the auxiliaries of the Christian Women's Board of Missions, of New York City, met on Monday, March 9, at Central Church. The principal address was given by Mrs. Laura Craig, of Buffalo, state president of the C. W. B. M.

A stereopticon lecture, by Mr. Dillon Wallace, on the subject of Labrador, will be given at the Central Church of the Disciples of Christ, on Friday evening, March 13, in connection with a dinner served by the Women's Missionary Society of that church. Mr. Wallace has many interesting pictures which were taken on his trip through Labrador.

P. F. JEROME.

MISSOURI BIBLE COLLEGE PROSPERS.

The work of the Bible College of Missouri at Columbia is prospering. Under the leadership of Dean G. D. Edwards, and with A. W. Taylor and Walter C. Gibbs assisting in the work of instruction, excellent results are reached in preparing young men for the ministry and in affording students of the State University an opportunity of Bible study and other Christian disciplines. With M. A. Hart, pastor of the Christian Church in Columbia, these men represent the Disciples in a most helpful way. Nor must it be forgotten that Christian College for Girls, of which Mrs. St. Clair Moss is president, is a Disciple institution. The close co-operation of the Bible College with the Y. M. C. A. in the religious care of the students is a ground of satisfaction to all interested in the educational work done at Columbia. The influence of the Bible College is felt in all parts of the university, and not only is credit given for a considerable part of the work done, but the instruction given here is highly regarded by the leaders in university work. The Bible College appears an admirable curriculum for men preparing for the ministry and other religious work.

Dr. H. L. Willett spent four days a week since in lecture work at the University of Missouri, under the joint auspices of the Missouri Bible College and the University Y. M. C. A.

UNIVERSITY OF CHICAGO NOTES.

Announcement was made during the past week that President Judson is to visit China in the near future to inspect and report upon the medical educational work for the trustees of the General Educational Foundation. He will start about March 20, and accompanied by Mrs. Judson and a medical expert, will spend about six months in China. This will be welcome news to many Chicago people now at work in the new republic.

Ground is being broken for the new classical building, which will be located on the southwest corner of the quadrangles, just south of South Divinity Hall, and extending eastward toward Harper Memorial Library. This is one of the new buildings greatly needed, and long promised. Ground is soon to be broken also for the new Geology Building, adjoining Walker Museum.

Prof. Paul Shorey, who has been occupying the position of Roosevelt exchange professor at the University of Berlin, has finished his work there, and will spend a few weeks in Italy, before returning to the University of Chicago.

Prof. Allen Hoben, who has been supplying the pulpit of Memorial Church of Christ since the resignation of Mr. Dakin, has announced his candidacy as alderman for the Sixth ward in the approaching municipal elections. Professor Merriam has demonstrated the ability and duty of university men to take an active and informed part in city affairs. We are glad to see Professor Hoben take a similar step. Of course this will not interfere with his professional or ministerial duties.

General satisfaction has been expressed this week on the quadrangles at the successful completion of the campaign of the Divinity House for an additional endowment fund of fifty thousand dollars. The city press has had a good deal to say about the campaign, and especially the exclusion of the Divinity House from participation in the Men and Millions Movement. As was to be expected therefore, extended announcements of the completion of the fund appeared in several of the city papers, with more or less close approach to the facts. The result of this campaign so admirably conducted by Doctor Sharpe and the other officers of the Divinity House opens the way for the early creation of the building fund, long needed and now soon to be realized.

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NEWS FROM THE MARCH OFFERING.

March 1 was a cold, disagreeable day in most parts of the country. This interfered with the offering. We hope the churches will push the offering with great vigor all through March.

The church at Providence, Ky., sends $100 as its March offering for foreign missions.

The church at Remington, Ind., reached $82.50 on the March offering, and will make it $100. This is aside from their weekly offering for missions. They expect to become a living-link in the Foreign society in the near future.

One of the coldest days in the season was March 1, a small congregation, but contributed to date $466, which assures the $600. John S. Crenshaw, Cadiz, Ky.

The Frankfort, Ind., church raised over $500 Sunday March 1. They expect the $600 next Sunday. Mrs. E. M. Drummond of Harda, India, their living-link spent the Sunday with them, and the people are delighted with her.

The Tabernacle Church, Lincoln, Neb., is providing their Living-link Fund in the support of W. H. Scott of India. They received three subscriptions of $100 each and five subscriptions of $25 each.

Weather very disagreeable yesterday, but first call for foreign missions resulted in an offering of $530. This is our largest offering on the first call. Of course we shall easily remain in the Living-link, and I will be disappointed if we do not go beyond it.—W. A. Fite, Paducah, Ky.

The churches in Mason County, Ky., become a Living-link in the Foreign Society, and will in the future support Miss Mina Van Cleave, China. A. F. Stahl has led in this campaign.

The First Church, Omaha, Neb., Chas. E. Cobbey, pastor, becomes a Living-link in the Foreign Society, and will in the future support their own missionary. This is an important step for Omaha. Bert Wilson, secretary, spent Sunday, March 1, with them.

The Scottsburg, Ind., church more than doubled last year's offering. W. T. Sellers is the minister.

The Angola, Ind., church sees its Living-link fund in sight. This is one of the steadfast missionary churches of many years' standing. They support Miss Bertha Clawson of the Girls' College, Tokyo, Jan. It is by no means a wealthy church, but always loyal.

Lathrop, Mo., sends $100 and says there will be more. STEPHEN J. COREY, Sec.

NOTES FROM THE HOME FIELD.

The American Christian Missionary Society is gathering data concerning all the work either under missionary societies or by local churches among foreigners in our own land. It is important for us to know more about the workers and the work we are conducting as a people among the immigrants. We most respectfully urge all the pastors and secretaries of either churches or missionary boards to write us for a statistical blank in order that this data may be gathered.

A few imperfect issues of the Year Book were mailed before the fact was discovered. Anyone receiving an imperfect book can have the same replaced by addressing this office.

Mark Wayne Williams, our missionary for the Second Church in Milwaukee, carries the Gospel message in varied form to his entire community. He speaks regularly once a month at the Old Folks' Home and also twice a week at the big shops, where sometimes as many as two hundred men are reached. He has a men's club that meets at 10 o'clock each morning for conference and Bible study; also a gymnasium class for boys and one for girls meeting weekly.

O. P. Spiegel of Montgomery, Ala., opened a beautiful chapel to the public with a week of revival service in January. He reports the Sunday-school as having doubled and the audiences quadrupled since getting into their own building. Mr. Spiegel was the speaker at a great mass meeting at the court house on World's Temperance day.

Grover C. Schurman is making progress as minister of our church at University Pl., Minneapolis. Recently D. E. Olson, our missionary to the Scandinavians, held a successful revival which resulted in sixty additions to the church.

M. B. Ryan, our superintendent for Alberta, gave most of January to the work at Calgary where he lives. The church held its first anniversary meeting January 5. Within the year the membership has grown from twenty to fifty-four.

Morton L. Rose is laboring under many handicaps and at great sacrifice to establish our cause at Edmonton. We now have fifty-one members. The church is compelled to meet in a rented hall. Its one great need is a home of its own. Our missionary work is seriously handicapped for the lack of some way to help weak congregations in strategic centers to an outright gift of a lot or building in which to meet.

S. L. Jackson of Daytona reports a unique work in the vicinity of his town called the Holly Hill Union Church of Christ. In this thriving little community, without any church, he found nine different bodies represented. They agreed to accept the New Testament as their rule of faith and practice and at once proceeded to organize a congregation. When disputed points have arisen they have referred to the Book. This thus far has proved satisfactory in settling all differences including that of the form of baptism. Mr. Jackson occupies a prominent place in the community life of his town.

J. R. Blunt is getting well started as our missionary in the great city of Winnipeg. He recently went here from Missouri. He is

maintained as the Living Link of the Independence Boulevard Church, Kansas City.

Our work at Pensacola under Thos. Lennox is growing well since it took possession of its new home. Seventy-five percent of the membership is reported as attending services regularly.

W. L. McIlvaine, well known for his long service in Washington, is now in Alberta where he has charge of a congregation of forty-four members at Erskine. Mr. McIlvaine is a frontier missionary to the manner born and we have many congregations in the Northwest that owe their present life and activity to his devotion.

Reports from Harrisburg tell us of a great meeting just closing with the Minges Evangelistic Company. F. J. Stinson, with a persistency worthy of the great cause which he represents, is responsible for this great awakening in Harrisburg. Full reports of the meeting have not reached us. We understand that many additions were secured to various churches, something like 100 being added to our congregation of Disciples and the church, practically reorganized, now faces fair prospects of success.

Our work at Gary, Ind., has been making substantial progress under the ministry of S. W. Nay. The church is one of the prominent and dependable factors for moral and spiritual progress in that industrial center. It is gradually becoming self-supporting. With the other churches of the city it serves through the Young Men's Christian Association, along many institutional lines, bringing help to the thousands of employes, foreign as well as American, of the steel mills.

Arrangements are practically concluded which will reopen our work at Galveston under an efficient ministry. The churches at Houston and Beaumont, with the allied forces of the State and National Home Missionary Boards, have adopted a program which will provide the necessary funds through a series of years to secure the full time service of an able minister. As soon as the man can be found he will be located. This practically assures the success of our work at Galveston.

Our mission work among the Bulgarians in Chicago, reports progress. It has the best night school for teaching immigrants the English language in its history. Basil S. Keusseff reports an enrollment in this school of 120 scholars and an average attendance of over forty. By degrees he is winning converts among the people. Recently he has baptized four young men and two young women. Substantial progress is being made though everything is hindered for lack of a proper building. The one great need for our foreign work in Chicago as well as other cities is a settlement house of our own in which to do the work.

A SPECIAL ANNOUNCEMENT.

We are pleased to announce that Mr. Carey E. Morgan, pastor of the great Vine Street Church at Nashville, has accepted the presidency of the Board of Trustees of the American Christian Missionary Society.

Mr. Morgan will give considerable time to the administration affairs of the American Board. This will in no wise alter his relations to the great church for which he so effectively ministers. After much persuasion and from his deep sense of loyalty to the American Society, he consented to an arrangement whereby an assistant will be secured to relieve him of much of the details of his pastorate in order that he may serve the Home Board until such time as a permanent officer can be found. To this plan the Vine Street Church graciously gave consent. Some such arrangement became imperative in order to relieve the pressure of work in the home office until the committee succeeds in securing another secretary.

Mr. Morgan's thorough knowledge of the delicate problems facing our great Home Society gained by long service as a member of its Board of Directors, the strong confidence imposed in him by our brethren everywhere, the wide recognition freely given him for wisdom in counsel and ability in speech, mark him peculiarly as "the man of the hour" for the task to which he has been called.

GRANT K. LEWIS.

Carew Bldg., Cincinnati, Ohio.

NEWS FROM THE FOREIGN SOCIETY.

Last week a friend made a direct gift of $2,500 for the work of the Foreign Society. This friend expects to add $2,500 to this amount later on. This society is needing many such friends in the rapid development of its important work.

A friend in Indiana sends $200 on the Annuity Plan. This is his sixteenth gift on this plan. No safer and wiser step can be taken. Many have given no less than ten different gifts. The money can be put to a wise use at once.

A new railroad is expected at Luchowfu, China. This will put one of the important stations of our people in a more prominent position. Dr. Wakefield is now in full charge of the hospital since Dr. Butchart has been transferred to the new Medical College in Nankin. He is calling for another doctor.

The new missionary home for D. C. McCallum, Vigan, P. I., will have been completed during this month.

Our missionary press and the Vigan, P. I. hospital both had booths at the Provincial Fair, Jan. 1-2.

A number of baptisms are reported at different points in the Philippine Islands. Our work is progressing. Six were baptized at Vigan recently, and the native evangelists report conversions in their various fields. Dr. L. B. Kline, Vigan, P. I., reports 1,055 medical treatments during the month of December. There were twelve operations; twenty-nine were admitted to the hospital. The whole number of surgical cases amounted to 388. This is a fine medical record for one month.

The C. W. B. M. will build a Girls' School at Luchowfu, China. The money has been sent on to buy the land.

The contract for the new church building at Luchowfu, China, was let the day before Christmas. This building will provide for all church meetings, with room for Sunday-school. The main room will seat 350. By opening the Sunday-school rooms and crowding about 700 can be accommodated. The location is only a few steps from the main business street of the city.

Miss Alma Favors, sailed from Shanghai, China, January 9, on her furlough, and has reached her home in California. She was compelled to take her furlough six months earlier owing to her nervous condition.

The missionaries of Luchowfu, China, gave a Christmas Eve supper for all the Christians, with the teachers, etc. Fourteen tables, with eight at a table, were served.

Mr. Arthur Wang, who has been teaching in the Ling Yuen School for several years, will enter the Nanking Bible College.

W. H. Scott, our new missionary to India, writing from Luchow, Feb. 4, says, "I have been in India now a little over four months, and believe I am enjoying it more and more."

Dr. G. E. Miller of India, has finished certain studies in the College of the Bible at Lexington, Ky., and goes to Danville, Ill., where he and his wife will remain until time for sailing.

F. M. RAINS, Sec.

WOMEN AND THE N. B. A. EASTER, THE ANNUAL OFFERING DAY.

There has never been a time when women have not been represented on the official boards of the National Benevolent Association and its institutions with a strong majority. Out of a total of seventy-eight persons composing the official family of the Association and its institutions, forty-one (or 52 per cent), are women.

The Association does not draw the sex line in any department of its work. Men and boys are equally eligible with women and girls for admission into the Homes of the Association. However, a larger percentage of women and girls, than of men and boys, is to be found in these institutions.

Approximately seventy per cent of those cared for in our Homes for the Aged have been women. Indeed, in the beginning of the Association's work for the aged only women were admitted. When finally, a dear aged brother was received into the Home at Jacksonville the sisters were so pleased that they requested that others be sent.

Hundreds of widows with their children have been received into our homes. The mother is given employment in the Home. Her children are given the best possible advantages of church and school. Positions are secured for the sons or daughters after they have been equipped with training. The mother and her children then reestablish themselves in a home and give place for others. There is no more profitable feature of the Association's work in its Homes than this service it renders the mother and her children and, through them, society at large.

This great and worthy enterprise has been developed largely by the annual Easter offering. This offering has become the main dependence of our Homes for their daily necessities.

Last year we asked for an Easter offering of $35,000. While we did not reach that mark we were most thankful that we could report more than $25,000—our largest Easter offering.

Because of an additional instntution (The Christian Child Saving Institute, Omaha, Nebr.), and because of the increasing demands made upon us by our brethren everywhere we need at least $40,000 this Easter. Brethren, make Easter unanimous for the N. B. A. and this amount will be reached.

"Loving in Deed and in Truth," the finest Easter Exercise the Association has ever offered is just off the presses. Order your Easter supplies today.

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LIVING HEAVENWARD.

A Review of the Quarter's Lessons.

I Teachableness and Trustfulness. Mark 9:30-40 and 10:13-16.

We have been ninety days with Jesus among the mountain-like hills of Perea. Twelve great lessons on the high art of "living heavenward" have been presented by the master teacher. He began with initiation into the mystery life of the Christian. He shamed pride by a living picture of greatness. He took a child and set him before the proud Pharisee and the self-assertive men of learning and he said, "Of such is the Kingdom of Heaven." Savants and sages were silent and conceit was chilled by his rebuke. The novitiate must kneel. Beatitude falls on the bowed head. The first requisite to greatness is humility. Teachableness can alone woo and win the truth. No pride is so likely to become hard and arrogant as pride of learning. Self-sufficiency is always impatient of revelation. Spiritual truth does not and cannot invade the castle of human assumption. God comes to man as a loving benefactor, but he compels no man to receive his gift. Divine love is never forced upon any.

II Holiness and Happiness. Luke 10:1, 20-24.

Holiness and happiness are God's plan for man. The mission of the twelve and of the seventy was a mission of healing and of peace. The broken life awakens pity. God cannot use a fragment of a man, hence he seeks his restoration. Since all lives are broken by sin Jesus Christ comes to repair and to restore. He accomplishes this by imparting himself. The moment he has an unhindered opportunity to take the broken fragments, he welds them together in the fires of holy affection. A fractional life is a failure. Jesus manifested his interest in human happiness as well as in human holiness.

III. Brothering the Broken and the Belated. Luke 10:25-37.

The victimized Jericho traveler presents one of the most thrilling of Biblical pictures. The Good Samaritan story will live as long as language is spoken or written. It establishes forever God's thought as to the kinship of humanity. It compels the removal of all boundary lines between nations and races. True humanism has no relation to latitude and longitude. Revelation and religion declare for the universality of human relationship. The reach of human sympathy must ignore all barriers and sweep beyond them. Only opportunity can measure obligation. Service is a stern duty but it is also the highest of privileges. No man can live heavenward alone. The world is filled with over-borne pilgrims, with belated travelers and with overwhelmed and victimized sufferers. It is not enough to see and to pity. Our gospel is a gospel of help in order to hope.

IV. Womanhood Winning the World. Luke 8:3, 9:57-62, 10:38-42.

Jesus discovered womanhood. It had never been either appreciated or understood. Christ was the most virile of men yet exalted the virtue of gentlenss and graciousnss. Feminine refinement responded to his divine personality. He attracted by his regal kindness, his noble courtesy, his serenity and his sincerity. The ministering women won for themselves an unexpected immortality and fame where contemporary Pharisees passed away ignominiously to be forgotten. No monuments are comparable with a fragrant memory. The urgency of the kingdom call is set forth powerfully in the incidents relating to proposed discipleship. One said, "Lord, I will follow thee whithersoever thou goest." He was promised no reward, but homelessness here, yet urged to follow. Another was called, temporized and trifled with his opportunity and met with serious rebuke. No apology for neglect is accepted. All excuses for failure to respond to the call of Christ are ruled out of court.

V. A Working Model of Prayer. Luke 11:1-13.

The search for God is universal. Even those who are afraid of him are drawn toward him resistlessly with desire to discover and determine what is involved in the relation of man to God. How are we to bring God's wisdom and power to bear on life's problems? The struggle is severe. Fighting is fierce. The early disciples had suspicions of lurking danger. They were in fellowship with one who was acquainted with God. They wanted to make the same acquaintance. It is the prayer question, "Lord, teach us to pray." How to gain the ear of God, that is the great question of life. Jesus answered the question by giving to the world the model prayer. We must find the way to God before we can know the will of God. The Lord's prayer passed to the prayer road which leads to the throne. It is not exhaustive, it is simply suggestive. It is not the whole of the prayer road. It is the posted sign-board giving the direction we are to go. We follow the model by the method to be adopted. Prayer must be importunate and persistent. The reason of this is not God's unwillingness but our own unpreparedness for the very blessings we seek. It is when prayer becomes a passion that it prevails.

VI. Eviction Through Occupation. Luke 11:14-26, 33-36.

The pervasivness of evil requires no evidence beyond its effects in the world. The broken pieces of the wrecked ship are evidences enough of storm. Uprooted trees are sufficient evidence of the cyclone. Man's proneness to evil doing is sufficient evidence of satanic solicitation. Evicting evil spirits is a divine business. Entrance and occupancy were Christ's way of restoring sanity. He warned against the light which seeks to be moral but is not willing to be spiritual. The "empty, swept, and garnished" room is in perpetual peril. The unoccupied castle, however clean, is not safe. Emptiness is Satan's opportunity. The crown unworn will be the object of covetous ambition. To be filled with the spirit is to make usurpation impossible. Busy in blessing others we are safe however seriously assaulted. Substitution is God's way of transforming life. Evil is never dethroned until goodness is enthroned.

VII. Profession and Possession. Luke 11:37-54.

Jesus made the commonplace the vehicle of profoundest truth. Cup and platter philosophy presents an unanswerable logic. Not what we seem but what we are tells God's estimate of us. Shams are our shame. Pretense is our peril. Profession does not create obligation. The outside of the cup ought to be cleansed. Confession of Christ and profession of religion is a universal duty. Failure to acknowledge an obligation never lessens it. While profession does not create obligation, nor does the lack of it excuse from obligation, yet it does not itself fulfil obligation. With the confession of Christ there must be the possession of Christ. The life within must accord with the character of Jesus Christ. Christianity is the only religion that demands a morality correspondent to religious ceremonial and ideal. It makes little of form but everything of fact. True religion is concerned something about appearances but everything about reality.

VIII. Fear and Faith. Luke 12:1-12.

Fear is the enemy of humanity. The bane of life is the fear of passion, of poverty, of failure, of criticism, o disappointment, of disapprobation, of death and of the great beyond. The Gospel of Christ is one continuous exhortation, "Fear not." Jesus came with assurance to every benighted child of the human race. The possession of saving grace rules out all fear. The fear enjoined in the word of God is a reverential awe toward the Eternal and the Infinite. The only thing man needs to fear is unforgiven sin. He need not fear that, because he may bring himself into affectionate relationship with God instantly, by surrendering faith. Confession of Jesus relates us harmoniously to God.

IX. Vanishing Values. Luke 11:13-34.

We follow the path that leads to the most desired goal. "Where your treasure is there will your heart be also." With skilful hand Jesus pictured the man in pursuit of the golden goal. He has lost sight of God. He recognizes no rights, but only desires. He said, "My fruit, my barn, my corn, my goods, my soul." God is nothing. Goods are all. He had everything, yet, he had nothing. What did he leave? Everything. What did he take with him? Nothing. "This night thy soul shall be required of thee." The longest life is just a breath, a fleeting cloud, a passing shadow, but the life that is shortest is still long enough to acquire measureless and indestructible wealth. Man is all for the momentarily intoxicating. God is all for the enduring. Man considers quantity but God considers quality. The profitless life is one that is all for profit. The day's journey is not worth while if night does not find us folded by the Great Shepherd. It is a pitiful voyage that ends in shipwreck with the harbor lights in sight.

X. Valor No Substitute for Vigilance. Luke 12:35-48.

God's sentinels must be open-eyed. The enemy is always at the gate. The emissaries of evil are lying in ambush all along the way. Temptations are hot, and never wanting. The last battle is not fought until the day here is done. Slumbering under guard is criminal. The insistence of evil is only equalled by its insidiousness. Satan appears as an angel of light. He comes well dressed and well mannered. There is safety only in vigilance. There is not a sword thrust that may not be parried if we are on guard. There is not a fiery dart that will not fall extinguished at our feet without harming us if we know how to use the shield of faith. There is not a poison in the calyx of a single fragrant flower of pleasure that may not be neutralized by the dews of divine grace.

XI. Ties and Sanctities. Luke 13:10-17, 14:1-6.

All time is God's time. Minutes are sacred. All places are holy. Yet a seventh of the days of life are set apart as peculiarly the Lord's. Just to live occupies and preoccupies. Bodily necessities present compulsions so urgent as to lead to the peril of neglecting the soul. In addition to all this there is the appeal of ambition, the love of pleasure. There are the fierce competitions of life. There must be some time when we let go of earth and take hold of heaven. There must be a definite period set apart for soul cultivation, or the heart will be barren. The Lord's day is for soul delight and soul development.

XII. The Expanding Life. Luke 13:18-35.

"Amplius." This the watchword of the life in Christ. From the minute to the majestic. The mustard seed and then the tree, the single particle of leaven, and then the whole transformed. The rivulet and then the river, the bay and then the ocean; the sunbeam and then the day of splendor; the sketch and then the life-like painting; the alphabet and then thought flowing in rythmic paragraphs, a lifting root, widening walls, deepening minds, that is the all-glorious life in Jesus Christ.

The Mid-Week Service

By Silas Jones.

TOPIC FOR MARCH 25, 1914.

Obstacles to Christian Union. Gal. 5:19-21; I Cor. 3:17.

The obstacles to Christian union which we are to consider this week are the evil thoughts and practices of Christians. The first obstacle which every one of us should examine is the evil in his own life. We have been engaged in pointing out the bad ways of our neighbors which prolong divisions among the disciples of Jesus. If we can muster up enough wisdom and courage for the task, we shall promote union by frankly stating to ourselves, possibly to the world, our own deficiencies.

DISCUSSION.

We arrive at truth by discussion. We may hope for all aspects of great questions to be presented only when every man is at liberty to speak his mind. Says Bagehot: "All the great movements of thought in ancient and modern times have been nearly connected in times with government by discussion. * * And it has been at the time of great epochs of thought—at the Peloponesian War, at the Roman Republic, at the Reformation, at the French Revolution—that such liberty of speaking and thinking have produced their full effect." But when the time comes for action discussion is a menace to progress. In many places union would be promoted if people would quit talking about it and go to work at what they know should be done by the united efforts of the disciples of the Lord. Discussion frequently magnifies differences. When it begins to do this, we need to be brought to see things in their right relations by coming face to face with the disagreeable work that confronts all Christians. Sermons on Christian union may intensify or allay sectarian feeling.

SKEPTICISM.

"There is," says Professor Perry, "a more restricted form of anarchism in skepticism which attached finality to differences of opinion, and overlook the fact that these very differences must be regarded as approaches to the common truth. For men can differ only in the presence of identical objects which virtually annul their differences. To be free to think as one pleases cannot but mean to think as truly as possible, and so to approach as closely as possible to what others also tend to think." This skepticism would let every man go his way unchallenged. What seems right to you is right and what seems right to me is right, and it is foolish for us to try to understand each other or to discover a basis for satisfactory co-operation.

THE GLORIES OF THE PAST.

The prophets encouraged Israel by reference to her history. "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged." The trials and victories of ancestors are never forgotten by their worthy descendents. No group of Christians that has any just grounds for its existence can be without pride in its history. Just here we encounter a hindrance to union. We have heard how our fathers met the champions of error and put them to flight. These champions of error happened to be connected with some of the Christian bodies with which we are asked to unite. We may be told that times have changed and that some of the subjects debated are no longer up for consideration in the form they assumed in the days of our fathers. We may feel that it would be disloyalty not to continue the fight. Shall we allow the Philistines whom our fathers put to flight to defy the army of the living God? Thus in our zeal for the past we miss the duty of the present. When Christian unity finally arrives, we shall claim as our spiritual fathers the great men of all the denominations. We shall be proud of them because they loved the truth, not that they had more of it than their brethren from whom they differed

Is. 52:8; Ps. 133:1; Matt. 23:8; Rom. 14:19; 15:5-6; I Cor. 1:10; Phil. 1:27; 3:16; Rom. 16:17-18.

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Vol. XXXI March 19, 1914 Number 12

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Religious Intolerance

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Dr. Willett's Missionary Message

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God's Profit and Loss

Editorial

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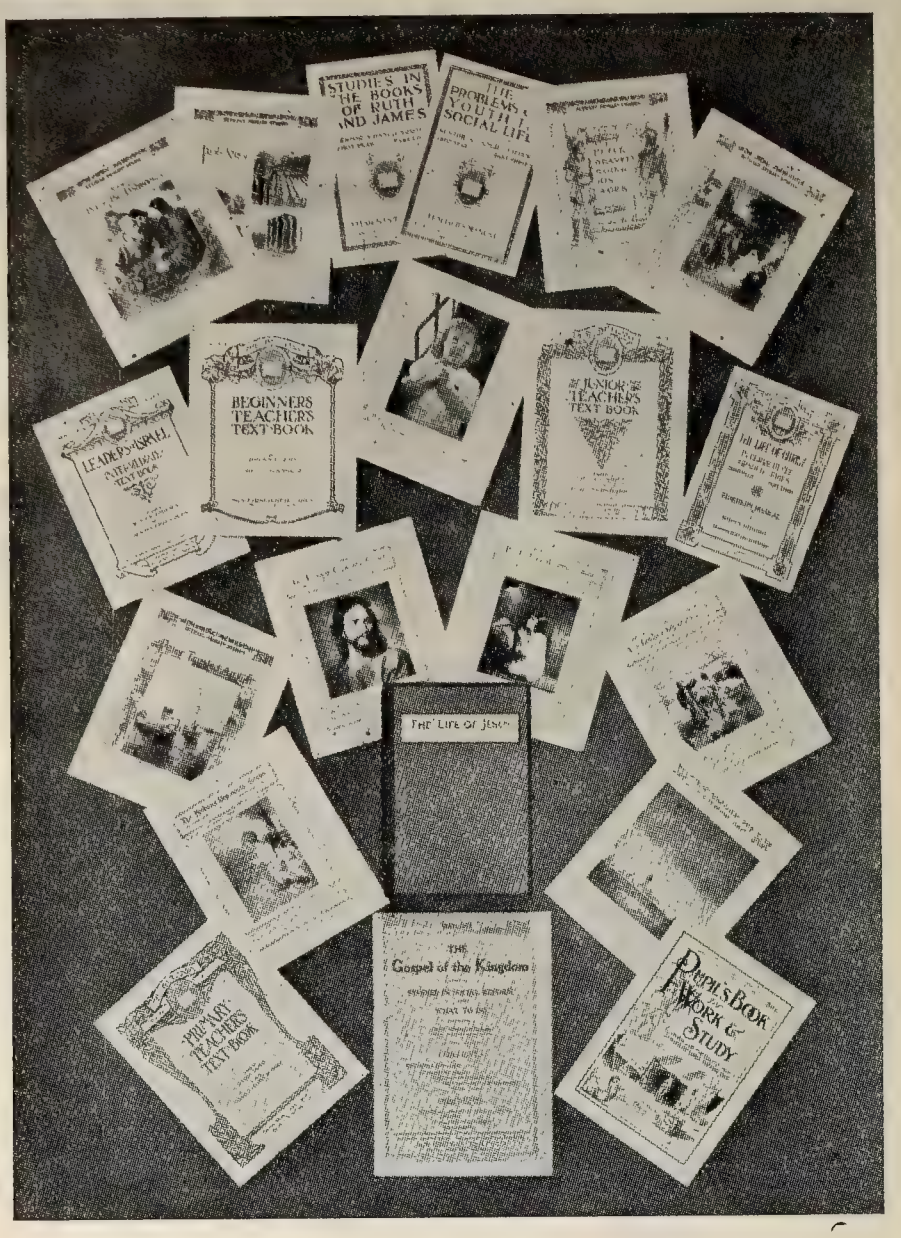
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

God's Profit and Loss

When Eliphaz asks, "Can a man be profitable unto God?" he appears to expect a negative answer. He seems to assume that no other answer is conceivable. He proceeds to argue on the basis of everybody's tacit admission that he must be right. He asserts, "Surely he that is wise is profitable unto himself," and he asks, "Is it any pleasure to the Almighty that thou art righteous? Or is it gain to him that thou makest thy ways perfect?"

This is the language of a man who feels secure in his position, and has no expectation of being contradicted. And no one ventured to contradict him. With surprising unanimity Job and his friends heard the word in silence.

Succeeding ages have done the same. They have affirmed that we might very naturally be religious for our own sake or for humanity's sake, and that God might possibly love us for Christ's sake. But that we should be able to do anything of substantial value to God, or that God, for the sheer value of anything that He can discern in us should love us and care for us, seems to them preposterous.

Nevertheless, Eliphaz may have been wrong. And all the people who through all the centuries have consciously or unconsciously borrowed their thought from him may have been wrong. When all has been said and done, it may be that man is profitable to God.

It seems to be fairly evident and nearly undisputed that man is capable of inflicting a loss upon God. Sin is a painful and nearly an indisputable fact; and sin is a divine loss. But if man is capable of inflicting a loss, is he incapable of conferring a benefit? Is it possible for him to be a liability, and impossible for him to be an asset? That, surely, would be a strange doctrine. It would be an untrue doctrine. The possibility of man's sin is the assurance of his potential goodness. The certainty of his ability to inflict a loss is the proof of his power to gain a profit. Not only so, but his sinfulness is the minimum measure of his potential goodness. The greater sinner he is the greater saint he might have been. There may be a limit to the possibility of sin; but in virtue, it doth not yet appear what we shall be. We shall be at least as good as we ever have been bad. There cannot be in human life a badness greater than that same life's possible goodness. We might almost encourage ourselves by our sinfulness. We might almost say as John Hay said of Jim Bludsoe in the hour of danger:

> "They all put faith in his cussedness,
> And knowed that he'd keep his word."

There is something both terrible and triumphant in the word of God when man had become a sinner, "The man has become as God, knowing good and evil." The fact that man can inflict a loss on the moral universe is proof that he is capable of returning a profit.

To be sure man is very small. He is a mere grain of sand on the surface of the earth and the earth is a mote in the universe.

The universe is big. If Columbus had been sailing to the moon he could have reached it in a dozen years, sailing at the same rate of speed that brought him from Spain to America; but if he had sailed toward the sun he would not yet have arrived, not even if he had sailed the Lusitania, and never stopped for coal. Had he started for one of the outer planets of our own solar system, and kept going until now, he would need to have taken an express train. Indeed, that would have arrived too late; for a cannonball fired on the morning of July 4, 1776, would just about now be reaching Neptune, and Neptune, you will remember, is one of the other six little stones in our small circle.

But even the mote may have a value. It can clog the wheels of a watch. It can carry a disease germ. It can contain the potency of an electric spark. It can do damage or good quite out of proportion to its bulk.

* * *

It is not in mere bulk that we count with God. There are times when one man is more than an army. There are occasions when a very humble man rises to almost infinite importance.

Jesus never treated human life as if it were negligible. He taught us that as the one lost coin is valuable to the woman who still has nine, and as the one lost sheep counts with the shepherd who lacks only that one of having a hundred, so we count with God. There is a literal translation of a sweet verse in Peter's epistle, "Casting all your care upon Him for it matters to Him about you." It matters to God! The Incarnation says so. The whole Gospel story says so.

The question with the father seeking a lost child is not whether that is a large child or a small child, nor even whether it is a good child or bad child. He seeks the child because it is his own. We are of worth to God.

But we can do things that really count. God needs us. He has work which depends on our doing; it will lack something if we do not do it. It will have something added if we do it. We are of value to God.

Kentucky's Moonlight Schools

The Story of an Original and Unselfish Experiment.

BY CORA WILSON STEWART.

INTRODUCTORY NOTE.

BY IDA WITHERS HARRISON.

The most talked of woman in Kentucky, probably in the United States, at this time is Mrs. Cora Wilson Stewart, superintendent of the public schools of Rowan county, where the successful experiment in the elimination of adult illiteracy was completed last fall. This campaign is of special interest to Disciples, because Mrs. Stewart is a loyal member of our church, a Mountain woman, and a product of the Morehead Normal Academy, the Mountain Mission of the Christian Woman's Board of Missions.

Last month in Congress, the Home Committee on education presented its report, providing for an investigation of illiteracy among the adult population of the United States, and said this in regard to Mrs. Stewart's work:

"If all communities could have the able leadership, the constructive ability and the co-operation of all the forces used, as had Rowan county, Ky., perhaps this legislation might not be needed.

"In Rowan county through the co-operation of the people and the teachers of the public schools, under the leadership of the county superintendent of childhood, or some other cause, but who schools, Mrs. Stewart, the illiteracy among grown men in that county has been reduced in three years from over 13 per cent to practically nothing. Mrs. Stewart wrote the Commissioner of Education a short time ago that there were now only six men and women in the county who could not read and write.

Last week, Mrs. Stewart was invited to address a joint meeting of the General Assembly of Kentucky, and at the conclusion of her speech the legislature, by a unanimous vote, created an Illiteracy Commission whose work was to be the wiping out of adult illiteracy in Kentucky. There is such wide spread interest in Mrs. Stewart's remarkable achievement, that she has written a book, giving a history of the movement, which will soon be on sale. Until then, this article, written by her, will doubtless be read with pleasure. Such a noble and original experiment, carried to a successful issue without any assistance save the unpaid services of the fifty teachers of Rowan county, is a challenge to the whole country to go and do likewise.

MRS. STEWART'S STORY.

THREE years ago there was inaugurated in Rowan county an institution known as moonlight schools. They were designed to clear the county of illiteracy, and to set free those who were enslaved in its bondage. They were, also, intended to afford an opportunity to those who possessed a limited education, and to those who had been scholars in their time, but had become rusty and desired "to brighten up."

Had not the teachers of Rowan county been heroically self-sacrificing, and had not the people possessed a desire for better things, and a determination to secure them at any cost, and a fine spirit of co-operation, this story would never have been written. When the plan and purpose of the moonlight schools were explained to the teachers, they received it with sympathy and enthusiasm, and responded heartily to the call for volunteers. They not only offered their services to teach at night, free of charge, but to canvass their districts and explain to the people the purpose of this new institution, and to urge them to attend. They did their work well, and they met with hearts responsive and minds hungry for learning and souls that yearned for higher things, for when the first session of moonlight schools opened on the evening of September 5, 1911, twelve hundred men and women, of all ages and stations in life, came into the schools and took up their books.

SOME OF THE STUDENTS.

The students ranged in age from 18 years to 86. There were young men, who for various reasons, had dropped out of school at an early age, and when they had once fallen behind their class-mates were ashamed to return and be classified with the "tiny tots" in the day school, and these came to the night school to "catch up" again; there were young women, who had "missed their chance," because of home duties, long distance from the school, periods of invalidism who dreamed that there were in the world better things for them than the darkness of a life-time of ignorance; there were women who had married in childhood, as is too much the wont of our mountain girls, and they craved their birthright—their mental development; there were beside these their husbands, who had burned under the humiliation of making "their marks" in the presence of the educated, and of asking the election officers at each election to cast for them a vote for the candidates of their choice; there were middle-aged men, who had seen a hundred golden opportunities pass them by, who realized that the educated man had held their time, their strength, their energy, as well as their timber and mineral and all their stores in his grasp, controlling both the price of their labor and their material, making them but beggars on the bounty of those whom they enriched; there were women who had seen their children grow up and go away, sometimes to distant states, and when the spoken word and the hand-clasp had ceased, heart-to-heart communication were no longer possible, for the third party as an interpreter between mother and child is but a poor medium at the best.

A DESIRE FOR LEARNING.

"Just to be able to read my Bible," was the cry of many a patriarch and many a withered dame. "Just to write my name," to escape from the shame of making his mark, was the appeal of many a younger man, inspired by pride, rather than the reverence of his fathers. Three hundred learned to read and write and to solve simple problems and some other things. Two school trustees, who could barely read and write before, received an inspiration in the night schools and encouragement from the rapid progress which they made, and after the night school closed, they entered the day school and secured an education, and are today members of a body of the most renowned public school teachers in the world. One man, a day-laborer, at the low wage of $1.50 per day, attended night school for six weeks, specializing in mathematics and mastering the principles of the subject as applied to the line of work in which he was engaged—lumbering. At the end of the six weeks' term, he was promoted at a salary double that which he had received before. The position had been waiting for him for years, and was offered him as soon as he was prepared to fill it. The joy in achievement—even simple achievement—expressed on the countenances of those students and by their words and actions, is beyond human power to describe. Those who learned to write, wrote their names on fences, posts, trees, barns, as well as on every available scrap of paper, and those possessed of means, even though slender, deposited it in bank, and wrote their checks and signed their names with pride.

A Mountain School in Kentucky.

This was an institution too popular to abandon. It had vitalized communities and brought teachers, children and parents into a full spirit of co-operation for the first time. When the teacher entered his district the next year, he was greeted with a chorus of inquiries, "When will the night schools begin?" The next session brought larger numbers and older students. Sixteen hundred were enrolled, and a man eighty-seven years of age surpassed the proud record of the schoolgirl of eighty-six of the former session. Mord knowledge was gained by those who were the newly-learned of the year before, more illiterates were taught, and illiteracy was reduced from 1,152 to nearly the 500 mark. The six weeks' term was all too brief, and after it had closed here and there in such day schools as would admit, a man or woman could be found sitting at a desk with a child, pursuing the knowledge which had taken root in the night school.

A MEMORABLE CAMPAIGN.

The session of 1913 was a memorable one. Such a campaign against illiteracy the world has never known. It was the final conflict in a three years' crusade against illiteracy in the county, with the stubborn resolve to reach and conquer. A home department was organized, where the feeble and those disinclined to come to school were taught. Two thousand five hundred persons enrolled, and the illiteracy record of the county was erased so rapidly that it was almost too fast for an actual count. At its close only 23 unlettered ones could be found, and only four of these, besides two who moved in at the close of the campaign, were capable in every way of learning.

Through these cold facts it is impossible to gain, in any appreciable degree, the heroic spirit of the teachers, who taught by day and by night, and instructed men and women in their homes during the intervening hours. This article can portray nothing either of the eagerness of the people as they wended their way in large groups at night, or of the earnest efforts which they made as they sat at their desks, or worked at the blackboard or stood in a row in class and spelled. This merely presents the bare outlines of a Kentucky born institution, which has passed beyond the experimental stage and stood the test, and has had in the soil from which it sprang a steady and substantial growth, and which has achieved the results for which it was designated—results which are verified by hundreds and hundreds of well-written letters in the possession of the writer, from men and women who could not write before.

HOW THE MOVEMENT HAS SPREAD.

This article presents only in brief an institution which has developed, not on its own birth-place only, but all over the state and all over the South, and even to the farthest corner of the far West. Twenty-five counties or more in Kentucky have made in some one or more districts a test of it, and whether it was among the tenant class of Madison, or the distillery region of Garrard, or the farm lands of Muhlenburg, or the tobacco district of Grayson, or wherever it was made, it was always with the same result; it was met by men and women with eagerness and gratitude that they had, at last, found their opportunity. In Tennessee, in South Carolina, in Georgia, in Arkansas and in the far state of Washington, there are countries which have organized or are organizing moonlight schools today, and all for the same primary purpose—to open the door of opportunity and let illiterate men and women escape from the thralldom which holds them. Kentucky, the state which has given this institution to the world, should be the one to foster it, and the first to profit by it. If this institution affords an opportunity to the German illiterates, who are being taught through it in Walla Walla county, Washington, it affords one for the pure-blooded Anglo-Saxon and noble hearted people of Leslie county, Kentucky, where one-third of the population cannot read or write, and for the illiterates of every other county in the state, north, east, south or west, possessed of few illiterates or many.

A REBUKE TO THE INDIFFERENT.

Shame on us that we have remained so long indifferent and inactive, while men and women passed us by with averted heads and heavy hearts! Shame on us that we have submitted to conditions which caused the world to declare Kentucky to be one of the most illiterate of the states! The hour is at hand for a holy crusade against illiteracy. The Governor of Kentucky has called upon the General Assembly to create an Illiteracy Commission, and to their everlasting credit, every member of that distinguished body has responded and has voted favorably on the passage of such a measure, making it the one matter upon which they stood unanimous during the present session. Kentucky's illiteracy must be wiped out! Kentucky's fighting spirit is known the wide world over, and Kentucky soldiers are the best. They are no more valiant, surely, in a war with bullets than with books. Oh, that all of our splendid Kentucky intellect and strength and energy and mettle could be put into this conflict!

Illiteracy would vanish before our forces like the mist before the morning sun, and men and women who today are languishing in cabins and behind prison doors in ignorance, helplessness and despair would rise in new strength and power and help to build of this the greatest Commonwealth that the world has ever known.

How? When? Where? Why?

BY F. J. BROWN.

YOU ask me how I gave my heart to Christ?
I do not know;
There came a longing for him in my soul
So long ago.
I found earth's fairest flowers would fade and die,
I yearned for something that would satisfy;
And then at last somehow I seemed to dare
To lift my broken heart to him in prayer.
I do not know;
I cannot tell you how;
I only know
He is my Saviour now.

You ask me when I gave my heart to Christ?
I cannot tell,
The day, or just the hour, I do not now
Remember well.
It must have been when I was all alone
The light of his forgiving Spirit shone
Into my heart so clouded o'er with sin;
I think 'twas then I trembling let him in.
I do not know;
I cannot tell you when;
I only know
He is so dear since then.

You ask me where I gave my heart to Christ?
I cannot say;
That sacred place has faded from my sight
As yesterday.
Perhaps he thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.
I do not know;
I cannot tell you where;
I only know
He came and blessed me there.

You ask me why I gave my heart to Christ?
I can reply:
It is a wondrous story; listen while
I tell you why
My heart was drawn at length to seek his face.
I was alone, I had no resting-place;
I heard of how he loved me, with a love
Of depth so great, of heights so far above
All human ken,
I longed such love to share.
And sought it then
Upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?
I knew he died upon the cross for me—
I nailed him there.
I heard his dying cry, "Father, forgive!"
I saw him drink death's cup that I might live;
My head was bowed upon my breast in shame.
He called me, and in penitence I came.
He heard my prayer—
I cannot tell you how,
Or when, or where;
Only I love him now.

Religious Intolerance

A Chapter in History Which Forever is Being Rewritten.

BY ELLIS B. BARNES.

IF there is one chapter in the history of Christianity that men would forget, if forgetting were possible, it is the chapter of religious persecution. The name of Torquemada, though on the calendar of the saints, is devoted evermore to the scorn of mankind. The one blight on the fame of John Calvin is his connection with the death of Servetus; and we cannot wonder that such an event shocked the moderate spirits of an age that had hoped to escape the barbaric enforcement of popular dogmas through the acceptonce of the doctrines of the Reformation. All classes inquired whether they had not left one tyranny only to be torn by the teeth of another.

Underlying all religious persecution is the delusion that honest error is a crime. Into this snare Protestant and Catholic, different races and different creeds have fallen. And the fallacy is no less real whether the punishment be the stake, the dungeon, the rack of the Middle Ages, or the proscription of dissent by the majority, the unfair insinuation or the hounding by self-appointed censors of those who are just as conscientious in their dissent as are their brethren who adhere to the established rules of faith and order. If the premise be accepted the conclusion is inevitable; and wherever persecution in any form exists, from ostracism to exile, we may be sure that the fundamental error is being put into practice. If the older brutalities are among the worst instances of human perversity, the later forms are the scorn of the skeptic and the sorrow of every tolerant lover of truth.

THE INQUISITION.

As a result of this fundamental error 30,000 persons suffered death in Holland and Friesland for Anabaptist errors; while in Spain, according to Prescott, during the eighteen years of Torquemada's administration as inquisitor, 105,000 persons were punished, of whom 8,800 were burned. In Andalusia alone, in a single year, the Inquisition put to death 2,000 Jews, "besides 17,000 who underwent some form of punishment less severe than the stake." Nor is this the end of the disaster, for an eminent historian has pointed out that "history takes no account of those who have been spared in body that they might suffer in mind. . . . . For in this way, men become constrained to mask their thoughts, there arises a habit of securing safety by falsehood, and of purchasing impunity by deceit. In this way fraud becomes a necessity of life; insincerity is made a daily custom; the whole tone of public feeling is vitiated, and the gross amount of vice and folly fearfully increased."

It is remarkable that it is the best of men who have been the persecutors. This was the case in the days of the Roman Empire. We are told that "the most thoroughly depraved of all the emperors were certainly Commodus and Elagabulus, neither of whom persecuted the new religion, or indeed adopted any measures against it." On the other hand, we find that the great enemy of Christianity was Marcus Aurelius, "a man of kindly temper, and of fearless, unflinching honesty, but whose reign was characterized by a persecution from which he would have refrained had he been less in earnest about the religion of his fathers."

The last, and one of the most strenuous opponents of Christianity, who occupied the throne of the Caesars, was Julian, a prince of eminent probity, whose opinions are often attacked, but "against whose moral conduct even calumny itself has hardly breathed a suspicion." Concerning the members of the Inquisition at Barcelona another historian, who

Rev. E. B. Barnes.

had every reason to be prejudiced against it, tells us that "all its members are men of worth, and most of them distinguished for humanity."

IS RELIGIOUS PERSECUTION JUSTIFIED?

Such considerations as these should lead us to inquire whether the Emperors were justified in their persecution of the Christians? Whether the Popes were justified in their slaughter of Jews and Anabaptists? And if they were not, were the English Bishops justified in their persecution of the Catholics? And were the Puritans justified in their persecution of the Episcopalians and Papists? There can be no difference of opinion on matters of this sort in an enlightened age. If cruel persecutions are atrocious to the intellectual and religious sensibilities of our time, how can petty persecutions be justified? The man who takes his neighbor's life today because of differences in matters of faith would be regarded as a felon or a lunatic, to be dealt with by the law of the state.

But, unfortunately, there exists a notion that it is lawful to destroy the reputation of those whose teaching is regarded as erroneous, although they hold to the same faith as do their accusers, by whispering the word "heresy" against them, by attempting to silence them by appeals to popular prejudice, and by making their ministry so difficult that in self-defense these suspected ones seek refuge in other communions. How can we sympathize with the proscribed in other days who for conscience' sake were forced out of their livings by kings' decrees, when we force them out of their pulpits by editorial denunciations? How can we sympathize with the Pilgrim exiles while we continue policies of ostracism against those who are just as honest and God-fearing as any who ever braved the terrors of the wintry sea?

NO INFALLIBLE INTERPRETERS.

If we could only be sure of our ground in all these variations of faith we could readily agree that sharp lines should be drawn between heretic and orthodox, but that we are not able to do; that the world has never been able to do. If we had infallible interpreters for an infallible Book the ease would be radically different. Think of the varities of opinion that exist in a church that boasts of its infallibility! Where can we set the boundaries between the false and the true, between radicals and conservatives, between faith and opinion? Where is the man outside of Rome whose business it is thus to fix the limits of separation? Our incompetency is all the more evident when we remember that the heresies of yesterday are the commonplaces of today, and that the orthodox beliefs of one generation are often absurd or superstitions in the next—witchcraft, for instance. The framers of penalties for dissenters must have a high regard for their own ability when they attempt to damn their God-fearing fellow men who cannot see the truth with any eyes save their own. It is better to question the correctness of our own conclusions than to assume the task of a diminutive Torquemada.

Rather than the spirit of the fanatic let us cultivate the relation of teacher and disciple. Let charity abound, for, with it, a pernicious zeal for uniformity of thinking will disappear. There is no difference at heart between protestant intolerance and papal: one is as un-Christian as the other. We do not need either. Rather do we need the spirit that will help us all to arrive at the truth as comrades in the common quest, though we have come by divergent roads. Freedom to investigate, the right to differ, the duty to love as brethren all those who love our Lord Jesus Christ in sincerity, and the insight to find our highest joy in serving him—these are the great notes that now need to be struck.

BIGOTRY MUST DIE.

The spirit of the bigot dies hard, but it must die. Only let us hope that in the process of dissolution it will not be guilty of such iniquities as will compel our children to apologize for us, as we are compelled to apologize for those who imagine that rack and dungeon and fagot could be valid instruments of conversion or of orthodoxy when in the service of him who declared that those who live by the sword should perish by the sword.

Vacation Bible School Work.

Under the direction of the Daily Vacation Bible School Association, with headquarters at the Bible House, New York City, 215 vacation Bible schools were conducted in thirty-four cities and towns during the last summer vacation period. Fifty thousand, five hundred and fifty-two children were enrolled in these schools, three-fourths of whom belonged to no Sunday-school.

Dr. Willett's Missionary Message

The Discovery of a New Note in a Favorite Lecturer.

BY EDGAR DeWITT JONES.

ABOUT fifteen years ago Dr. Herbert L. Willett came to First Church, Bloomington, Ill., for a series of Bible lectures. The attendance upon those lectures was extraordinary. After the first or second lecture people began to come as early as 6 o'clock in order to get good seats. Such was Prof. Willett's introduction to Bloomington, and ever since his constituency here has never failed to take advantage of an opportunity to hear him.

He delivered a second course of lectures in First Church, afterward a course in the Normal Christian Church; several popular lectures upon various lyceum courses in the city; spoke in the Coliseum at a state convention; and at the Congress of Disciples held at First Church in the spring of 1907 he delivered one of the evening addresses.

Sunday evening, February 1, 1914, after an interim of seven years, Dr. Willett spoke again in Bloomington. His topic was "The Changing East." The announcement of his coming brought out again the usual large attendance. The evening he spoke in Bloomington there were three large revival meetings in progress at other churches. One of these was in its closing service at the First Methodist Episcopal Church and another meeting was in its climacteric service.

A COSMOPOLITAN AUDIENCE.

Despite these widely advertised meetings the capacity of First Church was taxed for available space and people were standing. It was a most cosmopolitan audience.

As I looked out over the audience I saw representatives from the Methodist, Baptist, Presbyterian, Congregational, Unitarian, and Catholic churches. There were also representatives from other Disciples' churches here in the city and Normal, and a large number of the Centennial Church, which holds its services one-half hour earlier than the others, came later in a body.

Dr. Willett spoke with all the abandon and grace and fluency that has ever characterized his public address, but besides this there was tremendous heart power and vigor and glowing enthusiasm throughout his message. I think I never heard him when there was so evident a passion in his words. In his former visits to Bloomington he was always the instructor bringing light to our minds—eloquent, lucid and convincing. But in this address he was the preacher bringing heat, the heat of a great passion which I had never felt in him before. It may be the ripening years of personal experience, or it may be the effect of his first-hand study of the mission field, but whatever the explanation I was aware of a great increment of power, a surge of his will upon the will of his audience which gave his message a prophet's urgency.

AN UNIQUE ADDRESS.

Four features of his address stand out in my memory.

The approach to the subject was unique. Beginning in the far past with the much traveled Marco Polo and his fellow explorers and their fantastic account of China the mysterious, the speaker built a golden bridge across the gulf between that period and the beginning of modern missions. Then came successions of pictures. One could see Old China as a sleeping giant slowly awakening, rubbing his eyes, sitting up and beginning to take notice of the world. The changing of the entire Orient before the onmarch of Christian civilization was shown to be like the change wrought by the advent of spring after drear winter has had his sway.

The tribute to missionary heroes and heroines was exceedingly tender. The career of Charles Darst, Westpointer in the Land of the Mikado, was shown to be better and bigger than a major generalship here. The work of Doctor Osgood and Macklin was portrayed with a sympathetic appreciation that was felt

Professor Herbert L. Willett.

by us all. We saw these men and others walking in the Way of the Great Physician, blessing and healing and helping every day. Then, too, we beheld them as missionary statesmen grappling successfully with age-old problems of evil.

JESUS' GOSPEL PUT TO THE FORE.

While the educational and medical work of the missionary received due emphasis the preaching of Jesus' gospel was put to the fore. An illuminating anecdote told by Dr. Willett in the course of his lecture is to this point: An American tourist whom he met in one of the great cities of the Orient expressed himself as greatly pleased with the educational and medical phase of missions, but was inclined to scoff at the preaching services. To his sarcastic comment on the part of the missionaries' preaching Dr. Willett replied: "So you approve of the schools and the hospitals but you disapprove of the preaching?" The worldly wise cosmopolite nodded his head in hearty affirmation and Dr. Willett rejoined, "Why, sir, without the preaching of Jesus, the hospital and the school could not be. It is the gospel of God's son makes them possible."

There was in Dr. Willett's message, as I have said, a heart power that was contagious. It gripped us from the beginning of the speech to the end. It made us to feel the essential righteousness and the vast worth whileness of the cause.

MESSAGE HIDES THE MESSENGER.

It had in it the ring that one feels in the messages of our missionaries who come back from the far fields of victories for Christ. In the warmth and cordiality and urgency of the speaker we found ourselves in the spell of the message, almost forgetting the messenger; and I fancy there is no greater praise for any speaker than this. A verse of an old poem well describes Dr. Willett and his message in Old First Church, Bloomington, Sunday, February 1, 1914.

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the world's great Light;
That, gazing up—the lamp between—
The hand that held it scarce was seen."

And when the lecture was ended it was "like the ceasing of exquisite music."

MORE CHAPLAINS FOR THE NAVY.

In connection with the naval appropriation bill Congress has under consideration a proposition to increase the number of chaplains in the navy. The need for an adequate increase is shown in these three facts.

1. In 1842 the navy numbered 12,000 men; in 1914 it numbered 67,000; in 1842 the navy had 67 ships; in 1914 it had 390 ships. In 1842 it had 24 chaplains; in 1914 it has no more chaplains than it had 72 years ago. That is, the number of men and ships has increased more than fivefold; the number of chaplains not at all.

2. The churches are urging upon Congress an increase that will give the navy at least one chaplain to every one thousand of the personnel, which would still leave the service deficient relatively by more than one-half on the basis of 1842.

3. The church are also agreed in the conviction that the present discrimination against chaplains in the matter of consideration according to rank and length of service is, in effect, a disparagement of religion and the worship of Almighty God; which disparagement should not longer be countenanced by the national government.

4. Strange as it may appear, it is nevertheless the fact that for ten years efforts have been made without success to secure a more adequate supply of chaplains. The Secretary of the Navy, in his report to Congress, says: "It is a reproach to our country that we have only the same number of chaplains in the navy for 1913 as there were in 1842." Now that a favorable opportunity offers to secure the desired legislation, the Executive Committee of the Federal Council earnestly requests every pastor and every church member interested in the welfare of the men of the navy to write or wire to his senator and congressman, urging them to give their hearty support to this measure and to use their influence with members of the Naval Committee. The time to do this is now.

One of the "empty buildings" in a dry town is the jail.

When a drinking man votes wet he paroles his worst enemy.

Leaders of Men and Millions

WILLIAM G. IRWIN, A MEMBER OF THE COMMISSION OF BUSINESS MEN OF THE MEN AND MILLIONS MOVEMENT.

IT would be pretty hard for William G. Irwin, of Columbus, Ind., to be anything else than a Disciple of Christ, even if he were disposed so to be, and it would be quite impossible for him to be other than a generous, broad-visioned, vigorous leader of his fellows in whatever church he found his fellowship. The reason is that he is the son of his father. Joseph I. Irwin was for many years the strongest layman among Indiana Disciples, making money and giving much of it away to all good causes—to education, missions, benevolence and all good philanthropies. With his wife, Clementine Irwin, the father came to Indiana in an early day and both became great supporters of the Disciples' movement in its very beginning in that state.

William G. Irwin.

A PASTOR'S "APPRECIATION."

The son, William, who, since his father's death in 1910, has had the chief responsibility of managing the affairs of the large Irwin estate, was born in 1866 in Columbus. He inherited strong traits from both his father and mother. "He is reserved and modest in manner, a lover of truth and sincerity and possesses a vigorous mind and a warm and sympathetic heart"—so writes Rev. W. H. Book, his pastor, in appreciation of him. Mr. Irwin graduated at Butler College, Indianapolis, in 1889. This school has ever had a warm place in his heart. He has been for a number of years a trustee of the institution and has supported it with generous gifts. The Bible Chair at the state university of Indiana has also received substantial encouragement from him. This practical minded business man has caught the missionary vision—or inherited it. The Foreign Society received whole-hearted support at his hands, and his generosity together with that of a few other men of means in the Columbus Church, keeps that congregation well to the front of the list of dependable and liberal upholders of missionary agencies.

"THE PASTOR'S HELPER."

Mr. Irwin's business is described as that of "managing the Irwin estate." He is president of Irwin's Bank of Columbus, of the Indianapolis, Columbus and Southern Traction Company, the Union Starch and Refining Company of Edinburg, Ind., and a director in many other enterprises in which he and the estate are interested.

Mr. Irwin is a bachelor. His sister is the wife of Rev. Z. T. Sweeney, of New York City. He is a member of the Commission of Nine Business Men of the Men and Millions Movement. Mr. Book, his pastor, to whom we are indebted for these data, says in significant conclusion, that he is also "the pastor's helper," which, taken with the implications belonging to it in this case, is about as fine a thing as can be said of any man.

Art and Morals

Is There a Relation Between the Two?

BY CHARLES H. BURKHOLDER.

IN every city fortunate enough to possess an art museum, art enthusiasts are continually discoursing on the uplifting influence of art. Some even give much energy to imparting knowledge to the unfortunates of the poorer districts. These honest missionaries are endeavoring zealously to elevate society by bringing to the minds of the lower classes glimpses of better things, and at night the consciences of the reformers are satisfied, believing that the world has been blessed through the sacrifice.

Another company of enthusiasts, equally honest, rather ridicules the idea of moralizing human beings through the influence of art, citing the nations of Greece, Japan and France as glaring examples of highly developed ideals with a low degree of morals. They also cite certain modern artists of renown whose characters would not entitle them to high seats in the synagogue. These reformers see no elevation for the race save in the teaching of moral laws repeated suggestively. It is difficult for these two temperaments to understand each other, chiefly because both are partially correct, although neither of them could give assent to this last statement.

An art lecturer, having spoken to an intelligent audience, was asked publicly by a well-read and cultured clergyman the astounding question—"what relation in the mind has art to religion?" The reply, frank and different from some of the ideas advanced by art students, was that art relates to form, color, composition, and ideality, and that religion as taught by Jew and Gentile is to love the Creator with all the heart and the neighbor as one's self; that there is no direct relation between the two, but that there could be; that religion could be associated with art and art with religion; that he had read of certain masters without character who had painted strong religious themes, and had known personally conspicuous modern artists who could not be held up to youth as exemplary citizens; that he also knew many pious and unselfish churchmen who had no appreciation either of art or music; that a bad man has been a good artist and that some saints have not received thrills from a cold marble statue; but that the art of a religious artist will take on different aspects from that of the depraved, as a man's work sooner or later reveals him.

ART WITH A MORAL SUGGESTION.

The arguments are convincing, as we reflect upon them, that art with no moral suggestion might not exalt a character, but with the moral attribute will be tremendously potent in elevating the world. The question could be asked, will a lad in a luxurious suburban mansion, without moral suggestion, be any less likely to fabricate because he has on his chamber floor a rich oriental rug which for two hundred years had no moral effect upon an eastern harem? or, would a slum-lad, without moral training, with a Venus de Melos on a pedestal, a Japanese print on one wall and a Turner sunset on the other, be so convicted of sin through art that he would beg of the corner grocer an opportunity to work during a hot July day to atone for the basket of peaches stolen from his stand the year before?

We conclude therefore that art to produce a moral effect must have in it a moral suggestion, and that in order to produce a worshipful spirit there must be a suggestion of worship. When one views Millet's "Angelus," if not too much absorbed in technique, he will at once be affected by the prayerful peasants. When one sees in the blue moonlight, with a sinister countenance Prell's "Judas" bartering away his master, the spirit of unfaithfulness is suggested. The painting "Breaking home ties" at the World's Fair produced deep feeling, because every grown man understood the experience suggested. The prohibition of prize-fight motion-pictures has been profitable because of the suggestiveness of degrading subjects and the action of the government in putting a ban on certain pictures passing through the mails has been commendable, because a picture is more powerful for evil than words.

ART STRIKES THE IMAGINATION.

But can it be said that pure art, without suggesion for good or for evil, is negative? Has a landscape, a seascape or a painting of an architectural subject no effect upon human consciousness? When color and form and composition exist only for their own sakes, it seems impossible that the influence upon the mind is simply negative. There must be a suggestion of refinement, of purity and of delicacy. It may be that a student drawing from a cold plaster cast has little else than mere intellectual pleasure, such as may be derived from the gymnastics of mathematics. But whether the moral emotions are stirred

or not, it is certain that art strikes firmly upon the imagination and as every greater imagination produces a greater individual, the study of art increases one's vision of bigness, delicacy, and beauty. Great imaginations produce great men; all great enterprises of commerce, mechanics, religion and education were first conceived in imagination. The study of art enables one to see beauty from which the untrained eye is holden, and as every thought is the result of a mental picture, to study to see more, means a widened imagination.

While it may be true that a Navajo rug in an Indian wigwam may not prevent the scalping of a humble pale-face, we are certain that ten years study of drawing and painting, with ten of decorative designing, and ten or architecture, would convert a Sitting Bull into a tame Indian.

Needlessly Anxious.—By Ernest Zimmerman.

Jesus Christ---Union Carpenter

CHARLES STELZLE, IN THE PRESBYTERIAN ADVANCE.

I was asked in a public meeting recently if I thought that Jesus would become a member of the Carpenters' Union were he on earth today. Just what Christ would do in regard to organized labor in the twentieth century, no man dare prophesy. Any other man's opinion on this subject is as good as mine. But I do believe that Jesus was a member of the Carpenters' Guild of his day, which was the nearest approach to the forms of organized labor in this generation. It is also quite likely that were he to come again as a carpenter, with all that this implies—a workingman's trials as well as a workingman's sympathies—he would identify himself with that organization which is doing most to better the conditions of all workingmen. And if he were to manifest the same spirit toward those who oppressed the poor and helpless that he did when he was on earth in bodily form, he would probably become known as a "labor agitator."

Those who assert that Jesus would in no case identify himself with any organization that practiced slugging or that was unfair in any particular—of which things these persons insist organized labor is guilty—forget, or do not know, that he became a member of the very organization of his day which was guilty of everything that is today charged against organized labor. When he addressed the leaders of the scribes and Pharisees, he not only reminded them that their fathers had scourged and persecuted the prophets, that they had killed and crucified those who had been sent to them, but that they, themselves, were guilty of the most damnable sins—hypocrisy, graft, persecution. And these very leaders afterward crucified him for his persistent declaration that he was the Son of God, and that he had been sent to save the people. Jesus Christ was a member of that ancient organization, because—in spite of the fact that it was largely controlled by men of this type—it had within it the elements of true piety and faithfulness toward God and toward men. It must in all fairness be said today with reference to organized labor that it, too, contains the elements which make for a higher type of manhood and womanhood, even though there are within its ranks some men who dishonor the cause. These must soon be eliminated, so that the movement which represents the best interests of the working people may no longer be handicapped by unfaithful leaders.

To this end, why would it not be well to invite into membership the man who may truly be claimed as "Labor's Champion"—Jesus Christ? Let organized labor take its stand behind him. Permit him to speak for you. You need never again quote the political economist. Quote Christ. Never has any man more bitterly denounced the oppressor. Invite him to sit upon your platform. Take him into your councils. If you will, you are sure to win, for Christ is sure to win. I have a very strong conviction that if the workingmen of the world were to claim Christ as their exponent, their Leader, with all that goes with this claim, no power on earth could withstand their onward march. Does this seem visionary? But hasn't the church done this very thing? The true church rests absolutely and specifically upon the person of Jesus Christ. All of its progress is due to this fact. Its sacrifices as well as its victories were founded upon its faith in Christ. He is claimed today by the church as a living, personal power. Labor, too, may have him—in the broadest, fullest sense. And when it again lays claim upon Christ its victory is assured.

NATIONAL COMMITTEE ON CHURCH EFFICIENCY.

A Church Efficiency Committee has been appointed by the national Efficiency Society, Inc. Charles Stelzle, of New York, is chairman, and among those serving with him are the following: Judge Martin A. Knapp, of the United States Commerce Court; Prof. Henry C. Metcalf, of Tufts College; Prof. Walter Dill Scott, of Northwestern University; Dean C. H. Benjamin, of Purdue University; Prof. Edwin L. Earp, of Drew Theological Seminary; Harry Franklin Porter, Editor of "Factory;" Prof. Ernest C. Moore, of Harvard University; Henry Snyder Kissam, Consulting Architect; E. R. Hudders, Public Accountant; Edward L. Suffern, Certified Accountant; F. S. Tomlin, Secretary, Joint Labor Legislative Conference; Charles W. Gerstenberg, Secretary, New York University School of Commerce; Dr. Melvil Dewey, originator of the Dewey Library System; Dr. Frederick B. Greul, of Brookline, Mass., and Dr. Charles S. Macfarland, Secretary, Federal Council of the Churches of Christ in America.

The first task of the Church Efficiency Committee will be that of working out a system of church records and budgets, which will be applicable to churches of all denominations. From time to time other tasks of a similar general character will be undertaken by the committee.

The committee may call upon other members of the Efficiency Society for expert advice and assistance and it will thus have at its command the most efficient men in American business and professional life. The Efficiency Society, Inc. has headquarters at 41 Park Row, New York City, and is an educational society. The aim of the society is to keep its members in touch with the efficiency movement.

The liquor traffic is standing on two legs: greed and appetite.

If alcoholism is a disease it is a preventable disease.

THE CHRISTIAN CENTURY

EDITORIAL

THE TRIUMPH OF TEMPERANCE.

NOTHING is more cheering than the steady progress which the temperance movement is making throughout the nation. A few years since it was only the most persistent optimist who felt confident that the saloon would be driven from American life. Today the average man sees the signs of a fulfilment to that hope, the temperance workers are confident of early victory, and the supporters of the liquor traffic are fighting desperately against the advancing wave which threatens soon to sweep them out of business.

The triumph of temperance during the past ten years has been astonishing. With now and then a defeat, the march of the cause of sobriety under temperance, anti-saloon and prohibition leaders has been majestic and heartening. Formerly it was a question of winning here and there a spot of dry territory in the midst of a surrounding wet district. Now the movement spreads by townships, counties and states.

But most significant of all is the introduction into Congress of a bill for nation-wide prohibition.

It is not presumed that this bill will be passed without a desperate struggle on the part of the retreating and enraged friends of the saloon. But the very contest itself, thus carried to the supreme forum of the nation, will have very great educational value, and in the end is bound to win. Men now living will survive to see a saloonless nation.

THE SPIRIT OF ISLAM.

ONE of the interesting events of recent days at the University of Chicago has been a course of four lectures on "Aspects of Islamism," by Dr. Christian Snouck Hurgronje of the University of Leiden. Along with Doughty and Burton, Doctor Hurgronje shares the unique experience of a visit to the sacred and forbidden city of Mecca. But unlike any of his adventurous fellow-scholars he is the only non-Mohammedan who ever spent an entire year in study under the very shadow of the Sacred Stone. His lectures dealt with the life of the prophet, the development of Islam, and the relation of the system to modern thought. The course was very largely attended and was deeply interesting.

On the subject of missions among the Mohammedans Doctor Hurgronje is conservative, probably because he has been the witness of many ill-advised efforts in this direction, especially in Java where he has lived for many years among the Mohammedans who are the subjects of the Dutch rule. But he believes that there is a possibility of constructive access to the Mohammedan mind by Christian teachers who have the tact and wisdom to first understand the best that Islam affords, and then to employ it as the gateway for Christian approach.

ASPECTS OF PROPHETIC THEORY.

THERE was gathered recently in this city a considerable body of ministers and teachers for what was known as an International Prophetic Conference. The sessions were held at the Moody Church, and were largely attended by visiting members and those locally interested. The emphasis of the conference was placed upon those phases of prophecy which relate to the fulfilment of early Christian hopes in the approaching end of the world and the coming of the Lord.

We have deep respect for men whose interests lie in this field of apocalyptic and eschatology. We believe however that we are speaking no word of disrespect concerning them when we affirm with emphasis that these aspects of the Christian doctrine of prophecy have largely ceased to interest the readers of Christian thought in our century. They are among the forms of Christian teaching which have failed to receive the vindication of the best Christian scholarship. There is to be sure a certain type of mind that finds great value in the apocalyptic books of Daniel and Revelation. It is not difficult to read into this curious type of Jewish and Christian literature the events of any period of world history, and the figures that have played important parts in the drama of state-craft or religion. There are those who find marked satisfaction in the attempt to discover Mohammed in the Book of Daniel or the Pope of Rome in the Revelation.

We are not impugning the motives of these excellent people when we say that all this kind of exegesis is merely trifling with the established principles of biblical interpretation. We make these remarks less with reference to the recent prophetic conference than in regard to vagaries of biblical study which appear from time to time in the religious press. So far as we are informed, the points of stress at the Moody Church gatherings were the imminent return of the Lord and the necessity for a vigorous and insistent evangel in preparation for that event.

On the second point we are in warmest sympathy with the objects of the conference.

Anything that can stimulate missionary zeal is worth while, even though it be a mistaken theory of the second coming. We believe that theory is capable of great abuse both at home and on the mission field, even though it is proclaimed by many excellent people. But the gospel has endured many errors of view through the past, and will not be greatly injured by this one, which is usually associated fortunately with pious living and a prayerful mind. We shall all of us yet learn that prophecy moves on higher levels than the mere prediction of future events, either by Old or New Testament prophets, and that the coming of the Lord is no far-off or imminent event of history, but an ever-present and increasing fact of experience in the individual soul and in the life of the Church.

"J. B." PASSES AWAY.

FEW are the ministers of evangelical denominations all the world over to whom the news of the death of Rev. J. Brierley will not come as almost a personal sorrow. His books of religious essays have been growing in number at the rate of two a year for ten years, and have been eagerly devoured by the thoughtful as soon as they fell from the press.

These essays were in the main collected from the author's editorials appearing each week in The Christian World, of London, over the initials "J. B." These initials came to possess a cryptic suggestion to the initiated, who knew at once on seeing them that whatever article they were attached to was worth not only reading but clipping and filing away for future reflection.

Mr. Brierley held a thoroughly modern point of view in his thinking. He wrote fearlessly. But there was no hint of iconoclastic purpose in his words. Rather, he seemed to have set himself the task of illuminating the abiding truth in old doctrines by throwing upon them the light of modern scientific and ethical concepts.

Mr. Brierley was the son of a worsted manufacturer with a strong Puritan taste for theology. He was ordained to the Congregational ministry in 1871, and served as pastor in London from 1876 to 1880. Health obliged him to abandon the ministry for a time, and he then became the first pastor of a new church in the London district known as Balham. All of his pastorates were highly successful, but finally his physical frailty drove him to less active work, and he entered upon the career of a writer in which he has rendered a unique service to the whole English-speaking world.

SAFETY FIRST.

THERE is no sovereign cure for accident. So long as we have the human element to deal with, we shall have some accidents. But there are some things which will tend to reduce their number.

Secure for yourself and for other men suitable hours of rest and relaxation. Two French statisticians have gathered statistics on the hours of the day in which accidents occur. Briefly their investigations show that accidents happen during the hours when men are tired. From the time men begin work in the morning there is a steady increase till nearly noon, and a great drop during the noon hour and for a time thereafter,

but an increase as the day wears on. We know how often the excuse is given after a train wreck that the men had been on a steady duty for twenty-four or thirty-six hours. It is important that we rest when we ought.

It is important that we secure to men a Sabbath of rest, and teach them to use it properly. The Sabbath should not become a day of exhausting pleasure-seeking, but of restful reinvigoration.

Avoid excesses of every kind. The railroads have become among the foremost temperance societies in America by their insistence that their employés shall be total abstainers. Refrain from cigarettes, tobacco and headache cures. Live a clean life.

Preserve a wholesome mind and a clear conscience. Keep in your heart nothing to worry over. Avoid melancholy preoccupation. Let the picture which you frame in the inner sanctuary of your imagination be pure as will bear the light of day.

The mental element is great in fatigue, in disease, in every state that can lead to accident and blunder. And the moral element is great in the mental situation. Good morals are an important element in the "Safety First" crusade.

CHILD STUDY VS. THE CHILD.

IN A CERTAIN home in Massachusetts is a young wife who has been married ten years, and to whom children have been born somewhat rapidly. The mother has become well known for papers read at gatherings that increase in size on questions relating to the care of children. Her husband loves his wife and has a certain measure of sympathy with her work. But he confessed to a friend a little feeling of anxiety because of the neglect which his own children were suffering while the mother's studies ran increasingly to statistics.

"Yes," said he, "we have no guest-room now; we have turned it into a laboratory for child-study. We have painted circles on the floor, and the closet is stuffed full of beads and colored straw and paper strips, and we have a very excellent nurse who is a trained kindergartner. My wife is enthusiastic over child study, and can talk of hardly anything else. But meantime, there in her own home is the child."

THAT ROMAN CATHOLIC OATH.

IN VARIOUS discussions of the Roman Church the question arises how far that organization in America has been modified by its environment, how far it has become Americanized. The claim of Rome itself, of course, is that it has never changed in any particular; that it is the same "Always, everywhere and in all." This is not true, and we may well be glad that it is not true. The Roman Catholic Church in America has been greatly modified by its contact with organizations that have partaken of the American spirit. But it would not be safe to infer that this modification had extended to the whole spirit of its priesthood.

Let it never be forgotten that in the last few days of the year of our Lord 1910 every Roman Catholic priest in America took a most solemn oath that he would not think in terms of the thought of the present generation.

When Cardinal Gibbons brought together the priests of his archdiocese, which includes the city of Washington and all of Maryland, and proposed to them the oath prescribed by the pope's encyclical of September 1, 1910, it was accepted by all without the slightest demurrer. Indeed, there appears to have been no overt dissent anywhere in the United States, though in Germany a considerable number of priests refused to commit themselves to the pope's stipulations. The object of the oath was to swear all Roman priests throughout the world against modernism and that object, so far as America was concerned, was a complete success. The encyclical was worded in the characteristic legal style of the Vatican, which aims to stop every possible loophole of evasion from its specific terms. The document contains in all about 600 words and begins: "I accept and firmly embrace everything that has been defined by the unerring magisterium of the church, whatever has been declared and promulgated, especially those doctrines which are directed against present-day errors." After specifying a number of points of special Catholic dogma, the oath continues: "I firmly believe and with due reverence submit to all the condemnations and declarations which are contained in the encyclical letters, 'Pascendi,' and in the decree of 'Lamentabili,' especially concerning that which they term dogmatic history." The encyclical and decree thus referred to are those with which the pope began his anti-modern crusade. It has been disputed whether or not these documents come within the limits of the pope's infallibility, but this oath makes it plain that the pope himself intends to demand that the church shall accept both as infallible.

NOT VINDICTIVE BUT CONSTRUCTIVE.

IN FAIRNESS to the Disciples Divinity House and to those who contributed the recently announced $50,000 to its endowment fund it should be made clear that this money was not secured by a sudden spasm of effort on the part of the board of trustees nor were the donors actuated by a feeling of resentment at the position in which for a time the Divinity House was placed in relation to the Men and Millions Movement.

Doctor Sharpe and the trustees have been at work for several months collecting subscriptions to such a fund. A large portion of the $50,000 was pledged before the Men and Millions Movement was projected. When the plans of the unified Movement were first announced it was of course far from anybody's thought that the Divinity House, whose membership in the Disciples Association of Colleges would naturally entitle it to share in any plans for the more adequate equipment of our school, would be omitted.

The officers of the Divinity House therefore set about closing in on the first third of a fund of $150,000 of which they were in quest. It was deemed best to conclude as soon as possible the current effort, that no conflicting interests should obstruct the ongoing of the larger enterprise. The smaller amount was almost in hand, and with an extra spur Doctor Sharpe succeeded in altogether rounding it out.

The motives of the donors were not connected in any way with the unjust discrimination which the Divinity House was at that time resting under. It was neither a vindictive nor a sympathetic offering, but was made in response to the recognized claims of an institution which has served the Disciples of Christ for twenty years, in the preparation of a competent ministry.

Dean Willett and his colleagues have been all along deeply concerned in the success of the Men and Millions Movement, whether the Divinity House were included or not. They know that the future of the institution does not depend upon the policy of this particular campaign. They are convinced that any discrimination based upon prejudice harms the brotherhood and all its interests rather than the one excluded institution.

It is but fair to these men to make clear their attitude, and the reasons which impelled them to terminate their campaign at this time, rather than permit the suspicion of competitive effort in a time when unity should be the watchword.

HERODIAS TO SALOME.

"At last thou'rt come!—And so, my drunken lord
  Has sworn an oath to give thee thy desire,
E'en to his kingdom's half! It is the word
  I longed to hear. But one thing I require
To give me ease!—Nay, child, I crave no hoard
  Of gold or gems, no rich and rare attire. . .
Shall those who sit about the birthday board,
  Be all who feast in honor of thy sire?

I, too, would spread a banquet of such food
  As this glad hour shall fitly celebrate;
A royal dish I'd serve—the head, the blood,
  Of that dread enemy whom I deeply hate.
Go, claim thy gift!—the king's oath makes it good—
  The head of John the Baptist on a plate."

—Ida Withers Harrison.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Passing of Two Leaders.

It is not only the Methodists and United Presbyterians who have lost in the recent death of Bishop Bowman and Professor W. G. Moorehead. The world is a loser.

Bishop Thomas Bowman died two weeks ago at his home in Orange, N. J., in his ninety-seventh year. He had long been retired from active service, but his influence was still felt in the counsels of the church. His ministry began in 1839. But he was more a teacher than a pastor, and after service in various academy and college faculties, he was chosen in 1859 the president of what is now De Pauw University at Greencastle, Indiana. In 1872 he was elected to the bishopric and served until after retirement for age in 1896. During his bishopric he was especially popular as a dedicator of churches and is said to have preached no less than 1,100 dedication sermons.

Prof. William G. Moorehead died at Xenia, Ohio. He was chiefly known as a Bible lecturer, especially at Y. M. C. A. conventions, and similar meetings. He was a favorite lecturer at Winona assembly. For forty years Professor Moorehead served as Proffessor of Greek Exegesis and Biblical Literature in Xenia Theological Seminary.

Defends Business Methods of Church.

President Lemuel H. Murlin, of Boston University, dissents from the charge that the church is not conducted on business principles. He points to the fact that the Methodist Episcopal Church alone has $60,000,000 invested in educational institutions, $10,000,000 of which has been added within the last four years. In these colleges are 60,000 students and 6,000 faculty members. Contrasting the business management of the church in New England with that of the railroads in the same region, President Murlin says: "I am very sure that efficiency in the business management of the church in New England vastly outstrips the business management of the transportation problem." And, considering the present conditions of the railroads of New England, his point seems well taken.

Religious Censuses Popular.

Whether the religious census is a natural outgrowth of the "Go-to-Church" campaign we do not know. But it is a fact that local censuses are becoming popular. Several are noted in this week's exchanges.

An elaborate religious census has been made in Lowell, Mass., under the auspices of the local Federation of Churches. The colporteurs conducting the campaign have spoken at 524 meetings during the time of their presence in the city. They have personally met 77,608 people. They have called on about 20,000 families, representing a hundred thousand souls and more. There have been revealed in this canvass 7,248 Protestant families, nearly 11,000 Catholic families and 2,400 families of other religious faith or no faith at all. Among these people the records reveal that 8,650 Protestants are regular attendants at their numerous churches, while 6,374 attend with more or less regularity, and nearly 7,346 are non-attendants, while the proportion of Catholic non-attendants is much smaller. Three hundred and ninety-three families expressed no religious preference, while forty-one families absolutely declined to reveal their religious affiliation.

The religious census of Iowa City, Ia., was taken in two or three hours Feb. 18, and revealed some interesting information. Of 1,281 families and 7,730 individuals recorded, only 313 expressed no church preference. Forty-six per cent are enrolled in Protestant churches. A most important discovery was of 399 church members without their letters.

Evangelizing a University.

Evangelistic effort is being carried to the universities. A four days' evangelistic campaign was begun in Columbia University, March 3. The first mass meeting was held in Carnegie hall, followed on Wednesday by meetings for women in Horace Mann school and for men in Columbia gymnasium. Joint mass meetings were held Thursday and Friday evenings. The principal speaker was John R. Mott, secretary of the World's Student Christian Federation. Among the other speakers were George Sherwood Eddy of the student volunteer movement and Robert E. Speer.

Country Preachers to Meet.

The first National Conference of Country Preachers will be held at Louisville, Ky. The date will be April 7-10. One of the questions to be considered at the Conference will be, "How can a pastor live in the country and devote all his time to church work under present financial conditions?" Reports upon the financial methods of rural churches which have recently been reorganized upon satisfactory bases will be presented from a number of states, and consideration will also be given to means by which the city church may aid her sister organization in the country. One session will be given to consideration of the means by which the country church can aid in developing the industrial, intellectual and social life of the community. Under this head will come accounts of what has already been accomplished in promoting community welfare of every kind. Special attention is to be given to improving the health conditions of the community.

Death of Canon Driver.

The death of Rev. Samuel R. Driver, D. D., D.Litt., on February 26, is reported from London. Dr. Driver was Regius Professor of Hebrew at Oxford University, and Canon of Christ Church. He was one of the most distinguished Hebrew scholars of the day and is chiefly known for his works on Biblical subjects and in Hebrew. Among his better known works are the volume of Isaiah in "Men of the Bible;" Introduction to the literature of the Old Testament; and various volumes in leading commentaries. Dr. Driver was a member of the Old Testament Revision Committee that worked on the Revised Version.

Kansas Town Tries Church Union.

Marion, a Kansas town of 2,300 population with six churches under the influence of the Jay Hawkers Club, made up of business and professional men, finally brought about the federation of the Baptist and Presbyterian churches which is now called the Federated Church of Marion. The new plan has now been in successful operation for a year.

Here and There in the Religious Field

Dr. Jowett Refuses Call.

The call of Islington chapel, London, to Dr. Jowett of Fifth Avenue church, New York City, has been declined. He cabled the London church that although he greatly appreciated the invitation, he saw no justification for leaving his present charge.

Chicago is Waking Up.

Chicago Christianity is waking up! Churches, Bible classes and Endeavor organizations of the city have decided to make the city council feel the influence of the moral forces of Chicago. A proposed ordinance abolishing the "family entrance" to saloons is being supported vigorously. An effort is being made to support the present board of censors of moving pictures.

Concerning "Billy Sunday."

Evangelist Sunday is now in Scranton, Pa., in a month's campaign. He refuses to go to Philadelphia for the reason given in an interview: "The Philadelphia churchmen will not agree to my conditions, and, of course, I will not spend a year there. When I go to a city, the churches have to do as I say during the revival."

The Portland, Ore., ministers' federtion has invited Mr. Sunday to conduct an evangelistic campaign, and in this invitation the Oregon Anti-Saloon League and the mayor of the city have joined. Mr. Sunday will be unable to come before March, 1915.

Anarchists Attack Labor Temple.

It was something of a sensation when during the last blizzard anarchist leaders of New York City led their followers in an attack upon Labor Temple and the First Presbyterian Church demanding a place to sleep. Tannenbaum, the insolent young leader of the 200 men who entered the "Temple" did not help his cause any, it seems, by the attack. The "Temple" received gladly with food and shelter sixty of the men who proved to be really needy. It was on the following evening, Sunday, that First Presbyterian Church was visited.

More Fresh Air.

With the purpose of having plenty of fresh air supplied to every gathering of people in church, school room, or factory, the National Fresh Air For All Association has been incorporated with the secretary of state. Moving picture shows, some of which have defied the health department and evaded the law, will be the first to be regulated, says Kate F. O'Connor, secretary. Some of the charter members are Mrs. Ella Flagg Young, Dr. Emil G. Hirsch, and Miss Jane Addams.

The Book World

A Department of Reviews and Literary Notes.

Chicago and the Old Northwest. By Milo Milton Quaife, Ph. D. This large volume covers the period from 1673 to 1835. Its author, who is professor of history in the Lewis Institute of this city, has made a careful study of that abundant, but for the most part fragmentary literature, which is now chiefly to be found in the historical collections of the various states of the middle west, especially Illinois, Wisconsin and Michigan. The book is an exact and careful narrative of the beginnings of American history in this region. The figures of Joliet, LaSalle, Father Marquette, Father Charlevoix, St. Cosme, Cerre, La Taupine and Father Dablon move through these pages in fleeting but alluring record. The various chapters are devoted to the Chicago portage, the story of the seventeenth century, the Fox wars, Chicago in the Revolution, the fight for the northwest, and the long and exciting narrative of Fort Dearborn, with its romance and tragedies. Appendices consider more fully the sources of information, such as Swearingen's journal, the records of the Fort Dearborn massacre, Nathan Heald's journal and other documents of interest. Numerous illustrations and maps are included, and a carefully prepared bibliography reveals the wealth of material which has been consulted. (University of Chicago Press, $4.)

Bible Studies in the Old Testament. By Henry Ward Beecher. One of the best bases for the work of the minister is some competent knowledge of the messages of the great preachers of the past. Henry Ward Beecher undoubtedly occupies the foremost place in the list of American preachers. He was a leader of thought, a champion of progressive ideas, and an eloquent exponent of the Scriptures. He lived too early to enjoy the opportunities of modern scientific study of the Bible, especially the Old Testament. And yet he made admirable use of such works as Dean Stanley's "History of the Jewish Church," which was itself an interpretation of Ewald's great work on Hebrew history. For this reason the present book, though in no sense a scientific study of Old Testament literature, is masterful in its treatment of the great characters of the Hebrew Scriptures, and does not lack insight into those studies which have in our own generation so greatly illuminated the earlier portion of the Bible. Anything Beecher uttered in the way of sermons was worth study and this volume contains some of the best of his Old Testament work. (Revell, 50 cents net.)

Some By-Products of Missions. By Isaac Taylor Headland. One who was so long a missionary in China, as was the author of this book, naturally observes many of the interesting effects of missionary work aside from its direct results in the transformation of individual and national character. It is the thesis of Dr. Headland that missions far more than pay for themselves in their indirect effect upon the life of the world. He is convinced that the great business enterprises of the west could afford to underwrite every missionary expenditure undertaken by the combined missionary societies of the west merely for the increased income brought about by the creation of new demands for western commodities by the Orient. Similar by-products in government, science, civilization, civic life, education, music, art, exploration and the like make an interesting recital, and prove the far-reaching importance of the greatest of modern enterprises. (Jennings and Graham, $1.50 net.)

Pilgrims of the Lonely Road. By Gaius Glenn Atkins. The reading of works of meditation and devotion is clearly not the passion of the present age. Yet every now and then one comes upon some choice spirit who keeps a little shelf of devotional works close to his bed and dips into them from time to time for refreshment of spirit. The author of this volume is the minister of the Central Congregational Church in Providence. He has gathered into this volume some readable chapters on eight of the classics of devotion, from "the Meditations of Marcus Aurelius" to "Tolstoi's Confessions," including along the way "The Confessions of St. Augustine," "The Imitation of Christ" and "The Pilgrim's Progress." One would like to have had in companion form chapters on Jeremy Taylor, John Taulor and St. Theresa, but is thankful for these glimpses of some of the great pilgrims who have left memorials of their journey in works of priceless worth. (Revell, $1.50 net.)

In the Days of Christ. By Alfred Edersheim. One of the best known writers in the religious field during the last generation was the converted Jew, Edersheim. In his writings on early Christian history, especially in his books, "The Life of Jesus the Messiah," "Sketches of Jewish Social Life," and "The Temple" he contributed a wealth of information on Jewish manners and customs to the study of the New Testament. The present volume is a reprint of the second book mentioned above, "Sketches of Jewish Social Life." It deals with life in Palestine, the manners and customs of the age of Jesus, the Jewish sects, the Synagogue and its worship, and other related matters. A useful volume, though now rather superseded by later and more competent works. (Revell, 50 cents net.)

The Temple. By Alfred Edersheim. This Jewish Christian writer, the author of the work noted above, placed the Christian students of the last century under obligations by the preparation of this elaborate work on the Holy City and the holy house. Well acquainted as he was with the Talmudic literature, he presented an interesting picture of Jewish customs connected with the sanctuary, and thus threw light upon many passages in the New Testament. Though this work has been to a large degree superseded by such books as Schuerer's "The Jewish People in the Times of Jesus Christ," it is still an admirable compendium of information, and is more concise. (Revell, 50 cents net.)

Harriet Beecher Stowe. By Martha Foote Crow. The story of the writer of "Uncle Tom's Cabin," the book that more than any other single force wrought the liberation of the slaves, is told in simple and attractive form for girls. Any open window into the life of the remarkable Beecher family would be worth while. The influence of that family upon American thought would be difficult to trace to its rich completion. There are twenty-one chapters in the book, and every one is interesting. It will probably surprise most readers to note by the bibliography at the end of the volume that the number of published books to Mrs. Stowe's credit ran to thirty-eight. (Appleton.)

The Heresy of Cain. By George Hodges. The reprint of an admirable series of addresses by the dean of the Episcopal Theological School at Cambridge, Mass. It reveals at once a deep sympathy with all the advancing forces of the new philanthropy, and regards the heresy of Cain, the spirit of unbrotherliness, as the most serious indictment that can be brought against the church. The score of chapters deal with a variety of themes all the way from the Christian family to foreign missions. Very suggestive are the chapters dealing with "The Cattle of Nineveh," and "The Man with the Measuring Line." (Macmillan, $1.25.)

Usury. By Calvin Elliott. A protest against the use of money for interest. The author believes that any taking of reward for money is wrong, and tries, though with scant success and frequent misuse of Scripture, to prove his thesis from the Bible. His chief difficulty is that he tries to prove too much. He is at his best when he shows the evil results of the love of money and the misery which has been wrought by the selfish passion for its accumulation. (Anti-Usury League, Millersburg, O.)

The Real Billy Sunday. By Elijah P. Brown, D. D. A book of two hundred and eighty-five pages written by the former editor of the "Ram's Horn," who has been associated with Mr. Sunday in a good deal of his evangelistic work. It tells of his early life in Iowa, his baseball career in Chicago, his conversion at the Pacific Garden Mission, and his successful career as an evanglist. It contains many illustrations, and closes with two or three of Mr. Sunday's characteristic sermons. (Revell, $1 net.)

Thirty Pieces of Silver. By Clarence B. Kelland. The story of Judas and his treachery is re-told in the form of a modern dream. An eloquent, gifted lecturer, a determined foe of Christianity, after addressing an admiring audience on the folly of Christian belief, has a dream in which the tragedy of Gethsemane and Calvary is vividly portrayed. The dream works the profound change from skepticism to faith, and the old Salvation Army man whom the lecturer had scorned at first says to him at last, compassionately, "You have stood on the road to Damascus." (Harper, 50 cents net).

In Greece the minister of education has opened negotiations for the installation of four thousand natural color moving picture machines, with supplies of films, for use in the state schools.

Of Human Interest

Lincoln Satisfied Both Sides.

Mr. G. W. Harris, who was a clerk in Lincoln's law office at Springfield, gave to the editor of "The Every-day Life of Abraham Lincoln" an interesting reminiscence of Mr. Lincoln's pacific and common-sense way of conducting his business.

A crack-brained attorney who lived in Springfield, supported mainly by the other lawyers of the place, became indebted, in the sum of $2.50, to a wealthy citizen of the county. The creditor, failing after repeated efforts to collect the amount due him, came to Mr. Lincoln and asked him to bring suit. Lincoln explained the man's condition and circumstances, and advised his client to let the matter rest; but the creditor's temper was up, and he insisted on bringing suit. Again Lincoln urged him to let the matter drop, adding, "You can make nothing out of him, and it will cost you a good deal more than the debt to bring suit."

The creditor was still determined to have his way, and threatened to seek some other attorney who would be more willing to take charge of the matter than Lincoln appeared to be. Lincoln then said, "Well, if you are determined that suit shall be brought, I will bring it; but my charge will be ten dollars." The creditor paid over the money, and gave peremptory orders that the suit should be brought that very day.

After his client's departure, Lincoln went out of the office. He returned in about an hour with an amused look on his face. I asked what pleased him, and he replied, "I brought suit against ——, and then hunted him up, told him what I had done, handed him half of the ten dollars, and we went over to the squire's office. He confessed judgment, and paid the bill." Lincoln added that he did not see any other way to make things so generally satisfactory.

Mayor Gaynor, Literary Critic.

The Washington Star credits the late Mayor Gaynor with the following criticism of a novelist who had begun promisingly, but who had degenerated into the lowest type of "best seller:"

This scribbler's whole biography could be put into two questions and answers, thus:

"How did he commence writing?"

"With a wealth of thought."

"And how has he continued?"

"With a thought of wealth."

The Weekly Event.

John Warden, the Standard Oil magnate of Philadelphia, was taking coffee after luncheon on the sun-drenched terrace, looking out on the blue Mediterranean, of the new Hotel Ruhl in Nice.

"This hotel," he said, "has three or four hundred bedrooms, and every bedroom has its private bathroom. All new hotels of the first class are built that way now. The Negresco, further out the promenade, is the same. It's impossible, in any new and first-class hotel, to get a bedroom without a bathroom.

"Times have changed, and manners and customs. A veteran Philadelphia hotel man told me that when, in his youth as a hotel clerk, he would insinuatingly ask his new arrivals if they'd have a room with a bath, the usual reply would be:

"'Well, no, sonny, I reckon not. You see, I calc'late to git back home afore Saturday.'"

Woodrow Wilson, Democrat.

Mr. Wilson likes the common people. A gentleman used to teach a Bible class on week nights in a little country church at Penn's Neck, a near-by hamlet. Mr. Wilson promised that he would speak to the members, and long in advance, as was necessary because of a crowded calendar, set a date. After a holiday in Bermuda he found that much work had accumulated for his return. There were pressing matters needing attention, yet that first or second evening home saw him talking to the handful of country people. When the address was over and coffee and doughnuts produced Mr. Wilson won their hearts by his stories.

Tricking Cecil Rhodes.

Cecil Rhodes used to take a coop of hens on board to provide fresh eggs on his numerous voyages between England and South Africa. But those were three weeks' journeys, and not a mere five-day crossing of the Atlantic. Hence another prominent South African personage was asked why he did not follow Rhodes' example and provide himself with the luxury of new-laid eggs at sea.

"O, I don't bother to take a coop of fowls on board," he replied. "But I tip the bos'un who looks after Rhodes' hens, and I get Rhodes' eggs."—London Chronicle.

A Mark Twain Witticism.

At a banquet in New York, Mark Twain was the guest of honor.

Thomas Bailey Aldrich was among those present who happened to be seated near Twain, and in some manner the talk had veered round to pet failings.

"What is yours, Mr. Aldrich?" inquired a man near him.

The poet opened his lips to reply, but Twain beat him to it.

"Vice versa!" he drawled laconically. —Country Gentleman.

A Culinary Experiment.

The friends of a certain distinguished professor frequently dropped into his laboratory for a chat in the evening, says the Boston Herald. Generally, they found him busily engrossed in some experiment.

One evening, when two friends called, they found the professor bending anxiously over a spirit lamp, on which a small pot was bubbling.

"Well, said one of the callers, "what is it tonight?"

"Guess,' murmured the professor.

"Micrococci?" asked one.

"No."

"Pneumococci?" asked the other.

"No."

"Spirochætæ?"

"No."

The callers ran the scale of microorganisms as far as they knew it. Then one of them said:

"Well, we give it up! What is it?"

The professor smiled blandly. "Sausages!"

A Pity Indeed.

Elihu Root, in his superb Fifth avenue apartment overlooking Central Park, was talking about a famous artist whose wife had divorced him.

"It seems he didn't treat her well," said Mr. Root. Then he added:

"All geniuses are egoists. It's a pity the rule doesn't work both ways."

A Spurgeon Story.

Rev. John Robertson said that one of his biggest critics was a man who ostentatiously put his finegrs in his ears while he was preaching. The man annoyed him this way for a long time, and one time he asked Mr. Spurgeon what he should do. Mr. Spurgeon, with a twinkle in his eye, said, "I would—I would pray for a fly on his nose."

"A Good Layer."

Anthony Comstock at a luncheon in New York said of certain tabooed books and plays:

"The motive of these works was perhaps all right. But the expression, the form, was bad. And that spoiled the motive completely.

"Expression, form, you know, is everything. Consider how the lack of it spoiled the mason's speech.

"A mason at a memorial service said of a bricklayer who had been accidentally killed:

"Yes, gents, I looked out once on the beauties of nature, and all was ca'm. Our friend deceased here was layin' a brick. I looked out once again, and still all was ca'm, but our friend deceased here was no more. He was layin' a corpse.'"

Eugene Field's Little Joke.

William E. Curtis, the well-known correspondent, who died two years ago, once lent $50 to Eugene Field in Kansas City. Many years later in Chicago he reminded him of it, and Gene said he would think it over. Next day in "sharps and flats" appeared the following paragraph: "William E. Curtis, the distinguished Washington correspondent, was in the city yesterday looking after some of his permanent investments."

The World is Growing Better

"Dry Kentucky" Bill Passes.

The house of representatives, of Kentucky, by a vote of 60 to 32 passed the state-wide prohibition bill which is in the form of an amendment to the state constitution. With the consideration in Congress of national prohibition, it appears that "a saloonless nation" is not to be of necessity a dream!

Pensions for Pullman Men.

Details of a new pension plan to be put into operation by the Pullman Company, affecting directly its 33,000 employes have been announced. According to the plan, employes will be retired when they reach 70 years of age. Hereafter no man or woman more than 45 years of age will be hired except by special arrangement. After being retired those employes who have been in the service for twenty years or more will be pensioned. The lowest pension allowance is fixed at $15 a month.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

"That I May Know Him"

Many of us have traveled long, winding roads, with glimpses now and then of some noble mountain; at times, its peak and sides would be veiled by low-hanging clouds; sometimes the way would reveal one side, sometimes the other—in some low valley, we might lose sight of it altogether; but at last, in a happy moment, we might see it in all its majesty, crowned with snow, robed in sunlight, with all its spendid outlines plainly visible. But in all our changing points of view, we were sure that God's everlasting hill was there in changeless beauty —it was only our poor vision that was lacking.

And so it is with the Christ! If we accept the theological conception of him at different stages of the church's development—if we accept humanity's conception of him under varying environments, he is indeed a changing Christ—but we are sure the change is in us, not in him, the same yesterday, today, and forever. The very crown of Christian experience is to know and see him as he is; and we are assured that when we do attain to that high ideal, we shall be like him—for no one can gaze on that gracious and irresistible presence without being transformed into his image.

Even his chosen companions, who walked and talked with him had but a poor idea of their Master and his teaching. Two of his inner circle on one occasion wanted to call down fire from heaven on a village of the Samaritans, which did not receive their message. At another time, on a single figurative mention of a sword, they began to gird themselves for the struggle with "Lord, behold, here are two swords." They called him a teacher come from God—the Son of God, but they limited his mission to the salvation of the Jews, and their restoration to the material glories of David and Solomon. Even after the marvels of the resurrection, the persistent idea still clung to them, for just before his ascension they asked him, "Lord, wilt thou at this time restore the kingdom to Israel?"

Even after the wonders of Pentecost had revealed the spiritual nature of his kingdom, they clung to the thought that his salvation was for the Jew only, or for those who submitted to the rite of circumcision, and thus renounced country and family, to become one of a race despised by the great nations of the earth; it took the voice and the vision from heaven to reveal to the chief apostle, that Jesus was the Saviour of the Gentile, as well as of the Jew. Well might we say in sorrowing reproof to one of them, "Have I been so long time with you, and dost thou not know me, Philip?"

And the Christ of the middle ages—how poor and marred is the image of him they have bequeathed to us!—aloof and vague, only reached through the intercession of the saints and the Virgin Mother! The beauty, the love, the power of Mary, the authority of the Pope, the Holy Father and Christ's vice-gerent on earth, are the dominant things in the mediaeval church—the Christ is veiled in clouds, like the mountain top in time of storm.

And even after the fuller light of the Reformation, his image was still marred by those who taught as doctrine the opinions of men! How his words were made of none effect by some of the dark dogmas of those times of creeds and divisions! He who had lovingly watched the play of children in the market place, who had lifted them up, not only in his arms, but as an ideal of character toward which seekers after God should strive, was supposed to teach the hideous doctrine of the damnation of unbaptized infants!

And those dark dogmas of the total depravity of the whole human race, of the arbitrary predestination of some to eternal life, and some to everlasting damnation—how they, and many other doctrines, have misrepresented him, who came into the world, that the world might be saved by him.

And today!— are we growing in the knowledge of the Lord Jesus Christ, as the living, loving leader of his people, or is he still, as in times gone by, but a vague embodiment of certain doctrines dear to us, with which we reproached and alienated those who could not see the truth as we did? What a significant phrase is that in the letter to the Ephesians, "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God."

Surely, this linking of Christian knowledge and Christian unity has its special significance for these latter days, when the evangelization of the world halts, not for lack of money or messengers, not on account of hardness of heart in the heathen world—but, because of divisions among Christians. Mr. Campbell White said (in substance) at the Men and Millions meeting in St. Louis, that the more the various religious bodies worked together in their divine task of world redemption, the more they found out that fundamentally they were the same. As we grow in knowledge of each other, and of our essential unity, we must also grow in the knowledge of our Lord and Saviour Jesus Christ, and of the one "God and Father of all, who is our all, and through all, and in all."

Only as we grow into that grace and knowledge, shall we be able to lift up the Christ, and thus draw all men unto him. When we know him, and see him as he is, then can we reveal him to a waiting world, and the irresistible law of attraction will bring all men to his feet.

I. W. H.

"BOB" BURDETTE GIVES DYING MESSAGE.

Robert J. Burdette, formerly editor of the Burlington (Ia.) Hawkeye, is dying on the Pacific Coast. He has written a beautiful farewell letter to his old congregation in Temple Church, Los Angeles. In this letter, sent from "Eventide," at Clifton-by-the-sea, Cal., he says:

"I am neither bed-ridden nor house-bound, but I am woefully weak. I ride out a little every day and enjoy it, but I avoid crowds, which tire me. I write a little for newspaper or magazine every week, for life would seem so worthless if I didn't work at something. And I love to see my friends—if they don't stay too long.

"Because it is sweet and quiet down here we will remain in 'Eventide,' so named by Mrs. Burdette because it faces the sunset. And 'Afternoon Land' is very pleasant, in spite of 'chronic pancreatitis.' Every evening as I sit in the sunroom and watch the sun go down beyond the rim of the blue Pacific, I know what is over there. There is no mystery in that unseen space beyond the sunset. I have been there. I have journeyed in those lands. There, where the sun is just sinking out of sight, is Japan, Yokohama, Tokio, Nikko, Fujihama, the beautiful Inland Sea—I can see it all. And there, where that silver star is shining through the crimson bars of the sunset, that is China. Over there is Manila. Yonder is Port Arthur. I know it all. I have been there.

"Well, beyond the gates of the sunset there is another land, farther away than the stars. I have never seen it. I have never seen anyone who has been there. But all that I know about the Oriental lands wherein I have journeyed, is the merest conjecture compared with my knowledge of the blessed land which eye hath not seen. That fair and happy country I do know. Know it with a certainty, a positive knowledge which has never been shadowed by a cloud of doubt passing over my belief. I may be confused in my earthly geographical locations. But this heaven of ours—no man, no thing, no circumstance has ever shaken my faith in that. As the sun sinks lower, faith shines more brightly, and hope lifting her voice in a higher key, sings the songs of fruition. So every evening when the sun goes down, I see that shadowless land of eternal noon. I know it is there—not because I have seen it, but because I do see it."

BABIES OF THE SLUMS.

Those who fancy (not knowing) that the poor have blunter sensibilities and less feeling for their children than we have should see them at times of sickness and death.

It's all we have, they cry, in an abandonment of grief. And those who say (not knowing) that "the poor prefer filth," should see the pathetic gratitude of the family when the nurse calls them in to see the change she has wrought upon the dead baby

All the tear stains washed away forever with all the horror of grime, pure as alabaster are the tiny features, silken smooth the soft curls. And, most appreciated of all the little icy hands are clasped above a snow-white dress, with soft lace at the neck and wrists, such as in all its hard little life the baby never wore.

There is so little for the children of the slums to live for, and such certain hardship is ahead of them that I always pity the ones who get well. The babies of the slums! Whenever I try to talk of them something rises up and chokes me It's the thought of one of my own babies setting its little bare feet on those slimy yards, among the sharp cinders. I never see them without a shudder at the thought of all that tender flesh will have to suffer—bruises, aches, and illness, hunger and cold—of the coarse, filthy clothing and wretched food. Worst of all, some of them, will have oaths and blows, and there will be a bestial life about them, so they cannot grow up innocent or pure.—Albion Fellows Bacon in the Survey.

Disciples Table Talk

Transylvania Adds Teacher.

Professor A. C. Kuykendall, former president of McLean College, has been called to the faculty of Transylvania for the remainder of the session to teach some of the courses given by Professor S. M. Jefferson. Professor Kuykendall is a man of scholarship and of long and successful experience as a teacher. He will open a private training school in Lexington next fall, and will afford students of Transylvania and The College of the Bible, who are deficient in their entrance requirements, an opportunity to complete their high school preparation. I. J. Spencer, minister of Central Church, is now meeting the class in Worship and Work of the Church, at Transylvania, formerly taught by Professor S. M. Jefferson. He has agreed to teach this course the remainder of the session.

Bluegrass Preachers' Meeting.

The regular March meeting of the Bluegrass Ministerial Association met at the Phoenix Hotel, Lexington, Monday, March 9, with a representative attendance and a good program. J. H. MacNeill of Winchester read a strong paper on "The Church and Vice," which was discussed by W. S. Irvin and others. These monthly meetings are delightful in their fellowship and program. The next meeting will be held Monday, April 13. The expenses are "pooled" so as to be equally borne by all.

Canton, O., Church Reports Visitors.

The Canton, O., church, P. H. Welshimer, pastor, has recently enjoyed visits from Z. T. Sweeney of New York City; Alanson Wilcox of Cleveland; Mrs. Laura D. Garst of the College of Missions, Indianapolis, Ind., and Louis R. Patmont of Milwaukee. Mr. Sweeney spoke two mornings to the student body and in the evening delivered his address on "Bed-rock in Religion" to a large audience in the church auditorium. Alanson Wilcox delivered three addresses to the students of Phillips Institute and the church. He speaks from a rich experience in a long life in the ministry. Notwithstanding his four-score years Mr. Wilcox preaches every Lord's Day and is as young in mind and heart as ever. Mrs. Laura D. Garst brought a great message to the church Feb. 22. Her visit, Mr. Welshimer reports, quickened the church in the missionary enterprise. It would be profitable to the work of the kingdom if Mrs. Garst could speak to every congregation of the Brotherhood. She visited Canton under the auspices of the local C. W. B. M. and Young People's Missionary Circle. Louis R. Patmont of Milwaukee told in a thrilling way the story of his work among the Poles. Mr. Patmont has a brother who is a student in Phillips Bible Institute.

Decision Meetings in East End, Pittsburgh.

In common with nearly all the Protestant churches of Greater Pittsburgh, the East End Christian Church held a two weeks' meeting following the "Billy" Sunday campaign. Thousands of people have been received into the various churches, writes John R. Ewers, East End's pastor. Only about ten of those coming into the East End Church can be traced directly to the Sunday campaign. He believes, however, that the religious awakening brought about by the big revival produced indirect results. Sixty-four people were received into the church in the two weeks, forty-nine of them by baptism. More than half were men and boys. All were adults but five. There have been seventy-nine received into the church since January 1, or 183 in the past fourteen months. The church has been more than doubled in the last four years. W. E. M. Hackleman led the music and the minister, John Ray Ewers, preached each night. A new church is now imperative, writes Mr. Ewers. Some large volunteer pledges have already been made and it is quite probable that a large institutional church will be built within the near future. A lot 50x144 has just been purchased adjoining the present site and the corner is now one of the best for a church in the East End. People are received into the fellowship at nearly every service. One remarkable fact in connection with this short meeting was that the church put paid advertisements in the seven big dailies of the city. It is believed to have been helpful.

Western Reserve School of Methods.

Euclid Avenue Christian Church, Cleveland, O., is to be the scene of a notable School of Methods, March 30-April 3. This school is to be held under the auspices of the Ohio State Sunday-school organization, of which Myron C. Settle is secretary. It will be attended by representatives from all schools of the Western Reserve. The following leaders are on the program: E. W. Thornton, "The

Myron C. Settle, Who is Planning the Western Reserve School of Methods.

Teacher and His Work;" Marion Stevenson, "The Gospels;" Miss Lillie Faris, "Elementary Methods;" Miss Cynthia P. Maus, "The Teen-age Girl;" M. G. Baily, "The Teen-age Boy;" J. J. Tisdall, "Stories and story-telling;" Mrs. Lillian Burt, "Temperance Methods in Sunday-school," and still other leaders. S. J. Corey will deliver the commencement address. Special features are: 1. The Daily Conference Periods, free-for-all round tables. 2. The Bible Study Period Daily, along the line of the current study of the Life of Christ. 3. The Simultaneous Classes, eleven elective courses from which to choose the work that will help most. 4. The Series of Strong Addresses on the Teacher's Work: "Life in the Making." 5. Special Popular Themes, offering by experts. 6. The Commencement Address. A handsome silk Christian flag, 3x5 feet, is to be awarded that Bible school whose representatives at the School of Methods show the largest aggregate mileage. If you are planning to attend, send your name to Mrs. Alda R. Teachout, 13889 Terrace Road, Cleveland, for entertainment reservations. For further information, address Myron C. Settle, 2047 E. 9th St., Cleveland, O.

Where Go to Church?

W. H. Bagby, pastor at Taylor, Tex., in a sermon preached recently answered the question, "Why Go to Church?" and the following Sunday discussed the topic, "Where Go to Church?" After pointing out that one should not choose as his church home the fashionable church, the popular church, the most cultured church or the most cordial church, Mr. Bagby concluded as follows: "Where shall I go to church, you ask? Go where you will the most surely find God, the food that feeds the soul, the water that slakes its thirst, the Spirit that bringeth light and life. If these are to be found only in the Catacombs, go there. If they can be found in the splendid temple where are the great throngs, the magnificent music, the culture and the cordiality, go there and, using these accessories as wings, mount to higher spiritual levels."

We Agree with Mr. Jones.

Edgar DeWitt Jones, pastor at First Church, Bloomington, Ill., is afraid we are going to have so many "Days" that we will have no "Lord's Days" left us. He takes issue with the Christian Evangelist for seconding editorially the motion for a "Father's Day" in the church calendar. "Why not also a Brother's Day," he asks, "and then by all means a Bachelor's Day and in all gallantry then a Spinster's Day. With the momentum thus acquired and the precedents fully established why surely a Widow's Day and next a Widower's Day. Furthermore, there should be a Grandfather's Day and a Grandmother's Day, and an Uncle's Day and an Aunt's Day and a Cousin's Day, and most assuredly a Mother-in-Law's Day, etc., etc., etc., etc. With these special days added to the Anti-Tuberculosis Day, Anti-Saloon League Day, Men's Day, World's Peace Day, Sunday Observance Day, Children's Day, etc., etc., it may be actually possible to celebrate once a year, maybe, a Lord's Day."

Church Will Stay Down Town.

First Church, Kansas City, Mo., is anchoring itself to its downtown site by the construction of a 3-story addition to the west that will house the Sunday school and institutional activities. This new building, which will be completed June 1, will be capped with a roof garden that will seat six hundred persons. Meanwhile the old building is to be remodeled and redressed and new art glass windows, a new organ and a modern heating plant installed. W. F. Richardson is pastor of this church, which is declining to follow the lead of many other former downtown churches in moving "out." The First Christian Church is the "mother" church of that denomination in Kansas City and is planning to take on new responsibilities as a downtown church. In addition to its new plant to the west, the present basement, which has been used by the Sunday school, is to be remodeled into a modern social center, with reception and reading rooms.

Women Make Social Survey.

The social service committee of the Women's Missionary Society of the Central Church, Des Moines, Ia., concluded one of the most unique religious and social service surveys ever undertaken in Des Moines. The committee members divided themselves into groups to call upon every woman in one section of Des Moines. Incidentally while making these social calls the church women made a survey of the religious needs of the community. They took a church census and compiled the data which they will use to determine what proportion of the families were not reached by the churches and what methods should be employed to adapt church life to their religious needs. According to the statistics compiled from the reports of the church women, who visited more than 300 families, two women of the committee having been made responsible for the families living within two blocks, there are fifty families in that section of the city which have no church interest. There are fifty-two families which belong to the Catholic church and a scattering number to the Protestant churches. The proportion of church affiliations is: Presbyterian 13, Lutheran 18, Methodist 8, Church of Christ 94. In this community there were fifty Russian families. As an outgrowth of the survey campaign the missionary society will have a permanent pastoral committee to look after the religious needs of these people and to continue the friendly relations with the women of the community. During their friendly visits the church found twenty-five families in need of food and clothing and these needs were supplied to them.

A. McLean Visits Yale.

A. McLean visited New Haven, Conn., Monday, March 2, and delivered two fine lectures before the students of the Department of Missions of the Yale Divinity School, writes J. C. Archer, President of the Campbell Club, at Yale. He dealt with the origin and development of the missionary enterprises of the Disciples, and gave a sketch of the present status of Disciples missions. His visit to New Haven, Mr. Archer believes, is a little further recognition of the work the Disciples are doing in the world. The Campbell Club of Yale gathered for supper, on the evening of March 2 in honor of Mr. McLean. Prof. and Mrs. Harlan P. Beach were also guests of the Club that evening. Thirty-one, all told, sat down to supper, after which Mr. McLean gave his paper on "Alexander Campbell as a Preacher," a striking and inspirational paper. Two-thirds of Yale's Disciples men were out, and most of the ladies. Mr. Archer writes further: "Our secretary was to have sent a notice of Doctor Ames' visit to us on January 19. If he did so, there was no account in the paper. The Club assembled in his honor. Dean C. R. Brown of the Divinity School was our other guest then. Dr. Ames gave a powerful address, a sober, honest message concerning some things vital to Disciples. We have a fine group of men here again this year. Yale is wonderfully free in the extension of her privileges to us. And Disciples are never without honor here. Mr. C. E. Reidenbach, Butler 1912, now of the Middle Class of Yale Divinity School, is captain of this year's University Debating Team that meets Harvard here on the question of Woman's Suffrage."

C. W. Dean Addresses "Fathers and Sons."

Charles William Dean, Sunday-school Field Worker for the churches in Colorado, was the chief speaker at the banquet of the Father and Sons Movement held in the spacious gymnasium of the Y. M. C. A. building at Grand Junction, Colo. The daily papers reported the speech at length, and a fine impression was made on the men of the city. Some of the gems from the speech as reported in the Daily Sentinel were: "It is a big responsibility to be a father, the head of the finest thing that God ever gave to man, the home." "Fathers, your son, to become the man that you wish him to be, must have three things—self-knowledge, self-reverence and self-control." "Your son's life is as yet wholly in the asset column, a large share of yours is gone to the liabilities column." "Instead of its being 'the hand that rocks the cradle' that rules the world, the seat of power is with the hand that holds the hand that rocks the cradle."

R. W. Gentry Suffers Losses.

Richard W. Gentry and his good wife, of the Winfield, Kans., Church have suffered a series of disasters rarely surpassed. In December Mrs. Gentry's father died after a long and painful illness. While at home in Lexington, Mo., for the funeral, the little daughter was taken dangerously ill with pneumonia. Finally the aged grandfather, Judge Joe Chinn, became ill and passed away, the series of troubles necessitating four trips to Missouri on the part of Mr. Gentry. These absences have forced him to neglect his correspondence and other duties, but he writes that he is now back at his work and will attend to these matters soon

Pastor Wins Young People.

E. C. Harris, pastor of the church at Bedford, Ohio, has hit upon a plan to get hold of the young people for the preaching service. He is devoting eight weeks to special Sunday evening services. The young people have entire charge of the music, under a competent director. The sermons are adapted to them. "Obedience," "Being a Christian," "The Development of the Will," "Work," "The Duties of Parents to Their Children," "Honesty," "Temptation," are some of the subjects discussed. The audiences have been greatly increased, writes Mr. Harris. Many of the parents attend these services who have not been in the habit of going to church. The church has been strengthened. The pastor has entered upon his fifth year here.

The Truth About Our Statistics

BY SECRETARY GRANT K. LEWIS.

Someone has said "there are black lies, white lies and statistics." This is the way many feel regarding the annual statistics recently published by Dr. H. K. Carroll which represent the Disciples as having actually lost in ministers and churches and as ranking only sixth in rate of gain, whereas usually they lead the various bodies.

It is true that Doctor Carroll secured his data from the American Christian Missionary Society, the recognized statistican for the Disciples. Unfortunately for the good reputation of the Disciples, this office furnished figures before our returns had been carefully canvassed and corroborated, and besides, for comparison, Doctor Carroll used the data gathered in the year 1910-11 before our present organization and system of gathering statistics had been perfected. Doctor Carroll gathers his data annually early in December and in time to publish it the first of January. At that time our annual tabulation of statistics is in progress and our returns are more or less incomplete.

Moreover, our revised returns last year substituted accurate data in numerous instances for liberal estimates heretofore published. In some cases these liberal estimates were highly inflated and had been used for years without changes. These liberal estimates of former years were used by Doctor Carroll as the basis of comparison with the more revised data for this year and consequently our growth during the year 1913 is in no wise registered. We are sorry for this not only on our account, but also on account of its effect on the reputation of the annual statistics published by Doctor Carroll, which usually are as accurate as such things can be made.

We herewith present a table of comparative statistics based upon the latest and most accurate returns for both years involved—1912 and 1913.

State	Churches 1912	Churches 1913	Gain or Loss		Preachers 1912	Preachers 1913	Gain or Loss		Membership 1912	Membership 1913	Gain or Loss	
Alabama	60	80	20	G	30	85	55	G	6,000	6,000	.....	
Arizona	8	8	...	G	5	11	6	G	800	1,021	221	G
Arkansas	375	136	239	L	100	118	18	G	28,000	28,000	.....	
California N.	77	95	18	G	240	113	127	L	16,096	12,019	4,077	L
California S.	83	89	6	G	90	144	54	G	12,000	16,259	4,259	G
Colorado	64	65	1	G	58	55	3	L	10,000	9,675	325	L
Florida	54	46	8	L	25	40	15	G	4,000	4,000	.....	
Georgia	140	165	25	G	73	108	35	G	15,000	16,000	1,000	G
Idaho, S.	18	23	5	G	10	18	8	G	2,200	2,287	87	G
Illinois	747	743	4	L	453	470	17	G	115,818	119,736	3,918	G
Indiana	852	735	117	L	520	448	72	L	140,000	140,000	.....	
Iowa	460	479	19	G	293	305	12	G	66,722	68,000	1,278	G
Kansas	420	433	13	G	250	251	1	G	54,000	54,000	.....	
Kentucky	1,070	1,206	136	G	570	523	47	L	150,000	165,550	15,550	G
Louisiana	26	20	6	L	17	26	9	G	2,000	2,300	300	G
Maryland and D. C.	44	45	1	G	17	32	15	G	7,110	7,110	.....	
Michigan	75	132	57	G	60	98	38	G	8,000	10,000	2,000	G
Minnesota	44	77	33	G	26	37	11	G	3,000	3,000	.....	
Mississippi	45	83	38	G	19	63	44	G	9,200	9,200	.....	
Missouri	1,800	1,012	788	L	600	718	118	G	175,000	175,000	.....	
Montana	37	34	3	L	25	27	2	G	3,000	3,500	500	G
Nebraska	190	208	18	G	145	156	11	G	22,100	22,500	400	G
New England	15	19	4	G	12	43	31	G	2,500	2,700	200	G
New Mexico and W Texas	27	36	9	G	13	20	7	G	2,186	2,186	.....	
New York	55	75	20	G	53	69	16	G	10,923	10,293	630	L
North Carolina	120	171	51	G	65	167	102	G	14,000	14,000	.....	
N. Dakota		4				5						
Ohio	585	541	44	L	250	405	155	G	90,000	90,000	.....	
Oklahoma	367	304	63	L	350	259	91	L	34,000	40,000	6,000	G
Oregon	132	153	21	G	113	160	47	G	17,000	16,174	826	L
Pennsylvania	176	204	28	G	112	127	15	G	28,059	29,512	1,453	G
S. Carolina	32	16	16	L	14	49	35	G	1,900	1,939	39	G
S. Dakota	32	33	1	G	16	17	1	G	2,000	2,000	.....	
Tennessee	500	233	267	L	500	214	286	L	63,000	65,000	2,000	G
Texas	472	523	51	G	310	376	66	G	141,000	160,000	19,000	G
Virginia	304	379	75	G	130	153	23	G	30,000	31,000	1,000	G
Wash. E. & W.	149	154	5	G	93	135	42	G	18,000	10,300	8,500	L
West Virginia	126	163	37	G	92	81	11	L	17,000	13,000	4,000	L
Wisconsin	30	44	14	G	18	17	1	L	2,553	2,200	353	L
Canada	87	106	19	G	62	81	19	G	6,325	7,234	909	G
Totals U. S. and Canada	9,898	9,072	826	L	5,829	6,224	395	G	1,331,292	1,372,695	41,403	

No Longer "Melts"

PRESENTING SOME POINTS ABOUT IMMIGRATION.

A new problem in immigration is to be faced in the fact that our "melting-pot" no longer melts. A late study of immigration statistics shows that in the last twenty years ten million immigrants have sought our shores, but not our language or our way of living, and are no longer fused into the resident citizenship. They are not even educated in our common schools, and they do not marry into American families. They constitute distinct colonies, are ruled by European customs, and voted by bosses of their own various nationalities for personal profit. The educated and refined classes of northern Europe no longer seek our land in any great numbers, but the ignorant, superstitious and poor of southern Europe, who settle by themselves in wards or districts controlled by their own padrones, each constitute an "imperium in imperio" and refuse everything American, except American wages and American franchise.

Within fifteen minutes' ride from the writer's residence there is a community of three hundred thousand Jews; in the opposite direction, same distance, a settlement of sixty thousand Scandinavians. There are one hundred and sixty thousand Russians in Brooklyn alone, and four hundred and eighty-four thousand in Greater New York.

The last ten years brought to New York City more foreigners than all the other seventeen cities combined, of the eighteen cities of the United States of over two hundred and fifty thousand population.

The foreigner out-numbers the native more than two to one in New York City. In the midst of such conditions, in this, the largest city of the world, we report the mission work of the Disciples of Christ. This year the Mission Committee has devised a new plan of work. While the missions are under the general oversight of the Disciples' Missionary Union, through its Mission Committee, the stronger churches have been assigned mission points for them to be the "Big Brother." This has aroused interest and more definite work and responsibility.

The month of February shows the following mission results: Days of service, 140; accessions, 6; enrollment in Bible school, 853; average attendance in Bible school, 573; pastoral visits, 241; average attendance at church service, 288; total moneys raised by the mission points, $311.02.

For all information regarding New York churches and missions, please address the writer,

M. M. Amunson,
Chairman of Mission Committee,
388 St. John's Place,
Brooklyn, N. Y.

PERSONAL AND OTHERWISE

While E. N. Duty, the pastor at Charleroi, Pa., was away holding an exchange meeting at First Church, Beaver Falls, Pa., which resulted in 20 accessions and two young men to enter the ministry, Mr. LaRue, a former Charleroi boy, studying for the ministry at Bethany College, filled the pulpit, on Feb. 15, at which time a sum of $46 was raised to aid him and his family, as he continues his studies. J. Walter Ailes, sent from this church last September, is now at Bethany studying for the ministry. During the last three Lord's days 5 have been added by confession and baptism, 4 young men and one middle aged man. The contract has been let by this church for a $2,000 pipe-organ, which will be installed by Children's day.

W. M. Haushalter, pastor of Park Avenue Church, East Orange, N. J., began two series of sermons, March 1. In the mornings, "The Unfolding of the Messiahship of Jesus." I. The First Flush of the Dawn of the Kingdom. II. The Heat of the Noonday Sun. III. The Lengthening Shadows. IV. The Evening of Faith. V. The Night of Rejection. VI. The Day of the Lord. In the evenings, "The Foundations of Twentieth Century Christianity." I. The Founding of the Church. II. The Conflict of the First Century. III. The Conflict of the Second Century. IV The Issue into Roman Catholicism. V. The Advent of Protestantism, VI. The Outcome of Protestantism.

G. I. Hoover, State Evangelist of Eastern Indiana District, spent three weeks and four days with the East Union Church, Hamilton Co., Ind., during February. The church there had ceased to meet. The congregation was received in vigorous fellowship, a Sunday-school and Christian Endeavor Society organized, the church board of officers enlarged and organized, the records of the church and the roll of the church membership, and eighteen persons were added to the fellowship—17 upon confession of faith and baptism and 1 otherwise.

A. B. Houze, pastor at Lima, O., speaks favorably of the work of J. J. Tisdall in the recent Lima meeting. Large audiences are reported although the most severe snow storms of many years visited that section of the state during the revival period. Some results of the meeting were, 63 persons added to the church membership, of these 41 making confession of faith. In addition to this, Mr. Houze writes, all were lifted to a higher plane of living by the work of Mr. Tisdall.

Frank L. Bowen declined to consider the pastorate of the Jackson Avenue Church, Kansas City, on the ground that the church needed a man at once, and he has an unfinished task in City Mission work, which will require a greater time than the church will be justified in waiting. The Church Board voted to wait on the condition that Mr. Bowen could come to the church September first next. In the meantime, L. S. Cupp will serve as supply.

On Wednesday, March 11, at the M. E. Church, Sabina, O., a union meeting between the Methodist Episcopal and Christian Churches, of Sabina, O., was undertaken, conducted by Evangelist Herbert Yeuell. During this meeting all the regular services of the respective churches, except the Sunday-schools, are being merged.

The Wilkinsburg church, Pittsburg, has just closed a two weeks meeting in which Charles Darsie of Cleveland did the preaching. There were sixty-seven additions with those who came just before and after. The work at Wilkinsburg, Scott Cook, the pastor, writes is now in the best condition for years. Nearly one hundred have united with the church since last fall.

Chicago ministers have an opportunity to hear two inspiring addresses at the Y. M. C. A., 19 S. LaSalle street, March 23 and 30. On the 23rd Cleland B. McAfee, of McCormick Theological Seminary will speak on "The Satisfying Christ," and on the 30th Chas. F. Wishart, new pastor of Second Presbyterian Church will give an address on "The Triumphant Christ."

The Spokane Missionary Club, representing the Christian churches of Spokane, had its last meeting at one of that city's cafes. Spokane University was the topic discussed. R. A. Moon, of Dean Avenue Church, presided and the speakers were I. N. McCash, president of the university, and Attorney Brown, a member of Central Church.

John F. Smith is doing a creditable work at Plattsburg, Mo. He has a large men's class. The budget for 1914 will reach $3,200, almost double one two years ago when Mr. Smith began. They will probably become a living link this year. J. Breckenridge Ellis, an author of growing popularity, is a member of this congregation.

The Divorce Proctor of Kansas City, W. W. Wright, is calling for help. Despite the fact that divorce has decreased 40 per cent under the proctorship of Mr. Wright, much yet could be done. Mr. Wright is a member of the Independence Boulevard Christian Church in Kansas City, and an active worker therein.

There were 196 contributing churches to the Ministerial Relief Fund in Missouri during 1913. Of these 89 were churches in the Fifth District, comprising 23 counties in northwest Missouri. This district has had the budget plan in operation these many years, and it works, as evidenced by this report.

During March, Baxter Waters, of Lathrop, Mo., has been taking up review of books for Sunday evening. The following books are being considered: "The Inside of the Cup," a plea for real religion; "Jonah," a plea for breadth; "John Barleycorn," a plea for soberness; "The Book of Daniel"; "V. V.'s Eyes."

On March 1st the Laymen of the Independence Boulevard Church, Kansas City had entire charge of the evening service while the pastor, George H. Combs took a back seat in the audience. Ten laymen made three minute speeches, and R. A. Long closed the service by extending the gospel invitation.

J. F. Shreve has resigned at Ottawa, Kans., to accept a call to Independence, Kans., a large and influential church. He has done a splendid work at Ottawa. The church has grown and prospered. Baxter Waters, of Lathrop, Mo., has been asked to consider a call from Ottawa but declines.

The Disciples Congress meets at Lexington April 28 to 30 There will be two addresses by Dr. Shailer Matthews, President of the Federal Council. Other addresses by Walter S. Goode, Judge F. A. Henry, B. A. Abbott, A. E. Cory, L. J. Marshall, and E. M. Todd.

Walter M. White of First Church, Cedar Rapids, has been given an assistant, Abbott Book. He will be known as the director of religious education and will have charge of the Sunday school and of young people's and boys' work.

Plans are rapidly maturing for taking care of the Ohio State Sunday-school convention, in Youngstown, to be held June 16-18. A committee of two hundred, who will manage the affair, has had its first meeting with a banquet.

In the "Go to Church" Campaign in the State of Iowa, the Governor, George W. Clark, issued a letter setting forth his reasons why every person in Iowa should go to church.

R. H. Miller, of Buffalo, New York, has accepted a place on the Bible Study Commission of the Brotherhood Movement along with Robt. Hopkins and other Bible Study Specialists, and a report will be made at Atlanta.

The Kansas City and vicinity Ministers will meet the last Monday in March. A paper will be read by E. E. Elliott, National Secretary of the Brotherhood Movement on the subject, "The Problem of Lay Leadership."

EVANGELISTIC MEETINGS.

Hutchinson, Kan., union meeting; K. F. Nance, Disciples pastor; Scoville company, evangelists; 3944; continuing.

North Yakima, Wash., W. F. Turner, pastor, preaching; J. W. Tapp, singing; 63; closed.

Greeley, Colo., Claude J. Miller, pastor, preaching; J. A. Kay, singing; 62; closed.

Hemet, Calif., Bruce Brown, evangelist; 54; continuing.

Washington, D. C., 34th Street, Harry L. Ice, pastor; Chas. F. Hutslar, evangelist; 43; closed; Sunday-school rally on last day, with 369 present.

Redlands, Cal., W. B. Craig, pastor; Bruce Brown, evangelist; 62; closed.

Mooresville, Ind., B. F. Dailey, pastor, preaching; Farris Stephens, singing; 69; closed.

Eaton, Ind., D. Roy Matthews, minister; G. W. Winfrey, evangelist.

Pittsburg, North Side, Wallace Tharp, pastor, preaching; W. E. M. Hackleman, singing.

Uniontown, Ind., Martin family, evangelists; 15; continuing through March.

Pittsburg, Pa., Bellevue, F. A. Bright, pastor; Edgar DeWitt Jones, evangelist.

CALLS.

D. H. Shields to First, Kokomo, Ind.

E. B. Kemm, St. Thomas, Can., to Martinsville, Va.

H. N. Reubelt, Jeffersontown, to Simpsonville, Ky.

RESIGNATIONS.

H. J. Kirschstein, North Side, Omaha, Neb.

J. A. Erwin, Central, Findlay, O.

Easter for National Benevolent Association

Means Easter for Christ's Helpless Little Ones.

Baby Frances (motherless and deserted she was rescued by the N. B. A.)

The National Benevolent Association has for more than twenty years been the chosen medium through which increasing hundreds (and now thousands) of our Bible schools have ministered to the widow and the orphan in the name of the compassion to Christ.

These Easter offerings have made possible this great national enterprise with its twelve Homes in ten states and with its record of many thousands served. More than four thousand children have been placed in Christian Homes by the N. B. A.

The Easter offering is the main dependence of all the Association's wards for daily necessities. Without it, the Association could not possibly support them. Every Bible school among us should send an offering this Easter to the N. B. A.

The most excellent Easter exercise we have ever issued ("Loving in Deed and in Truth") is just off the presses. Order at once. It is free to schools that will send an offering.

Baby Alice (with her mother she found shelter in one of the N. B. A.'s Homes.)

Address:

The National Benevolent Association

2955 N. Euclid Ave. St. Louis, Mo.

COMPLETE SCHEDULE CHICAGO MINISTERIAL MEETINGS.

The meetings of the Chicago Ministerial Association are held Monday noons at 12:30 in a side room of the cafeteria of the Central Y. M. C. A. Out of town ministers are always welcome. The completed schedule follows: March 23, "Browning, the Poet of the Soul," W. C. Hull.

March 30, "The Religion of Bahaism," O. F. Jordan.

April 6, "The Problems and Possibilities of the Church as an Educational Center," Claude Hill.

April 13, "Some Educational Phases of Missions," H. L. Willett.

April 20, "Religious Results of the Balkan War," B. S. Keusseff.

April 27, "Religious Journalism," Austin Hunter.

May 4, "The Contribution of Mysticism in the Search for God," C. O. Lee.

May 11, "Bergson and Mysticism," Clarence H. Hamilton.

May 18, "The Gospel for a Commercial Center," Asa McDaniel.

May 25, "The Conversion of Saul and the Apostleship of Paul, a Potent Defense of Christianity," J. F. Futcher.

June 1, "The Church and Political Righteousness," A. I. Zeller.

June 8, "The Basis of Union and the Early Apostolic Churches," Errett Gates.

June 15, "Review of Mary Antin's 'Promised Land,'" A. R. McQueen.

On June 22. The ministers and their families will go to Milwaukee on the boat Christopher Columbus, as their annual outing. Election of officers will be a feature of this trip.

J. W. Kilbourn is doing a good work at Cameron, Mo. Since coming to this congregation several months ago they have paid off a large deficit. The Sunday-school is growing and the interest is good.

A Brotherhood was organized at Los Gatos, California, January 21, with 35 men present. An address on the Men's Movement was delivered by Daniel Stewart, the pastor.

INDIANA'S DIAMOND JUBILEE CONVENTION.

Prepare for Terre Haute! If a preacher you should plan to arrive by 10:30 Monday, May 11. The state ministerial program, and a good one it is to be, will begin at that hour. It will close with a banquet at six o'clock.

Our seventy-fifth annual convention will convene at 7:30. President Parsons, of the State Normal will make the welcome address. L. E. Sellers, who tarried there a number of years, will give the response. W. H. Book is to preach the convention sermon. Tuesday the first great day of the feast—well you must come and see and hear—our mission pastors, S. W. Nay, Donald C. Ford, H. A. Carpenter and W. A. Howard and J. E. Wolfe will tell of what the gospel is doing for some of the growing cities in our state. T. J. Legg, G. I. Hoover, A. L. Martin, Melnotte Miller and Fred R. Davies will probably tell you something of the new autos they drive. They are sure to tell you about the Christian churches in their respective districts. Two addresses, of the first magnitude, to be delivered by W. R. Motley and C. M. Yocum will close the day's program.

Wednesday is to be C. W. B. M. day. Enough! You are certain to be satisfied. That prophet-priest, Abram E. Cory will bring the final message for that good day.

Thursday will be marked by unity in variety. You will have a chance to take your choice without paying your money. Just think of it. An Efficiency School for all departments of the church with class room instruction for the Elementary Division—Miss Emma Lemen; the Secondary Division—Mrs. Roy E. Tilford; The Adult Division—H. H. Webb; superintendents Division—Ray McKinney; The Rural Church Department—O. E. Kelley; The Every Member Canvass—Bert Wilson; The Christian Endeavor Conference—Claude E. Hill; The Work of the C. W. B. M.—Mrs. O. H. Greist.

Besides this class room work Thomas W. Grafton will address the whole convention on the "Pastor and the Sunday-school." Geo. W. Hemry, "The C. E. Pastor," and Robt. M. Hopkins, if he can be secured, "The Sunday-school and Evangelism" and Elmer Ward Cole, "The Contribution of the C. E. to the Men and Millions Movement."

There will be two great addresses on Education, one in behalf of Butler College and the other the Bloomington Bible Chair.

Bert Wilson will close the convention with his inspiring address on the text "Here Am I, Send Me."

On to Terre Haute, May 11-14.

C. W. Cauble.

A CHALLENGE FROM OUTSIDE.

Among the several ministers that are afflicted with tuberculosis whom the Board of Ministerial Relief has been assisting one has just been examined by the Anti-Tuberculosis League of one of our large cities. They find his condition such that in six or eight months of thorough treatment he should be able to take up his work again.

They undertake to supply this treatment free of charge if the brotherhood in the meanwhile will supply subsistence for him and his family. This, they and he estimate will amount to $40 per month, which is $10 more than our present maximum pension.

The situation is rendered still more important by the fact that this brother is a graduate of one of our leading colleges and has proved his ability and consecration in twelve years of faithful service as a minister. Furthermore, he has a devoted wife and four of the brightest and most promising children the officers of this Board have ever seen.

We are so sure that both the good sense and the Christianity of our brethren will endorse our action that we have notified the Anti-Tuberculosis League to take charge of the case.

Of course the only votes that count is endorsement of this action and of the board's loyal care of 105 other equally worthy households is a cash remittance. And we cannot believe that any individual, church or Bible school that knows the fact will withhold such endorsement.

W. R. Warren, Secretary,
Board of Ministerial Relief.
120 E. Market St., Indianapolis, Ind.

The Sunday School

CHRIST'S TABLE TALK.

INTERNATIONAL UNIFORM LESSON FOR APRIL 5.

Luke 14:1-6. Memory Verses, 13, 14.

Golden Text.—Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14:11.

American Standard Bible.
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(7) And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats, saying unto them, (8) When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, (9) and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. (10) But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. (11) For every one that exalteth himself shall be humbled; (12) And he said to him also that had bidden him, and he that humbleth himself shall be exalted. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. (13) But when thou makest a feast, bid the poor, the maimed, the lame, the blind: (14), and thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just.

(15) And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. (16 But he said unto him, A certain man made a great supper; and he bade many: (17) and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. (18) And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. (19) And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. (20) And another said, I have married a wife, and therefore I cannot come. (21) And the servant came, and told his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. (22 And the servant said, Lord, what thou didst command is done, and yet there is room. (23) And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. (24) For I say unto you, that none of those men that were bidden shall taste of my supper.

Verse By Verse.

By C. C. BUCKNER.

v. 7. *They chose out the chief seats*: Certain places at the eating tables were regarded as places of honor.

v. 8. *Sit not*: The posture at the table was really not a sitting position but a reclining position. *Sit not down in the chief seats*: We should not protrude ourselves into the places rightfully belonging to others. This preachment is very timely in these days of emphasis on self-assertion and exaggeration of liberty.

v. 9. *Shall come and say to thee, etc.*: We cannot display immodesty with impunity.

v. 10. *He may say to thee, etc.*: Modesty has its rewards.

v. 12. *Lest haply they also bid thee again*: "Half the social life of today is mere commercialism: so much for so much."

v. 15. *Blessed is he that shall eat bread in the kingdom of God*: He referred to the millenial feast to which the Jews looked forward.

v. 16. *But he said unto him, etc.*: Jesus takes advantage of the man's reference to the feast. He says there *is* a feast; and that feast is represented by the Gospel.

v. 18. *Began to make excuse*: Very few, of those invited, accepted Christ's invitation to accept of the rich things on his table. Many, indeed, were seeking to destroy the kingdom which Jesus was seeking to establish.

v. 21. *Into the streets and lanes*: He extends the invitation to the Jews in the lowest social positions.

v. 23. *Go out into the highways and hedges*: Not only the lowest class of the Jews are invited, but the gospel extends a welcome to the Gentiles.

At the Heart of the Lesson.

By A. Z. CONRAD.

GREAT OCCASIONS.

We talk much about great occasions. What are they? Pulpit and platform appeal to ambition. Large aggregations of people with much applause furnish what we call "striking opportunities." The vast, the spectacular, the demonstrative we conceive of as vitally important. We do not understand the value of the sunshine until we see its effects in smoke and flame behind the burning glass. Electric energy about us does not impress us, but awe and admiration are awakened when it thunders or flashes in zigzag fires across the sky. We think of convention halls with public celebrations as furnishing the great opportunities for immortalizing thought. Which was the greater occasion for Moses, the dazzling splendours of Pharaoh's court or the rugged and lonely path at the back side of the desert where he met God in the burning bush? Elijah calling fire from heaven in the presence of the priests of Baal was no greater than the same Elijah in conversational discourse at the gate of the vineyard of Naboth rebuking Ahab. Lincoln's life radiated more light from his every day conversation than it did either as President or occasional orator. "We have met the enemy and they are ours," outranks and outclasses the brilliant battle charge of the general who uttered the words. "We will fight it out on this line if it takes all summer," seemed to the author of the words a commonplace phrase, but it lives. With Jesus all occasions were important. Dining with the Pharisees furnished him an opportunity greater than the temple service or the synagogue exposition. Seaside parables and mountain metaphors live because he made every act of his life sublime. The table talk of Jesus is a protest against belittling life's ordinary activities. It is also an appeal to appraise the ordinary activities of life at their true value.

AMBITION FOR EMINENCE

v. 7. "He marked how they chose out the chief seat." Nothing escaped the attention of our Lord. He let no occasion pass which would afford an opportunity to impress a great lesson. He was not a moralizer interjecting trite and commonplace sayings in an effort to rebuke men. Great and burning spiritual truths were always at the gateway of the lips of Jesus and when circumstances swung the gate, inspired utterances poured forth as naturally as water gushes from the fountain. The unseemly scramble for first place was utterly obnoxious to the sensitive nature of our Lord. So utterly shameless had the guests been that even in his presence they dared to vie with each other for a position nearest the host. Theophrastus, the Greek writer, makes special mention of this disposition among his own countrymen. Human nature is much the same everywhere. One of the first principles of Christianity is learn is that self-promotion invariably fails of its accomplishment. Unregenerate human nature is naturally selfish. The scramble for first place in public conveyances, at the doors of assembly halls; the desire for official recognition ignores every law of courtesy and divests many an occasion of all dignity. One of the first principles of Christianity is courtesy. In his comment upon Jesus Christ, Julius Thayer said and said correctly, "A Christian is God Almighty's gentleman."

SINCERE HUMILITY.

There is a perfectly legitimate self esteem which is essential to anything like progressive achievement. There is a false humility which so conspicuously seems to efface itself that the evident intent is promotion by an indirect route. Public protestation against honor conferred and a profession of disability, is too often merely a mask concealing egotism. "Sit not down in the highest room lest more honorable men than thou be bidden of him," v. 8. It is a mark both of good breeding and good judgment when accepting hospitality to permit the host to make his own distinctions and determinations as to rank and place. The principle has wide application. Place pride almost invariably suffers rebuke. True humility without in the slightest degree disparaging conscious worth appraises that ability and that worth not for what it may gain in outward recognition but for what it is in itself.

OUTRANKED.

"And he that bade thee and him come and say to thee, 'Give this man place,' and thou begin with shame to take the lowest room." One's estimate of himself is very likely to be discounted. Whether it be just or not the fact remains and results are painful. We deem it a great disgrace to be lowered in rank. This often happens unjustly but the mortification of it would be entirely avoided if one did not allow pride and egotism together with selfish desire to lead him to ignore proprieties in his clamor for high position. The true attitude is an attitude of earnest purpose to deserve and merit honorable place.

THE ROYAL INVITATION.

v. 16-17. "A certain man made a great supper and bade many. His invitation was indicative of the heartiness of his hospitality. "Come, for all things are now ready." The attractiveness of the Kingdom of Christ is set forth in the type of a feast. The munificence of the feast is also indicated. Every provision had been made for the fullest satisfaction of the guests who were invited. Precisely this is what occurred through the sacrifice of Christ and the preparation for kingdom blessing. In another parable it is indicated that not only was the bounty of the feast complete, but even the garments of those who attended were provided by the host. The invitation was positive, unconditional, genuine.

IRRATIONAL REJECTION.

"They all with one accord began to make excuse." Nothing is more utterly inexplicable than the attitude of the world toward the invitation of Jesus. A sumptuous feast is supposed to be one of the strongest appeals that can be presented. It clearly indicates the importunity of evil and especially the intensity of selfish desire is such that even an invitation could be rejected. The excuses were trivial and trumped up excuses. One has "purchased land," "I must needs give attention to this." Here we find the appeal of wealth. The tremendous grip which the accumulating of wealth has upon an individual is sufficiently strong to blind him to all the higher opportunities and privileges of life. The third had mbarried a wife and therenot come. The absurdity of the excuse appears on the face of it because of course he would not have purchased until he had already tried them. It is a type of the excuse which is presented by busy people who are *too busy* to attend to the chief business of life. The third had married a wife and therefore could not come. He stands as a type of the pleasure passion which drowns out all the music of heaven and while pampering the physical, starves the soul. In every excuse there was deception. In all, the disposition to accept was what was wanting.

THE UNEXPECTED REJECTION.

Those too busy to attend to the business of life find at last life itself withered away and when they had expected to enter the door to the feast it is too late. "None of those men that were bidden shall taste of my supper." This is one of the saddest words uttered by our Lord. Occupied and preoccupied, busy with a thousand cares of life, yet a failure. Making the kingdom last is extremely dangerous. Henry Drummond says, "It is monstrous, shameful and cowardly to ignore the kingdom of God until the energies of life have all been expended." The chief business of the disciple of Jesus today is to fulfil the expectations of the Master of the feast and go out into the streets and lanes of the city and bring in those who will come. How true the picture is to the Christian church. The chief seats are nobly filled when their occupants have been selected by the spirit of Christ but ignomiously filled if occupied by those who have sought self-promotion. How inadequate are the reasons presented by nearly all who decline to stand as public witnesses of the Lord Jesus Christ. And yet how importuning and how precious is the invitation. There are none who are despised, none so debased that the Master of the feast does not stand anxious and eager to welcome those who will come. No word in the parable is more precious than the word of assurance that there is room for all who humbly respond to the Master's call. "And yet there is room."

The Mid-Week Service

By Silas Jones.

TOPIC FOR APRIL 4.

Worthy of the Gospel. Phil. 1:27; Rom. 8:9-17.

The members of the church at Philippi doubtless had some appreciation of the dignity and responsibility of Roman citizenship. Paul was a Roman citizen and was proud of it. But there was a greater institution of which he was a part and which required a higher type of life of its members than Rome ever required. He was a citizen of the heavenly kingdom. To be worthy of this distinction was his ambition. He was making a strong appeal to the Philippians when he besought them to exercise their citizenship in a befitting manner.

STEADFASTNESS.

The motives which the gospel offers to men are such that they ought to be in command of human conduct under all circumstances. Conditions vary. The forms in which the Christian faith is expressed change with time and place. But the obligation of love never comes to an end. We can never treat men as if they were not human beings and entitled to all the rights and privileges of human beings. Any theory that permits us to use them as we use things is anti-Christian and any custom that shuts out one human being from participation in the life of love is one that Chri tians are bound to change. The exhortation to steadfastness is much needed. We are Christians in spots. The consistent application of the law of love to all parts of life calls for heroic conduct. The fanatic disregards conditions and endeavors to set the world right in a day. The steadfast disciple changes habits, customs, and institutions as fast as he can. He can wait, but he never loses sight of his aim.

UNITY.

The unity of the gospel is that of spirit and aim. Paul denied the right of the Jewish Christians to impose upon their gentile brethren the rites of Judaism. He was willing that the Jews should follow many of the traditions of their fathers. It is unworthy of the gospel of Christ that I should refuse to recognize the Christian character of a man on the ground that he does not conform to practices that are dear to me. I may try to show him that my way is better than his; if his life shows the fruits of the gospel in abundance, I am under obligation to take these fruits as evidence of his faith. We do well to be on our guard against false teaching. The church must be able to detect the spurious from the genuine. Error should be shown to be error. But we must not stop when we have exposed error; we must rejoice in the truth wherever it is found.

KEEPING IN DEBT.

When a man joins the church and immediately pays his debts, his acquaintances are usually convinced that he has really become a Christian. The world has the belief that a Christian will pay his debts. There are some churches that will not allow a man to have his name put on their roll until he has met all his financial obligations. An unpaid bill is seen as a reproach to the man and to the church of which he is a member. But just when the thrifty disciple is congratulating himself on the freedom he has attained, he reads that he has a perpetual obligation which he assumed when he became a disciple. This obligation is involved in life itself. The debt of love cannot be cancelled by money or service. The person who never did us a kind turn, who may have deliberately injured us, needs us. We are under obligation to show him how a disciple meets insult and injury. The stranger whom we pass has a claim upon us, not the claim he may think he has, it may be, but we owe him the debt of love. We must be intelligent to know what it is.

Rom. 13:7-10; Eph. 4:1-3; Col. 1:9-12; 1 Thess. 1:13; 5:14-22; Rom. 6:11-12; Matt. 22:21; Jas. 2:8-9.

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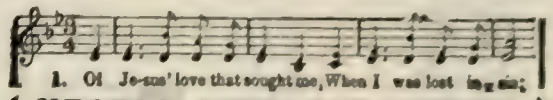

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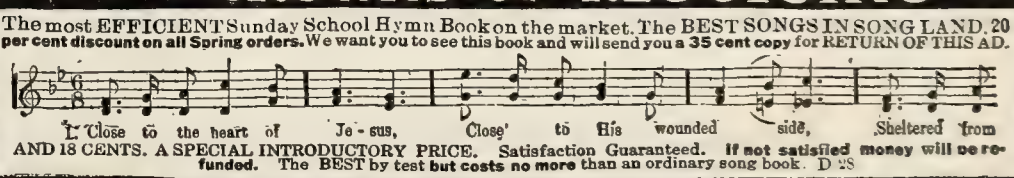

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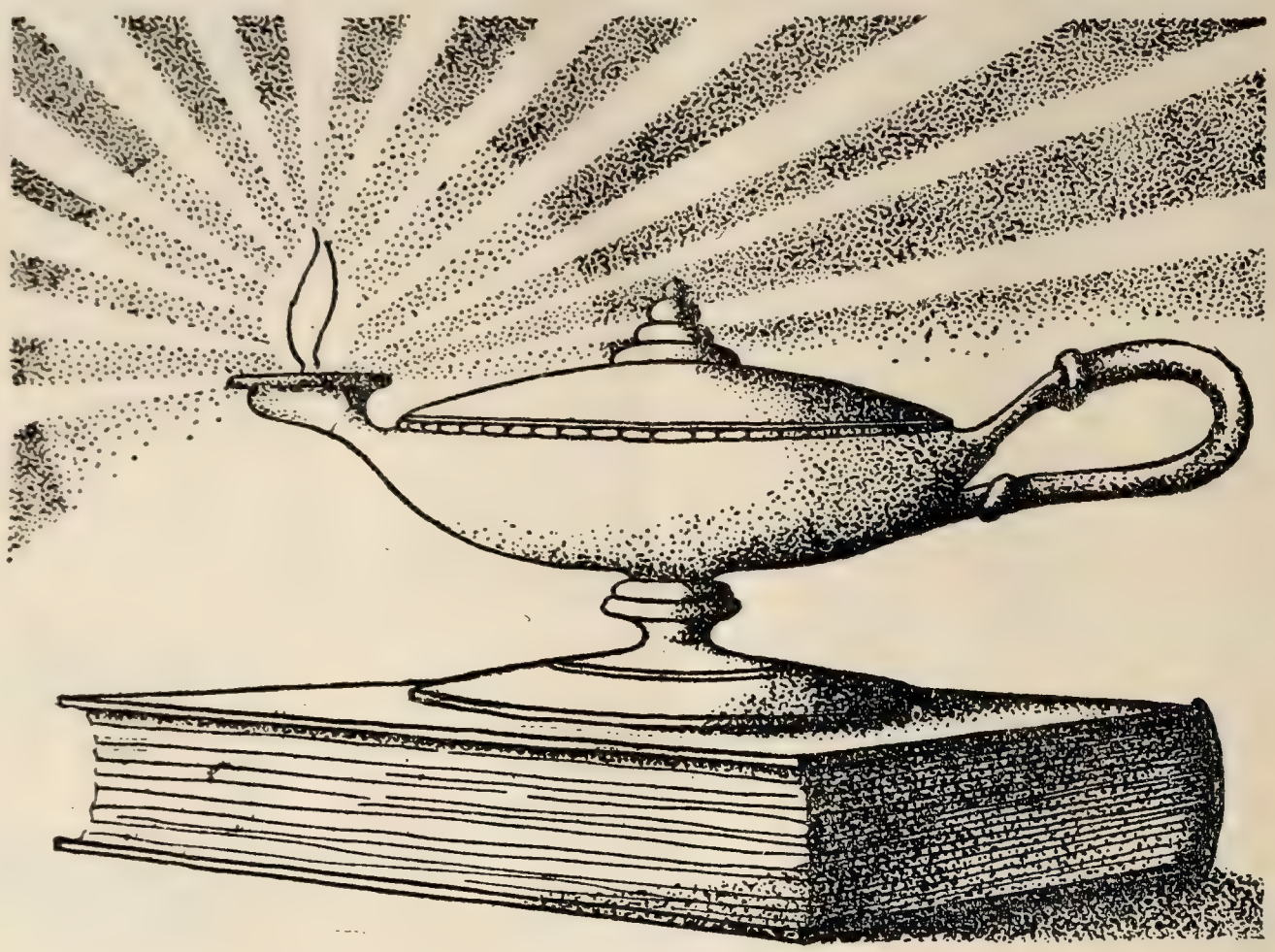

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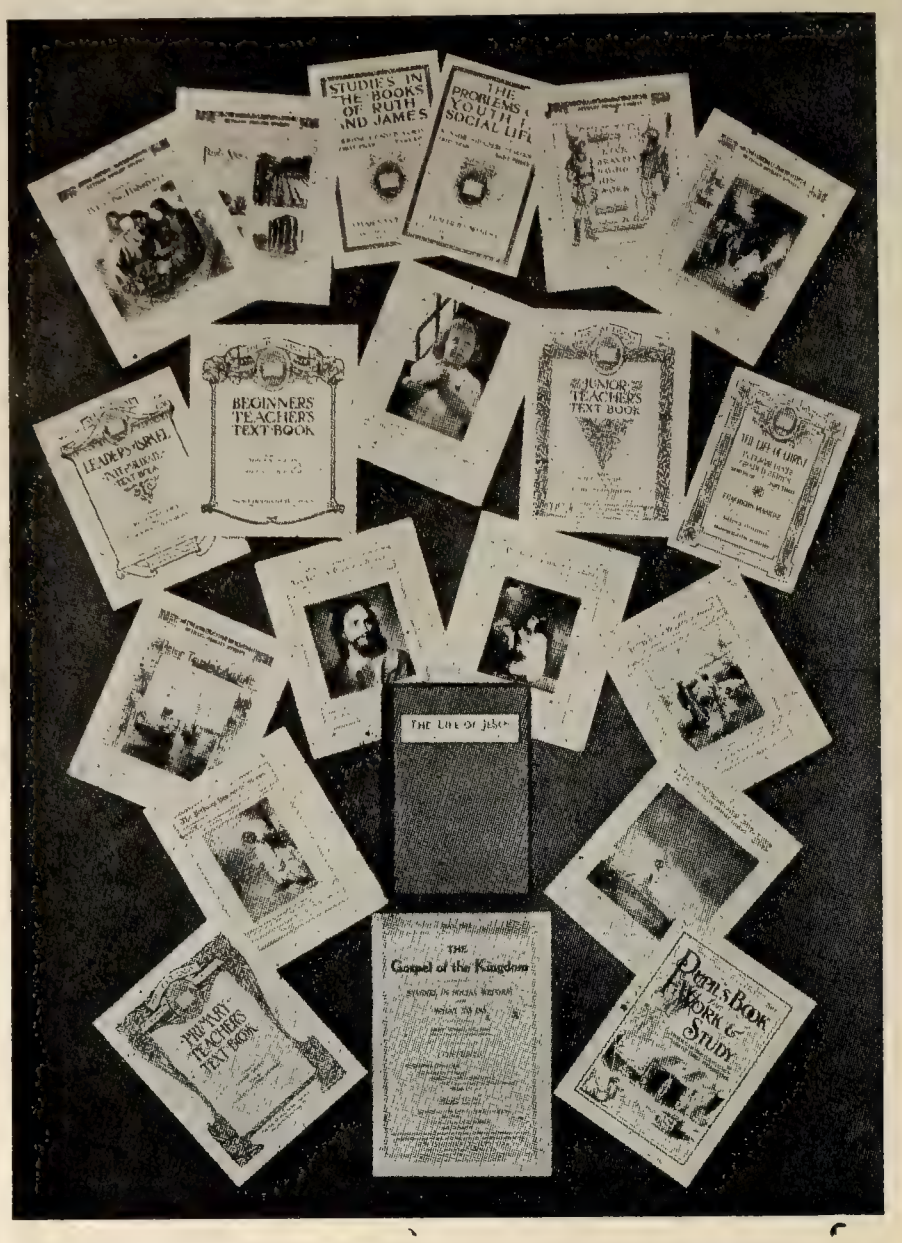
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Dr. R. P. Shepherd.

If you like you may go a step farther and say that schools or churches fed on the artificial heat of periodic contests are almost sure to suffer a reaction, to feel that the ordinary routine of work is dull and lifeless, and that the Lord's work is identified with spurts of effort to excel someone else. It simply paralyzes people for a long, strong, steady pull for cultural efficiency.

About a year ago the writer was sharply criticised in a local church paper for his attitude toward Sunday-school contests. Where schools can be enlisted to compete for points of excellence, with no stakes up in the way of banquets or other prizes, and where the points are so fixed as to cover efficient work rather than mere numbers and collection, the results may be of permanent help to both schools. But contests framed up only on how many and how much are a perversion of the whole aim and purpose of the Sunday-school enterprise.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Power of Casual Association

It is well that we know precisely how Paul came to form the acquaintance of Priscilla and Aquilla. The record is as specific and definite as we could possibly wish. "And because he was of the same craft, he abode with them, and they wrought; for by their trade they were tent-makers." They were of the same craft. That fact had a determining weight with Paul in that situation and became the occasion of one of the finest friendships in all the early history of the Gospel. Because they were of the same craft they became acquainted and found lodgings together and talked at the fireside, and Priscilla and Aquilla dedicated their home to Christian service and Christian hospitality. It gave the work a stability it never had had anywhere else. Up to this time Paul had been an itinerant missionary, preaching only a few days or weeks in any one place. For the first time in all his career as an evangelist he had a home. For the first time in any city he settled down to the task of establishing Christianity upon a sure basis, rented a permanent preaching place, established a place of worship separate from the Jewish synagogue, faced the fury of the mob but was not driven out of town by it, and made Corinth, the wickedest city in Greece, one of the finest and strongest centers of Christian activity. And all this came about in no small measure through the fact that Paul worked at the same trade with Priscilla and Aquilla.

* * *

At the end of eighteen months Paul went to Ephesus and Priscilla and her husband went with him. He still boarded at their home. They remained in that city while he journeyed to Jerusalem. There they formed the acquaintance of Apollos, the eloquent young preacher, and instructed him more perfectly in the way of the Lord. Later they went to their former home in Rome and Paul's letter to the Romans sends a greeting to them and the church in their house. So far as we know, the Church of Rome was first established in the home of Priscilla and Aquilla, and the Church of Rome grew until it became the greatest in the world. That great church might trace its lineage back to that Christian home where a husband and wife faithfully worshiping God opened their doors in a spirit of fine hospitality and learned and taught and labored as God gave them grace. Afterward they were in Ephesus again, still toiling, still strengthening the church, still giving their lives in loving, devoted service. All this came about in the beginning, we must remember, through the fact that Paul and his friends worked at the same trade and discussed theology as they drew their needles through the heavy goat's hair cloth in which the nomadic peoples of the East were wont to make their homes.

* * *

Very potent for good or evil are a man's business associates. A man ought to consider a business partnership not only on its financial but on its spiritual sides. A Christian man should make his business associations the occasion of spiritual opportunities. We do not mean that a Christian ought forever to be peddling tracts about the office where he works, nor everlastingly preaching to those with whom he is in daily association. We do mean that a consistent Christian can sometimes do more good by his faithful practice and an occasional wise word of counsel than very many sermons can produce.

But not only in business life but in club life and social life, where men meet other men and women meet other women, there is a fine opportunity to remember the good that may be done or hindered by consistent faithfulness.

Once in a long time we see a man with a zeal that is not according to knowledge, readily approaching strangers and asking them if they are Christians, warning them to prepare to meet their God and making their religion an occasion of discourtesy. Such people do harm, as we very well know. But where one man makes a mistake in this way, ten make a mistake the other way. A good man has been known to sit in the same office with another man for twenty years and never by any direct word indicate to him his own interest in the supremely important things in life. Can you imagine Paul and Aquilla working twenty years in the same office and never saying anything to each other about their religion? Can you imagine Jesus Christ working in a carpenter shop with two benches and never letting the other carpenter know whether he loved God or not?

* * *

We ought to make a more constant and more intelligent use of the opportunities for good which come to us incidentally in life. The trade union, the club, the social gathering are not indeed to be turned into revival meetings, but ought to be made occasions for the progress of righteousness. A few such homes as that of Priscilla and Aquilla, a few such associations in business and in social life as those of Paul with these two faithful saints would marvelously affect the world for good.

Part of the Fortress Wall of Shanghai.

A Pagoda at Shanghai.

The Paris of the East

Walks About the Interesting City of Shanghai.

BY HERBERT L. WILLETT.

AMONG all the cities of China, Shanghai possesses elements of easy superiority. Of course it has not the political importance of Pekin, nor the manufacturing prestige of Hangkow, nor the historical interest of Nanking, nor the picturesque attractiveness of Hongkong or Fuchow. But it is the queen city of middle China, the mistress of the Yanktse-kiang, the commercial emporium of the far Orient, and the gayest of the centers of the distant East.

It is not as yet the port that it is destined to be, for it is twelve miles from Wusung at the mouth of the river, and the heavier ships have to wait and anchor there. There they receive and discharge their cargoes and passengers by means of tenders that ply between them and the Bund. Shanghai is built on sandy soil like Chicago, and in the same manner it must put down its concrete foundations deep into the earth for the erection of its taller modern buildings. Here the western office structure and the European residences are rapidly displacing the delightful native architecture, with its outer galleries, its curving, richly tiled roofs, its colored panels, and the enameled bricks of temples and pagodas. In fact Shanghai is almost an occidental city.

THE CORMORANT FISHERS.

We came down by rail from Soo-chow. Just as we were leaving the latter place, passing along by one of the branches of the great canal, we saw the cormorant fishers plying their interesting traffic. These workmen are among the curiosities of China. Each fisherman goes to his work in a boat on whose sides there perch ten or a dozen cormorants. These large birds are trained to dive and catch the fish, but are prevented from swallowing them by a closely fitting iron ring at the base of their long necks. When the bird has seized the fish he is recalled by his master, who compels him to disgorge his prey. Only the smallest of the fish ever get past the ring during working hours. A fisherman provided with a number of these birds can easily make a very profitable business in good fishing weather.

We reached Shanghai in a pouring rain, and drove to the hotel through streets that were slippery and cleanly washed by the downpour. At the Palace Hotel we found some of the members of our party who had preceded us from Nanking. One of the ladies was ill, and unable to be about for several days. We found the hotel exceedingly comfortable and homelike, and most of the points of interest, especially in the business section, were within easy walking distance.

One of our first callers was James Ware, the veteran missionary of the Foreign Christian Missionary Society, who a short time after our visit was compelled to come to America for a serious operation, and who returned home to die a little later. It was Saturday afternoon and he placed himself at our disposal for any service he could render during our stay in Shanghai, and outlined a rather strenuous program of visitation and speaking for the following day. We found him a most genial and informing companion. His long residence in the city had made him familiar with every phase of its life. Moreover for many years he had been a responsible official of our foreign missionary work, and possessed an intimate knowledge of almost every phase of missionary activity in China.

AT A CHINESE SUNDAY-SCHOOL.

On Sunday morning he came for us at an early hour and took us over to the Christian Institute and Chapel where the Sunday-school services were in progress. We passed through a number of streets, and tarried for a few moments in the midst of a fascinating market, where every sort of commodity was offered for sale, while crowds of people gathered about the various stalls. When we entered the Sunday-school the children were singing their familiar Chinese hymn, which we heard many times on our journey through the land; "Jesu ai o, Wau puh tso," "Jesus loves me, this I know." There were many small classes, and the interest seemed excellent. Then followed the regular morning service. Mr. Ware played the organ and led the singing. The chapel was comfortably filled with men and women. Mr. Ware acted as interpreter of the address, and followed it with an earnest exhortation. The Chapel and Institute are admirably located for mission work, but the structure is poor and needs replacing with a modern equipment.

AT THE INTERNATIONAL INSTITUTE.

That afternoon we visited the St. John's College of the Episcopal Church. This is one of the most important educational institutions in China. Dr. Potts, the president, is a man of great influence among the Christian leaders of the nation. The grounds of St. John's College are as beautiful as anything to be found in Europe or America. Professor Ely, one of the instructors and a personal friend, showed us about the place. In one of the numerous buildings of the institution a Sunday-school was just closing its exercises, and presently the children came pouring out to scatter in all directions. After visiting the museum, large College Hall, the women's school, finely equipped and separated by only a short distance from the college grounds, we came back to the chapel, where an interesting student service was held. It would have been pleasant to remain for a much longer time at this important missionary institution, whose graduates number hundreds in southern and middle China.

On the long drive back to the hotel we stopped for a visit of an hour or more at the International Institute, which is a sort of clearing house for religious thought and study of many different sorts. Dr. Gilbert Reid, the organizing spirit of the institution, is a tall, gaunt, impressive figure who reminds you constantly of Robert Louis Stevenson. He was formerly a Baptist missionary, but conceived the idea of founding an institution not only on interdenominational but inter-religious lines, which should open its platform freely to representatives of all the different faiths in the hope that this free interchange of views might lead to closer sympathies and prepare the way for mutual understanding and co-operation. On this plan Dr. Reid has built up an institution which is both intellectual and practical. Its students are taught various forms of higher craftsmanship, and in its museum and shop rooms are gathered many beautiful forms of art work, vases, bronzes, porcelains, silk, cotton and woolen fabrics, and the numerous tasteful kinds of furniture for which the Chinese workmen are famous. All these objects were for sale, and one found it difficult to deny himself the privilege of carrying away spoil from so attractive a collection. In the large auditorium an audience of perhaps a hundred people were gathered for the Sunday afternoon lecture. The speaker of the day was a Hindu from Benares, whose English would compare favorably with that of the most finished British or American speaker. Dr. Reid believes that the triumph of Christianity is to be brought about by the free exchange of ideas by representatives of all faiths, who will thus come to see the superiority of that religion which is not for one people or one age but for every century and all mankind.

A BUSY SUNDAY.

That busy Sunday came to its close with a sermon at the Union Congregational Church, a very spacious and commodious structure not far from the hotel. The audience was almost entirely American and English, so that one might have fancied himself back in the homeland. The minister was cordial in his welcome, the congregation was enthusiastic in its participation in the music and the responses, and the atmosphere of wholesome Christian interest seemed not in the least dampened by the heavy weather outside. It was a joy to meet these people and to know that in this representative city of middle China there are several similar congregations of sincere and aggressive Christian workers, the business, military and consular interpreters of our western life, confident believers all in the new republic of China and its Christian future.

IN SHANGHAI'S FACTORIES.

One morning Mr. Ware came early to the hotel to take us out into the manufacturing section of Shanghai. We had seen the bales of cotton piled up on the Bund, and knew that a large amount of this material came from India. But its manufacture on Chinese soil is a recent industry, and it is not improbable that the future will see a large amount of cotton harvested in the warmer sections of southern China. The enormous demand for cotton goods among almost all classes except the wealthiest, among whom the demand for silks and furs continues, affords a fine opportunity for the local manufacture of cotton cloth. In fact China is an undeveloped field for every sort of industrial and commercial activity. In spite of the hoary antiquity of its civilization, the forms of manufacture and business that one could call modern are in their infancy. As yet manufactures are few, and most commodities must be shipped in from the West or from Japan. In spite of the fact that China has the most extensive coal deposits in the world its people gather leaves and grass to furnish forth the scantily fed fires over which their food is cooked. There are vast iron treasures fast locked in the mountains of western China, and yet until a very recent day old iron in the form of horse shoes and other scraps, gathered from the streets of London and other European cities, furnished the only metal for the tools of this vast nation. Now all this is rapidly changing, and a good example of this transformation is the cotton mill through which Mr. Ware took us that morning.

CHILD LABOR IN CHINA.

We reached it by a ride of some two miles on the electric car. In the office we were introduced to one of the managers who placed at our disposal a young Chinese foreman to take us through the works. We saw all the steps of cotton manufacture, from the opening of the bales of the raw material, through the long processes of beating, sorting and winding, and then the loom work, where 75,000 spindles in charge of 3,000 workers yielded the final output of finished, folded and stamped cotton goods for the markets of inner China. But the feature of this factory work which most concerned us was the employment of a large number of little children from four to seven years of age, whose long hours and heavy work showed itself plainly in their meagre bodies, only scantily clothed, their anemic faces and listless air. The workers here receive about eighteen cents a day. There is need of better factory laws in the new China, and a more wholesome regard for the lives and welfare of the women and children.

A CHRISTIAN MISSION SCHOOL.

On the same trip Mr. Ware took us to the Yangtsepoo school of the Christian Mission, where a group of children presided over by Miss Rosa Toukin gave promise of the new day for the youth of the land. It is these mission schools which have so largely set the pace for the ambitious people of China, and now it has become one of the tasks of the government to provide similar instruction for the children of the nation.

An institution to which Mr. Ware introduced us was "The Door of Hope," a refuge for girls who have fallen victims to the wide-spread traffic in virtue, which is one of the curses of the entire Orient. We drove out from the hotel to the corner of a side street in one of the crowded corners of the city, and were admitted through a gateway leading into a small court. The institution is housed in several small adjoining buildings, and when we visited there were probably thirty or forty girls in the different rooms. These girls are secured in various ways from the places of evil resort, and are here placed under the supervision of Christian women. They are taught various methods of self help, such as sewing and embroidery. The finished materials are on sale, and the proceeds go partly to support the charity, and partly to provide for the future welfare of the girls. The ladies of our party were delighted with the dainty garments, jackets, caps, underclothing, dressed dolls, embroidered linens and the like. Not less were they impressed by the school work going forward, and by the interested and modest behavior of the girls in the Home. Mr. Ware told us that he had given a great deal of time to this sort of work, and the matron at the Home spoke of his services to the institution as of the highest value. Until the curse of commercialized vice is driven from civilized society, such "Doors of Hope" will be the bright spots in an underworld of darkness.

Leave It With Him

YES, leave it with him; the lilies all do,
And they grow;
They grow in the rain, and they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light—
Still they grow.

They ask not your planting, they need not your care
As they grow.
Dropped down in the valley, the field, anywhere—
There they grow;
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by heaven's own light—
Sweetly grow.

The grasses are clothed and the ravens are fed
From his store;
But you who are loved and guarded and led,
How much more
Will he clothe you, and feed you, and give you his care!
Then leave it with him; he has, everywhere,
Ample store.

Yes, leave it with him; 'tis more dear to his heart,
You will know,
Than the lilies that bloom, or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with him, for you are his care,
You, you know.

—Author Unknown.

In Praise of John Hodder

Not Forgetting That He Exists in Real Life As Well As in a Popular Book.

BY ELLIS B. BARNES.

WHY should a story that holds up to scorn almost all that our generation covets, the love of wealth and power, the luxury of palace and park, the motor cars, the yachts, and the servants, the unquestioned right to dictate the policies of parties, of a denomination, of a city, the satisfaction of having one's name upon every lip as a municipal benefactor, of having a select circle of friends who are as clay to one's desires, with sufficient power at one's command to raise a favorite to affluence or to reduce an enemy to poverty—why should such a story as "The Inside of the Cup" be read and discussed by tens of thousands with as keen a zest as greeted the advent of Robert Elsmere?

The answer is obvious: the story is a photograph of the moral conscience of our day which will not tolerate, in silence, the piracy of the powerful on week days and the prayers of the pharisaical on Sunday. The story reveals the enormity of a professed Christian banding himself with the powers that prey—the Tom Beattys of the city—and hoping to make restitution for lives destroyed by heaps of granite and busts of marble. It shows the enormity of choking the life out of struggling men and women, the Garvins and the Kate Marcys, and providing public parks as a breathing space for the city's poor. It reveals the iniquity of freezing out of the church a thorough-going Christian like Horace Bently and turning him into a beneficent recluse, whose spirit through all the long years is the spirit of Christ.

A NEW ERA.

The book marks the passing of the era when fortunes can be unlawfully made, and the conscience satisfied by abundant bequests to charitable institutions. It says that no longer shall a jungle path lead from the church door; and that no church can be anything but a triumph of architecture, or if not entitled to that distinction, nothing but a travesty on the spirit of its founder, that is indifferent to the conditions of Dalton Street; above all, that men shall no longer be sacrificed on the altars of Mammon.

What of John Hodder and his renunciation? Was it worth while? Why could he not accept the established order, close his eyes to the hypocrisies that were everywhere thrust upon him, thank God that they were no worse, content himself with the melancholy reflection that St. John's was at least as good as Calvary, and determine to make the best of a bad bargain? Why not continue in the way of the safe and sane, why not grow merry over any departures from the well beaten path and so confirm his reputation for orthodoxy, and proclaim that this was the best possible of all worlds? Then would he have been the logical successor of Reverend Giles Wairdlaw of Trinity, with double the salary and a pension for life, when his active ministry ended. Had he been a contributor to the press he might have cultivated the art of self-repression and of expressing pious inanities for honest convictions; he might even have lamented the desperate times on which we had fallen because of some who "had crept in unawares," and made his head a fountain of tears.

But he did none of these things because he was not a hypocrite, because he had not studied the art of waiting to see how the cat would jump before expressing himself on a controverted subject. He did not study winds and tides so that he might gain everything that orthodox or heterodox, liberal or conservative had to give. John Hodder always played the man. He spoke according to the light that was in him. He counted the cost, and was willing to suffer persecution. It never occurred to him that he ought to hide his light under a bushel, or hold his conviction in abeyance until the clouds rolled by.

HODDER'S "FAULTS."

This article does not concern itself with Hodder's theology. When he disturbed the grasping schemes of his rich members he was a heretic; if he had not been a disturber of these he might have been a Mohammedan, for all they cared. To them his beliefs were inconsequential compared with his conduct.

John Hodder had two grave faults in the eyes of Eldon Parr and men of his kind. He would not consent to be blind and dumb. He determined to see and to speak. St. John's wanted a man of marble mind; they developed one with a mind keyed to a sensitiveness that was acute. The vestry would have made him a machine, but the humanity within him was too strong for that. He asserted with trumpet voice what had been revealed to him by the still small voice. He discovered what many men have discovered at different times, that there are conditions in the church which make its mission meaningless to the masses. He resolved to denounce them, whatever the cost. He knew that the forces against him could destroy his usefulness in the ministry, he knew that they could shriek "heresy" across the diocese, and make every timid communicant flee from his presence as though he were a pestilence.

They could starve him out.

They could be as unpitying as locomotive wheels that reveal their midnight tragedies only with the breaking day. Of himself, he knew that victory was beyond the suspicion of hope. But he knew as well that the powers that would destroy him were but a speck in the moral world, wherein forces, high, mighty, and sublime were co-operating day and night to bring the race nearer God, and away from the mire and the unequal struggle, away from the brute, away from human nature in which gross and tiger passions were loosed to prey upon the weak, the wretched and the innocent and to bring the spoil again to marble and gilded lairs.

These moral armies are set in the universe like suns to accomplish their mission at the divine behest. Whatever moves in harmony with them moves to fuller light and freer air; whatever moves contrary is left behind to be swallowed up in the outer darkness. These unseen forces worked with John Hodder, and he won. Had he been crushed, his cause would have triumphed, for after the "arraignment," St. John's could not be what it had been, a new conscience had been born, a new spirit had been imparted. The masses were thronging its courts, drawn by the revelation of humanity which had ennobled its well established divinity. Thenceforth the parish could never be an island in the surging human sea.

There are preachers today in many churches like John Hodder. Their renunciations are not set on heroic stages as was his, but they make renunciations. They are doing battle with Eldon Parr in many forms, while communities worship the success of such as he wholly indifferent to the iniquities that made it possible.

JOHN HODDER'S PROTOTYPE.

Eldon Parr and his like fascinate by their prowess. He is worthy the pen of a Carlyle whose heroes must always be towering, terrific, unfeeling, colossal. Put the banker back a few ages and he could easily have been a red-handed scourge of the seas, a Norse captain, whose mercies have beak and talons. What the modern did by craft the ancient did with a club. Parr's virtues are those of the bronze age, John Hodder's those of a day when might is being met with meekness.

The rector's cause could not survive were it not for the immortal example of One who in the long ago was stretched between the malefactors to teach the world that heroic suffering was more potent for the softening of barbarities than the sweep of armies, and that those who fight for the right have Omnipotence upon their side.

The great glory of Jesus' life was its abolute faithfulness. He did always what pleased His Father. Where did He make this claim? He finished, not merely ended, the work His Father had given Him to do. He also was faithful to death and through death. And when John saw Him coming riding out of heaven in His great vision, "Faithful and True" was the name he read first upon him. If we would ever sit down with Him upon His throne as king we must begin and end as He began and ended as "Faithful and True."—Southern Churchman.

MARTYRDOM.

So he died for his faith. That is fine—
More than most of us do.
But, say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was harder for him?

But to live—every day to live out
All the truth that he dreampt,
While his friend met his conduct with doubt,
And the world with contempt;

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life he led;
Never mind how he died.

—British Weekly.

An Old Time Optimist

The Story of the Prophet Jeremiah, Who Had to Cheer Up, Although He Knew "The Worst Was Yet to Come."

BY WILLIAM E. BARTON.

PEOPLE have debated the question whether there is a sense of humor in God. The argument on the one side is that humor involves the element of partial knowledge and surprise, which with God is impossible; and on the other side it is argued that God could not impart to us what He did not Himself possess, and that humor is one of our most sacred and lofty gifts. We will not attempt to settle the question here and now, but will merely record that one time when Jeremiah complained to God, the answer which came to him from heaven was, in substance, "Cheer up, Jeremiah; the worst is yet to come!" Whether that is humor or not might depend on circumstances.

Rev. Mr. Jeremiah kept on in Jerusalem despite many efforts to displace him. He was unpopular with the priests; unpopular with the politicians; unpopular with the other ministers, but he managed to stay on. He did not shrink from the sensational, but affected certain oddities in his attire, and in his method of preaching, all of which are on record and need not here be repeated. He had no moving picture machine, but he illustrated his sermons in striking fashion and with dramatic power.

He often felt his isolation, and one time made bitter lamentation to God, and this is the answer which he received from heaven:

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12:15.)

NO SYMPATHY FOR THE PREACHER.

If there is any verse of Scripture which would seem to give cold comfort to a man already depressed and disheartened, this would seem to be the one. Jeremiah had accepted his hard and cruel lot—and never a man in all human history performed more bravely a disheartening task. The message which God sent him to deliver was an unpopular one. His congregation resented it, his relatives were ashamed of him, the community in which he dwelt looked on him with aversion, he was denied the comforts of home, the solace of companionship, the inspiration of organized cooperation. A prophet has always been a lonely man; no prophet more so than Jeremiah. Finally, when his burdens grew so heavy that it seemed one more straw would break his back, he lifted up his voice in complaint to God.

And this is God's reply. Put into modern language it is virtually this, "Cheer up, Jeremiah, the worst is yet to come." We can almost imagine that the angel who communicated this message to the prophet whispered it in his ear with a tearful smile and waited to see how Jeremiah would take it.

He took it like a man. Only to a brave man could God have spoken thus. A coward would have been thrown into consternation, would have wept and whimpered and given it up in dismay. God said to Jeremiah, "Don't give up yet. Prepare for harder things," and that message nerved the soul of the prophet to fortitude.

Viewed from this distance we can see the absolute necessity that some man should be trained for Jeremiah's task. We can understand what he could not, and that discipline was positively essential to the success of his mission. We can see that nothing less would have saved the conditions imposed than these successive and heart-breaking trials. Jeremiah is one of the most modest men in history. Because he wept people have supposed he was weak; on the contrary, he was a man of marvelous strength of character. That character was thrust into the fire of persecution, hammered upon the anvil of popular opposition and plunged deep into the waters of sorrow. Even so a Damascus blade is tempered and becomes a thing of power.

OUR PAMPERED MODERN LIFE.

We live in an age in which men insist upon being coddled. Have we a toothache, we must take something for it. Is the tooth to be extracted, we must have an anæsthetic. Do we lie awake at night we must have an opiate. Religions have been built up on men's belief that physical discomfort is the worst thing in the world, and that the chief thing which religion can do for a man is to relieve his backache.

The religion of Christ is indeed a religion of tenderness and sympathy. It has in it the hope of relief from physical as well as spiritual ill, but it has also its ringing message of fortitude. We need to be made heroic, we need to endure hardness. Luxury never yet made a strong race. History has never produced heroes save in the face of peril. Never yet were muscles made strong or backs made ready for their necessary burdens save by vigorous and wholesome exercise.

A MAN CALM AMID TEMPESTS.

Look at Jeremiah in the days that followed. When a financial panic struck Jerusalem he was the one man with calm business judgment, making a long time investment and paying for it in cash because he trusted God and believed in the Divine providence which would surely bring the people back to their beloved city. Look at him in the days when the armies besieged Jerusalem and men trembled and their faces grew white; he was calm, self-contained, unterrified. See him in the hour when the conqueror offered him exemption from the common fate, but he manfully shared the fortunes and misfortunes of his people. Listen to his last word after they had carried him down into Egpyt, where he died, still protesting against unrighteousness, still believing in Divine goodness, still rebuking those who said that because religion seemed to have no present cash value it was not worth having. Francis M. Key strained his eye through the gray of the morning and the battle's smoke and saw his country's flag still floating "mid the rockets' red glare; the bombs bursting in the air." Even so, through a more terrified and long-continued conflict Jeremiah never once pulled down his flag. The swelling of Jordan did not terrify him; the onrush of the horses did not trample down his faith. He was ready and steady when the worst should some.

The world needs heroic hearts; the world needs unconquerable lives. There are times when our Heavenly Father, listening, grants them relief from pain. There are other times when He says to them, "Be strong, be brave, there are great battles to fight. There is need of men and women who will be true for their own sake and for the sake of others. Cheer up then; there are worse things to come, but out of them shall emerge the best character, tested and unconquerable."

The Mexican Situation

Some Facts for the Consideration of American Christians.

BY S. G. INMAN.

THE Mexican question is the most perplexing problem before the United States today. It can be solved neither by war nor diplomacy. There are great underlying causes for the awful conditions prevailing in Mexico. A strong dictatorship might keep those causes beneath the surface for a time, as it has in the past, but this will only postpone the settlement of these questions, which must be settled right before revolution permanently disappears from the country. These questions are primarily moral and economic, rather than religious and political. The Mexican does not care so much about the right to vote as he does the right to live. He does not need so much a change in his creed as he needs a change in his morals. The land baron and the priest have continued their unholy alliance from the days of the Conquistadores till the present, playing alternately the one into the hands of the other, to keep the people in ignorance, superstition and debt, so that the exploitation, both by padre and amo would be sure and easy. Out of this system of exploitation there have grown up a thousand minor evils. The burden has become greater than the people are willing to bear in these days when enlarged educational advantages, developed in spite of these feudal conditions, have gradually opened the eyes of the ever increasing middle class.

Along with this new industrial and social order for which the people are fighting (though often in the most unguided way), there must come another thing if Mexico is to become a strong nation, a thing which the people have not yet seen—moral stamina. No scheme for dividing the great landed estates among the people, no enactment of laws for the amelioration of the peon, no amount

of free press or suffrage, will solve the question unless there is an instilling of the great moral principles taught in the Sermon on the Mount. As Col. Roosevelt has recently said to the Brazilians: "Character must ever outrank genius and intellect. The state can not prosper unless the average man can take care of himself; and neither can it prosper unless the average man realizes that, in addition to the taking care of himself, he must work with his fellows with good sense and honesty and practical acknowledgment of obligation to the community as a whole for the things that are vital to the interests of the community as a whole."

A NEW VIEWPOINT.

This viewpoint of life is entirely new to the Mexican. It is not fair to say that he is incapable of appreciating it, for he has never had it presented to him. Clericalism and vested interests have, both by example and precept, taught him the opposite all through the centuries. Foreign capitalists, with their immense concessions, have usually been willing to join in with the system for exploitation. And the inestimable resources of the country, along with its people, have been made to pay tribute down through the years to these privileged classes. And yet we seem to be astounded at the "horrible atrocities, disgraceful to all civilization," witnessed today in Mexico, and cry out in the name of humanity for them to be stopped. It would seem, rather, that we ought to rejoice that the people have finally gathered strength enough to protest against these wrongs.

The revolution, if it accomplishes nothing but draw the attention of the Christian world to Mexico—and how terribly it had neglected her—may be worth while. This neglect even from a financial standpoint has been most unwise for the United States. If we had spent for schools and moral uplift work in Mexico years ago what we have spent in the last three years in trying to enforce neutrality laws and protect our citizens, the civilized world, in all probability, would have been saved all this loss of life and property. But while American capitalists' interest in material Mexico is represented by investments reaching a thousand million dollars, American Christians' interest in her moral welfare is represented by an investment of a trifle over one million dollars. It has long been a common practice, both in our diplomatic and mission service, to send any insistent candidate who was not strong enough for other countries to Mexico. Thousands of our best informed citizens who can give detailed information as to the social, political and religious conditions in India, China and Japan are absolutely ignorant of Mexico.

THE FUTURE BRIGHTER.

But certainly there is a better day ahead. Present conditions are compelling us to an interest in Mexico, and Christian forces must realize that the call of Mexico, so long unheeded, must be answered. And it must be answered, not by the preaching of a sectarian theology, but by the application of the gospel of Christ to the great moral and economic problems which await solution in that beautiful land of sunshine and shadow.

Missionary experts have said that Mexico is a more difficult field than China or India. There are many reasons for this, among which is the fact that the thinking men of Mexico, having become disgusted with the rottenness of the priesthood, have turned from the Roman church and believe that there is no religion for them. They still, however, carry the old prejudice against the Evangelical Christianity which has been instilled in them from early youth. The fact that the work of Protestantism has been carried on largely among the peon or lower classes is an added reason for their not considering it as being worthy of their investigation. Too often, also, has the missionary been interested in making converts to his religious system, rather than setting forth the great social and moral program which Jesus taught as the secret of all individual and national development and progress.

What we must try to do for Mexico is to help her realize the basic truth of the idea expressed by James Anthony Froude in the following words:

"Whether a nation be great or little depends entirely on the sort of men and women that it is producing. A nation is a nation that is composed of sound human beings, healthy in body, strong in limb, true in word and deed, brave, sober, temperate, chaste, to whom morals are of more importance than wealth or knowledge, where duty is first and the rights of men are second—where, in short, men grow up and live and work, having in them what our ancestors called the fear of God."

Mexico has never been so ready to receive this truth as she is today. The moral and religious forces of the United States should be ready to go into the country, as soon as peace is secured, with such a force, and with such an enlarged conception, we see our duty as never before. Young men with these high moral and spiritual visions, equipped to interpret in a practical way the social service side of Christ's gospel, can find no greater field in the whole world, and may feel assured of the co-operation of Mexico's best citizens in this great and far-reaching work.

Mexican Mission Children.

A Straight Talk to Ministers

"A PROMINENT LAYMAN" IN "MEN AT WORK."

It is a far cry from a little remote New England village to a mission field in Turkey; and the work in the two parishes is as dissimilar as anything could be; and yet I have witnessed a point of contact established in a most remarkable way. He was a man—a real man—a God's man in fact—a missionary home on furlough and, instead of pursuing the usual course of resting or lecturing, he asked that he might be assigned to a small country parish, where he might be able to study the rural church problem from the American standpoint.

He settled down into what seemed to be a quiet, restful pastorate, and he did not talk missions for six months. He merely studied the situation. He found a church of thirty-five active—I mean inactive—members, a church which had been lulled to sleep by the gentle ministrations of a dear old saint who had applied the anaesthetic for forty years. He found among the villagers a number who were actively opposed to the church and its ideals. And he found other things, but after a while he began to dig under the crust and with a sweet persuasiveness which marks the man he commenced to solve the problem.

Within a year he has enlisted the services of nine of his congregation in some specific work for the Master, nine who had never done a stroke of spiritual work before. At a recent communion service he added eleven new members, and some of these were formerly the church's bitterest opponents.

And so when I am asked what interests me in the church today, I think of the awakening consciousness in some places while I deplore the apathy in so many others. And this story, drab in its coloring perhaps, not very picturesque in its setting, gives me the clue to that large area of apathetic condition which extends over our church. And the reason lies in the fact that our ministers to a large extent fail to study the actual conditions that confront them. They are satisfied with mediocre results. They are faithful and consecrated and think they are doing their best. But are they?

Men need awakening. They are asleep to their danger; they are steeped in their selfish interests. They present a fair exterior, but underneath are worried hearts, burdened souls, seared consciences, and most preaching does not penetrate beneath the hard shell in which we all encase ourselves. The country church, the suburban church, the city church, the downtown church would have no geographical problems or arithmetical problems if the minister could only get underneath and solve the heart problems.

What gives Gipsy Smith his power? I did not ask who gives it?—for that answers itself. God has given him wonderful power. But what does the power consist in? Simply the ability to get down to the level of the average man and look into the real heart of man instead of looking down into him from superior heights and seeing only the shell.

And this is where our preachers fail so often. They prepare careful sermons and they are sincere in their delivery, but after the delivery they let it go at that. Take it or leave it seems to be their attitude very often. Baseball isn't played that way. Business isn't secured that way. Love isn't made that way. John Timothy Stone and others do not work that way. Paul didn't preach that way, and Jesus did not mean that the messenger of peace should bring his tidings that way.

We need awakening. Who is to do it if not the preacher? But he must study how! He must find the ideal which appeals to the young man; not a general ideal which may appeal to all as a class, but a specific ideal for every one; or rather he must discover the avenue through which the Great Ideal can be presented to each one. Some get it through their loyalty or sense of justice, but it must come to all in some way and the preacher must discover the way.

GERMANY AND AMERICA.

Prince von Bülow has just issued his book on "Germany Under the Reign of William II." His references to the relations of the United States and Germany show how much the former Imperial Chancellor valued the friendship of the American government and people, and what a close bond exists now between the two nations.

"During the Spanish-American war a portion of German public opinion displayed strong sympathy for Spain and this was not agreeable to the United States. The manner in which incidents that occurred between the German and American fleets at Manila were made the most of in a portion of the English and American press also cast a cloud over the relations of Germany and the United States.

"This feeling reached its climax in February, 1889, so that it seemed well to emphasize the relationship by blood and race of the two nations in order to bring about a better feeling." He then quotes his own speech, in which he said:

" 'From the point of view of sensible policy there is no reason why Germany and the United States should not be on the best of terms. We can say it calmly —in no other land in the last century has America found better understanding or more just recognition than in Germany.'

"This understanding and recognition was given to America by Emperor William II more than by any other person. He is to be thanked before anybody for opening the way to a good and secure relationship with the United States. He gradually won over the Americans through his friendly, sequential and understanding way of dealing. Personal good relations joined him and President Roosevelt. The sending of Prince Henry to America met with the hoped for result to the fullest extent.

"It was also a happy thought of our Emperor to bring home firmly and sincerely the intellectual junction of the two Germanic peoples by means of an exchange of prominent university professors.

"In the United States live about 12,000,000 Germans. Among these there is a growing effort since the foundation of the German-American National Union in 1901, while remaining loyal to their new fatherland, to keep up their relations with their old home and to strengthen them. So long as politics here and in the United States are in calm hands, and overdone expressions of friendship as well as nervous feelings in connection with occasional frictions are avoided—and these things happen now and then in economical mattters—we need not have any fears as to our relations with the United States."

LINCOLN HIGHWAY NOTES.

The city council of Chicago Heights, Ill., has re-named Fourteenth Street West "Lincoln Way."

Citizens of Bucyrus, O., are erecting two large signs for the limits of the city, giving the population of Bucyrus and the distances to New York, San Francisco, Upper Sandusky and Galion, Ohio.

Southern good roads workers are planning two more transcontinental routes similar to the Lincoln Highway, one to go through the south to be known as the Lee Highway and one through the central part of the country, south of the Lincoln Highway, to be called the Washington Highway.

Those who have contributed to the support of the Lincoln Highway are now receiving from the Lincoln Highway Association radiator emblems. The emblems are six inches wide, oval, in black and gold, and bear a map of the country, across which is a broad black band to represent the highway. The words "Lincoln Highway" surround the map.

In Van Wert, Ohio, the Lincoln Highway through the village is marked by night as well as day. Lincoln Way in this village is illuminated by arches carrying incandescent bulbs reaching from curb to curb. H. C. Ostermann, consul-at-large of the association, arranged to have two bulbs on one side changed to red and two on the other to blue, leaving the balance of the bulbs on the arches white.

Following a Lincoln Highway meeting at Laporte, Ind., sixteen Valparaiso business men who attended it, have formed an auxiliary of the Lincoln Highway association in their city. Committees have been appointed, plans to change the name of Main Street to Lincoln Way promulgated and a mass meeting will be held within a few days to which all citizens interested in good roads development will be invited.

HOSPITALITY.

Our way of living has changed; the form of our home life and the manner of receiving our friends have changed; but through all the shifting phases of the human family, the essence of hospitality has remained the same—to break bread and to converse.

There have been hundreds of innovations in the way of entertaining one's guests—monkey dinners, barnyard dances, vaudeville stunts, amateur plays, and games—always games both with and without stakes. But these are free shows, not hospitality.

Hospitality is enjoying with others that which is our own: dividing with them the bread for the body, sharing with them the experiences and fancies of the mind. True hospitality is where one from the outside is welcomed into the home circle. He brings with him something of pleasure and thought and fellowship which he leaves in that home; he takes away with him a share of the cheer and warmth of the fireside.

To sit down together and break bread —one's own bread—and then sit together before the fire—one's own fire—and tell of that which has happened on our pilgrimage, and speculate on what is yet to come: that, whether in an Indian's wigwam or a baron's castle, is the end and soul of hospitality.—Collier's Weekly.

Our Readers Opinions

IS THERE TRUTH IN THIS?

EDITOR CHRISTIAN CENTURY:

I desire to protest strongly against the persistently reiterated counsel to Sunday-school workers contained in sundry Sunday-school literature to read certain books and adopt certain methods in order to the progress (?) of our modern Sunday-schools. I have before me in a popular Sunday-school monthly a treatise on what a pastor can do to help in Sunday-school work. After some dissertation on the difference in principles, methods and ends of the modern Sunday-schools from those of a few years ago the aforesaid pastor is admonished to read some fifteen books on the various phases of Sunday-school work and five others on Teacher-training and then to organize a city graded union or Teacher-training institute.

Poor fellow, when will he ever have time to read the good old book or get in touch with the Throne of Grace, or feed and clothe the spiritually hungry and naked, or be of any real use or help to anyone?

The same issue of this Sunday-school monthly treats of the "new" Teacher-training and deploring the failure of the "old" to relieve the distressing need for teachers in Sunday-school work it proclaims the infallibility of the new to accomplish what the old failed to do and incidentally suggests a "few books" for us to study that will make us all-efficient workers?

Is it any wonder that pastors are scarce and Sunday-school teachers hard to get when these publications lay down such programs for them to follow? If the "old" Teacher-training system, which was ushered in as the great panacea for the troubles and trials of Sunday-school workers, has proved so serious a failure what reason have we to expect any better results from the "new?"

Does it not look as though our Sunday-school work and workers are being exploited by at least some of these publishing houses for selfish, mercenary ends? Perhaps not, perhaps I am getting old and eccentric and don't see as clearly as I should but I feel like abandoning the entire outfit of Sunday-school helps and clinging to the Bible only, for it can never fail or wear out. "Of the making of many books there is no end and much study is a weariness of the flesh." is as true today as when the wise man wrote it.

AN OLD-TIME SUPERINTENDENT.

John D. Rockefeller, Jr., is furnishing money to finance the preparation and presentation of a moving-picture play to help fight the white-slave traffic.

THE CHRISTIAN CENTURY

EDITORIAL

THE BLESSEDNESS OF HUNGER.

HUNGER is a blessing; but hunger would be a curse were there no food. The desires born of the æsthetic sense are a blessing; but they would be no blessing were there no beauty, no art, no music.

The hunger of the soul is a blessing; but is so only because there is a supply of spiritual food for the lives of men. It is not always easy to get men to hunger for this food. One of the problems which presented itself to Jesus was that of getting men to want spiritual food. They followed Him all around the Sea of Galilee when He multiplied the loaves, and deserted Him in droves when he preached to them next day about the bread of life. At that very point lay the crisis in his ministry. The day when He wrought the miracle of the bread and the fish registered the high water mark of his popularity. The day when he refused to make more bread, but offered them the bread of heaven, was the day when He practically became a wanderer from Capernaum, which had been His home during his ministry. During the whole of that ministry He had striven to inspire in men a hunger for the good. "Thy sins be forgiven thee," He said to the sufferer; and then added the lesser blessing, which men counted the greater, "Rise, take up thy bed, and walk." And who knows how many spiritual blessings he sorrowfully withheld because men were so intent on lesser gifts from God that they would not let themselves hunger for righteousness?

THE WEIGHT OF SUFFERING.

PAUL talks about the "weight of glory;" we often speak of the weight of suffering. Disease and physical infirmity are millstones about the sufferer's neck. Dan Crawford gets at the heart of the matter better when he describes the suffering of Faulknor, the missionary, as "only a weight necessary to keep down the diver while he was collecting pearls." That is a noble interpretation—and a true one, also. Out of the deeps where men drink the cup of pain they bring their pearls of great price. The diver must have a weight to help hold him down where the pearls are found. Then up he comes finally with his precious gift. The weight had done its work.

THE POWER OF SUGGESTION.

THERE is something charming in the directness of the question which the Ethiopian treasurer addressed to Philip: "See, here is water; what doth hinder me to be baptized?"

There was nothing in the world to hinder. Everything was there that needed to be there. There was water with which to baptize, and a penitent soul who needed baptism, and a follower of the Lord Jesus Christ qualified to administer baptism. Why should anyone desire anything more than that?

Nothing could have been more opportune than that the chariot should have crossed the brook at that particular moment. The Ethiopian treasurer was just ready for it. It was an exceedingly fortunate coincidence, or if you like it better, you may call it a providence.

We are reminded at once of the difference between the attitude of the Ethiopian and that of some men at the present day. The presence of water suggests to them nothing but an opportunity to water the horses, or to wash the chariot. They know they are sinful men; they know that faith in Christ can save them; they know that baptism and confession of Christ are the outward signs of that grace which ought to be in all men's hearts. But they will cross other streams, or think they will, and the water may be more clear or less cold, or the day may be brighter, or they may wish for an opportunity to think about it longer. In any event, the result is the same. They cross the stream, the chariot leaves the valley and begins to ascend the hills. Before long the place of springs and streams is left behind, and before the chariot comes down again to where the waters flow they have decided to postpone their baptism for the present.

There is a power of suggestion in external things. So simple a thing as the fording of a stream at the right moment may have made a life-long difference in the experience of that queen's treasurer. He could easily have found excuses for delay. Philip was a mere chance acquaintance. He himself was on a journey and in some haste. He might have preferred to make a confession of Christ in other surroundings, but this was his opportunity and he knew it and embraced it.

Only three conditions needed to come together, the penitent soul, the gospel preacher, and the water. Yet simple as these were they did not come together every day in the life of this man upon a journey. They do not come every day in the life of any of us. The precise combination of circumstances which makes it possible for us to perform any specific duty never recurs in exactly the same relationship to each other. If there is good that needs to be done, and we are there and have the opportunity to do it, let us not wait. We and that duty and the occasion for the doing of it are a threefold combination that never will meet again in precisely the same relationship. Let us do it now.

THE MONROE DOCTRINE NO JOKE.

AMBASSADOR PAGE delivered an address before the Associated Chambers of Commerce in London one night recently, and in it the cable reports him as saying something like this:

"That the Monroe Doctrine simply means this, that the United States would prefer that no European government should gain more land in the new world.

"Amid laughter Mr. Page declared that he could not say the United States had constructed the Panama canal for Great Britain, but that it had added greatly to the pleasure of building that great work to know that the British would profit most by its use."

The senate has asked Mr. Bryan to demand of Mr. Page an explanation of these words.

When Mr. Monroe put into his message that "doctrine" concerning the colonization of the two American continents, he was preparing a heap of trouble for us in future years. No one seems to feel entirely sure what the Monroe Doctrine means as applied to present conditions, but that it puts on the American nation a heavy responsibility is growingly evident.

At the present it would seem to be the part of wisdom not only for foreign nations but for American ambassadors at foreign courts to treat the Monroe Doctrine with that respectful deference belonging to a buzz-saw.

ARE AMERICAN WIVES A PERIL?

WE HAVE long heard that American wives were ruining the British House of Lords. Now we hear, for the first time, that they are in danger of ruining the ministry of the English Free churches. Joseph Shepherd, of Hopton Congregational Church, Mirfield, whose Spartan self-denial on behalf of the missionary cause recently excited attention in England, has arrested notice by an utterance on the Nonconformist ministry. "How many ministers," he asks, "deny themselves the comforts of a home, for the sake of the One who had not where to lay His head? Bearing a cross, forsaking all, is certainly not a popular gospel to preach. It means ridicule, and even persecution. Many ministers, instead of forsaking a home, endeavor to improve their social and financial position by marrying rich women. 'Successful' marriages were formerly left to the Americans. American women have ruined the House of Lords, and they threaten the Nonconformist ministry. One would have thought, if a minister is not strong enough to forsake all, but must have a home, that a spiritual-minded woman who has suffered the pangs of poverty would be able to sympathize with the poor. But it is not to poverty the average minister turns, but to wealth and position, and after he has captured his bird with the golden plumage, with self-satisfied arrogance he displays the gaudy and glittering feathers of his ostentatious captive as an achievement worthy

of emulation by the crossbearers of the despised Galilean. It is because ministers marry, and marry worldly, ambitious women who hunger and thirst not after righteousness, but after an advanced social position, that many of our great spiritual leaders are leaving the pulpit. . . . The Nazarene carpenter would not be a success in the Nonconformist ministry today. He would be driven out of the colleges, as many brave, self-denying, self-sacrificing young men are secretly driven out at present. He would be turned out of the churches. The Scribes and the Pharisees would hound Him to the Cross again.''

We had not noticed on this side of the water any considerable tendency on the part of ministers to marry rich wives, and we are not sure that all who have done so have been ruined thereby. Artemus Ward used to meditate ''How often are young men ruined by too much money.'' Then he would add, ''I would like to be ruined—a little.''

''THE SUPERFLUOUS WOMAN.''

THE excess of women over men in the population of Great Britain is a situation of grave concern, whether viewed in its industrial or ethical relationships. Of it Mrs. Archibald Colquhoun writes in the Nineteenth Century, under the title, ''The Superfluous Woman: Her Cause and Cure:''

It appears that of the population of the United Kingdom, 21,946,000 are males, and 23,275,000 females, giving an excess of 1,329,000 females, or 1,061 women to 1,000 men. Mrs. Archibald Colquhoun does not think the situation for the woman is as bad as it looks at first sight. She says: ''Ten million females, at all events, are spared the necessity for competition in the labor market, where they are woefully handicapped by nature in the struggle for existence.'' Occupations open to women are increasing. None the less, from the marriage point of view—and this appeals to the vast majority of women—the outlook is not bright for a large proportion of the ''superfluous,'' especially of the middle class.

The increasing reluctance of men to assume family responsibilities is not only answerable for moral evils and dangers, but it decreases the matrimonial chances of girls of their own period, and puts a heavier burden on older men who are fathers of girls. It is, however, an inevitable result of the demand of the middle-class girl to be freed from the trammels of domestic work. She becomes a luxury which a man can only afford when he has established himself.

Late marriage means that the man will be past his prime when his growing family needs his care most. Women, says Mrs. Colquhoun, have to choose between celibacy and ''menial duties.'' She has no faith in solutions that ignore home-making and motherhood. We ''must try to rear a different kind of woman.''

The situation is not quite as grave in America, but that the problem is here no one can deny. Are there any really superfluous women?

THE ''AUTHORIZED'' VERSION.

SHAKESPEARE is on record as to questioning ''What's in a name?'' There is something in a name and a good deal in an adjective. Take, for instance, the adjective ''authorized'' as applied to King James' version of the Bible. Who authorized it? No one. It came slowly into use and not without a great deal of protest. It was a good version, much better than anything that the English-speaking people had had before, and it came into general acceptance because it deserved it, and not because anyone authorized it, or could have done so. There now is a better version than that prepared in the reign of King James, as much better than King James' version as his was than anything that had gone before, yet good people have hesitated to use the American Standard Bible in place of the so-called authorized version. Let us understand once and for all that the King James version is entitled to high regard because of the actual merit of the translation and for no other reason whatever. It is not authorized.

A similar superstition attaches to the use of the term ''apostolic'' or ''apostles.'' There is the so-called Apostles' Creed, with which the apostles had nothing whatever to do. It is an ancient and venerable document, entitled to very high regard, but it is an exceedingly fragmentary and unsatisfactory document, if one is seeking a compendium of Christian truth. It grew out of the consensus of Christian opinion, and found an honorable place in the liturgy of the Church, and it represents a high water mark of Christian teaching, but it is not authoritative, or final, or apostolic, and it would be very easy to make of it a stumbling block and a possible occasion of insincerity. There are more comprehensive creeds and there is just as much authority for the making of them now as there was for the making of that one.

HAVE WE NO HYMN WRITERS?

A CERTAIN Presbyterian is bemoaning the lack of Presbyterian hymn writers. Is there even more reason for Disciples' tears? It would seem so from the evidence presented by this investigator.

This Presbyterian hymn-lover, out of curiosity, took home his Presbyterian hymn book one day, and ascertained the affiliations of the authors of the hymns. The following are some of his findings: He was interested first, of course, in finding the proportion of Presbyterian authors, thinking that they would constitute at least a plurality, while the Methodists would be second. He was amazed to find that the Congregationalists, Unitarians and Baptists all led the Presbyterians, while the Episcopalians, with 105 hymns to their credit, led the Congregationalists, which had the next largest number, by a plurality of sixty-seven. His investigation showed that those denominations having less than forty and more than ten hymns to their credit were the Congregationalists, Unitarians, Baptists, Presbyterians and Methodists. Those having less than ten and more than one were the Independents, Plymouth Brethren, Roman Catholic, Dutch Reformed, Universalists, Quakers and Moravians. The Unitarians, with twenty-seven to their credit, lead the Presbyterians by two, hold the Baptists to a tie, and more than double the Methodists.

Where are the Disciples' hymn writers?

DON'T FIGHT THE CHIMNEY-SWEEPS.

IT is an English proverb, ''If you fight with a sweep you cannot blacken him, but he may blacken you.'' So it is better to let a sooty bully bluster and blow; contact with him cannot bring anything but a smooch to yourself. He is annoying, the blackener of reputation and the sower of suspicion, but it is best to let him rage. He rubs his own black a little deeper into his own skin if he is let alone.

MAN'S FREEDOM.

I HAVE thrown the throttle open and am tearing down His track;
I have thrown it out to full-speed and no hand can hold me back!
'Tis my arm controls the engine, though another owns the rail,
But for once I'm in the open and the yard-lights pass and pale!

Green lights! Red lights! He has hung his signals out!
Caution here! Danger ho! And what's the man about?
'Tis true he owns the Engine, to do as he has done,
But how about the Final Word—when he ends the run?

So from siding on to junction-point now I shall have my day;
I have stopped to read no orders, but I take the right-of-way.
Down the open grade I thunder and around the curve I swing,
For my hand is on the throttle and my heart shall have its fling!

Light lost! Life lost! Flag, O flag the others back!
Switch the wreck! Ditch the wreck! Dare any block His track?
There creeps into the Terminal the man who had his day,
But I wonder, O my soul, just what his God will say!

—McClure's.

The Larger Christian World

A Department of Interdenominational Acquaintance.

John R. Mott Moves New York Students.

So enthusiastic is John R. Mott, of the Student Volunteer Movement, over the results of his conferences with the students of New York City, that he compares these meetings with those of last year in China, which were truly remarkable. Mr. Mott's campaign, in which he was assisted by Sherwood Eddy, Dr. Henry Sloan Coffin, Dr. G. A. Johnstone Ross and Robert E. Speer, included five central meetings—one in Carnegie hall, one in Horace Mann auditorium and three in the Columbia University gymnasium. The Carnegie hall meeting was honored by the chairmanship of former President Taft, and there was an attendance of 2,500 students. The Horace Mann meeting for women only equaled the capacity of the hall, 1,300.

Churches Decry Overlapping Activities.

The Muskogee Presbytery in Oklahoma is sending up to the next General Assembly meeting in Chicago in May some strenuous demands looking toward more efficient co-working of the various communions in that field. The petition calls upon the Assembly to invite all the other evangelical denominations in the United States into a conference on the previously acknowledged principle for rural and small town fields of one church in one community. The ideal in view will be a compact among the different denominations promising to withdraw from any field where an official interdenominational commission decides that withdrawal is necessary in order to consolidation of local religious interests.

Calendar of Special Sundays.

A committee of social workers and church officials, meeting in New York City, have prepared a list of special observation Sundays for the year 1914. This list is recommended by the committee to churches of all denominations including Jews, Roman Catholics and all others. The dates are: January 4, New Year Sunday; January 25, Child Labor Sunday; February 8, Lincoln Sunday; February 22, Washington Sunday; April 12, Easter Sunday; April 19, Sabbath Observance Sunday; May 10, Mothers' Day; May 17, Peace Sunday; May 24 or 31, Memorial Sunday; June 14, Children's Day; June 28, Independence Day Sunday; September 6, Labor Sunday; October 25, Prison Sunday; November 26, Thanksgiving Day; November 29, Tuberculosis Sunday; December 20, Christmas Sunday; December 27, Hospital Saturday and Sunday.

Taft Addresses Educational Association.

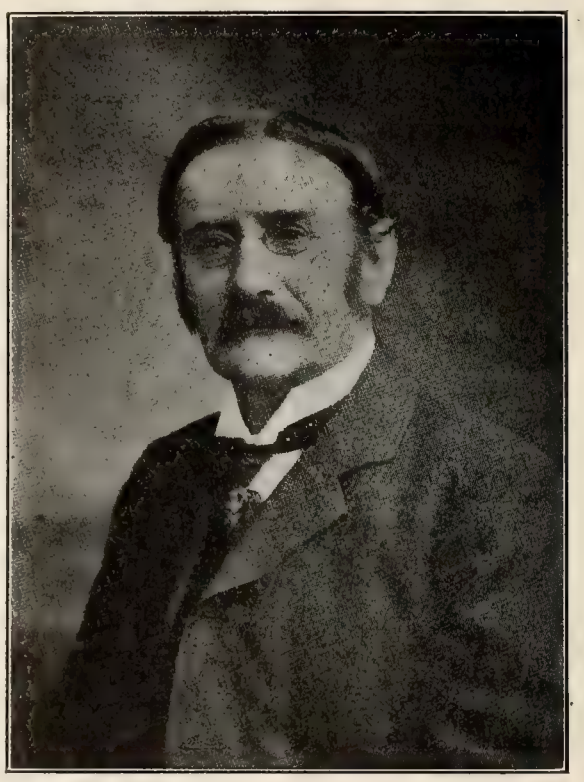
The meetings of the Religious Education Association recently held at New Haven, Conn., had for their general topic, "The Relation of Higher Education to the Social Order." The speakers were for the most part professors in colleges and universities. The president of the meeting was Dr. Charles F. Thwing, of Western Reserve University. Among the speakers were President Hyde, of Bowdoin; President Hadley, of Yale; Prof. Theodore G. Soares, of the University of Chicago, and President Powell, of Hobart College. The addresses by these men were concerned largely with student welfare.

More popular were the addresses of District Attorney Charles S. Whitman, of New York City, and of ex-President Taft. Mr. Whitman voiced a demand that "the rich and the powerful shall do their part—a part measured by their power—toward the betterment of the conditions of living in our country; that they shall assist and not obstruct the government in its effort to eliminate privilege, to protect labor as well as capital, and to strengthen the race by proper provision for its health."

The address of ex-President William H. Taft presented an indictment of the selfish lives of the prosperous as responsible for the disorder of the Industrial Workers of the World and other such forces. Any sort of interest in humanity, he maintained, is better for the national life than selfishness.

R. J. Campbell Discusses the "Age."

It is not surprising that such an idealist as Rev. R. J. Campbell, of the City Temple, London, should take his stand as an anti-materialist. But he goes further, and declares that the trouble with the men of today is not so much materialism as ignorance of how to profit spiritually by their material wealth. He says: "To call this a materialistic age is hardly a full account of the matter, however. All ages are materialistic, more or less; it is only a question of degree. But, as a shrewd observer of the trend of things remarked the other day, people do not seem to know how to enjoy the benefits which increase of material wealth has brought within their reach. The soul is ignored; it is the flesh that is pampered. The leisure of the workers in all ranks of society has little about it that is spiritual; it is mostly of the nature of physical or mental excitement. Life is largely strain and worry for the great majority. We have made it so; we have made it artificial, fierce, exacting. There is a terror hanging over most of you men; you labor under the taskmaster's lash, practically every one of you, liable at any moment if you relax tension or make a mistake to be thrown down and trampled upon in the mad race for gain. Gain, gain, gain—there is the keynote of the world's endeavors. 'What shall it profit a man if he shall gain the whole world and lose his own soul?' For it is precisely what is happening to civilization."



Jonathan Brierley, Religious Thinker and Writer Whose Loss is Deeply Mourned.

Dr. Brady Resigns Charge.

Dr. Cyrus Townsend Brady, author-lecturer and hero of many a theological controversy, has offered his resignation as rector of the Church of the Ascension, Mt. Vernon, N. Y., a fashionable Episcopal parish, because he can't get along on the salary paid him. In other parishes, Dr. Brady says, in explaining his action, he has been able to supplement the salary he got as minister by selling the products of his pen. Here the Ascension Church has grown so much that he has to spend most of his time in parochial duties and has no opportunity to write. He says that there is no other reason for his quitting.

American Catholics Active.

Roman Catholics are to extend the invitation to Rome to hold the International Eucharistic Congress in New York City. It is rumored that Romanists of this country have hopes for a Pope from America.

A Sign of the Times.

A Chicago Syndicate editor is running a series of "Back to the Bible" articles in a number of the metropolitan papers. The articles consist of brief statements from noted men relative to the Bible. Truly religion is getting into the lives of the people, when the newspapers are made aware of it.

Religious World Mourns "J. B."

Religious workers in all communions are mourning the loss of Jonathan Brierley, the English religious writer who died Feb. 8. The religious exchanges are filled with praise of him and his work. He has long been a guide to religious thought on both sides of the Atlantic.

Presbyterians After Ten Millions.

At a recent meeting of the Board of Ministerial Relief and Sustentation in Philadelphia the board chose three of the members of the advisory committee of ten, authorized by General Assembly, to assist in the collection of $10,000,000 endowment.

G. Campbell Morgan in the States.

Dr. G. Campbell Morgan, of London, Eng., and elsewhere, is now in this country and has been heard in connection with Bible conferences in Washington, Toledo and other cities.

Chas. M. Sheldon Closes Campaign.

Dr. Charles M. Sheldon is returning to Kansas after several weeks of campaigning in New England, during which he has put in strong blows in behalf of temperance, the adaptation of church methods to the present situation and the deepening of the personal spiritual life.

Sunday-schools Fight Saloons.

At a meeting of the temperance committee of the Pennsylvania Sunday-school Association, plans were made for a petition to the legislature from 500,000 boys and girls of the Sunday-schools, calling upon it to wipe out the liquor traffic.

The Book World

A Department of Reviews and Literary Notes.

Dr. Samuel R. Driver

A Resume of the Work of the Deceased Scholar.

BY ARTHUR GORDON.

When one hears that a celebrated Biblical scholar has died at the age of sixty-eight, it does not seem like a long span of life, nor does it appear that in the working years of such a career a monumental amount of labor could be performed. Yet the life of Samuel R. Driver bridges the period of transition from the days of fierce and fanatical controversy over the newly announced principles and results of biblical criticism, to the new age in which those results have become the commonplaces of all effective Bible study. And in the amount of work performed by this distinguished teacher the world has an example of what may be done when rare talents are yoked to tireless labor.

THE NEW PRINCIPLES OF INTERPRETATION.

When Dean Stanley delivered his lectures on the "History of the Jewish Church," in Westminister Abbey in the seventies it was the first effort of English scholarship to interpret the results of historical and literary criticism to an English public. In Germany and France these researches had been going on quietly far a half century. Ewald's five volume "History of the Hebrews" was the formal setting forth of the newer view of Israel's religious mission. But when Stanley, freshly returned from his studies in Germany and his fascinating journeys to Sinai and Palestine, organized his message into the eloquent addresses delivered in the Abbey, English hearers were more stirred by the beauty of the utterances than by the signifance of the new principles of interpretation involved.

Then came William Robertson Smith, and the bitter assaults which finally drove him from his professional work in Scotland, where he had courageously laid the foundations for the new biblical scholarship. But Smith, though unseated, still reached the world from his later position at Oxford in the scholarly messages which he embodied not only in his formal works, but in the articles which he contributed to the ninth edition of the "Encyclopedia Britannica." More than this, he lived to see his principles vindicated by a generation of scholars which included A. B. Davidson, Marcus Dods, James Stalker, George Adam Smith and Samuel R. Driver. The views for which Robertson Smith suffered as a martyr to the cause of truth have now received the approval of British and American scholarship in so complete and decisive a manner that controversy is now a thing of the past. And the man who has contributed more than any other to this desirable result is the late Regius Professor of Hebrew at Oxford, whose death was announced last week.

A THOROUGH PREPARATION.

Dr. Driver prepared himself for his work by painstaking and extensive studies in the field of Semitic languages. He mastered that fascinating literature then appearing from Babylonian mounds and Egyptian monuments. These he brought to bear upon the Hebrew text of the Old Testament in a day when the massoretic readings were becoming unsatisfactory and scholarship was attempting to reconstruct on a more competent foundation the text of the Hebrew Bible. One of his earliest productions was "The Hebrew Tenses," a book that has not been surpassed in its special field. Later he still employed his scholarly abilities in a work on "The Hebrew Text of the Books of Samuel," which he has several times revised and offered in new editions, and which still remains the standard work on the subject. His researches in archeology yielded a volume written by himself and others on the archeological significance of the Old Testament. Like Stanley before him he traveled extensively in Bible lands, notably in one season when he visited the Sinai Peninsula and most of the interesting places in Palestine in company with his friend, Canon Cheyne. No two men could have been more unlike in their views and personal characteristics. Cheyne was the restless, nervous, radical, who changed Scripture to meet his philological views or his geographical conjectures. Driver was the calm, quiet, patient observer, who brought all things to the test of tried criteria and carried his public by the weight of convincing evidence. Yet these two men, so different in personal qualities, made their journey through the lands of the Bible, as their dragoman has told me, with the warmest good fellowship and the deepest mutual affection.

THE OLD TESTAMENT REVISION.

Of that distinguished company of English scholars who performed the memorable service of revising the Old Testament, Dr. Driver was chief. In association with two American scholars, Professors Brown and Briggs, he carried through the most important lexical enterprise ever undertaken in the field of Semitic scholarship, the now familiar "Hebrew Dictionary." With Professors Briggs and Salmond he was editor of the two great series of religious text books, the International Theological Library, and The International Critical Commentary. But he is probably best known as the author of "The Introduction to the Literature of the Old Testament," the earliest volume of the first of those two great series, a volume which has passed through many editions, and has become the standard work of its kind. He contributed to the "International Critical Commentary" the splendid volume on "Deuteronomy," an unanswerable vindication of the critical reconstruction of early Old Testament history, on the lines once fiercely combated but now almost universally accepted. Of almost equal value, but more popular in quality, was the volume on "Genesis" in the Westminster Series. This placed at the disposal of the student all the informing and relevant literature which Babylonian scholarship has contributed to the study of the opening book of the Old Testament.

Perhaps one of the most pleasing works that came from Dr. Driver's pen was his delightful little work on "Isaiah: his Life and Times," in the "Men of the Bible Series." This volume deals with the prophets of the Book of Isaiah in a thoroughly competent way. It points out the reasons for assigning only the first thirty-nine chapters to the son of Amoz. But the narrative is easy and flowing, and has all the charm of a biography. When one remembers that during all these tireless years of scholarly work Driver was writing in the leading magazines of Great Britain and the Continent, was contributing a long llist of signed articles to such works of reference as "Hastings Bible Dictionary" and "The Encyclopedia Biblica," and was at the same time a minister of the Church of England in orders preaching frequently to large audiences both at Oxford and in London, some idea can be gained of his inexhaustible interest and his tireless labors.

The chief reasons why the critical views advanced by Dr. Driver have gained such wide, such almost universal acceptance in the world of scholarship is because, first, of their cogent and convincing character, and, secondly, the straightforward, modest, uncontroversial fashion in which he recorded them. Himself the object of bitter and vituperative attacks as an infidel, an agnostic, a subverter of Scripture and an enemy of the Christian faith, he went quietly about his work, conscious of the solid foundations on which he was building, and confident that the early future would completely vindicate his contention. He disliked controversy, and was rarely betrayed into it even by the most mordant attacks. He knew best that truth is its own vindication, and he cared only for that truth which is the heart of Holy Scripture and the secret of the redemptive work of Christ.

And now he rests from his labors and his works follow him. His intellectual children are a great host, and his monument is a generation of enlightened and satisfied Bible students, who have learned from him to know the truth, and by the truth have been made free.

SHALL WE BREED OR IMPORT?

Prof. Edward A. Ross, in Century.

Very truly says Prof. Wilcox, in praise of immigration: "The cost of rearing children in the United States is rapidly rising. In many, perhaps in most cases, it is simpler, speedier and cheaper to import labor than to breed it." In like vein it is said that "a healthy immigrant lad of eighteen is a clear $1.000 added to the national wealth of the United States."

Just so. "The Roman world was laughing when it died." Any couple or any people that does not feel it has anything to transmit to its children may well reason in such fashion. A couple may reflect, "It is simpler, speedier and cheaper for us to adopt orphans than to produce children of our own." A nation may reason, "Why burden ourselves with the rearing of children? Let them perish in the womb of time. The immigrants will keep up the population." A people that has no more respect for its ancestors and no more pride of race than this, deserves the extinction that surely awaits it.

Of Human Interest

Helen Keller and Bishop Brooks.

Kansas City had an interesting experience the other day when one of its organizations was permitted not only to hear Helen Keller address its members, but submit to a varied cross-examination. An exchange writes that two of her answers will be received with interest. Here is the first:

"Did you have any conception of God before Phillips Brooks took up your religious training?"

"Oh, yes! I already knew his love. Bishop Brooks taught me more fully to understand that God is love and not the personification of evil."

But here is one that will startle a good many into fresh recollection of Professor Rauschenbusch's words, that the way to modern martyrdom is through the espousal of Christ's social teachings:

"What have you done that required the greatest courage on your part?"

"Casting my lot with the workers of the world."

As most of our readers doubtless know, Miss Keller is an intense Socialist. That in the quiet and solitude of her blindness she should have so entered into the world's toil and thought herself through to advanced solutions is suggestive enough, but that the result, amid those same conditions, should have brought to her consciousness the modern distrust and often disapproval is indeed significant.

Judge Lindsey Tells Touching Story.

Judge Lindsey tells a striking incident of a little fellow who was before his court, and was many, many times admonished about truancy from school. The teacher kept writing, however, that nothing had been accomplished and that Tim seemed bound to work and to let school go. One day in reproving him, the judge said, "Now Tim, there will be time enough to work when you are a man." The boy replied like a flash, "My father was a man. and he didn't work. He went off and left mother and me, and I guess that's what killed her, too." Finally, after breaking every instruction, Tim appeared in court one day with a changed expression, his face ablaze with satisfaction. Walking up to the judge, he pulled from his pocket a dirty piece of paper, all crumpled up, and handed it up for inspection, saying, "I'm going to remember all the things you have told me now, judge, and I am going to school regular now, for I've got that job all done." Judge Lindsey unrolled the paper and found it to be a receipted bill, and discovered that little by little poor Tim had actually paid with pennies and nickles, fifty dollars for a headstone for his mother's grave. "My boy, is that what you have been doing while you have been missing school so much?" said the judge; and Tim answered as he wiped the tears from his dirty little face, "I wanted her to have a monument, too, judge, like the others had. She's done a lot for me; that's all I could do for her now."

The Crafty Carnegie.

Andrew Carnegie started with a one-horse blast furnace outfit and built up the greatest steel business in the world. Shrewdness, that peculiar trait prominent in so many of his countrymen, played the important part of that great achievement. Later he sold out his business to the steel trust for the sum of $300,000,000, stipulating that $100,000,000 should be cash and $200,000,000 in first mortgage 5 per cent bonds; that the bonds should be guaranteed against any future state or national tax. Again that shrewd foresight. Now comes the so-called income tax; but instead of Mr. Carnegie contributing on the income of those $200,000,000 bonds, the government will have to look to the United States Steel Corporation.

The old ironmaster uses the same methods in his present vocation of giving away money as he did In the early days of accumulation. He makes sure that each contribution is going to serve a proper cause, whether it be $10 or $10,000,000.

Some time ago a delegation from a small church in a Pennsylvania town, where Carnegie once lived, called upon the philanthropist.

"Mr. Carnegie," said the chairman, "we have come to ask your help in the purchase of a pipe organ. We need it badly, and, knowing that you once attended our church, thought possibly you would be interested."

"How much do you want?" asked Carnegie.

"Well," answered the chairman, "we have figured on $20,000."

"Go back and raise $10,000 and I'll talk with you," commanded the old fellow.

A month or so later the delegation returned and with a twinkle in his eye the chairman explained that the $10,000 was in hand.

"Well," said Carnegie, "that's enough for any organ. I'll not contribute a cent."

Lincoln as Law Examiner.

I have often heard my husband tell of his examination by Mr. Lincoln for admission to the bar, writes a contributor in The Continent. Mr. Lincoln came into the office where the young aspirant for legal honors sat trembling and asked, "Chris, which way does the Mississippi run?" Receiving the stereotyped reply, he concluded: "I consider you qualified to practice law in the state of Illinois. Go set up the boys." The said "set up" consisted of a supper of cove oysters, as no fresh bivalves could be had in this inland town in that day of slow transit. In justification of both Mr. Lincoln as a law examiner appointed for that year and my husband's legal knowledge, I will add that he was a student in the office of Mr. Lincoln, who doubtless knew of his fitness.

The Really Important Thing.

Mr. William Howard Taft, who was always a good natured observer of his fellow human's foibles, from time to time remarks the singularity of things as they fall out in this vale of tears. The idea is not to be entertained that Mr. Taft even chides, much less rebukes or censures. He merely observes, remarks, and passes on, amiable even if bewildered, observes an editorial in the Chicago Post.

At a banquet of Yale graduates in Albany Mr. Taft came to one of his contemplative pauses. With smiling good humor he said that he had "expected to electrify the country" with an address on the Monroe doctrine recently in New York. Persons who understand Mr. Taft —and who does not?—know that the exaggeration of expected effect was in truth a sly chastisement of his never clamorous ego, and will here parenthesis ("Chuckles") before the quotation proceeds:

"I gave out copies of my speech in advance to the newspaper men"—proceeding—"and then, as a man will who hasn't met any of the Washington correspondents for six months, I told them how good I felt and how I had reduced my avoirdupois. Next day I found my speech on the Monroe doctrine tucked away on the last page of the newspapers and had a hard job to find it. But full particulars about my anatomy were on column one of the first page."

Booker T. Washington's Story.

In the struggling days at Tuskogee Booker T. Washington found that he would have to use an old chicken house for a schoolroom.

"Uncle," he said to an old colored man, "I want you to come down at 9 o'clock tomorrow morning and help me clean out a hen house."

"Law, now, Mr. Washington," the old man expostulated, "you-all don't want to begin cleanin' out no henhouse round' yere in de daytime."

John P. St. John "Comes Back."

At the age of 81, John P. St. John is again on the stump for prohibition. He has been hanged in effigy more than one hundred times. His birthday was celebrated in Olathe, Kas., a few days ago, Hon. Leslie J. Lyons, ex-United States district attorney, making a tender speech on the veteran's influence on him. Mr. St. John is speaking in Pennsylvania, New York and Massachusetts.

The World is Growing Better

Manufacturers for Church Unity.

The Yellow Pine Manufacturers' Association, including lumbermen of the lower Mississippi states, through its Welfare Committee, in its recent annual convention held in New Orleans, urged that every company ought to co-operate definitely with organized church, young people's and Sunday-school interests. Resolutions adopted also appealed to the various denominations to supply lumber towns and lumber camps with the highest grade of preachers obtainable, and pledged the corporations interested to support local churches in such a way as to make possible for all of them to employ strong ministers. An appeal was also made by the lumber interests that the church leaders unify their work in lumber camps and eliminate unnecessary duplication of church organizations in small towns.

Western Union Profit Sharing.

The Western Union Telegraph Company has adopted a profit-sharing plan to benefit the employes. They are offering to all their workers a limited share of the company's stock. The company was forced to sell some of its stock, which was held by the American Telephone and Telegraph, because of the dissolution of the two companies brought about by the government. The Western Union decided to offer the stock to their employes rather than to outsiders. The workers are given an option of paying cash, or paying for the stock in twenty-four monthly installments. The company stipulates that the employes shall not speculate.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

MR. LINCOLN AND CHILDREN.

Abraham Lincoln was singularly indulgent to his children, writes a contributor in The Continent. I have often heard my father, who played chess frequently with Mr. Lincoln, predict some bad ending for Tad. He said the boy would come into his father's office at dinner time, while Mr. Lincoln and he were in the midst of an exciting game of chess, and insist on his father's going home. After he had been put off a few times by the plea, "In a minute, sonny," the young man would knock up the board, scattering kings, queens, castles, knights and pawns on the floor to my father's intense disgust. But Mr. Lincoln would only laugh and, taking the little lad on his back and holding his legs fast, start off home with the gentle reproof: "Taddie mustn't do that again."

An instance of Mr. Lincoln's kind thoughtfulness for children occurred in my own family circle during the wedding of an aunt. My little twin brothers, who had been given into my care lest they should soil their immaculate white suits ere the arrival of the guests, were quite forgotten amid the excitement of the bride's arrival. Suddenly, during the hush that preceded the ceremony, my conscience cried, "Where are the boys? They won't see a thing!" and no one can realize the relief to my youthful heart when I saw the two rosy faces smiling down upon the crowd from the vantage of Mr. Lincoln's arms. The little sister forgot, but Mr. Lincoln was there.

A MEMORY OF JENNIE LIND.

In 1834, writes an early pioneer, my father moved from New Hampshire to a little Canadian settlement on the stage road halfway between Waterloo and Montreal. There he set up an inn for the convenience of the traveling public, who wished to break the tiresome journey by stage. There had been a distillery on the place, but, true to his principles, father promptly destroyed it, and had his sign painted "The Temperance Inn," so that no one might mistake the character of the place.

Our nearest neighbors were French people, who had no children; but there were six of us, so we did not get lonesome. The daily arrival of the stage never ceased to be exciting. Then there were other travelers in chaise and on horseback, and once a year a caravan of animals passed through. Think of six children having a whole menagerie to themselves! We enjoyed the elephants especially. There was a lake a little way from our house where the men took them to bathe. It was great sport to watch the big animals squirt water over one another with their trunks.

Our house would look very bare in these days of palatial hotels. There were no carpets on the floors, but Irish Norah, the maid, kept them immaculately clean by daily scrubbings. On extra occasions our mother would sprinkle sand over the floor of the reception room in intricate patterns, and then woe betide the youngster who ventured in to disturb the work of art!

One day there was the stir of preparation that always preceded the arrival of a special guest, whose coming had been previously announced. We asked no questions, for in those days children did not inquire into the doings of their elders, but we stationed ourselves where we could command a good view of the passengers as they left the stage. Imagine our disappointment when only two or three men and a very plainly dressed woman got out of the stage. The woman wore a veil, so we could not see her face; but her clothing looked rather shabby, so we ran into the kitchen to tell Norah that no one of any account had come. Norah was not in sight, but presently she bustled in, very much excited.

"If you childer want to see the greatest singer in the world," she said, "jist pape in the dining room at the end of the table be your fayther."

We "paped," and there sat our plainly dressed traveler. She had a sweet face, but we could not understand why "the greatest singer in the world" should wear an old black dress with patches at the elbow (I saw them myself). As we pushed and scuffled in our eagerness to see her, the door swung wide open, to our great confusion. My father shook his head at us, but the lady laughed. As we beat a hasty retreat, I saw that she was speaking to him.

We felt that we were great offenders, and when father came out into the kitchen a few minutes later, we expected a reprimand. But he only said, "You children may go into the parlor for awhile. Miss Lind wants to see you."

It was a very bashful company that filed into the room. The great singer sat in a low rocking-chair by the fireplace, and as we entered, beckoned to us to come to her. I was the smallest of the group, so she lifted me up to her lap, and then she began to sing to us. I wish that I could remember what she sang, but we knew nothing about songs or music, and could only feel the beauty of the tender voice and the charm of the woman herself. I am sure Jenny Lind never sang to a more appreciative audience, or left a sweeter memory behind her.

ETHELBERT NEVIN'S PHILOSOPHY.

Everybody knows Ethelbert Nevin's setting of "The Rosary," of which music Madame Schumann-Heink wrote: "Notice the composer's phrase, how it slips along in the eighth notes, just as the small beads would slip through our fingers. And at the end of every such phrase comes a long note and a pause. This is repeated over and over after the manner of the pious devotees of the rosary."

Nevin is dead. Vance Thompson has written Nevin's life. It is the picture of a man who carried over into advancing years the child heart, simple, profound, smiling, even in his sorrows. He quotes something that Nevin himself wrote. It is the artist's analysis of life:

"Isn't this life of ours a strange, strange thing? How we live to learn and after all how little we know! . . . We come into this lovely world and for a few years we are between a flower and a fruit. We grow, blossom, and our lives are as pleasant as a day in June. Then come our first little trials, our first loves and . . . the thirst for knowing and to be known. Thereon we live, work, are strong, weak, happy or sad. Bitter experience comes and suddenly our eyes are open to the fact that there are innumerable little clouds that we have never noticed before. And if we continue to gaze and gaze at them, they grow and grow until we could almost believe that there was no sun. Oh, if we could only see a little further! . . .

"After all, what can be a greater blessing than to be born into this lovely world —to see the trees, the flowers, to be near those we love, to be able to work, to study, to grow, always seeing the roads become clearer? Then the keen joy of battling with and conquering self; the still greater joy of conferring happiness upon another. Yes, love rules the world."

Thus the singer of songs, the one who through his art as composer interpreted life, looked abroad on this complex existence, and found it good because he measured the transfiguring power of love.

Dainty Foods Demand It

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ROYAL BAKING POWDER CO., NEW YORK.

Disciples Table Talk

Grant W. Speer Goes Abroad.

Grant W. Speer, pastor at Central Church, Toledo, O., sailed last week for a three months' tour of the Holy Land, and various European and Oriental countries. The expense of the trip is to be borne by the members of Mr. Speer's church. They say that after preaching continuously for twenty-five years, he is entitled to an extended vacation for research and recreation. Mr. Speer was ordained to the ministry twenty-five years ago. Since then he has preached every Sunday, except two, missing one Sunday on account of sickness and one because of an accident three years ago. Since Mr. Speer became pastor of Central Church seven years ago the membership has more than doubled, the debt has been removed from the church property, many improvements have been made including a new pipe organ, and the Sunday-school has more than doubled in attendance.

Aetna Road, Cleveland, Prospers.

The congregation of Aetna Road Church, Cleveland, O., held a farewell service in the old building, March 15, in anticipation of moving into the new structure. F. D. Butchart, for ten years pastor of this church, reports that the new building will contain a gymnasium and club rooms which will enable him to better direct the community work which he has been striving to carry on with limited facilities. Aetna Road Church was organized twenty-five years ago and has added more than one thousand members since then. The new building will not be ready for occupancy until April 19.

Pastor Praised by Newspaper.

The Akron Times has this to say of the work of L. N. D. Wells, of that city: "The recent action of the High Street Church of Christ in raising the salary of Mr. L. N. D. Wells to $3,000, is not only an honorable recognition of the worth of a good man, but it confers honor also upon the congregation. The work accomplished by Mr. Wells has been unique in the history of our local religious life. He has taken a down-town church where all the odds were against him, and by judicious advertising and forceful preaching, has more than held his own in open competition with the movies and theatrical attractions of the down-town district. To place religion at the front in such a competition constitutes a marked achievement. At the same time Mr. Wells has led his congregation in charitable and missionary giving, until it probably leads the churches of the city."

Growth at East Dallas, Texas.

To take care of the great growth of the Sunday-school, the East Dallas (Tex.) church will begin at once the erection of a commodious annex to the present structure. The annex will have a capacity of 600 people and will be equipped to serve in the social center work, which this church is planning to start in the near future. The annex will cost $5,000, will be about 40x40 feet in size and will have a basement equipped with gymnasium paraphernalia and shower baths. Dr. John G. Slayter, pastor of the church, has led the enterprising congregation to remarkable accomplishments during the past few months. Less than two years ago—May 1, 1912—the present handsome edifice was dedicated.

C. M. Chilton and "Men and Millions."

At a recent morning service of First Church, St. Joseph, Mo., C. M. Chilton, the pastor, surprised his congregation by announcing that he had received a call from the promoters of the Men and Millions movement to assist in the great campaign in the interest of missions and other activites of the church. Dr. Chilton stated that he had not yet accepted the call to this work, and he said he had not made a decision as to whether he would accept or decline. "I want you to help me decide it," he said to the members of his congregation. "I have been pastor of this church sixten years, and am just entering upon the seventeenth year. Sometimes preachers stay with a church too long and I wouldn't remain here one minute too long, if I knew it."

Discussing "The Perils of the City."

"A continental Sunday would spell the doom of religion in the United States," said Walter Scott Priest, pastor of First church, Wichita, Kan., in a sermon on "The Perils of a Godless Sunday." Referring to Sun-

Rev. J. R. Ewers, who is planning to build a six story church building in Pittsburg.

day baseball the speaker said: "Aside from the moral involved I think it would pay the Wichita Baseball Association to do away with Sunday games. I think every Christian fan in the city would boost for a half-holiday on Saturday for every one and I think they could bring it about if Sunday games were abolished." Mr. Priest is preaching a series of sermons on "The Perils of the City."

County Organizes for Cooperation.

To bring about closer affiliation of the churches of the county of which South Bend is the county seat, it is planned to hold quarterly meetings and to form a board by means of which county business will be transacted. The board will be composed of a delegate from every 100 members in a congregation together with the pastors. A recent meeting of the county's churches was addressed by G. W. Hemry, of First Church, South Bend. This church has voted to replace Ray Eldred, its missionary, who was drowned on the Congo.

Banquet at Bloomington, Ill.

A notable banquet was held in First Church, Bloomington, Ill., on Monday evening, March 9. The new departmental rooms were thrown together and used for this purpose for the first time. Three hundred were in attendance and the enthusiasm was high. Toasts were responded to by D. C. Smith of Normal, who spoke on "A Man Without a Home"; J. Dickey Templeton, of Bloomington Second Presbyterian Church, on "A Man Without a Country;" Jas H. Shaw, of Park M. E. Church, spoke on "A Man Without a Church"; and S. H. Zendt, pastor Second Christian Church, on "A Man Without a Job." The quartet-choir of First Church rendered special music and the pastor, Edgar DeWitt Jones, was toastmaster.

Central Illinois Ministerial Institute.

"One of the finest programs ever given in the state," is the way George W. Wise, vice-president of the Institute, describes the program of the coming Annual Session of the Central Illinois Christian Ministerial Institute, April 8-10, at Eureka, Ill. Among the addresses are the following: "The Minister as a Preacher," by H. A. Denton; "The Minister as a Shepherd," by S. E. Fisher; "The Preacher as Man of God," by A. McLean; "Preaching to the Conscience," by A. McLean; "Books Found Helpful," by W. W. Denham; "Ministerial Courtesy," by J. S. Barnett; "The Minister Renewing Himself," by V. W. Blair; 'The Minister and Our College," by Pres. H. O. Pritchard; "The Minister as a Spiritual Leader," by Clyde Darsie; "Power in the Pulpit," by A. McLean; "Joy in the Ministry,' by A. McLean; "Helpful Books," by G. W. Wise; "The Minister as a Church Builder," by Edgar D. Jones; "The Perils of the Ministry," by W. H. Cannon; "The Challenge of the Church to Men of Today,' by S. H. Zendt; "The Rural Church, a Problem and an Opportunity," by R. B. Doan; "Vitalizing the Rural Church,' by M. B. McNutt; "Modern Methods in the Country Church," by M. B. McNutt. Discussions and Devotional services are to be led by most capable men. The sessions will meet at the Christian Church, Eureka.

Dr. Medbury on Church-Going.

In a plea for regular attendance, Dr. Charles S. Medbury recently preached on the text, "I was glad when they said unto me, let us go into the house of the Lord." In the midst of this appeal, the speaker pointed out the error in a too prevalent notion. "Surface thinkers and writers are constantly striving to gauge the place and power of the church by those who happen to attend the services upon a given Lord's day. Neither its place nor its power can be gauged in this way. What it is in the world cannot be determined by the crowds that go in but must be determined rather by the number and type of workers that go out through its gates—the workers who are the inspirational factors of our present civilization. On this happy day, therefore, the church proudly holds aloft the banners of Christ. It does not come with 'poor face' begging gifts nor with pitiful devices pleading "please turn in to us.' It does not come with concession to sin that it may win the mighty nor with compromised commandments of God that it may secure the support of the worldly wise or proud. Rather does it dare to come—institution of God that it is—crying to a complacent and luxurious age the stern, strong message of the Master's herald of the long ago, 'Repent ye, for the kingdom of heaven is at hand.'"

Sermons on Six Greatest Bible Men.

George Darsie, of Central Church, Terre Haute, is preaching a series of sermons on the six greatest men of the Bible. He has not named his list, but will leave that for awhile to the curiosity of his audiences. His first sermon dealt with Abraham. Of him he said in part: "One of two things makes a man great. Either he must be a man of personal force and might, or he must leave behind him great results in the world. Both of these were combined in Abraham. Physically, mentally, spiritually, he was a giant. Though he lived 4,000 years ago, though utterly without anything like our modern culture, though he probably could not read or write, yet if you were able now to bring him back to the world just as he was and set him down in the midst of Boston culture itself, I think he would be universally hailed and regarded as a great man. But great as he was in personal force he was far greater in the work he did and the results he left in the world. Judged by results, he was undoubtedly the greatest man who ever lived. His life affects more people in our day than the life of any other man. He is the spiritual father of the Jews, Mohammedans and Christians in their warfare against idolatry. He is the spiritual progenitor of all nations, tribes and peoples who acknowledge a personal God as the supreme ruler of the universe."

A Remarkable Sunday-school Class.

The Philo-Christos, of Central Church, Des Moines, were long-ago famous. The most recent event of this class's history is the celebration of its seventeenth anniversary, on March 16. On this occasion, Judge Horace

E. Deemer was the guest of honor. He spoke on the theme, "The New Old World." Other addresses were made by Finis Idleman and Col. D. J. Palmer. There were several toasts, and music was furnished by a male quartet. The Philo-Christo class has had an unusual history. It was started Jan. 17, 1897, with three members. There has been no break in its continuity. It was originally known as class No. 23, but was changed to Philo-Christo. The highest attendance at one session was 252. It has always had one teacher. More than 2,500 young men have been members of this organization. It contributes to missions, maintains a hospital and benevolent committee, helps men secure work, has boys of three high schools in its membership, and practically all of the colleges of the city are represented among its members.

Freeport Pastor Pleads for Church.

"Whenever the church is found under fire, in the language of my youth, 'there's a negro in the woodpile!'" said E. T. Cornelius, pastor of the church at Freeport, Ill., in a recent sermon on "The Church Under Fire." He was referring to the ordinance adopted by the city council of Freeport, by the terms of which the erection of churches in the residence districts is prohibited, except where the consent of property owners in a considerable area surrounding the proposed church site is first obtained. "We are puzzling ourselves to know why the administration can allow a saloon in the residence section of our city under the protest of the people of the community, bearing the stamp of the approval of the administration, and yet refuse to allow a church that is as quiet and orderly as any church in the city to use property it has purchased for the legitimate worship of God and the preaching of the gospel." The Freeport congregation is being halted by the saloon forces in its efforts to erect a new building on a certain prominent site in the city.

Death of Judge Joe Chinn.

On March 4, in Lexington, Mo., a long time faithful member of the Christian Church died in the person of Judge Joe Chinn. As is related by Haley in his "Dawn of the Reformation," he was the son of Dr. Joseph G. Chinn, who was a pioneer in the Christian Church. Dr. Chinn was, in 1844, the organizer and the first superintendent of the Sunday-school of the Lexington Christian Church, which is one of the oldest in the Brotherhood. Judge Chinn also, who lived to the green old age of 91, was a life-time member and supporter of that church. He leaves behind a wife and three granddaughters who are active members of the church and one of whom is the wife of Richard Gentry, pastor of the Winfield, Kan. Christian Church.

Preacher Discusses "Damaged Goods."

E. F. Daugherty, pastor at Vincennes, Ind., began a series of Sunday evening addresses on "Notable Fiction and Out-Working Problems," with a discussion of the Brieux-Sinclair play, "Damaged Goods." He made a very plain application of the principles laid down in this remarkable play to local conditions at Vincennes. Regarding sex instruction, he had this to say:

"There are but three institutions fundamental in the life of a free and enlightened people, and they are the home, the school, and the church; if these three will discharge with conscience their obligations to their members the residue of our population can be reached and affected by the institutions subsidiary to the three—and supplemental in their human service—such as the lecture platform organization, the reform organization and the legislative movement. There's no way for evil's overcoming than by and with the things that are good; and the parents who keep their children's minds and lives heaped full of good, the schools which link righteousness with knowledge, the church which ties up the kingdoms of earth with the kingdom of heaven—these three share the delicate, yet ponderous responsibility for sex instruction, and the greatest of the three is the home. For, from out of the home came the church, from out the church the school, and as the elemental facts of sex arise in the home, the church and the school do no fitter service for the world than insist with clarion call that the home be made alert to the consequential nature of the responsibility."

T. W. Pinkerton Leaves Kenton, O.

T. W. Pinkerton closes his work with the church at Kenton, O., this month, and will go to Seattle. He has enjoyed a long and successful ministry in Kenton, extending all told over more than twenty years, in two periods of residence.

Edgar DeWitt Jones Speaks at Pittsburg.

Edgar DeWitt Jones, of Bloomington, Ill., who is in special meetings with Bellevue (Pittsburg) Christian Church, addressed the Disciples Ministerial Association of Greater Pittsburg, Monday, March 16, on "The Ancient Gospel in Modern Fiction." The same evening he spoke for a men's banquet in the new church edifice at Somerset.

In a sermon on "Who Should Control Our City, Law or Outlaw?" at the Wabash avenue Church, Kansas City, Mo., L. J. Marshall, bitterly arraigned the political management of Kansas City, declared conditions to be unbearable and asserted that he would not be true to his calling if he stood indifferent while politicians connived to sacrifice deceny and efficiency or personal aggrandizement. "I am a Democrat," he said, "and expect to remain one. Democracy stands for an ideal. But it doesn't stand for what we are having in Kansas City today."

"Civilized Christians bedecked with jewels are worse than the heathens of foreign countries who wear ornaments on their fingers and toes," declared Finis Idleman of the Central Church, Des Moines, in a sermon on "Our Common Need of God." "We Americans have been too busy making money in this country. We have tilled the soil, spanned the rivers, tunneled the mountains and opened the mines. In doing so we got gold, but lost our conscience."

W. S. Lockhart, pastor at Central Church, Houston, Tex., is preaching a series of sermons on the divorce question. The first sermon treated "The Church and Divorce," in which he discussed the progress being made in the church to suppress the evil, and in which he paid his respects to the "quack preacher." The second theme was "The State and Divorce," in which the "quack lawyer" was discussed, and the third will be "The Home and Divorce."

The following is a part of the will of W. H. Dulaney, who recently died at Hannibal, Mo.: "I give and bequeath to the official board of elders and deacons of the First Christian church of Hannibal, the congregation of which now worship in their stone church on the south side of Broadway above Tenth street, the sum of three thousand dollars."

If the plans of John Ray Ewers, pastor of the East End Church, Pittsburgh, are realized, that city will soon boast of a six-story church building, which would not only contain the usual auditorium and rooms, but also provide a roof garden, gymnasium, club rooms and an employment agency for the use of the members of its congregation.

The Brotherhood of First Church, Maryville, Mo., under the leadership of R. L. Finch, pastor, has invited the brotherhoods of the various city churches to enter into a joint organization. At a union service held for the purpose of cementing a bond of friendship between the brotherhoods, Charles A. Finch, of Topeka, spoke.

The poem beginning, "I go not where I will," credited on the editoral pages of The Christian Century to Dr. Washington Gladden, of Columbus, O., are not his work. He writes, "You do me too much honor. These verses are not mine. I do not know whose they are." Can any of our readers give us the author's name?

A. C. Downing, pastor of the Hillyard (Spokane) Christian Church, who was in the hospital for nearly a month, following a surgical operation, has so far recovered that he has been removed to his home. It will be several weeks before he will be able to resume his pastoral work.

In one of the services of the recent Vawter meeting at First Church, Topeka, Kans., C. R. L. Vawter spoke on "Obeying the Superintendent.' A quartet, composed of employes from the railroad shops sang, and the railroad men of the city attended in a body.

S. T. Willis, pastor of First Church, St. Paul, Minn., recently preached three sermons on "Who Are the Disciples of Christ and What Do They Stand For?" "Religious Position of the Disciples," and "The Distinctive Missions of the Disciples, a Providental People."

President R. H. Crossfield returned from a trip to the tropics last month, and has recently been giving lectures at Transylvania University, during the chapel period, on Cuba, Jamaica, Panama and Central America.

M. J. Grable, pastor of the Salem, O., church, addressed recently, at Alliance, the members of the Ministerial association of Alliance-Sebring, on "The Pastor and the Sunday School."

In a recent issue of this paper, Claris Yeuell was reported as having taken the pastorate at Salem, O. Mr. Yeuell writes that this is incorrect. Sabina, O., is his new home.

At a recent service, J. P. McKnight, pastor at Pasadena, Cal., read a long and interesting letter from Miss Emma A. Lyon, the living-link" of this church at Nanking, China.

R. W. Gentry, of Winfield, Kas., has been made platform manager of the Winfield Chautaqua asembly, one of the oldest and most important in the state.

W. C. Hull, recently of Pasadena, Calif., is supplying the pulpit of the Douglas Park Church in this city. The audiences are steadily growing.

L. G. Batman, pastor of First Church, Youngstown, O., recently addressed the Business Men's prayer meeting of the city Y. M. C. A.

J. H. O. Smith, pastor at First Church, Little Rock, Ark., has rented a downtown office in that city.

EVANGELISTIC MEETINGS.

Copemish, Mich., Chas. E. Cotton, pastor; J. H. Versey and daughter, evangelists; ten: closed.

Fortville, Ind., Lee Tinsley, pastor, preaching; Chas. E. McVay, singing; 42; closed.

Newton, Ia., E. F. Leake, pastor; C. L. McKim, preaching; A. A. Bailey, singing; 39; closed.

North Yakima, Wash., W. F. Turner, pastor, preaching; J. W. Tapp, singing; 63; closed.

Sandusky, Ohio, Traverse Harrison, evangelist; 65; closed; $800 raised for support of pastor.

Milford, Ill., H. O. Rocks, pastor; Herbert Yeuell, evangelist; J. Ross Miller, singer; 100, with 90 adults; closed.

Lexington, Central, Mark Collis, pastor, preaching.

Mt. Sterling, Ky., Mark Collis, evangelist; 185; closed.

St. John, N. B., Lowell C. McPherson, evangelist; eleven weeks' meeting; 85; closed.

Greenfield, Ind., B. L. Wray, pastor; Ross S. Davis, singer; 31; closed.

Fostoria, Ohio, J. N. Johnston, pastor; Rochester Irwin and wife, evangelists; 226; closed.

CALLS.

W. H. Zimmerman, to First, Parkersburg, W. Va.,

John Walton, to Bessemer, Ala.

William Law, to New Straitsville, Ohio.

Wm. F. Cowden, to Tacoma, Wash.

RESIGNATIONS.

J. A. Erwin, Central, Findlay, Ohio.

Easter and the National Benevolent Association

A QUARTER OF A CENTURY OF EASTER OBSERVANCE.

BEGINNING OF EASTER OBSERVANCE.

It is now almost a quarter of a century since the Bible schools of our Brotherhood began the practice of observing Easter in the interest of the widows and orphans under the care of the National Benevolent Association. When those who were charged with the responsibility of guiding this great ministry sought a day upon which to lay its claims upon the hearts of our people they found that every favorable season had already been taken by other great interests of the church. The only favorable opportunity that seemed to have been overlooked was Easter among the young people in our Bible-schools. Recognizing the rights of other interests in the days they had established and cultivated until they had become valuable sources of income, and being deeply interested in all of these great enterprises, the friends of the Association decided to content themselves, for the time at least, with an appeal to the Bible-schools at Easter. The young people responded promptly. The first year brought offerings from schools in twenty states. This hearty response to the first Easter call, coupled with the fact that a half dozen other interests were making annual appeals to the churches at the most favorable seasons of the year, and the fact that the Children's Day call of the Foreign Society was the only general interest that claimed the attention of our Bible-schools led the Association to adopt Easter in the Bible-schols as its one permanent offering day.

BUILDING EASTER.

Having found a place in the calendar of the churches' work where it could press its claims without fear of injury to any other feature of the work, the Association set to work to build up an interest in Easter as the day on which to especially answer the cry of the orphan. It at once began issuing a free program to be used by the Bible-schools in the observance of Easter. It established the custom of writing a personal Easter letter to each preacher and Bible-school superintendent. It created an abundant supply of high grade literature suitable to the season. It bore the expenses of preachers, who donated their services, in an effort to lead every Bible-school in the brotherhood into fellowship with Christ in His compassion upon the poor. While this Easter propaganda represents a considerable outlay on the part of the Association, the benefits to its work and the enlarged vision and spiritual uplift it has brought to our Bible-schools and churches has justified it a thousand times and lays the whole brotherhood under obligation to the Association.

THE EASTER OFFERING OUR DEPENDENCE.

With each year the number of schools that observe Easter for the benefit of the widow and the orphan increases. At first only a few could be relied upon for an offering each year. Now a large number of schools never fail to take an Easter offering. The feeding of the hungry and the clothing of the naked is an essential part of their program. They are now constant doers of the Word. Having the world's goods and seeing their brother in need, they are opening their compassion and proving to the world that the love of God abides in them.

At first the schools that took the Easter offering seemed to have little thought beyond that of answering a worthy call. Now they have a vision of the world's need of Christ's will and their own spiritual enrichment, and so they are seeking a larger part and a richer fellowship in the Gospel of the Helping Hand. They are trying to reach the prize of the mark of their high calling in Christ. As a result of this effort on the part of our Bible-schools in observing Easter in the exemplification of pure and undefiled religion, the Association has come to depend upon the Easter offering for the life of its work and the comfort of its great family of about six hundred persons. The growth of the response to the Easter appeal has led the Association to expand its work to its present magnificent proportions. The Association needs, and is confidently depending upon our Bible-schools for the greatest Easter offering in the history of its work. This confidence rests in the belief that having sown the seed of benevolent interest our Bible school workers will see that the Association and its dependent wards are given the benefits of the harvest; that having encouraged the Association through twenty-five years of Easter-giving, they will not fail to reward its confidence by a most liberal offering; that having, by sacrifice, built up a great work they will not permit it to suffer or fall into defeat just when it is rendering its greatest service to our Brotherhood and plea; that having welcomed to their hearts a family of eighty-five aged, indigent brethren and five hundred orphans and other unfortunate children, our Bible schools will not turn them out to die but that they will continue to provide for them in love through an Easter offering that will honor Christ.

THE N. B. A. LOYAL TO CHRIST AND THE CHURCH.

By Charles S. Medbury.

Our National Benevolent Association claims for the church what is its due and denies to secular orders and institutions the credit for a ministry which is distinctively Christian.

If every other motive were removed the motive here indicated should lead us to an increasingly generous support of our benevolent work. Let us be jealous for our Lord in this holy ministry. Without the suggestion of a war upon anyone or a reflection upon any institution, and without any other feeling than that of joy with regard to any service that has been rendered to the world's unfortunate and needy, it is yet to be remembered that benevolence is not of Masonic birth or of Odd Fellowship origin, but that it is of the heart of God. All praise may be given every man or institution that has lightened the load of the world's sorrow, and yet there should be reverent insistence upon the fact that the lessons of benevolence that prompt all our philanthropies have been interpreted fully in the world's great life by Him who is our supreme Helper and our Lord. In spite of all the blessings of it there is yet unmistakable sadness linking with Christ-like ministry done in another's name. There is tragedy when a boon is presented to the life of a child and he is not taught correctly from whom that boon comes. It is pitiful for such an one only to see the face of a man or to hear the name of an institution of men, when the Saviour of the world is back of the ministry and longs for the love of the one to whom His life is bringing blessings. Oh, what it would mean if the great body of men who are associated with the fraternal organizations of the world could only see that every bit of wealth and worth in all they are and all they do is out of Heaven's thought, and in the very best of their service they are only heeding the dictates of the pre-eminent, though oft unrecognized Friend of Man! And how glorious it would be if those who bear the name of Christ would do what they do, and all they do, only in that name! Then would He have praise from ten thousand times ten thousand lives who have been blessed by His spirit abroad in the world, but who do not realize for an hour where the credit of their blessings belongs.

A CHALLENGE.

It is to challenge us at such a point that our organization of National Benevolence stands. It cries aloud to us, "This is Christ's work, and when it is done it should be His name and He should have the credit." Every aged one whose pathway is made a pathway of peace should have eyes directed to Him who is the Prince of Peace. Every one healed should be brought face to face with the great Physician, and the children should never have obscured, for one moment of time, the face of Him who one day said,' "Of such is the Kingdom of heaven." There is place for the ministrations of the state in behalf of its more sorely afflicted. But we should struggle to have the states purely Christian in government and their ministra-

A National Benevolent Association Baby.

Easter for National Benevolent Association

Means Easter for Christ's Helpless Little Ones.

Baby Frances (motherless and deserted she was rescued by the N. B. A.)

The National Benevolent Association has for more than twenty years been the chosen medium through which increasing hundreds (and now thousands) of our Bible schools have ministered to the widow and the orphan in the name of the compassionate Christ.

These Easter offerings have made possible this great national enterprise with its twelve Homes in ten states and with its record of many thousands served. More than four thousand children have been placed in Christian Homes by the N. B. A.

The Easter offering is the main dependence of all the Association's wards for daily necessities. Without it, the Association could not possibly support them. Every Bible school among us should send an offering this Easter to the N. B. A.

The most excellent Easter exercise we have ever issued ("Loving in Deed and in Truth") is just off the presses. Order at once. It is free to schools that will send an offering.

Baby Alice (with her mother she found shelter in one of the N. B. A.'s Homes.)

Address:

The National Benevolent Association

2955 N. Euclid Ave. St. Louis, Mo.

tions therefore Christian. But beyond that which must perhaps unavoidably be handled by the state, there is a world of ministry in the lines of benevolence of which the church should be jealous that through it the Master may find honor. The footsteps of His people should be first at the bedside of the sick and the dying, the hands of His people should be first opened in help to the fallen, His people should build with eager joy the sweetest homes of faith and song and cheer for "little ones" of tender years of age, whose lives are being buffeted by the experience of passing days. And when God's people meet human needs this way, quickly, eagerly and with passionate joy, helping those about them for Christ's dear sake, there will cease to be the unbridged chasms between the church and certain classes of the world that still exist today.

UNIVERSITY OF CHICAGO NOTES.

The spring convocation was held on Tuesday, March 17. Dean J. R. Angel was the convocation orator, his subject being, "The University of Today.'

Among those who took degrees at the convocation was W. G. F. Chandler, who was made a master of arts in the Divinity School.

The rooms in the south end of South Divinity Hall are being vacated during the erection of the Classical Building, which is directly connected with South Divinity Hall,

Ground was broken last week for the Geology Building, which is to be located immediately to the west of Walker Museum. The Noyes Woman's gymnasium, which will face the midway between the president's house and the School of Education, is soon to be started.

President and Mrs. Judson left Chicago on the day following convocation, for their six-months' journey in China, under the auspices of the Rockefeller Educational Commission.

On Tuesday evening of last week a dinner was held at Hutchinson Hall at which the trustees, faculty and students of the Divinity House, and the ministers of our churches in Chicago, were guests. The chief purpose of the gathering was to mark the completion of the fifty-thousand dollar endowment fund which was recently announced. The speakers included Dean Mathews, of the Divinity School, Professors MacClintock, Sharpe and Ames, Loehr, Hamilton, and Geo. A. Campbell of Hannibal, Mo. Dean Willet presided. At the conclusion of the address, the plans of the proposed Divinity House group of three buildings were shown.

GOOD NEWS FROM THE MARCH OFFERING.

"The two Sundays in March have been wretched, but our offering in cash and pledges equivalent to $540. We had eighty-six new contributors this year and the most of those were new members. Sixty-five contributors last year are yet to report and will be in the line-up." Robt. N. Simpson, Harrodsburg, Ky.

The Pikeville, Ky., church is rejoicing in the fact that they have more than doubled their apportionment for foreign missions.

"I have labored hard to secure the best possible offering for our foreign mission work, and I am glad to report that the people responded better than I had hoped for. I wrote you some time ago that I would try to double our apportionment. I now enclose you a check for more than double the apportionment and I have pledges which make our total offering a few cents over one hundred dollars." M. J. Bradshaw, Ada, Ohio.

The Healdsburg, Cal., church sends more than four times their apportionment for foreign missions. We rejoice with them in this splendid victory.

The church at Milton, N. S., sends $105. They were apportioned $75. They are making a splendid increase in their offering each year.

The Lincoln Park Church, Tacoma, Wash., gives $94.10. Apportionment, $50. A splendid advance.

The church at Roachdale, Ind., far exceeds its apportionment. Brother T. H. Kuhn is the pastor.

The March offering at the Rocky Mount, N. C., church exceeds $35. Last year they gave $4.55.

F. M. Rains, Secretary.

Loyal Army Sunday School Plan

WHAT IT WILL DO.

Increase attendance. Secure home study, punctual attendance, increased offering. Cures sick schools. Send six cents for complete set of sample.

THE W. B. JACOBS COMPANY
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THE DISCIPLES' CONGRESS.

As president of the Disciples' Congress which meets in Lexington, Ky., April 28-30, 1914, I wish to call the attention of the Brotherhood to the significance of this gathering and to urge the largest possible attendance.

The Congress is altogether unique among the gatherings of our people. It is the one opportunity given for a serious and perfectly frank discussion of questions of doctrine and practice among the Disciples and the world of theological thought. It stands for mental and spiritual quickening. Great and vital themes are presented reverently and critically. Speakers of well known ability are chosen to furnish a program which does not permit of either dullness or loose preparation. It is a coming together of those who believe that old truth has not been exhausted by past use or interpretation. It is a call to the watchmen of Zion to report on the new and fresh mornings which are ever dawning.

Lexington is peculiarly suited as a meeting place for the Congress. It is the home of students. It can furnish a great constituency. It is known for its open-hearted hospitality. The program will appear in The Christian Century next week.

Our preachers especially are invited to turn aside from the stress and strain of administration to bring themselves under the influence of those influences and impulses which will be generated at the Congress.

Let us make it mean something worth while for the advancement of the great cause and the great Master to whom we have sworn eternal allegiance. E. L. Powell.

The Sunday School

THE JOURNEY TO EMMAUS.

INTERNATIONAL UNIFORM LESSON FOR APRIL 12.

Luke 24:13-35. Memory Verses, 31, 32.

Golden Text.—It is Christ Jesus that died, yea rather, that was raised from the dead.—Rom. 8: 34.

American Standard Bible.

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(13) And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. (14) And they communed with each other of all these things which had happened. (15) And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. (16) But their eyes were holden that they should not know him. (17) And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. (18) And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? (19) And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: (20) and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. (21) But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass. (22) Moreover certain women of our company amazed us, having been early at the tomb; (23) and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. (24) And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. (25) And he said unto them, O, foolish men, and slow of heart to believe in all that the prophets have spoken! (26) Behooved it not the Christ to suffer these things, and to enter into his glory? (27) And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. (28) And they drew nigh unto the village, whither they were going: and he made as though he would go further. (29) And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. (30) And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. (31) And their eyes were opened, and they knew him; and he vanished out of their sight. (32) And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? (33) And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, (34) saying, The Lord is risen indeed, and hath appeared to Simon. (35) And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

Verse by Verse.

BY C. C. BUCKNER

v. 13. *Two of them*: Two of the larger group of followers. *Three furlongs from* Jerusalem: Seven miles and a half.

v. 14. *Communed with each other*: They were engaged in intense conversation regarding the marvelous happenings of those days.

v. 16. *Their eyes were holden*: Either because of their absorption in grief or because Jesus purposely rendered himself unrecognizable.

v. 18. *Sojourn in Jerusalem*: They doubtless supposed Jesus had overtaken them on his way from Jerusalem to Emmaus. *And not know the things which are come to pass*: The crucifixion must have been the chief subject of conversation among the thousands who had assembled in Jerusalem for the Feast of the Passover.

v. 19. *What things*: Jesus asks the question for the purpose of drawing them out.

v. 22. *Moreover certain women, etc.*: This passage indicates that they are burdened with the perplexities surrounding the report of the women.

v. 25-27. *O foolish men*: It is a kindly rebuke to them for having failed to grasp the significance of *all that the prophets have spoken* relative to the coming Messiah. *Beginning from Moses*: Jesus' familiarity with the scriptures is shown here.

v. 30. *Took the bread and blessed*: It was their custom to give thanks before each meal.

v. 32. *And they knew him*: They knew him as they had never known him before. He had been *Jesus;* he is now the *Christ.*

v. 33. *That very hour*: So overjoyed were they at this great finding that they could not postpone the announcement of their glad tidings.

At the Heart of the Lesson.

BY A. Z. CONRAD.

CONSOLATION AND COMPANIONSHIP.

The blow had fallen. The Cross had borne its fruit. Pilate's ablutions were followed by cowardly surrender to bigoted Zelotes. Jesus Christ was: "Crucified, dead, and buried." The fact of his death was made doubly certain by the insistence of his enemies. That he was entombed was placed beyond question. Ecclesiastical and civil authorities combined to make certain not only his entombment but the retention of his body in the tomb as well. The sealed stone and the living guard were the precaution taken to prevent deception or treachery of any kind. No important fact in the world's history is better accredited than the fact of the empty tomb on Sunday morning. The whole structure of Christianity from that moment on, rested upon that basal fact.

THE UNRECOGNIZED CHRIST.

Suffering instinctively calls for sympathy. Isolation is intolerable when grief is deep. The soul seeks companionship in its affliction. It was natural that two and not one should be travelling to Emmaus. A fact, or a series of facts so inexplicable as those that had transpired challenged the further inquiry of the disciples. Had they been deceived? Why were their expectations disappointed? Would there be any way out of it? Might it possibly be true that Jesus had risen from the dead? How much credit should they give to the message which they had already heard? Perplexity increased. Problems seemed to them insolvable. Cleopas and his companion are too absorbed in conversation to note the approach of a stranger until he had already caught the drift of their conversation. Their heart anguish invited Jesus to join them. He was called to them by their need. More than this. It was his opportunity to instruct. He must make the evidence of his resurrection unanswerable. The continuance of his Kingdom demanded it. He must give positive certainty that he had fulfilled his own prophesy concerning himself, and had come forth from the tomb. Jesus Christ is never far from any serious minded inquiry. The tears of his children immediately call him to their rescue. He well knew that the best way to instruct was to inquire. "While they communed and questioned together Jesus himself drew near and went with them." v. 15. "But their eyes were holden that they should not know him." v. 16. The moment had not arrived for Jesus to unveil himself and reveal his personality. He must first draw them out. He must prepare them for the revelation which was to come. How often in our sorrows or in our perplexities and confusion of mind is Jesus actually near to us seeking by providences and circumstances to draw us out and prepare us for some new expression of love to our souls.

THE HIGH PLACES OF REVELATION.

"And beginning from Moses and from all the prophets he interpreted to them in all the Scriptures the things concerning himself." This is a notable verse. It settles forever the attitude of Jesus toward the Old Testament Scriptures. What a wonderful portrayal that must have been as he went from mountain peak to mountain peak of revelation! He doubtless began with the first promise, "The seed of the woman shall bruise the serpent's head." It is not difficult for us to imagine how he proceeded touching upon the relations of God with his people and upon the successive promises of redemption. We can well understand how he employed the great types of the Old Testament Scriptures, like the Passover, and how he employed the prophecies which foretold the method of redemption and the events which must succeed one another with reference to the person of the Messiah. He would picture the intervention of the angel when Abraham was about to offer up Isaac; the redemptive work of Moses; the significance of the throne of David; the meaning of the Babylonian captivity; the steps of preparation for the incarnation; the incarnation itself; his own ministry; his crucifixion in fulfillment of prophecy; the accomplished work of redemption. There was one fact particularly worthy of notice, they were acquainted with the Scripture, even though they were not familiar as they should have been with the complete correspondence between the prophecies, the coming of the Christ and the events which had just transpired. They knew their Bible enough to make it possible for him successfully to lead them to the very pinnacle of truth. Again, he revealed the fact that the vital element in the Bible is Jesus Christ himself. He interpreted to them "the things concerning himself." No Biblical interpretation which does not make Christ the center of all and the crown of all can possibly be correct. No man's word regarding the Bible is worth a moment's notice who has not sufficient spiritual vision to discover Jesus Christ in the Old Testament Scriptures. The Bible without Christ is not only a book inexplicable, but it is incredible and full of inconsistencies and contradictions. It is the person of Jesus Christ that gives to each and every part its true significance.

UNVEILED IN PRAYER.

"And it came to pass when he sat down with them to meat he took the bread and blessed it and brake it and gave it to them, and their eyes were opened and they knew him." Prayer is the greatest interpretation and self-disclosing act of the human soul. It seemed impossible to withhold the knowledge of himself when he prayed. There was an individuality about his communing with the Father that inevitably revealed his personality. His attitude, his expression, his evident oneness with the Father was so unmistakable that they instantly recognized that he was none other than their Lord. We are prepared to know Jesus through the study of the Holy Word. Familiarity with the Book of Revelation is our best preparation for a true knowledge of the Revelator. The disciples in communion are most likely to receive new manifestations of the risen Lord. It is an unhappy day for any church when it is unable to maintain a prayer-meeting. There is no greater confession of weakness in modern times than the abandonment of the hour of prayer and the substitution of lectures and addresses on all sorts of subjects in place of the witnessing for Jesus and the public expression of yearning desire at the throne of grace. No church is ever powerful spiritually that has no place for concerted prayer.

VANISHED.

The disappearance of Jesus finds explanation only in the change which had come in his body at the resurrection. He was not now held by any material limitation. His appearances and disappearances were independent of the ordinary restrictions of matter. Closed doors furnished no barriers to his entrance.

COMMUNION AND REVELATION.

"Were not our hearts burning within us while he talked with us in the way, while he opened unto us the Scripture?" This is the exclamation of the disciples when he had disappeared. Their confidence was in no wise shaken by his disappearance but rather increased. The flaming splendours of spiritual illumination are here set forth. It is contact with Jesus Christ that brings a glowing sense of satisfaction to the soul. No study is so rewarding as a study of the personal work of Jesus Christ. Nothing creates such enthusiasm in life or awakens such glad emotions as communion with him. He and He alone can light up the holy of holies in the heart. Here is the resurrection in personal experience. These disciples felt, and their feeling was testimony. The evidence was satisfying. From that moment they knew the Lord had risen. Not only is the resurrection a fact of history but it becomes a part of human experience through communion with the risen Christ.

The Mid-Week Service

By Silas Jones.

TOPIC FOR APRIL 8.

The Pre-eminence of Christ. Heb. 1:1-14; Col. 1:16-20.

Religion is a matter of personal relation. "Religion for religion's sake" has no more meaning than "Right for right's sake," or "Art for art's sake." Art and morality and religion have their place in experience. They must be studied as aspects of life. Creeds and ceremonies are less important than persons in religion. Who is the great person in the history of religion? The Christian gives this pre-eminence to Jesus Christ.

THE HEAD OF THE CHURCH.

Again and again must Christian people turn to Christ for the correction of their ideas of worship and conduct. The church has ever been forward to declare what men ought to do. Does she speak the word of the Master? Or does she give expression to the ambitions of unspiritual and prejudiced men? In turning to Christ for enlightenment, we do not ask for specific directions for every detail of conduct; what we need is a conscience that will hold us in the right way. The church has power when she can make men feel that there is an eternal right and that this right grows out of man's relation to man and to the Eternal Goodness. When one faction threatens to disrupt a church if one kind of carpet is not bought and another promises trouble if another kind is not bought, it is easy to discover why the word of that church lacks power.

CHRIST AND THE BIBLE.

"All that I want the New Testament for," said Alexander Proctor, "is to show me how to believe in my creed. Christ is the creed of the heart; He is the creed of the soul; men believe in Him; and I want this gospel to show me how to believe in Him. * * * If I am sick and suffering and threatened with death, I send for a physician, and he sends me a book. He says, 'I know your case and here are the rules; if you go by these rules, it will cure you.' I do not want any book; I do not want any rules. I want some one that can just feel my pulse and diagnose my case, and get this disease out of me. And I know, when I am mortal and sinning and imperfect, I want some one that can help me, not tell me the doctrines of the church. I tell you, just like I tell the physician, I do not want your book; I want a helper." The book thus gets its importance from the person.

JESUS AND GOD.

"Neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him." Men have trusted Jesus because they have received him as the revelation of God. The most practical man, who believes in taking the world as he finds it, soon discovers that he cannot know himself unless he knows more than himself. The psychologist goes from the study of the individual to the study of society and then he has not answered all the questions that arise. As a scientist, he may be content to leave certain questions untouched; as a man, he is compelled sooner or later to get some sort of answer to them. He must turn theologian in spite of himself—rather, because he becomes himself. He may come to believe "Jesus Christ to be the revelation of the true meaning and the realization of the true destiny of every man; and that in Him, as the personal incarnation and reproduction of the personal God in our personal lives, we and the whole creation shall come into our divine inheritance." If God is the gracious being that Jesus reveals him to be, the interests of humanity will be protected now and forevermore. Browning writes:

"I say the acknowledgment of God in Christ,
Accepted by the reason, solves for thee
All questions in the earth and out of it."

John 1:12, 18; 8:12; 10:9-11; 14:6; Phil. 2:9-11; Heb. 12:2; Eph. 1:10; Rev. 5:9-14; Luke 4:15; John 3:2; Col. 3:4.

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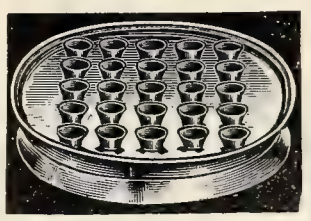

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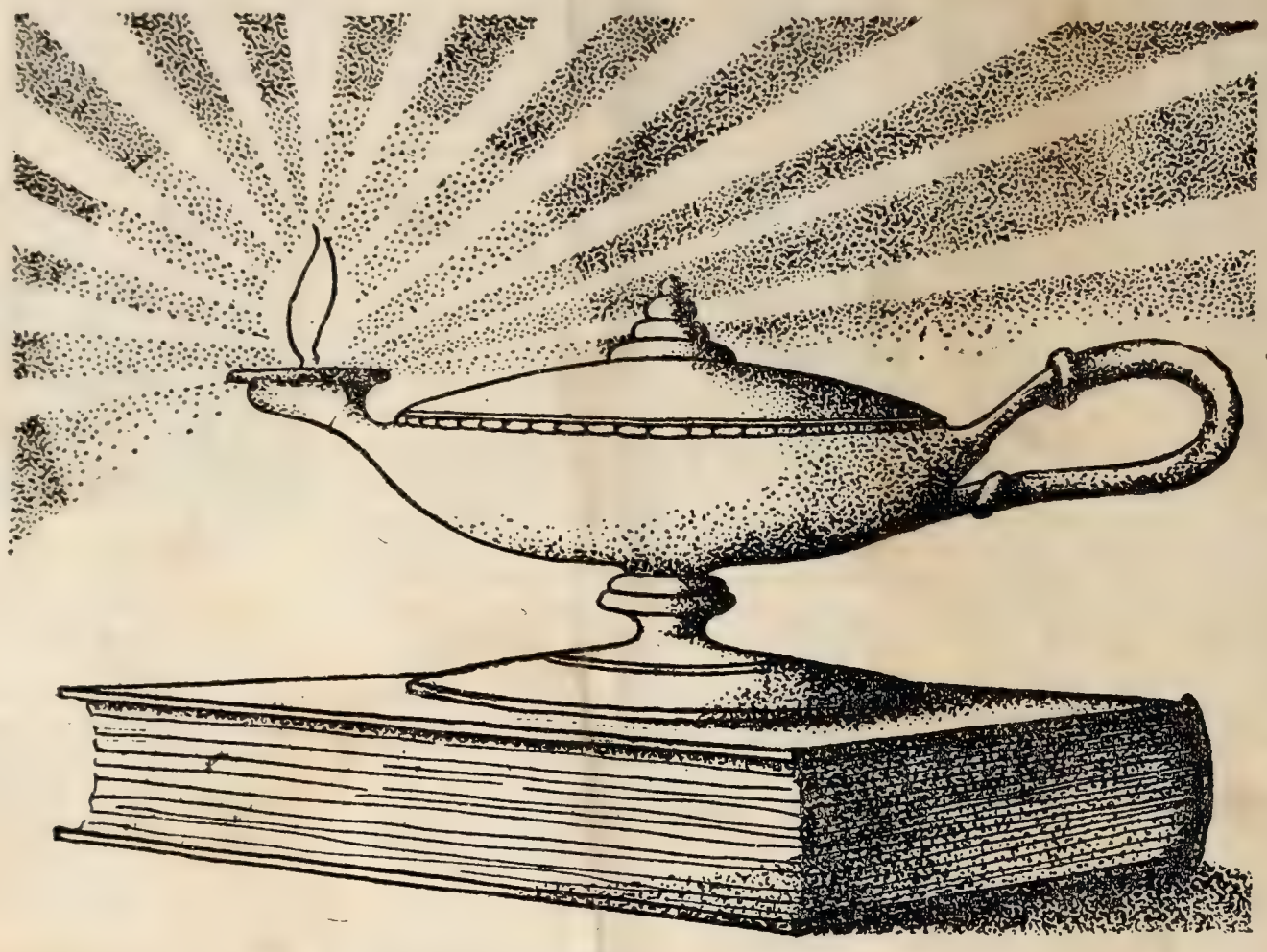

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A Sermon By Newell Dwight Hillis

The Cross or the Crescent

By Herbert L. Willett, Jr.

Story of Fanny Crosby

A Modern Miracle

CHICAGO

"Christian Century Day"

Sunday, April 5, 1914

THE editorial and publishing departments are uniting to ask the 1500 ministers who read The Christian Century to speak to their congregations about the paper and to commend it to them on Sunday, April 5, or, if more convenient, on April 12. Without adding another burdensome "day" to the calendar, we have ventured to hope that this day might, in many churches, as a simple compliment, be designated "Christian Century Day" or "Publication Society Day." It is our desire that pastors make a personal effort to secure subscribers for The Christian Century, or at least appoint some capable worker to secure them and to represent the paper in the future. Our business office will be glad to pay such a representative a good commission on all new subscriptions received.

With the merits of The Christian Century our ministerial readers are already familiar; they can interpret the paper to their people as well as the editor could do it himself. But they will, we believe, find additional satisfaction in giving us this co-operation in view of the unselfish relation in which The Century now stands to our brotherhood. The Disciples Publication Society is not a private corporation but is organized precisely as our missionary societies are organized. We do not base any claim for patronage upon this fact of our being a "brotherhood" house. On the contrary we counsel churches and Sunday schools to purchase the best goods no matter who sells them. But the unselfish character of our organization relieves us of all embarrassment in asking the co-operation of our brethren. Whatever they do on behalf of The Christian Century is for the good of the churches and the cause of Christ, and not for the financial profit of any individuals.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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Conducted by

R. P. SHEPHERD, Ph. D.

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Dr. R. P. Shepherd.

If you like you may go a step farther and say that schools or churches fed on the artificial heat of periodic contests are almost sure to suffer a reaction, to feel that the ordinary routine of work is dull and lifeless, and that the Lord's work is identified with spurts of effort to excel someone else. It simply paralyzes people for a long, strong, steady pull for cultural efficiency.

About a year ago the writer was sharply criticised in a local church paper for his attitude toward Sunday-school contests. Where schools can be enlisted to compete for points of excellence, with no stakes up in the way of banquets or other prizes, and where the points are so fixed as to cover efficient work rather than mere numbers and collection, the results may be of permanent help to both schools. But contests framed up only on how many and how much are a perversion of the whole aim and purpose of the Sunday-school enterprise.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Heralds of the Christ

The sending forth of the seventy is an incident in the life of our Lord recorded only by Luke. We seem to have come very near missing this fine little story of one of the Lord's evangelistic enterprises. The reason, I think, can be only this, namely, that the full program never was carried out. That is, our Lord never personally visited all the places to which these seventy disciples went forth. He sent them forth in pairs into the places whither He himself would have come had His ministry continued indefinitely. He sent them to the places into which He would have been glad to come if He had had time. Into some of these places He doubtless did come, but our knowledge of the last few months of His ministry makes it quite certain that He could not have undertaken any round of personal evangelistic visits at all commensurate with the preliminary journeys of thirty-five or thirty-six pairs of heralds. These advance agents could hardly have arranged for Him to visit more than a few villages east of the Jordan and the little town of Ephraim in Judea. As for the rest, their ministry stood by itself. The only evangelization which the Lord appears to have accomplished in a considerable majority of the villages to which the seventy must have gone, was through His personal ministry.

* * *

Did our Lord then lay out a larger plan than He was able to accomplish? Yes and no. So far as the larger meanings of His work are concerned the answer is in the negative. It was of the utmost importance that our Lord should test the ability of His disciples and of a considerable group outside of the apostolic twelve to go forth in His name and do his work and bring the tidings of His Kingdom.

Probably the number should read seventy-two. You will note in the margin that many of the old manuscripts so read it. But popularly they were spoken of as "the seventy." You remember the Old Testament was reputed to have been translated into Greek by seventy-two scholars; but these were called "the seventy" and the version they made, the version our Lord and His disciples used, was called "the Septuagint"—the version of the seventy. That was the version of the nations, of which, according to Jewish thinking, there were seventy, or seventy-two. There were twelve tribes of the Jews; the perfect number, seven, multiplied this to eighty-four, the total of the tribes of mankind. That left seventy-two for the rest of the world. The twelve apostles were chosen with distinct reference to the twelve tribes of Israel. But the seventy could have no other meaning than this, that, whether He lived to carry it out or not, our Lord's mission was to the whole world.

* * *

There is just one thing more to be said about it, and that is that the plan worked. It would have been possible to predict all kinds of failure for such an undertaking. We should have been inclined to say that it would have been impossible, in that stage of our Lord's ministry, to find seventy or seventy-two men who could have been trusted on such a mission. Half of them would never start, and half of those who did would give it up at once, and the remaining quarter would for the most part make a failure of the undertaking.

But it did work. Those meagerly trained men succeeded. They told the Gospel story in a way that was effective. The Lord rejoiced with a new joy. His whole mission to men depended on His finding people who could be trusted to go alone, or two by two, and proclaim the Christ. In their first success He saw Satan dethroned, and the Kingdom of God assured.

This is the way the Gospel still goes, and must go forward into the world.

* * *

Our Lord still sends His disciples into every city and village whither He himself would come, and this sending of His disciples must be His real coming to those places. "Ye are the body of Christ." Christ himself must express His life through you. He must work with your feet, and bless with your hands, and teach with your voice, and see with your eyes. Not only that, but He must think with your brain, and feel with your affection, and love with your heart, in order that the world may be saved.

The world cannot depend entirely on the coming of Christ in the long ago. It cannot wait forever with eyes uplifted to heaven for a future coming in the clouds. Jesus Christ sends His disciples into every city and village whither He himself would come, and their mission must be His coming.

What is a Christian, after all, but a person who can bring the Christ to men? He is one through whose mind the Christ can think, one through whose heart the Christ can love, one through whose hand the Christ can bless, one through whose feet the Christ can come.

Dr. Newell Dwight Hillis.

How Jesus Preached

A Sermon By Newell Dwight Hillis

In the Heart of God

"If men would only realize that their tent is set up in the very midst of God's heart, that God's angels are encamped about them, the superstitious reverence for the past would vanish, and there would come the rich, vital realization that God is, that he speaks, that he broods, that he woos, that he encompasses your soul in arms of love this moment; that he is protecting, healing, recreating and mothering you!"

IT IS quite certain that no other hero ever went to such instant popularity as did Jesus. Within a few weeks after he began his ministry, his name and fame had traveled into the uttermost corner of the land. In their eagerness to hear him, men forgot their private interests and their public duties. The farmer deserted his plough, the merchant his shop, the shepherds forsook their herds, and all men rushed together to see and hear Jesus. Where were the hidings of his power? There is an unexplored remainder in the Master preacher who is at once the ideal and the despair of all followers.

He taught the people, but there have been many other great teachers—skillful instruction will not explain Jesus. He was an orator, speaking as never man spoke, but there have been other eloquent men who could sway multitudes—eloquence will not explain Jesus. He was a natural leader of men, and knew how to transform a multitude into a regiment, but there have been other uncrowned kings—magnetism will not explain Jesus. The people thronged and crowded about John the Baptist, but John was the prophet of conscience and law, descending upon men like a fire-blast, terrifying them like a tornado, and the multitude were half afraid to come but more afraid to stay away. John the Baptist was like the Persian general, who scourged his coward soldiers into battle, lifting leather whips upon their backs. But the common people went toward Jesus as honey bees go toward the clover field and honeyed sweets. Jesus was a teacher who instructed the people; Jesus was an orator who swayed the people as the summer winds sway the ripe wheat. Jesus was a philanthropist, but his wonder works were deeds of mercy; the mere tolling of the bell called the people together to hear his still more marvelous word.

WAS HE A SOCIAL REFORMER?

Jesus was not even a social reformer. There were abuses of taxes, abuses through soldiers and war, abuses through land tenure, abuses through low wages and slave labor, yet Jesus had a larger message that included all these. He lifted men out of the transient and secular into the permanent and spiritual, and yet without being a mere teacher of abstractions. In every generation there have been preachers who held that it was their work to preach Christianity, and to let alone slavery, intemperance, sweat shops and child labor, which is much like saying that a physician should be a general teacher of hygiene, but never deal with diphtheria, smallpox or cholera. Jesus' vision included the redemption of individuals, and also the salvation of society through the sweetening of all the institutions thereof. It was the note of reality in Jesus that made the common people hear him gladly.

HIS TRAINING.

Consider the training that fitted Jesus for his work as a preacher. Essentially, he was an artisan-teacher, an itinerant preacher. His childhood was given up to work, his youth to the severest bodily toil. Tradition tells us that Joseph the Carpenter died when Jesus was about 14 years of age, and that from that hour the elder son was the head of the family. The eighteen silent years of Jesus were crowded with the duties of hanging doors, making windows, putting in floors in the stone houses, building granaries, carving ox-yokes. He had no opportunity to grow wise, no leisure to become ripe. He was denied the wealth that made possible years of study with Gamaliel, Paul's teacher, or Hillel, the philosopher. His mother, Mary, was a gifted woman (witness her hymn recorded by Luke), and he had the usual instruction of the Hebrew synagogue. The presence of a Roman legion in Nazareth, and of the Greek merchants in their city of Tiberius, a few miles from Jesus' home, doubtless gave him a speaking familiarity with both Latin and Greek, just as boys who live in the corner of Switzerland speak German, French and Italian. But twelve hours of physical labor during the precious memory hours of youth leave no strength for study at night. Jesus' education, therefore, was largely the education in the university of toil, where he met all classes and conditions of men, and had a first-hand acquaintance with the ruder occupations of ordinary industry, through soil and stone, and seeds and harvests, and wagons and fishing boats, and the processes of trade. Nevertheless, the knowledge he obtained seems ideally fitted to illustrate the great truths he taught. We cannot conceive of parables and pictures that he could have found in books and lectures, half so well fitted to reveal, like windows, the City of God. For men who emphasize libraries, the college and university, it gives a searching of heart to realize that the profoundest, the clearest, the strongest thinker and preacher the world has ever known, had no familiarity with libraries or classrooms. This is no argument against a knowledge of the classics, or the necessity of theological seminaries. There has been, will be, but one Jesus. Nevertheless, his preparation raises the question whether too much detail does not, like excess of wood, smother the creative fires.

TWO CLASSES OF MINDS.

In general, there are two classes of minds: first hand, original, creative minds, and then there is the mind that is mediocre and will not do first-hand work. The vast majority of young men will not look up to the stars, but they will read a book on astronomy or listen to a lecture; they will not look at the rocks, but they will read a geology; they will not analyze flowers, but they will read a book on botany; and for this great majority the college is a concession, and the seminary a necessity. On the other hand, there is an occasional mind like Abraham Lincoln's that does first-hand work. He went directly to the head waters of knowledge. He had but two or three books—a New Testament and Bunyan's "Pilgrim's Progress"—and by the time he was 10 years of age, these two books had fixed his style. The parables of Jesus taught Abraham Lincoln how to use illustrations and to make stories throwing a flood of light on big principles. At fifty years of age, Abraham Lincoln was the best-equipped man, for the work in hand, of his generation.

THE SUBSTANCE OF HIS DOCTRINE.

Consider the substance and body of Jesus' teaching. The Sermon on the Mount contains Jesus' programme for individuals and institutions. Doubtless in going up and down the land he repeated this sermon many times, varying it constantly with new illustrations, and probably never giving it twice in exactly the same way. But no matter how he arrived at his sublime discoveries, his message was essentially the same message. He dealt with the great simplicities of human life. Standing in the temple, where

men were offering sheep and goats and trying to buy the favor of God and the remission of sins through lies, theft and foul lips, Jesus parted the clouds and portrayed God as a Great, Dear Presence, as a Father, standing with outstretched arms, waiting to forgive, and with a strange going out of his heart toward his erring children. Jesus talked to men about the loving providence of God that was so inclusive that, caring for the sun and stars, he had time also to note the sparrow's fall, to guard the steps of the little child. He taught the great essentials of character also, insisting that the negatives of Moses destroyed the weeds in the Garden of Eden, but that when the weeds were killed the rich harvests of truth and justice, and love and faith, and hope, must be shown as positives.

SOME OF JESUS' SOCIAL PRINCIPLES.

He said the best way to keep down the weeds is to sow the field with grain. Beholding the strife in the market place, the collision of the classes, the fields trampled down by war horses, Jesus taught men the secret of social peace, through the Golden Rule, and the law of brotherhood—the sublimest discovery that members of arbitration courts have ever had placed in their hands. He also taught the doctrine of human frailty, ignorance and sinfulness. Man was the only being so rich and large as to be in peril of losing his treasure. The sparrow cannot go astray—it does not carry enough treasure with it. The butterfly finds right living easy, and so does the insect world. But man, the lord of creation, equipped with an all-inclusive intellect, with a memory that binds all the years together, all places, recovers all music, all eloquence, all wisdom and knowledge, seen or taught or read—the judgment, the imagination, the creative faculties, the spiritual keepers of that dome of crystal that looks out on the stars, where hope and faith guard the telescopes—man, in apprehension like an angel, in creative gifts a young god—man can go wrong, can wreck himself like a general blowing up his own fortress, like a prince looting his own palace, like a mariner sinking his own treasure ship, like a king spoiling his own dominions. In his travail of soul foreseeing the loss of paradise, Jesus exclaimed, "What shall it profit a man if he gain the whole world and lose his own soul?"

JESUS' THEMES OF TEACHING.

Oh, what themes Jesus discussed! The greatest themes possible to the intellect—God, man, the world that he handles, virtue, the nature of righteousness, sin, its forgiveness, kindness to enemies, duty to children, to women, to the family, to the state, the reason for the immortal hope—there are no greater themes.

The method and the materials Jesus used in discussing his themes are most suggestive and searching. The scribes and the Pharisees criticised him bitterly because he did not take his texts out of Moses and the prophets. They insisted that he had not exhausted the holy books; the Law of the Pentateuch was sacred, and anything that had happened yesterday was secular. Now those old Pharisees raised a large family, and their descendants are still with us. Jesus was indeed interested in what God did, but he was even more concerned with what God was now doing. What God did for Moses was chiefly helpful to Moses and his associates; what God was doing to Jerusalem and its people in the hour when Jesus wept over the city, was a thousand times more important to them, and to himself. It was the present and living and vitally speaking God that Jesus taught.

IF JESUS WERE HERE TODAY.

If Jesus were here today, and teaching, do you think for a moment that he would spend his precious moments talking about Jerusalem? Tell me, why is it that you think that something that God once did was sacred and important, while what God does today is secular and unimportant? Is it not because man's eyes are blind, that he cannot see the Present God, and his ears deaf that he cannot hear, and his heart dead that he cannot know, that what God was, he is, that what God once said, he says?

If men would only realize that their tent is set up in the very midst of God's heart, that God's angels are encamped all about them, the superstitious reverence for the past would vanish, and there would come the rich, vital realization that God is, that he speaks, that he broods, that he woos, that he encompasses in arms of love, your soul in this moment; that he is protecting, healing, re-creating and mothering you! Then would parents teach as Jesus taught, and would pupils and hearers hear gladly the news of a near and all-helpful Father, as the common people gladly heard Jesus! Therefore, everything that God was doing was sacred to Jesus. The last newly blown flower was God's latest thought of beauty. Yonder newly born cloud was God's last thought of purity. The coin dropped by the woman in the house held a lesson of the loss of the soul's treasure. The wedding procession through the streets was big with warning, and also luminous with lessons of mercy. The farmers, studying the sky for signs of fair weather or storm, suggested a great principle for the men who guided the state, and the duty of studying the signs of the times.

THE ILLUSTRATIONS OF JESUS.

What variety of illustration Jesus used! What parables he created! He struck off great ideas just as suns and stars are struck off when the right hand of God's omnipotence falls on the anvil of matter and purpose! His mind glowed and sparkled with ten thousand brilliant effects. He did not have to stop and carpenter together a sermon, finding materials in books and law. Again and again he was interrupted in the midst of his argument, but when the lawyer asked, "Who is my neighbor?" quick as the lightning flash Jesus struck off the parable of the man falling among thieves and the priest and Levite who passed by on the other side and the Good Samaritan who brought healing and recovery. The greatest need of the American pulpit today is the discovery of a God who speaks in the present events. Theology is the queen of the sciences. We cannot over-estimate the importance of a right philosophy as to the relation of the earth to the sun. But men cannot live on the everlasting analysis of Isaac Newton's Principia—what they live on is the sun that grows wheat and bread, and not the description of sun. So the need is of analytical theology.

Well, it is a sorry day for the world when men think that the chemical formula of wheat is more important than growing grain, and that the analysis of water into H_2O is a greater need than the digging of wells, and fountains in the desert, where the pilgrim host flounders. The blind leaders of the blind are still with us! We may be quite certain that there is one need of the hour that all will confess, namely, the return to the preaching of Jesus, who never took a text out of the law or prophets if he could find one in the blade of grass, the falling sparrow, the wild lily, the drifting cloud, the passing of a soldier, the sight of a sower in the field, the standing of the laborer in the market place.

Do not think, young man, that you are complimenting God by everlasting analyzing him. He who analyzes the wheat loses the grain. He who analyzes the rose loses the flower. Pull one cluster to pieces in the laboratory and after that deal with the grapes of God. O all ye troubled hearts through whose life-garden suffering with its hot ploughshare has run; ye who are obscure and defeated, holding heartbreak at bay; ye who have wrestled with the Death Angel and are left in a Gethsemane alone; God is not an abstraction. He is not a formula; He is not only a God who was with Moses and Paul—God is, and the latest and last event is God's message and illuminated missal to you! In your bitter need he will be near to you, and give to you the grapes of God and wet your lips with nectar. For the hour, close all other books! Open to the preaching of Jesus, that you may find shelter until the storm is past.

THE COMPASSION OF CHRIST AS A PREACHER.

The atmosphere in which Christ taught was the atmosphere of compassion, pity and sympathy. When Christ as a preacher stood before the people it was as a great, dear friend, come to advise them in a critical hour and help them in an emergency. His pity was the pity of a physician, tenderly handling a sick child; his sympathy was the sympathy of a teacher, encouraging a discouraged pupil; his compassion was the compassion of a lover, hanging above his beloved one in an hour when sorrow had come in like a black storm; his love brooded them as a mother's love broods the child, sobbing upon her bosom. Jesus never taught merely for the sake of the truth. He presented in this laboratory a chemist giving the fact about hydrogen or oxygen; how the chemist can grow angry, be cynical and answer the pupil with sarcasm, but the chemist's personal atmosphere and character in no wise affects the fact that water is made up of two parts of hydrogen and one of oxygen. The greatest mathematician this country has ever known thought not in terms of two and four, but in terms of the higher logarithms, but he looked upon the pupils in his classes with perfect contempt for their stupidity in mathematics. He was one of the best hated men in his faculty, yet his atmosphere of cynicism and brutal rebuke did not in any way whatsoever affect the truth of his statement that the whole was equal in the sum of all the parts.

ATMOSPHERE OF SYMPATHY NECESSARY.

But the teacher and preacher cannot make moral truth effective unless they carry with them the atmosphere of compassion and sympathy. Jesus' favorite simile for the preacher was that of the sower going forth to sow. But it is not enough to have the seed and the soil. In January the granary is filled with seed, and the sower has leisure. The soil is there,

the seed is ready, and the sower is free, but the atmosphere is not right. In April the all-loving sun comes to pour warmth about the frosty clods and drive out the chill, and release the streams, and waken the seeds, and then the sower goes forth to sow, knowing that bareness shall turn to beauty and rich harvests.

JESUS' HEART-YEARNING.

And Jesus began by pouring an atmosphere about the soul. He had compassion upon the people. His heart yearned toward them. In his sympathetic realization of their cruel need he put his hands upon the blind and the deaf and the leper, that he might touch them, and with tenderness heal them with love. His pity fell like rain, in tears. His sympathy warmed the soul like the sun stealing through the window. His compassion was a medicine that took out the fever. There was no patrician note in Jesus. He never stood upon his dignity. He never condescended to men. He never became exclusive, because he was conscious of his own intellectual genius. He was the Great Democrat and universal lover. He included among his intimate scholars and peasants, rich men and paupers, members of the Sanhedrim, and lost girls, publicans, and Hebrew patriots, who hated the tax gatherer, with rabbis and heretics. He was the world citizen because his heart was big enough and kind and simple enough to include all sorts and conditions and classes and races of men. No man is a preacher who does not feel through sympathy the sinfulness and sorrow and need of men, and who cannot overarch man's need with the sympathy and love of God, that broods men as the clouds with their full breasts brood the fields, as the sun with its great heat broods the roots and seeds, as the summer broods the vineyards, as Mary brooded her cradle with its angel-child.

JESUS' CHARACTER AND SINLESSNESS.

But the hiding of power in Jesus' preaching was in his character. Jesus was what he said—that was why he said it. Jesus first did, and then he taught. With Jesus, the promise never outran the performance. All his preaching was born of personal experience. He drank the bitter cup in Gethsemane, fought his battle and won his victory—after that he offered the gift of peace to his disciples, because he had won the gift of peace for himself. With Jesus, the sermon was an intellectual photograph of what he had personally and vitally experienced from God. He first of all conquered every form of pride through position, love of ease and gold, office and honor, and having flung back every form of temptation he felt free to be a preacher of men, and to tell them how they could break the power of sin, be cleansed from its stain and redeemed from its guilt. It was Christ's holiness that awed the people. They saw the white light upon his face. The solar transfigured look was there.

THE LIGHT IN HIS FACE.

He had always just come down out of the mountain, and the celestial light lingered and lent him a strange, sweet, magical beauty. The common people looked at him, and a lump rose in the throat. The widow with her trouble, and the sinner with his remorse, the thief trying to conceal his treasure, and the invalid terrified at the thought of death, suddenly heard a voice saying, "Here is one who has help," and hope once more fluttered in the heart. It was that goodness in his life that lent Jesus' speech omnipotence. Power is not in the sunbeam alone. Open a slit in the shutter, pass the sunbeam through the burning glass, hold a book with its morocco cover at the focal point; now the sunbeam begins its work—the leather smokes, now boils, now it disappears; then the paper begins to blacken; now keep turning the hour glass so that the sunbeam will fall at the same point, and when thirty minutes have passed by, suddenly the sunbeam appears on this side of the book, having bored its way straight through the two covers, the many pages. But whence hath this sunbeam its power? Make a golden stairway out of the sunbeam and climb upward, and you shall find the answer. Back of the beam is the ever insistent pressure of the great sun, crowding that beam forward and lending it omnipotence. Wonderful Christ's Sermon on the Mount! Marvelous these proverbs! How musical and luminous these pictures! What doctrine! What precept! But, oh, back of the words was the life and the holy heart, just as back of the beam is the sun. Of course the thought of holiness blanches the cheek of the parent, the preacher and the teacher. What right has any one of us to teach with our imperfect life, with its blunders, its selfishness, its sins.

THE ONLY SINLESS PREACHER.

There has been but one sinless preacher and there has been but one whom the common people heard gladly. Of him Pilate and the centurion confessed that they could find no fault in him. Yet, while Jesus has succeeded as a preacher in terms of long time, he failed grievously in reaching his own city of Jerusalem and his own generation. But little by little his preaching made its way, and his truth grew like seed, his programme has spread, and his leaven is transformed by men and institutions, cities and empires. For the world can never get away from his beauty and charm. It was a very simple message that he brought, so simple that a scholar and child alike could understand. God is your Father; the world is his beautiful house, fitted up for his children; you are all brothers; you must not be hard with one another; some of you have made a sad wreck of your life; but the Father will not be hard with you. Beyond he will wipe away your tears and help you correct the mistakes and right the wrongs. In a better land you will have another chance to begin afresh. For though your mother forsake you and all friends torture and traduce, and you die in a dungeon, or on a scaffold, there is one heart that goes out toward the sinner—it is the Father's heart. God who is out in the night and the storm, whose love will not let him sleep, and who will not come in until he hath found his son and brought him home.

The Cross or the Crescent?

BY HERBERT L. WILLETT, JR.

The strong appeal which the Christian college in the Orient makes to the alert Mohammedan youth, coupled with a certain apprehension that he may fall away from his ancestral faith, is set forth in this interesting sketch by our Syrian correspondent. The oriental student fancies that it is western education that he needs. It is the task of the missionary to show him at last that western education is only one of the by-products of Christianity. —The Editor.

A SHORT time ago there occurred the yearly meeting of the Students' Mohammed club of the Syrian Protestant College to which several members of the faculty who are thoroughly conversant with the Arabic language, were invited. No set program had been announced, but it was understood that the meeting was to be a religious one, and so it opened very fittingly with a chapter from the Koran. A lad of sixteen stood before the room full of students and faculty, and read in a deeply impressive manner one of the strong chapters, in which the prophet warned his people against the encroachments of other religions, more especially against the Christians. The swing of the sentence, the subtle inflections of the voice, the masterful precision and clearness with which each syllable fell from the lad's lips, were profoundly stirring even to one who knew no Arabic. Powerfully was the little group of believers affected, while the Christians present showed signs of more than ordinary emotion as the reader dramatically chanted the exhortations of his holy book of faith and steadfast adherence to the words of "Allah the Compassionate, Allah the Merciful."

A STUDENT'S FAITH.

After the reading another student arose to speak of the Mohammedans in this college. "I am a true believer," he declared;" my reverence kneels at the feet of Jesus, the prophet, but my soul and my heart cry out for Allah, the one God, and for Mohammed, his greatest prophet; and to them I dedicate my life." He then went on to speak as no westerner would have dared to speak, of the condition of the Turkish Empire: "Anarchy, deceit, extortion, decay, death—these we see and feel from day to day, and idly watch or weakly endure. But we have a mission, and a mission which we alone can accomplish—that of quelling the tumult, of cleansing that which is foul, of restoring to life that which is dead. The East alone is responsible for the impurity of our country, and the East is coming to see her own weaknesses. We are Moslems—we must bear the brunt of the fight; we must indicate our faith by doing for ourselves what Christianity has felt called upon to do for us. Let not the stranger purify our house, but the servant, if the master will not . And let the servant become an example to that master of devotion to their God."

Thus he begged his fellow-believers to make the best use of their opportunities here at the college to fit themselves for the task of vindicating Mohammedanism

by making it accomplish its own reformation in its own country. It was a strong appeal, and carried with it the frank statement of facts well known to all, of the devitalized state of the empire; but facts to which none but a native would dare to allude—and he only to a chosen few.

President Bliss emphasized the need of the country for strong, trained, earnest men, and then suddenly turned his words to picture the need of good Mohammedans to fight against the evils of westernism. He pointed out the degeneracy of Egyptian Islam, falling away from the sobriety of the past, lapsing into drunkenness when all its vital power is needed to stem the tide of internal decay. He made very clear the future of this people unless the educated men stand together for integrity, purity, advancement. No earnest man could have left that meeting without feeling that he personally was responsible for the welfare of his religion. And the earnestness of the men is shown by the events of a few years ago.

A REVOLT AMONG STUDENTS.

At that time the young man who first spoke, now a senior in the medical school, was in the collegiate department. Together with a small group of Moslems he stirred up a revolt within the college against the rule compelling chapel attendance, Sunday-school membership and similar religious observances. Parents were enlisted; men in town became excited over the question; the government at Constantinople was asked to interfere in behalf of its co-religionists. It was an anxious, critical moment for the faculty, because these students were not merely protesting against a disagreeable demand upon their time, but were earnestly seeking to promote the cause they believed sacred, in repudiating anything that might influence the weakest of them to waver. The right of an institution to make its laws did not enter into the question, because being in Turkish territory, the students felt that the Turkish faith should be favored.

One man only was loyal to the school —the son of a prominent Kurd of Damascus. His attitude was so outspoken that

Herbert L. Willett, Jr.

the boatmen of Beirut, ignorant and blindly faithful Muslims, threatened him and actually attacked the house of his uncle. The lad rode down to the dock in a carriage, and as the boatmen swarmed about him, called out, "Do as you like with me now, but remember that all my father needs to do is to whistle and 5,000 Kurds will be here in a day and make you pay in blood for what you do." The men knew how true it was and slunk away. But even such a determined stand on the part of one of their own number did not pacify the students. It was only by temporizing and dealing very tactfully with them that the faculty finally made its position once more clear—that every student must attend service.

The experience proved once and for all that the men want the education that the college can give. They are not willing to stay away over a question of certain rules which enforce no change of belief. But almost equally do they cling to the bars which mean safety for them, bars of ignorance of Christianity. They want knowledge to reform themselves and to prove that it is not the religion of Christ which achieves the purifying results. And can we blame them? I remember very clearly how I once cheered a lad who went to Catholic school but refused to attend Mass; and yet here we demand attendance. We can appreciate the attitude of a serious Muslim who, in registering this year said, "I am coming because I am old enough not to be changed, but my younger brother must wait two years, until his faith has become sure." That man is in my Sunday-school class, and I have no more eager and interested student. But he is steadfast in the belief that it is our knowledge and not our religion which makes the college a beacon light in the country. Such men we can use.

STURDY FAITH EVIDENCED.

There are a few others, Muslims, who deface hymn-books and Christians who mock the Muezzin call to prayers, who have not the spirit we want—sturdy faith with no intolerance. But as I look at the attentive faces of the large group of boys who attend Y. M. C. A. meetings and Sunday evening optional services, boys who represent many religions, but are trying with a freedom from sectarian bitterness which many of us in our own land would do well to imitate, to get all the good we can give them, I feel certain that the spirit of our Lord finds a home in their hearts and that they are learning his lessons and are preparing to use them to uplift their own people.

Leaders of Men and Millions

CHARLES C. CHAPMAN, OF THE COMMISSION OF BUSINESS MEN OF THE MEN AND MILLIONS MOVEMENT.

WHEN still a boy living in one of the smaller cities of Illinois, Charles C. Chapman dreamed of the big world lying out beyond the horizon. While engaged at his daily tasks, for he began work when a mere boy, he lived in two worlds, one was the hard, matter-of-fact world round about him that seemed only a dream and the other was the world that was to be when his thoughts would become stately buildings and men would toil at his bidding. This unseen world wah his reality.

When a young man of eighteen he went to Chicago where he had larger outlook and greater opportunities for doing things. There he was successful as a publisher.

Dealt a staggering blow by the panic of 1893 with its curtailment of credit, with death knocking at the door and calling the name of the one dearest in the home, he turned his face toward the West. From the throbbing heart of a great city he came to a ranch, to succeed, where many trained by years of experience were failing. He works miracles before the wondering eyes of the experts of horticulture. His genius is like a magic wand that makes a fruitless, profitless land produce an hundredfold. From this and other countries come citrus fruit men to his groves, which are among the most beautiful in the world, to learn the city man's secret of how to farm. But his interests are now large and he sits in the boards of control of banks and many corporations. In the metropolis of Los Angeles he has a number of business buildings, and through the efforts of C.

Charles C. Chapman.

C. Chapman and brother barren lands have been converted into beautiful subdivisions, parks and terraces, graced by hundreds of beautiful residences.

Charles Chapman knows how to make the most out of land; barren wastes blossom as a rose at his touch. He knows how to make the most out of trees: drooping branches lift themselves up and then grow weary under their load of golden fruit. He knows how to make the most out of stock; his beasts of burden become a delight to the eye. But beyond all else he would make the most out of men. He makes money to make men. He builds buildings to better his brothers. The crown of his life is not his castle, but the churches that claim his devotion. For years when his burdens were heaviest, he preached for a mission church and only left it to organize a congregation in his home village which was soon to become a city.

His church comes first. Christ sits at the head of his table. All other interests are neglected at the call of his pastor. No other engagement holds when he is asked to lead a prayer-meeting. As president of the State Board there comes upon him daily the care of all the churches. The troubles of all the preachers become his own and he loves them as he loves his children.

The Disciples and Christian Unity

BY PETER AINSLIE.

Editor's Note: Doctor Ainslie was a member of the delegation which was recently sent by the Episcopal Church to visit the Non-Conformist Churches of Great Britain on behalf of the Commission on Faith and Order. The following article is the third of a series of papers on Church Unity by representative leaders of the various brotherhoods. The series is being published in The Churchman (Episcopalian).

PERHAPS it is not improper to state at the outset of this article that there are no two bodies in American Christianity more positively committed to the union of the divided Church than the Episcopalians and the Disciples of Christ. Both are seeking organic union and will be satisfied with nothing less. While the Episcopalians have written much on this subject and have sought sincerely for union, the Disciples of Christ had their origin in a desire for union and still maintain that it is the one apology for their existence as a separate people. Strange as this may seem, they are separated from other communions from necessity and not because they desire it.

About a hundred years ago a movement arose in the Presbyterian household in a desire for freedom in the practice of catholicity in religion, and it became the first organized movement in American Christianity for the union of the Church. The times, however, were not ripe for such a movement, and Thomas and Alexander Campbell and Barton W. Stone were thrust out of the Presbyterian Church. Stone and those associated with him maintained an independent course, but the Campbells and those associated with them, fearing that they might become the nucleus for another denomination, sought affiliation with the Baptists and, after nearly twenty years of uncertain fellowship with that communion, they were again thrust out. They faced the inevitable necessity of becoming a separate communion, against which they protested. The movement under the Campbells and that under Stone united and became, about eighty years ago, the communion known as the Disciples of Christ, or Christians, which has grown to be one of the strongest bodies numerically in American Christianity, numbering more than a million, and growing rapidly.

EMPHASIS ON CATHOLIC PRINCIPLES.

Agreeing with Evangelical Protestants on the great fundamentals of our common faith, they sought a basis for union by eliminating those things as tests of fellowship about which we differ, and to unite upon those things on which there is a universal agreement, so their message had nothing to do with the formation of a new creed, even if the movement did develop into a new communion. They sought to emphasize the great catholic principles upon which all Christendom was agreed and they believed that conformity to these catholic principles would lead believers out of the confusion of denominationalism into the peace of a united Christendom.

The catholicity of their message may be summed up under four heads:

(1) The catholic name. They recognized Christians among Episcopalians, Presbyterians, Methodists, Baptists, etc., but those names were divisive and perpetuated division, which was in opposition to the prayer of Jesus and the teachings of Paul. Even the name Roman Catholic was not catholic, for the term "Roman" destroyed its catholicity and made it provincial; neither was the Holy Catholic Church a proper designation. "catholic" not being a noun, but primarily an adjective. The Scriptures furnished the only catholic names for believers, and these are for the individuals, Christians, Disciples, Disciples of Christ, Friends, etc., and for the organization, the Church of Christ, Church of God, the Church, the Christian Church, etc., so to the Disciples there were no other names to wear but the catholic names of the Scriptures, which all believers and

Rev. Peter Ainslie, D. D.

Churches used in a secondary sense. The Disciples sought to make their use primary and so they have worn no other names and have urged all other believers to do likewise.

AS TO CREEDS.

(2) The catholic creed. All the communions had separate creeds. The Episcopalians had their Thirty-nine Articles, the Presbyterians had their Westminster Confession of Faith, the Methodists their Discipline, the Baptists their Philadelphia Confession of Faith, etc. It was not a question whether these creeds taught truth or error. They were master productions and registered thought, but they were divisive and not catholic. Episcopalians would not accept the Westminster Confession of Faith, nor would the Baptists accept the Methodist Discipline. For the Disciples to have sought to introduce a compromise creed would have been the height of folly. They were seeking for a union basis on catholic principles, so they went back to the beginning of the Church, when the simple creed was the confession of the Messiahship and Lordship of Jesus and the commitment of their lives in obedience to Him. This was catholic ground, for all believers accepted the fact of Christ, so the Disciples gave their allegiance to the simple creed that expressed faith in and obedience to the personality of Jesus Christ, and they sought to have all believers do the same.

(3) The catholic book. Every communion accepted the Scriptures as containing the Word of God. Upon this there was no dissent, but the various communions had their systems of theology as tests of fellowship, and these were divisive and destructive to the peace of the Church. They could be made schools of thought, and against this the Disciples made no dissent, but to make them tests of fellowship was provincial and opposed to catholicity. Since all agreed upon the Scriptures, why could not the Scriptures alone be sufficient? They appeared to have been largely so for the early Church. Why should they not be for the Church in modern times? Besides, the distinct message of Protestantism was justification by faith, sole authority of the Scriptures and the right of private interpretation. The Disciples, believing heartily in these principles, pushed them to their ultimate conclusion and, consequently, beyond Protestant creeds and systems of theology, claiming the Scriptures to be sufficient for the rule of Christian life. Again they were on catholic ground, and taking the Scriptures as their only book of authority, they sought to persuade others to take this catholic bok as their sole authority.

CATHOLIC MODE OF BAPTISM.

(4) The catholic mode of baptism. The Campbells, Stone and others, in the early history of the Disciples, were pedobaptists, but they had committed themselves to a catholic policy for the union of the Church. They had a hard struggle on the baptismal question, for all their training was in the principles of pedo-baptism, but finally, seeing no other course for peace in the Church than to take that mode of baptism which was recognized by all Christians and which is mentioned first in the Book of Common Prayer, they were rebaptized by immersion and forthwith urged all believers, who sought for Christian union, to adopt this catholic mode of baptism.

With this message of catholicity and fraternity, they pleaded for Christian union and advanced with this as the chief ensign upon their banners. Herein lies much of the secret of their rapid growth. It is not difficult therefore to understand the enthusiasm with which they received the announcement of the Protestant Episcopal Church, appointing a commission for a World Conference on Faith and Order. In fact, such a conference was talked about at the General Convention of the Disciples in Topeka, in October, 1910, but only a commission on Christian union was appointed to prepare the way for such a conference. It was received with joy when the Disciples learned that while they were appointing their commission on Christian union, the same day the Episcopalians were appointing in their General Convention in Cincinnati, in 1910, a Commission for a World Conference on Faith and Order. We are glad that the Episcopalians preceded us with the idea of a World Conference, for they are in a better position for leadership in this great and holy cause, but we are no less glad that we are in a position to make a very definite contribution to this conference, both by our history of catholicity and fraternity and by personal work in prayers and appeals, in which many of us are most cheerfully joining.

THE CHURCH'S CHIEF ISSUE.

Above all the issues in the Church is the union of its forces. It was both the prophecy and the prayer of Jesus. The whole Church is beginning to see that it is as much in the program of Christ as His death on the cross and His Resurrection from the dead. It must come as sure as the tides ebb and flow. It devolves upon every believer to so cultivate peace in the household of God that his life shall be a faint echo of the life of our Lord, whose we are and whom we serve.

MR. TAFT ON FOREIGN MISSIONS.

In an article in the "Youth's Companion," the Hon. William H. Taft warmly indorses the work of Foreign Missions. Foreign missionaries do not merely propound the gospel to the heathen—their work touches every phase of life, industrial, commercial, agricultural, political, social. They are, in the words of Mr. Taft, "pioneers of Christian civilization."

He says:

"With very considerable opportunity to judge, from four years' experience in the Orient, and from contact with many missionaries in the Philippines, I feel justified in saying that they are generally persons of high character, high intelligence, high standards of living—persons who are willing to make every sacrifice for the cause they represent. They are men who know well the characteristics of the people with whom they deal. They learn their language, they study their peculiarities, and they train themselves to conciliatory methods. The very history of their broadened activities shows their practical methods. The Bishops and the heads of missions in various countries are trained diplomatists, and have learned much of statesmanship in their study of native conditions. I know of many instances in which the greatest self-restraint and tact have been exercised in order to prevent an outburst which would make such a cleavage between governmental authority and the representative missionaries as could hardly be closed for a decade.

"Governments, knowing that the Christian missionaries are not insurgents against constituted authority, are beginning to feel that the leaders of such movements can be employed to further important governmental plans. For example, Bishop Harris was one of the warmest friends that Marquis Ito had, and was of great assistance to him in his efforts to solve the difficult questions growing out of the annexation of Korea to Japan.

"We can find the explanation of Christian influence and progress of Christian civilization only in the widened activities of our Foreign Missions, which are supported by the sympathetic assistance of the existing local governments, native or colonial.

"We cannot exercise power without responsibility. Our Foreign Missions have led us on, and have shown where good work can be done. We should not retreat from our obligation, but should act the part of a good and beneficent international neighbor wherever our aid is sought by a struggling nation."

RAILROAD TO PIERCE AFRICA.

The dream of Cecil Rhodes of an all-British railway through the center of the Dark Continent is being realized. It is said that railway trips from the Nile right through the center will be possible within the next few years. The line is built now from the cape to Elizabethtown, a distance of 2,320 miles. The distance from Capetown in the south to Alexandria in the north is 7,074 miles. The Belgian Government has ceded to Great Britain a strip of land in the Congo, so that Africa's first transcontinental line will run on British soil throughout from Capetown to Alexandria. The difficulties confonted have been serious, for in addition to the natural obstacles the lions and other wild beasts have given much trouble, and in some sections the ties had to be of steel on account of the white ants, which destroy everything except iron or steel.

WORK ON GREAT LAKES INJURES MEN.

Mr. Thos. Conway, of Buffalo, secretary of the Marine Firemen's, Oilers' and Watertenders' union of the great lakes, appeared before the house merchant marine committee as the first representative of organized labor. He contended that there should be two able seamen for every life-boat.

"At the present time," said Mr. Conway, "men on the vessels of the great lakes work on deck all day while the vessel is being loaded, then they are sent down into the hold to serve as coal passers. When they reach the Soo, no matter how heated they may be from their work in the fire room, they are sent on deck to handle icy lines."

Mr. Conway said that the desire to economize on coal had something to do with the disastrous results of the recent storm on the great lakes.

"The steamer Nottingham," he said, "left Port Arthur with only forty tons of coal in the bunker. She left in the teeth of the storm. What was the result? She went ashore on Parisian Island and soon after had to begin to burn grain. Coal is higher at Port Arthur than it is at the Soo. In my opinion that is why the ship left the upper port with only forty tons in her bunkers.

"The results of the efforts of the crew to launch a lifeboat show something of the inefficiency of the crews which now man the great lakes vessels.

"The crew got in one of the Nottingham's life boats and lowered it without paying any attention to the run of the sea. The sea came up and dumped all the men out of the life boat, back on the deck. That's why we want a standard of efficiency prescribed by this bill."

INTERESTING!

We are informed that the professor of mathematics of Indiana State University, located at Bloomington, recently tested 250 students from the farmer, the professional, and the commercial classes. The students from the farm made an average of 82.4 on their final examination, as compared with 74.5 for the second class, and 63.6 for third class. Only seven per cent of the farmer class failed to make a passing grade, as compared with 13.4 per cent of the professional and 17 per cent of the commercial classes. The professor's explanation is that the country boy could concentrate much better than the urbanite, and was not, in so large a degree, distracted by outside activities as is the city student.

A SUGGESTION.

Sir—In a recent Scribner's Theodore Roosevelt writes:

"I was informed by entirely trustworthy people that in swimming cattle across a river savage hippos had been known to assail and kill them."

Why do the hippos swim their cattle across a river? And why do they destroy their own property?

A colleague of mine writes, in an account of a shipwreck: "Being swept from stem to stern by tremendous waves the captain abandoned the ship."

Wouldn't it be feasible for the American colleges to institute a course leading to, say the degree of D. P.C., that is, doctor of participial constructions?—Correspondent of the New York Evening Post.

There are in the United States 190 different denominations. This includes Buddhists, Theosophists, Mormons, Communistic societies, Bahars, etc. There are sixty-nine Buddhist temples in this country.

Panama Hymn

WENDELL PHILLIPS STAFFORD IN ATLANTIC MONTHLY.

We join today the East and West,
  The stormy and the tranquil seas.
O Father, be the bridal blest!
  The earth is on her knees.

Thou, Thou didst give our hand the might
  To hew the hemisphere in twain
And level for these waters bright
  The mountain with the main;

In freedom let the great ships go
  On freedom's errand, sea to sea—
The oceans rise, the hills bend low,
  Servants of liberty.

The nations here shall flash through foam
  And paint their pennons with the sun
Till every harbor is a home
  And all the flags are one.

We join today the East and West
  The stormy and the tranquil seas.
O Father, be the bridal blest!
  Earth waits it on her knees.

THE CHRISTIAN CENTURY

EDITORIAL

"THE PRACTICE OF CATHOLICITY."

EDITORS are usually pretty chary in subscribing to all the statements made in even the very best articles contributed to the pages of their papers. But with respect to the article by Dr. Peter Ainslie appearing in this issue we cannot resist an impulse to say that it has our editorial endorsement from beginning to end, in every sentence and in almost every word. Not in many a day has a brief statement of the deeper purposes of the Disciples of Christ come under our observation so lucid, so unlabored, so true to history yet so more than historical, so free from bumptiousness and controversial detail, and so catholic in its spirit, as is this article in which Doctor Ainslie presents to the readers of our Episcopalian contemporary the essential plea of the Disciples of Christ.

There is one great sentence in it which ought to be made the theme of prolonged reflection by every reader: "About a hundred years ago a movement arose in the Presbyterian household in a desire for freedom in the practice of catholicity in religion. . . ."

That single sentence is the most lucid interpretation of the Disciples' movement that our literature has produced.

HURLING THE FIRST STONE.

IT IS one of the pathetic spectacles of religion that misunderstanding and prejudice so far hold their ground in the sentiments of both the Reformed and Romanist after three centuries of common history. There are parties in each of these great divisions of the Christian Church whose chief delight seems to be the flinging of vituperative and malignant epithets and arguments across the border at each other. Perhaps this is inevitable as long as the old controversies are remembered. But Protestantism, which has ever claimed the blessings of intelligence and freedom of thought, ought to be very slow to avail itself of such foul weapons in a needless contest with the Roman Church. It is pathetic to see Protestant preachers and writers employing their abilities in diatribes against the Church of Rome. No intelligent student of past or present history doubts that there is much to be regretted and disapproved in the theory and practice of that church.

But the faults of Protestantism, in theology, morals and temper, are quite too glaring to permit any champion of the Reformation to glory over the failures of Rome. Protestantism with its divisions and its still remaining marks of narrowness and bigotry would present a sorry spectacle if suddenly compelled to face the problem of caring for the masses of faithful, if untaught, communicants of the Roman Church.

No disaster could be greater than that of the sudden disappearance of Catholic leadership and control over these multitudes, until the day when Protestantism shall have learned its lesson of open-mindedness and unity. More than this, any unity which is worthy of the name must include Romanist and Protestant in the united Church of Christ. It is no part either of intelligent instruction or of Christian statesmanship to waste time in stirring up needless animosities between the two sections of the Church by mordant and hateful strictures upon Catholicism.

The first stone, and every other stone, should be hurled only by those whose lives are clear of the evil temper and the divisive practices which are all too freely charged against the Church of Rome.

THE PROMISE TO OBEY.

AGITATION for the omission of the word "obey" from the wedding service of the Episcopal church is not confined to this side of the water. The London Christian World tells of the movement over seas:

"It seems that reformers who wish to get the word 'obey' struck out of the marriage service are really going back to what used to be the universal usage of the Christian Church in both the East and the West. Mr. F. C. Eeles and Dr. Percy Dearmer have been carefully examining all the old liturgies. Up to the thirteenth century the man and the woman made precisely the same vows. So they do still in the Roman Catholic and the eastern churches. It almost seems as if the use of the word 'obey' originated in England. The three best known forms of service in use in England before the Reformation were those of Sarum, of York, and of Hereford. Of these only the Sarum service book had the word 'obey,' and that book was followed by the Reformers in preparing the English Prayer Book. In some of the North German service books the word seems also to have made its appearance. But in any case antiquity is against it. It is seldom that the antiquarians and the common-sense people agree in a matter of this kind, but as they do in this case, the force of their demand is irresistible. So we may hope that this reform of the marriage service will be soon carried through, though the Bishop of Lincoln the other day withdrew his motion to that effect in the Canterbury Convocation."

Fortunate is the minister who has no need to wait the search of old records or the voice of any convocation. If the word obey has ceased to define our highest conception of the relations of a Christian wife to a Christian husband, omit it. Why should we care what the old methods were?

WHAT THE LAW COULD NOT DO.

THIS will be remembered as an age that has undertaken to solve every problem, cosmic and ethical, by law. All questions in the earth and out of it have attempted to find their answer in legislation. Is there an evil that any one has seen under the sun? "There ought to be a law prohibiting it." Is there a good thing that ought to be done? Let us pass the hat, and organize a lobby, and secure the passage of a law.

There ought to be more of this than formerly, because a larger part of our life than formerly is lived in conditions beyond our control. He who lives on a farm of his own, and wears clothing made from wool grown on his own sheep and spun by his own daughter and woven by his own wife on her own loom, and who eats bread baked from his own wheat or corn, with milk from his own cows and honey from his own hives can control, let us say, 90 per cent of the conditions under which he must live and his children be reared. It is not necessary to pass laws telling him not to shut out sunlight from the windows of his neighbor who lives a mile away, nor compel him to put a number on his ox-cart in order to identify it when it runs over the children of his neighbors. A great variety of laws become necessary under modern conditions which were totally unnecessary in more primitive life.

Nevertheless, let it be remembered, that there are some things which the law cannot do.

Analyze a little of this rather cheap talk about "natural law." What is "natural law?" It is merely the methods, so far as we have been able to observe and classify them, which govern phenomena. The savage, living in the tropics, learns how to boil water, and makes out what is for him a complete treatise on the natural laws of hydrostatics. But he is totally incompetent to pass judgment upon water in low temperatures. All the water he has ever seen is that between the temperature of the spring, and that of the boiling point. What does he know, and what can he imagine, about water below 32 degrees? That it becomes solid is to him a preposterous supposition. We are a trifle wiser, for we have seen water at a little lower temperature than he, and know that as it boils at 212, it solidifies at 32; but we are nearly as incompetent as he to write any complete treatise on the laws governing fluids.

Then consider this matter of easy legislation. How much simpler it is to get a law passed than to persuade people to be good! Once we had great pledge-signing campaigns; now we have local option campaigns. The local option campaigns

are necessary. But it must never be forgotten that if all people would sign the pledge and keep it the problem would be solved, and indeed that it never will be solved in any other way than that which reaches the moral nature of men.

Never since the Pope issued his bill against the comet has there been such complete satisfaction with the attempt to meet all life's emergencies by means of law as at the present moment. Let the good work go on. Let us have laws against the sale of liquor; against the social evil; against the oppression of the wage earner and all the rest. But remember this, and never forget it, that what the law could not do, and never can do is to make regenerate souls. That Christ alone can do.

THE FORCE OF BREVITY.

HOWEVER much opinions may differ as to the moral issue involved in the question of Panama tolls and the attitude of President Wilson thereon, there is one aspect of his message that won universal commendation, its direct approach to the subject, its compactness of argument, its simplicity and clarity of diction and its brevity. Of it The Nation says:

"President Wilson's message to Congress on the Panama tolls was a masterpiece of condensation. In less than 500 words he said all that is necessary, and with a force and impact that must go deep into the mind of congress and the country. The gravity of his appeal is enhanced by his brevity. Some issues are too serious to be drenched in language. In the highest matters, saith the Preacher, 'let thy words be few.' The President has laid this to heart. And if there is truth in Voltaire's saying that it is not the books of many pages which move men to great social changes and even revolutions, but the broadside, the pamphlet, the thin volume all aglow with passion, it is certainly true that presidents are not heard for their much speaking; that long and wordy messages to Congress which nobody reads cannot have the effect of a swift and direct utterance which all can take in in five minutes, and which is yet couched in such terms as to compel thought and thought yet again."

There is a time for extended argument, but there are times more frequent in which the ability to state a proposition clearly, and defend it simply, logically and briefly, are worth hours of eloquence.

SAVING A DOWNTOWN CHURCH.

WHENEVER the great city newspapers come forward in straight-from-the shoulder editorials and feature "write-ups" in behalf of a religious movement, that movement must be a vital one.

This is exactly what everyone of the Chicago dailies is doing in behalf of the effort that is being made by the Episcopalians —and by other communions, as well—to save to the service of the city's downtown district "Old Trinity," the historic structure which for several decades stood for spiritual things against the tides of commercialism which have well nigh caused the spiritual heart of Chicago to cease to beat.

Appeals are being made to Christians, irrespective of denomination, and to non-Christians, to subscribe to the $175,000 fund which will be necessary to preserve this splendid work to future usefulness.

The Chicago Tribune speaks in an editorial as follows:

"The closing of Trinity church, with all its clubs and associate activities, because of lack of support would not be a mere sectarian but a civic setback. The church which goes out of business as soon as it ceases to be the well-supported religious center of a comfortable and prosperous neighborhood is not doing its work. The church's first opportunity for missionary work does not lie across the ocean.

"In sending out an appeal for aid to all the Christian people of the city, regardless of denomination, Trinity church is more than justified.

"Ten thousand dollars a year spent at Michigan avenue and Twenty-sixth street may, from any standpoint, do more good than twice that amount devoted to work in foreign lands. By the response to the present call one may fairly test the sincerity and earnestness of the Christian people of Chicago."

Among us Disciples as among all other communions, one of the outstanding problems is that of the downtown church. In Chicago, Jackson Boulevard, Monroe street, Memorial and Metropolitan churches are fighting the battle with more or less success.

In Kansas City, the old First Church is being re-equipped for continued service by the addition of a $50,000 Sunday-school building and parish house. St. Louis is not doing so well. It is a lamentable fact that First Church, which has through many years cared for thousands of young people thrown out into the perilous whirlpools of city life, is fighting its last battle—unless the more prosperous churches of St. Louis see their opportunity and make this "mother church" an object of united missionary effort.

One wonders sometimes whether the Church of Christ has forgotten its mission. It is heartening to witness these latter-day evidences not only of the Church's awakening, but also of the development of a civic conscience on this vital question.

THE SALOON A PUBLIC NUISANCE.

A SAD day is this for the saloon. The old and easy ways of evading prohibition laws appear to be losing their effectiveness. "The Nuisance Act" which recently went into effect in Tennessee was directed against the three cities of Chattanooga, Memphis and Nashville which have defied the rest of the state, and it puts the enforcement of the laws into the hands of the judiciary. Hundreds of saloons went out of business in a day. Prohibition laws will not enforce themselves and sheriffs are often timid or corrupt; but such acts as the Tennessee "Nuisance Act" show what can be done in a state with large cities in which the police power is inert or corrupted by the saloon. After all, what is so simple, so logical or so truthful as to declare the saloon a nuisance? Does not every one know that is what it is?

ARE WE LOSING OUR SENSE OF HUMOR?

WE ARE trying hard not to lose it. We pay high prices for "comic" supplements, and read their painful attempts at fun with painful patience. England records a decline in the number of so-called comic papers, but that may not imply any real decrease in humor. In America the humorists are largely turned preachers; and they give us homilies in paragraphs, jingles and cartoons. Mr. Walter Emmanuel, the famous "Chariviria" of "Punch" believes that more men are writing humor now than ever and that the humor is of higher quality. Let us hope so. We need humor, free from malice or muck, humor that broadens the sympathies, warms the heart, and lessens the friction of life. Give us clean, wholesome, happy humor. There is many a pretentious folly masquerading before high heaven in the guise of philosophy, science or religion, which never would have outlived its second summer had not men lost their sense of humor.

YESTERDAY'S GRIEF.

KATHERINE LEE BATES, IN CENTURY MAGAZINE.

The rain that fell a-yesterday is ruby on the roses,
  Silver on the poplar leaf, and gold on willow stem;
The grief that chanced a-yesterday is silence that incloses
  Holy loves where time and chance shall never trouble them.

The rain that fell a-yesterday makes all the hillside glisten,
  Coral on the laurel and beryl on the grass;
The grief that chanced a-yesterday has taught the soul to listen
  For whispers of eternity in all the winds that pass.

O faint of heart, storm-beaten, this rain will gleam tomorrow,
  Flame within the columbine and jewels on the thorn.
Heaven in the forget-me-not; though sorrow now be sorrow,
  Yet sorrow shall be beauty in the magic of the morn.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Harper's Weekly Gives Tribute to Mott.

Harper's Weekly for March 21 has a two-page article on "John R. Mott, Christian Statesman," and in addition devotes a column of editorial comment to his personality and work. In justification of this seeming departure, the editor has this to say:

What things matter? It is the special function of Harper's Weekly to try to select elements in American life which it believes do matter, and to give them emphasis. Religion matters. It matters emphatically in this age of disappearing sanctions and of new standards. Who is doing most to connect religion with the lives of men today? Some observers of ability answer, John R. Mott. That opinion explains why one of the most quietly influential citizens in the country called Mr. Mott "the greatest man alive."

Speaking of Mr. Mott's manner of work as observed in his recent New York campaign among students, the Weekly says:

What Mott gives his audience is the simple old-time talk of an "abounding life" through a personal belief. He devotes half of one hour bringing home the sense of guilt to the individual soul. He shows you your life as a battleground where you are beset by temptation and defeated from time to time by sin. He then tells you he sees by your face that he is speaking to individual need, and that you are asking "What is there for me?" . . . Your better self is dead, but Christ can communicate life—life abounding, wider, deeper, of more volume, than the sterile withered surface life you have been living—life, Life.

But, the editor explains, the speaker does not forget the "exact plans" of action, which always follow. Vague emotions are crystalized by some definite step. "He never starts anything unless he can see it through."

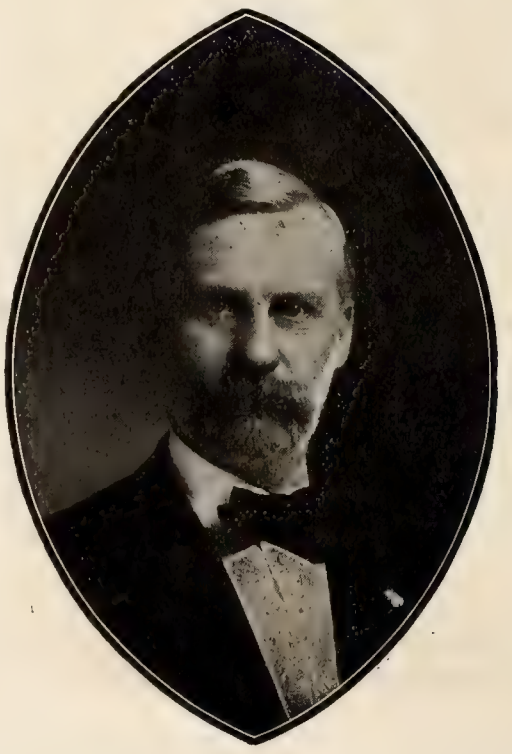
The cover of this issue of Harper's Weekly bears a reproduction of a telegram from President Wilson regarding Mr. Mott. These are the President's words:

Certainly one of the most nobly useful men in the world. I have the greatest admiration for him and the most profound confidence in his extraordinary character and abilities.

A "Truce of God" Proposed.

Following the report made by Dr. Newman Smyth, Doctor Roberts and Doctor Ainslie, to the Faith and Order Conference of the Episcopal advisory committee, Doctor Manning and Mr. R. H. Gardiner, as chairman and secretary of the committee respectively, have issued a proclamation asking for a truce of God among all Christian organizations. The following are some of the significant words of the Proclamation. They will have especial interest for Disciples:

"From the mission field the long-outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all communions. No solution can be found without conference; surrender offers no remedy. To prepare for the conference a truce must be proclaimed. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the churches throughout Christendom 'A Truce of God.' Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that, it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray, also, that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit. Before all differences, doubt, and misgivings, we would hold up the belief that the Lord's Prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the state, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would therefore urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognition and possible readjustments, a practical basis of unity in liberty, in truth, in power, and in peace. To this end we ask your prayers."



Marion Lawrance, who leaves the World's Sunday-school work, to devote all his energies to the International Field (Canada and the United States.)

Foreign Mission Statistics in 1913.

According to the Missionary Review of the World nearly sixteen and one-half million dollars was given in the United States and Canada last year for Protestant Christian missions outside of these two countries. This includes $420,867.19 spent by educational and medical organizations and $414,413.91 used by home missionary societies outside of United States and Canada.

Comparing this with one year ago, the "Home Base Committee" figures show a falling off of nearly one million dollars, but this apparent decrease is largely accounted for by a different method of computing the statistics. Last year's figures of this committee were no doubt too large, and the actual amount spent by foreign missionary societies for foreign work in 1912 was more nearly represented by the amount given in the statistics compiled for the Review by Dr. Louis Meyer—namely, $15,590,533. The Home Base Committee figures would, therefore, show a slight increase for 1913—the total amount received being $15,622,763.57, exclusive of that reported by educational, medical and home mission organizations.

What Reforms Are Needed Most?

The Christian Work asked a number of prominent men the question, "What reform would you most like to see accomplished in 1914, and why?" Replies from a number are published in a late issue of this paper. Here are two of them: Dr. J. T. Stone, moderator of the Presbyterian General Assembly wrote: "I would say that if there is any one thing which I would desire to see more than another in 1914, it is an outpouring of God's Holy Spirit upon the entire Church, that we may believe more potentially in prayer, and work more directly to reach the souls of men, that they may grow in grace and in the knowledge and faith of our Lord and Saviour Jesus Christ." Dr. Nehemiah Boynton, Congregationalist, write: "I would like to see a new accentuation of the timeless truth that vital character is the essential of victorious construction. That our present passion for social service will soon become pale-faced and anæmic unless the quickened aspiration for truth in the inward part has new vogue. Permanent improvements in life develop from the inside out, not from the outside in. Varnish shines; it is virtue which saves."

Universalists to Evangelize New York.

What promises to be the most comprehensive scheme of evangelization ever attempted by the Universalist Church is planned by the New York state convention of Universalists. The movement began three years ago, when a group of Universalist ministers in the Mohawk valley proposed a series of meetings for that district and looked ahead to a larger series later.

Each year new developments have led to an increased activity, and at the last state convention at Herkimer, last October, a resolution was passed calling for a "state-wide awakening" during the winter. Rev. G. Delbert Walker, state superintendent, was made chairman of a committee to organize the movement, and for three months he, with his co-workers, has been engaged in outlining the campaign and distributing information.

The state is divided into groups and nearly every minister will be called into the service. Five meetings each will be held in ninety churches. Five singing evangelists will be sent from place to place. To advertise the meetings 1,000 posters have been distributed, 50,000 leaflets, 8,500 plans, 12,000 postal cards and 10,000 song sheets.

Governor Eberhart Lauds Church.

Before a large audience at Trinity Methodist Church, Minneapolis, Governor Eberhart of Minnesota recently gave utterance to a sentiment strongly favoring the Church: "To perpetuate my name I would rather have it transcribed with the Church than to simply have it carved on marble or to have it entered on the records as governor of the state. There never was a time when the standing of an honest, sincere Christian was higher than it is today. The Churches do a valuable service in getting the people together and giving them something to think about that leads to the highest living that can be practiced."

A "Keynote" of New Haven Meeting.

At the recent meeting of the Religious Education Association held at New Haven, Rev. O. C. Helming, chairman of the Congregational Commission on Religious Education, sounded the keynote of the gathering of Sunday-school workers by declaring that the Church must now emphasize the value of the inner life because social conditions were tending more and more to stress the value of the outer life. He held that Sabatier's postulate that man is incurably religious must be interpreted in such manner as to give to religious education its proper task of developing the latent religious instinct. The Sunday-school must realize that its task is to transform conduct, not to form it.

Pastor Builds Own Church.

Franklin St. Memorial Brethren Church, Baltimore, certainly will stand as a memorial to the pastor, Rev. Edward M. Leech, for he not only designed it, but was general contractor for the edifice, reports the Congregationalist. He not only designed the edifice, but the church plant, including the parsonage and the sexton's house, which flank the church on each side, is the result of the work of the brain and the hands of the pastor. The group cost $27,000, exclusive of the architect's, the general contractor's fee, both of which Mr. Leech saved, the material from the old building, torn down for the new edifice, and the site, which the congregation owns in fee simple. The total value of the plant is placed at $40,000.

Not Ready for Union.

The Presbyterian and Reformed Churches of the United States have held a council through their representatives on the subject of organic union. Such a union of the Churches holding to the Presbyterian system would create a denomination with a total membership of 3,000,000. Practically all the speakers in the council agreed that the time has not yet come for such a union to be immediately consummated.

Unity in Massachusetts.

An evidence of the growing spirit of unity among the Churches comes from Roxbury, Mass. The Congregational, Baptist, Methodist, Episcopalian, Presbyterian, Friends, and Advent Churches are uniting in a pre-Easter series of week-day meetings. On Good Friday from noon till three o'clock the hours of the Cross will be kept in the Dudley street Baptist Church, with addresses by Roxbury pastors. On the evening of Good Friday in the same church this Baptist congregation has invited the other Christians to commune with them.

Brooklyn Y. M. C. A. Receives Gift.

Herbert L. Pratt has given to the Brooklyn Y. M. C. A. seventeen acres of land at Overland Park, Staten island, for a summer camp for boys. The plot has nearly eight acres of water front on Prince's bay, with a thick woodland at the upper end. An athletic field will be laid out and a permanent building erected to serve as winter headquarters and storage for camp paraphernalia. The camp has been located for some years at Arverne on the shore of Jamaica bay, where the association has rented property. During last season from May 30 to Sept. 15 over 300 boys were at the camp.

Baptists and Congregationalists to Unite?

Once more the question of a working union between the Baptist and Congregationalist fellowship is being agitated. Advocates of the union assert that it would involve no sacrifice of principle no either side, although up to the present they give no details as to how this ideal result can be effected. When all is said and done, remarks the Watchman-Examiner (Baptist), the teaching of the Scriptures concerning baptism is not a matter which should baffle the intelligence and scholarship and spiritual discernment of two great bodies of Christian people otherwise in cordial agreement.

Rev. J. Wilbur Chapman, who is stirring Edinburgh.

Memorial to Deceased Sexton.

Certainly unique and just as certainly worthy is the recent act of the Second Presbyterian Church of Chicago, in placing in the church building a memorial tablet in honor of the deceased sexton of this church, Edwin L. Bradley. Commenting upon this act, The Continent remarks: "Mr. Bradley in his own profoundly conscientious sense of his own service was every whit as much a minister of God as any man who ever stood in the pulpit. Keeping the church fit to worship in was a sacred duty which he followed for fifty-one years with a consecration absolutely devoted and spiritual in every fiber."

Will Push Moslem Campaign.

Dr. S. M. Zwemer and half a dozen other missionaries to the Moslems compose a party which under the lead of Marion Lawrance, is conducting a series of thirteen conferences in as many cities, beginning in Grand Rapids, Michigan. Other points will be visited in Michigan, Ohio, Pennsylvania and New York. Effort will be made to arouse interest in Moslem work and obtain funds for two Sunday-school workers to be stationed in the far East to arouse interest there in Sunday-school work.

Brighter Features Urged for Church.

Novel and entertaining features to brighten the customary formal church services are needed to interest the modern congregation, declared Rev. John McNeill of Toronto, Canada, before the recent midwinter international Bible conference, held at Washington, D. C.

"Most church congregations of today," said Dr. McNeill, "are comprised of people who need awakening from the dead. The only time during a sermon when a person's face is at all radiant is when the sermon ends."

Rev. G. Campbell Morgan of London and Rev. John H. Jowett of New York addressed the conference, urging the necessity for belief in God and the Bible. Dr. Morgan said a man need not be a slave to serve God, "he needs only to be friendly."

Cincinnati Pastors Exchange Pulpits.

Recently fifty-nine Protestant pastors of Cincinnati exchanged pulpits for a Sunday with gratifying results. A contemporary enthusiastically proposes making the first Sunday morning of each month an "exchange" Sunday.

Interdenominational Summer Conferences.

Locations and dates of the Interdenominational Summer Conferences, under the auspices of the Missionary Education Movement, are announced for 1914, as follows: Blue Ridge, N. C., June 26-July 5. Pacific Grove, Cal., July 3-12. Silver Bay, Lake George, N. Y., July 10-19. Estes Park, Colo., July 17-26. Lake Geneva, Wis., August 4-13. In addition to these five conferences in the United States six conferences will be held in various parts of Canada.

Native Christians Effective Witnesses.

The Laymen's Missionary Movement of Great Britain, in its recent conference, found its most effective speakers in native Christians from Africa and India. Officers from both the army and navy gave enthusiastic testimony to the value of missions as they had observed it while engaged in the foreign service.

Presbyterian Pension Fund Grows.

The Ministerial Pension Fund of the Presbyterian Church was enriched the last week in February by gifts totaling $200,000. One gift was for $50,000, and another for $100,000.

Dr. Faunce's New Book on Missions.

Dr. W. H. P. Faunce, of Brown University, will write a book entitled The Social Force of Foreign Missions. This will be used in a unified course of mission study for churches during 1915 and 1916.

Dr. Chapman in Edinburgh.

Rev. J. Wilbur Chapman, together with Mr. Alexander have been conducting evangelistic meetings in Edinburgh, Scotland. The whole city has been stirred, great audiences attending the meetings, and many hundreds being converted to God.

Forbush, Son and Father.

Arthur R. Forbush is following the steps of his father, Dr. W. B. Forbush. The young man has just become Boy Scout commissioner for Worcester. He was at the Boy Scout headquarters in New York as supervisor of the Scoutmaster's Department and secretary of the National Court of Honor. He has had experience as lecturer and worker with the moving picture of The Making of a Boy Scout, and had charge of the headquarters of the Knights of King Arthur for several years.

Of Human Interest

Helen Keller in Chicago.

Helen Keller was recently interviewed in Chicago by a local reporter. Mrs. Macy, her teacher, accompanied the wonderful blind girl here on her visit.

Being asked what she thought of Chicago, Miss Keller said she was impressed with its bigness, its rush, its smoke and its noise.

"How does she know?" the reporter asked Mrs. Macy. Miss Keller answered for herself:

"I smell the smoke—I feel the noise. I have just come from Duluth—a beautiful city—it has such a wholesome atmosphere. It runs along the lake like a schoolboy—so full of life and health."

"Chicago runs along the lake, too," interposed Mrs. Macy.

"And like a schoolboy, some say an overgrown schoolboy," the reporter added. Mrs. Macy interpreted it to Helen, who laughed and retorted like a flash:

"Whose—clothes—are—too—tight—for—him—to—run—in, e-e-h?"

Riley on "Poetry."

Perhaps better than anything else one might select, the poems of James Whitcomb Riley disclose the secret of the poet's success. First of all, their utter artlessness, which is characteristic of all Riley's writings, is bound to attract. Second, his ability to take his audience into his confidence, to put himself at "You and I" with the world, is a manner which is bound to win the love and sympathy of those who read his works. In speaking of the matter, Riley himself said:

"The public desires nothing but what is absolutely natural, and so perfectly natural as to be fairly artless. It cannot tolerate affectation, and it takes little interest in the classical production. It demands simple sentiments that come direct from the heart. * * * Thus I learned to judge and value my work."

Having written his first poetry merely for recitations, as he was conducting a lecture tour throughout Indiana when most of his best early verse was written, Mr. Riley had an opportunity to judge exactly what impression his various poems had on the average mind. Whenever he found that a particular type of poetry failed to make an impression or did not meet wholly with favor, he tried aonther type.

Cullom's Last Picture of Lincoln.

The picture of Lincoln leaving his home at Springfield to take up the duties of President was one that was held fast in Senator Cullom's memory. It was a solemn leave-taking, one without noisy demonstration. In the air there was a feeling of melancholy, a sense of impending disaster, which seemed to sit on the chief figure in the picture with particular weight. Just before the train left Mr. Lincoln appeared on the rear platform to utter his farewell words. "Every head was bared, as if to receive the benediction," said the senator in describing the event to a reporter.

"Abraham Lincoln," he continued, "was one of the greatest observers and the least observed until he became famous, and then the people of the world sought to see him. Lincoln was never vain except in feeling that he knew just as much about matters as others.

"For instance, when he was going to New York he gave Joe Medill and Doctor Ray his speech to look over and asked them to make some suggestion if they desired to do so. They took the speech and made a great many suggestions, amending and improving it as they supposed, but when the time came to make the speech Lincoln failed to adopt a single one of them. The speech was given exactly as Lincoln had prepared it originally. Afterward he never mentioned the subject to them nor they to him."

Lincoln Relics Sold.

A blue ironstone china plate used by Abraham Lincoln in his home in Springfield, Ill., in 1837 brought $42.50 recently at a sale. An old knife and fork, steel with bone handles, sold for $52.50. The martyred President's law office lamp sold for $160 and an old chair used by him brought the same price. These four Lincoln relics were taken by Dr. C. A. Quincy Norton, with other relics, from the Lincoln log cabin, which was exhibited in New York in 1866, in lieu of fees which were to have been paid him for lecturing at the cabin.

Doctor Norton being a descendant of the famous old New England Quincy family, came into possession of some of his most interesting pieces through this connection. One of these, which sold for $66, was a pair of brass mantel lamps, a wedding present to John Hancock upon his marriage to Dorothy Quincy by the father of the bride.

A lamp used by Harriet Beecher Stowe in writing "Uncle Tom's Cabin," presented to Doctor Norton by Dr. C. E. Stowe, her husband, sold for $71. A beautiful old brass marine candlestick, captured by the U. S. S. Constitution from the British ship Guerriere, in the war of 1812, went for $36. A china candlestick from the confederate "white house" in 1863 went to a Milwaukee museum for $8.

Extravagance in Art.

A Pittsburg philanthropist said, apropos of P. A. B. Widener's recent purchase of the "Panshanger Madonna" for $700,000:

"Our millionaire collectors pay ridiculous prices for their pictures, and they appear to be proud instead of ashamed of their extravagance. In this respect they differ from the old Duke of Wellington, of whom I once heard the following anecdote:

"The artist who painted the 'Battle of Waterloo,' being sent for to receive the price of his picture, found the duke counting over a number of piles of bank notes. Venturing to observe that a check upon his grace's bank would have answered the purpose and given less trouble, the artist was interrupted by the ducal growl:

"'Do you think I am going to let the people at my bank know I've been such a fool as to pay a price like this?'"

A Woman's Reasoning.

Ex-Mayor Shank of Indianapolis, discussing the high cost of living, said:

"It's the consumer's fault, after all. The consumer should make laws to protect himself against rapacity. Judging from present conditions the consumer's ideas seem a good deal like the bride's.

"A husband, a few weeks after the honeymoon, came home and said in desolate accents:

"'My love, I'm heart-broken. My salary has been cut down 15 per cent.'

"'Oh, that's nothing,' cried the young bride cheerily. 'Cheap & Co. are advertising perfectly lovely things cut down 25 per cent.'"

Irving Bacheller Tells Story.

Irving Bacheller was introduced one day by a mutual friend to a western mountaineer, says the St. Paul Dispatch.

"Mr. Bacheller," exclaimed his friend to the mountaineer, "is an author of repute in the East."

"Oh, yes," drawled the mountaineer. "I know of him. I was locked up in my cabin here by the snow two winters ago and I only had two books to read the whole five months—your book, sir," he said, turning to Mr. Bacheller, "and the Bible, and I read them through several times."

"Indeed!" said the author, a smile of satisfaction wreathing his face.

"Yes, sir," continued the old mountaineer, "and I never knew before how interesting the Bible was."

Arguing With Senator Cullom.

"The late Shelby Cullum," said a Springfield veteran, "was a bad man to argue with.

"I argued with him once on war. He accused me of being weak-kneed in my principles. He said I reminded him of old Cal Clay.

"He saw Cal rolling along home one evening, he explained, full of apple-jack, and so he said to him:

"'Why, Cal, you told me once that you were a teetotaler.'

"'So Ah is, Mars Shelby,' said old Cal, 'so Ah is; only, sah, Ah hain't bigoted.'"

The World is Growing Better

Western County Fights Saloon.

The supervisors of Alameda county, Cal., in which is located Oakland, the third largest city of the Pacific Coast, have taken a unique stand in regard to the responsibility of saloon men for the actions of men to whom they sell too much liquor. They have revoked the license of a saloonkeeper in whose place, after he had made threats of violence against Judge Thomas Power, Charles Quinton was shot and killed recently by the latter in self-defense.

District Attorney W. H. L. Hynes, in a report to the supervisors, declared that Edward Roderick, a saloonkeeper, had sold drinks to Quinton although he knew Quinton was drunk and had heard him threaten to kill Judge Power on sight. Hynes declared that the liquor augmented the deadly passion which Roderick knew existed in Quinton's brain, and said he was convinced that if Roderick had refused to sell liquor to Quinton the latter never would have attacked Judge Power and lost his life in consequence.

Hynes' report was approved by Superior Judge F. B. Ogden, who tried Powers for killing Quinton. The supervisors unanimously agreed with the Judge and the District Attorney, and peremptorily revoked Roderick's license.

No such action has ever before been taken in the United States, and it speaks well for the law-abiding citizens of Oakland and Alameda county.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

The Story of a Blind Singer

Something of the Career of Fanny Crosby Whose Birthday Was Celebrated Last Month—Reported by the Baptist Standard.

FANNY CROSBY, the author of scores of hymns which Christians sing and will sing for generations, loved to dwell on the words of Milton on his blindness, for she too was blind. Unlike Milton, however, she did not remember what it was to see. Her eyesight was lost when she was six weeks old, in consequence of a physician's mistaken treatment of her inflamed eyelids. The result of his error was a lifelong sorrow to him, but Fanny Crosby did not think of him except with thankfulness.

"If I could meet him now," she once said, "I would say, 'Thank you, thank you'—over and over again—for making me blind, if it was through your agency it came about.'"

To those who expressed wonder at this strange statement the blind Christian explained that she knew that the blindness was not a blunder on God's part. "I verily believe that it was His intention that I should live my days in physical darkness, so as to be better prepared to sing His praises and incite others so to do. I could not have written thousands of hymns—many of which, if you will pardon me for saying it are sung all over the world—if I had been hindered by the distraction of seeing all the interesting and beautiful objects that would have been presented to my notice."

When Fanny was five years old, her mother took her from the home in Croton watershed to New York City, in order to ask a specialist if there was any hope of restoring sight to the eyes of the child. The long journey by sloop down the Hudson proved fruitless; sight was gone beyond recall. The mother's heart was very sad, but Fanny, though so young, was already becoming reconciled.

When Fanny was eight years old, her parents moved to Ridgefield, Conn. There she continued to hope and pray for an education, but when the answer to her prayer was delayed, she did not fret. To express her trust in God she wrotes these lines:

Oh, what a happy soul I am;
Although I can not see,
I am resolved that in this world
Contented will I be.
How many blessings I enjoy
That other people don't,
To weep and sigh because I'm blind,
I can not, nor I won't.

As a child she joined with her playmates in roaming about the old home place. But it was her great delight to sit and "listen to the voices of nature," which seemed to lift her nearer God. To Him she would go with her longings for an education, that she might be somebody for His glory. "Often," she says, "I would creep off alone, kneel down, and ask God if though blind, if I was not one of His children, if, in all His great world, He had not some little place for me; and it often seemed to me that I could hear Him say, 'Do not be discouraged, little girl; you shall some day be happy, and useful, even in your blindness.'"

As Fanny heard the hymns in church Sunday-school, she sometimes wondered who wrote them, and longed herself some day to be a writer of hymns. She stored her mind with passages of Scripture, taught her by her grandmother and mother, and so had necessary training for what was to be her future work.

In 1834 Mrs. Crosby read to her daughter a circular sent by a friend, to tell of the New York Institution for the Blind. As the announcement was read, the blind girl clapped her hands and exclaimed:

"Oh, thank God, he has answered my prayers, just as I knew He would."

On March 7, 1835, the doors of the institution opened to admit the little singer. There kind teachers showed her the way to knowledge and her heart was full. For several years she studied, all the while expressing herself in verse. For her facility she was praised so much that one of her instructors thought it wise to warn her that she must not become conceited. "Remember that whatever talent you possess belongs wholly to God, and that you ought to give Him the credit for all that you do." Then he, in a very kindly way, forbade her writing any poetry for three months. She tried to be cheerful but she soon began to mourn because of her longing to write. She finally became so listless that it was thought wise to remove the prohibition.

At the age of twenty-two the blind girl became one of the instructors in the institution. After teaching all day she gave so much of the night to study and writing poetry that her health began to fail, and it was necessary to send her away for a visit. But she reaped the fruit of her toil when, in 1844, her first volume, "The Blind Girl, and Other Poems," was issued.

As early as 1851 Miss Crosby began to write songs, but most of her hymn writing was done after her marriage, in 1858, to Mr. Alexander Van Alstyne. Her husband urged her to continue using her maiden name in giving her poetry to the world; so, through all their married life of forty-two years she did as requested, and as "Fanny Crosby" she will always be known.

Some eight thousand hymns were written, the best known of these being, "Hold Thou My Hand," "Yes, There is Pardon for You," "All the Way My Saviour Leads Me," "Pass Me Not, O Gentle Saviour," "Saved by Grace," "He Hideth My Soul," "Meet Me There," "Rescue the Perishing," "Safe in the Arms of Jesus," "I Am Thine, O Lord," and "When My Life Work is Ended." Sometimes these were composed under stress of great excitement within a few minutes, while often they were the result of hours and days of thought.

Perhaps the best known of Fanny Crosby's hymns is "Safe in the Arms of Jesus," which was written in twenty minutes for Mr. Doane, who declared he must have it before going on a journey. "I Am Thine, O Lord," also was written very hastily for Mr. Doane, while "My Life Work is Ended" was written for another composer.

Once Mr. Ira D. Sankey, the gospel singer, wrote to her:

"I wish that when you get to heaven (as you may before I will) that you will watch for me at the pearly gate at the eastern side of the city; and when I get there, I'll take you by the hand and lead you along the golden street, up to the throne of God, and there we'll stand before the Lamb, and say to Him, 'And now we see Thee face to face, saved by Thy matchless, boundless grace, and we are satisfied.'"

But Mr. Sankey went to heaven first; he it was who waited for Fanny Crosby. At ninety-two years of age, she followed him into the presence of the King who led her by strange paths to see His glory and do His work.

CONSECRATION OF MINISTERS' WIVES.

The Fargo Courier News pays a beautiful editorial tribute to the consecration of ministers' wives in general, and points its praise of them as a class with a touching story of a pastor's wife who died recently in that city, self-forgetful to the last. The devoted woman's heart had long been concerned for the need of better equipment in the junior department of the Sunday-school where she had been superintendent, and the falling shadow of death brought her an idea of how to secure it. Just before her life went out, she sent as a last personal request to the older members of the Sunday-school that they would buy no flowers for her coffin, but would instead give the money that flowers would cost for furnishing her juniors with better accommodations.

BELONGING TO THE RABBLE.

When Miss Margaret Wilson, the President's daughter, who is interested in various forms of social service, was pleading at a league meeting in New York for the use of public schoolhouses as gathering places for the people, a woman asked whether throwing open these buildings "would not lead to their misuse by the rabble?" Whereupon Miss Wilson pertinently asked: "What do you mean by 'rabble'?" The Springfield "Republican" says the question is not easy to answer, but declares that it would be as extreme to deny that no "rabble" exists, as to say that there are no mobs. The "Republican" proceeds to point out some people who unquestionably belong:

"In this particular context it may do to say that the rabble is composed of people, rich or poor, who deface scenery, monuments and public buildings, carry off spoons and other portables as souvenirs, mutilate books in public libraries, spit in street-cars, theaters and other public places, and in general show boorishness, egotism and contempt for the rights and the feelings of others. Nobody is compelled to belong to it a day longer than he chooses."

HOMES.

O little homes, ye little homes of love.
Strength of a man; a woman's song; laugh of a child;
Warmth of a fire; glow of a lamp; though wild
The wind without, and grim the skies above.

O little homes, set close at every hand!
Ye narrow walled-in worlds of joys and fears,
Built of the commonplace of smiles and tears,
Ye are the heart and sinew of the land!

—Flossy Crannell Means, in Youth's Companion.

Disciples Table Talk

New Disciples Hospital at Kansas City.

L. J. Marshall, of Wabash Avenue, Kansas City, Mo., who is Secretary of the Hospital Board, reports that the contract has been signed, and bond executed, for the erection of the new Hospital building on a lot at 27th and Paseo Blvd., Kansas City. The contract calls for completion of building within nine months. This will be the most modern hospital building in Kansas City, which means one of the most modern west of the Mississippi.

W. H. Book Serves "Spiritual Menu."

W. H. Book, pastor at the Tabernacle Church of Christ, Columbus, Ind., has announced special topics for Sunday evening discussion. Among these are the following: "The Man in Jail and Who Put Him There?" "Why Men Do Not Go to Church." "The Thing Columbus Most Needs." "The Kind of Men Columbus Needs." "The Power of the Newspaper for Good or Bad." "Choosing an Occupation." "The Power of Habit." "Choosing a Companion or Selecting a Mate?" "Dirt, Sickness, Death, Undertakers." "Things That Make a Home."

A California Veteran Celebrates.

J. W. Craycroft of Modesto, Cal., on the 4th of March, celebrated his seventy-second birthday. In 1864 Mr. Craycroft came to California in company with S. K. Hallem. In 1865 he was sent out as an evangelist. He has preached over most of California and as far north as Oregon. He has not been in the ministry for several years, but has always been active. He was a member of the State Board when Garfield Park was secured for a state encampment by the sea. He is an elder of the church at Modesto.

Ohio's Convention Preparing.

A committee, with Dr. N. H. Chaney as chairman, has been appointed to arrange for entertaining the Ohio State Sunday-school Convention in Youngstown, June 16, 17 and 18. It is expected that there will be 3,000 out-of-town guests, and it will be the biggest affair in the history of the city. It is thought all the larger downtown churches will be pressed into service for the sessions of the convention.

S. California Convention, July 27-Aug. 2.

M. D. Clubb, the Southern California Secretary, says, regarding the next Convention: "Preparations have already begun for our next convention at Long Beach, which will be held July 27 to August 2. The convention this year will include only one Sunday, it having been thought wise to shorten the time a little. This year we consider ourselves very fortunate in having secured George Hamilton Combs, of Kansas City, for extensive service. At the close of our convention he will deliver three addresses at the Interdenominational Assembly which meets annually at Long Beach. Our Long Beach Conventions are more largely attended perhaps than any similar state gatherings in the United States. Our enrollment runs above 2,000."

An Educational Survey.

Alva W. Taylor, the Secretary of our Social Service Commission, has secured money for the making of a survey of the educational status of our ministry. It is impossible to get the educational pedigree of every preacher in the brotherhood, he writes, so the scientific device known as a "cross section analysis," will be adopted. Letters are being sent to some 250 men in various parts of the country with the request that each report upon the educational status of the preachers within a specified district. The results will make a summary representative of the entire ministry. It is to be hoped every man will respond and help in this effort to "know ourselves."

H. M. Hall to Portland, Ore.

H. Maxwell Hall, who has been making his residence in Franklin, Ind., for several months, following his resignation of the work at Uniontown, Pa., has received a very urgent call to become the pastor of First church, Portland, Oregon, at a salary of $2,700 a year. This call comes to Mr. Hall without solicitation or application, upon the recommendation of President A. McLean, of the Foreign Christian Missionary Society, Z. T. Sweeney of New York City and others. Since last fall Mr. Hall has been giving needed assistance to his father, Dr. Homer J. Hall, of Franklin, Ind., who is secretary of the Temperance Board of the Disciples. He has been doing large service for the Board. It was largely through his efforts that this work, at the Toronto convention, was placed on the list of recognized societies which the churches are asked to support with regular offerings and a regular Sunday was established on which the claims of this board are to be presented to the churches. He succeeded in securing an opportunity to present the work in many prominent churches and as a result of his activity over 200 churches have definitely promised to support

Rev. B. A. Abbott, of St. Louis, who will discuss "The Present Status of the Union Movement" at the Lexington Congress.

the board this year, which in past years not more than fifty have done. In company with W. J. Wright and Royal J. Dye, he successfully presented the interests of the Board before the executive committee of the Men and Millions Movement, at St. Louis. An appropriation of $50,000 was secured. Mr. Hall will begin his work at Portland on Easter Sunday.

F. F. Grim at Beckley, W. Va.

Frederick F. Grim, pastor at Beckley, W. Va., writes that he is leading a busy life there. In addition to his pastoral work he is teaching in the forenoons at Beckley Institute. This institute, with R. A. Smith, a Butler-Yale man, as principal, is having splendid success. Prof. W. R. Howell, another Yale man, has been with the institute since the first of the year, and is proving a valuable acquisition. Mr. Grim reports 35 additions to the membership of the Beckley church, since he took charge last November.

Drake Loses Staunch Friend.

Norman Haskins, friend of Drake university since its very beginning, donor of the stadium, and one of the most liberal benefactors of the school, is dead. The passing of this staunch friend of the university came on March 3 at the Auditorium hotel, in Denver, and was entirely without warning to Mr. Haskins' Des Moines friends. All down through the years since the foundation of the school Mr. Haskins had been among its most loyal supporters. For many years he had been a member of the board of trustees and had had an advisory voice in the business conduct of the school. Having accumulated a goodly amount of this world's goods through keen business judgment and foresight, Mr. Haskins gave much of his money to schools and churches. His most liberal donation to Drake university was for the stadium. He gave the finest athletic park in the middle west in 1902, and since that time his gifts for this purpose have reached about $50,000. The stadium was given in memory of Mr. Haskins' only son, Alvin, who died in 1894. This magnificent athletic field had a treasured spot in the heart of the aged philanthropist and was his particular pride. A memorial service was held at the university.

Norwood (Cincinnati) Church Prospers.

Under C. R. Stauffer's leadership the school at Norwood has grown into a membership of 1190, during the last nineteen months. It is the largest school in the county. Mr. Stauffer and his aides have made a canvass of the homes of Norwood, and enlisted new members for the work. An unusual feature of the school is a nursery. On Easter Sunday, the new church building will be dedicated. It is to be devoted to social service as well as to worship, having a gymnasium, shower bath and game rooms.

Gov. Clarke's Family are "Drakes."

If Governor and Mrs. George W. Clarke of Iowa should be able to gather their children, with their respective husbands and wives, together, it would look like a Drake reunion on a condensed scale. Governor and Mrs. Clarke are graduates of Oskaloosa college, later taken over by Drake, and are listed with the other graduates of the school as Drake alumni. In addition, all of their children and children-at-law are "Drakes."

Every Member Canvass at Hannibal, Mo.

The church at Hannibal, Mo., made an Every Member canvass for missions March 22. All families both in the city and country were visited. Ninety solicitors went in twos. The results were very gratifying, writes George A. Campbell, pastor.

Special Sermons at Pekin, Ill.

O. C. Bolman, pastor at Pekin, Ill., reports that he has just completed a series of sermons on the Messages to the Seven Churches of Asia. He writes that he has been edified himself and the congregation has been deeply interested in a modern application of the messages. The following is the series: "The Church That Lost Its First Love—Ephesus." "A Poor Church Highly Commended—Smyrna." "A Church in the Devil's Headquarters—Pergamos." "A Church With Good and Bad in It—Thyatira." "A Church With More Reputation than Piety—Sardis." "A Church Approved of the Lord—Philadelphia." "The Worst Church Of All—Laodicea."

A. L. Ward in Special Address.

On Sunday evening, March 15, A. L. Ward, pastor of Central Church, Lebanon, Ind., gave his illustrated lecture-sermon on "The Moral Message of Great Paintings." More than 600 people were present to hear this. Recently he made an address to a District W. C. T. U. Convention on, "Heredity, Eugenics, and the Power of Women."

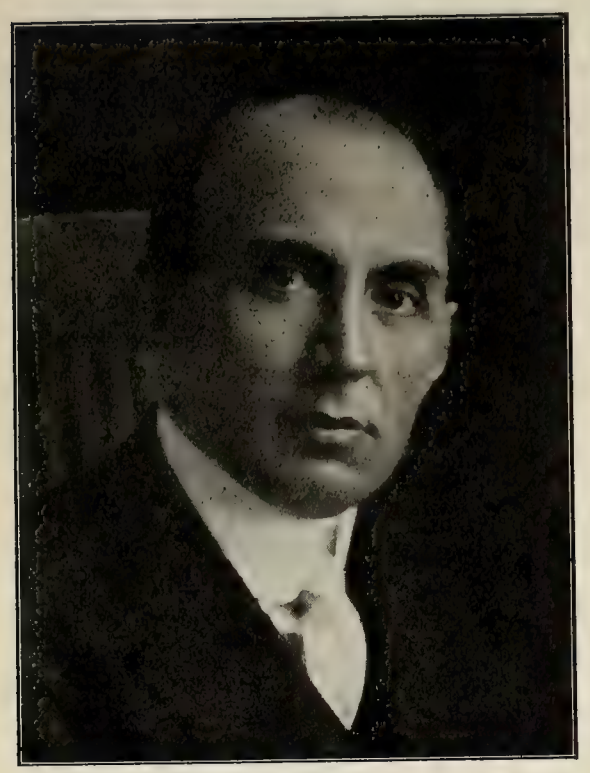
Garry L. Cook in Ontario.

Garry L. Cook, Indiana's State Sunday-School Secretary, was the instructor in Religious Pedagogy and Secondary Division, at the Ontario School of Methods, held March 23-27, at St. Thomas, Ontario, Can. This service was repeated at Owosso, Michigan, March 30-April 3.

The Woodland, Cal., Convention.

The Union State Sunday-school Convention of California this year will be held at Woodland, April 21-23. At the denominational rally last year at Modesto there were over 25 Disciple schools represented by 75 persons.

Some of the Speakers at the Lexington Congress



Mr. Abram E. Cory, Secretary of the Men and Millions Movement, who will speak at the Lexington Congress on the theme, "Lifting Up Our Educational Standards."

Professor Shailer Mathews, Chicago.

Rev. L. J. Marshall, pastor of Wabash Avenue Christian Church, Kansas City, Mo., who will speak at the Lexington Congress on "Christ's Standard of Correct Doctrine."

Topics to be Discussed at the Congress to be held at Lexington, Ky., April 28-30.

"The Minister's Intimate Religious Life," Rev. Walter S. Goode, Lakewood, O.

"Ecclesiasticism and Christian Democracy," Judge Frederick A. Henry, Cleveland, O.

"The Minister and Radicalism," Prof. Shailer Mathews, Pres. of the Federal Council of the Churches of Christ in America.

"What is the Social Gospel," Prof. Shailer Mathews.

"The Present Status of the Union Movement," Rev. B. A. Abbott, St. Louis, Mo.

"Lifting Up our Educational Standards," Mr. Abram E. Cory, Cincinnati, O.

"Christ's Standard of Correct Doctrine," Rev. L. J. Marshall, Kansas City, Mo.

"Mysticism and the Modern Mind," Rev. Earl M. Todd, Canton, Mo.

"Abundant time for review and general discussion, will be provided.

The Executive Committee of the Congress are: E. L. Powell, President; Chas. M. Sharpe, Secretary; W. F. Richardson, and Geo. A. Campbell.

E. L. Powell, of Louisville, says of the Congress: "The Congress is altogether unique among the gatherings of our people. It is the one opportunity given for a serious and perfectly frank discussion of questions of doctrine and practice among the Disciples and the world of theological thought. It stands for mental and spiritual quickening. Great and vital themes are presented reverently and critically. Speakers of well known ability are chosen to furnish a program which does not permit of either dullness or loose preparation. It is a coming together of those who believe that old truth has not been exhausted by past use or interpretation. It is a call to the watchmen of Zion to report on the new and fresh mornings which are ever dawning."

Tennessee School of Methods.

The Tennessee School of Methods will be held at Shelbyville, April 20-24. It will be given under the auspices of the Sunday-school Department of the American Christian Missionary Society, R. M. Hopkins, Secretary. Kyle Brooks, State Sunday-school superintendent, will be the Dean of the Institute and Instructor in organization and management. Other members of the faculty are: Prof. B. H. Hayden, of Milligan College; Miss Hazel Lewis, Miss Cynthia Maus and W. J. Clarke.

Columbus, O.'s Ex-Mayor Speaks.

At a banquet given by the Lancaster, O., Men's Brotherhood, Ex-Mayor Marshall, of Columbus gave an address on "The Lessons I Have Learned in Twenty-four Years' Experience in Columbus." He touched upon the saloon question and said the great and persistent effort toward its extermination today was because of its deadly destruction of the young men of the city, and since the supply of good young men from the country is being cut off the cities must save their boys. He predicted that Ohio will be a saloonless state in a very few years.

B. A. Jenkins in New York Hospital.

Burris A. Jenkins, pastor of the Linwood Boulevard Church, Kansas City, Mo., is in New York City where he will undergo an operation on his knee. Since he was a boy Mr. Jenkins has been subject to periodical attacks of severe pain in the knee joint and although the nature of the trouble is not definitely known, physicians say the operation should be attended with little or no danger.

Geo. H. Combs at Des Moines.

An excellent audience greeted Geo. H. Combs at University Place Church, Des Moines, Ia., when he delivered the third of the series of Bible lectures upon the Bondurant foundation. His subject was "The Christ in the Social Problem." He traced the development of the social consciousness from the crude individualism of remote antiquity up through the slow moving stages until under the impulse of the great principles of brotherhood in the teachings of Jesus we of today are coming upon the full flower of social responsibility.

Southern Illinois Ministerial Association.

The Annual Institute of the Southern Illinois Ministerial Association will be held at Carbondale, Ill., Apr. 21-22. John B. Dickson is President of the Association, and T. A. Lindemeyer, Secretary. Some of the speakers are: John B. Dickson, R. H. Robertson, C. W. Marlow, W. T. Walker, A. K. Adcock and Meade E. Dutt. An interesting feature will be a Round Table discussion of the theme, "The Modern Pastor."

C. M. Chilton, of St. Joseph, Mo., gave the principal address at the final Efficiency Rally of the churches of Nodaway County, Mo., March 19. A giant Men's meeting held that evening was addressed by Charles A. Rinch, of First Church, Topeka, Kan.

As a result of the union meetings held by C. R. Scoville, at Hutchinson, Kan., 875 persons were added to the membership of the Christian Church, of which K. F. Nance is pastor.

T. W. Pinkerton, pastor of the Kenton, O., church, who expected to move to Washington state this month, has consented to remain with the local congregation until June 1.

J. L. Lowe, evangelist at Central Church, Newark, O., produced a profound impression with a sermon on "Is Christian Union Desirable? Is it Possible?"

The church at Muskogee, Okla., is making a final canvass of its members with the purpose of clearing a balance of $9,000 on a $17,000 mortgage.

P. J. Rice, of El Paso, Tex., preached two sermons on March 22 at First Church, Springfield, Ill.

EVANGELISTIC MEETINGS.

Valparaiso, Ind., Claude E. Hill, pastor; Scoville Company, evangelists; 88 first day.

Waynesboro, Pa., Floyd J. Evans, evangelist; 90; closed.

Carthage, O., Floyd J. Evans, evangelist; beginning.

Taylor, Tex., First, W. H. Bagby, pastor; Hugh McLellan, evangelist.

St.. Louis, First, J. L. Brandt, pastor, preaching.

New Orleans, La., F. D. Macy, pastor; Minges Company, evangelists.

Marshalltown, Iowa., Central, C. H. Morris, pastor; Mr. and Mrs. Howe, evangelists.

CALLS.

G. T. Bradford, to First, Jophn, Mo.

J. S. Hanna, Farragut, Ia., to Oakland, Topeka, Kans.

RESIGNATIONS.

E. H. Macy, Lacona, N. H.

D. B. Titus, Caldwell, Ida.

J. M. Grimes, Waterloo, Ia., Central.

G. F. Powers, Elkhart, Ind.

DEDICATIONS.

Danville, Ky., $60,000 building, G. L. Snively, dedicator.

Wichita Falls, Tex., First, $40,000 building.

Stuart, Ia.. remodeled building, Dean A. M. Haggard, dedicator.

Middletown, Ind., $10,000 building. Rev. Polly, pastor, in charge.

Easter and the National Benevolent Association

A PATHETIC CRY OF HELPLESS OLD AGE.

The demand that is being made upon the Association by the churches for the care of their aged, indigent members increases. Every day brings its urgent appeal. Some of them are pathetic to the last degree.

An aged sister writing in her own behalf says, "With asthma and broken down in nerves and strength, with no home and no place to go, what am I to do if you do not take me in? Trusting in God that you will decide in my behalf, I remain, etc." Another writes, "I am at a loss to know what is to be done with Sister ———. She has worked very hard, but she is not able to work now, her health is gone. She has no home except mine and I am a widow and getting old." Another writes, "We have a sister in the church, that is not able to properly care for herself. She has no home, but is stopping with a family in the church, purely as a matter of brotherly kindness on their part. Would it be possible for you to arrange a place for her in one of your institutions?" Still another writing in her own behalf says, "Here I am in this condition of health, homeless and my dearest ones far from me and nothing but a widow's mite left. It would seem as though my heart would break. If you could help me to get a place somewhere, I will be so grateful to you and do all I can to help myself." And yet another writes, "One of our dear brethren will be compelled to go to the poorhouse, if we can not place him in one of the homes sustained by our brethren."

SOME TOUCHING MESSAGES.

These are the messages that come to us every day, a few of them only. The number and character of these appeals is enough to melt the heart of a stone. These do not come as a result of solicitation on the part of the Association. Experience has taught us that to advertise an open door, means to welcome no end of abuses and to burden the church with the care of undeserving and unworthy people, at the expense of those whose comfort should be our first thought. It means to take the bread of the children and cast it to the dogs.

These applications all come through the churches and the ministers, and since the churches are sustaining the Homes of the Association, nearly all the persons admitted are received upon their application and recommendation. The Association is not making a business of caring for people, it is simply the agent of the churches in the discharge of their duty toward their poor.

If the churches continue to send in applications, of course it will be necessary to send with them the funds for the support of the applicants. Brethren, it is a beautiful thing for you to desire to save worthy, aged members of your respective congregations from suffering and from the humiliations of having to receive public charity. It will be a far more beautiful thing, however, if the managers of these Homes could be saved from the unpleasant experiences of having to beg. If there is anything that ought to lead to hilarious giving, it is the care of the churches' poor.

BEARING ONE ANOTHER'S BURDENS.

By Otis Hawkins.

Yesterday I was called to the depot to meet an aged sister who was coming to the Christian Home for the Aged. When the train arrived we went into the coach and helped her out—a tottering, whitehaired, motherly woman, with half a century of Christian service to her credit and her face turned toward the setting sun. She has no home of her own and no near relatives to care for her. Her minister had made arrangements for her to come to the Home for Aged Disciples and she had come.

As we drove away from the train and up by the splendid building which the Christian Church has erected, and which it maintains for the care of its helpless and aged members, I thought how different was the fate of this woman from so many who, at her age, find themselves penniless and alone. The poorhouse or county farm must be their dwelling place, and barren, cheerless days follow each other tediously until the final summons sounds. But now, with a face radiating joy and peace, this old lady sat in the carriage and was driven out to her home. It was her "Father's House" to which she was going. God's children had builded it for such as she and her brothers and sisters were there to welcome her.

When she reached the Home she was lifted from the carriage. As her weary limbs could hardly carry her weight up the flight of steps at the entrance, we picked her up and carried her up. She looked around at her home, at the grounds and at the city stretched out all around her and I said to her: "Sister, this is your home now, and we want you to be comfortable and happy. You will find many here who will be your friends." She looked up at me with tears of joy in her dim old eyes as she said: "O brother, I always said that when our church did anything they did it well; but never dreamed of having a home like this. It's so nice, and O how I thank God for it."

OUR WORK FOR YOUNG BABIES.

The question is frequently asked, "Do you receive babies into our Homes?" This question is doubtless the result of the knowledge of the fact that it is far more difficult to care for young babies than it is older children. We are pleased to report that every Home under the auspices of the National Benevolent Association is a babies' home, not that all the Homes specialize in their care. Babies are orphans as much as older children. The age limits are from infancy to twelve years. It would be difficult to find a more attractive home for young babies than that which is provided by the Christian Orphans' Home of St. Louis. When the new building was erected five years ago, one ward was especially designed for the care of babies. That ward is thoroughly equipped, and babies in all stages of infancy are being received. The Association does not believe in the unnecessary separation of families, placing young children in one home and the older children in another. It seeks, as far as possible to keep families together. With our present equipment, especially with that of the Christian Orphan's Home of St. Louis, the Association is prepared to render the highest possible service to the unfortunate babyhood of our brotherhood and the country, the highest that consecrated Christian love and knowledge can render.

At one of the National Benevolent Association's Homes for the Aged.

"Loving in Deed and in Truth," the finest Easter exercise the Association has ever issued is now ready. It will be sent free in quantities to any school that will send an Easter offering to the National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

What I must do is all that concerns me, not what people think.—Emerson.

In the morning sow thy seed, and in the evening withhold not thine hand.—Eccles. 11:6.

PERSONAL AND OTHERWISE.

F. W. Burnham, new pastor at Wilshire Boulevard, Los Angeles, delivered a series of masterly addresses on vital subjects in the Book of Acts at the School of Methods which recently closed its sessions in Los Angeles. The Los Angeles work is going well under Mr. Burnham's leadership.

C. R. Neel, pastor of the Bethany, Neb., church, spoke before the Lincoln Ministerial Association recently on the subject of "Mormonism." Mr. Neel had been pastor at Salt Lake City, Utah, before coming to Bethany and spoke with authority upon this subject.

Chas. S. Shirley, recently appointed as a missionary in Jamaica, called at the office of the Christian Century this week on his way to Jamaica. Mr. Shirley is in the employ of the C. W. B. M. and has been a student at Eureka College.

The Disciples' Missionary Union, of Greater New York, will hold a dinner meeting at the West Side Y. M. C. A. on April 14. E. E. Elliott, National Brotherhood Secretary, and the mission pastors will be the speakers.

J. H. Mohorter and the matron of the St. Louis Home of the National Benevolent Association recently spent a week at the Child Saving Institute at Omaha. This is the new home of the Association.

B. T. Wharton, after a seventeen-year pastorate, closes his work at Marshall, Mo., June 1. He would be glad to correspond with any church desiring a pastor beginning about that time.

Prof. Jas. S. Compton of Eureka College, has been appointed Asst. Professor of Zoology at the Biological Station of the University of Michigan for the summer of 1914.

All eyes will be centered on Lexington, Kentucky, April 28 to 30 on account of the Disciples Congress. This is a very important gathering and should be well attended.

OREGON'S FIRST SCHOOL OF METHODS.

Our first school of methods was a success in every particular.

We cannot too highly commend the work of Miss Lewis, Miss Maus and Mr. Clarke. They are specialists in their particular fields and were greatly appreciated for their work's sake.

Our enrollment (178) was the second largest and the number of graduates (52) the largest of any of their schools up to date. Twenty-eight of our own churches were represented with 129 enrolled. Other churches, including the following from Salem, Christian Science, First M. E., Friends, Baptists, First Presbyterian, Jason Lee M. E., First Congregational, with one from Portland Presbyterian and one from Los Angeles Presbyterian participated in the school.

The following shows the classification and graduates from each class:

	Enrollment.	Graduates.
Ministers	12	9
Superintendents	9	3
Other officers	19	11
Teachers	54	22
Students	84	11

It was unanimously voted to have a school next year. Eugene was chosen as the place of meeting.

In addition to the work of the special team, Rev. F. T. Porter in his Bible studies and Rev. F. W. Emerson on Organization and Management rendered valuable assistance.

We wish to express our gratitude to the American Christian Missionary Society for making possible this splendid school. We trust the results may fully justify the time and thought and means expended. We shall expect better work from our schools as a result of the splendid instruction given.

MRS. CLARA G. ESSON,
State Bible-school Superintendent.

ON RECEIPT OF FIRST PENSION.

SOME HUMAN INTEREST LETTERS.

Indiana, Feb. 20, 1914.

Dear Brother:

I received my check today for $25. I have not sufficient language to express our gratitude. My poor sick wife was so overjoyed that she could scarcely eat her supper.

We were just a little puzzled as to where our next groceries were to come from, but this has brought new life and hope in our home.

God bless you all.

Fraternally,

Ohio, Feb. 20, 1914.

Board of Ministerial Relief,

My Dear Brethren in Christ:

May grace, mercy and peace from God our heavenly Father and from our Lord, Jesus Christ, be with you all. Amen.

My dear brethren, I cannot find language to express my grateful appreciation of the kindness and help you have shown me. I can only thank you, and may the blessing of Him whose servants we are bless and keep both you and yours, and may He preserve your whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ.

Prayerfully and most gratefully,
Your Brother.

P. S.—I hope and pray, brethren, that before many months I shall be able, by the help of the Lord, to notify you that I can get along without assistance and that you can give it to some one else more needy.

Board of Ministerial Relief, 120 E. Market Street, Indianapolis, Ind.

COUNTY CONFERENCES OF CHURCHES.

The following schedule of county conferences in the Eastern District of the Indiana Christian churches has been arranged by G. I. Hoover, the State Evangelist of that district in co-operation with the officers of the county boards in the respective counties:

April 6 and 7 at Centerville, Wayne County.
April 7 and 8 at New Castle, Henry County.
April 8 and 9 at Muncie, Deleware County.
April 9 and 10 at Winchester, Randolph County.

The conference in each county will begin on the evening of one day and close on the evening of the next. Mrs. C. H. Greist, State President of the C. W. B. M.; C. W. Cauble, Corresponding Secretary Indiana Christian Missionary Association; Garry L. Cook, State Superintendent of Sunday-schools; Professor Charles E. Underwood, of Butler College; Joseph C. Todd, University Pastor Christian Church Students, Bloomington, and G. I. Hoover, State Evangelist Eastern District, will represent the great co-operative interests of the brotherhood of the state in these conferences.

The forenoon session of the second day in each conference will be devoted wholly to a consideration of the interests of the churches in the county. The discussion of the various county interests will be led by representatives of the county churches.

Every congregation in these countries is asked to send representatives to its respective county conference. The earnest co-operation of every minister working either as pastor or regular supply for the churches is very much desired.

"The Melting Pot"

LOOKING TOWARD THE ANNUAL HOME MISSION OFFERING IN MAY.

The Home Mission task in America is readily classified racially. Thus it is the business of the church to bring the Kingdom of God into the lives of Americans, European Immigrants, Negroes, Orientals, Indians, Mexicans, and mixed multitudes. Large numbers of our intelligent native American people are not even nominally connected with church life. There are 34,796,077 people over ten years of age in the United States who are outside of the membership of all the churches. This is more than one-third of the entire population. With hearts narrowed by greed for gain, and with the issue between Christ and Belial obscured by a divided denominationalism there is little hope until the Christianity of Christ gets possession of the churches.

When we turn to the foreign folk the situation might well appall Christian patriots. Only sixty of the ninety-three million population can boast of a native parentage. The remainder are foreigners, or children of foreigners. This immigrant army is received at the rate of one million a year. In thirty-three of our largest cities the foreign population exceeds that of the native American. There are more Irish and their children in the United States than in Ireland. In twelve years there came to the United States enough Italians to populate a city like Rome; enough Greeks to people two cities like Athens; more Poles than are in Warsaw, and more Scandinavians than are in Stockholm. God is bringing the ends of the earth to America that His church may teach "all nations" the "all things whatsoever He commanded." Twenty per cent of these immigrants coming to America return to their native heath—what an army of missionaries to foreign peoples 200,000 immigrants returning annually would make, if, along with American ribbons, hats, shirt waists, shoes and American ideas of domestic, economic, commercial and political life, they would take back to their countries also American ideas of the Kingdom of God. Beyond controversy, the greatest missionary opportunity God ever gave a generation of Christians He is now giving to the American Church in our Foreign population.

Then in this racial survey of Home Missions we must not overlook the ten millions of negroes, a large majority of whose hearts, heads and hands need training for useful service in the world's work. Nor the 250,000 Indians, one-fifth of whom are as ignorant of the Gospel as the Hottentots of Africa. Nor the 100,000 Mexicans on our Southern borders, and the equal number of pagan Orientals on our Pacific Coast. And we should not be forgetting that all Mexico and Central America, South to the Isthmus, is within the purview of that expansive term to all North American Churches, "Home."

The enlargement of Home Missions is imperative and we move forward to the May offering with great expectations.

GRANT K. LEWIS.

The Sunday School

THE COST OF DISCIPLESHIP.

INTERNATIONAL UNIFORM LESSON FOR APRIL 19.

Luke 14:25-35. Memory Verses, 26, 27.

Golden Text—Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.—Matt. 16:25.

American Standard Bible.
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(25) Now there went with him great multitudes: and he turned, and said unto them, (26) If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (27) Whosoever doth not bear his own cross, and come after me, cannot be my disciple. (28) For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? (29) Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, (30) saying, This man began to build, and was not able to finish. (31) Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? (32) Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. (33) So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. (34) Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned? (35) It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

From time immemorial nations, cities and communities have builded gateways through which only those might pass who were to receive glory. In human relations the arch of triumph marked rather a conclusion than a beginning. It is a token of victories achieved. The archway to the kingdom is a prophecy of the glory yet to be. The cost of entrance is self-dedication, self-effacement, consecration to a cause. Becoming a disciple of Jesus Christ is not that cheap, easy thing which is so often presented as constituting discipleship. Who, better than the Founder of Christianity, knew the true conditions of admission? Significant and vital as are the terms of admission laid down by Jesus Christ they are not beyond the reach of the weakest or the most unworthy. Righteousness is costly. High character is not attained without effort. We sing: "In my hands no price I bring, Simply to Thy Cross I cling," and we give expression to a great truth, namely, that no man has the price of admission to the kingdom. It is equally true that he must pay the price of complete self-surrender, which is no small thing. The costliest act of life is the act of complete submission to the will of God. There is no easy way to the summit of the Matterhorn. To reach it you must climb. You cannot be carried to its lofty peak. Prizes worth having cannot be purchased, they must be won. Honors are conferred, not bought. Monumental arches are memorials of valor. Deserters, traitors and cowards cannot be initiated into the mysteries of the temple of fame. Victorious generals with their battle scarred veterans march under the keystone to the emolument beyond. In the Kingdom of Christ sin scarred men, not because of honors gained but because of evils or sins renounced, pass through the archway to honors yet to be.

DISILLUSIONED DISCIPLES.

Jesus had not more than ninety days to live. He was preaching in the wild country of Perea. The mystery and majesty of his personality was irresistibly attractive to those not controlled by prejudices. His ministry was becoming increasingly popular. He spake with familiarity of the invisible, intangible realities of this world and the next which held his followers fascinated and almost entranced. Increasing multitudes attached themselves to his standards as he moved Jerusalemward. Jesus was intensely human in his sympathies and won men because of his interest in their struggles. His compassion was with the sad and the suffering. He drew them to him as the magnet draws steel filings. He well knew, however, the tendency of humanity to seek the soft side. He was not blind to the motives that were leading many to associate themselves with him. He had been talking of the kingdom. He knew their misinterpretation of his program. These people, many of them, had an eye to the main chance. They believed his miraculous powers would throw off the Roman yoke. It would be well to be in the procession when Jesus marched to the throne. He had talked to them of the Cross, but they were too fascinated with the crown to appreciate his meaning. Who would be so likely to receive honor as those who had declared themselves for him before he had reached the throne? Popularity invariably imperils religion more than does persecution. Great causes thrive on opposition and what we term hindrances are often veiled helps. Jesus did not propose to allow the throng now gathering about him to be deceived. He proceeded to disillusion those who dreamed of an easy way to exalted position.

THE TERMS OF ADMISSION.

He proceeded to state the terms of admission to the Kingdom. Were ever such words spoken by a man who sought a loyal following? "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, his own life also, he cannot be my disciple." Here was one who was the personification of meekness, of kindliness, of gentleness, proposing apparently impossible conditions to initiation into the mysteries of the Kingdom. Paradox could go no farther than was presented between these words and the personality of Christ. The acceptance of this language at its face value would simply prohibit matriculation in the school of Christ. Yet, Christ uttered no idle or unmeaning words. We read, "God is love." Here is the Son of God dying to win a world yet proposing the severest conditions of discipleship. Everything Jesus taught he taught strongly. This is another way of declaring that Jesus cannot possibly take second place in the affections of any of his followers. Discipleship means the choice of Jesus Christ before and above all others. From that very hour until the present time it has been literally true that men and women have been compelled to choose between the dearest earthly relationship and Jesus Christ. Not once or twice, but thousands of times children have been given the choice of home without Christ or of leaving home with him. Jesus put the matter in its most startling form when he used the word, "hateth," and the term is to be understood only in contrast with the devotion the follower of Christ must have for his Master.

THE CROSS.

v. 27. "Whosoever doth not bear his own cross and come after me cannot be my disciple." The cross stands for unconditional surrender. It is a symbol of unselfish devotion for a cause. It typifies burden bearing for Jesus' sake. The Jew well understood the awful significance of the words of Jesus. Death on the cross was not uncommon. It was one of the most cruel methods of execution. The victim was usually compelled to carry a part or all of his cross to the place of crucifixion. Jesus used the symbol to represent both service and suffering in the interests of the kingdom. Suffering is not in itself a good. Jesus did not enjoin self-inflicted pain, as though there were virtue in that. It was no call for penance. When Jesus died on the cross he made unnecessary any further sacrifice for sin. The Christian ascetic who inflicts torture upon himself is far removed from the ideal of Jesus. Men who lived for years upon pillars added nothing to their own virtue nor did they contribute as they might have done for the benefit of others. Convents and monasteries are notably low in moral ideal. The cross Jesus commends is that which we have to bear when fulfilling life's responsibilities as disciples of Jesus. The revised version has introduced a most important word, "own," "must bear his *own* cross." Each must stand under his burden. The cross cannot be laid aside nor can it be laid upon others. It may not be abandoned, and it may not be ignored or despised. We cannot carry a part of it and leave others to bear the rest. We must live our own lives and no one can really assist us in bearing our cross, except the Great Burden Bearer, the great Consoler, Jesus Christ. Strength to fulfil life's great responsibilities is vastly more important than the removal of burdens.

SPIRITUAL FORESIGHT.

Under the parable of the building of a tower Jesus now portrays the importance of spiritual foresight. He who begins the construction of the tower must count the cost. Precisely this was what Jesus urged upon those who would now follow him. He would have every life lived intelligently. He proceeded to put these proposed followers of his directly to the test. Were they willing to become his followers if they knew what it involved? He was not willing to accept them on the basis of a momentary impulse. He demanded a permanent purpose. It is useless to enter the kingdom with no recognition of what it requires. On the other hand it is quite possible to introduce a great many subordinate matters not required and thus make admission to the kingdom burdensome. He wishes every disciple to understand that even should it involve social ostracism, much of personal sacrifice, yet, true discipleship must willingly accept all this because of the benefits and blessings which accrue. Christian confession should always find a calm consideration of just what it costs. Are we willing to pay the price in full surrender to the will of God? Nothing is so honorable, nothing so blessed as fellowship with Jesus Christ. The way into the church ought to be simple, direct, plain, but it should mean something vital.

UNFINISHED BUILDINGS.

Ridicule is an effective weapon. "This man began to build and was not able to finish." v. 30. Nearly every community has some monstrous failure in the shape of an unfinished building. Palatial residences with foundations constructed only, others with lifted pillars stand for years in solemn protest against imprudence and extravagance. Usually a tragic history is related in connection with these monuments of folly. A fortune expended and nothing accomplished. It brings reproach and discredit upon the name associated with it. The Panama Canal was left by the French and was an awful reflection upon national honor. Jesus warns against a profession of religion which stops merely with profession. No such failure is ever necessary where the unlimited wealth of the King of kings is at the disposal of his followers.

TRUE RENUNCIATION.

"So therefore, whosoever he be of you that renounces not all that he has he cannot be my disciple." v. 33. What then is true renunciation? It is simply a perfect willingness to give up anything essential to the completest unity with the spirit of Christ. We are not required or asked to give up all that seems delightful or desirable but we are asked to *be willing* to do so in the interests of the higher delight and the greater holiness of life. The demand is for that self mastery which comes only through the indwelling of the spirit of Jesus Christ, and which enables us to despise whatever stands between ourselves and the fountain of life. The good things of this world were designed to be used and not abused. We are to appreciate them and not to disparage them. Not one really delectable and ultimately blessed thing is to be regarded as useless or worthless. Christianity is a joy giving religion. It was the expressed prayer and desire of Jesus Christ: "My joy might remain in you and that your joy might be full." The renunciation Jesus enjoined is not shutting ourselves away from the world, but to remain in it actively, earnestly, appropriating and using its force, while at the same time we keep free from its entanglements, unsoiled and unsullied. It is through such renunciation that we fulfil the symbolic appraisement of Jesus, "Ye are the salt of the earth."

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The Mid-Week Service

By Silas Jones.

TOPIC FOR APRIL 15, 1914.

The Blinding Effect of Sin. Amos 6:1-3.

Righteousness increases intelligence and foresight: sin diminishes both. The righteous man looks at the whole of life and tries to understand it all: sin directs attention to the meaner aspects of life and hinders comprehensive thinking. Righteousness is breadth: sin is narrowness. Righteousness is kindness and generosity: sin is selfishness and meanness. The righteous man appreciates the motives that make for progress in intelligence and morality: the sinner knows the motives that stand in the way of progress. The righteous man has visions of the glory of God manifested in personal conduct and social structure: the sinner develops cunning in the defence of his evil privileges.

ABSURD CONCEIT.

We readily pardon the young if they have a slightly exalted opinion of themselves. We are quite sure that the world will quickly teach a sensible young man or woman to estimate personal ability at its true value. In fact, we are often pleased rather than displeased with an excess of self-esteem if the young person is trying to do something that is worth while. But the conceit of sin excites wrath. We blame the wicked man for his stupidity, as we do not blame the young for their inexperience. It is unnecessary to speak of the vile scoundrels who glory in their ability to betray innocence or of the knaves who congratulate themselves on their cleverness in getting the money of honest people.

IGNORANCE OF SOCIAL CONSEQUENCE.

The nobles of Samaria were blind to the social effects of their luxurious living. We wonder at times why men who are sinning to the limit do not shudder at the thought of the future. The trouble with these men is that they have blinded themselves. They do not see that they are undermining the foundations of religious and political institutions. They are moral idiots. The pleasure-loving leaders of Samaria were fascinated by sin. They could think of nothing else. The prophet who warned them of the coming invader was to them a fool, a calamity howler. If the poor were wretched, it was their own fault, thought these men who were at ease in Zion. It never occurred to them that a nation might be impoverished financially and spiritually by the injustice and lack of patriotism of a few powerful men. They blamed, if they were like the average exploiter of human weakness, the men they robbed rather than themselves for the bad plight of the nation when calamity came. And they talked optimism as long as they were comfortable. They did not feel the misery of others nor could they see that an ignorant and degraded peasantry was a menace to the nation.

IGNORANCE OF PERSONAL CONSEQUENCES

That certain gross sins destroy the health the most stupid can see, although some who ought to be wise shut their eyes to the outcome of their acts until health is gone. The loss of efficiency and prestige comes upon the envious and the irritable so gradually that they do not realize what is happening to them. Failure that is due to sin is laid to the charge of parents, husband, wife, friends, enemies. There is no greater example of folly than that of the man whose sin has ruined him and who loudly denounces the world in general or some circumstances or person in particular as the cause of his downfall. The deceitfulness of sin is a theme on which the preacher needs to dwell. It is all the more necessary that this characteristic of sin should be pointed out because we are coming to see that conditions have much to do with success and failure. It is so easy to shift blame from ourselves.

Amos 9:10; Jer. 5:11-13; 23; 17; 8:11-12; Is. 44:20; Rom. 1:21-23; Micah 3:7; Is. 29:10-11; John 3:19; 12:43.

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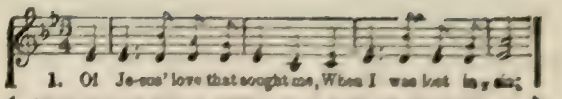

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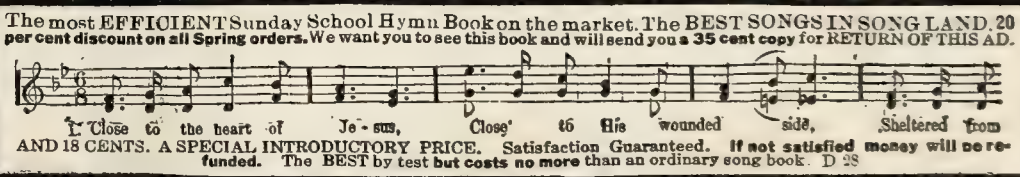

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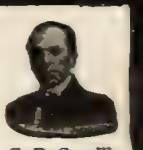

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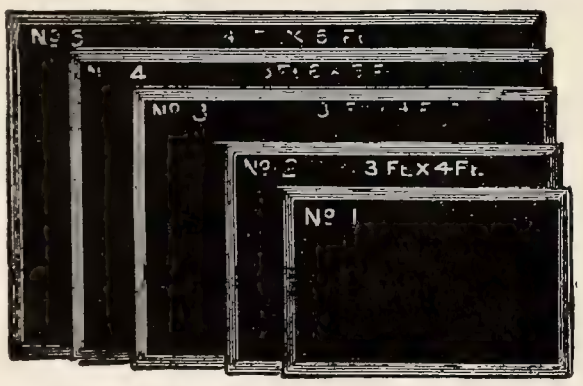

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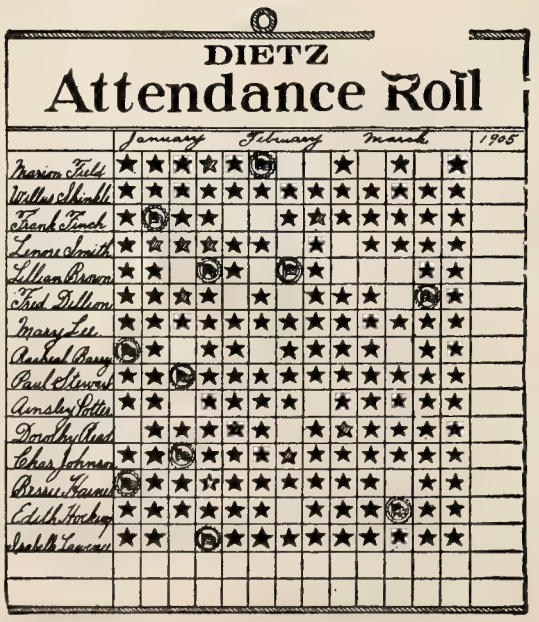

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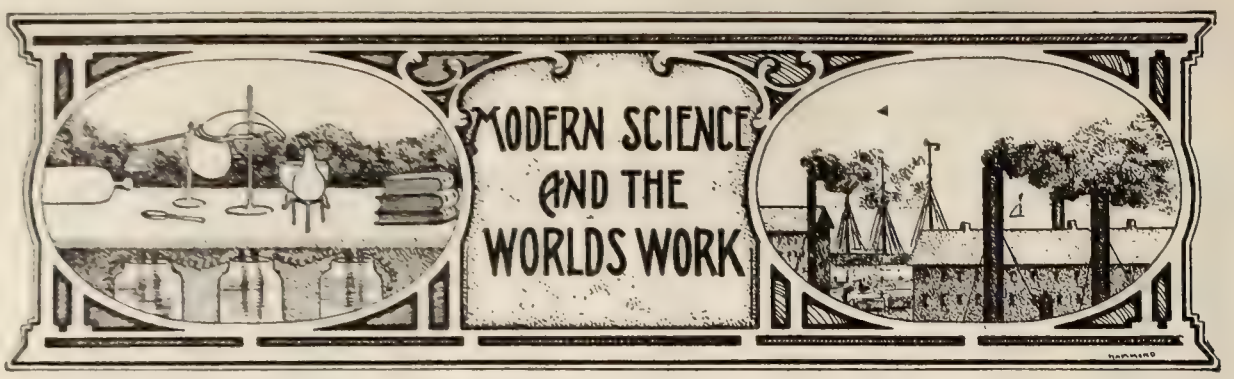

SWIMS THROUGH PANAMA CANAL.

An American professional swimmer swam through thirty miles of the Panama Canal last November, covering this distance in a total swimming time of sixteen hours and thirty-five minutes. It is estimated that a vessel will require ten hours for passage through the fifty miles of the entire canal. The swimming feat required parts of two days for its completion.

WIRELESS MESSAGE TO EXPLORER.

Through Canadian government channels a wireless message was sent to Donald B. MacMillan and his fellow explorers at Etah, Greenland, from the American Museum of Natural History. It was a "cheer-up" message of Christmas greeting, and while no response was received or expected, it is believed the message reached its destination. Doctor MacMillan's party is equipped with wireless apparatus, although it is not able to send messages over the 1,600 miles, which separates it from New York.

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The world's record for long-distance flights by spherical balloons was broken recently when the German balloon "Duisburg" rose from a village in Saxony and descended eighty-seven hours later at a point in European Russia near the Siberian frontier. The total distance covered in this flight was a fraction of a mile more than 1,738 miles. The longest previous flight was that of a French balloon which, in March, 1913, flew from Paris to a point near Kharkov, Russia, a distance of 1,492 miles.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Shall We Live Again?

THE BELIEF in immortality is one of the most profoundly significant facts of human life. In a world where all things change and all men die, and no form of life is seen to continue, where man, himself short-lived, lives long enough to witness the death of almost every living type whose life begins with his own, men are found who cherish the strange belief that there is life beyond death. That any one sane man should hold such belief in the face of the facts which surround all men, is worthy of attention; that any considerable number of them cherish the faith would be a phenomenon worthy of study; and if the belief should be found to be wide-spread, no thoughtful student of human affairs could afford to ignore it, either as a philosophical dictum or as a force in the life of the race.

* * *

It cannot quite be said that all men believe in immortality. A few tribes are said to have been found so low in the scale of being that this hope has not yet been discovered among them. And a few men at the other extreme of life have cherished the hope inherited from their own past, and have outgrown it, or call it in question. It is here as in many other spheres of human relations that extremes meet. The men to be convinced of immortality are those who have not yet risen to where they can grasp a hope so large; or they are those who have risen to where they think they have outgrown it. With the former we have no present concern. But the latter group deserves consideration. Among those who compose it are not a few who would gladly believe in immortality if they thought they could. And with them is a still larger company of those who, believing, long for a surer footing for their faith; who strain their eyes, sometimes tear-filled are those eyes, in hope of discerning some more sure reality of what they fondly hope.

To both these classes Easter should bring a message of real help. For this reason we are to consider the immortality of the soul.

* * *

There is ground for faith in immortality in the moral nature of man. This was the faith of the great philosopher Kant. The most impressive fact in the world is duty. The "categorical imperative," enforcing upon the conscience the idea of obligation, he affirmed must have its rational explanation in the possibility of a perfection which is itself the progressive attainment of a goal infinitely distant. We have in our souls the command of obedience to a law infinitely perfect; that perfection we do not, cannot attain in this short and ignorant life; yet this life has in it the possibilities of the beginning of a life which, continued and purified, may attain at last to that ideal whose vision now beckons the soul onward in the path of obedience.

Somewhat to the same end was the teaching of Lotze, who said, "That will last forever which on account of its excellence and its spirit must be an abiding part of the universe; what lacks that preserving worth will perish." But this is less confident than the large optimism of Kant. It leaves us room to ask, "Am I certain that my own soul is of such enduring worth that the universe cannot get on without it? Am I of such excellence that my spirit must be an abiding part of the moral fiber of the creation?"

It would not be strange if we found ourselves compelled to answer in the negative, and we should answer, "No; with all our longing, we may as well be modest: The universe got on before we were born; it probably will survive our death. We are not necessary to God."

* * *

But let us not be too sure that God can get on without us. Not the dogma of immortality, but the spirit of it, is what Christ brings to us. Is the hundredth sheep necessary to the shepherd who has the ninety and nine? Yes, if his ideal is that of a complete flock. Is the individual soul indispensable to God? Yes, if he has expended millions of years in fitting up a world for its education, has brought it by slow stages to an appreciation of the meaning of it all, and now, after so much of waiting and labor, has succeeded in making the world a fit place for the perfecting of his own moral life in a conscious and independent soul.

* * *

Do we stand mourning by our silent tombs
  Of buried hopes and joys which long have fled?
Could we but harken, as the sisters did,
  To that sweet voice and strong, to which the dead
Gave ear and hear him say: "Take ye away
  The stone," which we perchance, by our own hands
Had stationed there; would we not find, as they,
  Our dead come forth; new life, new hope, new joy,
Come springing at His Word? Then why encase
  Our lives in our own selfishness? Our Saviour stands
As standing then, and looks with loving face,
  And calls us to himself—our Brother, Friend.

His Last Days in Jerusalem

BY WILLIAM E. BARTON.

"I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no dark saying. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

EVERY year a larger number of Christians follow the narrative of the week which began with the triumphal entry and closed with the resurrection. The story requires the use of all four gospels, as it is impossible to construct the complete account from any one of them. The story of the leading event of this, the most memorable event in the world's history, may be told in a simple narrative.

Nothing could have exceeded the surprise of the disciples when Jesus announced to them his intention of going to Jerusalem at the time of the passover. For weeks he had been in seclusion because of the plots of the Jewish leaders against his life. But they had ceased to oppose or question. Thomas said, "Let us go with him that we may die with him," and they all assented.

Jesus left the little town of Ephraim, where he had been staying for a time, and crossed the Jordan, approaching Jerusalem by way of Jericho. He slept in Jericho on Thursday night, March 30, A. D. 30, he and his disciples being the guests of a prominent and wealthy man named Zacchæus.

FRIDAY—THE JOURNEY FROM JERICHO.

On Friday morning they said farewell to their hospitable host, and started early for Jerusalem. It was an all-day walk, and those who undertook it were accustomed to start in good season so as to put a considerable part of the journey behind them before the day grew hot. The distance would have been eighteen miles in a straight line, but the road winds considerably. And the taxing feature of the journey is not the distance but the climb. Jericho lies nearly 1,300 feet below sea-level, and Jerusalem is nearly 2,600 feet above. It is a climb of nearly four-fifths of a mile, and from a depth that gives an oppressive atmosphere into a considerable elevation.

They must have halted beside the way of the Apostles' fountain, the only spring for miles in the wilderness. They doubtless rested for some time in the heat of the day. Toward sunset they climbed the slope of the Mount of Olives, and arrived in Bethany. Lazarus was expecting them, and Mary and Martha were waiting inside the court to welcome them. The guest room was ready and was reached by an outside stair leading up out of the courtyard. Water was ready for the washing of their feet, and a simple meal was waiting.

THE SABBATH IN BETHANY.

Jesus and his disciples spent a quiet Sabbath in Bethany. He may have taught in the local synagogue, but he did not go into Jerusalem. The day was one of uneventful rest.

But on Saturday night, after the Sabbath sun had set, a great feast was served. A neighbor named Simon offered his home for the event, and Jesus and the disciples sat down with Lazarus, Simon and the prominent men of Bethany. Martha served; she was always serving. After the dinner Mary came in, bringing a flask of precious perfume, and opening it, poured the costly oil on the head of Jesus. It was an extravagant act of love; love that did not measure its cost. It shocked many who were present, and most of them thought what Judas said, "Why was not this ointment sold for $300 and given to the poor?" For that was the value of it, in terms of what it now would purchase; and there were many poor in Bethany.

There are times when love demands an expression in terms that will not accept commercial or prudential proportions. If Jesus had said what Judas said, it would have been one of the most popular texts in the Bible. The world still holds its breath at the extravagance of Mary's gift; but Jesus gave its true estimate.

"TO WHAT PURPOSE THIS WASTE?"

That night the Lord and his disciples rested in the home of Lazarus, and the guestroom, like the banquet hall, was filled with the odor of the ointment. Judas did not sleep well; and now and then finding one of the other disciples awake, he muttered, "To what purpose was this waste?"

"Arise, Let Us Go Hence"—By Schonherr.

SUNDAY—THE ENTRY INTO THE CITY.

On Sunday the little village was astir early. The Sabbath was past. Belated pilgrims who had camped around the Apostles' spring were passing early on their way to Jerusalem. Neighbors were running into Lazarus's home asking concerning the Lord's plans for the day; and the little they learned caused them to wait eagerly for more news. Two of the disciples were sent to a neighboring village where the Lord had a friend, and they returned leading a young ass and its mother. The colt was saddled and led to the courtyard door. The gathering crowd blocked the street. Pilgrims from below halted and waited eagerly, while people of Bethany assembled in ever increasing numbers.

At length the door opened and Jesus emerged. He wore a seamless garment of unusually fine texture; and his appearance was the signal for a demonstration. As he started toward Jerusalem some of his friends ran before, shouting, and others followed after. As they rounded the shoulder of Olivet, they met another company coming out from the city to meet him. The two companies met and mingled, and became a crowd, and the enthusiasm reached a high level.

The people snatched branches from the palm trees then abundant there and waved them in the air before him. Some of those who went before snatched off their loose outer garments, their "abbas," woven in alternate stripes of white and brown, and carpeted the ground ahead of him. They entered the Golden gate bearing all before them. Those who went before cleared the narrow streets, and the throng filled the way from wall to wall. People stood in doorways and gathered in street intersections and looked out from balconies and down from housetops. Used as Jerusalem was to sensations, it has seen nothing in many a day like this. For Jesus was entering the city where David had ruled, in the manner in which David's son was to come, when he came to his kingdom.

They came to the temple area, the procession continuing into the outer courts of the temple itself. The children caught up the happy shout of the multitude.

Jerusalem woke to new life and hope that morning in the shout, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!"

MONDAY—THE LORD IN HIS TEMPLE.

Jesus returned to Bethany that afternoon and spent the night. On Monday morning he and his disciples rose early and started for Jerusalem before breakfast. The Lord was full of indignation at the abuses which he had seen in the temple; and he was determined to clear the house of God from its defilements. No one resisted him. The doves flew free above the temple, and the broken cages lay behind. The angry, sullen traders fumed and fretted, but did not attack him. That day he was Lord of the temple; and he strode its courts the Master of men.

TUESDAY—THE LORD IN CONTROVERSY.

But Tuesday was a very different day. The enemies of the Lord gathered courage; and when he entered the temple on Tuesday morning, they met him and demanded to know by what authority he did these things. From that time on through the day, controversy followed controversy. The Lord met them all with readiness and decision, and one by one the groups of his adversaries retired, confused and silent. Yet all day the confidence of the priests was increasing.

By evening the result was certain. The Lord had presented himself in his temple, and had been rejected. Sadly he and his disciples withdrew to Bethany, and as they went, they sat upon the Mount of Olives and looked back at Jerusalem, beautiful in the sunset, while the Lord declared that not one stone of the temple should be left upon another.

WEDNESDAY—THE LORD IN RETIREMENT.

On Wednesday the Lord remained in Bethany, a quiet guest in the home of his friends. Part of the day he doubtless spent in prayer, and part in pleasant converse with his hosts. It is good to think about this day of quiet and sweet companionship that came before the final day of suffering.

On Thursday the Lord sent two of his disciples into the city where, by appointment, they met a friend at one of the public fountains. They followed him silently and without greeting until he entered a courtyard. They followed him inside, and he shut the door after them. Then, for the first time they spoke:

"The Lord saith, 'Where is the guest chamber, that I may eat the passover with my disciples?' "

The room was ready. The disciples had not been there before, but they knew the friend in whose home they were. It was a large room, and was used for gatherings at feast times. Doubtless there were many such rooms in Jerusalem.

"The Holy Communion"—By Joseph Aubert.

THURSDAY—THE LORD AMONG HIS FRIENDS.

The disciples entered the room by the outer stair that led from the courtyard, and there prepared for the feast. They bought and killed a lamb, and roasted him with the lamb that the family below was preparing, and when all was ready, returned to Bethany, and came back with the Lord and the disciples. Here they ate the passover, while the family below was doing the same. After the meal they remained in the room, and the Lord spoke wonderful words to them.

About midnight they left. The young man who had guided them to the home rose from his bed to shut the courtyard gate after them; and his wonder and curiosity growing, he followed them through the city and out across the valley of the Kedron. He was wrapped only in a sheet he had snatched from the bed. He saw the Lord arrested, and himself felt the rude hand of a soldier laid upon him. He ran through the night, leaving his loose garment in the hands of his captor, and lay shivering until morning.

For Judas, angry at the Lord's extravagance, and his refusal to bring in violently the kingdom of heaven, and being also a lover of money, entered into a plot with the priests by which he agreed to point out the hiding place of Jesus, and to identify him by means of a kiss.

The Lord knew what was coming, and had left his disciples on guard while he prayed for strength for the coming ordeal. But the disciples, weary and in the midst of the reaction from an anxious and arduous week, slept at their post; and when they wakened, the Lord was walking boldly past them to meet the betrayer and the mob.

FRIDAY—THE LORD AMONG HIS ENEMIES.

It must have been about one or two o'clock on Friday morning when Jesus was led into the house of the high priest. He was given a hasty examination, led through the court to the adjoining house of the high priest's father-in-law, and there examined again. A fire was burning in the courtyard, possibly the very fire that had roasted the passover lamb for the priestly family. The servants and some of the mob were gathered there, and Peter had entered and stood among them. They accused Peter of being one of the disciples of Jesus; and Peter was in the very act of denying it when Jesus was led through the court. The look of Jesus went straight to Peter's heart, and he went out and wept bitterly.

The full moon looked on Jerusalem. The night was light where the moon shone, but the shadows were dark. The disciples huddled in out-of-the-way places until morning; and not all of them had courage to go with the crowd that gathered in front of the high priest's house to wait for the formal condemnation of Jesus.

Pilate did not live in Jerusalem, but in Cæsarea; yet at feast time he came to Jerusalem. He was there at this time; and to him, the Roman governor, Jesus was taken. Pilate had no wish to send an innocent man to the cross, and while he did not understand Jesus, he felt sure that he was the victim of persecution. The more he saw of Jesus, the less he wanted to put him to death.

But the mob cried that if he let Jesus go he was no friend to Cæsar. Fear for his position at last constrained him to do what he knew was wrong. He washed his hands in the attempt to evade responsibility, but in vain. The church throughout its generations has preserved his name to an immortality of infamy. His is the only bad man's name preserved in a Christian creed—"He suffered under Pontius Pilate."

They crucified Jesus outside the city wall. We do not know where. The spot long connected with this event by tradition is that covered by the Church of the Holy Sepulchre; but this does not at all

"The Last Supper"—By Leonardo Da Vinci.

meet the conditions. The place whose present situation most accurately makes real the events of the crucifixion and resurrection of Jesus is the hill known as "The New Calvary," sometimes unhappily called "Gordon's Calvary," together with the garden and the tomb adjacent.

The hours of Jesus' suffering on the cross were mercifully short. Few men crucified died so soon; they sometimes lived for days. When the soldiers came to hasten his death, that the body might be removed before sunset, he was already dead.

Nicodemus and Joseph of Arimathæa took his body, and wrapping it in fine linen, gave it hasty burial in a new tomb. Though so hasty, it was the burial of a prince; a hundred weight of spices lay about the tortured, blood-stained body. They rolled a great stone to the door, and went sadly home in the sunset.

SATURDAY—THE END IN THE GRAVE.

On Saturday the guard watched the tomb; and the disciples hid in dumb, unutterable sorrow. There is no record of what they said or did. It was a day of black, unrecorded agony.

Through these days a group of good women had been following Jesus. We catch infrequent glimpses of them; but we know they were there. They knew where Jesus was buried, but did not know that the body had been anointed and laid amid spices. They came, bringing spices which he had bought, to do their last sad act of love.

EASTER SUNDAY—THE MASTER RISEN.

It was a beautiful April morning. The valleys around Jerusalem were green. On the slope of Calvary grew the red anemone, red as blood drops. Daisies and cyclamens grew in the ravines. The women made their way among the gardens to the tomb. Lo! it was empty. And, while they wondered and questioned, the glad message came to them from the angel, "He is not here; he is risen. Come, see the place where the Lord lay!"

The Disciples and the Immigrants

A Statement, a Vision and an Appeal.

BY ORVIS F. JORDAN.

THE Disciples began their movement as an enterprise in Home Missions. The Christian Association was an organization to spread the gospel in needy places without sectarian bias so that it might be acceptable to all. In those days the city had not yet appeared as we know it now. Ninety-seven per cent of all the people were upon the farms. The supreme task of home missions was to follow the pioneer in his wanderings and to bring him to Christ. The success of our movement is the success of this particular phase of home missionary enterprise. No movement in America has ever been better adapted to the exigencies of such religious work as has our people.

Rev. O. F. Jordan.

After a hundred years of history, we find the whole face of the map in America is changed. There is no frontier in the west, for the adventurous settler has long since pushed his way to the Pacific Coast and sighs for more worlds to conquer. The frontier is now on the borders of great cities. It is to be found in new industrial cities that spring up like magic as Gary did. It is to be found in the colonies of the foreign speaking where the immigrant horde of Europe gathers.

OUR BROTHERHOOD IN PERIL.

If our people insist upon doing the work of a hundred years ago, a work entirely in English, for people in smaller communities, they must not be surprised to find their growth checked and their future one of second rate importance among the religious forces of America.

The immigrant is here. In ten years about ten million foreigners have arrived and already there has been born to these a considerable company of children. These foreigners have taken possession of our institutions in many cases. Their names are to be found on the tickets of the various political parties in all of our cities.

The Disciples have been successful with mission work among the Slavs. It may be a similarity of temperament. It may be that the historical development of this people has made them ready just now to receive our simple biblical message. At any rate, it has been shown that we can reach the Slav. Our work in New York, Chicago, Cleveland, and in Pennsylvania has proven this.

A PROTESTANT CRISIS.

Of the immigrants coming to America, the Italians are first in numbers, the Poles second, and the Jews third. The Bohemian is already here in large numbers. Among the Bohemians, strong infidel propaganda has sprung up. Halls are built to house their societies and an infidel catechism is taught the children on Sunday. When they reacted from Catholicism, there was no wise and competent missionary at hand to interpret Protestantism to them in a large way. Our work for them must be exceedingly difficult because of these facts. The Poles of America are now in the stage of thought that the Bohemians of this country were forty years ago. The Poles have already a strong independent religious movement of Catholic churches that have broken with Rome. They are quarreling with the ecclesiastics over the low educational efficiency of the Catholic parish schools. They are becoming imbued with socialism and American radicalism of various brands and the Catholic authorities now report that one-third of the Poles in this country are outside the Catholic Church. If the Protestant Church fails to sense this crisis, we shall probably have an anti-religious movement among the Poles that will as far exceed that among the Bohemians as the Poles are more intense in all their convictions than these fellow-Slavs.

RUSSIANS IN AMERICA.

The Russian Jew has been coming for a good while and has taken possession of the east side of New York but the movement of Gentile Russians to this country is of more recent origin. In Chicago, five years ago, there were few women in the Russian colony. Now women are appearing in greater numbers in public meetings, having come to join husbands or sweethearts. The great empire of Russia has all the conditions to compel an immigrant movement. It is just beginning but we shall yet see vast hordes of these people arriving.

The Scandinavian is already here but he continues to come by the hundreds of thousands. So long as he affiliates with the Lutheran Church of the fatherland, he will be well cared for spiritually. Thousands of Scandinavians are not so affiliated, however. The preacher in this country has not known how to interpret religion in the new situation the immigrant finds himself in. These Scandinavians not only form large and powerful colonies, but have taken possession of whole states.

The immigrant cannot be evangelized in the old spontaneous and haphazard way by which we did so much work for the pioneer. We must reach him through organized society work. In the first place, he must be reached in the first generation with a foreign tongue and this means in some cases the training of American workers in foreign colonies, in the language, for this special work. It means that the work is to be done in a population working for low wages and in great poverty where the mission cannot be made self-supporting in some cases for a whole generation. It is doing work among a people who have been used to worship in the homeland in beautiful and appropriate edifices. All of these facts make deeply significant the appeal of home missions.

A CALL FOR FUNDS.

Such work is expensive. The Presbyterians in Chicago have one single mission on which they spend forty thousand a year. Another mission costs them thirty thousand a year. They are spending more on a single plant in Chicago than the Disciples are spending on all their foreign-speaking work in the United States. We were tardy in the development of our foreign missionary conscience. At last we dream great visions for China and India. The last blot to be removed from our people as a great missionary force in the redemption of the world is their neglect of foreign missions at our very gate. Once we realize the significance of these newcomers, once we appreciate fully that their children are to be the future Americans and possess vast sections of our country, we shall see that if Disciples are to have standing room in the America of another generation, they must go seriously to the task of evangelizing the immigrant.

Our May offering for home missions will be a testing time. It will reveal the intelligence and conscience and imagination of our great brotherhood. It will show whether we are provincial or truly catholic in our conceptions of our task. Through the length and breadth of the land, the sermon, the printed page, and the missionary conference should make real to our brotherhood the peril and the opportunity of the immigrant invasion.

Executive Board of Young Men's Christian Association, Tientsin, China.

Shall We Catch the Train?

A Call to the Church in Recognition of a Present Crisis.

BY W. REMFRY HUNT.

IT IS obvious that the last hundred years of missions in Asia have wrought wondrous transformations. Missions are discovering the language of truth. Chairs of comparative religious science in our seminaries at home are giving the wider equipped missionary candidates a truer estimate of other religions. Points of contest apprehended through a wider religious discernment and gained by a clearer knowledge of the sacred systems of the east, have given a richness and promise to the future of missions.

These achievements, like all forward movements, in the divine plan, cost. Missions commenced inexpert and, somehow, have just grown. The art of kind-

W. Remfry Hunt.

ly recognition had to be stretched till race ties loosened. Antagonisms had to be displaced by harmonies, and in the social and religious circles the best of the east and the best of the west have had to meet as brother men in quest of the divine life. So it is that as God and man have ensphered, so too, all races, climes and religions and societies must merge out in brotherhood as the day into the wider dawn. Arguments may fail to win the devotees of other faiths, because all men cannot reason, but even a child can see. Here is the crux of the theme. One clear vision of Jesus Christ in all the calm majesty of his divine revelation, articulated in the terms of human understanding, and "the vision splendid" will dawn upon the awakening minds of the newly emancipated millions of China.

MISSIONS AND THE CROSS.

Missions were born in the moments when the church had the cross before its eyes. Its visions looked at the outstretched hands of Calvary, and hitherto unexplored territories became centers of radiating evangelism. And so the great commission is being carried out. In the microscopic cloisters of sectarian creedology, or in the frigid zones of destructive criticism churches became cold, egotistic, and unimpressive. In the warmer realms of sacrificial service, dating from the twelfth century on, the missionary crusades saw the church with a normal, healthy circulation. A moving civilization and a stationary church would spell out a fatality for both.

It is the decisive hour for larger movements. No law is more sound or final than that the church will get out of missions more than it puts into them. Alike in their insistence on sacrifice and gain, the laws of the natural and those of the spiritual world bear the impress of the same hand. Each field demands its own preparation and yields its own proportioned harvest. It reads like a laboratory. When the church gives until it feels virtue going out of her, then, like the prodigal she may be said to have come to herself and will see anew that her own elective outgathering is in order to an universal ingathering from the kingdom of this world until it consummates in the kingdom of our Lord and of His Christ.

THE PRESENT CRISIS.

The fruitfulness of sacrifice is the seal of the real and vital succession. As witness the heritage of the new missionaries in the rich bequests they are heirs to, in the language, letters, open doors, razed walls (and that sometimes done single-handed by some lonely apostle builder with a broken shovel). Facts tell.

Missions have invested too much in these great mission fields to leave the work unequipped or to call retrenchment at this critical juncture. If crises are calls to action, then the whole missionary body unitedly and expectantly calls the church to do a new and larger thing in missions. Lives as precious as those of Morrison, Muirhead, Nevins, David Hill, Dr. Young Allen, Charles Garst, Chas. E. Molland, Jos. Adams, and other pioneers of the new day in the persons of Dr. Hudson Taylor, Dr. Griffith John, and others among the sainted women who have lifted China and Japan, call the churches at home and the workers on the field to a heroism worthy of the splendid traditions of the days of the endued, endowed, and empowered apostolic personalities.

THE INSISTENT NOTE.

The one insistent note that has rung out clearly and impressively in the provincial conventions held by Dr. John R. Mott and his able colleague, Dr. Campbell Gibson, has been the call to prayer. In the minds of many of the workers in China too, it has seemed to be a deepen-

ing conviction that we "workers together with Him" have yet to know what it means to appropriate our resources and to discover anew what availability we have in God.

Speaking to this theme of fervid, sacrificial devotion, and of its call to the home churches, as also to the missionaries on the field Fletcher S. Brockman, B. A., sums up the situation with the vision of the prophet of the morning. "A picture comes before me today. One-half a billion of people gathered around the rim of the Pacific, people that have for centuries been divided from us by walls that are high. I see them, the youngest of all peoples on the earth, I see them as perhaps today the most intense and active. I see them in a state of flux. I see them with the manacles of the past fallen from them, and with the breath of the twentieth century upon their brows. I see them waiting for the very best that the world has for them."

"A WAR WHOSE END IS PEACE."

"If there is a heroism here today, I call you to a war whose end is peace. Is there patriotism, I call you to a statesmanship which is laying the foundations of God's kingdom. Is there imagination, I call you to see redeemed millions marching into the presence of our King. I would rather live in this hour than in any hour the world has ever seen. I would rather have a part in this task than any task the world has ever known. I would rather die in this cause than to live in another. I would rather go through it poverty-stricken and in want than in any other to have wealth and ease and all the honors that the world could bring."

SHALL WE MISS THE TRAIN?

There is a strategic element in opportunity. Sometimes there are epoch-making moments. One stands thrilled at the thought of the great missionary organizations sinking their primary departments and uniting in the great structural work of presenting the Lord Jesus Christ to these awakening nations. Christian union may be deferred a bit at home but we should miss the train to victory if we did not at once unite on the foreign mission field.

Temple to a Confucian Saint.

The Dead Line of Fifty

FROM "THE CONTINENT."

A man's mental attitude toward his own work is the determining factor of his development. The man who has satisfied himself has lost the only dynamic of further personal growth. And lacking growth, he is already caught in dry rot and decay.

A shrewd old minister lately said:

"The 'dead line' is not at fifty, but at thirty. If a man is still growing at thirty, he will last long past fifty. But if he quits growing before thirty, he won't outlast fifty at the farthest. The whole question is settled twenty years before."

Churches would never have contracted an objection to pastors of advanced age except that so many older ministers, bundled up in fine conceit of themselves, have complacently come to expect congregations to fit them instead of recognizing their own obligation to fit their congregations.

Just as fatal as hardening of heart to the inner spiritual life is hardening of habit to the outer life of helpfulness among men.

Anybody no longer able to reconsider his old method and substitute a better method for it, has come to the end of the chapter.

And the recurrence of just such inabilities in so many ministers tells how the prejudice against pastors above fifty got started.

But the worst thing about that prejudice and the spread of it is that its effect reaches out far beyond the men who have committed this stultifying blunder and affects others in middle life who have worked with wise eagerness to preserve their serviceability.

It is tragedy, indeed, when such men, prepared with the capital of accumulated experience to accomplish a larger service than ever, find opportunity cut off by the assumption of stubborn, unreasoning laymen that no minister over fifty can possibly be "a live one."

This is the enormous injustice which a church works against capable men in the ministry and against itself as well. when by arbitrary enactment before it begins search for a pastor it determines that no man older than forty-five or fifty shall be considered.

Many a congregation by such action has denied itself the precise sort of leadership it most needed—leadership sound and staid with the judgment of a settled mind. The penalty of the error is often a pastor pitifully callow and brash.

The only fair and sensible way for any committee sent to look for a pastor is to make no rules beforehand—to judge nobody by a tradition but everybody alike by the one crucial criterion: Is he growing and can he be depended on still to grow?

Don't classify by ages, classify only by individual quality. No pastoral committee is square and fair that proceeds by any other rule.

Meanwhile let the young ministers pray above almost all else to be delivered from the paralyzing effects of self-content.

He who escapes it not only delivers his own soul but helps to dissipate a heavy cloud from the lives of fellow-workers.

HE WAS RIGHT.

The amenities of political campaigning are amusingly illustrated by a story told by a southern congressman.

It appears that during the course of a stump speech delivered some years ago by John Sharp Williams in Mississippi he was interrupted by a sudden yell from a man in the audience:

"I have been robbed by pickpockets!"

"I did not know that there were any republicans present," promptly suggested Mr. Williams, in order to get a laugh.

"Oh, there ain't, there ain't!" roared the unhappy man. "I'm the only one!"—Lippincott's.

MURDOCK ON PROGRESSIVISM.

The first charge that meets anyone who is of a progressive tendency is that he does not believe in organization. Now, I do believe in organization, and yet all my life I have had to overcome the accusation that I do not. What is organization? What underlies it? Simply this: Self surrender in the individual, that is all. I learned this lesson early, and learned it curiously, so declared the Kansas Congressman for the ears of a Collier's Weekly reporter.

I was born in a little yellow huddle of cottonwood shacks, out on a bleak and floor-flat prairie, continued the Congressman. My youth was spent among booted and spurred cowboys, among feathered and blanketed Indians, and yet in our little primitive prairie town we learned the fundamental lessons of life, just as people in older communities learn them. And, as I said, I learned this lesson of organization curiously.

Living across the road was a family by the name of Patterson, and they had a little boy named Bud. Bud possessed remarkable mentality. Everybody in our town believed that Bud was to rise to high estate in this world, and his own parents believed that Bud might become President some day. So they began to train him up in the way he should go, took particularly good care of his table manners,—taught him which hand to use for his knife and which hand for his fork, and what he ought to eat with a spoon.

In time we all grew to understand that Bud was a marvel at table etiquette. But there is this about a new country that is noteworthy: On the frontier in the old days people were poor, and, like most poor people, were proud. Poor people do not invite one another to dinner, for various reasons, and the tragedy

in little Bud's life was that he had never had an invitation out to dine with anyone, so that he could try those manners on somebody besides his own folk. But finally his opportunity came.

Living east of my town was an English family by the name of Smithons, and one Sunday they invited Bud and Bud's parents to Sunday dinner. Here was his chance at last, and he went to the Smithons' all cocked and primed to try those table manners. He got along famously. He did not make a mistake until the very last. The Smithons had for dessert some sort of preserved cherries, the kind that float around in their own juice; and as Bud was eating them he suddenly became aware that he had got something into his mouth that wasn't a cherry. He wallowed it around with his tongue a long time and tried to make out what it was. You know how difficult it is to identify a thing by feeling of it with your tongue. It seemed to have hair on it, and he was afraid to swallow it; so he just wallowed it around with his tongue.

What would you have done? Reach up in your mouth and place that thing on your plate in front of your mother and all those strangers after all those years of training? Ah, no!

Little Bud told me for the first time in my life the lesson of organization. I have had to relearn it many times. Everyone must learn it. Society would not get along without it. No domestic tranquillity is possible in its absence, or business or professional or political success. Little Bud said, "I'll tell you what I did. Finally I simply swallowed the infernal thing out of respect for the family."

A NEW KIND OF MINISTER.

Here is another sign of the times, which shows that a change has come over the world, says the Reformed Church Messenger. The Cambria Steel Works, Johnstown, Pa., employs a minister, who devotes his time and services to the religious life and the spiritual good of the men working for it. To be the pastor of a steel mill is something new and unique. That is an enviable position for a man who is anxious to do special work for the Master. He has a fine opportunity. He will learn some things himself. If he is faithful, he will be a better and a stronger man even than he is now. This experiment has been undertaken because many of these men attended the recent special evangelistic services held in Johnstown, during which many of the millmen were converted. There was an improvement in the conduct and the work of the men. The managers of the steel mill saw their opportunity and acted.

DEATH TO OPIUM SMOKERS.

They are thorough in China. Proclamations announcing the death penalty for smokers of opium have been promulgated, according to reports from various provinces. One soldier was found with the pipe. He was shot, reports the Central Christian Advocate.

We can but wish that we had an equally drastic enforcement of our liquor laws. Naturally, we do not mean the death penalty. We have penalties enough. But we are lax in enforcing them. Hence, bootleggers and jointists in some communities.

Our Readers Opinions

Editor The Christian Century:

I have read your editorial in this week's Christian Century, "Hurling the First Stone." Am somewhat surprised at your attitude, and beg leave to take exceptions to some things you say in it.

The preachers and writers you mention as using their abilities and energies against the Church of Rome, are alive to the situation. They are like the boy's pup getting their eyes open. They as well as others who study the condition of the times realize more and more that it is the influence of the Church of Rome that is the cause of much disturbance in this country.

You fail to recognize that they do not teach Christian union, and that their slogan is, "Make America Catholic." The Church of Rome is not a religion in the true sense of the word, but a thoroughly organized political body, a "system" to get control of everything for the benefit of the church.

They say the church is not in politics. Then, why do the priests advise from the pulpit the voting for the Catholic nominee for alderman, although he be a deposed policeman now running a saloon. Let me ask who controls the city council, who holds the important county and state offices? Catholics; and a more rotten condition never existed in the state and county. Even the president is dominated by a Catholic, and 80 per cent of all his appointments are Catholics. You say it would be a sorry spectacle for us to attempt to take care of the untaught communicants of the Roman Church; would it be any harder than teaching "the heathen Chinese?" In the first place they are not untaught in one thing, i. e. strict obedience to the priest and church. What can you expect from them? Can they be loyal citizens when their leading paper, "The Western Watchman" says when the government in any way interferes with the church, "To hell with the government?" It is time for the weak-kneed and spineless Protestants to get in line and really do something. If there is to be any advance in the Protestant churches, the press, pulpit, and people must awaken out of sleep, and work together to defeat the influence of the Church of Rome.

L. M. SHIELD.

Mrs. Tommy Atkins

With no Apologies to Kipling.

BY HELEN ROWLAND.

I WENT into a church last night as meek as meek could be;
And lo, the preacher rosē and aimed his sermon straight at me!
And while he railed at womankind I smiled behind my fan,
For, said I, "We may be dreadful, but we're good enough for man!"

Oh, it's woman this and woman that and "woman is to blame."
Remember, back in Eden, shifty Adam said the same!
It's "woman's clothes!" and "woman's ways," "her hats, her heels, her walk!"
It's woman, woman, woman!"—and I'm tired of the talk!

It's "the woman with the serpent's tongue," when poets wield the flail,
Or "the female of the species," far more deadly than the male!
It's "the hobble-skirted horror," luring men to sin and debt,
It's the vain and wily "vampire" or "the strong-armed suffraget!"

Pshaw; it's woman this and woman that! "The woman tempted me!"
But it's "Oh forgive me angel!" when they're waking from a spree.
It's the "mannish modern woman" or the "silly, frilly" one;
But it's "God bless home and mother!" when they want their cooking done.

It's the "sneakin', peeking woman," never known to work or think;
It's the "nagging, ragging woman," driving patient man to drink;
It's the "rambling, gambling woman," spending all her husband's cash;
It's the "ghoulish, clubbish woman," letting hubby live on hash.

Oh, it's woman this and woman that, and say, I didn't do it!
"Behold, the woman lured me on!" or else, "she drove me to it!"
It's woman here and woman there, man's burden all through life!
But when they get a toe-ache, it's "Oh, where's my little wife?"

Now, we aren't all plaster angels and it's lucky that we're not,
As long as we must live with men (a rather earthly lot),
We may have our faults and foibles, but if all your taunts were true,
Well, don't you think we still should be quite good enough for you?

Oh, it's woman this and woman that and "Let's reform her, quick!"
But it's "ministering angel!" when they're down and out and sick.
It's woman here and woman there, and "Ware the siren's snare!"
But if man gets into heaven, 'twill be woman got him there!

THE CHRISTIAN CENTURY

EDITORIAL

A RADICAL AND FLAGRANT DEPARTURE

FACTS have recently come to light concerning the constitution of Phillips Bible Institute, a school for training lay-workers and ministers, recently established at Canton, Ohio, and claiming Disciples' auspices, which indicate that that institution has made a radical departure from the distinctive purposes and program of the Disciples of Christ.

The departure is so radical and involves the betrayal of a principle so well established by consistent and conscious practice through our entire history that it will, if persisted in, inevitably put the young school outside the fellowship of Disciples' institutions.

Specifically, what has been done is this: The founders of the Institute have written a theological creed into their constitution and provided that any teacher suspected of non-conformity to that creed shall be tried by the trustees, whose final authority shall be the New Testament Scriptures "as interpreted by" a certain tract entitled "Our Position" by Isaac Errett and a certain book entitled "The Church of Christ" by Thomas W. Phillips, whose name the institution bears.

After setting forth the purpose of the Institute the constitution, in Article III, affirms the following creed of five articles:

A. The existence of a personal God, our Maker, our Redeemer, our Preserver and bountiful Benefactor, who has revealed himself to the world through Jesus Christ, who also is revealed through the Prophets and Apostles that by inspiration wrote the Old and New Testament Scriptures.

B. That Jesus is the Christ, the only begotten Son of God who died for the sins of the world and whose crucified body was raised from the dead by the power of God as declared in the Scriptures.

C. The presence of the Holy Spirit in the Church whose office is to comfort, sanctify and up-build in the Christian life and through the preaching of the Gospel to convict the world of sin and proclaim the Divine Salvation therefrom.

D. That God's people should be One. One Lord, one faith, one baptism. That the Bible furnishes an all sufficient revelation of the Divine Will and a perfect rule of faith and practice. That Peter's confession, "Thou art the Christ, the Son of the Living God," should be the universal creed of the church. That the ordinances of the Gospel should be observed as they were in the Apostolic days.

E. That all primary authority in religion dwells in God, who delegated this authority to Jesus Christ and Christ delegated this same authority to the twelve Apostles who by their teachings rule in the Church to-day. Apostolic doctrine, apostolic practices and apostolic ordinances are the only ones that are binding on the people of God to-day.

Teachers may not "hold, expound, teach or promulgate opinions or doctrines contrary to the fundamentals set forth in Article three."

And the provisions for a heresy trial are complete in case any teacher or officer does hold a contrary opinion. It is assumed that this creed of five articles embodies and explicates essential New Testament doctrine. But in the event of a heresy trial the ultimate appeal is not to the creed but to Isaac Errett's tract and T. W. Phillips' book.

A CREED AND A POOR ONE.

THUS the Phillips Bible Institute has fallen deeper into the pit of creedism than are the much pitied "creed-bound sects" around us! This Institute has placed itself four removes from the ultimate authority to which the Disciples of Christ have always appealed!

What is that ultimate authority in matters of faith?

The person, Jesus Christ.

But this institution appeals to Christ as interpreted by the New Testament as interpreted by this creed of five articles as interpreted by Isaac Errett's tract as interpreted by T. W. Phillips' book!

Tell it not in Gath! We should have wished to keep this skeleton in our own closet had not the trustees, apparently in sublime unconsciousness of the irony of the thing they had perpetrated, published abroad the news of it. One can almost hear the gleeful sharpening of the pencils in "sectarian" editorial sanctums in preparation for a sarcastic article entitled, "Creed-fighters Embrace a Creed and a Poor One!"

But the remarkable provisions of this unprecedented instrument deserve to be set down in the exact words of the constitution. Article VIII, entitled "Eligibility of Officers and Teachers," reads as follows:

In the employment of teachers, professors or officers of said corporation no person shall be eligible to any one of said positions nor to be appointed or elected a Trustee thereof who shall hold, expound, teach or promulgate opinions or doctrines contrary to the fundamentals set forth in Article III of this Constitution and the Charter of the Phillips Bible Institute, and all teachers, professors, officers and trustees shall upon their employment, appointment or election as such be required to subscribe in writing thereto, and should they while holding such employment or appointment so change their views as not to be in sympathy with said fundamentals or teach, expound, hold or promulgate opinions or doctrines contrary thereto, their office and position in said corporation shall thereupon and without further action upon the part of said trustees cease and determine, and their connection with said Institute shall be at an end, any contract with said Phillips Bible Institute to the contrary notwithstanding, and all employment and appointments shall be based upon these provisions and subject thereto. Should there ever arise any question in the minds of the Trustees as to the eligibility of any teacher, professor, officer or director in said Phillips Bible Institute on account of views or teachings alleged to be in variance from the purpose for which said Institute is founded, or contrary to any of the affirmations contained in Article III of this Constitution and the said Charter, such question shall be decided by said Board of Trustees by an appeal to the New Testament Scriptures as interpreted by "Our Position," a tract written by Isaac Errett, and the "Church of Christ," a book written by Thomas W. Phillips, and their decision shall be final and all property, real or personal, which shall hereafter be bequeathed, devised or conveyed to said corporation shall be taken and held for the purposes set forth in the Articles of Incorporation or Charter, and subject to the provisions hereinbefore stated, and for no other purpose. And no portion of the funds or property, real or personal, or income therefrom belonging to or at any time received by the said Phillips Bible Institute by way of benefits, devices, bequest, gift or otherwise shall by any device, plan, form of words or subterfuge be held or used, directly or indirectly, for any purpose at variance with the purposes set forth in the Articles of Incorporation or Charter hereinbefore referred to.

THE MEN RESPONSIBLE.

WHAT are the names of the trustees responsible for this radical departure from Disciples' principles? Who are the men who, forgetting the nature of the pit from which they were digged, have deliberately returned thither determined there to abide? Surely they are obscure men, unacquainted with the spirit and convictions of our century-old movement.

Indeed they are no such thing.

The trustees whose names are embodied in the text of this constitution are:

E. L. Hang, Canton, O.
O. M. Sala, Canton, O.
J. K. Baxter, Canton, O.
H. B. Webster, Canton, O.
B. D. Phillips, Butler, Pa.
T. W. Phillips, Jr., Butler, Pa.
P. H. Welshimer, Canton, O.
Z. T. Sweeney, Columbus, Ind.
W. W. Sniff, New Castle, Pa.
Russell Errett, Cincinnati, O.
H. C. Hodges, Greensburg, Ind.

Mr. T. W. Phillips, Jr., son of the founder of the institution, and spokesman and defender of this most un-Disciple constitution, says that Dr. Z. T Sweeney "was responsible for the final form in which the affirmations [paragraphs A, B, C, D, E,] were put." And so the marvel grows. There is the name of Mr. Russell Errett, publisher of the Christian Standard, son of the man upon whom the mantle of Alexander Campbell fell. There are the names of Rev. W. W. Sniff and Rev. C. H. Welshimer, among the best known ministers of the younger generation of Disciple leaders.

Could these men have fallen into the old pit inadvertently? Or do they have a defense of the thing they have done?

Either explanation is unthinkable.

We shall have to wait for them to make their own explanation.

WHAT IS TO BE DONE?

MEANWHILE, the facts as presented above will interpret themselves to our readers, without any labored editorial comment. It remains for us to remind our readers of the fact that Phillips Bible Institute is one of the educa-

tional institutions included in the apportionment of the Men and Millions Movement. This means that of every dollar given to the six-million dollar fund a portion goes into the endowment of this Institute whose charter and constitution are radically and flagrantly opposed to the purposes of the Disciples of Christ.

The wonder grows yet more when it is considered that the Commission of Business Men which allotted to this institution its share in the fund was not without knowledge of all the facts herewith presented.

The Disciples Divinity House, an institution loyal to the Disciples' principles and pre-eminently the embodiment of Disciples' ideals, was excluded by the Commission—although afterward grudgingly given half-way recognition—while Phillips Bible Institute was granted unquestioned participation in the brotherhood's alms.

As a result of the public disclosure of these facts there will be, we believe, such an expression of the sound sentiment of our brotherhood as will result either in the thorough reconstruction of the constitution of the Institute or the severing of its connection with the Men and Millions Movement.

ABRAHAM LINCOLN'S GREATER UTTERANCE.

THE world has hailed the Gettysburg address as Lincoln's greatest utterance, but there was one greater. Omitting the preliminary sentence which recited certain facts and principles, Lincoln said:

"By virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated states and parts of states are, and henceforward shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

"And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence, and I commend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

"And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in paid service.

"And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.

"In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

"January, 1863. ABRAHAM LINCOLN."

With these words Lincoln emancipated two races; for slavery was the bondage of the master as well as of the slave.

THE WHITE SLAVE FILM QUESTION

IT IS always a debatable question whether the portrayal of crime, and especially of evil conditions of this nature, will have a greater effect in creating an abhorrence of such conditions or in arousing morbid interest through suggestion in minds all too easily influenced in the wrong direction. Much, it is true, depends upon the nature of the films chosen, and upon the locality where they are to be shown. One picture drama aims at instructiveness by showing that the traps set may be found in stores, railway terminals, steamship piers, etc., says The Standard (Chicago).

In a large city this might have its uses, but in some of the smaller cities, where conditions are different, it has been regarded rather as a poisoned arrow than a weapon of truth. Unlikeness to life is one feature to be deprecated; for if the innocent victim is represented as being saved, the circumstances as shown are likely to be different from those actually prevailing. The class of people who attend such exhibits is also to be taken into account. Those with tastes and standards already vitiated certainly will not profit by the instructive features, and to the untrained, susceptible mind the warning against danger is often lost in the trivialities which excite the imagination and overshadow the real issue by lending romance to the tragedy. A picture which would show the prosaic, hard steps back to anything approaching decent living after a serious misstep, might do good, but such would not prove attractive. The reasons for choosing less dangerous methods of instruction are, on the whole, numerous and convincing.

THE SIN OF EXTRAVAGANCE.

PUT your home in your wife's name. Do it openly, and where all your creditors can learn of it. Do it now, when everyone knows you can pay your debts. The most conservative business now has hazards greater than a man should compel his family to share. It is far more honest for the creditors to take those risks than that a man should load upon his wife and children burdens from which with the utmost of his sagacity and industry he may not be able to save them. Carry your home, but not your religion, in your wife's name; and let the world know where you carry both.

Be economical, even in this time of high prices. And what you save, put into conservative investments and not into those wild ventures in which the people of the United States every year sink more than enough money to pay the interest on the national debt. Let your life insurance be of the sort that will be paid to your family in annual instalments, larger while the children are small, and diminishing as they grow up; and not in the sort which your wife's cousin-in-law will invest for her in her own foolish ventures.

Teach the young people wholesome economy and the simple life. One reason ministers' children turn out so much better than other men's as a rule (and they do) is that they learn economy. Boys come to the city and begin to order silk-lined suits before they earn them; begin giving box parties at the theater; and the end of that road is ruin. Do not despise economy and thrift. Economy is no sin.

LOSING LIFE IN THINGS.

THOSE who have wealth in these days and can buy all their hearts desire are beset by the temptation to lose their lives in the midst of an over-abundance of things. The material is all around them in its lavish expression; it is not easy to find the spiritual and to keep the right relation between that which may be bought for a price and that whose worth is beyond the purchasing power of gold. For the old sense of wonder that made childhood glorious, and the yearning that prompted us to reach after God, and the purity of heart that sees Him, these cannot be purchased. These are not things in the market. To lose these is to lose life and there is no other tragedy to compare with that of a lost soul.

CREDO.

FROM THE CHRISTIAN BANNER.

Not what, but whom, I do believe.
That, in my darkest hour of need
Hath comfort that no mortal creed
To mortal man may give;
Not what, but whom!
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe, but whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?
Not what I do believe,
But whom!
Not what,
But whom!

The Larger Christian World

A Department of Interdenominational Acquaintance.

Presbyterians to Meet In Chicago.

Subjects relating to every phase of life—religious, social, educational, political and industrial—will be considered by the one hundred twenty-sixth General Assembly of the Presbyterian Church, U. S. A., which will convene Thursday, May 21, in the newly erected $750,000 edifice of the Fourth Presbyterian Church—said to be the most beautiful Presbyterian church in the world—located within sight of Lake Michigan, near Lincoln Park in Chicago.

John Timothy Stone, pastor of the Fourth Presbyterian Church, who was so unexpectedly elected moderator of the General Assembly at Atlanta, Georgia, last year, will open the Assembly in the forenoon with a sermon in which he is expected to survey the church's progress during the last year.

Only once before in the history of the Presbyterian General Assembly has the retiring moderator convened the new Assembly in the church of which he was pastor.

As the moderator mounts the platform to preside over the afternoon session at which the new moderator will be elected, S Hall Young, who spent forty years of his life doing missionary work in Alaska, where he established the first church of any denomination, will present Doctor Stone with a gavel made of the tusks of a walrus which Doctor Young himself killed on one of his expeditions in the Behring Sea. A similar gavel will also be presented to the newly elected moderator when he assumes the duties of his office.

Because of the precedent established last year in the election of Doctor Stone as moderator from the floor of the Assembly, without any preliminary electioneering, no aspirants to the office of moderator have appeared. It is expected none will appear. In previous years the pre-assembly scenes were very much like those attending the scenes before a national political convention, when rival candidates and their supporters fought for prestige.

President Wilson and Secretary of State William J. Bryan, both of whom are Presbyterians, are expected to be present and address the Assembly.

United Presbyterians and Unity.

The United Presbyterian publishes an article by John A. Wilson on Church union. This paper was read before the students of Pittsburg Theological Seminary (United Presbyterian) at their request, and it was at their solicitation that the United Presbyterian published it.

The author begins with this statement: "I am asked to give some of the reasons why I am opposed to the organic union of the churches in general and to the particular union proposed of the United Presbyterian and the Southern Presbyterian Churches."

Considering the general question of organic oneness, Doctor Wilson declares himself opposed to it for two reasons: "1. Because I do not believe in either the necessity or the expediency of oneness of organization for the church." In support of this statement he declares that this principle was neither taught nor practiced by Christ and his apostles, nor by the early church.

"2. I am opposed to the visible organic union of the church because it has proved disastrous in the past."

Taking up the matter of the proposed union with the Southern Presbyterian Church, the writer gives as his reasons for opposing it: 1. "Because we are strangers to each other."

"2. Because the denominations are not contiguols."

"3. Our views are diametrically opposite in social respects."

"4. It would involve us in heavy expenses and materially interfere with our home mission work."

"5. It would terminate the prospect of union with the Northern Presbyterian Church, if, later on, that should seem desirable."

"6. It would put an end to the hope of union with a genuinely congenial church,

Rev. Charles E. Jefferson, who discusses Church Unity.

the Associate Reformed Church of the South."

"7. It would sacrifice the solidarity of our Church."

"8. It would be impossible to get anything like unanimous consent to the proposed union."

"9. The basis proposed is a travesty on the term union; it would be absorption."

Doctor Wilson closes his paper with the following paragraph: "What would President Lincoln and General Grant have said fifty years ago if the Confederate authorities had said: 'If you give up all you have stood for and accept all that we have stood for, our constitution and our institutions, we will accept your name and call ourselves the United States of America.'"

All of which discussion, we must say, is at least interesting!

Methodists Evangelize New York City.

The Northwestern Christian Advocate presents a glowing report of the work of the New York City evangelistic committee of the Methodist Church. This work has ben carried on for nine years. An increase of 20,000 attendants at meetings is registered for last year, this being in part due to the fact that open-air and shop meetings began April 1, instead of June 15, as heretofore, and also to the increase of auxiliary meetings held by Brotherhoods and young people's societies. Many backslidden Christians have been reclaimed and gangs of street children have been infused with better ideals. One worker in a downtown center testifies that as a result of open-air meetings conducted in a city square known as "Bomb Block" and containing over nine hundred children, the children can now be heard singing the gospel hymns they have learned instead of the songs of the street. A special effort is made to interest the children in these open air and vacant lot meetings, of whom there was a total attendance of 95,807.

Doctor Jefferson on Church Unity.

In a recent number of the Constructive Quarterly, there is an article by Chas. E. Jefferson, D. D., entitled "The Church and World Brotherhood." Doctor Jefferson thinks that Church unity will not be brought about by discussion of the points of difference in the subjects of faith and order; or by mass meetings and enthusiasm for points of agreement; or by prayer and charity, which have always been more or less active in Christendom, but by force, i. e., the pressure of necessity induced by the foes of Christianity.

Six Thousand Student Volunteers.

During the four years since the Rochester Convention of the Student Volunteer Convention, 1,466 additional volunteers sailed, making a total of 5,882 that have gone to mission fields. This total is divided as follows: Africa, 638; Arabia, 26; Central America, 40; China, 1,729; India, Burma, Ceylon, 743; Japan, Korea, 1,133; Europe, 28; Mexico, 168; Oceania, 67; Persia, 51; Philippines, 163; Siam, Laos, etc., 104; Turkish Empire, 221; South America, 359; West Indies, 177; Other Countries, 225.

Pittsburgh After a "Men's Hotel."

Plans are on foot to provide Pittsburgh with a men's hotel and temperance club, similar to the Salvation Army's People's Palace, in Boston. The movement was fathered by Colon William Evans, head of the Salvation Army in the middle states. Colonel Evans met with twenty-one of Pittsburgh's leading business men and philanthropists March 25, presented his plans and secured the hearty endorsement of every one present.

Fight Overchurching in Pittsburgh.

The first meeting of Pittsburgh's joint church comity committee was held in the Fort Pitt hotel March 30. Seven of the leading denominations appointed committees of five each to represent them. At this meeting an organization was effected, officers elected and committees appointed to draw up and submit a set of rules and regulations to govern the joint committee in its efforts to solve the problem of overchurched communities and the location of new churches.

Missionary Transforms Community.

"Father" William Duncan, eighty-two years old, has recently retired from his missionary work in Alaska. Fifty-seven years ago as a lay missionary of the Anglican Church he began work among the Metlakathla Indians, then a cannibal tribe. Here he has built up a splendid modern community, with neat houses and sidewalks, church, town hall, school, and other improvements.

Laymen to Lecture Preachers.

For the first time a layman has been chosen to deliver the annual course of lec-

tures on preaching on the Lyman Beecher Foundation at Yale Divinity School. The lectures on this historic foundation have always been given heretofore by some distinguished clergyman, but this year the lecturer is to be Mr. George Wharton Pepper, a conspicuous layman of the Episcopal Church.

Russians Desert State Church.

The Holy Synod of the Orthodox Church has just presented a doleful report to the Czar, complaining that the people are leaving the church in great numbers to become Baptists, Stundists, Old Believers, and Roman Catholics. Atheism is also claiming many. It is claimed that Russia will have as many nonconformists as Great Britain within a few years. It was in 1906 that religious liberty was granted in Russia.

Slavic Churches to Meet In Chicago.

On May 21-24 a conference of four Slavic nationalities—Poles, Bohemians, Slovaks, and Ruthenians—is to be held in Chicago. Among these are members of the Baptist, Methodist, Reformed, Congregational, and Presbyterian churches. The conference will have before it at least three definite objects; namely, the securing of a publishing house to furnish an adequate supply of Christian literature in the Slavic languages; the organization of an interdenominational insurance society for enlisting the immigrant's interest immediately upon his arrival, and for protecting him against the anti-Protestant influence of existing Roman Catholicism, infidel, and other insurance societies; and finally to take steps to provide an agent of the evangelical Slavic churches at each leading port of entry.

Publicity Campaign in Baltimore.

Up-to-date methods and the use of printer's ink are features of a publicity campaign just started by the Young People's Association of First Presbyterian Church, Baltimore, Md. The ammunition for the campaign includes a series of bulletins which are placed in the college buildings of Baltimore. Then these young people follow up this publicity with personal visitations.

Doctor Jowett's Theory of Preaching.

Dr. J. H. Jowett, of the Fifth Avenue Presbyterian Church, New York, has just published a new volume containing his recent Yale lectures on preaching. His theory of preaching is summed up in a few simple principles:

First, it must be scriptural, and not only based in some general way on the Bible, but consisting wholly of an exposition of some scriptural truth. Next, it must be intensely spiritual, provided by the Holy Ghost and inspired by a life of intense and instant prayer. And, finally, it must be human. The preacher must not only aim at exposition of a doctrine or a text, but also at the conviction, comfort and uplifting of the man he addresses.

Parish System as Aid to Unity.

A plea for the introduction of the parish system as a method for accomplishing church unity was one of the principal points in an address given recently by Doctor Broening, a Presbyterian minister in Newark, N. J., to the members of his Men's Club. There are, he said, too many large churches within a stone's throw of each other which are necessarily forced into rivalry. The demand for social work, acknowledged by the members of all Evangelical churches, points to the need for effective co-operation.

A Notable Series of Articles.

Dr. William Hayes Ward, who has been for forty-five years associated with the Editorial Department of The Independent and who is now its Honorary Editor, is contributing during 1914 a series of papers under the general title, "What I Believe and Why." The aim of the articles is to present the results of recent scientific investigation and historical research in such plain language that the layman may understand their bearing upon religious belief.

Death of Bishop Scarborough.

The Episcopal Brotherhood sustained a loss in the death of Bishop John Scarborough, of New Jersey, who passed away March 14. Bishop Scarborough had won a position among the leading prelates of the church, and, until recent years, was one of the most active in the Board of Missions and in other phases of church work.

Rev. Charles F. Aked, Whose Theology Created a Stir.

A Cardinal and Prohibition.

Cardinal Gibbons declares that he does not sympathize with prohibition, and that it does not prohibit. A contemporary asks the Cardinal if it is not true that if prohibition becomes universal a large number of Roman Catholics, who are saloonkeepers, brewers and distillers, will be thrown out of business?

Methodists to Change Name?

A change of name proposal will come before the General Council of the Methodist Church South, which meets during May in Oklahoma City. It is pointed out that the word "South" is a misnomer, since this body of Methodists has churches in the Northwest and on the Pacific Coast. It is predicted by those who know the facts that the change of name project will be beaten this year, but that by 1918 it will be carried.

Peace Union Takes Step.

The Church Peace Union recently founded by Mr. Carnegie's $2,000,000 gift has taken its first step: to secure the co-operation of pastors to preach on the peace movement Sunday, May 17, which is the Sunday immediately preceding Peace Day.

Doctor Eliot's "New Religion."

The Watchman-Examiner (Baptist) submits the following indictments, against the Unitarian faith, which the Examiner believes is the religion Doctor Eliot predicts for the world:

(1) "It is a religion that has no large churches;" (2) "Draws no great congregations;" (3) "Gathers no interested and earnest bodies of children in Sunday-schools;" (4) "Has no missions nor missionaries;" (5) "Never enrolled a martyr nor a saint;" (6) "Is every year dropping in rank among the religious bodies of the world."

Doctor Mott at Harvard.

Dr. John R. Mott delivered the Hyde lectures before Andover Theological Seminary on March 25, 26, 27 and 30, and April 1. The lectures were given in Memorial Hall, Harvard University and were open to the public. Doctor Mott also preached at the Harvard University chapel Sunday morning, March 28, and conducted chapel exercises during the week.

Old Boston Church Celebrates.

The two hundred and fiftieth anniversary of First Baptist Church, Boston, will be celebrated next year. This was the third church organized in Boston, and the second Baptist Church formed in Massachusetts, coming next after the church in Swansea, formed by a company of Baptists from Wales. It is intended to make this anniversary of the First church impressive and significant, not only for the church, but for the city of Boston.

Swiss Churches Urge Peace.

An alliance of the churches of Switzerland has invited the churches of Europe to a conference to pronounce against standing armies and armaments.

Doctor Aked Controversy Subsiding.

The stir at San Francisco over the discussion of the fitness of Dr. Charles F. Aked to continue as president of the Federation of Churches of that city, because of his doubts regarding the Virgin Birth, has largely subsided. The Congregationalist remarks that "it looks as if the providential purpose of this controversy over Doctor Aked were the bringing into fresh prominence of the central beliefs of the Christian Church."

Immigrants Address Classes.

Dr. Jenkin Lloyd Jones of the Abraham Lincoln Center, Chicago, has been conducting a class on immigration. Doctor Jones, as a part of the class exercises, selected a competent representative of a foreign group to state to the class the point of view of that group of people, their characteristics, ideals, and the results of their experiences under immigrant conditions in America and Chicago. In this way representatives of the Lithuanians, Scandinavians, Germans, Poles, Bohemians, Armenians, and Russian Jews were heard.

Church Enlists "Big Brothers."

One hundred and thirty members of Wagner Place M. E. Church, St. Louis, Mo., Rev. John McCarthy, pastor, have each agreed to adopt a boy, between the ages of twelve and sixteen, as a sort of foster-brother. The boy obligates himself to be an attendant at the church Sunday-school.

Every Member Canvass in Detroit.

On a recent Sunday afternoon 3,500 homes in the vicinity of Central United Presbyterian Church, Detroit, Mich., were visited by a hundred members of that church, who extended invitations to attend church services to 11,000 men and women. At least 3,000 who were called upon attend no services now.

Of Human Interest

President Wilson Lauds Bryan.

"Your reference to the secretary of state shows how comprehensively you have looked on during the last few months," wrote President Wilson to a correspondent recently. Not only have Mr. Bryan's character, his justice, his sincerity, his transparent integrity, his Christian principle made a deep impression upon all with whom he has dealt, but his tact in dealing with men of many sorts, his capacity for business, his mastery of the principles of each matter he has been called upon to deal with have cleared away many a difficulty and have given to the policy of the state department a definiteness and dignity that are very admirable. I need not say what pleasure and profit I myself have taken from close association with Mr. Bryan or how thoroughly he has seemed to all of us who are associated with him here to deserve not only our confidence, but our affectionate admiration."

A Story of King Edward.

A story about King Edward is worth repeating. Just before the illness which caused the postponement of the coronation he was racing down one of the country roads in his motor car at a speed which was beyond the legal limit.

"Hi! Hi!" called a policeman. "Stop there, in the name of the law!"

His majesty is said to have slackened speed and called out: "But I'm the king!"

"Jest you come aht o' that," was the reply; "yer the third king wot's come along the morning."

Ex-Mayor Shank on Trusts.

Apropos of a policy of trust reformation, ex-Mayor Shank of Indianapolis said at a banquet in New York:

"If a trust is inherently bad, kill it. You can't reform it. It's like the singing lady.

"One man said to another:

"'I hear your wife has been taking singing lessons.'

"'Yes,' was the reply.

"'Well, what do you think of her voice since it's been trained?'

"'It's no better; but there's a lot more of it.'"

Ex-President Eliot on Psychology.

Dr. Charles W. Eliot is against labor unions on the ground that, while increasing wages, they have reduced happiness—the happiness which comes from initiative and from emulation. At a tea in Boston a young lady attempted too heatedly to put Doctor Eliot in the wrong. She talked of the psychology of work, declaring that work, as understood by a college president on the one hand and by a garbage collector, say, on the other was not by any means the same thing.

"The psychology of work—" she cried, when Doctor Eliot ended her too-warm argument very wittily.

"Now," said he, "when you talk of psychology I'll tell you what I think psychology is like. It is like a man splitting a log. When it is done he has two more to split."

A Bryan Story.

Secretary Bryan in one of his eloquent chautauqua addresses said of drunkenness:

"A frequent cause of drunkenness is the desire to drown sorrow. No sorrow can be drowned, though, in any such way.

"Once in Paris I found a promising young friend seated on a cafe terrace swallowing glass after glass of absinthe hurriedly.

"'My boy,' I cried, 'what on earth are you doing?'

"My young friend made a gesture of despair, and, looking up at me with bleared and sorrowful eyes, he replied:

"'Mr. Bryan, I am trying to drown a care that has learned to swim.'"

Unflattering.

Charles F. Murphy, apropos of Richard Croker's famous letter, said good-naturedly at Good Ground:

"Mr. Croker's letter makes me feel like the lady at the Norristown Hotel. This lady was plainly dressed, but she did not think that she looked out of place at the hotel's 75-cent table d'hote. Yet her waiter, having set before her a plate of soup and a plate of fish simultaneously, bent down and whispered in her ear:

"'Eat yer soup first.'"

A Speedy Friendship.

Paderewski tells Harper's of an amusing incident which occurred while he chanced to be dining at a famous restaurant in New York. It so happened that the members of a large national trade association were holding a celebration dinner in another part of the building, and at the close of the feast one of the guests made his way to the cloak-room, where he encountered the famous pianist.

The newcomer stared for a long time at the fair-haired Pole, and at last said:

"You are very much like Paderewski. Do you know him?"

"I am Paderewski," rejoined the other, modestly.

"What?" shouted the stranger, and, dashing at him, he shook both his hands.

Before Paderewski sufficiently recovered from his surprise the man stepped to the door and, calling the others of his party, yelled: "I say, Brown, Wheeler, Carey, and all of you, come here! I want to introduce you to my friend Paderewski."

The Clever Mr. Gladstone.

Once when Mr. Gladstone was traveling, he purchased a beautiful bunch of grapes. At the custom house the officer refused to let the grapes pass, saying that they were dutiable. Gladstone refused to pay the duty, whereupon the custom house officer insisted. Gladstone took them out of the basket and ate every one of them. "Now stop me!" said the "Grand Old Man," triumphantly, as he took his seat in the train bound for Brussels.

The World is Growing Better

Chicago Bars "Family Entrance."

Hope of divesting barrooms and rear rooms of saloons of furniture and partitions so as to afford an unobstructed view from the street have vanished for a time as a result of the action of the Chicago city council last week. After a lively debate the aldermen, by a vote of 30 to 25, refused to table a motion sending the ordinance bearing on that matter, back to the judiciary committee. Immediately afterward a motion to refer again was carried by acclamation.

But, it is pleasant to report, the ordinance prohibiting signs which may be misleading over the rear or side entrance of saloons passed unanimously. The old familiar "Ladies' entrance," "Family entrance" or "Private entrance" must be torn down under this ordinance. It was introduced by one of the aldermen, and becomes effective as soon as the mayor signs it.

Woman Runs Against "Bathhouse John" Coughlin.

John J. Coughlin, better known as "Bathhouse John" is a perfect example of what a Chicago alderman ought not to be. Yet he has been "serving" the big city in that capacity from time immemorial. But the women are now answering to the roll call, and the fight is on. The Progressive party has placed in nomination for alderman, first ward, Marion H. Drake, and she is being boosted with great enthusiasm.

Here is the way the Chicago Municipal Voters League sums up the two leading candidates for this important position:

Marion H. Drake, progressive; lives Auditorium Hotel; court reporting agency, 1301 Ashland Block; born in Beloit, Wis., 1864; stenographer for Attorney Harry Rubens, 1891; 1891-8 for Attorneys Moran, Kraus, Mayer & Stein; since 1898 in court reporting business: in Chicago forty-four and in ward four years; has interested herself in the Immigrant Protective League; graduate Chicago College of Law and admitted to the bar; self-reliant, capable and energetic woman of experience and excellent character; well qualified for the office; signed league platform.

John J. Coughlin, Democrat; lives 2034 Indiana Avenue; insurance broker with other sources of income; finishing eleventh term with notorious record; one of the original gray wolves; in past term voted against nonpartisan city elections, for loading park consolidation bill with tax increase, for original Marshall Field tunnel ordinance, and against creating office of civilian deputy police chief to clean up vice conditions; held in office by special interests and commercialized vice; for a time ran a Turkish bath patronized by race track touts, and later was proprietor of the notorious "Silver Dollar" saloon, a "hangout" for low characters of both sexes.

By the time this issue of The Christian Century reaches its readers, the story will be told.

Women Improve Voting Conditions.

The inevitable first result of equal suffrage is the removal of all polling-places from the neighborhood of saloons, declares George Crell in the Century Magazine. What was good enough for men is not good enough for their women folk. For the most part, voting-booths are in churches, parlors, corner groceries, or schools. Illinois had many of its polling-places decorated with potted plants, many Kansas towns introduced "no-smoking" regulations, and in all the older equal-suffrage states there is yet to be recorded an instance of insult to women in connection with the franchise.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

A Mystic from the Far East

There are many definitions of mysticism, but for our purpose we may take it as meaning, "The effort of the human soul to attain to actual communion with the Divine Being."

The saying of Francis of Assisi, "That there were but two things in the world, God and a man's soul—and to know God, and purge one's soul of all that was unlike God," is the very heart of Christian mysticism.

The type of mystic is as varied as the definitions of mysticism—it ranges all the way from the practical benevolence of Johann Tauler, and the meditative spirituality of Thomas a Kempis, to the ascetic absorption of the Hindu devotee. It had its birth in the mysterious East—both Brahmin and Buddhist teach the life of mystical contemplation. With them, the existence of God as a being, the outward world, their own personality, all become unreal, and absorption into Nirvana is their ultimate goal.

HAS MYSTICISM PERILS?

With this oriental type as a warning it is not strange that the dangers of mysticism in the Christian life have been over-emphasized; we are told that the very intensity with which the soul seeks for divine communion has a tendency to make God an experience, rather than a beneficent Being, and to unfit the individual for action and service.

And yet, despite these various perils, the student of church history often finds the highest types of holy living and dying among the Christian mystics. When the church's spiritual life was at lowest ebb, their words and lives frequently came as a protest of spirit against letter, and of active benevolence against dead formalism.

The nature of the German mind made it a fruitful soil for mysticism, and from the Thirteenth century till the time of Martin Luther, the German Mystics embodied nearly all the heartfelt piety in the Church—they have often been called Reformers before the Reformation. Their lives were a reaction and a protest against the worldliness of the church, and the scandalous lives of the clergy—they seceded from mere dogma and formalism and insisted on the spiritual freedom of the individual.

THE GERMAN MYSTICS.

It is interesting to recall that the beginning of German mysticism was in the hearts of devout women, especially was it professed by the nuns; the visions of Hildegarde, and the saintly life of Queen Elizabeth of Hungary seem to have been the inspiration of Meister Eckhart, the first of the great German Mystics. His followers formed themselves into a little band, called "Friends of God" in the dark and stormy days of the Fourteenth century, and their avowed purpose was strengthening one another in the living intercourse with the Good Father. Chief among these was Johann Tauler, whose eloquence made him the center of religious life in South Germany for more than a quarter of the century. He was the purest and highest type of German Mystic—personal relationship to God, and the uselessness of good works without a renewal of the inward life are his great themes. It was said that Luther ranked one of his books of devotion next to the Bible itself.

But the most familiar manual of medieval mysticism to modern readers is "The Imitation of Christ,' by Thomas a Kempis, the little monk of Mount Saint Agnes. It has been translated into more languages, and printed in more editions than any book but the Bible, and so voices the yearnings of the soul for good and for God, that it is said to have been the favorite book of its kind, of such spiritual antipodes as George Eliot and John Wesley.

TAGORE A MYSTIC.

The thoughts on mysticism were suggested by some of the works of Rabindranath Tagore, the Bengali poet who recently received the Nobel prize; as I read some of his prayers, especially those in his "Gitanjali," they seemed like a haunting echo of some familiar strain, and presently it came to me that they recalled some of those communings of the soul with God, in Thomas a Kempis' immortal little book.

Might not this vivid "Aspiration" for the Lord of All Life, have been written by the little brown-eyed monk himself!

Day after day, O Lord of my life, shall I stand before thee face to face?

With folded hand, O Lord of all worlds, shall I stand before thee face to face?

Under the great sky in solitude and silence, with humble heart, shall I stand before thee face to face?

In this laborious world of thine, tumultuous with toil and with struggle, among hurrying crowds, shall I stand before thee face to face?

And when my work shall be done, alone and speechless,

Shall I stand before thee face to face.

A NOBLE PRAYER.

And is not this a noble prayer for strength, with its longing for both being **and doing?**

This is my prayer to thee, my Lord —strike, strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knee before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to thy will with love.

And what a high dedication of himself and his work to God is the closing poem-prayer in the book!

In our salutation to thee, my God, let all my senses spread out and touch this world at thy feet.

Like a rain cloud of July, hung low with its burden of unshed showers, let all my mind bend down at thy feet in one salutation to thee.

Let all my songs gather together their diverse strains into a single current, and flow to a sea of silence in one salutation to thee.

Like a flock of homesick cranes, flying night and day back to their mountain nests, let all my life take its voyage to its eternal home in one salutation to thee.

Does it seem a strange thing to say that we of the West may learn a lesson from this mystic of the East? This is pre-eminently a commercial age, and there is danger that the Church itself may become tainted with the ever present poison of materialism; not only the passion for fine buildings and rich appointments, but the emphasis on outward observance—even the insistence on religion as a historical belief, or an ethical code, may leave out the very heart and essence of it all—and that is, that the supreme aim and end of life is the soul's quest for its God.

And so, it is well for us to hearken to the voices of seekers after God today, and to tune our hearts and lives to the messages of the saints of long ago—Francis of Assisi; Bernard of Clairvaux, and the noble group of German mystics. And most of all, to strive for that hunger and thirst for the divine, that the Hebrew poet and prophet felt when he said:

"As the hart panteth after the water brooks,
So panteth my soul after Thee, O God.
My soul thirsteth for God, for the living God;
When shall I come and appear before God?"

—I. W. H.

HYMN.

Resplendent sun, your brilliant beams
Should make my heart confess
A deeper awe of Him, who is
Our Sun of Righteousness!

O little star, that sweetly shines
In heaven like a gem,
Your light recalls salvation's star—
The Star of Bethlehem.

O falling rain, your welcome drops
Will make the parched earth live!
Our Saviour to all thirsting souls
Water of Life will give.

O flower, opening to the sun,
Teach my heart ne'er to close
To Him whose pure, sweet life was like
The lily and the rose.

O guileless lamb, bring back to me
That life of toil and pain,
The suffering of the Heavenly Lamb
Who for my sins was slain.

Dear Saviour, may we love Thee so,
That all good things may be
But mirrors, where our longing eyes
Seek images of Thee!

—Ida W. Harrison.

The breath of God's upon the world,
His winds are strong and His surges long,
For they sweep and roll from pole to pole.
The West is yeast to the foaming East,
The heathen soul's awake to the goal
Of its highest meed and its deepest need.
Refreshed and quickened the hearts of men,
By the touch of the Spirit felt again,
By the presence that rules beyond our ken—
The breath of God blows o'er the world.

Disciples Table Talk

Indiana's Diamond Jubilee.

Central Church, Terre Haute, George Darsie, pastor, extends a most cordial invitation to Indiana Disciples, and others, to attend the Diamond Jubilee convention which will assemble in Terre Haute, May 11-14. Oscar E. Kelley, chairman of local publicity committee, writes that preparations are being made for a record-breaking attendance.

All who attend will be entertained in the homes for lodging and breakfast without charge and dinner and supper will be served in the basement of the church at twenty-five cents per meal. There will be no registration fees, and programs will be furnished free. This is expected to be "the greatest convention in the history of Indiana's state work."

Kentucky Pastor Discusses Dancing.

T. S. Tinsley, pastor at Midway, Ky., discussed the very-much-in-the-air subject of dancing in a recent sermon. In closing his sermon, Mr. Tinsley proposed principles by which modern amusements—novel-reading theater-going, card-playing, dancing—may be judged. The following is his statement:

"GOD.—Good will cultivate the sense of God's presence and approval. Evil will destroy it. Your faith in God will help you. SOUL.—Good will improve and enrich your soul's experience. Evil will injure and impoverish it. Your faith in your soul will help you. RELIGION.—Good will always harmonize with religion. Evil is always discordant. Your faith in religion will help you. BIBLE.—Good finds its natural outflow from the Bible. Evil is the suggestion of Satan. Your faith in the Bible will help you. CHURCH.—Good is always congenial with the true church. Evil is enemy of it. Your faith in the church will help you. JUDGMENT.—Good will prepare you for the final judgment. Evil will make you fear it. Your faith in the judgment will help you. ETERNITY.—God gives you Heaven both here and hereafter. Evil gives Hell both here and hereafter. Your faith in Eternity will help you. GOD, Soul, Religion, Bible, Church, Judgment, Eternity: these are all key words for young Christians—in fact for all Christians."

E. L. Powell on Christian Science.

E. L. Powell, of First Church, Louisville, discussed Christian Science in his month-end sermon, taking as his text 2 Tim. 4:3, 4. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." Dr. Powell pointed out as logical conclusions to which this so-called "science" leads, the following: 1. The destroying of any great moral purpose, any enthusiasm of humanity. 2. The utter extermination of conscience. 3. The extinction of sentiment and sympathy. 4. The reign of selfishness. In concluding he presented a fact which he declared proved Christian Science absolutely out of the question—the Scientist's conception of God. "What is the conception of God entertained by this philosophy?" he asked. "God is all. God is the whole and the only reality. There is nothing outside of Him. If this be true, then God exists in Himself, for Himself, and has nothing whatever to do since He has no field of operation. The Scientists' conception of God is an imprisoned and fettered Deity, hardly on a plane of thought with the impassive Buddha, enshrined in placid silence and looking with Sphinx-like eyes upon the desert of life. A God who is all, and having no relationship, therefore, of Saviour or of redeemer or of healer, is the logical conclusion which follows from the declaration of Christian Science that the Divine Mind is the only reality." Over against this, Dr. Powell presented the God of the Christian: "Ah, friends," he said. "I think that the God of the Christian is more worth while. I believe in a God who is imminent in nature and in life, in a God whose life is in the sap that flows through the trunk of a tree, whose will is imminent in the governance and guidance of every star which makes its way through the pathless heavens; a God outside whose life and interest no sparrow falls to the ground; outside whose life no rivers flow, no winds blow. I believe in a God who is imminent in this body for healing purposes, but He must have some actual healing to do. I believe in a God who is imminent in this mind to quicken the intellect and to quicken the spirit which can use that intellect even

Rev. C. H. Winders, in charge of Congress arrangements at Indianapolis.

as the organist uses the keys of the organ to startle it into the energy of grand music. I believe in a God concerning whom Jesus Himself said, 'The Father worketh hitherto and now I am carrying on His work;' a God who never slumbers or sleeps; a God who is present in all of the pulsing, throbbing energies and activities of human life; a God who showed Himself so pre-eminently alive that He came down to earth and clothed Himself with flesh and blood; a God who in the person of Jesus Christ swung Himself forward to victory by way of the cross."

Association of Colleges to Meet.

The program of the meeting of the Association of Colleges of the Disciples of Christ to be held at Lexington, Ky., May 1, 1914, is as follows: "The Public Published Annual Reports," Joseph A. Serena, Keuka, College; discussion led by T. E. Cramblet, Bethany College. "What the College Catalogue Should Tell," E. W. McDiarmid, Milligan College; discussion led by Thomas C. Howe, Butler College. "How Far Is It Desirable and Practical to Segregate College Students From Those Lacking Entrance Requirements?" Hill M. Bell, Drake University; discussion led by Herbert M. Garn, Christian University. "Qualifications of Faculty Members," T. B. MacCartney, Transylvania University; discussion led by E. V. Zollars, Phillips University. "The Educational Significance of the Men and Millions Campaign," Judge Henry, Cleveland, Ohio. "The Relation of Our Colleges to the World Program of the Disciples," A. E. Cory, Cincinnati, Ohio.

Central Church, Des Moines, Grows.

Central Church, Des Moines, under Finis Idleman's leadership, is in the midst of a campaign to provide adequate equipment for the needs of its church life. An addition will be built, which will take care of pastor's duty, dining-rooms, gymnasium, play room, etc., in addition to several Sunday-school rooms. It is proposed to live up to the responsibility which the Central has for the social and religious life of 400 girls and young women and 300 boys and young men. The completed Sunday-school room will accommodate 1,000. The young people, it is reported, are pledging royally to this growing work.

Dr. Willett at Des Moines.

Dr. H. L. Willett's series of lectures, given at Central Church, Des Moines, April 6-8, comprised the following topics: General topic: "The New Order in the Orient, or Darkness and Dawn." Monday, 4 p. m.—"The Lighting of Lamps." (Educational work.) Monday 8 p. m.—"The Changing Orient." Tuesday 4 p. m.—"A Nation in Tears (Korea)." Tuesday 8 p. m.—"The Oldest of the Nations (China)." Wednesday 4 p. m.—"The Social Significance of the New Order." Wednesday 8 p. m.—"Cross and Crescent (Mohammedan Lands)."

B. A. Abbott Addresses Credit Men.

B. A. Abbott, pastor of Union Avenue Church, St. Louis, speaking before the Credit Men's Association at the St. Louis City Club, declared more sentiment was needed in the business world. Some of Dr. Abbott's epigrams, in his talk to the credit men, were: "You will never have an honest horse-race, until you have an honest human race." "We hope to dissipate the old prejudice that the preacher is invisible six days of the week and incomprehensible on the seventh." "Someone has defined a pessimist as a person who Fletcherizes his quinine pills, while the optimist is one who eats his doughnut and throws the hole away." "The credit system is based on faith in human nature."

Massillon Pastor on Practical Topic.

H. Erwin Stafford, minister at Massillon, O., in a sermon on the subject, "The Right of Every Child to Be Well Born," urged that a uniform law be passed, demanding that candidates for marriage register at least 90 days before the granting of licenses in order that authorities might have time to investigate the health and moral records of the contracting parties, even though they be foreigners from very distant countries. This law, he said, should provide against the union of physically, mentally and morally unfit. In the meantime each minister or officer of the law who has the right to marry, should absolutely refuse to join the unfit in marriage." Mr. Stafford declared that he practices what he preaches in this last respect.

New Texas Superintendent of Missions.

A. D. Rogers, pastor of First Church, Denton, Tex., has been appointed successor to J. C. Mason as state secretary and superintendent of missions. He will take up his work about June 1. Mr. Mason, who recently resigned, served as secretary of the mission board for eleven years, and consented to serve until June 1. The annual Texas Christian Missionary convention will be held at Gainesville May 11-14. Judge Anson Rainey is chairman of the board. E. S. Bledsoe is president-elect of the convention, and J. C. Mason corresponding secretary.

Drake Graduates at Atlanta.

Drake graduates, former students and friends who attend the 1914 convention of the Churches of Christ at Atlanta will hold a reunion and dinner. Arrangements have been completed with the Ladies' Aid society of the First Church at Atlanta for the use of their parlors and dining room for the occasion. The dinner will be held October 10.

C. A. McDonald, pastor of church at New Philadephia, Ohio, gave a lecture at First Church, Massillon, Ohio, on Social Purity recently. Mr. McDonald has a great address, writes H. E. Stafford, Massillon pastor, and presents this delicate question in a very direct and educational manner, yet with a nicety that dignifies the theme. Mr. Stafford believes that Mr. McDonald ought to have an opportunity to present his lecture in all of our churches.

The work in South Omaha is in a more vigorous condition now than in many years.

W. J. Hastie resigned some months since and the work is now led by John G. Alber, a graduate student of the University of Nebraska. Until recently Mr. Alber was the pastor of the church at Auburn where he succeeded in building one of the handsomest structures in the state.

J. L. Thompson, pastor of the Temple church, Kansas City, Kansas, was called to Omaha March 29 to assist in "Go to Church Sunday." In the evening, E. E. Elliott, National Brotherhood Secretary preached for Mr. Thompson, and the Brotherhood Quartette of the Jackson Avenue Church, Kansas City, Missouri, furnished the music.

L. S. Cupp gave his illustrated lecture on Christian Education at the Jackson Avenue Church, Kansas City, March 29. Mr. Cupp is supplying the pulpit at the church until Frank L. Bowen finishes his city work and becomes its pastor.

Geo. P. Taubman, minister at Tulsa, Oklahoma, was seriously injured recently, but happily escaped death by a small margin. An automobile in which he was riding collided with a street car and Mr. Taubman was thrown out on his head. He was unconscious and it was believed could not live. We are glad to report his rapid recovery.

Atlanta is getting ready to entertain the great convention, October 7 to 14 next. The railway rates are ready. The hotels are making reservations. For rates of fare address, E. E. Elliott, executive secretary, R. A. Long Building, Kansas City, Mo.

First Church, Hartford City, Ind., is arranging for a School of Methods for April 13-17 to be given under the auspices of the Sunday-school department of the Indiana Christian Missionary Society, of which Garry L. Cook is superintendent.

Leroy M. Anderson, pastor at Macon, Georgia, goes outside his pulpit frequently and delivers addresses to persons not able to attend church services. Recently he gave an address to the fire department of his city.

Special services were held at First church, Minneapolis, Minn., on the anniversary of the coming to the pastorate of S. T. Willis. A new individual communion service was presented to the church at that time.

The Young Men's Bible class of the school of Newcastle, Ind., recently invited Governor Ralston to address their class, and also an afternoon mass meeting of men. The governor received the invitation favorably.

J. Herman Dodd, once pastor at Franklin Avenue church, Columbus, Ohio, and later at Chardon, died March 27, at New Philadelphia, Ohio. Mr. Dodd was a gradute of Hiram.

W. L. Harris is in a good meeting with the Budd Park Church, Kansas City, with almost a hundred additions to date. This church will dedicate its new building June 7.

The National Brotherhood Secretary is available for addresses and conferences on men's work, and will assist in organizing if desired. Address him at Kansas City, Mo.

Fletcher Cowherd, a member of the Church Extension Board, delivered an address before a recent gathering of the City Club, of Kansas City.

L. G. Batman, pastor at First, Youngstown, Ohio, gave a stereopticon lecture on China, Japan, India and Africa at the Ravenna, Ohio, church.

The Brotherhood at Uhrichsville, Ohio, was recently addressed by Dr. J. S. McClelland, of Bellaire, Ohio, on "Race Betterment."

The Texas Convention will meet at Gainesville, May 11-14. A movement is on foot to bring 1,000 business men to the convention.

Junior congregations have recently been organized at Nezperce, Ida., and Missoula, Mont. H. H. Griffis ministers at Missoula.

A. F. Hensey reports from Bolenge, Feb. 1: "Six more baptized here today, four from Bolenge, and two from Bojia."

It is rumored that Peoria, Illinois, Des Moines' and Cleveland will each bid for our 1916 National Convention.

Sumner T. Martin came to Nowata, Oklahoma, last July. He found a city of 5,000 surrounded by flowing oil fields, and crowded to the brim with people. The self-sacrificing pastor's family lived in the church for three months until a house could be secured. There are five churches in Nowata, the Christian Church being the largest and most prosperous.

H. W. Elliott, State Secretary of Kentucky Missions, is sojourning in Florida on account of the illness of his wife.

Reports from the March Offering

The First church at Plano, Tex., exceeds its apportionment by $30. A. L. Clinkinbeard is the minister.

The church at Harrisville, Mo., exceeds its apportionment by $30 and expects to send more. King Stark is the minister.

The Buda, Tex., church has sent more than four times its apportionment. John C. Myrick of Austin, Tex., is the pastor.

The church at Everest, Kans., sends more than three times its apportionment. T. V. Hubbell of Bethany, Nebr., ministers to them.

Allegheny County, Va., is supporting Mrs. W. L. Burner, Matanzas, Cuba. The Pembroke church sends double its apportionment to apply on that fund.

Fred Goss of Borden, Ind., preaches for the church at Morris Chapel and Borden. Each of these churches has surpassed its apportionment.

The church at Etna Green, Ind., exceeds its apportionment. J. Evard Smith ministers to this church.

Springport, Ind., sends $60, their apportionment in full. A. L. Stamper leads this congregation in all good works.

Redlands, Cal., sends $125 as an offering from the church.

Darrow, Ill., more than doubles its apportionment.

F. S. Sellick, of Indianapolis, Ind., preaches for the North Madison, Ind., church. They have exceeded their apportionment.

Roy H. Biser preaches for the church at Brownsboro (Crestwood) Ky., which sent its full apportionment.

Spencer, S. D., also sends its full apportionment. W. T. Loomis is the pastor.

Ferris, Texas, sends $62 in addition to $14.10 sent March 7, for Foreign Missions. H. T. Sutton ministers to that congregation.

Williamsburg, Ky., sends $25 additional and now have reached their full apportionment.

Two churches which have done very well are Detroit, Tex., and Blooming Grove, Tex. The former exceeded its apportionment, and the latter sends more than five times its apportionment.

During the month of March we had much bad weather, which hindered the offering for Foreign Missions, especially in the country churches.

However, the income for the month amounted to $40,272, a gain over the corresponding month, 1913, of $228. The number of contributing churches was 1,287, a gain of 73. There was also a gain in the number of contributing Sunday-schools, and an increase in the amount from the schools. The individual offerings were $4,857, a gain of $594.

There was a loss of $3,300 in annuity gifts, but a gain of $3,200 in bequests. The gain in regular receipts was $328.

We are enconuraged to believe that during April we will be able to make a better proportionate showing in the regular receipts. Let every church be in line at once. No church should neglect this great work to which our Lord has called us.

The missionaries are looking to our people expectantly. They are ready to move forward if the churches speak the word.

Please send to the undersigned at once.

F. M. RAINS, Secretary.

The Congress to Meet at Indianapolis

The following statements from President E. L. Powell and C. H. Winders, of Indianapolis, will explain the substitution of Indianapolis for Louisville as the place of meeting of this year's congress, April 28-30.

"On account of local reasons it has been found expedient to change the place of meeting of the Disciples' Congress from Lexington, Kentucky, to Indianapolis, Indiana. It was not understood that the occurrence of the Lexington races from April 24 to May 6 would practically make it impossible for the congress to be entertained at the date announced. The late discovery of this fact and the brief time allowed to locate another date determined the change of place to Indianapolis. The sessions will be in the church at Irvington, Charles H. Winders, pastor. The other Indianapolis brethren will co-operate and we know from past experience that this city does the handsome thing always.

"The railroad accommodations are all that could be desired and we are safe in predicting an excellent attendance. The full program of the congress will be announced next week.

"E. L. POWELL, President.
"C. M. SHARPE, Secretary."

C. H. Winders, whose congregation will be host to the congress writes as follows:

"The congress will be held in the Downing Avenue Church, Indianapolis, Ind., in the place of Lexington, Ky. On behalf of the churches and ministers of Indianapolis I wish to extend a cordial invitation to all interested. A good location, a good program and there should be a large attendance.

"Take Irving car to Downey Avenue and walk one block south. Please notify us of your coming.

"708 Ritter St. C. H. WINDERS."

One Hundred Missionaries for Settlement Service in Cities

The announced purpose of our Home Missionary Society, to help train One Hundred Missionaries for settlement service in our large cities of the United States, meets with my hearty approval. For many years my lot has been cast with the down-town work in some of our cities. The problems of this work have grown upon me with the passing years. The down-town field is ground between the upper and nether mill stones of rampant vice and so-called respectable indifference to God's work. The trained settlement worker with a generous field equipment is an absolute necessity.

The effort of our Home Board to enter upon this work ought to double the offerings this year and so furnish the sinews of war to begin this much-needed preparation of acceptable workers. There is no time to be lost while we delay or debate.

Detroit, Mich. C. J. TANNER.

The Northeast Iowa convention of Christian churches will be held in Cedar Falls, May 5-7, where J. M. Morris is pastor of the local church. About 500 attendants are expected.

A pageant, or missionary play, was recently given at First Church, Oklahoma City. It was prepared by the Women's Missionary Federation of that city.

The church at Ashland, Okla., was destroyed by fire March 19. It is believed the fire was of incendiary origin. An oil can was found in the church yard.

The church building at Anaconda, Mont., where H. F. Ritz ministers, had a narrow escape from destruction by fire March 22.

Walter M. Jordan, pastor at Butte, Mont. has been elected president of the County Sunday-school Association.

Iowa's state convention will be held this year at Colfax, July 13-20. B. W. Garrett is preparing the program.

W. B. Slater, pastor at First church, Davenport, Iowa, will give the Decoration address in that city.

EVANGELISTIC MEETINGS.

Valparaiso, Ind., Claude E. Hill, pastor; Scoville company, evangelists; 252 in eight days; continuing.

Jefferson City, Mo., A. R. Liverett, pastor; James Small, evangelist.

West Graham, Va., John A. Tate, minister, preaching; C. E. McVay, singing; 17; continuing.

Steubenville, Ohio, LaBelle View, Earl B Brown, evangelist.

New Orleans, La., Minges company, evangelists.

Brenham, Tex., First, G. G. Horne, evangelist.

Cheyenne, Wyo., Chas. L. Dean and J. A. Kay, evangelists.

Redkey, Ind., B. F. Aspy, pastor; H. H. Webb, evangelist.

Eldon, Mo., F. T. Ray, pastor, preaching.

Lincoln, Neb., (Bethany), C. R. Neel, pastor preaching.

Danville, Ill., Taird, J. A. Barnett, pastor, preaching.

Oklahoma City, Okla., (Maywood), F. J Whiston, evangelist.

Williston, S. D., F. B. Sapp, evangelist.

Galveston, Tex., (Broadway), pastor preaching, Clare Harding, singing.

Lexington, Ky., Central, Mark Collis, pastor, preaching; 98; closed.

Dallas, Tex., (Ross Avenue), W. T. Cochran, pastor, preaching.

Marshall, Tex., Capman and Jones, evangelists; 38; closed.

CALLS.

Geo. S. Peters, Springfield, Mo., to First, Omaha, Neb.

G. E. Rockcliff to Fairview, Mich.

W. T. Cochran to Ross Avenue, Dallas, Tex.

J. Francis Ashley to Forest Grove, Ore.

W. F. Reagor to Carlisle, Ky.

Rev. Mr. Waddell to Wooster, Ohio.

George Prewitt, Butler, Mo., to Winchester, Ill.

J. Mullen to First, Alexandria, Ind.

L. Hulser, Deer Lodge, Mont., to Ottawa, Kan.

H. H. Clark to Bakersfield, Cal.

Morton L. Rose to Winters, Cal.

DEDICATIONS.

J. J. Cottrill, East Side, Long Beach, Cal.

A. M. Harvuot, Evanston (Cincinnati), O.

G. B. McKee, Vermont, Ill.

F. D. Draper, Ashland, Ohio.

L. F. DePoister, Burlington, Ia.

RESIGNATIONS.

Middletown, Ind., J. V. Coombs, dedicator; $3,500 raised March 22.

Danville, Ky., G. L. Snively, dedicator; $60,000.

Fresno, First; will build; $75,000.

Stuart, Iowa, Leon Couch, minister. March 15.

Newcastle, Ind., (Sixth Street), $2,700 raised March 22.

Marshalltown, Iowa, First; remodeled; $1,000. M. E. Genge, pastor.

Barbourville, Ky. Will build.

Hemet, Cal. Will build.

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Clay Center, Kan., to dedicate new building April 12; G. L. Snively, dedicator.

R. A. DOAN TO VISIT MISSION FIELDS.

R. A. Doan, consecrated layman of Nelsonville, Ohio, will sail with his family for the mission lands in July. He and his wife and son expect to visit all the Asiatic fields and probably Africa before their return. For years Mr. Doan has been deeply interested in the foreign work and has desired to take this journey. He now has his business affairs in shape so that he can go. Under Mr. Doan's leadership one of the largest men's classes in America has been built up. For some time the feeling has been strong in Mr. Doan's heart that he should give up the personal management of his business and devote the rest of his life to distinctly Christian work here in America. The time has come now when he feels that he can do this, and he has so arranged his affairs. After spending about a year intimately studying the foreign missionary work at first hand, he expects to return to America for service.

NEWS FROM THE FOREIGN SOCIETY.

Our great Union Educational Institution at Nankin, China, publishes "The University of Nankin Magazine." Volume 5, No. 8 is before us. It embraces about forty-eight pages and is published in English and Chinese. The object of the magazine is to set forth a record of the university activities in all departments.

Recently that terrible enemy to humanity —smallpox—paid its visit to a number of cities in China, including Nankin. It has already swept away many human lives.

W. R. Hunt, Chuchow, China, says: "The secular papers in China commenting on the union of the work of missions predict great and widespread movements in the direction of a new Christian civilization. Have concluded my 25th year of service in China and am singing yet new Doxologies."

The church at Colorado Springs, Colo., is a Sustaining Living-link in the Foreign Society, and supports the work of W. R. Holder, Monieka, Congo, Africa. S. E. Brewster is the pastor.

Dr. G. W. Brown, Jubbulpore, India, writes in a recent letter as follows: "There are signs that within the next few years in our area people will be turning to Christ in large numbers. We have just closed our annual convention, and have had the largest number of baptisms which we have had in the mission since it was first organized. But we must have more help from home. I wish to call attention to the fact that our number of missionaries remains practically stationary. We have no more missionaries on the field this year than we had when I first came to India fourteen years ago."

The Central Church, Peoria, Ill., M. L. Pontius, pastor, expects to step into the Living-link column this year.

Last week the Foreign Society received $2,700 from the estate of the late Mrs. Catherine B. Self, of Hillsdale, Kans.

The church at Cameron, W. Va., W. E. Pierce, minister, for 10 years, supports Mrs. C. P. Hedges, at Longa, Congo, Africa. The church has recently voted unanimously to continue her as their Living-link.

The church at Wellsville, N. Y., will support the work of C. P. Hedges on the Congo, Africa, and thus become one of our Living-link churches.

The Blooming Grove church, Texas, James A. Crain, minister, raised more than five times its apportionment in the March offering. Mr. Crain never failed to take the March offering during his ministry.

Dr. W. N. Lemmon and J. B. Daugherty writing from Manila, P. I., say: "The native missionary society started last October is now supporting Juan P. Garcia, an evangelist firmly grounded in the faith and an aggessive preacher. The church at Rizal, of the province of Laguna, has planted a church in the neighboring town of San Pablo, and to this new church were added six during January. The total number of additions reported for the month of January is twenty-six."

The work on the hospital in Manila, P. I., goes on apace, the missionaries say. The plumbing is now being installed. The people are beginning to find the location and the hospital force is kept very busy.

The College of the Bible at Manila, P. I., recently graduated Mr. Ignacio E. Recio, who completed the prescribed course in five years. He is a promising young man and enjoys a lucrative position with the government during the week and is active for the Lord on Sunday.

Leslie Wolf and family of the Philippine Islands are now on their way to America for their regular and most necessary furlough, after more than six years of successful labor among the Philippine brethren. They are soon to visit their aged parents.

The church at New Union, Ky., gave $160, in the March offering. This is the largest amount they ever contributed. Prof. A. W. Fortune of the College of the Bible, Lexington, Ky., is the minister.

The church at Mayfield, Ky., J. J. Castleberry, minister sends $600 as their March offering. This congregation finds great joy in supporting a missionary on the Congo. They are delighted with the service they are rendering.

The church at Owensboro, Ky., sends $410 on its Living-link. Dr. M. G. Buckner is the pastor. He has served that congregation many years. It is a growing and prosperous church.

Within the past two weeks the Foreign Society has received six annunity gifts. Four of these were new, that is, from friends who have not given on this plan before. Of these amounts $1,000 came from Kentucky; $500 from Indiana; $500 from West Virginia; $500 from Illinois; and one gift of $500 and another of $400 from Ohio. This makes a total of $3,400. We hope many other friends 50 years of age or older will make gifts in this way.

F. M. RAINS, Sec'y.

CHURCH EXTENSION ITEMS.

During the months of February and March the receipts from the churches were $526.66, a gain of $67.29 over the same months last year. The receipts from individuals for Februarv and March are $10,080.62, a gain of $3,096.02 over the same period last year. These gains are very encouraging. We have had substantial gains each month since the beginning of this missionary year.

During February and March annuities were received as follows: $300 from a friend in Missouri; $2,500 from a friend in Nebraska; $100 from a friend in New Hampshire; $2,500 from a friend in California and $3,000 from a friend in Kentucky. A special gift of $400 was received from a friend in Indiana and $801.50 was received from the estate of John A. Roberts, Dupres, Va.

During the months of February and March the following loans were paid:

Anacortes, Wash. (Standard Publishing Co. Fund)	$1,000.00
Selah, Wash. (Annuity Fund)	750.00
Sublette, Ks. (Portland, Ore. Church Fund)	300.00
Conrad, Mont. (St. Louis Union Ave. Church Fund)	250.00
Troy, Ind. (Columbus, Ind. Tabernacle Church Fund)	500.00
Del Rio, Tex. (General Fund)	1,500.00
Runnells, Ia. (St. Louis Compton Heights Ch. Fund)	500.00
Teague, Tex. (Annuity Fund)	1,250.00
Wichita, Ks. Fairview Church (General Fund)	5,000.00
Ardmore, Okla. First Church, (General Fund)	6,000.00
Smith Center, Ks. (General Fund)	3,000.00
Converse, Ind (General Fund)	2,500.00
Dallas, Tex. South Dallas Ch. (General Fund)	3,000.00
Napavine, Wash. (Shelton Fund)	400.00
Tunnelton, Ind. (J. C. Mason Fund)	300.00
Antlers, Okla. (Ruth M. Doeller Fund)	400.00
Grandview, Wash. (Sarah A. Holman Fund)	750.00

The above loans were paid at the completion of the buildings.

The following loans were promised during February and March and the buildings are now in course of construction:

Rome, Ga., was promised $12,000 to save a $40,000 church building already completed; Dallas, Tex., Rose Ave. Heights $700; Helena, Ark., at 6 per cent, $2,500; Lehigh, Ia., $1,000; Burnside, Ky., $500; Chelan, Wash., $800; Rockford, Ill., $10,000; Eureka, Mont., $1,500; Woodland, Wash., $800; Los Angeles, Cal., Figueroa Street Ch., $1,500; Seattle, Wash., Fremont Ave. Church, $1,750; Douglass, Ks., $3,000, 6 per cent; Fayetteville, Ark., $5,000, 6 per cent; Hattiesburg, Miss., $2,000, 6 per cent; Forrest City, Ark., $1,500, 6 per cent; Ennis, Tex., $5,000, 6 per cent; Ladysmith, Wis., $3,500, 6 per cent; Denver, Colo., Englewood church, $500.

The board also agreed to assist the Soniat Avenue Church, New Orleans, to secure a $13,500 lot by agreeing to furnish two-thirds of the amount in cash, provided the church would raise the other one-third in cash. This is one of the best lots in the residence portion of the city on the corner of St. Charles and Henry Clay avenues.

The demands on the Church Extension Board are increasing every month.

Remit to G. W. Muckley, Cor. Sec., 603 New England Bldg., Kansas City, Mo.

THE SUPREME APOLOGETIC.

(From Toronto Convention Address of A. D. Harmon.)

The care of the unfortunate is a natural, sane and fundamental expression of Christianity. Jesus was the Norm of gospel propagation. He was in his ministry what he would have us to be. He emphasized things fundamental and cast the program for all ages. The sick, the helpless, the homeless, lay like a crushed flower upon his bosom. They were in abundance then. Their name is legion now. The individual and social sins and industrial misfortunes that produced them then produce them now. It is a mistake to suppose these are peculiar times. They are peculiar only in magnitude, not in kind. If the care of these was germane in Jesus' ministry then, it ought not to be secondary in ours. Jesus so related his gospel to physical wants that he broke up every funeral he attended, confronted every sorrowing heart, fed every hungry crowd, and released every infirm captive. Most of his parables emphasize the open hand, and every miracle was benevolent but one. He taught that man's first duty is to God, his second duty to man. The proof that a man's heart is on the perpeculiar is that his hand is on the horizontal. Jesus, as the Norm of God incarnate, pulsating in consonance with infinite love, could not do otherwise. Can the church do less and finish his uncompleted work? Has she not lost his heart when she is little moved by the cries that wrung his soul? It is not a sufficient excuse to say he worked by divine means called miracles. The answer to that is we worked by divine means called hospital and home. That the method is immaterial and the result material is evident in that he rebuked James and John who forbade the man that cast out devils because he had no conventional commission. That we can do this work at all leaves its neglect without defence.

In this splendid ministry we have made a commendable beginning. We journeyed seventy-seven years preaching the gospel before we looked around to see whether the signs promised of Jesus were following. Then six women and one man observed the absence of these signs and by their prayers the National Benevolent Association was born. It carries on four lines of work. It homes the dependent aged. It homes the orphan child. It heals the sick in his poverty, and provides homes for dependent widows with their children, believing the normal home is one in which mother and child are not separated. It has established twelve institutions with a capacity for five hundred children and seventy-five aged. It has nursed and healed one thousand eight hundred and sixty-three of the world's sick and poor. It has homed one hundred ninety-seven aged. It has helped to self-support one thousand one hundred fifty-one destitute women. It has fathered and mothered seven thousand one hundred and four parentless children. It has graduated twenty-six nurses. It has now over three hundred and fifty thousand dollars for a new hospital enterprise in Kansas City. The plans are now perfected and the building will immediately be begun, which, when finished, will be one of the most up-to-date hospitals in the land. In this benevolent work this association has property valued at three hundred and seventy-five thousand dollars, not including the Kansas City Hospital and the Child Saving Institute of Omaha, Neb. This is a commendable beginning, but brethren, for a people who have been preaching the primitive gospel for one hundred years, who stress the apostolic order, whose offerings for missions pass the million, whose individual assets are billions, and whose religious pride is a full gospel, it is not sufficient.

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The Sunday School

THE LOST SHEEP AND THE LOST COIN.

INTERNATIONAL UNIFORM LESSON FOR APRIL 26, 1914.

Luke 15:1-10. Memory Verses, 8-10.

Golden Text—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

American Standard Bible.
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(1) Now all the publicans and sinners were drawing near unto him to hear him. (2) And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

(3) And he spake unto them this parable, saying, (4) What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? (5) And when he hath found it, he layeth it on his shoulders, rejoicing. (6) And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. (7) I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

(8) Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? (9) And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. (10) Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

"Jesus was willing to be misunderstood. Every teacher must reckon with misrepresentation. Do not explain. Do not apologize. If conscious of honorable intention go ahead and do your work. Jesus had been maligned because he mixed with the mob. It was not to the liking of the religious aristocracy of his day that a Rabbi should interest himself in the rabble. He perplexed the people by the paradox of perfect holiness unhesitatingly coming in contact with corruption. There was no disease which he feared and no danger which he did not challenge. His life was a sufficient vindication of his conduct. He did not in the parable of the lost sheep and the lost coin stoop either to explanations or apologies but he did *compel* an immediate recognition of the reasonableness of his search for lost souls. He smashed custom with impunity when it stood in the way of God's chariot of love. He was courteous beyond all others, yet threw caution to the winds when questions of eternal life were the issue. He shocked every sense of propriety as he consorted with perjured publicans or admitted to his presence sinners who were under the ban of public contempt. He punctured the bubbles of pride and withered with scorn imperious self-righteousness, but he never stepped aside to explain his own conduct. He uttered no words he ever had to retract. He did nothing for which he ever expressed one word of regret. His mingling with the unwashed found its warrant in redemptive purpose. Nothing less than this will ever justify associations with the unbelieving and the besmirched.

GOD'S CLAIM.

"What man among you having an hundred sheep." God claims all. But all do not recognize the claim. Jesus taught every man to say, "Our Father," but filial devotion is no part of the program of self-indulging sensualists. What about every person being a "child of God?" It depends upon what you mean. In the sense in which it is much used in our day it is utterly untrue. If you mean that God is the Creator of all and has a claim upon all; if you mean that God is Father in the sense both of Creator and Benefactor, then let the term be used understandingly. But if you mean that all humanity sustains equal relations to God nothing could be farther from the fact. How absolutely absurd to call a blasphemous infidel or a heartless libertine "a child of God." Yet, as the Author of all being, the worst and the most degraded individual is not beyond God's claim and care. He claims the drunkard. He claims the pharisaical, self-sufficient, insolent man who worships culture instead of God. He claims the unregenerate, yet professing church members. But only those who answer the claim are in reality children of God. The parable concerns itself with the relation of the shepherd to the lost sheep.

UNINTENTIONAL DEPARTURE.

"Having lost one of them." The lost sheep did not maliciously turn its back on the fold. There was no intention at the outset of permanent departure. It grazed its way to the edge of its own grave. It followed the appeal of appetite. It degenerated by indulging desire. It went toward its doom with head down. Leaving God is by no means always intentional. Few men who are sinking in the quicksands expected ever to be there. The drunkard one time ridiculed the idea that he would ever be a forlorn, forsaken wreck. The man in the cell did not intend to depart from the path of honor and never expected to feel the sharp claws of the law. The De Luxe-book-swindlers did not begin life with any intention of breaking with honesty and honor. The avowed unbeliever occupied his mind with unhealthful and doubt awakening literature, going from point to point very much as the sheep reached for the next tuft of grass, until both flock and shepherd were lost. We are foolish enough to try to excuse the unintentionally imperiled. But for what has God given us reason? Why are we endowed with will? It is not enough not to have intended to do evil. We must *intend* to do good. It is no sufficient excuse to say, "I meant no harm." We are expected to *do* purposefully and *mean* well. It was the business of the sheep to keep within the sound of the shepherd's voice. Of course the application of the parable has its limit, and may not be too much strained. But there are some very significant suggestions about the responsibility resulting from human endowment. The fact that we have been given reason, a will and a conscience removes all excuse for perils resulting from carelessness.

GETTING LOST GRADUALLY.

The sheep was not lost all at once. "It is the little rift within the lute, Which growing wider makes the music mute." The gradualness of all degeneration increases its probability and does not lessen its peril. Roads very nearly parallel are far more confusing and dangerous than those that separate at abrupt angles. The pin prick with its secreted poison gives no evidence of the disaster and death which has begun. The very nearness of the flock, the sheep with its head down intent only upon the suggestive clumps of juicy grass before it added to the certainty of the hopeless end. Christian relationships and even fellowship with the church sometimes prevent a man's consciousness that he is getting away from God. Everything is determined by direction. Though the departure was gradual it was none the less sure. No man would be a drunkard if the agony of delirium resulted from the first step down. If the thorn scene and the quagmire scene of the lost sheep were the immediate consequnce of leaving God fewer people would be found in indifference or despair, with no hope and without God in the world.

THE SHEPHERD'S SOLICITUDE.

It was not the bleating of the lost sheep that called the Shepherd. When the shepherd began his search not a sound had reached the sheep-fold. It was the solicitude of shepherdly love that determined the course of the shepherd. "Doth not leave the ninety and nine and go after that which is lost." We must not misinterpret the attitude of the shepherd to the "Ninety and nine that safely lay in the shelter of the fold." They were not neglected. They were not left unattended. They were not left unprovided. They were not left unprotected. Our human weaknesses and limitations lead us into peril at this point. When we search for the lost we sometimes do neglect the responsibilities of the fellowship with the saved. We cannot be too much interested in rescuing the victims in the city slums. It is perfectly possible and perfectly justifiable to yearn with unspeakable intensity for the recovery of the lost people of far away lands. But, meanwhile the ninety and nine have some rights which we are bound to regard. Our sympathy and love for those in our immediate spiritual relationship must be manifest in the Christlike kindness and co-operation due on account of our very relationships to them. We are not to think that the ninety and nine were either forgotten or forsaken by the shepherd. Every sufficient provision was made for them. "God is mindful of his own." The value of an immortal soul to God is beautifully portrayed in the parable. The individualism of the divine method is also indicated. It was the *one* lost sheep that claimed the daring devotion of the shepherd. We understand how Christ would die on the Cross to have the world, but that he would make the costly sacrifice to save *me*, that taxes belief to the utmost. The shepherd might have dismissed the matter as of small moment. Only one out of a hundred! The sheep had no need to get lost. There was every inducement for it to stay. It had never been neglected by the shepherd. Its departure was its own fault. Let it suffer the consequences. Right here we see the significance of the divine sacrifice. It was to reconcile his enemies that God almighty came to earth in the person of Jesus Christ and by an irresistible love reaches the lost. No sinner has ever left the church of his own accord because neglected by his Lord. The coming of Jesus into this world is simply the shepherd on the wilderness journey to find the lost sheep.

THE LOST COIN.

"One out of ten." A mere trifle. No. In the eye of God valuable beyond any commercial estimate. The lost coin had much beside its purchasing value. It was the custom for a girl thus to wear her dowry in silver coin. The custom still continues. It had a sentimental worth. The loss of it broke the charm. You cannot measure values when you get into the realm of love's emotion. The point of the parable, however, is the diligence of the search. Again, Jesus is represented as so intent upon the discovery and restoration of what men call insignificant, but what to him has eternal value, that he will leave nothing undone which can be done to make the discovery and to effect the return. Redemptive passion is intensely active. Zeal quickly wanes in Christian service when we have ceased to believe that any one is lost. The holiest passion of life is the redemptive passion. The purpose to reclaim and to restore wonderfully changes our harsh judgment and marvelously increases our willingness to make sacrifices for others.

"UNTIL HE FIND IT."

The dimensions of divine love are only discoveries when we read these words, "Until he find it." There are positively no limits to the solicitudes of God for the well being of his children. Calvary proclaims what God is willing to do to save a soul. It is at the Cross alone we can read our own worth to the Eternal Father and the blessed Saviour. Awful as is the Cross it is fully equalled by the glory of victory. The parable reaches its splendid climax in an outburst of song. The mountain struggle is minimized and recovery is magnified. All the bells of Heaven are set ringing when a lost soul has been won by the love of Jesus Christ. The Cross is awful to contemplate but the victory is heaven-filling. No ecstasy of earth is comparable for one minute with that which comes to a disciple of Jesus who is conscious of having been used of God to lead a lost one into the Kingdom. Never is one brought safely into the fold without swelling the anthems of earth's joy and flooding Heaven with song.

The Mid-Week Service

By Silas Jones.

TOPIC FOR APRIL 22.

The Fruits of a Religious Life. Gal. 5:22-24; John 15:1-5.

"By their fruits ye shall know them." This test we are to apply to the disciple as well as to the teacher. The church must meet it. It must demonstrate its right to be called the church of the living God by manifesting the fruits of the Spirit. The heat and noise of a revival can be matched in an assembly of savages. What remains after the evangelist and his singers have gone? What comes out of the revival? What sort of support does the teaching of the Sunday-school and the pulpit receive during the hours of business and pleasure?

LOVE.

Love is the practical principle of Christian conduct. He who has love has all the other excellencies. The quarrelsome Galatians were about to omit this principle from the list of spiritual goods. All sin is sin against love. As long as we know what it is to love one another, and exert ourselves to the utmost to live up to our knowledge, we are in no danger of committing the outrages that have many times been perpetrated by men who thought they were serving God. The persecutor substitutes loyalty to forms of church government, to theological statements, to ceremony, for appreciation of human values. Jesus taught us to guard the interests of souls.

JOY AND PEACE.

To go about with the countenance of one who is ready to write failure as a true description of life is to deny the faith. Joy is an essential element of the religious life. Christianity provides for the joy of childhood. One of the sweet pleasures of mature and aged disciples is to witness the play of happy children. There is, however, a deeper joy than that of the child; it is the joy of those who know the sorrow of life and who have found a faith that turns sorrow into joy. Such have peace. The war within ends in the victory of faith. The lusts of the flesh and the pride of life give place to the gifts of the Spirit.

LONGSUFFERING AND KINDNESS.

Willingness to suffer wrong rather than to do wrong is the mark of the disciple. He does not stand by and watch with indifference the evil deeds of men. He rebukes by word and deed all workers of evil. But he watches himself and keeps himself from answering evil with evil. For the sake of the man who wrongs him, for the sake of the church he loves, he will restrain himself when he is lied about, when he is misunderstood, and when wicked men misuse his friendship. He endures for the sake of his better self, rather, his better self asserts itself by enduring reproaches. His kindness is moral, not merely impulsive.

GOODNESS AND FAITHFULNESS.

The religious life is consistent. The variety it displays possesses inner unity. Its thought is clear. When we become religious, we obligate ourselves to think about the whole of life. The material world, human experience, life, death, all these we must think through according to our ability.

MEEKNESS AND SELF-CONTROL.

The opposite of meekness is boorishness, rudeness, wildness. The religious man is courteous, refined, civilized. He is sensitive to the needs of others. He responds to the higher feelings of his friends. He makes his appeal to the good sense and humanity of his associates, not to their folly and animalism. His power is conserved for the highest uses. If he risks his reputation, it is for something that has value. He does not test the loyalty of friends by bursts of passion but by demands for sacrificial living.

Luke 11:42; Rom. 8:28; 2 Tim. 1:7; I John 3:17-18; Luke 2: 10; Acts 16:25; Rom. 14:17; 2 Cor. 6:4-6; 2 Tim. 4:2; Job. 22: 21; Eph. 2: 14; Phil. 4:7, 9.

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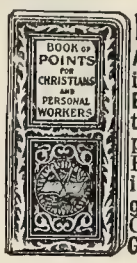

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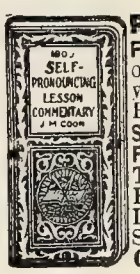

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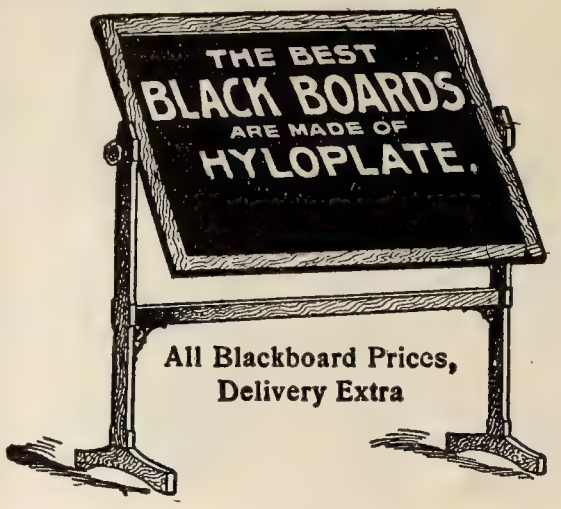

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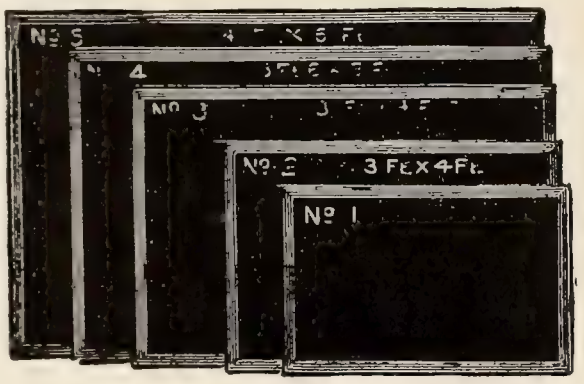

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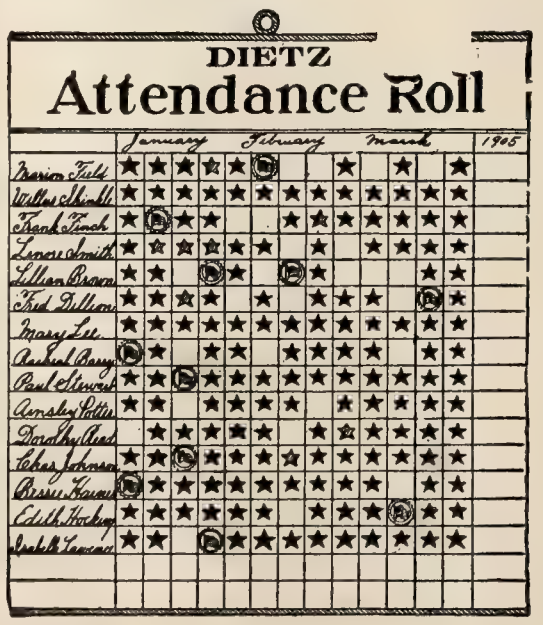

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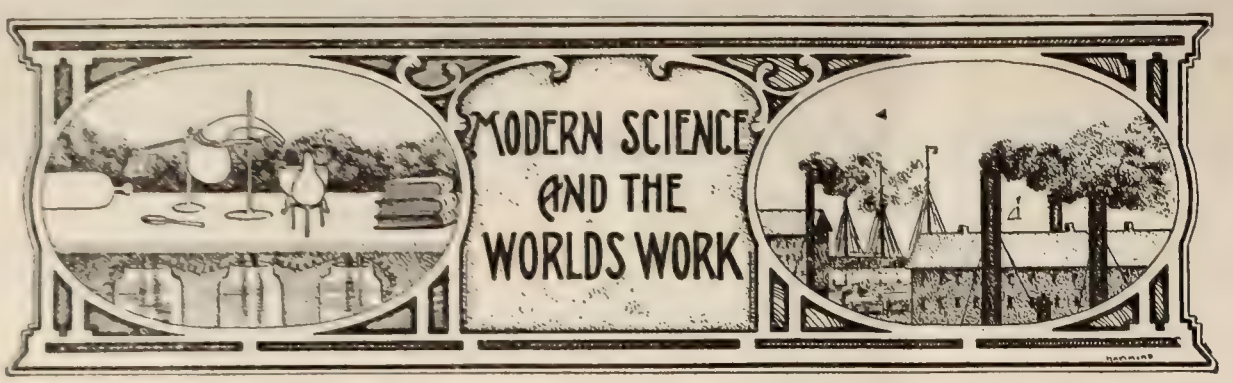

SWIMS THROUGH PANAMA CANAL.

An American professional swimmer swam through thirty miles of the Panama Canal last November, covering this distance in a total swimming time of sixteen hours and thirty-five minutes. It is estimated that a vessel will require ten hours for passage through the fifty miles of the entire canal. The swimming feat required parts of two days for its completion.

WIRELESS MESSAGE TO EXPLORER.

Through Canadian government channels a wireless message was sent to Donald B. MacMillan and his fellow explorers at Etah, Greenland, from the American Museum of Natural History. It was a "cheer-up" message of Christmas greeting, and while no response was received or expected, it is believed the message reached its destination. Doctor MacMillan's party is equipped with wireless apparatus, although it is not able to send messages over the 1,600 miles, which separates it from New York.

BALLOON BREAKS WORLD'S RECORD.

The world's record for long-distance flights by spherical balloons was broken recently when the German balloon "Duisburg" rose from a village in Saxony and descended eighty-seven hours later at a point in European Russia near the Siberian frontier. The total distance covered in this flight was a fraction of a mile more than 1,738 miles. The longest previous flight was that of a French balloon which, in March, 1913, flew from Paris to a point near Kharkov, Russia, a distance of 1,492 miles.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Lost Christ

Joseph and Mary supposed that Jesus was in the company. They did not look so as to be sure. They were having so much else that needed attention; they were having so good a time with old friends; they took for granted the presence of the Christ child. And He was not there. They woke to the bitter discovery that He was missing.

They had other things to attend to. They had come a long journey and were about returning. They had to say many farewells, make several purchases, perform several neglected social obligations, and do all the last things that must be done before such a departure. But they overlooked the one supremely important interest. The Christ who had come to abide with them twelve years before was their one most glorious responsibility. And Him they forgot. Not for very long, but long enough to lose Him.

* * *

Men do the same still. They have so many interests, and many of them good and important. They cannot be thinking of religion every minute. Before they know it they have lost it among the baggage. It has come to be one of many miscellaneous interests, as important as many others but not more so. Then in some fatal moment they let their faith get mislaid, and in the hour of need it is not there.

They do not mean to lose their religion. Not by any means. But the cares of the world come in. The pleasures of life usurp the foremost place. What with the buying and selling, the cooking and baking, the salutations and farewells, their lives are filled with other interests, and they lose the Christ.

Have you not seen it happen? Have you not felt the temptation to let it happen to you?

* * *

There is another condition which we cannot help noticing. Joseph and Mary had let the presence of Jesus in their home become commonplace. They loved Him, of course. They had shown their devotion to Him. For His sake they had fled to Egypt; for His sake they had endured and given much. It would be cruel to charge them with indifference. But they had come to take his presence in the home as something that needed no special attention. It was something that gave them satisfaction, of course; not for the world would they have lost Him out of their lives; but they no longer felt that strange thrill of wonder and of holy solicitude which had been constantly in their thought twelve years before.

How many men have looked into the coffin and have been smitten to the heart, not because they did not love, but because they did not realize the pricelessness of that which they loved. This is the bitterest drop in the cup of grief—the fact that the loss had already occurred before death came, and that it might have been prevented.

They realized their loss. Thank God for that. Some people do not realize. They traveled a whole day without Him. Mary kissed him in the morning and hurried to her packing and her leave-taking, and the caravan started. She was busy chatting and wondering if she had forgotten anything and she did not miss Him. Joseph, too, was employed. He had bought a new saw in Jerusalem, and his neighbor, the potter, had learned a new way of tempering clay, and they had to talk about it, each about his own interest, and each about the other's. And the day wore on till they camped for the night.

"Where is Jesus?"

"I don't know; I thought He was with you. When did you see Him last?"

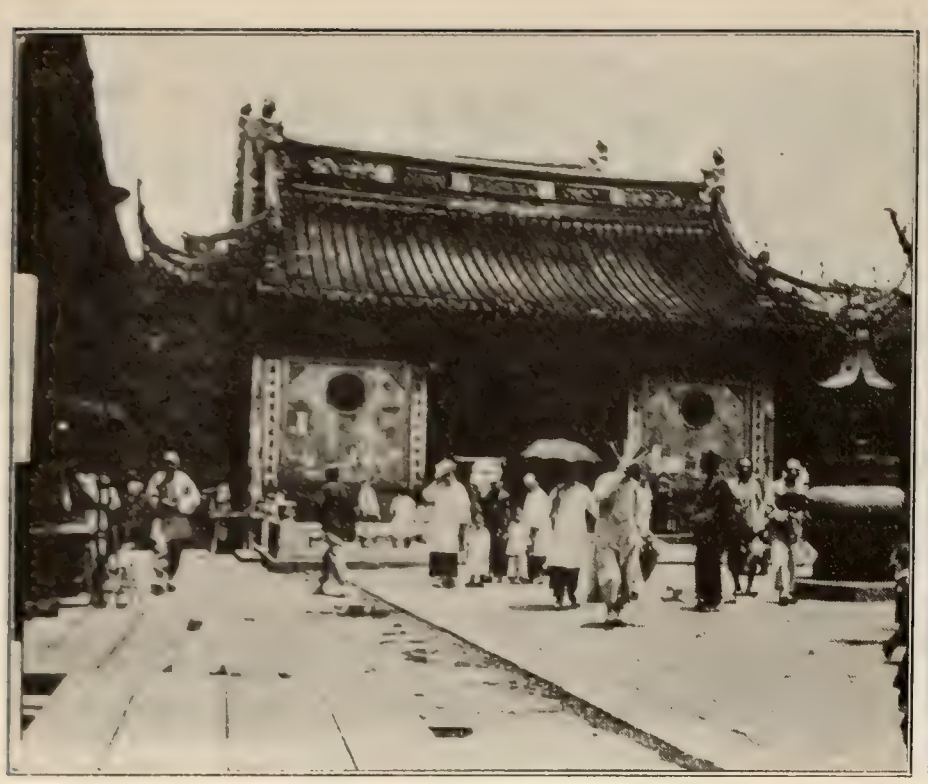
Ah, what an anxious night that was in camp! How much they had to reproach themselves with! What if they should never find Him? They dared not think of anything so terrible. What now mattered the new saw? How insignificant now seemed the interests which had occupied their thought all day! How their loss suddenly restored things to their right proportion. But one thing in life was supremely worth while, and that was to find Jesus.

* * *

We could wish everyone were as much concerned. The saddest fact is that sometimes there seems no sense of loss. On goes the procession, and there is much to think about. We have forgotten salt for the soup, and one of the donkeys has cast a shoe! These are the vast concerns we measure against the loss of the Christ and we forget Him!

They found Him!

Breathless they hurried back the day's journey to Jerusalem, and they hunted the city over. He was not in the home where they had lodged; not in the streets or shops. They found Him in the House of God. It was the right place to seek Him. Let us seek Him there, and in the home and the heart. Let us love better that which already we love best. Let us never hold love cheap while that which we love is with us. For in so doing many a home has been wrecked, and many a man has lost his most precious faith; and some have never found either again.



A Temple Gate, Shanghai, China.

Corner of a Mandarin Garden in Shanghai.

The Spirit of Shanghai

Some of the Interests and Institutions of the Commercial Metropolis of China.

BY HERBERT L. WILLETT.

IN SO large a country as China it is impossible for the people to avoid those sectional suspicions which distance and lack of acquaintance breed. We can easily recall the evil results of distance and distrust between the North and the South in our own land. Even little Palestine suffered from the mutual jealousies of Israel and Judah, and the feuds fought across the frontier would have done credit to a larger country and nobler causes. In China the distances are very great. The railroads are comparatively few as yet, and intercommunication is difficult. For this reason the north and the south have manifested toward each other a spirit of distrust and hostility.

Pekin, the capital, is a wholly modern city. Many centuries have gathered about it elements of monarchical tradition and conservatism. The efforts for liberty have originated in the south. Canton and Shanghai have furnished the elements of unrest and democratic aspiration. And even since the revolution of three years ago, which overturned the Manchu throne and ushered in the Republic, the same contrasts have appeared between the two sections. Yuan-Shi-kai, the president at Pekin, has never been regarded as more than a moderate republican. The more ardent revolutionists in the south are of the opinion that he is not a republican at all, but a monarchist at heart, with the purpose of restoring the imperial power as soon as possible, with himself as the wearer of the yellow robe. It is this cleavage between north and south that caused the troubles of last year, with serious disturbances along the Yangtse River and in other parts of China.

SHANGHAI A REFORM CENTER.

Shanghai is the home of some of the most enthusiastic lovers of reform. At their head is Dr. Sun Yat Sen, whose career is one of the most romantic in modern times. A Cantonese student of medicine, he was early suspected of democratic designs and on various occasions has had to experience the hard fortunes of an exile from China, a fate to which, after his brilliant and popular leadership for a short period, he has now returned. He studied in Europe and America, but kept up his revolutionary correspondence, and was increasingly hated by the old Manchu leaders. On one occasion he was arrested in London at the instigation of the Chinese embassy there, and was on the point of being sent back a prisoner, which would inevitably have led to torture and death. He was rescued in the nick of time by influential English friends.

DR. SUN YAT SEN.

When the revolution had won its way and the Manchus were driven out of power, Dr. Sun was chosen president of the Republic. It was an honor of which he was fully worthy, and he seemed in every way the man of the hour. But he knew the temper of the Chinese and felt the wisdom of enlisting the more conservative men of the north in the new enterprise. He has always preferred the role of a Washington to that of a Bonaparte. With great magnanimity he resigned the presidency and secured the election of a man whose attitude toward democracy he had always had reason to suspect. Yet he felt that Yuan-Shi-Kai was the one man who could unite all factors, if indeed such a task were possible. With the clear perception of the dominant need of China commercially he placed himself in the attitude of a servant, and undertook the organization of China's railway system. His offices were the rendezvous of men from all over the world, who were interested in every phase of China's development.

MEETING DR. SUN YAT SEN.

When I met him there last year, through the courtesy of Mr. Amos Parker Wilder, the American Consul General in Shanghai, his offices, just back of the Bund on one of the busiest streets in the modern section of Shanghai, were thronged with visitors, and several secretaries were hard at work. Yet Dr. Sun's bearing is that of a modest man concerned but little for his own advancement or even his own safety, but absorbed in the desire to promote the welfare of his land. He spoke with great enthusiasm of the rapid progress which China was making toward a competent system of railways. He expressed his strong belief that the Republic would succeed, though he was not so certain as to the form its government might have to take. For the work of Christian missionaries he has the heartiest sympathy. In fact, he comes from a missionary family, as his father was an assistant to a missionary in the south, and Dr. Sun is himself an honored Christian leader. He is in close touch with men like Pres. Bowen and Doctor Macklin.

Many of his friends felt it to be a very serious mistake when he encouraged the revolt against Yuan-Shi-kai last year. Opinions will differ on this topic, but those who know the situation best, even those among the missionary and consular groups, who are the warmest friends of Dr. Sun believe that it was a serious error in judgment which led him to encourage the revolt against the new government at Pekin, and to plunge the nation afresh into the turbulence of civil war. It may be true that the patriotism and intelligence of modern China were in large degree on the side of the revolutionists like Sun Yat Sen and Wu Ting Fang, but the authority, such as it was, lay with the Pekin administration, and moreover, Yuan-Shi-kai possessed the power to secure funds from abroad. The revolution was short-lived. Its forces were dispersed, and today Dr. Sun, the man on whose wisdom and consecration China has more cause to rely than any other, is an exile in some unknown place, probably in Japan, with a price upon his head and hired assassins on his trail. If he is not murdered before he can set foot on Chinese soil again it will be because of his wonderful good fortune such as has saved his life so often before.

A NOTABLE ASSEMBLY.

One of the interesting events of our stay in Shanghai was a meeting of the American University Club, held in the

parlors of the Palace Hotel, and attended by probably seventy-five men who had attended one or another American educational institution. The meeting was presided over by Consul General Wilder, and several addresses were made regarding the educational prospects of China, the opportunities for Chinese students in American universities, the relative advantages of the small college and the great university, and other timely questions. Quite a sizable minority of those present were Chinese men, graduates of American institutions now at work in governmental or educational lines in Shanghai. The intellectual and social stimulus of the occasion were very great.

THE SHANGHAI Y. M. C. A.

The Young Men's Christian Association in Shanghai, of which Mr. Fitch is secretary, has a splendid building and is performing a notable service, not only to that city but to the entire country. Here Mr. F. A. Brockman, who most efficiently represents the Y. M. C. A. throughout China, has his headquarters. The equipment of the building is equal to that in most of our American cities. Many forms of physical, social and educational work are carried on in addition to the regular religious services. But one of the most interesting phases of the work of the Shanghai association is the maintenence of a laboratory, where Prof. Robertson, a scientific expert, prepares apparatus to be used in public lectures in all the cities of China under Y. M. C. A. auspices. We spent a most informing evening with him, while he explained the methods of his department and performed a large number of experiments with apparatus illustrating wireless telegraphy, color photography, moving picture work and other interesting scientific activities. His materials are constructed in such simple form that they can easily be packed into convenient space for shipment and taken from place to place for courses of lectures, or even shipped for the use of other men competent to give such instruction. In addition to this, many sets of photographic slides are sent out to the different associations, illustrating important lines of social service, public improvements, house and city sanitation, and other forms of welfare work. The Chinese people of every class crowd to hear such illustrated addresses. The written lectures are sent with the slides, and can be read by any one with a fair degree of familiarity with Chinese. This is proving a most effective means of interesting the Chinese people in modern methods of living, in social uplift, and in Christianity.

A CHINESE PUBLISHING PLANT.

One day we spent several hours in the large establishment of the Methodist Book Concern, of which Mr. Lacey is the efficient head. His son we had met on the Tenyo Maru going out to Japan, and he went with us through the various departments, from the composing room, with its enormous cases of type to accommodate the thousands of Chinese characters required in printing, on through the electrotyping, printing and binding departments to the store and sales rooms. One gets a more vivid impression of the splendid equipment which the Christian churches are supplying to the missionary lands by a study of such a plant as this.

Of a similar character is the Christian Education Society, of which Dr. Timothy Richards is the head. He is one of the pioneer missionaries to China, who has for many years devoted himself to this special line of literary work, editing and publishing a vast number of tracts, pamphlets, journals and books on the various phases of Christian teaching, for distribution among the Chinese. It is the aim of this society to reach all classes with literature appropriate to their needs. Dr. Richards insisted that the great opportunity now offered in China for a literary propaganda requires the preparation of a type of books particularly suited to the hour. I learned from him, as well as from missionaries in all the Orient, the fact that an imperative need of the times is a literature prepared especially for the Oriental mind. Few books are appropriate for translation in the form which they circulate in America, and thus far the missionaries have been too busy with the hand-to-hand tasks of their fields to permit them to write many books. Therefore the opportunity offered to a society like that of which Dr. Richards is the efficient head, to produce and distribute the sort of reading matter most competent to interpret Christianity to the non-Christian peoples.

SOME MISSIONARY "LITERATURE."

It is astonishing how ill suited to the modern world is some of the reading matter furnished by the missionaries to their inquirers and converts. In many instances quantities of tracts and pamphlets devoted to some side issue of Christian teaching, or some obscure cult, have usurped the place which an intelligent and convincing interpretation of the gospel should have occupied. Faith healing, holiness, perfectionism, millenarianism, adventism and various other odds and ends of religious theory have been pressed upon the attention of people barely able to catch a few ideas regarding Christ and the new life. It is pathetic to see the field invaded by these vagaries when the simpler, nobler conceptions of our holy faith would be eagerly welcomed. The ground once sown with such seed is not easily regained for the essentials of Christian truth. It is to be feared that not a few of the books and tracts which have been used by the best of our missionary forces have reflected too much a mechanical and legalistic type of Christianity.

Shanghai reveals almost every side of both the Orient and the Occident. In a former article I have named it the "Paris of the East," and the gaiety of many phases of its life bears out this title. The European section along the Bund is full of life and movement. The rickshas and carriages are always rushing up or down the line, and perfectly modern electric cars reach all parts of the city and environs. The tall Sikh policemen are the immovable observers of this motley and rapid display of life from all lands. The majestic buildings and handsome gardens along the Bund face just across the avenue the open water front, where comes the commerce of the world.

A few streets back lies the Oriental city, and here an even greater confusion and variety of life and color are to be seen. Foochow Road is one of the show places of Shanghai, and unhappily much of that show is of the underworld type. The street is lined with elaborately built and decorated restaurants, the interiors and balconies of which are the gathering places of crowds of merrymakers. Along the street in the evening one is jostled by every class of adventurers whose business it is to cater to, amuse and prey upon the public. Theaters, opium houses, places of evil resort, crowd upon each other in this section, and it is a Vanity Fair of Oriental life.

A SACRED SPOT.

Near the center of the city there is an old cemetery where many of the missionaries of former years have been buried. It is a sacred spot to the Christian visitor, for some of the names made memorable by missionary labors and heroism are to be read upon the modest stones of this little inclosure. Directly in the center of this cemetery, strangely enough, rises a high bell tower which is used as a fire alarm. From the top one commands a view over almost the entire city.

I have mentioned a number of the missionary establishments of Shanghai, yet have barely touched the theme of missions and education as it is illustrated here. One sees everywhere if he is in observant mood the signs not only of western life but of western ideals and religious interests. The Baptists of America have a fine college here, of which Dr. S. J. White is president, and I ought not to forget the important Roman Catholic School at Siccawei, some five miles out from Shanghai on the electric line. It is maintained by the Jesuits, who have also here a large cathedral. The institution is an industrial mission and has departments for men and women. The former are taught woodcraft, carpenter work, carving, furniture building and other similar arts, and some of their work is exquisite in design and finish. The needle work of the women in their section of the school is famous all through the region.

One comes away from Shanghai with regret. Its progressive spirit marks it out for vigorous conflict in the recent civil outbreak, and its leaders may always be counted upon to maintain the traditions of love of liberty and progress. Its religious influence in behalf of Chistianity is far-reaching through the nation, and it was not without significance that at the conference held by Doctor Mott in Shanghai on March 11 of last year the very important step was taken of declaring in favor of the name "The Christian Church in China" for the entire body of Christian believers in the new Republic. Such things are a promise for the nation and its religious future.

THE LOVE OF GOD.

By Maltbie Davenport Babcock.

God's boundless love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's tireless love! Beside the cot
Of her sick child the mother sleeps.
The Heavenly Father ever keeps
Unweary watch—He slumbers not.

God's patient love! Misunderstood
By hearts that suffer in the night.
Doubted—yet waiting till heaven's light
Shall show how all things work for good.

God's mighty love! On Calvary's height,
Suffering to save us from our sin,
To bring the Heavenly Kingdom in,
And fill our lives with joy and light.

God's changeless love! The wandering one
Forsakes, forgets, dishonors; yet,
Repenting, going home, is met
With no reproach—"Welcome my son!"

God's endless love! What will it be
When earthly shadows flee away,
For all eternity's bright day
The unfolding of that love to see!

Jeremiah Among the Prohibitionists

Including a Note Concerning the "Jerusalem W. C. T. U."

BY WILLIAM E. BARTON.

THERE are some reforms that are always on the map, and have been from the dawn of history. Others are new, and grow out of advancing intelligence, experience and righteousness of communities and nations. Sometimes these reforms seem to work progressively and sometimes in reactionary fashion. You remember the minister who had doubts about the right of a Christian to eat pork, and who was invited to ask the blessing at a banquet of roast pig. He said, "O Lord, if Thou canst bless under the gospel that which Thou hast cursed under the law, then bless this pig." Whether the pig cursed under the law was blessed under the gospel, there are certainly some things which were permitted under the law which ought to be prohibited under the gospel in its modern application, and we have come to believe that the use of alcohol as a beverage is one of them. But it was different in Jeremiah's day.

I shall have to admit that Rev. Dr. Jeremiah was not himself a teetotaler. Like practically all men of his day he drank wine, and when he served a dinner, he gave wine to his guests. I hope no one will think less of him on that account. Some day our descendants will be more ashamed of us for some of our habits of eating and drinking than we are of men of the olden time for the moderate use of wine.

JEREMIAH ENTERTAINS SOME GUESTS.

Jeremiah had a visiting list of moderate length. We do not know much about his entertainments, but we have an account of one of them which gives us some insight into his habits. One day in wandering about in the vicinity of Jerusalem he fell in with a group of people who lived in tents, and introducing himself to the head man of the little settlement, he learned that his name was Jaazaniah, and was interested in finding that his father had been named Jeremiah. Jeremiah got to talking with him and doubtless was entertained in Jaazaniah's tent and he invited Jaazaniah to call on him some time when he was in the city. Their terms of acquaintance grew pleasant and congenial, and one day Jeremiah invited Jaazaniah and all his male relatives to a little dinner party in the city. At this time Jeremiah had no home of his own. He lived in a boarding house, but spent a good deal of his time in the temple. It must be remembered that the temple was more than a place of worship. It had sleeping apartments for priests on duty, some of whom lived out of town. It had offices for various religious and benevolent societies, and it had some club rooms available for the use of priests and their friends. Jeremiah had the privileges of the temple club, and it was a satisfaction to him now and then to spend an hour or two among the leather chairs and push-buttons. When it came to entertaining Jaazaniah and his friends he ordered a nice little luncheon in one of these club rooms, and ordered the caterer not only to provide something good to eat, but to look in the ice chest and see what the club had on hand in the way of rather good wine. This story is recorded in the 35th chapter of Jeremiah. He takes pains to tell us that he thought he was doing right in this. It was an act of hospitality in which he was entirely conscientious. After the wine had come in and he had signed the check for it and had it poured out beside the plates, he was surprised to find that his guests were all teetotalers.

"How does that happen?" he asked.

Jaazaniah replied, "It is a tradition in our family, based on the command of our ancestor, Jonadab, the son of Rechab."

A STRANGE TRADITION.

Jeremiah had heard of Jonadab, the son of Rechab. He was an acquaintance of Elisha, and there was a story about him in II Kings 10:15. It told how Jehu, who drove a good horse, had an idea that he would get some enjoyment by taking Jonadab out for a little spin behind his best pair and Jonadab enjoyed it as much as Jehu did. This same Jonadab, it appeared, had been a third party Prohibitionist, and his boys have been voting that ticket ever since with the same ardor with which some Democrats still are voting for Andrew Jackson.

"Do you mean to tell me?" asked Jeremiah, "that all these generations, your ancestors, including your father Jeremiah, turned their glasses down in faithfulness to a family tradition against the use of wine?"

"Yes," replied Jaazaniah, "and for the same reason we sleep in tents, and find it is good for our health. Our average expectancy as shown by the mortality tables is higher than that of people who live in steam-heated flats and drink wine. We have kept it up for several generations and our experience goes to show that Jonadab had distinctly sensible views on that subject, but that is not our prime reason for doing it. Our ancestor left us that command, and his sons naturally disposed to carry out their father's wish, and each man's son after him had done the same. It is a good habit, and we intend to keep it up."

JEREMIAH PREACHED ABOUT IT AFTERWARD.

There is evidence that Jeremiah kept this incident in mind for a good many years. When later there came upon Jerusalem a terrible calamity, he went back to that incident, and said to the people of Jerusalem and the frightened band of fugitives who came huddling into the city, "My mind goes back a good many years to an incident that occurred one day when I was serving a little dinner to some friends of mine, who belonged to the Prohibition Party. I was surprised to find that they would not touch wine, and while the reasons that they gave me were based on their belief that that habit of theirs would tend to longevity, their primary reason, as they frankly confessed, was that father and son had handed down that tradition among them from the days of Rechab, who advised Jonadab to be a teetotaler. I found that not only the young men, but the girls also, were thoroughly committed to this policy. There was not a girl in the tribe who would marry a man if he drank, but you people have had far more reason than they to be loyal to your faith, for your command is from God. Even the heathen are more consistent in their poor make-shift of a religion than you men are, who have received a Divine revelation and to whom God has been sending a succession of faithful prophets. Here you are going around Jerusalem, every man acting as if he had the stomachache, and the trouble is all your own making. If you would be as faithful to God as the Rechabites are to the traditions handed down from father to son, there would be some hope for Jerusalem."

I must not let you forget that Jeremiah once preached a powerful sermon against the sin of drunkenness. He obtained a full bottle of a well advertised brand of liquor, and took it into the pulpit. He said in substance: "How do you like to see this bottle of wine here on the pulpit? You think it does not look very well? Neither do I. But it looks as well here as in the courthouse, or in other places where it is common. It seems to me very nearly every man in Jerusalem has his bottle, and keeps it filled. Men in high places get drunk, and the king is no better than he ought to be. Sons and fathers have family brawls, and liquor is to blame for it. It is working national destruction." This sermon is recorded, in part, in Jeremiah 13.

THE JERUSALEM W. C. T. U.

This same chapter contains an appeal to the women voters, if there were any. At any rate, in that chapter Jeremiah put the matter up to the queen mother, who, I imagine, was at the head of the suffragette movement in Jerusalem. I think this cannot have been the widow of Jehoiakim, for she went to Babylon with her son, and was a friend of Ezekiel (Ezekiel 12:1). Her name was Nehusta, and she went with her son into Babylon, sharing his sorrows there, but afterward doubtless sharing in his honor; for he got an office there under a change of administration. (2 Kings 24:8, 15; 25:27-30.)

I think this queen mother must have been the mother of Jehoiakim, the widow of Josiah, Mrs. Zebidah, the daughter of Mr. Pedaiah, one of the leading citizens of Rumah. (2 Kings 23:36.)

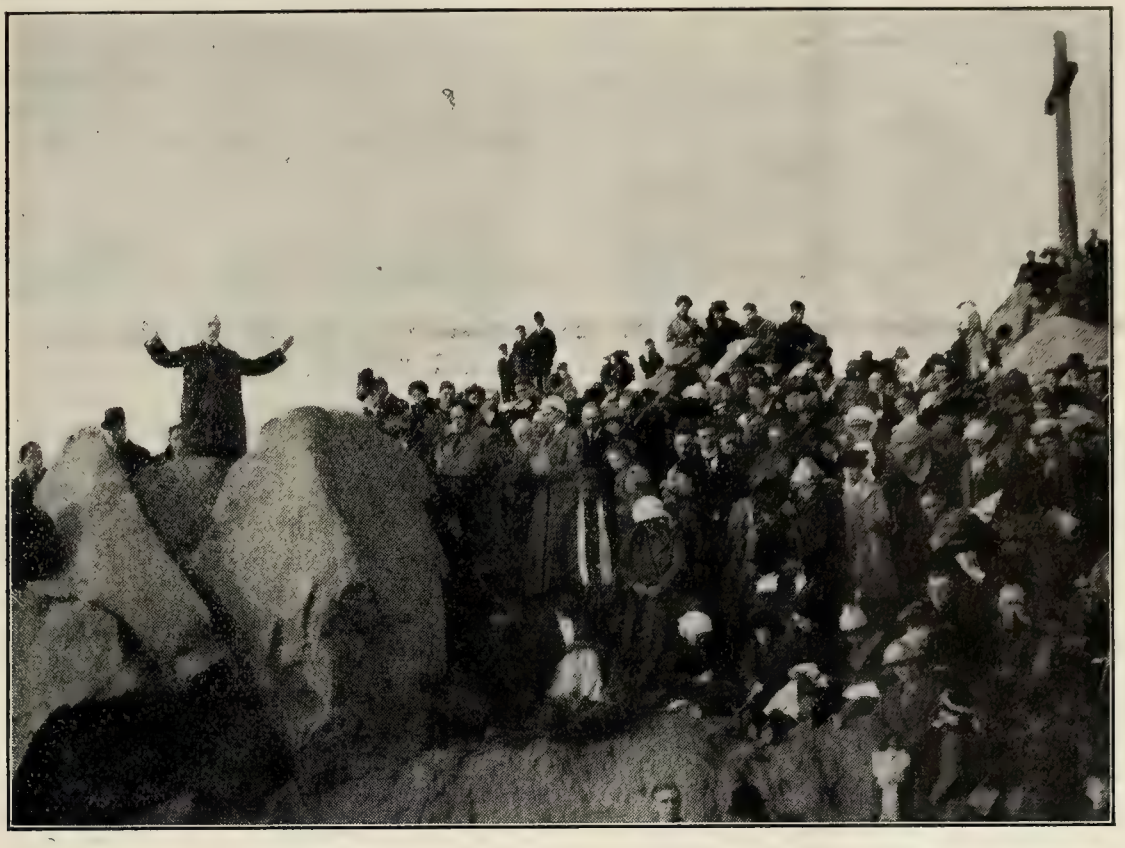
Josiah left more than one widow, for Jehoiakim's mother was not the same lady who was the mother of his brother Jehoahaz, nor yet the mother of his other brother Zedekiah (2 Kings 24:18; 23:31). Josiah is the only king in the Old Testament of whom only good is recorded. The having of three or more wives was not regarded as any bar to membership in the church in good and regular standing. That is the reason why I am not quite sure of the several possible queen mothers it was to whom Jeremiah preached the sermon referred to. But I think it was Mrs. Zebidah. In any event it illustrates again that certain things were permitted under the law which are deemed inadvisable under the gospel. So I think I have reported Jeremiah accurately on the liquor question.

But all this time he was growing older, and the years were doing things to him. Do you remember how he crossed the dead line of fifty, and how he considered the question of retiring from the pastorate and devoting himself to literature? If not, it is time you knew about that, for it is one of the most interesting chapters in his life.

God of the Open Air

A POEM BY HENRY VAN DYKE.

NEAR Riverside, Cal., rises Mount Rubidaux, a rocky elevation reached by two roads; one commonly used in ascending, two and one-half miles long, the other, used in descending, one and one-third. On top of this mountain stands a cross, erected in memory of one of the early Franciscans. A natural rock pulpit is near.



Henry vanDyke in the Natural Rock Pulpit.

It is the beautiful custom to celebrate Easter in this spot. The time chosen is sunrise.

Last Easter scores of automobiles, and hundreds of foot passengers, climbed the ascent, and welcomed the dawn of the Resurrection Day.

The services were conducted by President J. Willis Baer of Occidental College, who was assisted by ministers of note.

The principal speaker was Henry Van Dyke, who read an original poem, entitled, "God of the Open Air."

Three thousand people were in attendance.

GOD OF THE OPEN AIR.

I.

Thou who has made thy dwelling fair
With flowers beneath, above with starry lights,
And set thine altars everywhere,—
on mountain heights,
In woodlands dim with many a dream,
In valleys bright with springs,
And on the curving capes of every stream:
Thou who hast taken to thyself the wings
Of morning, to abide
Upon the secret places of the sea,
And on far islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshippers to come to thee
In thy great out-of-doors!
To thee I turn, to thee I make my prayer,
God of the open air.

II.

Seeking for thee, the heart of man
Lonely and longing ran,
In that first solitary hour,
When the mysterious power
To know and love the wonder of the morn
Was breathed within him, and his soul was born;
And thou didst meet thy child,
Not in some hidden shrine,
But in the freedom of the garden wild,
And take his hand in thine,—
There all day long in Paradise he walked,
And in the cool of evening with thee talked.

III.

Lost, long ago, that garden bright and pure,
Lost, that calm day too perfect to endure,
And lost the childlike love that worshiped and was sure!
For men have dulled their eyes with sin,
And dimmed the light of heaven with doubt,
And built their temple walls to shut thee in,
And framed their iron creeds to shut thee out.
But not for thee the closing of the door,
O Spirit unconfined!
Thy ways are free
As is the wandering wind,
And thou hast wooed with thee,
In peace of soul and simpleness of mind.

IV.

Joyful the heart that, when the flood rolled by,
Leaped up to see the rainbow in the sky;
And glad the pilgrim, in the lonely night,
For whom the hills of Haran, tier on tier,
Built up a secret stairway to the height
Where stars like angel eyes were shining clear.
From mountain-peaks, in many a land and age,
Disciples of the Persian seer
Have hailed the rising sun and worshiped thee;
And wayworn followers of the Indian sage
Have found the peace of God beneath a spreading tree.
But One, but One,—ah, child most dear,
And perfect image of the Love Unseen,—
Walked every day in pastures green,
And all his life the quiet water by,
Reading their beauty with a tranquil eye.
To him the desert was a place prepared
For weary hearts to rest;
The hillside was a temple blest;
The grassy vale a banquet-room
Where he could feed and comfort many a guest.
With whom the lily shared
The vital joy that breathes itself in bloom;
And every bird that sang beside the nest
Told of the love that broods o'er every living thing.
He watched the shepherd bring
His flock at sundown to the welcome fold,
The fisherman at daybreak fling
His net across the waters gray and cold,
And all day long the patient reaper swing
His curving sickle through the harvest-gold.
So through the world the foot-path way he trod,

Ascending to Greet the Sunrise.

Drawing the air of heaven in every breath;
And in the evening sacrifice of death
Beneath the open sky he gave his soul to God.
Him will I trust, and for my Master take;
Him will I follow; and for his dear sake,
God of the open air,
To thee I make my prayer.

V.

From the prison of anxious thought that greed has builded,
From the fetters that envy has wrought and pride has gilded,
From the noise of the crowded ways and the fierce confusion,
From the folly that wastes its days in a world of illusion,
(Ah, but the life is lost that frets and languishes there!)
I would escape and be free in the joy of the open air.
By the breadth of the blue that shines in silence o'er me,
By the length of the mountain-lines that stretch before me,
By the height of the cloud that sails, with rest in motion,
Over the plains and the vales to the measureless ocean,
(Oh, how the sight of the things that are great enlarges the eyes!)
Lead me out of the narrow life, to the peace of the hills and the skies,
While the tremulous leafy haze on the woodland is spreading,
And the bloom on the meadow betrays where May has been treading;
While the birds on the branches above, and the brooks flowing under,
Are singing together of love in a world full of wonder,
(Lo, in the marvel of Springtime, dreams are changed into truth!)
Quicken my heart, and restore the beautiful hopes of youth.
By the faith that the flowers show when they bloom unbidden,
By the calm of the river's flow to a goal that is hidden,
By the trust of the tree that clings to its deep foundation,
By the courage of wild bird's wings on the long migration,
(Wonderful secret of peace that abides in Nature's breast!)
Teach me how to confide, and live my life, and rest.
For the comforting warmth of the sun that my body embraces,
For the cool of the waters that run through the shadowy places,
For the balm of the breezes that brush my face with their fingers,
For the vesper-hymn of the thrush when the twilight lingers,
For the long breath, the deep breath, the breath of a heart without care,—
I will give thanks and adore thee, God of the open air!

VI.

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveller's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have thee take away:
Malice, and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.
These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comforts of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,
And, after showers,
The smell of flowers
And of the good brown earth,—
And best of all, along the way friendship and mirth.
So let me keep
These treasures of the humble heart
In true possession, owning them by love;
And when at last I can no longer move
Among them freely, but must part
From the green fields and from the waters clear,
Let me not creep
Into some darkened room and hide
From all that makes the world so bright and dear;
But throw the windows wide
To welcome in the light;
And while I clasp a well-beloved hand,
Let me once more have sight
Of the deep sky and the far-smiling land,—
Then gently fall on sleep,
And breathe my body back to Nature's care,
My spirit out to thee, God of the open air.

The Worth While of the Quiet Walk

JOHN TIMOTHY STONE, MODERATOR OF THE PRESBYTERIAN GENERAL ASSEMBLY, IN THE "CONTINENT."

HE PASSED me on the street one day. We were both walking briskly and apparently he was as intent upon his errand as I was on mine. There was only a quick glance of recognition, a friendly uplift of the eyebrows, a wave of the hand, and we were away. But it started a wave of thought.

What a prosperous, alert, manly fellow he had grown to be! Yes, I had indirectly learned of his college career, of his opening in business, of his sensible marriage, of his success in trade and his official relation to the church in his suburb. Five, ten, fifteen, yes, almost twenty years' memory retraced, back to a young people's meeting in a little church in an eastern town. He was one of the boys who read a verse and quoted a thought and added a few sentences of his own. What he said did not make an impression, but the lad himself stood out in the utterance. The spark of his personality started fire.

I had reached the office I was to visit, and the imminence of my errand dashed thought of the man from my mind. An hour later, standing with the other strap-hangers in a homeward bound street car, the memory returned.

Yes, there was something in that boy's personality which prompted response on my part. It had been only a word after that meeting. He accepted my invitation, and a few days later we were walking together for a stroll. What we said was not important. It was the being together that counted. Suddenly he and I had found in each other common interest and companionship, though it never ripened into close friendship; with the exception of an occasional word or letter the years had passed without opportunity of talking together, just as we lose touch with many of our acquaintances.

But he was a lad and I was a man. We spoke of the meaning of life, its chances, its reality, its object and motive; of the power of right to conquer wrong, of the place God held and the influence Christ exerted over men. He opened his heart as we strolled along. He asked a few questions that were real. We stopped to watch some children at play and before we knew it took a hand and were children with them. He had lost his reserve now; we were no longer minister and parishioner—just two companions. Just what was said neither of us would remember. As the sun began to lower we parted, he with a spring in his step more lithe and strong, and I with a prayer in my heart and a new duty demanding immediate attention.

It was only an incident, after all. Yet—"only?" I recalled the loss and sorrow in his life; I remember his mother, that little brave soul who wrote me such a mother's letter a few days after the walk. He had confided in her. The little church was honored by his college record; his name figures in the hero worship of the men who are his immediate juniors in his town. Best of all, he is now a force for right in his community, and a Christian father in his own home.

The walk was worth while. It was only a faint underscoring, no doubt, of the character lines that mother and home had written, but it was worth the time just the same. Men are inspired by a sermon, and won by truth, but the element we are likely to overlook in these busy days of multiplied demand is the personal word and the quiet walk on the way to Emmaus.

THE SUPREME COURT BIBLE.

It is a tiny little book, only five and a half inches long and three and a half inches wide. It is bound in bright red morocco leather, with the word "Bible" printed in diminutive gold letters on the back. But one doesn't see that red morocco cover unless he removes the little black leather slip which protects it. Long, long ago the little red Bible began to show wear and then the black leather slip was made to protect it—so long ago in fact that fifteen of those covers, made to protect the venerated little volume, were worn out in the service. It is without doubt one of the oldest Bibles, if not the very oldest Bible, connected with the government, and is certainly the most historical. It is the book upon which, since 1800, every chief justice, with the single exception of Chief Justice Chase, and every member of the supreme court, has taken the oath of allegiance when accepting his appointment to our highest tribunal. More than that, every attorney who has practiced before the supreme court since that date 1800, has pledged his allegiance over the little volume. All, with one exception also, and that exception was Daniel Webster. It is told even yet of the supreme court of that day that Mr. Webster's fame as an orator had so preceded him that on the occasion when he came to argue his first case before the court, the clerk, Mr. Caldwell, in his eagerness to hear the great speaker, forgot to administer the oath.

When a drinking man votes wet he paroles his worst enemy.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

RECENT SUFFRAGE VICTORIES.

The vote last month in the United States Senate in favor of the nation-wide equal Suffrage amendment, though nominally a defeat, was in reality a victory. Thirty-five senators voted for it, thirty-four against it; the resolution failed of passage, because a two-thirds vote is necessary for a Federal Amendment to the Constitution.

This writer, being a firm believer in the doctrine of State Rights, thinks that the extension of the franchise should come by way of amendment to the State Constitutions—so she is not grieving over the failure of the National Amendment to pass. But she is rejoicing greatly over the fact that the most conservative legislative body in the country has registered a majority vote in favor of woman suffrage.

The favorable vote in the Senate came after weeks of thorough debate, in which practically all of the expressed opposition was based on the State Rights grounds. Senator after Senator testified to the good results of equal suffrage in the free states or to his firm conviction that women should no longer be disfranchised.

Mrs. Medill McCormick, chairman of the National Congressional Committee, says: "For the first time in fifty years, the women of America demonstrated their impression upon the U. S. Senate as shown by a majority vote. That a majority of the Senators registered themselves in favor of national suffrage for women is the sign of the times, and it portends that all womanhood in this country will be emancipated in this generation."

As a result of this action, the equal suffrage amendment will come before the voters of Nebraska in the fall of 1914, as it does those of Nevada, Montana and North and South Dakota. The borderline has been crossed and the real race is on.

NEBRASKA A CAMPAIGN STATE.

On March 14, 1914, Mrs. Draper Smith, president of the Nebraska Woman Suffrage Association, filed with the Secretary of State in the presence of the Governor and a large representation of suffragists from over the state, the initiative petition with 42,523 signatures accompanied by most impressive ceremonies. There are fifty per cent more counties represented and 5,000 more names than required by law. These were secured largely by women without remuneration.

VICTORY IN MASSACHUSETTS.

"The Massachusetts House of Representatives last week voted, 168 to 39, in favor of the woman suffrage amendment to the State Constitution, which had already passed the Senate, 34 to 2. For the first time in history the Bay State Legislature has carried this measure. Both Houses must adopt it again next year, and it will then go to the voters in November.

With the Senate already recorded in favor by so large a majority, there was a feeling of confidence abroad that the amendment would succeed in the House. Nevertheless, a two-thirds vote was necessary, and it was with more or less trepidation that the women who crowded the galleries at the State House waited for the verdict. When it came, they made no demonstration in the chamber, but the moment that they were outside a jubilee burst forth."

Massachusetts is the fifth State in which woman suffrage has passed one legislation, but is required by law to pass another before the vote can be submitted to the people. The other States are New York, Pennsylvania, New Jersey and Iowa.

MISSISSIPPI VALLEY CONFERENCE.

The third conference of the Mississippi Valley States was held in Des Moines a few days ago, with about 200 delegates in attendance, from nineteen middle western and southern States. Hundreds were turned away from the opening meeting, at which Governor Clark of Iowa, and Jane Addams were the principal speakers, and an overflow meeting had to be held. Subjects of discussion were, the great victory in Illinois, the preliminary victory in Nebraska, the hopeful outlook in Nevada, Montana, and North and South Dakota, the advance being made in the eastern States, and the growth in the number of adherents throughout the country.

Mrs. Ella Seass Stewart, of Chicago, whose great services in the education of both men and women in the principles of Woman Suffrage have been a potent factor in recent suffrage achievements.

I. W. H.

A REASONABLE REQUEST.

The women of the Southern Methodist Church will present the following petition for "lay privileges" in this church to the General Conference of the Methodist Episcopal Church South, soon to meet in quadrennial session in Oklahoma City, Oklahoma. They very modestly disclaim any desire for the "privilege of the clergy. They request simply that their disabilities as lay members of their church be removed." May their "Fathers and brethren" have the grace to perceive the reasonableness of this petition, and the justice to grant it!

Dear Fathers and Brethren:

Inasmuch as one of the most important questons that will be presented for your consideration will be that of extending to the women of the church the rights which are now enjoyed by the laymen, the Woman's Laity League of the Methodist Episcopal Church, South, begs the privilege of addressing you this communication for the purpose of placing before you briefly what it is that they are asking at your hands.

In a word they ask that the Board of Discipline be so interpreted as to admit women to the lay privileges of the Church, from which they are now excluded, that is that they may be entitled to sit as members in quarterly, district, annual and general conference, and be elected to serve as stewards and trustees. Women are permitted to serve as stewards, but are not eligible to election to the office of steward, according to an Episcopal decision, rendered in 1906. The sole purpose of this legislation was to exclude them from membership in the quarterly conference. For the same reason they are denied the right to act as trustees of local church property even though they may be the chief agents in securing the funds for its purpose.

We believe that it is inconsistent and unjust to perpetuate this discrimination against the women and girls of the Church, who constitute by far the larger portion of the membership, and whose service is indispensable to the outgoing of every Sunday-school, Epworth League and Missionary Society in the connection. We beg you to do this majority of the Church's membership the honor of recognizing them, not as partial members of the Church, but as full members, entitled to all its privileges, as they were assured they were when they took its vows and assumed its obligations, but which they have since discovered is not the case.

May we be permitted to remind you that the women are not asking for the privilege of the clergy. They request simply that their disability as lay members of the Church be removed. In making this request they believe that they are thoroughly in accord with the present day spirit and policy of our Church, which is making larger and larger use of the services of women.

Very respectfully,

THE WOMAN'S LAITY LEAGUE OF THE METHODIST EPISCOPAL CHURCH, SOUTH,
MRS. ARCH TRAWICK, Chairman.

DEATH OF NATIONAL W. C. T. U. HEAD.

Mrs. Lillian M. N. Stevens, president of the National Woman's Christian Temperance Union, died at Portland, Maine, April 6. She had been ill for several weeks with kidney trouble.

Mrs. Stevens, who was born in Dover, Maine, seventy years ago, continued to the last the temperance work to which she had devoted most of her life. Her mind remained clear, and late last week she was able to dictate correspondence in connection with the duties of her office, which she had held since 1898.

With her when the end came were her husband, Michael Stevens; her daughter, Mrs. Gertrude S. Leavitt of this city, and Miss Anna Gordon of Evanston, Ill., vice president of the National W. C. T. U.

Mrs. Stevens had been president of the W. C. T. U. ever since the death of Miss Frances E. Willard. Because of her failing health she was forced to spend a great part of her time at her home in Portland instead of the national offices of the organization at Evanston, Ill.

THE CHRISTIAN CENTURY

EDITORIAL

ILLINOIS WOMEN.

ILLINOIS put 1,000 saloons out of business last week. The woman's vote was the decisive factor in most of the communities where the saloon was an issue.

But the women had a chance to put 3,000 more saloons out of business on the same day and failed to do so. In some communities the woman's vote was "dry" by a very small margin. In three cities—Springfield, Quincy and Joliet—a majority of the women actually voted "wet." The prohibition leaders in these cities are stunned. They have no explanation to offer.

Admitting the substantial reinforcement which woman's suffrage brings to the anti-saloon cause, it is obvious that the campaign of education cannot yet be closed.

Woman's suffrage is not a substitute for the Anti-Saloon League.

THE PRESIDENT'S VICTORY.

IT SEEMS that President Wilson completely won out in his fight for the House verdict on the repeal of the toll exemption clause. His victory is in a peculiar sense a triumph of conscience. Even those who do not agree with the President have been profoundly impressed by the moral earnestness of his short message asking for this repeal. An appeal to conscience is seldom lost on the American people. When Abraham Lincoln was President, the people came to trust his moral intuitions. Lowell, in his second series of Bigelow Papers, represented Jonathan as saying to John Bull anent the return of the officers taken from the Trent:

"We gave the critters back, John,
'Cause Abr'am thought 'twas right;
It want your silly clack, John,
A-stumpin' us to fight."

Not fear but conscience caused Lincoln to reverse the action of the government in the Trent matter. Not fear but conscience, and the desire to stand with clean hands among the nations, impels us now to recede from the position we had taken in the matter of the Panama tolls. The concurring action of the Senate, even though there be a hard struggle, can hardly be doubted.

NO MORE GROG IN THE NAVY.

AND still the banner of prohibition flies higher. Now it is at the topmast, high as the stars and stripes. After July 1 there is to be no more drinking in the navy!

This order, constituting one of the most notable victories ever won by the prohibition forces, was issued on Palm Sunday on the recommendation of Surgeon General Braisted. It reads:

"The use or introduction for drinking purposes of alcoholic liquors on board any naval vessel, or within any navy yard or station, is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order."

In a statement issued by Secretary Daniels, he said:

"I am in hearty agreement with the views expressed by the surgeon-general in his paper accompanying the recommendation. There should not be on shipboard, with reference to intoxicants, one rule for officers and another and a different rule for the enlistened personnel. The saddest hour in my official life is when an officer or enlisted man must be punished for intoxication.

"During the last week it has been my painful duty to approve a courtmartial for dismissal from the service of an officer for intoxication. He told me that he had never tasted intoxicating drink until he did so in the wine mess on his cruises. Others, who have been disciplined for drinking to excess, have made similar statements to me.

"Officers are now commissioned at the early age of twenty-two years. Has the government a right to permit this temptation which too often destroys the highest usefulness of young officers? I think not. If there is one provision more than any other that calls for a clear head and a steady hand it is the naval profession.

"I believe experience has demonstrated that a uniform rule should prevail in the navy for all who enlist in the service, from the highest rank to the youngest enlisted man or officer who comes into the service, and that the abolition of the wine mess will be justified."

"As matters stand today," wrote Surgeon General Braisted to Secretary Daniels, "an enlisted man is very properly subjected to severe disciplinary measures if wine or beer be found in his possession on shipboard, yet the same man is constantly aware of the free use of alcoholic liquors on board ship, which is officially permitted to officers, and the too frequent derelictions which occur among them in consequence. The prohibition of alcohol to the men has rendered alcoholism among them almost a negligible quantity.

"Surely the officers should be in all respects models for the enlisted men in duty, habits, and deportment, and the example of officers drinking aboard ship, as fostered by the wine mess, and the numerous courts-martial of officers for drunkenness and the effects of alcohol are destructive of discipline and morals, bad for the enlisted men, and detrimental to the reputation and good name of the service."

AN INSTRUCTIVE OMISSION.

WHEN Dr. Peter Ainslie was asked, on his recent visit to England and Scotland, to state what the Disciples of Christ stood for he used one word: "catholicity." This one word he amplified into an outline with five points: the catholic name, the catholic creed, the catholic book, the catholic mode of baptism and the catholic fellowship.

He was speaking to virgin minds, unacquainted with the history or actual practices of the Disciples, and he no doubt felt freer to assume the role of an interpreter over against that of a mere recorder. That is to say, he idealized the Disciples' actual practice by his conception of what they ought to practice and what their basic principles should impel them to practice.

A perfectly legitimate and admirable role for him to assume. His brethren are under grateful obligations to him for it.

But when Doctor Ainslie states the Disciple position in the columns of The Churchman, an American Episcopalian newspaper, he constructs his article on the basis of four points. He feels compelled to omit the fifth point of catholicity—the catholic fellowship. The facts on this side of the water would contradict him. He knows that the Disciples do not generally practice a catholic fellowship. They have fallen into the practice of an exclusive, a partial, a sectarian fellowship. They deny admittance into their churches to a large portion of those whom Christ has received into his Church.

Their fellowship is narrower than Christ's fellowship! It is therefore not catholic.

No doubt Dr. Ainslie intends to instruct us by this significant omission as well as by the good things he explicitly says.

DO IT RIGHT.

WE noticed that the upright standards of the express trucks in Cincinnati's union station bore a legend, and we approached and read. In white paint on the dark green beam the words were inscribed "Do It Right." It was a gentle reminder to express handlers not to throw packages marked "Fragile," nor to drop boxes marked "Glass," nor to send parcels North that were labeled South. There was no threat or penalty; no declaration that "Any employes damaging packages will be discharged," simply the injunction, "Do it right." It is promised in the Bible that every pot shall be holy, and that the bells of the horses shall bear the motto, "Holiness to the Lord." Why not? To do right in God's sight is as worthy in a baggage-smasher as in a minister of the

gospel. There is no good reason why they should not act from equally high motives. The same religion is good for both.

ELEMENTS THAT ASSIST LEGISLATION.

THE Nation remarks that the history of the passage of the Currency bill would not be complete without a reference to the Christmas spirit and the haste of the members of Congress to get through and get home. It says "Congress was as eager as a small boy to get off for the holidays, and there stood the cruel resolution of the Democratic majority not to adjourn unless the bill was passed."

This is by no means the only case where the occurence of a holiday or even some smaller incident has affected legislation. The Declaration of Independence was helped along by the fact that the venerable body which adopted it was holding its meeting in close proximity to a livery stable, and a swarm of gnats entered the hall and there took up their abode. It was a hot afternoon, and the discussion had been long and trying. Those gnats bit through the silk stockings of the members of the Continental Congress and kept them switching their handkerchiefs in more and more desperate attempts at self-defense. Those men were not afraid of King George and all his armies, but the gnats were too many for them. A general spirit of restlessness overspread the assembly, the members grew impatient with debate. It grew more and more evident that a vote could not long be deferred and finally the vote was taken and the old Liberty Bell rang out.

The settlement of the issues of the Russo-Japanese War was much assisted by the occurrence of a Sunday. The Saturday had been hot and oppressive and the mosquitoes were troublesome. Then came a quiet Sabbath, cool and restful, and the plenipotentiaries suspended negotiations and went to church. There is an interesting story about that church-going, but it need not here be told. The Japanese went to church in the morning and the Russians in the evening and they heard public prayer for peace and knew that that prayer was being repeated in thousands of churches all over America. It gave them pause and they returned to their negotiations next morning in another frame of mind than that which had characterized their work on Saturday. That day they agreed on the first article in the protocol and the negotiations for peace went successfully on to a complete agreement.

THE CONGRESS.

"HOPING to meet you at the Congress"—it is in these words that so many of our letters are concluded these days. It encourages us to believe that there will be a large attendance at the Disciples' Congress, April 28-30, in spite of the perilously late change of the meeting place from Lexington, Ky., to Indianapolis, Ind.

Perhaps the shift in location will increase the attendance. Kentucky folk who had made up their minds to go will probably go anyhow. Kentucky people are not in the habit of changing their minds with change of circumstances. And without doubt many Indiana and Illinois and Ohio people who had not considered going will be lured by the new location and attend.

The program is worth a long trip. The fellowship of mind is always stimulating and delightful.

Downey Avenue Church, Pastor C. H. Winders and Butler College will make a quality of hospitality that even Lexington, Ky., could not surpass.

Baptists Discuss the Practice of Unity

OUR steady-going Baptist neighbor, The Standard, has stirred up a spirited discussion of the "open-membership" question by the publication of an article by Dr. E. Y. Mullins, president of the theological seminary at Louisville, Ky. Doctor Mullins took a strong position against receiving unimmersed Christians into Baptist churches and assailed what he called "composite churches" as "repugnant to the enlightened Christian conscience." By "composite churches" he referred to those congregations formed by the union of small groups from various denominations, such as are found in many small communities where sectarian divisions are unable to maintain a separate existence. The publication of Doctor Mullins' article and the sharp replies which it immediately brought forth from readers of the paper have made The Standard's department for the expression of general opinion look like "Our Readers' Opinions" department in The Christian Century some three or four years ago when the same question was discussed among the Disciples. The only difference is that in The Christian Century's case the editor took a hand in the discussion while in The Standard's case Doctor Gray, more discreetly perhaps, lets his readers do the talking among themselves. But he promises in the latest issue to have something to say on his own account "when the returns are all in" from Vox Populi and the rest.

Our readers will be interested in following this discussion even though it does cover some ground that they have been over again and again. So we begin by reproducing Doctor Mullins' statement complete:

> I do not believe Baptists should ever adopt the policy of open membership, admitting the unimmersed into church relations. Experience has shown that such "union" does not succeed. Inevitably the discordant elements reappear and serious consequences ensue. The New Testament is not neutral or indifferent on the points of difference which are set aside in order to realize such union. It is not a normal or enlightened conscience which is able without scruple to waive these points of difference as if they were nothing. A church made up of elements so discordant would be but a mechanical form of union and would by its very existence proclaim that it preferred something other than the will of Christ as its supreme guide and authority. Such a body of people would make a feeble appeal to the outside world. The general impression would be that the question of the church and church relations is an unimportant matter anyway.
>
> "Composite" churches formed by the union of small groups from various denominations are equally repugnant to the enlightened Christian conscience. If no conviction exists among the various groups as to church order then it ought to be easy for all to unite on some one of the various conceptions of the church. If any conviction does remain among the various groups when the "composite" church is formed it is certain that discord will arise in due time. It follows from the above that a Baptist with his convictions as to the polity of the New Testament church cannot consistently join "composite church" movements.
>
> In my judgment there is no greater blunder than to suppose that removing all barriers will make people anxious to join the church. This is not only a bad interpretation of the New Testament, but also bad psychology. It betrays a lack of knowledge of human nature. If all barriers are removed and nothing distinctive, nothing worth while, is left for a man to join, who wants to join it? Tickets of admission are sometimes printed and distributed for lectures which are entirely free simply to create the appearance of conditions of admission. This is based on the well known fact that men are attracted by what has conditions attached more than by that which has none. Make church membership meaningless and no one wants it. The strong denominations are those which believe in themselves, and which impose real conditions of church membership.

To this utterance of Doctor Mullins, Rev. W. H. Thompson, of Lansing, Mich., protests, saying that the article is "a piece of ancient history rather than the voice of a prophet." He continues:

> I am sorry such an article could get into The Standard without an accompanying editorial setting forth the facts of how present-day progressive churches are working out that problem. The living Christ at work in the home mission fields of the western United States is not dictating such paragraphs; the living Christ at work in the leading Baptist churches of England is demonstrating the opposite; and if the average man will study the average rural church field anywhere in the United States he will discern that such a doctrine has been the death-knell of the country church.

In the same vein but more explicitly Rev. Frank B. Bachelor, of Ann Arbor, Mich., suggests that the trend of scholarly think-

ing in most of the theological seminaries today is away from the point of view which Doctor Mullins' statement assumes. He takes the Louisville professor to task for seeming to make immersion the chief requirement to admittance into Baptist churches. He says:

With reference to Doctor Mullins' article, are we to understand that it represents the teachings of the Louisville seminary as to church membership and church federation? The article indicates that immersion is the chief, if not the only requirement for church membership. If the unimmersed were admitted to church membership, "the general impression would be that the question of the church and church relations is an unimportant matter anyway." The article further says: "If all barriers are removed and nothing distinctive, nothing worth while, is left for a man to join, who wants to join it?" And further, "Make church membership meaningless and no one wants it."

Does Louisville teach that immersion should be retained as a barrier to make church membership attractive, a sort of ticket of admission to create the appearance of conditions to that which is entirely free? Does it teach that the rite of immersion is so supreme over any and all other doctrines of the church that without it church membership is meaningless? Does it teach that we have so emphasized the rite that the general impression is that, aside from the rite, "the question of the church and church relations is an unimportant matter anyway?"

Mr. Bachelor then describes a country cross-roads with which he is familiar where three church buildings of three different denominations stand on three of the four corners. The place is significantly named "No-God's-Corners." These three denominations with churches there are referred to in Doctor Mullins' language as "denominations which believe in themselves, and which impose real conditions of church membership," which believe in holding to something "distinctive," in which "conviction exists among the various groups as to church order."

These churches probably all believe in God as he is revealed in Christ, in the condemnation of sin, in Christ as Saviour, in man's duty to study to know God, and to cultivate righteousness, to love and serve God and man. But instead of having a church fellowship on such ground and uniting their forces to magnify God and his kingdom, they must have something "distinctive," and remain "discordant elements" on three corners. And Doctor Mullins' article seems to sanction the policy. Is that the present trend of the teaching of our schools with reference to church federation?

A Toronto correspondent, Mr. C. J. Holman, comes to Doctor Mullins' support by declaring that the "modern trend of theology" has nothing at all to do with the case; that the people are familiar enough with this "modern trend" and are "weary of it." He points to the practice of the English churches where the better and more prosperous churches have for a long time had "open membership." He declares that the practice "has been tried out across the sea and found wanting."

The lack of progress of the Baptists in England, as compared with Baptists in America, demonstrates clearly the hurtful and disintegrated efforts of "open" practices. The weakening on the part of some in the northern convention in these later years has borne similar fruit. Doctor Carroll's religious statistics show that during the last twenty-two years the southern Baptists (whose position Doctor Mullins expresses) have increased 93 per cent, while northern Baptists, who have been less sturdy, have increased in the same time but 46 per cent, while the Disciples of Christ who stand by their principles head the list with 108 per cent increase.

This same writer treats with scorn the efforts for Christian union which characterize the church life of today and can see in such efforts nothing but a weakly compromise of principles. He calls the present union sentiment a "mania."

There is a mania for "getting together," "uniting forces," etc., which saps fidelity to the truth. Obedience to Christ is given a back seat. The scriptural position and principles which our fathers maintained, and which have brought Baptists to their present position, are treated as airy trifles. Surely no true union can be based on other than the teaching of scripture. "Any union founded on compromise must inevitably end in a wide apostasy followed by inertia, indefiniteness, confusion and waste of spiritual force."

One writer sees in the discussion a chance to press home the disloyalty of Christian people to the Lord's teaching concerning divorce. While you are so sensitive about obedience to an assumed command of Jesus to be immersed in water, he would say, how can you be so insensitive to the indisputable will of Christ on marriage? In a closing paragraph, with a naivete which we are at a loss to interpret, whether as unconscious or affected, he says solemnly:

For more than thirty-five years this writer has been a Baptist pastor and has no purpose to be otherwise to the end; but in his opinion, gathered from this wide experience, the easy way of breaking the home obligations when desired by either party and the adulterous second marriage have caused more harm to the kingdom of grace than the conscientious substitution of sprinkling for immersion in baptism.

The question whether a "thus saith the Lord" can be found for making baptism a condition of church membership is raised in a lengthy article by one who signs himself "A Hereditary Baptist." He describes how he went back to his New Testament wondering whether all this time the American Baptists could have been mistaken in their assumption that Jesus commanded baptism. He felt that an explicit command of our Lord would certainly appear on the pages of the Scriptures. "Surely," he reflected, "nothing but a plain 'thus saith the Lord' could have started Baptists—those traditional sticklers for a spiritually qualified membership as against a ceremonially qualified membership—on a course so apparently contradictory of their fundamental principle." But he could not find any such text as he was seeking. He recalled the great Commission as recorded by Mark: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," and the injunction of Peter on the day of Pentecost: "Repent and be baptized every one of you for the remission of your sins," but was compelled to decide that neither of these texts had any bearing upon his inquiry. Those familiar with the long contest between Baptist and Disciple teaching as to the design of baptism in conversion will be intensely interested in the following comment on these Scriptures. It is delicious.

We recalled these passages, and then realized that they were the ones upon which we have been subconsciously relying; but when we came to read them with our present inquiry clearly defined, we found that these passages on their face only seemed to make baptism a condition of salvation or remission of sins, and we long ago learned how to rid them of that meaning by interpretation, and having gotten rid of their apparent surface teaching of the essentiality of baptism to salvation, we found that they contained no teaching as to the essentiality of baptism to anything.

As to Matthew's Commission, it fell far short of being imperative in the matter of baptism. The participle "baptizing them" is parallel with the participle "teaching them." Instead of being a command to baptize, its meaning is: "When you baptize let it be in the name of the Father, Son and Holy Spirit."

"Hereditary Baptist" has added much fuel to the camp-fire by his article, and the correspondents are clamorous for space in which to make reply, though the good-natured Editor has already stretched it out into full three pages a week.

A woman who signs the modest anonym, "A Sister," quotes a long line of proof texts on "Hereditary Baptist." The one in Romans about being "buried with Christ by baptism," together with its context, and the words of Jesus to Nicodemus about being "born of water and the spirit" impress her as most pertinent. She bravely accepts the tremendous burden of her exegesis and assumes that the physical act of immersion (which she and all these correspondents regard as baptism) has something essential to do with the state of one's soul. There must be, she contends, something morally or spiritually lacking in these unimmersed "Christians." She says:

Now the question is this: Can a person who thinks himself holy enough without water baptism, which even Jesus insisted upon receiving, be dead to sin, even though a pedobaptist church accepts him? Can one who is crucified to self, and dead to carnality, have such a repugnance to that ordinance which our Saviour honored, as to insist upon ignoring it, though our Lord said it was "becoming" to us thus to fulfil all righteousness? It was after Christ's submission to this symbolic rite, that God honored him from heaven, saying, "In him I am well pleased." And if we reject the symbol of death, by refusing to be buried in baptism, how may the church know that we are risen with Christ, and living the new life? Even though some other society composed of unbaptized men and women does accept such, should we set aside our Lord's standard of judgment as revealed to Nicodemus and verified in his own life by example? If so, if we may receive unbaptized persons into church fellowship because their unbaptized brethren do so, or because they have become unequally yoked with Baptist believers, and do not love the church enough to accept the Christian ordinance which would without question admit them to the kingdom, we might as well cease to call ourselves Baptists and be Congregationalists. But if we are true, regenerated, Baptist Christians, and have among us friends or companions who have never been baptized although members of some pedobaptist denomination, let them become Baptist in practice as well as in name by embracing the faith and principles of the church in which they wish to hold membership. If they cannot accept the doctrine which is held by the church, how can they be loyal

members of it? Let us be careful what material we use in building.

Rev. E. P. Brand, secretary of the State Association of Illinois Baptists, writes contemptuously of the status of "Hereditary Baptist." "If he is a Baptist at all," says Doctor Brand, "he must be one by inheritance, for he certainly is not one by conviction." Doctor Brand declares that it is unreasonable for "Hereditary Baptist" to insist upon a definite passage from the Bible which teaches that baptism is essential to church membership. It is as unreasonable "as for a Unitarian to insist on some passage in which Jesus taught his own deity." The baptisms following the Samaritan revival, the baptism of the eunuch, that of Cornelius, of the Jailor, of Lydia and of others are referred to, and "Hereditary Baptist" is criticized for not seeing in them an sufficient answer to the question with which he re-examined the New Testament. Doctor Brand declares that the proposal to receive unimmersed Christians involves the Baptists in making concessions that no other religious body would think of making.

The Methodists, Presbyterians and others make no sacrifices of principle and no concessions whatever when they receive Baptists on their believers' immersion. They receive what they believe in, and sometimes practice. But if the Baptists should receive them on their infant sprinkling, they would be sacrificing two of their distinctive principles. Other denominations would not consent to do this in order to get Baptists into their fellowship. Presbyterians and others have too strong conviction of what they believe to be truth to do this, and I believe about 999 out of every 1,000 Baptists in the world, outside of England, would not consent to such a surrender of conviction of truth. One here and there among American Baptists would consent to such surrender.

In the latest issue of The Standard, "Hereditary Baptist" makes reply to his critics, going over the Scriptures to which they have called his attention. He reaffirms his contention, though, as it seems to us, at the cost of great violence to the Scripture text. More convincing as to his main position is the reply to a critic who argued that to receive unimmersed Christians would involve the "recognition" of infant baptism.

May we call him [the critic] back to the question by pointing out that when he has recognized that baptism [immersion] is not an imperative condition of membership, his reception of members on letters from other Christian churches will signify nothing as to his valuation of what may have been called baptism administered by those churches; because a member will be received not because he has been baptized, but because he is believed to be spiritually qualified for membership.

Is it not possible to keep the vital question clear? . . .

The single, simple question we want an answer to is: Have we a right to require it [immersion] as a condition of co-membership with us in the Church of Christ of one of whose genuine conversion we are satisfied? Do we believe, can we believe, that Jesus whose last and most earnest prayer was for the oneness of his followers, who taught so insistently the impotency of ceremonial and the spiritual nature of the relation of his disciples to him and to each other, would have them bar each other from organic relationship in the work of advancing his kingdom because of different views as to a ceremony which he never mentioned once in his whole ministry from the Jordan to the Cross?

In the same issue appears a splendid article written by a layman, charged with feeling but luminous with clear thought. He believes the time has come for the church leaders, both laymen and ministers, to speak out their minds on the subject without timidity. There has come a change of conviction, he is strongly assured, on the whole question of denominational distinctiveness and exclusive fellowship, and he appeals for frank, untrammeled speech and proceeds himself to set an example of it. He is proud of Baptist principles, of its history and its great contemporary leaders:

But I am also thorougly convinced that the question of immersion has had little, if anything, to do with these things for which I am proud. I think the ideal of religious liberty and insistence on a vital religion rather than a creedal religion has had more to do with it than anything else. And insistence on immersion [in the case of those who are already Christians] is insistence upon a creedal religion rather than a vital religion and contrary to the ideal of liberty of conscience and a living religion. I care not whether immersion was the original mode of baptism or not. Most of our pedobaptist friends concede that point, but they do not consider it vital to Christianity, and history and experience seem to bear them out or else we must claim an immersed Christian is better than the non-immersed, which I think history and experience disprove. Try as hard as I can, for the life of me I cannot see any difference between the immersed and the non-immersed Christian which can be traced in any way to the rite. We seem to have good and bad Congregationalists, Presbyterians, Baptists and Episcopalians, but I never have been able to trace the difference to the amount of water used in the initiation. For some years I have talked, as occasion offered, with ministers and laymen and I have yet to find a satisfactory reason for insistence upon immersion, and I have found many ministers and laymen who believed that it was contrary to the spirit of Jesus Christ, a hindrance to the progress of the church and that it puts us in a false light. We may talk about "regularity" and all that sort of thing, but what does it amount to, forsooth? It seems to me it is either tweedledee or tweedledum, or else we must insist that the immersed Christian is a superior product to the non-immersed. We are willing to work side by side in Y. M. C. A. and Y. W. C. A., we hold union services, we admit them to the communion service, we treat them as equal fellow Christians—all except actual admission to our churches, and then we insist on something they care nothing about and which insults their previous church affiliation and for which they are neither the better nor the worse. Did not the Christ direct his finest scorn against the scribes and Pharisees for their insistence upon form and ceremony and letter instead of the life and the spirit? Somehow I feel that he would direct that same scorn against us whenever we insist upon acceptance of theological definitions in order to obtain membership in our churches rather than evidence of a desire to live in accord with his spirit. The great mass of people, both in the church and out of it, care little or nothing for theological discussion—in fact, they are impatient with it. They realize its unimportance.

This clear headed layman, whose name is Wm. R. Davis, of Flint, Mich., touches the quick spot of the problem when he says above that the present practice of Baptist churches "insults the previous Church affiliation" of unimmersed Christians. He sees a vision of the possibilities of church work in his home city if once their irrelevant denominational distinctions and organizations could be cast on one side and Christian fellowship could be organized upon the basis of the great undenominational fundamentals. "Only denominational pride keeps us apart," he says, "and it seems to me denominational pride is not half so important as Christian efficiency."

I am not from Missouri, but I do want to be shown why such a union so devoutly to be wished should not be consummated. Be specific, my friends. Don't give a reason which makes a rite or denomination more important than the kingdom of God. Show how separation produces more righteous living. Tell us if the good Lord is preparing a superior mansion in the world to come for the Baptist than for the Presbyterian. If insistence on rite and dogma doesn't produce better living here and better chances in the world to come, of what use is it?

Many say the day is surely coming, but how shall it come unless we say and do as we think? Many are holding back waiting for others to take the initiative. Let us have the courage of our real convictions. Shall not we as Baptists make a beginning by receiving others into our membership who we know are Christians without humiliating them, and where one church would be better than two or three be ready to meet our brothers and work for such a consummation?

This writer closes with these words:

Sometimes I have a dream of being a member of such a church that shall be neither Baptist nor Presbyterian nor Congregationalist, and shall not demand for membership assent to theological dogma or a certain form of baptism, but will allow liberty of conscience upon all these matters—whose service shall be acceptable to all who love truth and justice and righteousness—one whose music and prayer and message shall strike the chord of the best that is in us and help us to realize it a little nearer—a church which, as Bishop Williams expresses it, will inspire the finest ideals and furnish the dynamic to go out and solve the problems of life.

It is a notable thing that this issue has come to the discussion point among Baptists, and that already a number of their congregations have taken their stand for a more generous and consistent treatment of Christ's people of other names. The Baptists lack one of the chief motives which impel the Disciples of Christ to a similar course. Baptists are avowedly a denomination. They have never, as a body, felt the sin of the denominational order and of participating in it. They have accepted it and their status in it.

But Disciples have always opposed the denominational order. They have set their faces against having any part or lot in it. They have steadfastly refused to be a denomination in creed, in baptism, in name, in communion. Gradually in these days it is coming over them that the practice of a plan of church fellowship which excludes any soul whom Christ has received into his Church is the very essence of denominationalism, of sectarianism. And as this insight becomes more clear they will lead the way to the more Christian practice which their ideal of Christian unity makes imperative.

It is well to know that among Baptists there are some, at least, who will accompany us into the larger fellowship of Christ's people.

As the discussion proceeds we will keep our readers informed of any significant turn it may take. In this article it has been our endeavor only to make a digest of the correspondence, not to contribute any suggestion or criticism.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Christian Laymen as Witnesses.

A contemporary remarks upon "what seems to be the birth of a new passion for gospel witnessing upon the part of Christian laymen," especially marked in the west. In Kansas gospel teams under the leadership of Mr. Henry J. Allen, editor of the Wichita Beacon and Progressive Party candidate for governor, have made a sensation over a wide territory. In Washington City Senators Clapp of Minnesota, Kenyon of Iowa, Norris of Nebraska, and Ashurst of Arizona are preaching lay sermons frequently in the pulpits near the Capitol. Vice-President Marshall is reported as having lately said: "In my judgment, the first blush of dawn is already apparent on the horizon of the world's spiritual day."

Are Social Workers Church Men?

It is often said by persons outside the church that most of the genuine social service work of today is being done by men and women who are not church-members. If the questionnaire recently conducted by the American Institute for Social Service is to be taken seriously, this view is wrong. This Institute sent inquiries to a large number of persons engaged in social and philanthropic work, in an effort to discover whether they owed their inspiration for service to the church. Of the 1,012 persons who replied, seventy-six per cent were communicants in some Christian church; twenty-one per cent belonged to the Episcopal church, sixteen per cent were Congregationalists, fifteen per cent Presbyterians, fourteen per cent Methodists, 6 per cent Universalists and Unitarians, and five per cent Roman Catholics.

Reform at Pittsburg Meets Opposition.

The recently organized Social Service Union, of Pittsburg, including as members eleven pastors of various denominations, seems to be stirring up some opposition, and for that reason may be voted a success already. A speaker made the following declaration at a recent mass meeting: "The city official who is honest and who is sincerely working for a cleaner and better city has absolutely nothing to fear from the Christian Service Union. Such a man will receive our hearty persistent support." The object of the union is stated as follows: "In the service of God and in the spirit of brotherhood, to marshal the religious forces of the city and county so as to make them effective for social service along larger lines; not to conflict with other worthy civic and social organizations, but to afford the very assistance they most need." Under its plan and scope are included the following: Publicity, Social Purity, Civics and Legislation, Social Education, Industrial Relations, Community Surveys. The Union now has three committees actively at work: The Committee on Amusements, the Committee on Organized Vice and the Committee on Civic Action.

Pan-Presbyterian Federation in South.

The Continent reports that there is on foot in the south a movement looking toward a Pan-Presbyterian federation. The Presbytery of Asheville, it states, will overture the Southern Assembly, which is to meet in Kansas City in May, as follows: "1. To appoint an ad interim committee, and to request the supreme judicatories of other Reformed churches in this country, holding the Presbyterian system of government, to appoint similar committees, to meet and confer together in regard to a plan for the federation of these churches through a federal congress, with lower and upper houses; representation in the lower house to be based on the number of communicants, and each church to have equal representation with every other church in the upper house; the concurrence of both houses to be necessary for conclusive action by the federal congress in such matters as shall be committed or referred to it. 2. That the several supreme judicatories of the aforesaid churches be requested to instruct their committees, if they shall see fit to appoint such, to formulate in joint conference a plan and constitution of federation on said basis, to be presented to the several supreme judicatories for their consideration." It is proposed that the federal congress shall have three sets of functions: Authoritative, advisory and "inspirational."

Rev. Hubert C. Herring, who has left his work as Secretary of the Congregational Home Missionary Society, to devote his entire time to the secretaryship of the National Council of Congregational Churches.

Young People's Societies to Fight Saloons

Hope for decided results from a temperance movement to be undertaken conjointly by the Epworth League and the Christian Endeavor Society was expressed at the celebration two weeks ago of the twenty-fifth anniversary of the league's founding, held in New York. The celebration was in advance of the real anniversary date, May 17, in honor of the presence in the city of hundreds of Methodist clergymen attending the sessions of the New York conference. Stress was laid by Dr. William F. Sheridan of Chicago, secretary of the league, who presided, on the fact that for the first time since the organization of the league its members and those of the Christian Endeavor Society would combine during the coming year "to fight the demon rum." "The combining of these two great forces will undoubtedly force the saloonkeepers to cover," said Dr. Sheridan.

Catholics and Protestants at Exposition.

At San Francisco, there will be a church exhibit in connection with the exposition. The Roman Catholic Church first conceived the notion, and this church is well advanced in its plans for a beautiful representation of St. Peter's at Rome. Not to be outdone, the Protestants are planning a building which will be representative of the whole of Protestantism, the architect's plans for which call for a great building in the shape of an open Bible. Religious services will be held in each of these buildings, in other parts of which will be extensive exhibits of the work of the churches.

"Boys' Shelter Club" New Move.

The Boys' Shelter Club, of Chicago, will give money to furnish boys of poor parentage and unfavorable early surroundings with the supervision and assistance of the Young Men's Christian Association, as they begin work in the new environment of the city, according to a plan just perfected. The work is a phase of the "big brother" movement, but carried on by a group of well-known Chicago women who compose the Boys' Shelter Club. The youngsters to have the benefit of the scheme will come from the Allandale Boys' Farm, a juvenile colony which has obtained remarkable results in caring for boys who have had home surroundings, as the Shelter Club has done its work in the past through the instrumentality of Allandale and has maintained a separate cottage for its own charges. According to its new plan it will continue its help when its charges reach the age to leave Allandale.

The President and Washington Churches.

President Wilson has established a record in the breaking of precedents not only in official and social matters, but in churchgoing. This does not mean that he is or he is not a regular attendant at Sunday morning services, but that he has declined to attach himself to any one of the many Presbyterian churches of the capital. In the year he has occupied the White House he has visited most of them, although he goes more often to the Central Presbyterian than any one of the others. This "erratic" action on the part of Mr. Wilson is rather disconcerting to the visitors from out of town who expect to include in their sight-seeing the President at church. The chief executive undoubtedly is aware of this propensity on the part of the curiously inclined, a portion of whom can be outwitted by not knowing which church to attend to see the sight of a President at prayer. Because of the possibilities of a visit from the President on Sunday morning all the Presbyterian churches have had a noticeable increase in their congregations.

Presbyterians Getting Together.

The Federal Council of Reformed and Presbyterian Churches in the United States has just held its fourth biennial meeting in Philadelphia. Seven communions belong to this council, and six were represented at this meeting. The council was organized especially with a view to the cultivation of friendship among the sister churches of Presbyterianism. The

forces at home and abroad has never been more vigorously expressed in any Presbyterian meeting than at this Philadelphia session. The council resolved to overture the supreme bodies of the seven constituent churches to authorize a special committee empowered to confer with the various denominational boards and arrange joint operations in home and foreign missions, evangelization of the colored people, Sunday-school work, publication and education.

Who Controls Vanderbuilt University?

The Supreme Court of Tennessee has decided that Cornelius Vanderbilt, and not the College of Bishops of the Methodist Episcopal Church South, is the founder of Vanderbilt University, Nashville; that the bishops' veto of the proffered gift of $1,000,000 to the medical department of the university is void and the gift may be received, and that the control of the university lies with the University Board of Trust. But the election of new members of the board, the Northwestern Christian Advocate notes, is subject to confirmation by the General Conference or the Board of Education of the Church. This decision thus takes the immediate control of the university from the church officials, but leaves the ultimate control with the church through its power to veto the election of members of the University Board of Trust.

Presbyterians Elect Publication Editor.

The Board of Publication and Sunday School Work in Philadelphia, Pa., has elected Dr. John T. Faris as editorial superintendent of Sunday-school literature to succeed Dr. J. R. Miller, recently deceased. Dr. Faris served as the editor's assistant in the last years of his life, and has been in charge of the board's editorial office ever since Doctor Miller's death.

Commercial Club Boosts Churches.

The Commercial Club of Brookings, S. D., initiated the go-to-church movement in that town and obtained a proclamation from the mayor naming March 15 as the day. The club bought a large space in the local papers and used display advertisements urging attendance.

Federation to Care for Lepers.

The woman's missionary federation of Cincinnati and vicinity, recently formed by the union of home and foreign mission unions of most of the brotherhoods of the city, has outlined a plan of work. Work among lepers has been heartily commended, and plans have been made for personal service in working among the foreigners of Cincinnati.

Churching the "Ricksha Men."

A movement has been launched by Christians of Shanghai for churching the long-neglected, ignorant class, under the name of the Shanghai Mission for Ricksha Men, the object of which is not only to preach Christ but also to give instruction of a general character. Over 20,000 men have already been reached and the children have been gathered into a Sunday-school.

Moderator Seeks Preachers.

John Timothy Stone of Chicago, moderator of the Presbyterian Church, has recently issued a letter to every Presbyterian pastor suggesting the need of calling the attention of young men to the advantages of the Christian ministry.

Religion for Chicago Chinamen.

The new Chinatown now being built in Chicago is to be provided with an institutional Church under the joint direction of the Federated Council of Churches of Christ in America and the Young Men's Christian Association. The church is to be equipped with a gymnasium, swimming pool, library and other features.

Los Angeles' Rapid Church Growth.

While the combined increase in Methodist, Baptist, Lutheran, Presbyterian, Disciples of Christ, Episcopal and Congregational fellowships in the United States was 2 per cent in 1913, in Los Angeles, during the same period, the same denominations increased five times as much. The membership of these communions in the city is approximately 50,000, which is about 5,000 more than was reported in 1912.

Church Statistics of China.

According to the latest statistics of the evangelical church in China, there is a total church membership of 470,000. Native ordained pastors number 548, with 5,364 unordained workers. There are 4,712 Chinese Christian school teachers, 1,789 Bible women and 496 native assistants employed in hospitals. Other native workers bring the total up to 15,501. There are 5,452 foreign missionaries from America and Europe on the China field. The Christian congregations number 2,955, which contributed last year $320,000 for work among their own people.

SET THY CHURCHES FREE.

By John Oxenham.

O God, within whose sight
All men have equal right
To worship Thee.
Break every bar that holds
Thy flock in diverse folds!
Thy will from none withholds
Full liberty.

Lord, set Thy churches free
From foolish rivalry!
Lord, set us free!
Let all past bitterness
Now and for ever cease
And all our souls possess
True charity!

Expert Says Men Do Not Read Bible.

Fred S. Goodman, international secretary of the Y. M. C. A., an expert in Bible-study among men, who has been holding a series of conferences for men and older boys in the cities of Kansas, says that he has made a careful investigation for years as to the number of Christian men who read and study the Bible and that it is surprisingly small.

Henry vanDyke Urges Peace Conference.

Dr. Henry van Dyke, Presbyterian churchman, at present minister from the United States at the court of Queen Wilhelmina, has been instructed by Secretary Bryan to suggest to the queen that she should call the third peace of the nations at The Hague conference, for which more powerful and ambitious sovereigns seem to hesitate to take the initiative.

Some Detroit Churches Oppose Sunday.

The invitation to "Billy" Sunday to come to Detroit at the earliest opportunity does not include the Congregationalists, who, under the influence of Dr. Gladden, still decline to vote in the affirmative. Most of the German speaking churches also decline.

Catholics for Social Service.

A conference was recently held in Louisville, Ky., for the purpose of establishing a Catholic Social Service Commission, whose headquarters are to be in Milwaukee. The commission, which is organized on the plan of the Protestant commissions, aims to crystallize Catholic sentiment in favor of social service, limiting its work at present to news and literature.

Columbia Adds Chair of Missions.

A chair of missions has been established in the faculty of the Teachers' College of Columbia University in New York City. Dr. T. H. P. Sailer of the Presbyterian Board of Foreign Missions has been chosen for the new professorship.

Dr. Conwell Advises Philadelphia Preachers.

The ministerial union of Philadelphia, representing eight communions, met March 30 and enjoyed a talk from Dr. Russell H. Conwell on "Fifty Years on the Lecture Platform." He strongly advised ministers to extend their influence by supplementing their preaching with lecturing.

Churches Use Electric Signs.

In New York City more than 150 electric signs are used by the churches. The earliest illuminated church sign was a cross placed over St. Augustine Chapel in lower Manhattan nearly forty years ago. Bowery mission and settlement house workers have often met men and women who have testified that the flaming cross on St. Augustine's was the instrument that turned them from evil lives.

Northern Baptists to Meet.

The Northern Baptist Convention will be held in Tremont Temple, Boston, June 17-25. This is expected to be the largest, the most thoroughly representative, and the most interesting session of the convention thus far held.

Dr. J. A. Macdonald Praises President.

Dr. J. A. Macdonald, Presbyterian churchman and editor, writing from Washington to the Toronto Globe, of which he is the head, calls the result of the tolls vote in the house a triumph of honor, and says the President can now be strong and unashamed among the diplomats of the world, adding "Democracy was justified once more."

Omaha Goes to Church.

Features of "Go-to-Church Sunday in Omaha, Neb., March 29, were: Proclamations by the governor of Nebraska and mayor of Omaha, together with newspaper ads, billboard posters, street corner signs and buglers in white, mounted on white horses on the streets Saturday afternoon. Churches of all faiths were crowded, despite unfavorable weather.

Chicago Religious Forces to Organize.

A union of the religious, temperance and social service organizations of Chicago for temperance work is to be effected April 23. Plans will be laid for a city-wide campaign against saloons.

Dr. Chapman's Scottish Mission Closes.

During the Chapman-Alexander mission which has just closed in Edinburgh, Scotland, 4,632 persons passed through the inquiry-room. 3,872 Sunday-school teachers handed in their names on Decision Day, and 940 young men and women on Home Night. The evangelists are now engaged in a campaign in Glasgow, where they are speaking to large audiences.

Disciples Table Talk

Louis R. Patmont, a Disciple Evangelist, well-known for his work among the Polish people and against Roman Catholicism is reported missing at Westville, Ill., near Danville. Mr. Patmont has for some time been working in this community for the "drys." J. F. Bickel, pastor of First Church, Danville, sent the following telegram to the Christian Standard April 2: "Patmont disappeared Tuesday evening, March 31, from Westville, Ill. Foul play suspected. Are doing all we can to locate him; haven't as yet discovered a clue. Letter will follow." A later message dated April 6 reported "No news from Patmont," and the Chicago Tribune of April 10th reports that absolutely no trace had been found of Mr. Patmont, although a thorough search of ponds and abandoned coal mines had been made. Some of these are filled with water hundreds of feet in depth and it would be impossible to find the body if the missing man had been murdered and thrown into one of them. Mr. Patmont had recently come from South Bend, where he made a very drastic investigation of the Roman Catholic situation there.

C. H. Hamilton to Nanking University.

The Foreign Christian Missionary Society recently appointed Clarence H. Hamilton, of Chicago, to the professorship of philosophy and psychology in the University of Nanking, the union school in which Disciples share control and service with Methodists and Presbyterians. Mr. Hamilton expects to take his doctor's degree this spring from the University of Chicago where he is now a student. He came to the University from Davenport, Ia., in 1906 as an undergraduate and has remained steadily at his student tasks save for six months last year when he taught in Bethany College, W. Va. For the past three years he has held a fellowship in the department of philosophy in the University and has conducted classes in psychology and ethics. Mr. Hamilton is a member of Hyde Park Church of Disciples with whose congregation he became affiliated as a Methodist in 1910. He was rebaptized by Doctor Ames in 1912. His relationship to the church has been one of active service—as Sunday-school teacher, leader of the boy scouts and, for a time, organist. He will be a significant addition to the working force on the foreign field and to the fellowship of the missionaries already there.

L. N. D. Wells a Man's Man.

November 1, 1912, when L. N. D. Wells came to Akron, O., and took up the pastorate of First Church, he found a Men's Class of about a hundred members meeting in the Pastime Theater, a moving picture house. He had a vision of something much greater in the way of a Brotherhood class for Akron, and immediately began to plan a campaign to enroll many hundred of Akron men in the uplift of the city. Under his leadership the class began to grow and each week saw the attendance of the preceding Sunday eclipsed. In a few weeks the Pastime Theater, with a seating capacity of 250, was found too small to accommodate the class and larger quarters were sought at the Grotto Theater, with a seating capacity of 700. This house was used for several months, the class increasing weekly until an attendance of 657 was reached on the second Sunday in February. On this particular Sunday John S. Rutledge, of anti-saloon fame, addressed the class and at the close of his masterly speech every man present pledged himself to do all within his power to drive the un-American saloon from county, state and country. The Grotto Theater is owned and controlled by brewing interests and when they heard of the action taken by the class it was ordered to vacate at once. This necessitated moving into the Y. M. C. A. gymnasium, where the class meets at present. Sunday, March 22, the attendance was 613. The enrollment is a little over a thousand and easily takes first rank among Men's Bible classes of the Disciples of Christ. J. A. Jones, song leader of the class, writes that Mr. Wells is a prince among men, and appeals strongly to the masses. His lesson lectures are gems and the closest attention is given to his every word. A special musical feature is given each Sunday. The class has an orchestra, holds social sessions at intervals, and has a sick benefit. A new theater is now under construction and the manager

Mr. C. H. Hamilton, who leaves the University of Chicago, to accept a professorship in Nanking University.

has extended the use of this home to the Men's class. The new home will be occupied early in the fall, when will be begun a campaign for an average attendance of one thousand.

Spokane University's Future Assured.

I. N. McCash, President of Spokane University, sends a telegram stating that at a Business Men's Meeting April 10, the manager of the Inland Empire Railway pledged that company to permanent development of Spokane, Wash. He said the University would be a large element in the future of Spokane Valley and is entitled to support The Chamber of Commerce made a like declaration. The excavation for the new Science Hall of the University is progressing, and 109 students are enrolled.

Lenten Sermons and Studies.

During the Lenten period Dr. E. S. Ames preached a series of sermons in Hyde Park church, Chicago, in interpretation of the moral experience of Jesus, under the following titles: "Loyalty to a Cause," "Development through a Cause," "Comradeship in a Cause," "Idealism in a Cause," "Martyrdom in a Cause," "Survival through a Cause" (Easter). Doctor Ames' Wednesday evening meetings have been taking on unusual interest of late through a study of the question "How to be Religious." For the past five Wednesdays the themes have been "What to Do to Be Religious," "How to Succeed at It," "How to Be Happy in It," "Resilience of Soul," "The Christian Tradition." It is said by those attending these meetings that constructive contributions of great importance have been made to the spiritual life. There have been sixty-one additions to Hyde Park Church since Oct. 1.

Disciples' Plea Surprises Winnipeg People.

J. R. Blunt, who has taken the pastorate at Winnipeg, Man., reports that the plea of the Disciples of Christ is a surprise to most of the church-going people of Winnipeg. The Disciples are usually classed with the Mormons, by the Ministerial Association, as one of the miscellaneous "all other varieties." The hope of the future, Mr. Blunt writes, is to erect a modern plant for the First Church, and to build up a strong Sunday-school; and as speedily as possible, to plant other mission schools in needy places in the city. To bring one of the strong evangelistic teams to the city for a campaign, is also considered a "way" into the heart of the city. Many people of other fellowships are talking Christian union, and there are a number of bands meeting in different parts of the city who are practically with the Disciples in faith and practice. Although the Winnipeg people do not take kindly to evangelistic meetings, Mr. Blunt has just closed a three weeks meeting at St. James, in West Winnipeg, where D. R. Hill, a young Welshman, is pastor. Eleven persons were added to the church's membership by this effort. The spirit of the church is indicated by the fact that less than 100 active members have given over $300 for missions in six months. This speaks well for the future of the church in this "wonder city," "the Chicago of the North."

E. L. Dakin Finds Hoosier Work Ideal.

E. LeRoy Dakin, who two months ago left Memorial Church, Chicago—a Disciple-Baptist union church—reports that he has found his new field, among the Baptists, at Logansport, Ind., almost ideal. However, we still consider him a loyal Disciple. An enthusiastic believer in social service activities, Dr. Dakin finds that the Brotherhood and Sisterhood organizations in the new field are willing to work with zeal through newly-formed recreational, educational, social, civic and evangelistic committees. These two organizations include every member of the church. Each is directed by an Executive Council of fifteen, which embraces officers and committee chairman. Doctor Dakin gives, as the sources of strength of these organizations, these four: 1. Simplicity. 2. Inclusiveness. 3. Co-ordination. 4. Vital fraternity. Fifty-six new members are reported, all having come in the regular services since the beginning of the new administration. Doctor Dakin writes that "fortunately or unfortunately, all the old records of the church, including its constitution, have been lost in the recent process of moving into the new building," and states that he is having "the delightful task" of shaping a new constitution.

Dean Athearn to Teach at Columbia.

Dean W. S. Athearn, Professor of religious education at Drake University, will teach two courses again this year in the summer

APPRECIATION.

The Christian Century cannot forbear to speak a grateful word to the many pastors who have participated in the recognition of "Christian Century Day" by speaking to their Sunday congregations on behalf of the paper and its message and by appointing an agent to represent it in the local church. More such pastors responded this year to this request than ever before. More local agents have accepted appointment to represent The Christian Century than we have had at any time in the history of the paper. Ofttimes these agents are persons of leadership and resource who take up the task as a work of love, because they believe in The Century and the ideals which its presence in the home inculcates. In other instances the agents are persons who, cherishing no less a personal desire to help the cause, are glad to receive the generous commissions offered by our circulation department for new subscribers. To them all and to the pastors and to every reader whose joyous and active services are responsible for a more rapidly increasing subscription list than this paper has ever known, we express our sincere appreciation.

DISCIPLES PUBLICATION SOCIETY.

session of Columbia University, one on the principles of religious education and the other on the historical agency and material of religious education. "The Church School" will be used as a text book in the latter course. This book is a new one of Dean Athearn's which will be published by the Pilgrim Press, Boston, and which will be on the market by June 1. The book includes the outline studies on the various departments of the church school prepared by Professor Athearn for the use of the Des Moines Sunday-school Institute, but revised and very greatly enlarged and supplemented. The book is designed as a college text book on the material and method of religious education.

How the Every Member Canvass Works.

Churches that are wondering how to go about the task of making the every member canvass should study the methods of the University Place Church, Champaign, Ill., in their canvass made on March 28. Thoroughness and enthusiasm marked the event. Just seventy men left the church a few minutes after 2 o'clock on Sunday afternoon, going two and two. Each team had been assigned about ten homes in which to call. Most of the teams had covered their territory by 5 o'clock. The total subscribed for missions and benevolences is approximately $1,200, and the current expense fund was increased by 10 per cent, with approximately one-third of the membership of the church either not at home or asking a little more time for consideration, and it is thought when these are heard from as the work is finished by the teams the results will be accordingly greater. The preparatory service in the morning was one long to be remembered and came to its climax when the seventy men stood in solid double line entirely across the front before the audience to receive the solemn charge for what the minister called "The unfinished task of Jesus." Without a single exception the men returned from their afternoon's work happy and with the declaration that they would like to go again. The evening service was entirely in charge of the men, all of whom sat on the platform. A brief talk averaging about fifteen seconds in length was made by every member of the team and the men reported, without exception, that they were received hospitably. The pastor, Stephen E. Fisher, was a "layman" Sunday night and sat in the audience to enjoy the service. E. L. Murduck, chairman of the University Place board, presided. Dr. C. M. Thompson, in a brief address at the close, summarized the concensus of opinion when he declared, "It has been the greatest day University Place has ever known and my judgment is the church will go forward as never before."

D. B. Titus Leaves Caldwell, Ida.

D. B. Titus, who has ministered in South Idaho fields for seven years, being president of the State Board for the last two years, is leaving his present pastorate at Caldwell, to accept the work at Kalispell, Mont. His successor has not been chosen. The Kalispell church is one of the strongest in Montana, and worships in the finest building among the Montana Disciples. A farewell reception was given at Caldwell to Mr. Titus and family. Speeches were given by the ministers of the other churches of the city. One of the speakers referred especially to the pleasant relations that have existed among the ministers of this city, and recalled how great was the gladness when last year the pastors determined on holding union services during the summer months in the Methodist church building. He remarked that the Christian church was one of the children of the Presbyterian church, and came into being through the narfowness and intolerance of the Pittsburgh presbytery that could not tolerate the ideas of Alexander Campbell. Had he been a member of that body, the Caldwell minister said, he would have worked for a different end in that case, but, he suggested, had the end been different Caldwell would have probably not had among its pastors Mr. Titus! There have been 75 additions to the Caldwell church's membership during the two years' pastorate of Mr. Titus.

EVANGELISTIC MEETINGS.

Bellevue, Pa., F. A. Bright, pastor; Edgar D. Jones, evangelist; 70; closed.

McArthur, O., E. B. Munson, pastor; Rochester Irwin and wife, evangelists; 40; closed.

Omaha, Neb., North Side, H. J. Kirschstein, pastor; J. S. Thomson, evangelist.

New Orleans, La., Soniat Avenue, F. D. Macy, pastor; Minges Company, evangelists.

Richmond, Va., Hanover Avenue, Geo. Kempers, pastor; G. L. Snively, evangelist; 33; continuing.

Detroit, Mich., Woodward Avenue, Robert Stewart, pastor; C. J. Sharp, evangelist; 79; continuing.

Savannah, Ga., A. R. Moore, pastor, preaching, Wallace Tuttle singing; 16; continuing.

Sabina, O., union meeting, Herbert Yeuell, evangelist; Claris Yeuell, Disciple pastor.

Brenham, Tex., G. G. Horne, evangelist.

Kansas City, Kans., Central, Ellmore Sinclair, evangelist.

New Philadelphia, O., C. A. MacDonald, pastor, preaching.

Cincinnati, O., (Carthage) Ira Harbaugh, pastor; Floyd J. Evans, evangelist.

Henderson, Tenn., Percy G. Cross, evangelist.

Hope, Kans., O. L. Cook, evangelist.

Mansfield, O., Chas. R. Oakley, pastor, preaching; J. E. Sturgis, singing.

Mayfield, Ky., J. J. Castleberry, pastor; W. T. Brooks, evangelist; 81; closed.

Collinwood, Cleveland, O., W. A. Harp, pastor; Fife brothers, evangelists. Tabernacle.

Newburg, Ore., George C. Ritchey, pastor; C. F. Swander, evangelist.

Sheridan, Ore., Jesse Kellems, pastor; C. C. Curtis, evangelist.

San Dimas, Cal., Willis Parker, minister; J. T. Stivers, evangelist.

Latonia, Ky., H. C. Runyan, pastor preaching; 35; closed.

Herrin, Ill., C. R. L. Vawter, evangelist.

Williston, N. D., F. B. Sapp, evangelist.

Detroit, Mich., Cameron Avenue, Rev. Mr. Klingman, evangelist.

Santa Rosa, Cal., Ernest C. Love, evangelist.

Bolivar, Pa., J. W. Vandivier, pastor, preaching.

Spencer, Tenn., J. D. Northcutt, evangelist.

Parkersburg, W. Va., D. S. Hammond, evangelist.

Santa Barbara, Cal., J. Walter Carpenter, pastor; Bruce Brown, evangelist; 14; continuing.

Dowagiac, Mich., union meeting; Claude E. Leavers, Disciples pastor.

Benton Harbor, T. H. Adams, evangelist.

Belding, Mich., Chas. Pease, pastor, preaching.

McMechen, W. Va., Rev. Mr. Burkette, pastor; A. J. Hutsler, evangelist.

Trowbridge, Mich., H. E. Curch, pastor; Wm. Deming, evangelist.

Dallas, Tex., Ross Avenue, W. F. Cochran, pastor preaching.

CALLS.

Clyde Darsie, Jacksonville, Ill., to Mt. Sterling, Ky., May 1.

D. A. Williams to Hillman Street, Youngstown, O.

T. L. Cummins, Catlin to Williamsport, Ill.

George Prewitt, Butler, Mo., to Winchester,, Ill.

G. F. Bradford, Sherman, Tex., to Joplin, Mo.

L. Hulser, Deer Lodge, Mont., to Ottawa, Kans.

G. G. Horne, to Brenham, Tex.

RESIGNATIONS.

H. C. Parsons, Hamilton, Ill., June 1.

J. T. Moore, Maroa, Ill.

C. M. Schoonover, Bonham, Tex.

ADDITIONS TO CHURCHES.

First, Philadelphia, I. S. Chenoweth, pastor; 7.

Deer Lodge, Mont., L. Hulser, pastor; 8.

Traverse City, Mich., F. A. Ellis, pastor; 8.

Dallas, Tex., Ross Avenue. M. M. Davis, pastor; 8.

Denton, Tex., A. D. Rogers, pastor; 3.

Centerville, Ia., J. A. McKinzie, pastor; 72 in three months.

DEDICATIONS.

First, Fresno, Cal., to dedicate $50,000 building by Dec. 1.

Central City, Ky., W. B. Wright, pastor; will build.

Los Angeles, Cal., University Church; will build $35,000 structure.

Girard, O., will rededicate May 1.

Oaktown, Ind., burned $500 mortgage.

A Little Visit to Greater Pittsburg

I have just returned from a series of Decision Services of a little more than two weeks with the Bellevue church, Greater Pittsburgh, following up the W. A. Sunday campaign. In 1905 while pastor at Franklin Circle Church, Cleveland, I was with the Bellevue church a month in a similar series during the great simultaneous campaign. A that time Alfred W. Place was pastor and the month I spent with the church then and in the home of that interesting man and his equally interesting wife, I shall long remember.

F. A. Bright is the alert pastor there now and it was in his home that I was entertained this time, and partook of the gracious hospitality of Mrs. Bright. I do not know when I have enjoyed two weeks more thoroughly than the two I have just spent with the Bellevue church and as a guest in the home of the Brights. I believe that congregation is the best of its size in our Brotherhood and Pastor Bright is giving them a superb leadership. Indeed we may soon expect to read of the building of a handsome annex to the present edifice in Bellevue.

There were between sixty and seventy accessions to the church since the Sunday campaign, many of them heads of families. The attendance on week nights was splendid, and on the Lord's Day taxed the capacity of the building.

The results of the Sunday revival in Pittsburgh interested me greatly. I am the only minister now located in Bloomington who went through the revival here with Mr. Sunday in 1908. At that time our congregation received practically five hundred new members. The results of Mr. Sunday's Pittsburgh revivals are noteworthy in several respects. For one thing the tremendous fight against the drink evil greatly lessened the consumption of liquors and for another thing the city was extraordinary aroused in a religious way.

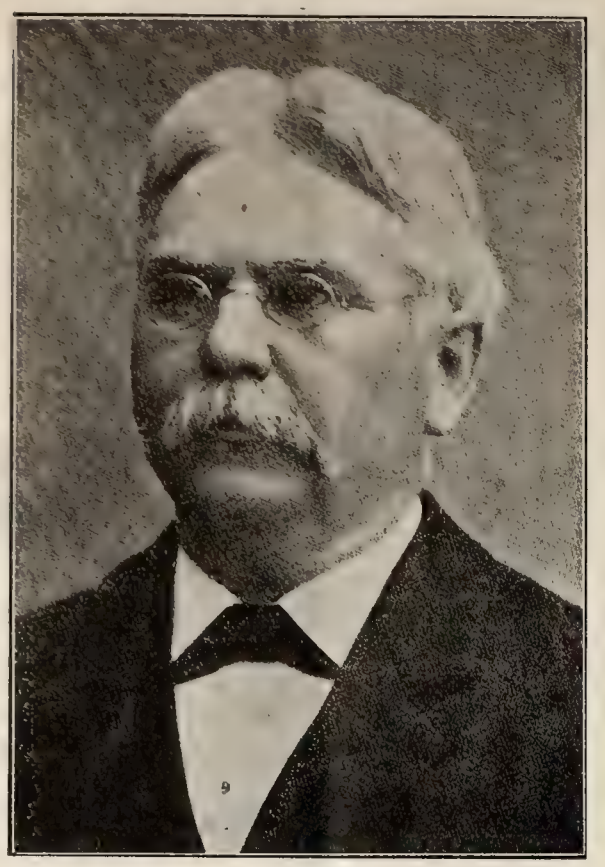
Bellevue is ten miles from the tabernacle's location, but the influence of the meetings upon the borough was marked. I should say that Mr. Sunday's work in a great city like Pittsburgh is more fruitful and permanent in its results than in a smaller city and for two reasons. First, in the larger cities the churches taking part continue their Sunday services with the possible exception of one Sunday in the entire campaign and secondly, the converts are distributed among the churches in such a way as to be satisfactorily assimilated. No church of which I have any knowledge is prepared to care adequately for five hundred converts en masse and the abandonment of the regular services both morning and evening, on the part of a congregation for a period of six or seven weeks, is perilous always.

While in Pittsburgh I made a hurried visit to Somerset where I spoke for a men's banquet in the beautiful new edifice that the Disciples there have builded and was most hospitably entertained in the home of Mr. L. C. Colburn. Leaving Pittsburgh Saturday night, March 25, I had a very full and interesting day in Washington, D. C., lunching with "my congressman" and spending two hours in the gallery of the House listening to the beginning of the debate on the tolls question.

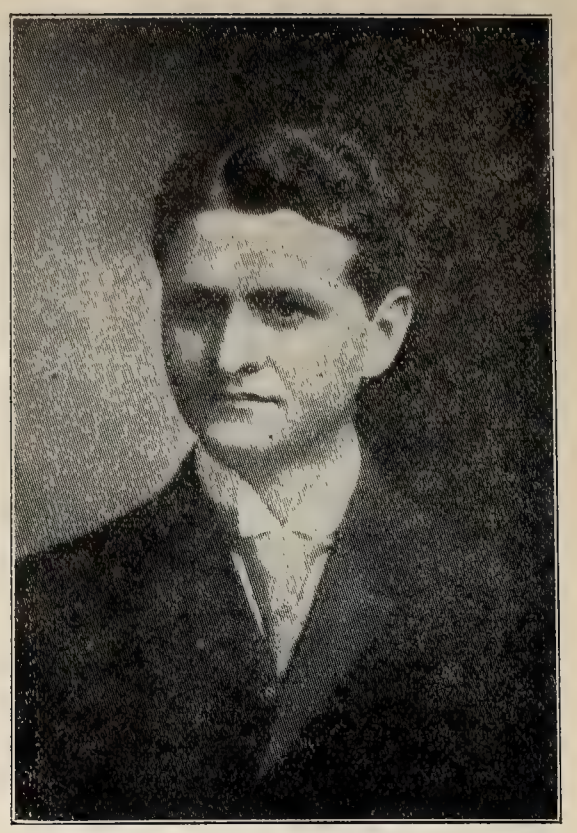
On my way back to Bloomington I spent a day at Cincinnati and all in all I had a most pleasant and profitable visit in the east.

EDGAR DEWITT JONES,
First Church, Bloomington, Ill.

Rev. J. H. Goldner, pastor Euclid Avenue Church, Cleveland, for the last twelve years.



Rev. J. Z. Tyler, formerly pastor of Euclid Avenue Church, Cleveland, now an invalid who teaches the Gospel by practicing it.



Rev. William F. Rothenburger, Pastor Franklin Circle Church, Cleveland, to whom we are indebted for this article.

Among the Churches of Cleveland

BY W. F. ROTHENBURGER.

Cleveland Disciples find themselves busy enough in the "Sixth City" which has a population of 667,000 people. Of these it is estimated that 5,000 are Roumanians and Griners, 20,000 Italians, 40,000 each of Slovaks, Hungarians, and Jews, 75,000 Bohemians, 100,000 German speaking peoples and a miscellaneous lot of nearly all other nationalities.

The city occupies a stretch of about fifteen miles along the lake front and is rapidly pushing its way still further. The material prosperity of the city is much in evidence. Within the last few years a Federal Building and a Court House have been erected as a part of the "group plan" and the City Hall is now building. In prospect is a high level bridge, and a $17,000,000 depot, and within the last twenty-four hours it has been announced that here is also to be located one of the Federal Reserve Banks which shall have a total resource of about $75,000,000.

Religiously, Cleveland is much like other cosmopolitan cities. It is safe to say that almost fifty per cent are affiliated with the Roman Catholic church. These people have done the most building of any religious body in the city and in their characteristic alertness they have preëmpted the best blocks in the growing suburbs. On these sites great church buildings and parochial schools will soon rise and around these centers their constituency will colonize. St. Ignatius College is also located here.

EARLY CLEVELAND PASTORS.

The Disciples have to their credit seventy-two years of history. Among the men who have labored are J. M. Atwater, Jabez Hall, Doctor Shepherd, J. A. Garfield, Alanson Wilcox, J. Z. Tyler, and others. They now have an approximate membership of 4,500 and a Bible-school constituency of some 6,000 in the ten churches and one mission.

The Annual Banquet of the Disciples Union was held at the Franklin Circle church, March 20. Two hundred members of the official boards and their wives sat down at a fraternal dinner at 6:30. W. H. Cowdry, chairman of the executive committee, presided. This was followed by a mass meeting in the auditorium with former Judge F. A. Henry in the chair. The chief object of this meeting was to bring before the Disciples the opportunity just before them among their foreign neighbors. The speakers were F. D. Butchart of Cleveland, and Dr. Harry C. Hurd, of the College of Missions at Indianapolis. These annual gatherings have created a group consciousness in the city and have stimulated the churches to greater things.

It may be said in general that the work of the Disciples in this cosmopolitan city is in a most vigorous state. Collinwood, in a railroad center with a Bible-school of 550 and a church membership of 470 is a living link in the Foreign Christian Missionary Society. Under the leadership of W. A. Harp a tabernacle has been constructed and was dedicated on Easter Sunday afternoon. In this the Fife Brothers are beginning an evangelistic campaign.

William N. Vickers is in his first year at Miles Ave. church. This work was established in May, 1842, and now has a resident membership of 600 with a Bible-school of 400 in a growing part of the south end of the city. A large plant is being talked, and we hope it will be realized.

H. R. COOLEY AS LEADER.

The Crawford Rd. church, where Charles Darsie has ministered for some three years' is the transplanted old Cedar Ave. church so long presided over by Dr. H. R. Cooley. This work with a resident membership of 300 and a school of 350, housed in a splendid new brick plant in one of the best residence centers of the east end, promises to grow to large proportions.

W. K. Asbill, took up the work at Dunham Ave., two years ago with about 125 resident members and a school of 260. With the wisdom of many years of experience and with a grasp on the peculiar needs of the community the progress of the last year is most promising.

Franklin Circle is in her seventy-third year, with a membership of 825 and a Bible-school of 850. They are a living link in the O. C. M. S. and have recently assumed the stations at Nantungchow, China, with sixteen native workers. The present cathedral structure has become inadequate. The Bible-school plant has recently been enlarged and the "annex" has been fitted up for some of the departments. Personal work, constant evangelism, missionary education, symmetrical development, have been emphasized. A daily vacation Bible-school has been conducted and a work among the Slovaks is carried on regularly. Thirteen young men and women have gone from her ranks to the ministry and mission fields in the last fifteen years. William F. Rothenburger is in his sixth year as pastor and Miss Jennie Jenkinson is the assistant.

About three years ago the old Madison Ave. church moved into its new brick plant on West Boulevard and since that time it has made remarkable progress. Frank C. Ford is in his tenth year as minister. In the last few years he has grown it from a mission to a membership of 400 people and a Bible-school of 600. An excellent corner lot facing the boulevard and owned by the church awaits the erection of a large auditorium not many years hence.

In the extreme west end of the city the Highland Ave. mission is located. During the year's pastorate of D. N. Gilette this mission, located near the Christian Orphanage, has outgrown its quarters, fitted up the basement for a Bible-school which enrolls 200 and has grown its church membership to 140. With the westward growth of the city at this point, this vigorous mission will soon become self-supporting.

O. L. Hull is in his fourth year at Glenville. Several excellent meetings have been held during his ministry with 280 additions, making a membership of 435 and a Bible-school of 450. Their emphasis has been placed upon missions and personal work. They are a Living Link in the F. C. M. S. and their present need is larger equipment.

The Lakewood church with a membership of 425 people is located in one of the most beautiful and rapidly growing suburbs of the city. They have had four different buildings and were formerly located on the banks of Rocky River. About six years ago they moved into a new brick Bible-school plant and last year under the generalship of Walter S. Goode, who is now in his fourth year of ministry, they dedicated a complete plant including Bible-school room, gymnasium and auditorium. Their chief emphasis has been on the Bible-school work and they are now experimenting with the combined Bible-school and church services in the morning.

J. H. GOLDNER THIRTEEN YEARS PASTOR.

The Euclid Ave. people celebrated their seventieth anniversary last year, clearing off the final debt of their $114,000 building. Theirs is a most complete and beautiful structure, well situated to the needs of this residence center. J. H. Goldner is in his thirteenth year as minister and is assisted by Howard Spangler. The church is a Living Link in the A. C. M. S., the O. C. M. S., the C. W. B. M. and supports the station at Bolenge. The membership is 800 with a Bible-school of 675. Special emphasis has been placed upon missionary education, personal work among men, and symmetrical development.

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Royal Baking Powder is made from pure, Grape Cream of Tartar. No alum, lime or acid phosphates.

PERSONAL AND OTHERWISE.

The committee of attendance for the Atlanta Convention, Colby D. Hall, chairman, announces its intention to carry on a propaganda through our papers looking toward a more equitable representation of the churches than has ever before characterized one of our annual gatherings.

The Ministerial Association of our Greater New York churches will meet Monday, April 13, at the Central Church, Manhattan. An address will be given by E. E. Elliott, National Secretary of the Brotherhood Movement, on "Men and the Machinery of the Church."

Dean Shailer Matthews, of the Federal Council, will deliver two addresses at the Disciples Congress at Indianapolis. A. E. Cory of the Men and Millions Movement will speak on the value of the Men and Millions Movement from an educational point of view.

The church letter "evil" worries many churches very much indeed. O. G. White, state secretary of West Virginia, is the author of a new form of church letter which is worthy of pattern. Copies may be had by addressing him at Bethany, West Va.

The Lake Geneva Conference of the Laymen's Missionary Movement will be held July 29 to August 3, and followed by the Missionary Education Movement's Conference. Post Office address Williams Bay, Wis., care Y. M. C. A. Camp.

You may secure three copies of "Making Good in the Local Church," the new book by our National Brotherhood's Secretary, for one dollar by application to the Brotherhood office, Kansas City, Mo.

A Men's Movement is being organized in the church at Dighton, Kans.

HIRAM COLLEGE NOTES.

The pledges to the Almeda A. Booth Memorial Chair have now reached the $50,000 mark. Contributions are still coming in. To cover the cost of the canvass and make the fund net $50,000 the canvass will be continued till another $1,000 is secured.

Our last "Notes" reported Robert Peden of Youngstown the winner for Hiram of the Ohio Intercollegiate Oratorical Contest. We now have to report a double victory for Hiram's debating teams in inter-collegiate debates with the teams of Baldwin-Wallace University.

We notice that Lawrence Bridge, of Kenton, a present Butler College student, is winner of the Indiana Inter-Collegiate Oratorical contest. Lawrence was a Hiram student three years and represented Hiram in the Ohio contest. Hiram has lent him to Butler for his senior year. And so it will come to pass that two Hiram boys, members of the Hesperian Literary Society will be competitors at the Inter-state contest at Earlham College, Ind., in May.

During the spring vacation week the College Glee Club did themselves and the college honor by a series of entertainments in neighboring towns and cities.

The many-sidedness of our Hiram life is illustrated by the public doings of the past month: a week of special meetings at the church carried on by home forces to deepen the spiritual life of our people; a series of missionary addresses and conference by Miss Sylvia Siegfried, class of '05, now from the Philippines, Frank Garrett from China and Stephen J. Corey from everywhere; a comedy written by Jessie Brown Pounds and presented by members of the Pounds Centennial Bible Class, a delicious piece of humor remarkably well presented; a rare musical treat on the violin by Miss Claudia Page, grand-daughter of President Zollars, and an evening of song by Madame Sylva, late of the Royal Opera of Vienna. Both artists were greeted by large and enthusiastic houses.

Along with experiences that brighten as well as enrich our life we are called to record a note of deep sadness in the passing away of Arthur L. Bancroft, only son of Professor Colman Bancroft. Graduating in 1902, he completed the law course at Ann Arbor, when a fatal malady interrupted his life plans. Reared in a beautiful Christian home, he early drank in of its spirit. The church and the world can ill afford to spare such men from their tasks. B. S. DEAN.

TRANSPORTATION TO THE CONGRESS.

On account of the hotels at Lexington not being able to care for our people April 28-29-30, the place of meeting has been changed to Indianapolis, and the dates remain the same. Announcement of the program will come from the secretary, C. M. Sharpe. I am writing to say that arrangements have been made with the C. C. C. & St. L. Railway (Big 4 Route), for special sleeping cars leaving St. Louis, Chicago, Cleveland, Detroit and Toledo, on the night trains April 27, arriving at Indianapolis by early morning of the 28th in time to secure your quarters before the opening of the program. The day trains from these points to Indianapolis arrive too late for the opening, and as you are paying your money to get the program it is essential that you come early. The morning trains from Cincinnati and Louisville will get you to Indianapolis in time for the opening of the program. The rate of fare will be 2 cents per mile in each direction from all points in Central Passenger Association territory. Persons living beyond this territory will save money by purchasing tickets to St. Louis, Cincinnati, Louisville, or Chicago, and rebuying from those points. Do not buy through to Indianapolis as the rate will be higher. Tickets from New York and Pittsburgh will be the same and may be purchased through to Indianapolis.

Reservations may be made by mail or in person to any representative of the Big Four Route at Chicago, St. Louis, Cleveland, Toledo and Detroit. It is highly desirable that accommodations be spoken for early so that sufficient sleeping cars may be provided.

E. E. ELLIOTT,
In Charge of Transportation.

NEWS FROM THE FOREIGN SOCIETY.

Dr. Mary T. McGavran, Damoh, India, says: "During the summer when we must work in Damoh, we are going to try the lantern pictures at the school house and a number of places where old friends live, non-Christian. I am getting to two or three villages every week. This aside from our regular school and medical work."

The average receipts for the past four years for professional services and medicines in the Laoag Hospital, P. I., conducted by Dr. C. L. Pickett, amount to $3,619 gold per year. This indicates a wholesome and useful service. The confidence in the medical work is shown by an average increase of 1,500 treatments per year during a period of about ten years.

H. C. Saum and family sailed from Bombay, India, April 3, for America on their regular furlough. His term of service has been a most creditable one, and his friends in America will be delighted to see him.

Word comes that Mrs. M. B. Madden of Osaka, Japan, is not in good health and may be compelled to return to America for a time at least.

Miss Josepha Franklin, writing from India, says that cholera is raging in Damoh. She fears our mission schools in the town will have to be closed. It will be remembered that the orphanage is on the outside of the town, and will not likely be endangered.

C. E. Benlehr has gone on to India from his furlough. Mrs. Benlehr tarried for a while, while the children are in school. She will sail for India, Jan. 5, 1915.

W. R. Hunt of Chuchow, China, is returning to England, his home, on furlough, by way of Russia. The trip can be made much quicker by that route. Mr. Hunt has done an excellent service in the evangelistic field in and about Chuchow.

A. F. Hensey of Bolenge, Africa, reports that six have been baptized there recently. Word comes also that there have been forty-three added to the church at Lotumbe, Africa.

The Baptist Foreign Missionary Society is planning to celebrate the Judson Centennial in Boston, June 24-25. The Foreign Society was asked to send a representative to that celebration. A. E. Cory was selected as our representative.

The University Place Church, Des Moines, Ia., has just completed their first Every-Member-Canvass for Missions. The returns are not all in, but sufficient to indicate that it has been a great success. C. S. Medbury is the pastor of this great church. One hundred and fifty of his men spent Sunday afternoon, April 5, in visiting the membership. They went two by two and approached every member of the church for a missionary contribution on the weekly plan. Brother Medbury thinks this campaign will mark an epoch in the history of his church. F. M. RAINS, Secretary.

The Sunday School

THE PRODIGAL SON.

INTERNATIONAL UNIFORM LESSON FOR MAY 3.

Luke 15:11-32. Memory Verses, 17-19.

Golden Text—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight.—Luke 15:18.

American Standard Bible.

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(11) And he said, A certain man had two sons: (12) and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. (13) And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. (14) And when he had spent all, there arose a mighty famine in that country; and he began to be in want. (15) And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. (16) And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. (17) But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! (18) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: (19) I am no more worthy to be called thy son: make me as one of thy hired servants. (20) And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. (21) And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. (22) But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: (23) and bring the fatted calf, and kill it, and let us eat, and make merry: (24) for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

RESTRAINT AND REBELLION.

"A certain man had two sons and the younger of them said to his father 'Father, give me the portion of thy substance that falleth to me.'" Why this request? He had not been hindered or hampered. Provision and protection were freely afforded. There had been no unnatural rigor manifested in discipline. No curtailing of opportunity. No needless restrictions. To be sure laws prompted by love were firmly insisted upon. If not, then the home was far from ideal. Parental faithfulness insists first, last, and always on obedience. The child that is not taught to obey the law of the home is likely to be very reckless regarding the law of the land. Parental neglect to insist upon obedience negatives all counsel. The younger son's restlessness and his unhappiness under restraint is a commentary on the innate perversity of human nature. We do not take kindly to interference with our desires. The track that turns the train on the curve is heated with friction. The waters of the river lash the bank at the turn. The cliff that halts the tidal wave is smitten in the face by every surging of the foam flecked wave.

RIOTOUS LIVING.

There is a limit. The physical is not measureless. Sensual appetite suicides. Desire does not diminish but gratification declines. Everything combustible is sooner or later exhausted. Riotous living is unrestrained license. Pampered, it forgets the chains of bondage in its own fires. It is not necessarily, however, outrageous, spectacular bestiality. The riotous living of the prodigal seemed to be of this sort, but there are many prodigal sons whose riotous living appears to be very respectable. Not the drunkard or the glutton represent the "far country" fortune seeker alone. Any one who is not living sanely, who makes no account of the divine law and the divine love is such. No returning can do away with the fact that sin is worthy of unsparing condemnation. To forsake unrighteousness and turn to God is always commendable, but the side which needs emphasis is not the willingness of a miserable outcast who has come at last to discover his real condition, to return but the marvelous mercy and compassion which permits such an one to return.

EVIDENCES THAT AWAKEN HOPE.

"He joined himself to a citizen of the country who sent him into the fields to feed swine." The most repellent occupation was not rejected. Here is a glimmer of hope. He was willing to work. There is always a chance to recover a lost fortune so long as toil can make a successful appeal. To be sure it was urgent necessity which led to his consent, but even the stress of circumstances sometime fails to lead prodigals to be willing to take the thing that offers first. Where labor has come to be absolutely despised the case is hopeless. It is not enough to feel that labor is honorable but one should know that anything else is despicable. No man or woman in the world is anything but a parasite who is not investing time and energy for the benefit of humanity. We may expect something even of this "far-country" prodigal because he was willing to accept any occupation that offered support rather than die in indolence. When he ceased dissipation and began even the humblest toil his distorted vision was corrected and he began to see life from a different viewpoint. His reflections became more sane, and his recollections brought rebuke and remorse.

THE PRODIGAL'S DISCOVERY.

"When he came to himself." The greatest discovery made by a human being is himself. To know our actual and our possible selves is the highest sort of knowledge. The individual who indulges deliberately in any sin is abandoning the higher self. The prodigal had abandoned home, conscience, reason and friends. He had left his soul to starve and had not heeded its call for sustenance. He had forsaken and abandoned peace, progress, and had deliberately chosen delights which lead to degradation. To become a Christian is to come to one's self. We speak of one who has taken opiates and lost consciousness as coming to himself when consciousness is regained. Something akin to this is true of repentance which leads to regeneration. The soul which is born again simply comes to its own. Whereas it has been contented with the worst it is now seeking the best. Whereas it has abandoned everything pre-eminently desirable now it chooses the one thing supremely lovely.

THE RENEGADE'S RESOLVE.

"I will arise and go to my father." On two words destiny hinges. "I will." There is here implied a self-determining power which makes for weal or woe and all the responsibilities of final destination rest upon an individual possessed of this wonderful ability. In the power of human volition what glory resides! How many apparently impossible tasks are undertaken and accomplished as an immediate result of "I will." To will long enough and strong enough will break chains that hold in bondage; will melt away the iciest barriers; tunnel through mountains; break yawning chasms; bridge wild torrents; lead through terrifying tempests and ascend forbidding mountains. And yet this wonderful faculty may be so emasculated, so weakened, that any expression of it is only a spasm. A momentary expression of a better self, like a puff of smoke above a dying volcano, tells of exhausted and burned away resources. The prodigal had doubtless willed again and again. He had said, "I will stop drinking." He did not. "I will stop gambling." But he still continued to risk and to lose. "I will break with evil companions," and yet he stood with them. "I will save the little remnant of the patrimony I received and which is mostly wasted." But still he squandered it. But there is a difference now, for he had willed before and failed because he had willed in his own depleted powers. The difference is this, his present relation with his long neglected father, "I will arise and go to my father."

THE HOME TRAIL.

In the "far country" even the points of compass have been confused. How then will the prodigal find the way home? One thing he was wise enough to understand and that was that he could not get ready to go. He must go as he was in his rags and poverty. He had no wealth and no opportunity to accumulate it and if he had possessed it it would not have been the thing which would have led to his acceptance by the father. He had no honor and no friends. He must go alone with the evidences of his degradation upon him, with the marks of his wilderness life all over him. He must turn his face toward the rising sun and with a humble confession of his condition meet his father. The first saving element we found was that he was willing to work. The second is manifested in his humility and confession, "I have sinned against heaven and in thy sight." There is hope for any man who will say in all sincerity, "I have sinned," and there is no hope for any one in all God's world who is so lost to his own condition that he cannot and will not confess his sin against the Eternal Father.

PAMPERED PRODIGALS.

We are not, however, to heap upon him any encomiums because of this conclusion. He was in extreme destitution. Compulsion led him to recognize his condition. We do not hear one word of affection expressed for his father or one word of longing for home until he was degraded to the point of despair. Of course it was much better that he should come then, but it is quite possible to make a hero of the prodigal and give a false conception of the consequences of sowing wild oats. He uttered only the truth when he said, "I am no more worthy to be called thy son." So much of approbation is sometimes heaped upon returning prodigals that oftentimes they are led to boast of the very sins committed in the far country life. It was a wretched piece of business. Leaving God always is. Such an one is very sure sooner or later to be compelled to reckon with the worst kind of destitution. The choice of bad company invariably ends with the swine herd.

THE COMPASSION OF GOD.

In this we find the point of the parable. There is no applause for the prodigal or approbation of his decision, in the last extremity of his need, to come to himself that he might come to his father. The crowning purpose of this portrayal is to reveal the nature of God and to show especially his relation to lost men. The Father is represented as never for one moment having lost interest in his wandering boy. However long the period may have been which elapsed between his departure and return, during that interval the father's love endured every disappointment and every shock. It only makes the perfidy of the son the greater that he should have despised a love which was so persistent. "While he was a great way off his father saw him and was moved with compassion and ran and fell on his neck and kissed him." The scene is full of pathos. The son had confidence that the father would not reject him else he would not have come at all. But he was not prepared for such an outpouring of love from one who had been so grossly wronged. The sinner saved by grace never dreamed of just the kind of reception which is always given when in humble repentance one turns to the great Father above.

THE FULLNESS OF DIVINE FORGIVENESS.

The son having given evidence of his sincere sorrow and a determination henceforth to ally himself permanently with his father, there results complete reconciliation and without argument he is restored into favor in the home. The robe and the feast symbolically lift him to the highest place possible in household honor. All this declares emphatically the willingness of God to do his utmost for even his wayward children. God does not alone save, but puts upon his returned child the robe of righteousness and spreads the broad with the richest heaven can give to the children of men. All this is accomplished because of the atoning work of Jesus Christ upon the cross. The elder son's protest who, when he drew near the house and heard music and dancing expostulated with his father, reveals the disaster resulting from two things, formalism and jealousy. His professed obediance and allegiance were lacking in reality as this attitude shows.

The Mid-Week Service

By Silas Jones.

TOPIC FOR APRIL 29.

The Reward of the Faithful. Rev. 21:1-8; 22:14.

"Writers of Utopias," says Bonar, "from Plato to More, and from Rousseau to Ruskin, have always adopted one simple plan: they have struck out the salient enormities of their own time and inserted the opposite, as when men imagine heaven they think of their dear native country with its discomforts left out." Henry Ward Beecher wrote: "Heaven is a place of ceaseless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity, and the minds of the saints, unclogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought." It was the belief of Theodore Parker that "the joys of heaven will begin as soon as we attain the character of heaven and do its duties. Try that and prove its truth. As much goodness and piety, so much heaven."

A NEW SOCIAL ORDER.

The faithful of all ages and countries unite in protesting against political, ecclesiastical, and industrial combinations that give to the few the privilege of robbing the many. They also protest against the rule of the mob, the rule of ignorance and passion. The God to whom they cry for justice will show himself in social arrangements that exhibit justice and kindness to all. The tyranny of creed and custom will disappear and knowledge will govern in the realm of conduct. The arrogance of power will cease to torture weakness. Foolish rivalries of persons, classes, and races will give place to the spirit of co-operation and good will. Golden streets and walls of jasper are symbols of the ideal society. The absence of a temple proclaims the democracy of religion. The gates of the city are always open to receive all who come for refuge from disorder and wrong. Fear will not be a motive to obedience, for the ruler of the city has no private ends to serve.

THE TRIUMPH OF LIFE.

The great reward of a good life is more life. The good man is not seeking as a reward of virtue the accessories of living. He seeks these as a means of living more abundantly. A farmer was discussing the teachers in the university of his state. He seemed to think they did not amount to much because they were not accumulating property. Croesus thought he was a happy man because he was very rich, but Solon connected happiness with virtue. A teacher may have a more abundant life than the farmer who adds farm to farm and increases his flocks and herds. Neither knowledge nor lands insure a life that is worthy of man. Both may be means to the freedom and joy of virtue.

THE CLEAN ROBE.

Each individual has something to do with cleaning his robe. Conditions are not the sole consideration for the student of character. No form of government can make men free who are slaves by nature and choice. Heaven has no joy for the evil-minded. The schools cannot educate those who do not wish to think correctly and to act consistently. The worth of the individual will be respected and honored in heaven. The accidents of success will not be mistaken for success itself. It will not be necessary to employ an advertising manager in order to have the achievements of good men recognized. There will be no danger that institutions will encroach upon the rights of persons. The principle contained in the words, "The Sabbath was made for man, not man for the Sabbath," will be exemplified in its fulness. The liar will not be present to prove that good is bad. The robe of righteousness will vindicate the wearer.

Rev. 7:13-15; Ps. 16:11; 17:15; 24:3-4; Matt. 5:3, 8, 12; 19:21; Col. 3:4; Heb. 11:10, 13:14; Rev. 2:7, 3:21; Lu. 19:30; I Tim. 4:8, 6:12; John 5:20.

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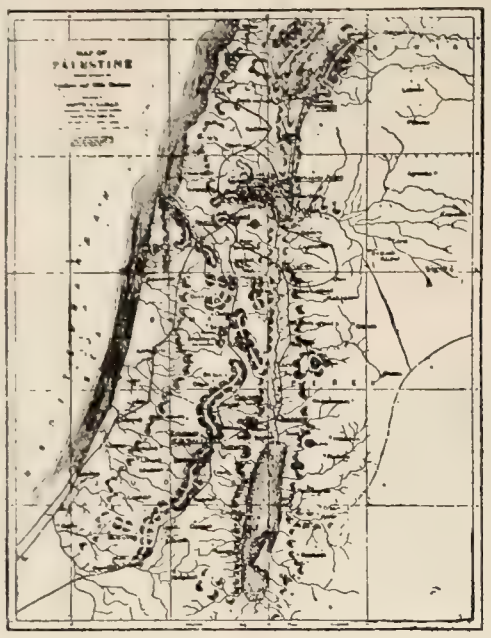

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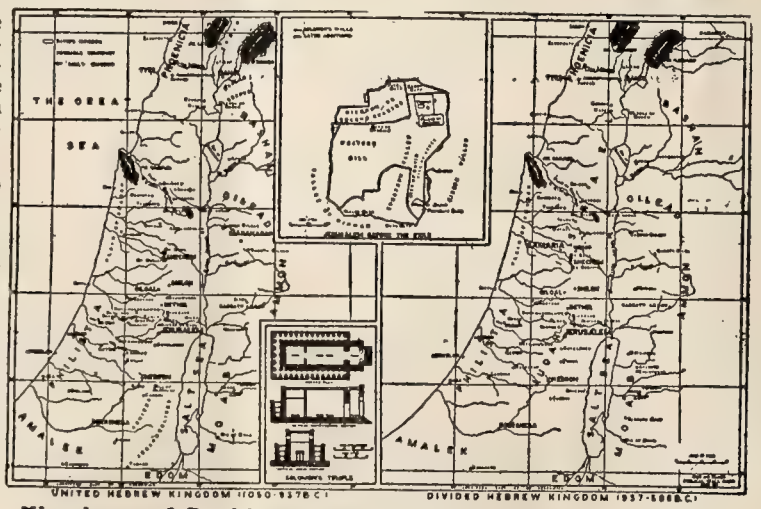

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* * *

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The New Spirit in Sunday School Work is Embodied in the Bethany System of Sunday School Literature

THE recent appointment by President Hill M. Bell of a Religious Education Commission for the Disciples is indicative of an unrest with the conditions that have obtained in the Sunday Schools of the past. It is a source of satisfaction to the Disciples Publication Society that the Bethany System of Literature has been prepared on the basis of the highest ideals of religious education.

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Jeremiah and the "Dead Line"

Light from Ancient History on a Modern Problem.

BY WILLIAM E. BARTON.

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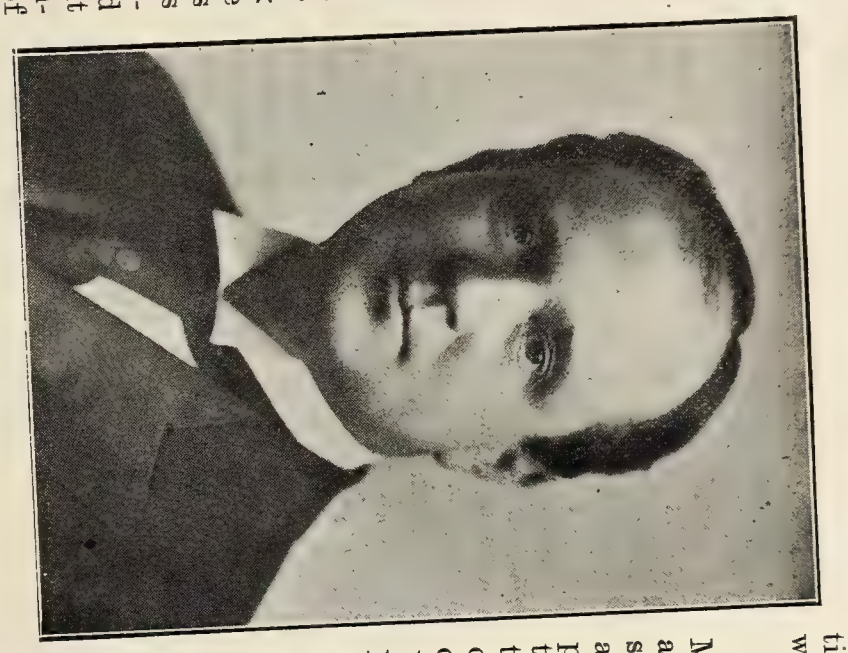
was not very popular among the ministers. But do you remember how he had two or three little scrapes with the politicians of his time? It is an interesting story; and in time we will read about it. But he had some friends, Mr. and Mrs. Ahikam, and a kind-hearted old darkey, and several other people were good to him. Do you wish to know about them? I will tell you in a week or two; but if you grow impatient you need not wait, you can find out all about it in the Bible.

There is no man among the Disciples better fitted to speak of the possibilities of frontier religious work than Mr. Rice. For many years he has served as pastor at El Paso, Tex. His message is especially timely because of the present tense conditions in Mexico. Mr. Rice's paper is sent us by the American Society, looking forward to the Home Mission offering in May.

BY P. J. RICE.

ONLY those who have lived in what are styled frontier regions can appreciate their importance from the standpoint of missions. To such the need of a comprehensive statesman-like religious propaganda becomes imperative. There are not only immediate needs to be met, but there arise before one's vision the larger needs growing out of the rapid development of the country.

Speaking particularly, there is the vast region of the southwest comprising the states of Oklahoma, Texas, New Mexico and Arizona still in the morning of its development. It is impossible to realize what changes are taking place. People are migrating to these regions more rapidly than ever before. The government is spending many millions of dollars in its various reclamation projects which, when completed, will cause the desert in numerous places to blossom as the rose. For example, there is the Roosevelt dam which stores up 1,284,000 acre-feet of water in the Salt river valley and provides water for the irrigation of 240,000 acres of hitherto barren land that becomes at once wonderfully productive. The Elephant Butte dam, now in the process of construction, will back up the waters of the Rio Grande in a lake that will cover 40,000 acres. When this is completed it will irrigate 185,000 acres of as fertile land as can be found anywhere. Only small portions of this land have hitherto been under cultivation, but in view of completion of the dam, within the next year or two, vast tracts of it are being cleared and leveled ready for cultivation. Under these projects the government regulates the acreage which may be held by a single individual. In the Rio Grande valley no one is to be allowed more than forty acres even this small hundreds of instances calling settlers from the states. Because of the not alone in agriculture, and cattle raising, this astir with life. The and push is present cities and towns and the country white people.



P. J. Rice, pastor of First Christian Church, El Paso, Texas.

MEN ARE NEEDED.

In the territory embraced by the New Mexico—West Texas Christian Missionary Society, an area of about 135,000 square miles, larger than Ohio, Indiana and Kentucky combined, there is now a population of more than four hundred thousand souls. Within this territory the Disciples have four self-sustaining churches and twenty-four missions, some of which are very weak and others of which give promise of becoming independent in the near future. We have sixteen men, including pastors of self-sustaining churches, at work, many of whom are undertaking the oversight of an important mission in one of the larger centers, and also of from two to four outlying missions. The crying need is men. There should, for instance, be at least one extra man placed in the Rio Grande Valley as a missionary to open new fields and sustain work already begun. This week a church is being organized at Mesilla Park, the site of the New Mexico State College of Agriculture and Mechanic Arts. We have no man to enterprises where artesian water may be found and where shallow water may be pumped upon the soil, all of which are inviting the investment of capital and settlers from the east and central states. Because of the vast possibilities, but in mining whole region is spirit of enterprise everywhere. The are all growing rapidly in many sections are being settled by enterprising

The New Spirit in Sunday School Work is Embodied in the Bethany [illegible]

Here is a Suggestion for Your Adult Class if it is Interested in Modern Social Conditions

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THE [illegible] a valley and its people on his heart. No one envies him his wealth. He has well earned it. He has a right to a generous share in the vast wealth he has done so much to create.

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Mr. Holt is a humble, devoted, Christian man. For many years he has been the wise, patient, helpful chairman of the official board at Redlands, Cal. In this capacity, William Bayard Craig, his pastor, who furnished data for this sketch, speaks of him as, "Never dictatorial, always kind, and considerate. He helps generously and willingly in financial matters but insists that everyone able to do so should bear some part in the support of the church."

Walking home one day from a service in which the pastor had presented a very high ideal of prayer, Mr. Holt remarked: "Many of my business friends would not understand it, but I know I could never have got through with the Imperial Valley enterprise without my faith in prayer."

Mrs. Holt deserves a full share of the credit for her husband's success. She was a steady, patient, helpful partner in all the early hardships. Two daughters, charming, sensible, highly cultured girls, complete a family perfectly united in taste and judgment. Somewhat reserved and undemonstrative, without ostentation, they live in a beautiful home in Redlands, in quiet elegance and are loved as the truest, best friends one could have.

Mr. Holt brings the same sagacity and pertinacity to his benevolences that make him one of the prominent business men of California.

Czar Favors Temperance.

In the interest of temperance the Czar has ordered abolished a long-standing custom of army commanders, "raising a cup" to the health of the Czar and the imperial family in front of their troops at the close of parades and maneuvers.

Mr. W. F. Holt.

the level of the surface of the river and below the level of the sea. The whole section was a howling desert in 1900. It was a sun-scorched, sand-blown, dreary waste of adobe ridges and hummocks, with scattered bunches of hardy desert vegetation that managed to survive the summer aridity and torridity of the region. It was known to a few daring investigators that water might be brought from the Colorado river to Imperial Valley but the enterprise was so beset with difficulties that it seemed impracticable to interest men with money in the vast undertaking.

EARLY HARDSHIPS.

Mr. Holt came to the Valley in 1900. He had known hardships as a farmer's boy in earlier life; had trying experience in business life; had valuable and successful experience in banking; had made money; was thirty-six years old. Imperial Valley appealed to him. Colorado river water poured on these thirsty acres would bring under the plough the largest body of irrigated land in one district in all America, and the unleached soil and hot sun would make the valley of the Colorado as far famed for fertility as the oft sung valley of the Nile. Mr. Holt saw immense possibilities. He saw the desert changed to a garden. He saw the valley teeming with a large population of prosperous farmers: he saw thriving towns; he saw railways, power houses, electric lights, telephone lines, hotels, ice-plants, churches, banks, stores, and all the modern equipment and luxury of up-to-date civilization. Unlike promoters generally, he did not spend his time and strength trying to coax other men to start these things in Imperial Valley. He started whatever seemed necessary himself and offered investors an opportunity to go in with him in a demonstrated success.

The valley now contains a population of about 35,000 that is increasing by leaps and bounds. The splendid dream other enterprises that largely cover the human needs of all the towns and ranches in this new Eldorado.

Between the dream and the reality there is a story of fortitude as heroic and fascinating as anything in the history of the great West. Few men could have endured the hardships of the pre-railroad days, the sand, the wind, the dust, the drouth, the bad roads, the meagre supplies, etc., but all this was as nothing compared with the mental and nerve racking worry incident to the organization of so many necessary enterprises. He had to raise the needed money, to meet maturing obligations, to fight and overcome unscrupulous opposition, to man his many banks, to find managers for his hotels and newspapers; to welcome and help the newcomers; to put backbone into the faltering; to weather the storm of adverse conditions; to face and solve problems for which there was no precedent to guide, or example to inspire; to meet undaunted the destructive breaking in of the Colorado river when it threatened to make a vast inland lake of the whole valley; to be a

Jeremiah and the "Dead Line"

Light from Ancient History on a Modern Problem.

BY WILLIAM E. BARTON.

THERE comes a time in the career of a minister when he would put some of his sermons into print. That happened to the Rev. Dr. Jeremiah. It came when he approached the dead line of fifty. He had become so unpopular that his congregation was always disappointed to see him in his own pulpit, and preferred the visit of the secretary of one of the missionary societies. He probably was not in arrears for board, but he had left his boarding house, and was living in the home of a certain Mr. Ahikam, whose friendship he sorely needed and greatly prized. I should like to build a monument to Mr. Ahikam.

A CHECKERED CAREER.

Rev. Mr. Jeremiah had come to what seemed the close of a strenuous and checkered career. He was in the neighborhood of "the dead line of 50," and had been preaching for something like a quarter of a century. For twelve years following Josiah's reformation and ending with his defeat and death in the battle of Megiddo, his work went forward prosperously. Doubtless we have exaggerated in our own mind the scope of the reformation of Josiah. Indeed, a pathetic fact about the two great reformations under Hezekiah and Josiah is that the sermons of Isaiah and Jeremiah reflect so little of the joyful confidence of the historian. To the recorders of the events in the Kings and Chronicles it seemed as though the two reformations had been almost complete. One might have thought they were little harbingers of the millennium, but the sermons of Isaiah in Hezekiah's time, and the sermons of Jeremiah in Josiah's day reflect the cares of faithful ministers who knew too well the hollowness of such seeming good. The great revival under Josiah was pitifully short-lived and brought its sad reaction. In a little time the king was defeated and slain and his religious policy reversed. The historian of the Kings has a harsh stereotyped verdict on the three months' reign of Jehoahaz—"He did evil in the sight of the Lord" (II Kings, 23:30-32). But Jeremiah uttered no word of commendation, merely declaring that the king would never return from his captivity, while Ezekiel mourns for him as for a lost hero (Jeremiah 23: 10-12, and Ezekiel 19:3-4). Jehoahaz went into exile in Egypt at the end of a three months' reign in which his so-called wickedness probably consisted in conniving at some plot to throw off the yoke of Egypt, or some ill-advised attempt to regain a hopeless independence.

JEREMIAH'S POPULARITY DIMINISHES.

Under his brother and successor, Jehoiakim, Jeremiah suffered a constant decline of court favor. Though he still was held in some awe by men in authority, his situation grew exceedingly more uncomfortable. From time to time he appeared and spoke; and on one notable occasion when Jerusalem was full of visitors from all over the country attending upon some feast, he seized the occasion to preach a notable sermon which nearly resulted in his death.

"Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, "Thou shalt surely die."

This we are told occurred in the early part of the reign of Jehoiakim. For some time thereafter he appears not to have dared to show himself in public, but to have found protection in the home of a prominent man, Ahikam, the son of Shaphan. The king Jehoiakim did not quite dare to put Jeremiah to death, but he did the contemptible and cowardly thing of hunting down one of his disciples who had prophesied "according to all that Jeremiah had said," following him even to Egypt and bringing him back and killing him. This contemptible and murderous act, this assassin of Jeremiah by proxy, called forth from Jeremiah a mighty denunciation of the king. Only the good offices of Ahikam saved Jeremiah from death.

Jehoiakim had now been reigning four years and they had been years of increasing unhappiness for the prophet. He had been effectually silenced; he was deprived of his pulpit. He had been preaching a quarter of a century, and his work seemed to have no future. He was a lonely man, unmarried and childless, depending for protection and for daily bread upon the courtesy of friends. He had reached that middle period in his ministry which many a minister of the Gospel dreads, when his whole quarter century of preaching seems to have gone for nothing, and he was without a pulpit and with no probable future for his work.

REV. DR. JEREMIAH, PREACHER AND AUTHOR.

Shut away from his congregation he bethought himself of a way to reach the people. His friend and younger prophet, Baruch, visited him frequently in his retirement and to him Jeremiah dictated an epitome of all his preaching, and Baruch wrote it down.

The writing must have occupied ten or twelve months, for the writing began in the fourth year of Jehoiakim and it was the ninth month of the fifth year when it was published. The two prophets sought a favorable time for its publication. Jeremiah apparently intended to read the book to the multitude, but when the time came he could not go. The Authorized Version says, "And Jeremiah commanded Baruch, saying, I am shut up and cannot go into the house of the Lord. Therefore go thou and read in the roll."

The words "shut up" do not seem to imply that he was in prison. Perhaps Ahikam warned him that it would be unsafe for him to go to the Temple. At any rate Baruch went in his stead, but read less publicly than the prophet had intended. He sat "at the entry of the new gate of the Lord's house," but read less to the crowd gathered outside than to a small group of influential men assembled "in the chamber of Gemariah, the son of Shaphan, the scribe in the higher court." Gemariah was apparently a brother of Ahikam and Baruch arranged the reading in a place where he felt safe. Gemariah himself, however, was not present, but his son Michaiah was there and heard the reading, and was much impressed by it. He went to the palace, where he found his father and told him what was happening in his room at the Temple. The word spread to other influential men and they sent one of their number, Jehudi, to procure this message from Jeremiah. There was an eager gathering of the influential men. Then they sent a quiet message to Jeremiah and Baruch to get out of town as quickly as they could while they took the book and read it to the king.

The time was winter, and the king sat by an open brazier warming himself by a fire of charcoal. He listened to the reading of the opening portions of the book with a sense of growing impatience. Then he snatched the roll from the hand of Jehudi, read a sentence here and another there, slashing the manuscript with his pen-knife as he read, and then, notwithstanding the protests of the men who had borrowed the volume, he threw it into the fire and burned it in their presence.

THE SECOND EDITION.

Thus did a wicked, foolish king destroy the first edition of the written prophesy of Jeremiah. But Jeremiah and Baruch, hiding for their lives, set themselves to work again while their indignation was still hot. They straightway wrote another book and much larger than the first. Secretly it passed from hand to hand and copies of it were quietly made. The people of Jerusalem read it with awed foreboding. From time to time the prophet added to it other messages. He never found time to bring the whole book into chronological order, or systematic arrangement, but he wrote his messages and saw to it that they were preserved. The very secrecy with which the circulation was attended made the preservation more sure, and thus it came to pass that the sermons of Jeremiah were written and preserved. Had the prophet been permitted his liberty of utterance he perhaps never would have written his sermons at all. Had the king received the book and treated it with courtesy it might merely have been stored in the palace archives and never have gone any farther. The very means taken to prevent it and destroy it, produced the book in the beginning, enlarged it in its second edition, caused it to receive a whole series of appended prophesies in the years that followed, and finally secured its preservation to posterity.

JEREMIAH "CAME BACK."

The world has often seen examples like to this. Truth is promoted by the very means through which men seek to thwart it. The burning of one book is the occasion for the publication of a larger utterance of God's truth. The crucifixion is a means to the resurrection. Life rises from the dead; the cause upon the altar rises again like the Phœnix from its ashes. Truth is indestructible, right is unconquerable, the cause of God is in the world to last. The opposition of kings and the hostility of time-serving priests tends only to the perpetuity of the good which they oppose.

We have noticed that Doctor Jeremiah was not very popular among the ministers. But do you remember how he had two or three little scrapes with the politicians of his time? It is an interesting story; and in time we will read about it. But he had some friends, Mr. and Mrs. Ahikam, and a kind-hearted old darkey, and several other people were good to him. Do you wish to know about them? I will tell you in a week or two; but if you grow impatient you need not wait, you can find out all about it in the Bible.

The Hymnody of Evangelism

H. A. SMITH, IN THE CHICAGO THEOLOGICAL SEMINARY REGISTER.

It is an interesting fact that the typical evangelistic hymn came not from the Methodist revivals of the middle of the eighteenth century, with the Wesleys as chief singers, but rather from the Church of England under the inspiration of a woman hymn writer and her crowning hymn, "Just As I Am Without One Plea." Many Wesley hymns were objective, stolid and combative, written in an age of tremendous religious upheaval, when hymn singing meant outshouting a rival band or a roistering crowd of tin can serenaders, when "Ye servants of God, your Master proclaim," was used to break new ground, a forerunner of the Word itself, a two-edged sword in church controversy.

The lay evangelism of the last half of the nineteenth century produced the so-called "Gospel Hymns," hymns of repentance and the call of the Christ, songs of surrender and consecration. Look at this list:

Charlotte Elliot—"Just As I Am."

Frances Havergal—"Take My Life and Let It Be."

Cecil Alexander—"Jesus Calls Us O'er the Tumult."

P. P. Bliss—"Let the Lower Lights Be Burning."

Annie Hawks—"I Need Thee Every Hour."

Fanny Crosby—"Jesus, Keep Me Near the Cross."

Elizabeth Clephane—"There Were Ninety and Nine."

ARE GOSPEL SONGS HYMNS?

Someone has raised the question: Is the Gospel Song a true hymn? A hymn, according to St. Augustine and all church men since his day, is a poem in praise or prayer to God, to be sung in public assembly, by all the people. God himself is the ultimate objective point, not some hearer, some sinner, as in "Why Do You Tarry, My Brother?" And this brings us to the seeming weakness of our present day hymn singing. It is morbid, introspective, spineless. There is too much stock taking of sins, too much turning of the eyes inward. Let us rather look up to God in hymns of praise and look out to man in hymns of fellowship. The old responsive readings were too largely of the penitential sort, meditations of an intimate nature, not outstanding festal Psalms and selected doxologies and votive songs. Let the note of praise, of trust, of ultimate triumph ring strong and true in all public worship, in the hymn singing, in the Bible readings, in the prayers.

Gospel hymns have come to stay; they have a distinct mission in winning lives to Christ. Some are strong and reasonable, both as to words and music, and there is the ubiquitous "refrain" that will swing them into popularity everywhere. However, as a class they are unsuited to a growing church, for they deal with one phase only of Christian experience, namely, conversion, or they whisk one away to heaven. There is no intermediate ground, no growth in the graces of the spirit, no unfolding life.

Are you, my reader, using a book in your church service, left by some good evangelist after his series of meetings, using it for the nurturing of your young converts, when they ought to be getting better food? And shame on the irreverent spirit of the "hippity hop" hymn tune. On a recent Sabbath in one of our prominent Bible schools the boys and girls were stepping off the "tango" to the rhythm of the last hymn. Beware of the gusto with which children sing certain catchy tunes, or the enthusiasm that pervades great audiences in the singing of certain revival hymns. Little of it is spiritual rapture, it is mere physical exhilaration. It is often said that the mission of congregational singing is to have everybody sing and sing heartily, and yet hundreds of "enraptured souls" sing popular hymns without the slightest thought of worship.

Both hymns and hymn tunes are too full of cheap sentiment these days. They are sugary; they are disgustingly familiar. They treat sacred subjects with callous intimacy. I have heard great audiences sing "I Love Him, I Love Him," to the tune of "Old Black Joe," until I could stand it no longer, and I marched my choir children out of hearing of such languishing, con amore singing. Go slow on the hymns you announce as your evangel. Read carefully through every hymn you propose using in Sunday-school or church. See that it does not overstate the case. And if there are fragile hymns of intensive make-up that are favorites, take them to the quiet of your own chamber as meditation and prayers, do not parade them in public assembly. "O Jesus, Thou Art Standing," belongs anywhere else than at the beginning of an evening service, when late comers are tramping in, when there is confusion, and when the atmosphere of worship is still in the forming. Some hymns are good square timbers, made to "rough it" and "fill in" until the "babble of life's angry voices dies in hushed stillness," and one stands in the presence of God himself.

THE GREATNESS OF THE INDWELLING CHRIST.

From British Weekly.

Surely much of the weakness of the church today comes of Christ being unhoused within it. In the midst of search for "origins" and the clash of discussions about "documents," he has to remain outside the door, knocking. Perhaps when a slight lull in the debate comes, we shall hear his pleading and open the door. Would it not be wiser and more helpful to let him in first? May it not be even yet that the Guest is the best Interpreter of himself? If the church makes sure of him, it can go on doing its work, allowing endless questions to answer one another. The only Christ of value to me, as one of the early fathers expressed it, is "my Christ."

"Plenteous grace with thee is found,
Grace to cover all my sin;"

—so far, we may sing the hymn, as though we were adoring a Saviour from without; but when we proceed to pray,

"Let the healing streams abound,
Make and keep me pure within,"

we are speaking personally to the Saviour within. And here the church of today is to find its renewal, and overcoming strength. Let her make more room for him, and she will at the same time make room for the children, and for the weary thousands, for the legion in many Christian lands that are lost. When he is living in the church, she can not help repeating his universal word—Come!

Many souls are concerned and perplexed about the second advent of Christ; others ignore it altogether. But may not all faithful hearts meet here? That Christ is working in his church today? Then let him come again as he will and when he will. Were he to appear visibly tomorrow in the sky, if he be not in my heart, he would be nothing to me—but my doom! But if he be in my heart, I have all I need. Whatever else he may some day bring with him, well and good; but

"Thou, O Christ, art all I want."

This is the sense of Christ which can make the church, whenever she vitally possesses it, "greater than he that is in the world." John does not simply say "stronger," but "greater." It is the greatness of Christ that makes the victory of the church and of each surrendered soul. Were he less great, how could he make his dwelling-place in such a lowly home as a sinner's heart! But because he is great, he makes every soul he inhabits great also. "When he shall appear, we shall be like him." That satisfied John, and it satisfies us.

INDUSTRIAL HYGIENE.

Poultry raisers have found that overcrowding chickens in a coop decreases the production of eggs. Best returns require chicken houses built to provide ample sunlight and good ventilation. Cleanliness is an important factor in good business management. Modern poultry yards are models of good sanitary manufacturing plants. Successful dairymen insure the lives and productiveness of their dairy animals by careful and intelligent attention to heat, food, ventilation, and adequate sunlig

Efficiency engineers, studying factory management, have reached similar conclusions on the productiveness of human workmen, says the Living Church. Wise managers know that the physical surroundings and conditions of work tell in the product. They look upon the construction of modern sanitary shops as a necessity of "good business." There are still too many of the other type of managers who look upon business success or failure as a matter of luck. Their factories are overcrowded. The owners, in turn, help to over-crowd the bankruptcy courts.

Good home management demands as much attention to principles of hygiene as must be given in care of poultry and cattle. Anyone whose own eyes have been opened can answer whether or not it is being given. School houses are the work shops of a considerable proportion of the population of this country. These young workmen have rights. It's bad business to handicap their efforts.

Stuffy interiors lead to headache, to drowsiness, and to nervousness. Is it to be expected that good work will be done against these handicaps? Competition is such nowadays that to secure success every bit of energy needs to be properly directed. Nobody with a sore thumb is going to strike as hard a blow as though his hands were strong. Clerks, factory employees, and children in school simply won't buck aching heads against knotty problems. You don't, and I don't. Isn't it foolish to think that those who work for us will?

The heart leaps up in these renewals of the spring. Then all growth toward perfection seems possible to man. So God reminds us of his renewing power that waits to help us toward success in every high aspiration of our growing souls.—

DANIEL S. FORD'S FAVORITE POEM.

It is said that the following poem was found in the desk of Mr. Daniel S. Ford, the proprietor of The Youth's Companion, after his death. The sentiment of the poem was illustrated in Mr. Ford's life. His name is a synonym for generosity and far-sighted wisdom.

Here is the poem:

"The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears,
Beauty for ashes may I give alway:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way."

IF YOU HAD A MILLION DOLLARS.

From American Magazine.

"Most people know just what they would do with a million dollars and I am no exception. So if you really want to know what I would do with so much money, I can tell you just as easy:

"I'd do as I pleased!

"I am just a little woman of forty who has spent all her life pleasing other people. As far back as I can remember, I have always had to stand between somebody and something disagreeable, or between two somebodies, or maybe it has been three or four somebodies I've had to distribute myself among. For somebody's sake, I have lived in towns I hated. I have let myself be squeezed into tight places, for other people. And then again, I've been called upon to puff out my small body, figurately speaking, to fill situations quite too big. I have not complained nor appeared unhappy. People always say it is my 'nature' to be unselfish, but is just isn't! So there! Way down in my heart or far in the back of my brain I've rebelled!"

A TOILERS' PRAYER.

Here is a beautiful little prayer which comes from Grace Church, New York:

"A PRAYER FOR PEOPLE WHO TOIL.

"Almighty God, who in thy love ever toilest for me in making this world my home, and who didst send thy Son to labor with his hands among the children of men; Grant that I may know the dignity of honest work. When I am weary, comfort me with the remembrance that I have not shirked. When I am ill rewarded, keep far from me selfishness and bitterness, and give to me sympathy with all who suffer wrong, that for their sakes I may plead in thy Name for justice and love among all classes of men. And when night cometh, if I have done my duty, let me not be anxious for the morrow, because thou art my Father and wilt keep me and those whom I love in perfect peace; through Jesus Christ our Saviour. Amen."

MORE WOMEN LAWYERS.

The number of women lawyers in New York City is steadily increasing. The Women Lawyers' Club has now changed its name to the Women Lawyers' Association, to signify its growing national and international scope. As is often the case with men lawyers women are drawn into other work in which they have become interested through law. Miss Elinor Burns is an example of this; she is now the press chairman of the National Womans' Suffrage Association. Almost all women lawyers in New York, say the Evening Post, are also suffragists. The law seems a natural profession for women and one which needs the insight, the mercifulness and the love of truth of women to keep it sane and normal. Another branch of this profession has just, for the first time, been entered by a woman, with the appointment of Miss Henrietta Hoegh, a Norwegian, twenty-seven years old, who is to be the first secretary at the Norwegian legation in Mexico. This position is an outgrowth of her study of political economy and international law, in which she passed examinations two years ago. She is the first women to take diplomacy as a career.

Our Readers Opinions

OWNERSHIP OR TRUSTEESHIP?

For some years I have heard speakers in the interest of missions, philanthropies, education, and other causes, appeal to the conscience of men on the ground of "stewardship." I have also seen the same expression in our religious papers, in books, and tracts upon the subjects of giving. The Christian is said to be a "steward."

I have been wondering just what speakers and writers really mean by this term "stewardship." What content is put in the word as it is popularly used to quicken the conscience of the people who have means at their command?

The context and setting in which we find this word often fail to throw very much light upon its meaning. Yet, now and then, we find the plea is substantiated by such quotations from the scripture as the following: "The earth is the Lord's and the fullness thereof," or, "the cattle upon a thousand hills are the Lord's," "every good and perfect gift cometh from above," etc.

The word "stewardship" was coined in those days when men of wealth owned and controlled great estates, but did not manage them. They placed one over the estate to take charge, direct the herding and the agriculture, and to collect the rents. He was called a "steward." If we were to choose a word that would act as an equivalent in the light of our modern life, we would call him a "trustee."

If this is the sense in which the Christian is a steward we have in it a more radical plea for funds than most of us are aware; for a trustee does not own, he merely manages, just like the trustees of our church buildings. They have no right to put a mortgage upon the church property. They can only do this when the congregation has taken action provided by law; for the property belongs to the congregation, and is only held in trust by the trustees.

Is this what is meant by our modern users of the term "steward?" Do they mean that men of wealth do not own their property, that it belongs to God, and that they but hold it in trust for the use of all? If this is so, the doctrine of stewardship is getting very close to Old Testament teaching and custom. It ought to draw larger gifts than it does. It ought not to require many days to extract the six million dollars for God's work from the tremendous wealth held in trust by our people, but belonging to God.

Is the earth and the fullness thereof still the Lord's? Are the cattle upon a thousand hills his? Are we just holding them in trust for his people? If so, six million dollars for his divine service should stagger no one.

Massillon, O. H. Erwin Stafford.

WARNING!

"A cigarette in the mouth of every man woman, and child in China" is the watchword of one of the big Anglo-American tobacco companies. When the Christians held their first service at the Altar of Heaven in Peking, agents of the tobacco companies were selling cigarettes at the same place.

LIFE.

Paint thy canvass, sing thy own soul's song,
Build thy house, or right some bitter wrong.
Make a poem—as thy heart shall lead—
But work as unto God, then great thy deed!

Anna Robinson Watson.

The New Eden

By Thomas Curtis Clark.

WHEN every child shall through his native gift
Be truthward led, along the ways of joy;
When every man shall at his labor lift
Hand, head and heart to God, who gave employ;

When everyone an artist-soul shall be,
At forge or easel, at the desk or loom,
Then through his task shall every man be free
And none shall toil as captive to his doom.

Cities shall then become the shrines of art;
Towns, gardens all, shall blossom as the May;
Laughter shall thrive, of every life a part;
And rest await each man at close of day.

Then shall be born the kingdom of the blest;
Then in all hearts shall love exalted be;
Then God once more shall see his garden drest
With flower and fruit, and every pleasant tree.

THE CHRISTIAN CENTURY

EDITORIAL

THE COMMISSION'S DUTY.

THE most serious departure from the faith once for all delivered to the saints yet reported." These are the words of The Christian Evangelist in comment upon the radical abandonment of Disciples' principles by the Phillips Bible Institute at Canton, O. The article is entitled "Forsaking the Old Paths," and is in every way deserving of praise for its firm and vigorous treatment of a flagrant outrage upon our people's conscience. The sentence succeeding the one quoted above says: "The Campbell Institute men never dreamed of going so far as this." While The Christian Century is unable to see any possible parallel between this case anl anything the Campbell Institute men ever have done, yet, since they have been charged with so much mischief-making, we assume that the reference is to be interpreted as an indication of the editor's extreme judgment upon the Canton institution.

This judgment of Mr. R. A. Long's paper, The Christian Evangelist, is doubtless Mr. Long's personal judgment also. This being so, the brotherhood will earnestly wish to know whether he desires any portion of his great gift of one million dollars to the Men and Millions Movement to be appropriated to an institution whose constitution so radically violates Disciples' ideals.

His brethren also are asking whether it is his determination and that of the Commission of Business Men of which he is a member and the leading spirit, to continue the arrangement by which a fraction of every gift made to the general fund of the Men and Millions Movement is given to the Phillips Bible Institute. Whatever status in the Movement is allowed an institution that has departed from the "faith," it certainly ought not to be one which puts the brotherhood as a whole in a position where it is compelled to give money to it.

The Commission should take prompt action on this matter unless positive assurances have been given that the trustees of the Institute intend to thoroughly alter its constitution.

AN ADVOCATE INDEED.

A NEW paper of frank and unmistakable purpose has made its appearance among the churches of the Pacific Coast. It is named The Christian Union Advocate. Rev. H. J. Loken, pastor of Berkeley, Cal., Church of Disciples, is its editor. Associated with him are Rev. F. E. Boren, Rev. W. C. Crider and Rev. H. V. White. The Advocate has eight full pages and appears monthly. Back of it is the Christian Union League, an organization of more than 200 laymen, representing the churches of northern California, who believe it is the Disciples' duty to practice Christian unity as well as to talk about it. The bulk of the fund for the support of the paper is provided by this League, the small subscription rate of 50 cents a year not being sufficient, of course, to finance it.

We have just finished reading the third number of this paper. It grips. One might say that it bites. Its editors speak as if they felt firm ground beneath their feet. In temper the editorials possess what might be called a Campbellian tang.

On the problem of Christian union as defined by the fundamental principles of the Disciples the editors' thinking is as clear as daylight. They see plainly that to plead for Christian unity and to maintain a sectarian membership, a membership limited to those who happen to have been immersed at their baptism, is not only logically inconsistent but borders upon the immoral.

It is this insight that accounts for the passion and fervor with which these men write. They seem to have thought their problem through and they speak with the prophet's urgency.

If a word of counsel would not be unacceptable from an older and thoroughly sympathetic comrade, The Christian Century would suggest that the editors of the Advocate try to guard their utterances against the taint of acrimony and a slightly harsh use of personalities. It is important for those of us who are pleading for the more generous fellowship to remind ourselves continually that while our first campaign puts us in a position of opposition to some of our own Disciple comrades, yet in the greater campaign against the sectarian order itself—the whole denominational scheme of things—we confidently expect these now conservative and halting Disciples to be our comrades and, many of them, our leaders.

The historic mission of the Disciples is to be carried out not by "liberal" Disciples but by the whole body of the Disciples.

There must be no division in that body, unless it is a mere sloughing off of reactionaries and stragglers here and there who know not what manner of spirit animates this movement.

Let the discussion proceed, with no alteration of the policy of frankness and independence, without turning ever so slightly the sharp edge of our argument and plea, but with such consideration of the dignity and sincerity of those who differ from us that when the day is won they and we will feel comfortable side by side as comrades in the greater war.

This advice may seem gratuitous when offered to one who, as in the case of Mr. Loken, has demonstrated in his Berkeley church a high quality of leadership, carrying it through crises of the most precarious sort to success both spiritual and practical. Only our jealousy for the common ideal which we share with him and his co-workers, and for the development of a new order of journalism among us which shall be both brave and kind, prompts us to give expression to a caution which, after all, may be quite superfluous.

DOCTOR CLARK IN ITALY.

DR. FRANCIS E. CLARK, president of the United Society of Christian Endeavor, is now in Italy on work connected with the Christian Endeavor propaganda. He reports that his health is very much improved, which will bring satisfaction to his friends everywhere. A little later he expects to go to Spain, France and the British National convention in London, returning to the United States in June. The reports regarding Christian Endeavor Week and Decision Day indicate that they were most successful, and that Christian Endeavor has a better outlook for success than at any previous time. The Fifth World's Convention, which is also the Twenty-second International Convention, will be held in Chicago in July of next year. The large number of people who will be coming from other lands for the Panama Exposition will make it a convention of great importance.

VANDERBILT UNIVERSITY.

A VERY important decision has just been rendered by the Supreme Court of the State of Tennessee. The case was brought against Chancellor Kirkland and the Trustees of Vanderbilt University at Nashville, by the Board of Bishops of the Southern Methodist Church, who claimed possession of the institution on the ground that it was founded by the Methodist denomination, and that its trustees were to be appointed by the General Conference. The President and the University authorities denied this claim, affirming that the institution was founded by Cornelius Vanderbilt, and that its Board of Trustees, or Regents, is a self-perpetuating board, a certain number of whose members are to be bishops of the Southern Methodist Church.

The case has run along for a number of years, most of the lower courts having rendered decisions in favor of the Board of Bishops. The highest court to which the case can be carried has now settled the matter in a manner highly satisfactory to the friends of higher education in the South. There is no disposition on the part of the Vanderbilt authorities to minimize the Christian and even Methodist character of the institution. What they deprecated and contested was the danger of allowing the university to fall into the management of a group of

A CONSTRUCTIVE WEEKLY

men actuated solely by denominational considerations.

The decision may result in diverting some of the Methodist patronage from Vanderbilt University, but this would be far less serious than its control by the bishops. These leaders of the denomination, relying upon previous court decisions, had already decided upon a policy of reaction, declined a million dollars offered by Mr. Carnegie to the medical school of the university, and were prepared to go still greater lengths in enforcing a sectarian policy. The decision of the Supreme Court of Tennessee is of far-reaching value to the cause of education.

WHERE SILENCE WAS GOLDEN.

REV. LESLIE W. MORGAN, editor of The Christian Monthly, the organ of the Disciples of Christ of England, reports an intimate conference between Dr. Peter Ainslie and a group of Disciple leaders on the occasion of his recent visit to that country in the interest of Christian union. Some inquiry was put forward as to the reason of Doctor Ainslie's consistent reticence, in his speeches, with respect to the existence of Disciples churches in Great Britain. It has been felt that his presence on the deputation from America would call interested attention to the modest congregations of his brethren already formed in England and bearing their testimony for the same ideal which he had come across the sea to proclaim.

Doctor Ainslie's explanation of his course of silence makes solemn reading for British Disciples, as it should also for their brethren on this side the water. We reprint a portion of the Monthly's editorial:

> One point came out in the course of our conversation that should cause serious thought. Dr. Ainslie mentioned that he had thought it wise not to make any reference to the fact that we had churches in this country! Without any thought of criticising this action, it reveals a serious state of things. It was not because our churches are few that Doctor Ainslie thought best not to mention them—he would be the last to be ashamed of small things—but it was because of his fear that the fact might come out that our forces were divided. He was here in the interests of Christian union, and while he was not here representing the Disciples of Christ or holding up our position as the basis of union, yet it would seem quite legitimate to suggest that if there were divisions amongst his own brethren his first work, and theirs, ought to be to endeavor to get together. Doctor Ainslie met both in Glasgow and in London representative men of the older English Churches of Disciples and did what he could to pave the way for the appointment of a joint commission between them and ourselves in connection with the World Conference on Faith and Order.

The saddest irony in the past hundred years is the historic fact that a great, broad, catholic movement for Christian unity, intended to embrace all Christians without discrimination, fell into a denominational pitfall, and practicing denominationalism suffered the fate of division to which every denomination is inherently liable.

Doctor Ainslie was wise in finding the materials of his address in the historic ideals of the Disciples rather than in the indifferent and more or less sorry attempts of his brethren to practice these ideals.

DOCTOR GULICK'S MISSION.

THE conferences that have been held by Rev. Sidney L. Gulick of Japan under the auspices of the Federal Council of Churches have proved of exceptional interest and value. As has been previously emphasized, Doctor Gulick comes on a peace errand to promote good relations between the United States and his adopted country of Japan. It is his desire to interpret the Japanese point of view, especially in those matters which have occasioned irritation and threatened international complications. The fact that Doctor Gulick has perhaps the foremost place among American missionaries in Japan gives his message special weight.

At a time when there have been serious differences of opinion between certain groups representing the two nations, and an apparently deliberate effort made to generate hard feelings between the two peoples and to involve them in war if possible, the work of a peace commissioner like Doctor Gulick cannot be overvalued.

The vast majority, both of Japanese and Americans, have only the best of feelings for each other, and wish in all respects to promote cordial social and trade relations.

On the other hand, a very small per cent of our people, particularly on the Pacific Coast, regard the Japanese with extreme disfavor for reasons which seem to them sufficient. And in Japan there is an equally small but none the less active group of narrow nationalists who are particularly fond of expressing their hatred of all foreigners and particularly Americans. Further, it must be remembered that there is always a strong force at work in favor of war among all the nations, at any time and on any pretext. Such sentiments are due to the military and adventurous spirit of which the army and navy are naturally the center, to the purely commercial interest of men and corporations engaged in the manufacture and sale of war equipment, and to the self-interest of money lending groups without whose assistance no war cloud could go on for a week.

The influences that stimulate warlike moods are far more active than those which promote peace. There is always the danger that the small but interested group of insular, aggressive and jingoistic agitators may produce an impression far beyond its merits. For this reason it is always well to have men of the type of President Eliot and Doctors Henderson and Willett visit the Orient and Doctor Gulick and his missionary colleagues visit America to interpret to each of these ends of the earth the real sentiment of the other.

WHAT THE "POOR HEATHEN" THINK.

SPEAKING of the absurdity and the sin of transplanting our western denominational systems to the foreign mission field, President Bowen, of the University of Nankin, says that the Southern Presbyterians have a church on the north side of Nanking and the Northern Presbyterians have located one on the south side of the same city. The "poor heathen," he declares, think these Christians are very ignorant folks not to know the points of the compass.

TO EVERY MAN HIS WORK.

THE division of labor is one of the essential elements in civilization. No race can advance far above a condition of savagery so long as every man must provide for all his own wants. Diversified activity, with specialization, is the fundamental condition upon which all skill depends. No man can be skilful in many kinds of work.

The organization of the church recognizes this inevitable condition of progress. Repeatedly the New Testament sets forth the necessity for diversified and interrelated work. A well-organized church requires a trained minister, who is a specialist in his department; trained singers and players on instruments of music; trained Sunday-school teachers; and other people of varied and diversified skill.

But there is a danger in specialization and in professional lines. It is, on the one hand, that the professionally-trained leaders will assume a monopoly of initiative, and on the other hand that all the other people will assume that there is nothing for them to do.

Better would it be that there should be no trained leaders than that their leadership should dispossess the entire church from its rightful and necessary work.

What is needed in every church is that every member shall find a sphere in which he can serve, and in that sphere labor with all his heart.

We have known people who have been members of the church for years who suddenly awoke to the opportunity presented by a specific task which they were able to perform, and who, taking up that task discovered a wholly new joy in their Christian life.

The Larger Christian World

A Department of Interdenominational Acquaintance.

A College Revival Upon Us?

It looks that way, from a study of the results of student volunteer conferences and evangelistic visitations in various schools. John R. Mott and Sherwood Eddy's remarkable campaign among New York students has already been mentioned in this department. Sherwood Eddy is now visiting the universities on the Pacific Coast. with the result that seventy men decided for Christ at Leland Stanford, 140 at the University of California. The University of Washington and Oregon Agricultural College are reported to have seen 150 of their men accept Christ. The visit of "Billy" Sunday to the University of Pennsylvania is reported as "the nine days' wonder of the town." The most striking features of all these campaigns have been the crowds of students that have thronged these meetings, and the genuine interest manifested by the students in the question of their spiritual welfare.

Atlanta Church Throws Bomb.

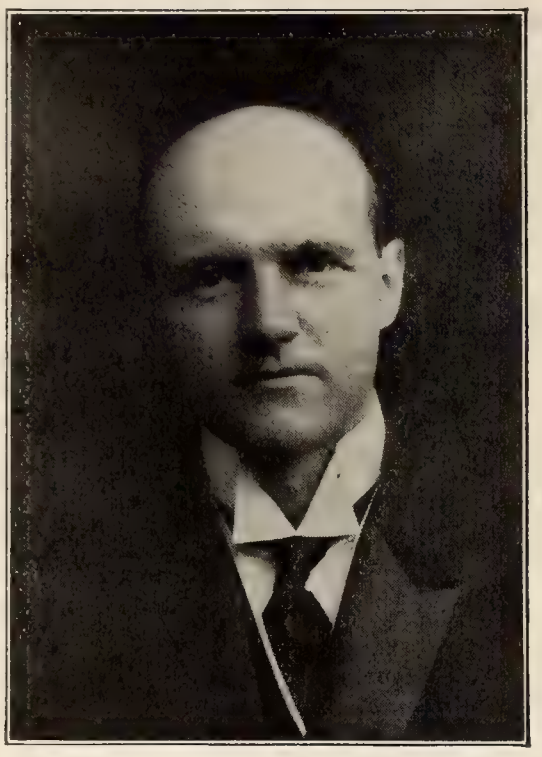
The Watchman-Examiner (Baptist) reports that a bombshell has been exploded by the First Baptist church, Atlanta, Georgia. Resolutions have been passed declaring it to be the sense of the church that church members should not be identified with social clubs which derive revenue for their maintenance from the sale of alcoholic beverages. The action of the church is arousing great interest, not only in Atlanta, but throughout the South. It is generally conceded, the Watchman asserts, that social and commercial clubs would have great difficulty in maintaining themselves were it not for the income from the buffets, and declares that without the sale of liquor at the clubs, the membership dues would be double what they are at present. The membership dues of a club are now $100 per year. If it were not for the sale of liquor in the club they would be $200 per year. Many of the church men of Atlanta, it is reported, are members of social and commercial clubs.

More About the Scottish Revivals.

Dr. W. H. Roberts, clerk of the Presbyterian General Assembly, reports with enthusiasm the results of the work of J. Wilbur Chapman and Charles Alexander in Scotland. For six months these evangelists have been conducting their campaign in this country, and with large results. At Glasgow was held the first meeting in October last, and there the campaign continued for eight weeks. The second series was held at Edinburgh from January 16 until the beginning of March. Then came three weeks more at Glasgow. Dr. Roberts says of the meetings in Edinburgh and Glasgow: "The general evangelistic meetings have been attended, under the guidance of the Holy Spirit, with the largest success. The mission in Glasgow resulted in the professed conversion of more than 8,000 persons, and this number was largely increased by the second mission. In Edinburgh the meetings resulted in more than 10,000 conversions, and the limit of the results has not yet been reached."

Presbyterians' Plan for Pastoral Supply.

The general vacancy and supply committee of the Presbyterian Church has sent out to the presbyteries of the United States a "definite plan" which it is hoped will solve the twin problems of vacant pulpits and unemployed pastors. The Continent gives as "the nub of the committee's proposition" a complete transfer of the initiative in the pastor hunt from the pastorless congregation to a committee of three in the presbytery. This committee would look up possibilities and nominate a man to the pastorless church. There would be no constraint on the church's voice; it could refuse to call the man named if it didn't fancy him. Then the presbyterial committee would put forward another name. And of course all the while the congregation would have full liberty to consult with the presbyterial committeemen and represent its preferences. But, the Continent remarks, "it wouldn't be able to get by with any pastor that the presbyterian vacancy and supply committee hadn't approved." This paper says that this is a genuine Presbyterian plan; giving the presbyteries substance of power, not the mere name of it Many churches will object to the plan, it is predicted, but it is argued, these "Presbyterian principles at least deserve to be tried in their out-and-out reality before they are rejected."



Mr. Charles M. Alexander who, with Doctor Chapman, has been stirring Scotland.

Workingmen and the Church.

Charles Stelzle, labor leader, reproduces in the Outlook a summary of some facts recently brought out concerning the relation of workingmen to the church. This summary is the result of a study made by a Columbia University student. A thousand workingmen were included in the canvass made preparatory to this report. Some of the facts gleaned from the study are: That men with the longer workday attend church most regularly; married men attend more frequently than single men; the interest of the workingman increases as he grows older.

"Pastor" Russell Uses Movies.

"Pastor" Russell, now well-known for his fraudulent religious—so-called—teachings, may be a fraud, but one thing is sure, he is "strictly up to date." He now bobs up at the Auditorium, in Chicago, with moving pictures. By means of these he explains "scientifically" the creation of the world. The show is held under the auspices of the "International Bible Students' Association," which sounds good, at any rate, even if it is the creation of the clever "Pastor," who preaches as one of his leading doctrines that the year 1914 is the beginning of the "Millennial Dawn." We guarantee the fact that the venerable "Doctor" will postpone the "Dawn" until later if the box office receipts of this latest venture of his do not prove weighty enough.

What Does "Ardent" Mean Here?

The following is Cardinal Gibbons' statement of his stand—if it can be called a "stand"—on temperance: "While I am an ardent advocate of temperance, I am intuitively persuaded that prohibition cannot be enforced in this country. It is calculated to make hypocrites and lead to the manufacture of illicit whisky, replacing the good material with the bad and at the same time robbing the government of the legitimate tax."

Congregational Advance in China.

Some time ago an extraordinary offer was made by certain officials of the Province of Shansi promising coöperation with the Congregational Board in the conduct of public schools. The Prudential Committee of the American Board sent out an appeal for ten thousand dollars as a minimum sum which would warrant them in joining hands with the Chinese provincial government in this enterprise. The sum was to be used in the building of houses for the missionary families and other expenses connected with the beginnings of the work. The purpose is to place the government high school at Fenchow in the hands of the mission. This school serves a large population in that region. In addition the missionaries are to superintend the grade school work in that district. The government undertakes to furnish the buildings and make a grant of four thousand taels. There is to be entire freedom to teach the Bible and Christianity. It is reported that the ten thousand dollars has been more than subscribed by interested Congregationalists and the work is to begin at once.

Why Is the Church?

John Wanamaker, merchant prince and Sunday-school expert, made an address to the Pennsylvania Sunday-school Association the other day in which he commended the methods of Billy Sunday, and then offered this advice: "The church or Sunday-school that expects to meet success must deliver the goods the people want." The Chicago Evening Post, in an editorial reporting Mr. Wanamaker's statement, makes a remark and asks a question, as follows: "That, we admit, is wisdom from the standpoint of a shop or a theater box office, but what is to happen to the belief that the church is the repository of a divine revelation, of an authoritative message to men, if it is to adopt the policy of 'delivering the goods the people want?'"

Plans for Sunday-school Convention.

A parade of 50,000 men is being arranged for the International Sunday-school convention, in Chicago, June 23 to 30. A Sunday-school historical pageant, tracing the work from its beginnings, will be another feature. Five thousand delegates, representing every state and every province in Canada, will be present. The meetings are to be held in Medinah Temple. The announcem nts of the plans for the convention have just been made public by the Committee of One Hundred. The parade stand is to be erected at Grant Park and the parade is to be reviewed by Gov. Dunne, Mayor Harrison, and other notables. The committee has engaged the services of five national bands, and other bands will assist.

Little Interest in Presbyterian Union?

The United Presbyterian reports that there is apparently not much interest being taken in the proposed union between the United Presbyterians and the Southern Presbyterians—that is, if one may judge from the correspondence that has reached the office of that paper concerning the plan. "There has been surprisingly little discussion of the pending basis of union with the Southern Presbyterian Church up to the present time," states the editor. "Within a few recent days probably as many manuscripts have reached the editor's desk as came during all of the preceding part of the year. The fact may be interpreted in two ways—as indicating a growing distaste for controversial writing or as showing a lack of interest in the proposed union. There has been, so far as has been observed, the same kind of unresponsiveness and the like absence of championship of union in the papers of the Southern Church."

The "Essence" of the Baptist Spirit.

In an article printed in the Word and Way, Dr. W. C. Bitting, of Second Baptist Church, St. Louis, says: "These three things I think constitute the very essence of the Baptist spirit: the emphasis upon spiritual realities, the exaltation of personality and the dedication to service. Without them denominationalism is a sham and an obstacle to the Kingdom of God. With them brought to the front, emphasized and constantly lived, no body of Christians can contribute so powerfully to the coming of God's Kingdom as our Baptist brotherhood." The Central Christian Advocate (Methodist) remarks that "the key word is left out —Loyalty."

Chicago Church to Remain Downtown.

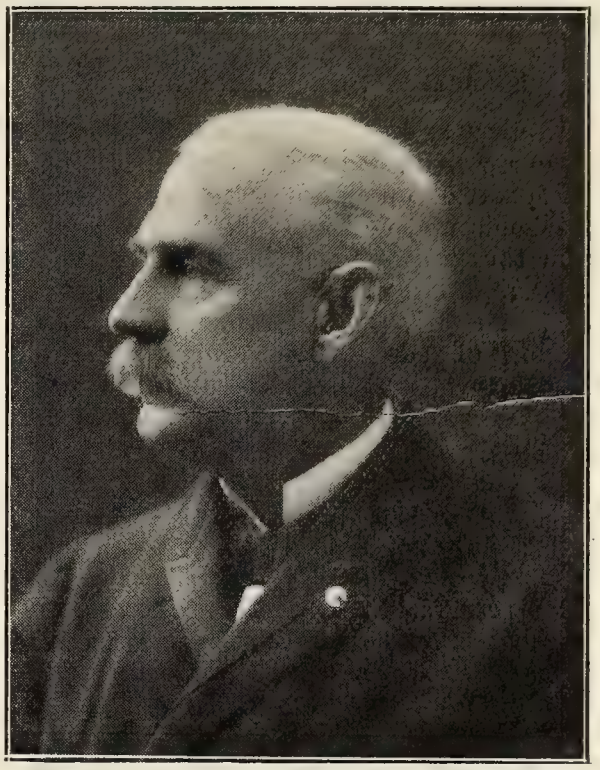
A few weeks ago announcement was made through an editorial in The Christian Century that Trinity Episcopal Church, a central downtown church was making an appeal to the city of Chicago to save this useful institution to the service of the city's spiritual life. The newspapers devoted columns to the exploitation of this good cause, and results, it seems, have followed, but not enough to insure the permanent existence of old Trinity. Rev. John McGann, rector of the church, announced on Easter day that the public responded to the appeal made with $30,400, which will keep the doors open for three years. Subscriptions, ranging from $1 to $3,000, given by working girls and persons of wealth from all over the city, went to maks up this sum, which is $400 more than the rector asked for. A meeting will be held May 11 to consider plans for raising an endowment fund sufficient to insure the church's permanent existence.

Christian Endeavor Day in India.

On Christian Endeavor Day four parties went out from Coimbatore, India, to conduct evangelistic meetings in surrounding towns and villages. In the evening they held four simultaneous street meetings in the city. In a day and a half these Endeavorers reached 1,635 adults and 270 children, delivering forty-eight addresses in fifteen places.

Ex-Choir Boy Endows Choir School.

Frederick G. Bourne, a wealthy manufacturer and capitalist, once a choir boy in Trinity Episcopal Church, New York City, has given $500,000 to the Cathedral of St. John the Divine for the endowment of the choir school. The gift was announced at the Easter service. Mr. Bourne's only condition was that he be elected a member of the cathedral choir. He was elected unanimously.



Dr. Francis E. Clark, who is in Italy in the interest of world-wide Christian Endeavor. (See editorial.)

Dallas's "Go-to-Church" Sunday.

The next Sunday after Dallas, Tex., was put on the financial map of the nation by the placing of a National Reserve Bank in that city, Dallas churches made a record surpassing probably any previous record in this state. The Sunday following the announcement of that good news was "Go-to-Church" Sunday in Dallas, and it was estimated that 60,000 in Dallas went to church. From nearly every church in the city, people were turned away at the morning service.

Taught Sunday-school Eighty-one Years.

Mrs. Anna M. Bruen, said to be the oldest Sunday-school teacher in the country, held a reception March 24 at the home of her son, Rev. J. D. Bruen, pastor of First Presbyterian Church, Belvidere, N. J., in honor of her ninety-third birthday. She has taught Bible classes ever since she was 12 years old.

Literary Journal Adds Theology Feature.

The Atheneum, a literary journal, has just added to its contents a "theological supplement." We make several quotations from an introductory article on "The Task of Twentieth Century Theology:" "Revived interest in religion is a fact, and the number of notable books that are appearing indicate that more scholarly research than ever is taking place in the fields of theology and cognate subjects." "Every modern theologian ought to have a first-hand acquaintance with the popular novels and dramas of the day." "If theology becomes quickened with a genuine religious and social 'enthusiasm,' and shakes off the 'academic incubus,' it may have great and unexpected triumphs in the near future."

Y. M. C. A. Says "Go to Church."

Association Men, the Young Men's Christian Association's official magazine, devotes its April number to the discussion of church membership for association men. Notable articles appear from John R. Mott, Governor B. W. Hooper, Ralph Connor and William J. Bryan urging all association men to be church men.

For "Go-to-Church Sunday" Critics.

The best thing that has been said for the benefit of critics of the "Go-to-Church Sunday" campaigns was said by Ellis Parker Butler, author of "Pigs is Pigs." This usually hilarious personage remarks that even a man who detests the church ought to go to church once a year in order to make sure that the church hasn't mended the faults he has been complaining of!

Churches to Aid "Rest Day" Advocates.

The barbers of California want to rest on Sunday. The State Federation of Barbers has prepared a bill asking for a Sunday rest law, and, together with other branches of organized labor, is appealing to the churches to assist in the campaign. An effort is being made to obtain 31,000 signatures to the initiative petition in order that the question may be put on the ballot in November.

Brotherhood as "Big Brothers."

The ninth birthday of the first chapter of the Presbyterian Brotherhood, at Norwood, Cincinnati, will be celebrated in June. At the recent annual "April Feast," the most significant feature was the fact that over forty "youngsters" were in attendance as guests of their "big brothers." Each boy had a man next to him at dinner. Here is a suggestion for the Disciples Brotherhood.

Tacoma Holds Inter-Church Banquet.

The First Congregational Church Brotherhood of Tacoma, Wash., recently invited the pastors of the other churches of the city, with five laymen from each congregation, to a banquet. Representatives from the various churches gave addresses.

W. E. Biederwolf at Ironton, Ohio.

What is reported to be "the greatest demonstration the city of Ironton has ever seen, and the greatest in the history of Evangelist W. E. Biederwolf's career," took place at Ironton, Ohio, April 4. This was a monster parade of the Sunday-schools of the churches participating in the union meeting now being conducted in the Ohio city. Following the parade, a meeting was held, at which 265 youths accepted Christ.

Religious Persecution Still With Us.

A Baptist minister who was to deliver an address in Denver upon the Roman Catholic priesthood was captured by a mob of adherents of that church, spirited miles away, beaten and cast by the roadside, where he was afterward found and removed to a hospital more dead than alive.

Of Human Interest

Elihu Root as a Boy.

A recent writer gives a glimpse of Elihu Root's boyhood that is worth knowing. When he was a boy in the grammer-school at Clinton, New York, he made up his mind that anything that he had to study he would keep at until he mastered it. Sometimes the other boys called him a "plodder," but Elihu would only smile pleasantly, for he knew what he was about. On winter evenings, while the other boys were out skating, Elihu frequently remained in his room with his algebra or arithmetic. Mr. Root recently said that if his close application to problems in his boyhood did nothing else for him, it made him careful about jumping at conclusions. To every problem there was only one answer, and patience was the price to be paid for it.

Carrying the principle of "doing everything to a finish" into the law, he became one of the most noted members of the New York bar, entrusted with vast interests, and then a member of the President's cabinet.

George Westinghouse, Inventor.

The death of George Westinghouse removes one of the great inventors of the world. He was a man who had no love for the spectacular, and, while his inventions, by reason of their wide use and great benefit to the world, were known to almost every person in the land, less was said about them than concerning many inventions of less worth to mankind. His air brake almost revolutionized railroading by permitting faster trains, and safeguarding passengers. Appliances of his Union Switch and Signal Company, though less known, contributed largely to railroad safety. He was one of the leaders in the development of the turbine steam engine. His most extensive enterprises were in connection with the use of electricity. He first made practical use of the alternating current, which Edison said was impossible.

Mr. Westinghouse was an original inventor. Some men have been successful by taking and developing ideas and inventions which other men have worked out, and have succeeded in attaching their own names to them. Mr. Westinghouse seldom followed old lines.

The Selfish Optimist.

Dr. Chauncey M. Depew, at a dinner to the Earl of Kintore in New York, was declaring gravely that the bill which grants free canal tolls to American coastwise shipping must be repealed under pain perhaps of war, when a coastwise shipper shouted jocularly:

"Oh, be an optimist, doctor."

"Be an optimist, eh?" said Dr. Depew. "Well, there's too much optimism already—too much optimism of a certain kind.

"'What is an optimist, sir?' a little boy once asked me.

"'An optimist, sonny,' I replied, 'is a man who doesn't care what happens, so long as it doesn't happen to him.'"

John Burroughs' Recipe for Longevity.

John Burroughs, the naturalist, while in Atlanta recently, enroute to West Park, N. Y., from Fort Meyers, Fla., announced his intention to visit Egypt and perhaps some of the European countries. Incidentally he said he would soon be seventy-seven years old. Asked as to how he proposed to celebrate the event, he said:

"Well, I think I'll eat three square meals and walk five miles. It's because I've been doing that all my life that I'm able to celebrate my seventy-seventh birthday."

Thomas A. Edison, the inventor, has been with the naturalist at Fort Meyers for some time, and the two have made several trips together in southern Georgia and Florida.

A Saying of Lincoln.

The "Wall Street Journal," a week or two ago, quoted a saying of Lincoln well worth remembering, especially in such a time as this. Lincoln said:

"Let reverence for the law be breathed by every American mother to the babe that prattles on her lap; let it be taught in schools and colleges; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

Ford's Philanthrophy Boosts Marriages.

"It was a great little boost for the marriage business in Detroit—that profit sharing scheme of Henry Ford's," said Marriage License Clerk Stewart of Detroit recently, when he totaled up his records for the past two weeks and found more than seventy-five Ford employes had applied for licenses in that period. "Twenty Ford workers came in here for the permits in one day," he said. Henry Ford said he expected it. "We rather figured things would break that way," he said. "It is a natural result. These men are now assured of a living wage, not only for themselves, but for the wife and children. Why shouldn't they marry?"

A Story from Ollie James.

Senator Ollie James told of a young man in Louisville who not long since hung up his shingle as attorney-at-law.

One afternoon a friend, upon entering the office, observed upon the desk of the new legal light a dollar alarm clock.

"That's a good idea," said the friend. "One is very apt to oversleep these fine spring mornings."

The youthful attorney smiled sadly. "This alarm clock was not bought for the reason you mention," said he. "I merely keep it here to wake me when it is time to go home."

The World is Growing Better

"Drys" Record Victories.

The returns on Illinois' recent and significant wet and dry election showed that 974 saloons in that progressive state were voted out of business. J. Scott McBride, a leader of the drys, predicted that a county option law will be enacted and that a five-year campaign will make the state dry. A resume of the results based on returns from all the Illinois counties where the existence of saloons was at stake indicates the following:

Total of new dry townships.	115
New dry cities and villages.	159
Dry townships remaining dry	47
Dry townships where wets won.	1
Wet townships staying wet.	72
Saloons voted out.	974
New dry counties.	22
Total dry counties in state.	52
Total townships voting.	235
Of these, total voting dry.	162
Total voting wet.	73

In Chicago's notorious First Ward, where "Bathhouse John" Coughlin was opposed by Miss Marion Drake, Coughlin won, but by about one-half the majority polled at the last election. The women's vote throughout the city determined the election of five aldermen of good character.

Add Men Will Aid Chicago Babies.

Beginning April 19 "Baby Welfare Week" is being observed in Chicago under the auspices of the Infant Welfare Society of Chicago.. The babies of Chicago will inform the city by canvassers, by electric sky signs, by placards, billboards, newspaper space, posters, street car signs, folders, lantern slides, films—with permission of the board of censors—in the picture theaters, signs on wagons and booklets distributed with all milk deliveries, that they exist and have claims on the attention of their elders. Thoroughgoing publicity is to characterize the campaign. The expenses of all this are to be paid by advertisers, advertising agents and the sellers of advertising space, who have all "chipped in."

Chicago's Mayor Bars Evil Plays.

Immoral plays, even if they are labeled "Art," won't do for Chicago. Mayor Harrison decided this question when he told representatives of the Shubert interests and the Princess Theater of Chicago, that five playlets given by Holbrook Blinn and company of players must be withdrawn from this city or the license of the theater would be revoked. After the mayor had stated his position toward a report from a police censor that the playlets were based on immorality, the theater men promised to substitute something else for the offending playlets. They agreed to do this. Representatives of the theater and of the Shuberts tried to show the mayor that the playlets were "art," and that persons who found fault with them were not mentally able to appreciate "real art," but the mayor couldn't get their point of view.

Chicago Fair Fund Goes to Babies.

The interest on the world's fair fund of approximately $100,000 which has been in the keeping of Mrs. Potter Palmer since the exposition, will be used for the benefit of Chicago's poor babies. While the final disposition of the entire fund is being settled—probably a matter of years—the interest on it, about $5,000 annually, will be used to further the work of the Infant Welfare Society of Chicago. Three new stations will be established, equipped and maintained with the money. The society already conducts thirteen stations in the congested districts of the city, at each of which about 300 babies are cared for annually, and where the mothers and eldest sisters are taught the proper care of the infants.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

What Child Labor Costs

"A procession of all the child workers in this country passing before you one a minute day and night, would last five years." So said Lewis W. Hine, at the Tenth National Conference on Child Labor, which closed its sessions recently at New Orleans. He was showing the pictures of some few of the children in that procession, and demonstrating the high cost of child labor to the child, to industry and to society.

"And when do you play?" Pauline Newman told how she had asked a child of twelve in a Connecticut mill town this question. "He looked at me with his lusterless eyes, and said with surprise: 'Play? I never play.' And I remembered the day when I first went to work in a factory in New York. I was not quite fourteen. The factory overlooked the park, and I could hear the voices of children out there. I went to the window to watch them. There were some younger than I, some older, and, oh, how I wanted to go out and play with them! But I had not been at the window more than half a minute when a hand was laid on my shoulder. 'Child, the factory is not the place to dream.' That moment taught me what child labor means. And when you rob a child of his childhood, you have deprived him of something he can never, as long as he may live, never have again."

"We must cut child labor out of the vicious circle—poverty, child labor, intemperance, disease, crime, etc. Child labor is the only link in the chain which it is possible for the American people to break tomorrow, if they wish to do so. I do not claim that the abolition of child labor will destroy the vicious circle, but it will reduce it; it will give us a people better able to break the other links in the chain. If all these things are true, as we believe they are, and if we are an intelligent people, why does child labor continue?"

As if in answer to this question of Owen R. Lovejoy, secretary of the National Child Labor Committee, some stories had been told by Mrs. Florence Kelley, stories from her own experience. "In Maine, where I spend my summers, I have a neighbor who lives in a boat five miles from shore. He dares not come to land, because he knows that the agents of the Federal government would send him to prison. Several years ago he stole 1,560 scallops, a grievous offense, for which a fine of $1,560 was imposed. He can never pay the fine, so he is a man without a country. But in the same village there is a fish cannery where young children work every day undisturbed, although the state of Maine has said that no child under fourteen years may be employed. But the factory inspector is far away in Augusta; the nearest justice of the peace is thirty miles away, and roads are bad; and the people, who care very much if their scallops are stolen, do not mind if their children are ruined.

"Twenty years ago, when I was a factory inspector in Illinois, I went to a packing-house one prostrating hot day, and saw one of the boys who opened and shut the doors of the cooling-room. One minute he was outside in the direct rays of the sun; the next he was inside where the icicles never melt. I was told that the company had three times as many boys on their pay-rolls as they needed for this job, because two out of three of them were always sick. At the same plant I saw the agents of the United States inspecting, with a microscope, the meat that was to be sent to Germany, and I learned that the Federal government was paying more for the inspection of meat in that single plant than the state of Illinois had appropriated for the inspection of all the places where children were employed throughout the state.

"We care more for our food than we do for our children. We pass state laws, but we do not respect them as having real authority, and we do not provide the means to enforce them."

THE NEW W. C. T. U. LEADER.

By the death of Mrs. L. M. N. Stevens, for many years president of the Woman's Christian Temperance Union, the leadership of the union passed automatically to Miss Anna Adams Gordon, who for twenty-one years was the constant companion of Miss Willard, being her secretary, and for the last sixteen years was vice-president of the union. Although Miss Gordon spent much of her time with Mrs. Stevens in her Portland home, her real home was Evanston, Ill. Thus the work of this great organization continues in the hands of women who had had lifelong training in the battle for temperance.

INDIANA FOR BIBLE STUDY.

Following the plan in use in North Dakota, the State Board of Education of Indiana has made provision to give credit for Bible study. The Bible itself, in any version, is to be the text-book. The course of study is indicated by the state. The authorities of each local high school are to decide as to whether the study is to be offered to its students. The study is not to be carried on in the high school building, but the work of instruction is to be entrusted to Sunday-school teachers, ministers, parents, and other interested friends of the girls and boys. At stated times the high school authorities will set examinations on the work, mark the papers, and award the credits.

WHAT WOMEN ARE DOING.

Boston school-teachers are about to form a union.

In Vienna there is a law against women teaching school.

Mrs. Humphry Ward strongly opposes woman suffrage.

Kansas City is to have a municipal farm for women prisoners.

There are 45,000 women earning their own living in Minnesota.

In Finland women vote at all elections on the same terms as men.

A fourteen-story jail for women is being constructed in New York City.

There are reported to be 200,000 trained women nurses in the United States.

Madam Jeanne Schmahl is France's vice-president of the International Women's Franchise Club.

A woman can sign her husband's name to a check in Denver, even when the bank account is in the latter's name.

Lady Arthur Paget is raising a fund for the presentation of a statue of William Pitt to the United States.

Mothers are equal guardians with the father over children in Kansas, Colorado, California, Oregon, and Washington.

Mrs. William Waldorf Astor recently gave $1,000 toward a coördinate women's college at the University of Virginia.

The Eleanor Association of Chicago opened its sixth club for working girls last month. Accommodations have been provided for 150 girls, making a total of six hundred whom the Eleanor Association mothers.

Large numbers of women's mass meetings in favor of woman suffrage were held throughout Austria during March. Resolutions were adopted declaring that it was the general demand of Austrian women for the vote in parliamentary and local elections.

Mrs. Ballington Booth of the Volunteers of America spoke to 1,200 convicts in the open prison yard at Folsom (Cal.) penitentiary last month. Mrs. Booth is the only woman ever accorded the privilege of talking to the convicts and one of the few ever permitted within the prison walls.

The other day when the eldest daughter of President Wilson lectured to an audience of blind women in the Congressional Library at Washington, several society women in their anxiety to be present feigned blindness that they might gain admission.

SHEPHERD OF SOULS.

A MISSIONARY HYMN.

Shepherd of souls, thy voice we hear
  Through all life's tumults, gently speak,
"Beloved, if ye hold me dear
  Go feed the flock I died to seek."

Lead Thou the way, Thy voice we know,
  To pastures green or deserts dread.
Content in any path we go
  If in Thy steps our feet may tread.

Inspire our hearts to love like Thine;
  Give grace to win and strength to bear;
Still through thy Word in wisdom shine
  And teach our souls to find Thee there.

Shepherd of souls! Thou Son of Man,
  Open our eyes Thy face to see.
Unfold to us redemption's plan,
  That we may point the world to Thee.

EMILY HUNTINGTON MILLER.

A CRADLE SONG.

Sing it, mother, sing it low;
  Deem it not an idle lay;
In the heart 'twill ebb and flow
  All the lifelong way.

Sing it, mother, softly sing,
  While he slumbers on thy knee;
All that after years may bring
  Shall flow back to thee.

Sing it, mother! Love is strong!
  When the tears of manhood fall,
Echoes of thy cradle song
  Shall its peace recall.

Sing it, mother! When his ear
  Catches first the voice divine,
Dying he may smile to hear
  What he deemeth thine.

JOHN B. TABB.

Disciples Table Talk

Nothing from L. R. Patmont.

To date nothing has been learned of the fate of Louis R. Patmont, dry worker and anti-Catholic agitator, who disappeared from Westville, Ill., March 31, where he had been conducting an anti-saloon campaign preparatory to the elections. Three detective bureaus are at work on the case. C. L. Miton, of Milwaukee, Mr. Patmont's home, is responsible for the following bit of information: The sheriff and deputy sheriff from Danville came to Milwaukee, hearing that the bitterest feeling at Westville toward Mr. Patmont was on the part of the Roman Catholics. Here are their statements: "Soon after Mr. Patmont came to Westville the report was circulated that he was an ex-Catholic priest, and that he is now connected with The Menace, and was there to break up the Catholic Church; that two persons shadowed Mr. Patmont all the time, and went into every house where he had been, and made the above statements; that one priest took a broomstick and ordered him out of the house, and that an Irish Catholic priest, on being asked if Mr. Patmont had been to see him, said, 'No four walls are strong enough to hold him and me.'"

Mr. Patmont's home is in Milwaukee, as is that of his parents and sister, Mrs. Plitt. He has a wife and two children, a girl and a boy. The only hopeful bit of news so far seen is a report in one of the Chicago dailies that a brother of Mr. Patmont, who is in Phillips Institute, Canton, O., states that he believes L. R. Patmont will yet show up; that he has before this dropped from notice, in his zealous work among foreigners.

Doctor Jenkins.

From time to time for more than ten years our newspapers have announced that Rev. Burris A. Jenkins, D. D., pastor of Linwood Boulevard Church, Kansas City, was incapacitated by the recurrence of an old trouble with his knee. He has endured great suffering on account of the affection of this member. Increasing frequency in the return of the trouble induced him to submit to an operation a few weeks ago which promised to cure the ailment by sacrificing the knee joint and thus permanently stiffening the limb. The operation was performed in Roosevelt Hospital, New York City, by Doctor Gibony and is reported as thoroughly successful. The knee-cap was removed and about one-half inch of the lower bone and one-eighth inch of the upper bone. The patient is promised by the doctors that he can be at home by the middle of May, ready for work. Doctor Jenkins represents the finest type of religious leader among the Disciples of Christ and has built up a great congregation—in many respects the strongest church of Disciples in Kansas City—whose members come about as near worshiping him as it is lawful for Christian people to do. During his absence Geo. W. Muckley, secretary of the Church Extension Board, is supplying Linwood Boulevard pulpit.

Doctor Ainslie Conducts Unique Campaign.

"The most important preparation for the meeting consisted of four weeks of Bible study and prayer" is what Peter Ainslie says of the preparation made by the Christian Temple at Baltimore for the one week's meeting held at the Temple April 5 to 12. The series resulted in bringing fifty new families into the church—108 persons. The largest audiences in the history of the church are reported. Mr. Ainslie preached and home forces led the singing. Speaking more in detail of the weeks of preparation, Mr. Ainslie writes that about thirty study and prayer circles were conducted in the homes of the people. The "Handbook of Christian Instruction," which is based on J. W. McGarvey's method of instruction, was used as a text, and proved a most effective help. Mr. Ainslie believes that many other persons will be enlisted as a result of the campaign, for the meeting closed with intense interest, fifteen confessions being made at the last service.

E. E. Snoddy Succeeds S. M. Jefferson.

The chair of Philosophy in Transylvania University and The College of the Bible made vacant by the death of Prof. S. M. Jefferson, February 20, is to be filled by Prof. E. E. Snoddy, of Hiram College, Hiram, Ohio. Professor Snoddy received his

Dr. Burris A. Jenkins, who has recently undergone an operation in New York.

baccalaureate degree in Hiram and the Master's degree in Yale. He has pursued graduate study in the University of Michigan and the University of Chicago. He has been a teacher, first of Greek and later of Philosophy, in Hiram College, for the past eighteen years. He is thoroughly interested in all educational enterprises of the Disciples. His series of lectures given at Bethany Assembly during the last two years attracted wide attention. In addition to the duties of his chair he has found time for lecturing on educational and religious subjects. R. H. Crossfield, President of Transylvania, writes that the school is greatly pleased to have Professor Snoddy join its faculty family. Professor Snoddy will remove to Lexington after the Hiram Commencement in June.

Ground Broken for Fresno Church.

Ground was broken for the new First Church at Fresno, Cal., April 6. Charter members of the church, which was organized in 1884, lifted the first shovelfuls of dirt into the wagon which was to bear it away, and they were followed by the oldest and youngest members of the congregation, the pastors and others present. The service was very simple. W. H. Martin, former pastor, offered the invocation, and H. O. Breeden, pastor, and Shirley R. Shaw, associate pastor, had charge of the exercises. The new church will cost in the neighborhood of $50,000 for the building alone. The pipe organ and furnishings to be installed will represent an investment of about $10,000 and the church property is valued at $15,000, making the entire investment about $75,000. Special attention is to be paid the Sunday-school work in the new building, thirty-two Sunday-school rooms being provided by the plans.

Transylvania Supports Living Link.

Great interest on the part of Transylvania University students was manifested in the Living Link campaign which resulted in raising an amount in excess of the six hundred dollars required for the support of Miss Kate Galt Miller's school at Wuhu, China. Five years ago, students determined to make the college a Living Link institution and since that time the missionary spirit has been growing from year to year. The fact that Miss Miller is a former Transylvania student has given to all Transylvanians a peculiar interest in this particular field.

To Manage "Christian News."

During J. T. Nichols' last year with the "Christian Union," Charles Blanchard served as office editor. Mr. Nichols, editor of the present Christian News, published at Des Moines, announces that Mr. Blanchard now becomes managing editor of this paper. Mr. and Mrs. Blanchard will have entire charge of all detail work, bookkeeping, proof reading, makeup and the entire managing of the paper. Mr. Blanchard was at one time associated with F. M. Kirkham, on the Christian Oracle.

Des Moines Paper Praises Willett Lectures.

The Christian News, published at Des Moines, and edited by J. T. Nichols, speaks as follows of the course of lectures recently given by Dr. H. L. Willett, at Central Church, Des Moines: "The entire series of lectures was on the general subject of 'The Changing Orient,' and dealt with the new order of things in the east, politically, educationally, socially and religiously. The picture of the rapid transitions that have taken place and are now taking place in Japan and China and in Mohammedan countries was one to move the most indifferent and stolid. One of the political miracles of modern times is the changing order in Japan within the past sixty years, since Commodore Perry opened up the way for commercial relations and the introduction of western ideas and ideals. The same thing is being repeated in China in even a more wonderful way. The movement by the 'Young Turks' for constitutional government is another significant change that has come in recent years. The influences that have led to these remarkable transformations are many, among which the missionary of the cross and the teacher and the medical missionary must be accorded a large place. His whole series of lectures was an emphasis of the supreme importance of Christian missions. He exalted the Christ, not only as the pre-eminent teacher of ethics and religion, but as the One declared to be the Son of God by the resurrection from the dead. The need of the 'Changing Orient' is the everlasting gospel. The forces at work are the principles of the kingdom of heaven. God has revealed Himself to men—is revealing Himself to men today, as witnessed by the marvelous workings of the gospel and of His providence in oriental lands. Now is the supreme moment in Christian missions. The call of the Christ is insistent, imperative, impelling. Dr. Willett has heard the Master's call and is setting himself to his task. There was not one note of doubt or of fear or faltering in his message."

Books on Disciple History.

Charles B. Newnan was one of the earnest and successful interpreters of Christianity, through a most serviceable career as preacher and pastor. A year ago he passed away in Detroit, Michigan, in the city where the best years of his ministry were spent, and among the people who loved him. During his life he had gathered an extensive collection of books, especially of volumes relating to the history and literature of the Disciples. Mrs. Newnan would gladly keep these books, but finds it necessary to dispose of them. If there are those who are interested in gathering books of this important character, they may well correspond with her. The collection includes a complete set of the "Millenial Harbinger" and other journalistic works of importance to our history. Because of the value of these volumes and the advisability of incorporating them in some larger collection of Disciple literature, we are glad to give place to this notice. Mrs. Newnan resides at 200 Boston Boulevard East, Detroit, Michigan. And while she wishes to realize as much as she can for the books, it is probable that the modest price which she would ask would be far less than the cost of assembling them in any other way.

J. J. Hill to Aid Eugene School.

James J. Hill, railway magnate of St. Paul, Minnesota, has donated $50,000 to the endowment fund of Eugene Bible University, Eugene, Ore., on certain conditions. This gift from Mr. Hill is the result of negotiations that have been carried on with Mr. Hill by President E. C. Sanderson for several months. During the latter part of March President Sanderson made a trip to St. Paul and interviewed Mr. Hill. This resulted in a letter from Mr. Hill, written on March 31, which contained the good news as above stated. Further statements as to this will be made later.

Evanston, Ill., Church Grows.

The Evanston, Ill., church had a short meeting with its pastor preaching during Easter week, with seven confessions and five other additions. This church has received 21 new members since January 1. The Easter morning attendance was the best in the history of the church and the Sunday-school raised that day $70 on its pledge to the building fund. A reception to the new members was given on Wednesday, April 15.

George Quiggan in Toronto Pulpit.

The pulpit of the Cecil Street Church, Toronto, which was made vacant by the resignation of C. O. Reynard, to become Hiram's Field Secretary, will be filled for the next month by George Quiggan, who has just left the C. W. B. M. work at San Antonio, Tex. Mr. Quiggan came to America from England last year, having served as pastor at Birkenhead for several years. His wife is the daughter of Joe Coop, of Southport, England.

E. P. Wise Loses Mother.

Mrs. Catherine P. Wise, mother of E. P. Wise, pastor at East Liverpool, O., passed away April 6, at the age of ninety years. For fifty-seven years Mrs. Wise lived the life of a devoted Christian. Mr. Wise says of her: "Her life in its simplicity, gentleness and unselfishness was a full exemplification of her Christian profession. She bore heavy burdens with utmost patience and her spirit was chastened by much sorrow. Only the abundant grace of God could give the perfect mastery and quiet joy possessed by this saintly soul. The last ten years of her beautiful life were spent without a murmur in the bosom of my own family to the great joy of our hearts. She leaves us a sweet memory."

Another Clevelaand Church.

The story of the fine work of the Aetna Road Church was in some way lost from Mr. Rothenburger's review of the Cleveland churches in last week's issue of the Century. We present the story herewith. F. D. Butchart is in his ninth year with this church, and in his second pastorate. This church was organized in 1891 and has received into its membership 850 persons. Being near the center of the Bohemian district the American constituency migrated to other parts of the city. Last year through the combined efforts of the Cleveland Disciples Union, the O. C. M. S. and the A. C. M. S., a new structure was planned for on Engle Ave. near the heart of the Bohemian district. On April 19, F. M. Rains dedicated this new plant which is a combination of auditorium, Bible-school plant, gymnasium, and the two hundred resident members with a Bible-school of 450 will take up their new work in this interesting part of the city.

Norwood, Cincinnati, Dedicates.

A spectacular feature of the dedication exercises held on Easter day at Norwood, Cincinnati, Christian Church, was the marching of 1,000 men, women and children from the old building to the new one, three blocks away. C. R. Stauffer is pastor of this church. F. M. Rains preached the dedicatory sermon, and raised $17,500, over $2.500 more than needed. Mayor H. E. Englehart delivered an address in the afternoon, discussing some current local questions. The new building cost $35.000. The Norwood Sunday-school has been making some remarkable records in attendance recently.

$1000 Reward for Finding Patmont

"The committee in charge will pay the above sum for any information leading to the discovery and delivery alive of Rev. Louis R. Patmont, the "Dry" worker, who disappeared from Westville, Ill., on the evening of March 31st,

OR $500.00 REWARD

will be paid for the discovery and delivery of the dead body of the above mentioned Louis R. Patmont."

The above notices have been authorized by the Committee in charge of the search for Brother Patmont.

The particulars of the disappearance are as follows:

On Wednesday, March 18th, Brother Patmont began work under the auspices of the "Dry" Committee of Georgetown Township in the interest of the campaign they were waging against the saloons.

He was chosen for this task because of his proficiency in the various languages spoken in the township, especially in Westville, a town in the above mentioned township. As most readers of our papers are aware, Brother Patmont was able to converse in twelve languages.

He was not on the field many days before the "Wets" began to realize that they had a formidable foe to deal with in Brother Patmont, and began in their usual dishonest way to meet the emergency.

One of their number hit upon the expediency of sending to Aurora, Missouri, for 500 copies of the "Menace," a well-known anti-Catholic journal, and distributing them among the Catholics of the city.

Next they hired men to dog his footsteps and report to the Romanists among whom he was at work that he was the distributer of the "Menace" and that he was one of the contributors to the same paper.

Next, they published false statements to the effect that he claimed to be an ex-priest of the Catholic church and that he was in Westville for the purpose of establishing an anti-Catholic church.

All of these proving of little avail in crippling his influence with the foreign people, they resorted to threats against his person thinking to intimidate him, thus causing him to leave town.

He was repeatedly threatened by the saloon-keepers and those detailed to follow him, but in the face of all this, he kept on with his work and was making inroads on their territory till more desperate means were thought necessary. The worst came on the evening of March 31st, when he walked out to the edge of the town to see a man with the purpose of enlisting him as a challenger on election day.

At or near a saloon near the railroad tracks at the edge of town he disappeared and has not been seen nor heard from since. This is the boldest and most daring crime of modern days and it has been done in almost broad day light and in the populated edge of an Illinois town.

Our people are doing all that they can. The Georgetown Committee in whose employ he was have suspended all other business and have done little else than search for clues.

The Ministerial Association of Danville have taken up the matter and appointed a Committee to meet with the Georgetown Township Committee and from this joint committee a new committee has been formed as follows:

J. F. Bickel, Pastor, First Church of Christ, Danville, Chairman; Wm. Henderson, lawyer and member of Georgetown Committee, Secretary; George Rearick, lawyer and member of the "Dry" Committee of Danville, Treasurer; Preston Wood, pastor of the Kimber M. E. Church; W. H. Morris, Chairman of Georgetown Committee.

These are the men offering the reward at the head of this article and doing the work untiringly of financing the search and prosecuting it to the utmost.

It is on behalf of these men that I appeal to our brethren everywhere for help. Some one has suggested that we should have $10,000 for a search fund.

Brother Patmont is one whom we can ill afford to lose as he was without doubt the most gifted linguist among us for work among the foreign-born peoples on American soil. Many have asked to be permitted to help. The time has come for radical action. We call on all for help.

J. F. Bickel.

The Disciples Congress Program

Details of the Program of the Fifteenth Annual Congress of the Disciples of Christ, to be held at Downey Avenue Christian Church, Indianapolis, Ind., April 28 to 30.

TUESDAY EVENING, APRIL 28.

7:45. Devotional. Led by Professor Jabez Hall, of Butler College.
8:00. President's Address, Dr. E. L. Powell, Louisville, Ky. "Keeping the Channels Open."
8:30. Paper, Rev. Walter S. Goode, Lakewood, Ohio. "The Minister's Inmate Religious Life."
Discussion.

WEDNESDAY FORENOON, APRIL 29.

9:30. Devotional. Led by Edgar De Witt Jones, Bloomington, Ill. "The Mind of the Master."
9:25. Address, Judge Frederick A. Henry, Cleveland, Ohio. "Christian Democracy and Ecclesiasticism Discriminated."
General discussion.
11:15. Business Session.

WEDNESDAY AFTERNOON, APRIL 29.

2:00. Devotional. "Kinship with Christ."
2:25. Address, Dean Shailer Matthews, President of the Federal Council of Churches. "The Minister and Radicalism."
3:20. Discussion opened by W. K. Azbill.
General discussion.
4:20. Announcements. Miscellaneous business.

WEDNESDAY EVENING, APRIL 29.

7:45. Devotional. "The Unconcealable Christ."
8:00. Address, Dean Shailer Matthews. "What is the Social Gospel?"
9:00. Discussion opened by Professor F. E. Lumley, College of Missions.
General discussion.

THURSDAY FORENOON, APRIL 30.

9:00. Devotional. Led by Carey E. Morgan, Nashville, Tenn. (Theme to be announced.)
9:25. Paper, "The Present Status of the Union Movement." Rev. B. A. Abbott, St. Louis, Mo.
10:15. Discussion opened by ——.
General discussion.
11:00. Conference. "Lifting Up Our Educational Institutions." Mr. Abram E. Cory.

THURSDAY AFTERNOON, APRIL 30.

2:00. Devotional. (Theme to be announced.)
2:25. Paper, "Christ's Standard of Orthodoxy." Rev. L. J. Marshall, Kansas City, Mo.
3:15. Discussion opened by ——.
General discussion.
4:00. Paper, "Mysticism as an Element of Pulpit Power." Rev. Earl M. Todd, Canton, Mo.
4:40. Discussion opened by Dr. Edward Scribner Ames, University of Chicago.
General discussion.

Executive Committee.
E. L. Powell, President.
Charles M. Sharpe, Secretary.
W. F. Richardson.
Geo. A. Campbell.
Entertainment Committee.
Charles H. Winders, Chairman.

The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

Royal Baking Powder
has been found by the official examinations to be of the highest leavening efficiency, free from alum, and of absolute purity and wholesomeness.

Royal Baking Powder is indispensable for making finest and most economical food.

PERSONAL AND OTHERWISE.

Mrs. M. Y. Rusk, of Brookfield, Mo., reports that the first three months' ministry of the new Brookfield pastor, A. M. Levack, has resulted in good. Some "innovations" are mentioned: A kindergarten, directed by Mrs. Levack, with an enrollment of fifty has been added to the Sunday-school and the general Sunday-school attendance has increased almost one hundred per cent. Ten interesting lectures on Egypt have been given by the pastor and his wife. These drew such crowds that the seating capacity of the auditorium was greatly taxed. Nineteen have been added to the church membership.

Announcement was made recently that the large and valuable library belonging to Professor S. M. Jefferson has been secured for Transylvania and The College of the Bible. Through the good offices of Professor DeWeese, Col. James Jefferson of Springfield, Illinois, purchased the library of the widow of Professor Jefferson and presented it to the college. It abounds in most valuable works on philosophical and metaphysical subjects.

Jos. A. Serena, Secretary of the Association of Colleges, writes that the meeting of the Association will be held in Indianapolis, Ind., instead of Lexington, Ky., on May 1, and that President Howe of Butler and Prof. Lumley of the College of Missions cordially invite the Association to meet in their institutions in Irvington.

Professor W. C. Morro, dean of the ministerial department of Butler College, gave a series of lectures on "The Unchanging Gospel in a Changing Age" for the Kansas Christian Ministers' Institute, which met at Arkansas City, Kan., April 6-8. Hugh Lomax, of Abilene, is president of the Institute.

As a result of the every-member canvass conducted by the church at Atchison, Kan., it was decided to have a visiting Sunday about once each six weeks, when members of the church will visit the others in the congregation. About fifty took part in the recent canvass and about 400 homes were visited.

I. J. Cahill, Ohio State Secretary, filled the pulpits at Lindenwald, Coke Otto, and Santa Clara Ave., Dayton, April 5. The latter congregation became an organized church April 3. The organization service was led by John P. Sala, pastor of the Central Church.

Landon A. Thomas, of Augusta, Ga., has recently given $5,000 for medical work in mission lands; $2,500 of the amount will go to build Doctor Frymier's new hospital at Lotumbe, Africa, and $2,500 to help erect Doctor Shelton's hospital at Batang, Tibet.

S. R. McClure, who has served the Nebraska Disciples as state evangelist for about three years, has been compelled to abandon this work, on account of the health of his wife. He will take the pastorate at Deming, N. M.

Chalmers McPherson, of Fort Worth, Tex., has been delivering a series of addreses on "Foundation Stones," at First Church, San Angelo, Tex. Two of his subjects were "From Dust to Glory" and "The American Home."

J. H. O. Smith, of First Church, Ark., recently conducted the weekly shop meeting for men at the Iron Mountain Planing Mill at Argenta. His subject was "Judge Not of Sodom."

J. D. Armistead, of Cynthiana, Ky., served as chairman of the general "Go-to-church" movement of that county, for April 5. Both Protestant and Catholics took part in the campaign.

Homer F. Cole, pastor at Brazil, Ind., reports Sunday-school records broken April 5, since Easter, 1913. An attendance of 1,000 was expected Easter day, 1914.

Missouri's State Convention is slated for June 15-18, 1914, at Moberly, Mo., where B. L. Smith ministers. Program features will be published later.

J. W. Williams, father of Mark Wayne Williams, Milwaukee pastor, held a series of special Easter services for the Milwaukee Church.

The First and Central churches of Chandler, Okla., have again reunited, it is reported. J. W. Umphress is pastor of the church.

CHICAGO CHURCHES' EASTER ATTENDANCE.

	A. M.	P. M.	S.-S.
Armour Ave.	216	75	98
Ashland Ave.	240	230	255
Austin	150	90	124
Chicago Heights	74	120	182
Douglas Park	102	155	185
Evanston	142	59	130
Englewood	550	400	462
Harvey	64	87	118
Hyde Park	183		103
Irving Park			
Jackson Blvd.	342	328	501
Kendall St. (Not reported)			
Maywood (Not reported)			
Memorial (Not reported)			
Metropolitan (Not reported)			
Monroe St.	137	93	74
Russian Mission	13	20	40
Sheffield Ave.	275	100	210
South Chicago (Not reported)			
West End (Not reported)			
West Pullman	85	55	116

NEWS FROM THE FOREIGN SOCIETY.

The First Church at Omaha, Neb., one of the Living-links, will in the future support Mrs. Merle Thomas Rice at Damoh, India. Mrs. Rice is a Nebraska woman. It is fitting that this splendid church shall support her. Before she leaves in September she is to visit the congregation, and they are to give her an enthusiastic reception.

Miss Frances Irene Banta has reached her mission field, Nankin, China. She is delighted with her new station. She is at work hard on the language, and she is especially well pleased with Miss Emma Lyon, with whom she is to be associated in school work.

Dr. W. N. Lemmon expected to move into the new hospital in Manila, April 10. This is an important development. He says "In buying our lot (hospital) we gained 244 square meters of land, which makes a good increase in size of same, and comes as a Christmas gift."

The legislature of the Philippine Islands have made a very generous grant to our new hospital in Manila. It amounts to $4,500. The legislature also makes an allowance of $3,000 to the Laoag Hospital. This is most cheerful news to our medical missionaries especially. The missionaries in the Philippines have worked and prayed for this for many months. This brings an assistance of $7,500 to our work in that land.

H. C. Hobgood, Lotumbe, Africa, says: "The last quarter's work was good. There were forty-three baptisms here. The evangelists in the Income, Iyete and Bongalo districts have gone out for six months this time. These districts are so far distant that it takes a month for the evangelists to come down and to return, so we decided that they better stay six months. In the last few months six of our evangelists have learned to read and write in our evangelistic school. Doctor Frymire is taking care of a rather large medical work. We hope that the hospital will go up soon."

James C. Ogden, who is on his way to Tibet with his family, in a recent letter says: "We are now nearing Hankow. We are all as well as usual. We stopped twelve days in Shanghai. We spent three days in Nankin. A telegram from Doctor Shelton says: 'Everything quiet, and party well.' They have not yet reached Tachienlu. Doctor Shelton's medical helper, 'Johnny,' leaves a good position to take a smaller salary, and goes West with us. His Christian wife goes along. Johnny is a good and trustworthy man, as he proved to be years ago. If everything goes well with us we expect to reach Tachienlu some time in June."

F. M. Rains, Secretary.

INDIANA'S DIAMOND JUBILEE.

The time draws nigh for our "Diamond' Jubilee Convention at Terre Haute, May 11-14. Let us now earnestly endeavor to carry out the following aims:

1. 600 contributing churches.
2. $20,000 for Home Missions.
3. 800 convention attendance out-side of Terre Haute.
4. Every preacher present and each church represented in our "Diamond" Jubilee.
5. An organized church in each county seat of the state in the next five years.
6. A doubling of our State Mission funds in that period.
7. 50,000 souls won for Christ within next five years.
8. All present departments of our state work enlarged and liberally supported.

Plan now to go to Terre Haute.

L. C. Howe,
President Indiana Christian Missionary Association.

BUTLER COLLEGE NOTES.

Butler Alumni in Chicago recently held a delightful dinner and organized a Chicago chapter of the association. President and Mrs. Howe and Miss Graydon attended.

Clarence Reidenbach, Butler 1912, captained the Yale debate team which this year defeated Harvard. Mr. Reidenbach and Mr. Andrew Leitch, Butler 1911, both secured Fogg scholarship standing in the Yale Divinity School.

Butler College again lost in debate to Albion College. This is the third consecutive year. The Butler men are good losers when they lose, and enthusiastic winners when they win. The Butler team acquitted themselves well. C. E. UNDERWOOD.

FIRST REPORTS OF EASTER OFFERINGS.

C. C. Garrigues, secretary, sends report of some of the early gifts received by the National Benevolent Association, from the Easter offerings. The following are some of the giving churches and the amount of their gifts: Holton, Ind., $5; Panora, Ia., $10.69; Van Buren, Ark., $10; Palmyra, Mo., $14.37; Knokville, Ill., $15.75; Belle Plain, Ill., $30; Elmo, Mo., $10; Lamonte, Mo., $14.37; Knoxville, Ill., $15.75; Belle Plain., $27.84; Clarksville, Mo., $14.75; Greenup, Mo., $10.65; Sturgeon, Mo., $15; Mt. Vernon, Ill., $10; Wewoka, Okla., $12.50; Kansas City, Kan., Central, $12; Elsberry, Mo., $10.48; Hughesville, Mo., $11.98; Red Oak, Ia., $60.08; Washington, Pa., Second, $10; Columbia, Mo., $89.35; Paris, Mo., $82.78; Jeffersonville, Ind., First, $20; Waynetown, Ind., $12; Mt. Pulaski, Ill., $27; Austin, Chicago, $25; Concord, Ill., $30; Monmouth, Ill., $25; Mattoon Ill., $106.18; Hutchinson, Kan., First, $86.22; West Liberty, Ia., $450; Woodbine, Ia., $50; Abbyville, Kan., $25.70 (church and school); Nickerson, Kan., $35; Geary, Okla, $10; Girard, Ill., $30; Illiopolis, Ill., $25; Advance, Ind., $25; Greensburg, Ind., $13.20; Indianapolis, Central, $27.02; Marshall, Mo., $140.78; Augusta, Ill., $22.

"A SAD EXPERIENCE."

C. W. Cauble, Indiana Secretary, writes "I have just had a sad experience. I counted the Indiana churches listed in the Year Book for 1914. The type was so small and the names of the churches were so close together that I had difficulty in making the count. The fatigue left my eyes, however, and I had no difficulty when I turned to the column marked American Missions. Of the 724 churches listed, 273 gave to Home and State Missions last year. Brethren, this is a shame. Every church should have the inspiration that comes only in giving to others. Let's put some more figures in the first column of our next annual report. Take down your Year Book and turn to page 135. If the church in which you work is one of the 451 marked with little dots under American Missions, will you not resolve before closing the book that you will see to it that figures take the place of these meaningless dots in this year's report?"

SERVICE VARIETY OF THE AMERICAN SOCIETY.

The type of work done by the American Christian Missionary Society varies widely according to the community. Our Home Missionaries are preaching the gospel in the open country, in villages, in county seat towns and in large cities. Every section of this great continent presents its peculiar problem to the Home Mission Boards.

There is the frontier with its strategic centers rapidly forming; there are isolated and sparsely settled valleys, mining towns and lumber camps with problems of co-operation and federation in order to maintain any religious work; there are large agricultural regions with prosperous populations holding aloof from churches, empty because of methods stereotyped by a generation long since dead; there are in growing cities superb suburban opportunities that, like horses champing at the bit, will not long wait for riders; there are in great metropolises old time "First" or "Central" churches, the proud mothers of a prosperous brood of children in resident districts, facing in downtown districts the best opportunity ever presented to them for helpful service to strangers, young people and mixed multitudes; there are whole colonies of foreign folk extending for blocks and blocks, many of them in crowded tenement houses, and all eager to learn the American language, history, habits, methods, ideas and ideals; there are the ordinary American congregations awaiting the wand of the specialist in Sunday-school and church work to give vision, impart inspiration and introduce better methods that whole communities may receive the impact of Christ's blessed gospel—such are some of the complex situations that call for grace, common sense, consecration and business acumen as well as "green backs" from our Home Missionary societies.

To outline a program for action in the face of such complex and changing conditions, to enlist hearty co-operation of so many men of many minds and to secure the large sums of money necessary to successfully promote the church in an age of vast undertakings and in a land where the maximum costs, both in life and money obtain, is the stupendous task faced by the American Christian Missionary Society. As it enters upon its annual spring campaign looking toward the May offering, it solicits the prayers, the sympathy and the outspoken confidence of all the brethren.

GRANT K. LEWIS, Secretary.

TO SUNDAY-SCHOOL WORKERS.

The printed minutes of the fourth annual meeting of the Sunday-school Council of Evangelical Denominations in the United States and Canada are now available. This meeting was held in Chicago, January 27-29. The 1914 proceedings of the Council are valuable because they contain, besides the complete reports of the various committees and officers, many important findings, suggestions and recommendations in regard to lesson-making and Sunday-school standards.

Of greatest importance, perhaps, is the action taken concerning the uniform lesson cycle and departmentally graded lessons, in which matters the Council is to co-operate with the International Sunday-school Association in a joint conference soon. Other subjects of genuine interest to Sunday-school workers that are treated in the minutes are courses of study for celleges and universities, for parents, and for foreign-speaking peoples; also concerning summer schools, exhibits and co-operation between the churches and the public schools in the matter of Bible instruction.

The minutes in addition contain valuable statistical data, showing that in twenty of the twenty-seven denominations affiliated, a total increase in Sunday-school enrollment of more than nine per cent is reported. The membership roll, after revision, shows 156 members, comprising editors, publishers and executive officers of Sunday-school boards. The 1914 minutes are a well-bound book of ninety-six pages, larger than any yet published by the Council.

Pastors and Sunday-school workers of evangelical churches can obtain it by sending their applications accompanied by twelve cents in stamps to the Secretary of the Council. Henry H. Meyer, 150 Fifth Avenue, New York.

DISCIPLES CONVENTION, INDIA MISSION.

The convention of 1914 was marked by a beautiful spirit of fellowship and an intense earnestness on the part of the missionaries assembled. It also sounded a note of advance along several lines. Mr. Madsen of Pendra Road gave the key note of the convention, "Humility" in his opening address The Bible studies each morning by O. J. Grainger of Mungeli were very helpful. The addresses of the various missionaries on the attitude of the missionary to his fellow missionary, his native co-workers and to the Indian Christian Church showed thoughtful consideration of the problems before the mission.

The enthusiasm enkindled for greater efforts in evangelistic work was one of the features of the convention. The evangelistic reports from the various stations showing a great increase in the number of baptisms gave the hope of a greater harvest in the coming year. It has been in the thoughts of the missionaries during the last year that not enough time and effort has been put forth by the mission for definite evangelistic work. This was due to the fact that schools and other institutions demanded the time of most of the workers. The missionaries have been much in prayer over this situation. May their prayers for more laborers be speedily answered!

Another advance has been made in the unification of the work of the two societies. the F. C. M. S. and C. W. B. M. into one mission. This has been in progress for several years, but has in this convention been put on an efficient working basis. During the coming year the mission has planned for a central treasurer, through whom all the funds of the two societies shall pass. This will do awav with a great deal of office work of the individual missionary and will give him more time for the work he was sent out to do. Dr. G. W. Brown of Jubbulpore has been elected treasurer, but the clerical work will be done by an Indian. The new organization will mean much to the efficiency of the mission.

The reports of the various mission stations showed one discouraging feature. The mission must have more workers to do the work in the stations which we now have. The work cannot stop, it must go on. There are new fields which ought to be entered. Young men and women of our colleges, India needs you now. The fields are already white unto the harvest.

HARRY SCHAEFER.

STRIKE WHILE THE IRON IS HOT

CHILDREN'S DAY FOR FOREIGN MISSIONS

FIRST SUNDAY IN JUNE

SUPPLIES FREE

NOW!

ORDER SUPPLIES AT ONCE

(Be sure and address as directed below)

The Foreign Christian Missionary Society will furnish Children's Day Supplies for the first Sunday in June Free to those Bible Schools observing the day in the interests of Foreign Missions.

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

2d. Children's Day in Many Lands. The new Children's Day Exercise, by Lucy King DeMoss, filled with beautiful songs, exercises, drills, recitations. Portrait of Dr. Susie Rijnhart, pioneer missionary to Tibet, given free with the Exercise, for unveiling on Children's Day. Exercise adapted to large or small school.

ORDER AT ONCE. Give local name of Sunday-school and average attendance. Write to

STEPHEN J. COREY, Sec'y

Box 884 CINCINNATI, O.

The Sunday School

THE UNJUST STEWARD.

INTERNATIONAL UNIFORM LESSON FOR MAY 10, 1914.

Luke 16:1-13. Memory Verses, 8, 9.

Golden Text.—He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.—Luke 16:10.

American Standard Bible.
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(1) And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. (2) And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. (3) And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. (4) I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. (5) And calling to him each one of his Lord's debtors, he said to the first, How much owest thou unto my lord? (6) And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. (7) Then said he to another. And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. (8) And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. (9) And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. (10) He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. (11) If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? (12) And if ye have not been faithful in that which is another's, who will give you that which is your own? (13) No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Verse By Verse.

BY C. C. BUCKNER

v. 1. *And he said also*: This parable was probably spoken during the conversation of the preceding chapter. *Rich man, who had a steward.* The steward was the rich man's agent. He probably had complete charge of his business.

v. 2. *Render the account*: This was required by the rich man that he might know just how much had been absconded by the steward.

v. 3. *What shall I do?* He was not repentant of his sin, but was merely sorry he had been discovered in his treachery.

v. 4. *I am resolved what to do*: How resourceful are those whose hearts are pernicious! Surely this is the wisdom of serpents.

v. 5. *Calling to him each one of his lord's debtors*: The debtors were the tenants and paid their rent to the steward.

v. 6. *A hundred measures of oil*: This was a Greek "bath," and amounted to one gallon. *Write fifty.* Thus he made his thefts appear to be less to his lord and secured the good will of his debtors.

v. 8. *And his lord commended the unrighteous steward*: He did not commend his dishonesty.

v. 9. *Make to yourselves friends by means of the mammon of unrighteousness.* By the unselfish use of our money we can win friends.

v. 10. *He that is faithful*, etc.: Little things constitute almost the whole of life. It is the ordinary and small transaction which needs our most careful attention.

v. 12. *Which is your own*: Eternal life.

v. 13. Ye cannot serve God and mammon. There is no spiritual neutrality.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

Christ or Diana? The question is age-long. It never changes save in form. The alternative is ever present to the individual. There is one compulsion from which no man can escape, that is the compulsion of choice between courses of conduct. This choice resolves itself into a choice of rulers. Who shall have authority over the empire of the soul? The human heart is imperial in the extensiveness of its domain, the mightiness of its destiny, the glory of its possibility, and the absoluteness of its accepted ruler. In the last analysis human choice is a selection of masters. Free-will comes to be a power of self-determination through the acknowledgement of a sceptre. We elect our own emperor. While in office he dominates. How we live is determined by who rules. "Mammon" as employed by Jesus symbolizes any and all forms of power that are not God. Wealth, self, pleasure, position, all are summed up in the word, "Mammon." The parable of the unjust steward must be read backward. The *point* of the parable is to be found in the sequel. "No man can serve two masters. Ye cannot serve God and Mammon." Begin here and you can interpret the parable.

THE WICKEDNESS OF WASTEFULNESS

V. 1. "There was a certain rich man who had a steward and the same was accused unto him that he was wasting his goods." The position was a responsible one. Stewardship is always important. It involves responsibility and accountability. The entire management of the estate was in the hands of the steward in question. He selected and dismissed those who occupied the relation of tenants. The rentals passed through his hands. He was supposed to manage the business economically, in the interests of the owner. He was supposed to give his entire time to the direction of its affairs so that the returns would be as large as possible. He is neither accused of greed or graft, but that through indifference and neglect, and possibly extravagance, he was failing to give the returns which might properly be expected. He is faithless to his trust. Such at least is the accusation.

SENTENCE WITHOUT TRIAL

The proprietor said to the steward, "What is this that I hear of thee? Render the account of thy stewardship for thou canst be no longer steward." The dealing was most unjust. So far as the narrative goes there was no trial but dismissal was on the basis of hearsay evidence. The incident has its counterpart every day. We accept at its face value any reflections cast upon our fellowmen, but we are far more chary of accepting encomiums sounded in their honor. It is one of the fundamental principles of justice that no man shall be judged without being heard. In a world where jealousy and envy play so large a part it is never safe to take the mere statement of any one without reasons accompanying the accusation.

THE INDUSTRIAL DILEMMA.

V. 3. "And the steward said within himself, 'What shall I do? My occupation is gone. I have no position and I have been trained to no other business and I would not disgrace myself by begging.'" He thought the matter over and hit upon a very ingenious plan whereby he would put the debtors of his lord under obligation to himself. Before collections could be made by any one else and before his own authority could be entirely taken away he reduced every man's obligation and gave him a receipt in full. The readiness of the debtors to co-operate with him is noteworthy. They were not making so much by their dishonesty as they supposed, as they would soon have the dismissed steward on ther hands and his support would probably cost them more than the original debt. Dishonesty is not the best policy though it often temporarily seems to succeed. The dilemma of the steward is not unique. In these days of specialization the loss of a position is peculiarly hazardous. So much time and attention is necessary to become expert in any particular department that opportunities are narrowed down to one occupation. Many a man or woman dependent wholly upon his or her own exertion for the ordinary comforts of life is face to face with this terrible dilemma of what to do when through any cause a position is lost.

POLICY OR PRINCIPLE?

When a principle is at stake nothing is more perilous than to consult with expediency. The one course honorably open to this dismissed steward does not seem to have occurred to him, namely, a confession of unworthiness and a humble trust in providence to open an honorable way for a future career. As between trust and trickery he does not seem to have thought of trust, but resorts directly to trickery. Nothing is more reprehensible than the abuse of authority. He took advantage of the situation. Technically he was still steward although the sentence of dismissal had been passed. The man who steals saying, "I have to live" makes a mistake at two points. He does not *have* to live. He had better not live than to live dishonestly and dishonorably. Secondly, up to the point where life is necessary there is a way to live without dishonesty. He was willing to lose his honor to save his hide. The method he adopted was deliberate theft. The way of taking it has nothing to do with the actuality of stealing. The appropriation of what is not our own on any pretext, even if protected by law is a violation of the eighth commandment.

NOT MAGNITUDE BUT MOTIVE.

Life is not determined by bulk but by direction and endurance. A bit of radium the size of a pin head is worth more than a mountain of limestone and sandstone. "He that is faithful in a very little is faithful also in much." Not *how much* you violate a commandment determines your sin, but the purpose to violate it at all. It is not a question of how many pieces you break a vase into but its uselessness when broken at all. The size of a hole in the hold of a vessel makes little difference if it is big enough to make the craft unseaworthy. Big and little as related to principle are hardly applicable terms. A lie is a lie no matter what its size. Truth is truth and error is error irrespective of magnitude. Jesus is announcing a great principle. To be honest a man must be honest through and through and in *all* of his dealings. To trust at all one must trust with entirety of surrender.

WITHHELD WEALTH

"If therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches." The secret of withheld power is plainly revealed. We have little because the little we have has not been diligently, sagaciously employed. The larger wealth is entrusted only to those willing to employ the smaller wealth conscientiously. Unless we have invested the natural talent to glorify God how can we expect the gift of great spiritual power for emergencies? Right here we find the proper place for the appeal, "Make for yourselves friends by means of the mammon of unrighteousness." So employ ability, accumulations, influence, everything that is ours to invest, that God shall be glorified and the soul enlarged and enriched by such investments. Money invested for art is transmuted into beauty. Money invested for betterment is transmuted into human happiness. Money expended for the progress of the advancing Kingdom of Jesus is transmuted into spirituality. We are expected to look ahead and recognize our relations to the next world as well as to this.

WHICH SCEPTRE?

"No servant can serve two masters." "Ye cannot serve God and Mammon." Things mutually exclusive will not amalgamate. You cannot look both ways at the same time. You cannot remain on shore and at the same time embark on a transatlantic liner for Europe. You cannot be honest and partly dishonest. If you yield one point to the prince of darkness you come under his entire domination. You cannot keep spiritual treasure safe and give the key of the storehouse to the devil. Irrational as is the proceeding this double life is precisely what multitudes are trying to live. Life is either wasted or invested. We become the *slaves of Satan or the friends of Christ.* Death becomes either a palace gate or a prison door. The compulsions of choice are inexorable. Not to choose to embark upon the ship putting out to sea is to choose to remain.

"Choose ye this day whom ye will serve." Determine your own eternity, by electing whose sceptre you will acknowledge.

The Mid-Week Service

By Silas Jones.

TOPIC FOR MAY 6.

The Spirit That Makes for Unity. Gal. 5:22-26.

In the Christian Union Quarterly Stephen J. Corey quotes a missionary as saying that a "universal Christ will hardly ever be fully understood by one nation, let alone one denomination." Secretary Brown of the Presbyterian Board, said, "What right have we Westerners to take an Asiatic religion, such as Christianity, with all its Oriental imagery and statement, reshape it in statements of our own Occidental prejudice and dogma, and then force it back upon the Asiatic again? Let us give him Christ in the simplest possible terms, and if he must have a creed, he will make it himself."

FAITH IN MAN.

The statements quoted above call for faith in man. We usually have sufficient confidence in our own views. We are ready to let the world know what they are. We trust those who hold like opinions with ourselves. If we are ever to have unity, we must trust those who claim the privilege of making their own creeds. The missionary goes out to proclaim Christ. Those who accept his message have a right to trust their own experience in following Christ. They would be foolish not to accept advice from the missionary. They need to move with caution. They, like other men, may misunderstand Christ and substitute for allegiance to him adherance to rather crudely constructed creeds. But a disciple of Christ honors the Christ whom he knows. This means that our first duty in teaching others the gospel is to help them to be independent, to respect their own thoughts and feelings.

THE LIMITS OF FREEDOM.

It was the belief of a certain wise old Greek that if men would only examine themselves and knew what is deepest in their lives, they would get rid of their most troublesome disagreements. He held that differences were largely on the surface. There is much to be said for his belief. If we walk after the flesh, we shall have contentions and jealousies. The life of the flesh is the shallow life. It is incomplete. Those who follow it know nothing as they ought to know. They have to substitute for rational control of the social order some form of force. Our charge against despositism of all sorts is really a charge against those that submit to them as well as against the despots. The slave may be willing to be a slave even after external restraint is removed. The doubts of those who have volunteered to do the thinking of mankind have had some justification.

SURRENDER.

"His servants ye are whom ye obey." Whom is the church obeying? To what is it trying to conform its life? We may believe that all who call themselves Christians are endeavoring to surrender their lives to Christ. The surrender is often incomplete. We exalt private opinions that create discord. Writing in the Christian Union Quarterly, Mr. Robert H. Gardiner says: "It is our opinions which keep us apart. We prefer our own opinions to the Common Life of the one Body of the one Lord. We substitute those opinions for the acceptance of His Life. And our disputes about these opinions, our eagerness to overcome our brethren in arguments about matters as to which neither we nor they are fully competent to reason, obscure from us and from the world in which we live the Person of the Lord. We proclaim that we are the Church, and men have no means of knowing that we are not, but that the Church is the Life of Christ indwelling in men, and so they do not see Him on His Cross, lifted up that He may draw all men to Him."

Matt. 23:8; 1 Cor. 8:1-3; 1 John 2:9-11; Matt. 12:48-50; John 6: 53; 14:21-23; 15: 4-7; 1 Cor. 17; Eph. 5:30; Heb. 2:11; 1 Pet. 3:8; Eph. 4:1-3; Gal. 3:26.

EVANGELISTIC MEETINGS.

New Palestine, Ind., H. J. Buchanan, pastor; G. I. Hoover, evangelist; 30; closed.

Oil City, Pa., union meeting, W. E. Biederwolf, evangelist; 5177.

Clear Brook, Va., J. A. Tate, pastor, preaching; C. E. McVay, singing; 90; closed.

Clinton, Ind., F. B. Thomas, evangelist; 80.

Marion, Ia., Schenk and Douthit, evangelists; 51.

Colfax, Ia., L. M. Starr, pastor; Schenk and Douthit, evangelists.

Oklahoma City, Okla., Maywood Church, Garrett McQuiddy, pastor; B. H. Whiston, evangelist.

Detroit, Mich., C. C. Sharp, evangelist; J. Wade Seniff, singer; 121; closed.

Savannah, Ga., First A. R. Moore, pastor, preaching; Wallace Tuttle, singing; 18; closed.

Cincinnati, O., A. L. Harbough, pastor; Floyd J. Evans, evangelist; 35; continuing.

McKinney, Tex., W. E. Harlow, evangelist.

Valparaiso, Ind., Claude E. Hill, pastor; Scoville Company, evangelists; 428; continuing.

Greenfield, O., Rev. Mr. Norviel, pastor; Rochester Irwin and wife, evangelists; 15; continuing.

Winimac, Ind., union meeting; Wilhite and Shaul, evangelists; 300; closed.

Mansfield, O., C. R. Oakley, pastor, preaching; 84; closed.

Pendleton, Ore., union meeting; Bulgin and Crim, evangelists; 500; of these 135 for Disciples.

Eugene, Ore., First; E. E. Violett, evangelist; 102; closed.

Durant, Okla., E. J. Bradley, pastor; H. E. Millsap, evangelist.

Dallas, Tex., East Dallas Church, J. G. Slayter, pastor, preaching; 117; week's meeting; closed.

Stilesville, Ind., A. L. Beard, pastor; A. W. Crabb, evangelist; 41; closed.

Galena, Kan., Hamilton and Stewarts, evangelists; 303; continuing.

CALLS.

C. C. Bentley, to Long Beach, Cal., East Side, May 1.

Rev. Mr. Bradshaw, Pawnee, Okla., to Joplin, Mo. No decision.

L. C. Moore, to Waterloo, Ia., Central.

C. A. Sias, to Caldwell, Ia., temporarily.

E. B. Kemm, to Martinsville, Va.

A. C. DeBord, to New Washington, O.

W. M. Williams to Bonham, Tex.

RESIGNATIONS.

George W. Hemry, South Gend, Ind., First. May be addressed at McComb, O., R. F. D. 24.

J. K. Reid, Palmyra, Mo.

Howard Kauffman, Deer Creek, Ill.

F. E. Mallory, Parsons, Kan. Will accept Denver pastorate.

ADDITIONS TO CHURCHES.

Moberly, Mo., 22; B. L. Smith, pastor.

Jeffersontown, Ky., 1; J. J. Cole, pastor.

Philadelphia, First, 7, April 12; I. S. Chenoweth, pastor.

Blue Mound, Ill., 1; George McGee, pastor.

St. Louis, Union Ave; 27, April 12; B. A. Abbott, pastor.

Chicago, Ill., Monroe Street, 16; E. M. Haile, pastor; J. D. Hull, preaching.

Anderson, Ind., 43, Easter day; J. Boyd Jones, pastor.

Terre Haute, Central, 9; George Darsie, pastor.

Dallas, Tex., Ross Avenue, 9; M. M. Davis, pastor.

DEDICATIONS, IMPROVEMENTS, ETC.

Danville, Ky., J. D. Garrison, pastor; G. L. Snively dedicated $60,000 building.

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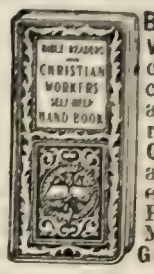

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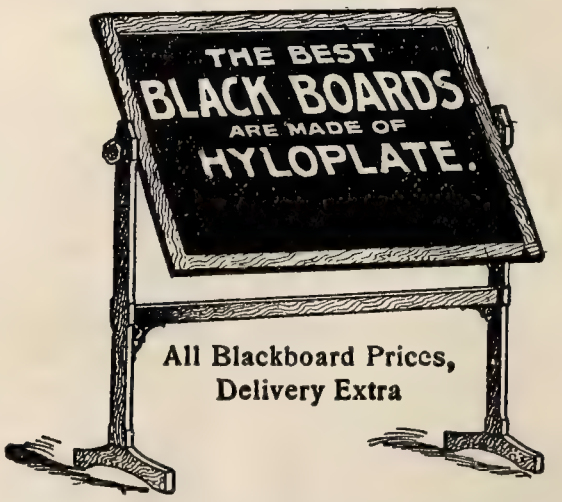

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United Religious Press Building,

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Growing Revelation

It is a great advantage that we have before us the whole story of the life and ministry of Jesus; yet it would be a help to us in many ways if we could approach the narrative just as the disciples did, and study the life of Jesus as they studied it in a growing revelation. What impression should we have gotten of Jesus if we had gotten it as the Disciples did, in a series of experiences like those which came to them.

* * *

First: There was the impression which they obtained through the testimony of John. To only two of his disciples did John confess his faith in Jesus as "the lamb of God that taketh away the sin of the world." The general impression which they had of Him must have been simply that of a teacher who had begun as one of John's followers, but of whom John had said He was mightier than himself. John's own confession of the superiority of Jesus was the first definite impression which the disciples had concerning Him.

Second: When Jesus called the disciples to Him by the sea and said to them, "Follow Me," they knew something of Him more than they had known at the beginning, enough to give them confidence in Him, yet no very definite impression of Himself and His message. They interpreted their faith in Him in terms of their Messianic hope, but whether Jesus was the Messiah or one of a series of teachers bringing nearer the Messiah's kingdom they did not at first attempt to define.

Third: There came another period when Jesus was living at Capernaum among the disciples. They were still employed about their daily work, He sometimes sailing with them when they went forth upon the lake, at other times teaching them when they had come in after their day's catch. It is recorded that He went into Capernaum and the people were astonished at His teachings for "He taught as one having authority." There also they saw some of His mighty works. They knew of the healing of Simon's mother-in-law, in whose house He was a boarder; of the healing of a leper and most notable of all, the healing of a paralytic in connection with whose cure Jesus announced His own authority to forgive sins.

Fourth: Another and deepening impression must have followed the call of Matthew, and the new group of associates which Jesus formed through him, whereby He became known as the friend of publicans and sinners, and His own declaration that He "came not to call the righteous, but sinners to repentance."

Fifth: By this time it had become very plain that there was a sharp difference between Jesus' method and that of John. Jesus himself defined it in terms which, while considerate of John, made plain a marked advance in His own system and teaching.

Sixth: That there then developed another and still more marked collision—this between Jesus and the teachers of the Jewish law, appearing to be indeed a collision between Him and that law itself, and He not only healed upon the Sabbath but declared the claims of humanity, as represented in himself and the need of suffering men and women, to be superior to the traditional authority of the Sabbath.

Seventh: Finally, toward the end of His ministry He made real to them that all this represented upon His part an ideal of self-sacrifice, which was also to manifest itself in the spirit of their teaching and living. They no less than himself were to minister rather than to be ministered unto, and to find their life in losing it.

* * *

We study this growing self-revelation of Jesus, this enlargement of the appreciation on the part of the disciples, but we must not stop without reminding ourselves that this represented to them a series of grievous disappointments. Jesus was indeed a prophet, but not the kind of a prophet for whom they had been hoping. Jesus had come to bring in the kingdom of God, but to bring it very differently from the manner of their desires. Jesus had come, perhaps, even as the Messiah, but if so as a very different Messiah from the Messiah of their hopes.

So all this assent of faith in Him was in order to make a new re-adjustment in which they were to discover that nearly all that they had believed was the mere scaffolding for a faith more personal and definitely spiritual than they had yet conceived. It was no small thing that under these conditions they confessed Him to be the Christ. It was a great thing that with this word upon their lips they set themselves steadfastly to discover what was His meaning of the thought which lay behind the word that Jesus was the Messiah.

He who now accepts the Christian name ought to do it with a larger and truer meaning than any men who have lived before.

Entertaining a City

An Experiment in Municipal Provision for Pleasant Sunday Afternoons.

BY HERBERT L. WILLETT.

HOUSTON, Texas, is one of the most modern and progressive cities of the big southwestern commonwealth. It is close enough to the sea to be connected with Galveston by a convenient electric line, which carries crowds of people down to stroll along the sea wall on pleasant days. Its railroad contact with Dallas and Fort Worth is easy. Austin and San Antonio lie conveniently out to the west, and even

Rev. W. S. Lockhart, originator of successful Municipal Entertainment.

the cities of the Mexican border like Brownsville, Laredo, Eagle Pass, and El Paso do not seem so far away when one is once in this busy city. To be sure, all distances have to be readjusted in Texas. One journeys a long time to reach the state from the north, and then even longer to find the city he wants. A St. Louis jurist of some note recently attended a legal convention in Houston, and complained of the length of time it had taken him to come. A gentleman who sat beside him at the banquet remarked:

"I have come farther than you have, Judge. I live in El Paso."

A UNIQUE ENTERPRISE.

Houston is an aggressive, handsome, business-like place. It is rapidly growing to be one of the most important cities of the southwest. A deep-water way is under construction which will bring ocean traffic to within three miles of the City Hall, and around its basin terminal great shipping docks, of which they have a moving model in one of the city windows, will be built. Houston is fortunate in having had a benefactor who believed in doing large things for his town. The Rice estate, whose wealth was built up out of lumber and other southern products, has given to the city its Rice Institute, a promising young educational foundation, and its Rice Hotel, a most comfortable and imposing hostelry.

But one of the features of Houston's public life which is attracting much attention is its municipal entertainment, a thoroughly unique public enterprise. Three years ago under the direction of Mayor Rice the city erected a handsome Municipal hall or opera house. It is a big pavilion, capable of seating more than five thousand people, and has a large stage for musical or dramatic purposes. Aside from the main auditorium there is a banquet hall with a seating capacity of four or five hundred. The structure is admirably built and handsomely decorated, constituting a pleasing architectural feature of the city. It was intended for conventions and other public uses, and cost the city a quarter of a million dollars.

A BEGINNING MADE.

Not long afterward some of the Christian leaders of the city made a survey of the various places of amusement in Houston. It was discovered that the average attendance on the different theaters and picture shows on Sunday afternoons was about twenty thousand out of a population five times as great. Some of these amusements were of a very questionable character. Rev. W. S. Lockhart, pastor of the Central Christian Church in Houston, was chairman of this committee. In a report presented to Major Rice he urged him to censor and suppress some of these shows. The mayor threw up his hands in alarm at any such suggestion.

"But," said Mr. Lockhart, "I propose a substitute."

"What do you mean?" said the mayor.

"Why not provide for the people a free entertainment which would be attractive and wholesome, would keep them off the streets, and away from questionable amusements?" was the reply.

"Where could you have it?" asked the executive.

"The people," said Mr. Lockhart, "under your administration have just completed a Municipal hall, comfortable and commodious. Why not let the people use it in this way?"

The suggestion seemed reasonable to the mayor, and he asked for specifications as to the cost and character of the entertainments. The result was that on the first Sunday in May, 1912, the enterprise was started. Only a beginning was made that year, but for the five numbers that were run it was estimated that the average attendance was five thousand. This proved that the people liked it, and that it could be run successfully. Since that time the value of the enterprise has not been a subject of debate in Houston. The city administration has changed, but the Municipal Entertainment has gone on under Mr. Lockhart's direction. A budget of four or five thousand dollars is placed at his disposal. With this money he secures the best lecture and concert talent he can bring to Houston. The entertainments run from the end of September to the first of June. His reports are turned in to the city treasury, and his vouchers are honored like those of any other municipal department.

CITY APPROVES PLAN.

The success of the plan has been proved in a variety of ways. The people have given it their heartiest endorsement. Men, women and children of every class crowd into the Auditorium at three-thirty on Sunday afternoons. There is first a band concert by the municipal band, an admirable organization supported by the city. Its programs cover a wide range and include the best classical and sacred numbers, as well as more popular selections. After this Mr. Lockhart makes his announcements regarding future entertainments, and introduces the speaker, or other attraction of the afternoon. Among those he has brought to Houston have been Jacob Riis, Miss Florence Kelly, Charles Zeublin, Frank Dixon, Ralph Parlette, Brooks Fletcher, Montaville Flowers, Edward P. Elliott, Jerome H. Raymond, Strickland Gillilan, The Boston Musical Company, the Chicago Glee Club, the Schumann Quintette, and many others.

On "Anniversary Day," May 4, 1913, the first year's work was reviewed by citizens representing the Chamber of

Central Christian Church Building, Houston, Texas.

Commerce, the Houston Real Estate Exchange, the Press Club, the Houston Labor Council, the Social Service Federation, Public Education, the religious and professional forces of the city, and the city government. The representatives of these various interests spoke in strong commendation of the plan.

OPPOSITION FROM MINISTERS

One of the interesting features of this entertainment has been the attitude of the ministers of Houston toward it. While the church membership, the women's clubs, the philanthropic organizations, and other groups indicative of the ethical and religious life of the place, have been in heartiest accord with the plan, the clergy of Houston, with a few notable exceptions, have leagued themselves in opposition to it. At first it was their plea that it would secularize the Lord's Day. But this has been disproved by the fact that much of the material offered at the Auditorium, both in the way of music and addresses, has been of a distinctly religious character. Furthermore, as a side light upon the real sentiments of these ministers, an offer was made by the ministerial association at the close of the first year's entertainments to take over the enterprise into their own hands and conduct them upon lines differing but slightly from those already approved by experience! The city government preferred to leave the entertainments in Mr. Lockhart's hands without further experimentation. It has been unfortunate that the formal attitude of the ministry has been hostile, but this has reflected only upon the ministers themselves and not seriously even upon the churches, for the religious community in Houston is thoroughly in sympathy with the work at the Auditorium.

A Sunday Afternoon Audience at the Municipal Entertainment, Houston, Texas.

This spring Mr. Lockhart has tried another experiment which promises to become a permanent feature of his municipal work. It is an institute devoted to popular instruction on themes closely related to ethical and religious life. Prof. C. R. Henderson of the Universtiy of Chicago and the writer were brought to Houston for a week. Each delivered one of the Sunday afternoon addresses, and then through the intervening week, morning and evening sessions were held in the banquet room of the Auditorium, and half hour addresses were given by each of the lecturers twice a day. Prof. Henderson took for his theme, "The New Social Spirit," discussing on successive occasions "Child Welfare," "The Treatment of Delinquent and Defective Classes," "The New Social Outlook for Women," "Municipal Employment," "Prison Reform," and similar themes. The Bible lectures dealt with the history and significance of prophecy, and featured the modern message of the ancient prophets. The attendance at these lectures was encouraging and the number of ministers and teachers in the audiences showed that some of the religious and most of the educational leaders of the South are interested in public arousal on such matters of moment.

A PROSPEROUS CHURCH.

It must not be supposed that Mr. Lockhart draws a munificent salary for his public work of this character. In fact, he has declined all remuneration of every sort and is supported only by the loyal coöperation of the First Christian Church of which he is pastor. His church work is prospering. He has a fine edifice and a loyal congregation. Mission work is springing up in the city under his direction and that of a committee on city evangelization. There is room for still another church of the Disciples in the heart of the residence district of Houston, but at present Mr. Lockhart hesitates to lead in the new enterprise for fear it would weaken the mother church. His ministry is, however, much wider than his own church, and he and Mrs. Lockhart are welcome figures in the social and philanthropic life of Houston.

I cannot but feel that Mr. Lockhart has gotten hold of an idea in this Municipal Entertainment which ought to be much more widely utilized. There are scores of cities throughout the country which ought to be providing for their people just such free entertainments as Houston is now enjoying. The actual economy of such a plan ought to appeal to every municipality which is compelled to face the question of corrupt amusements, lawlessness and vice connected with Sunday leisure. As a mere police economy it is well worth while, and its larger aspects of intellectual, artistic, ethical and religious value ought to win for it acceptance throughout the land.

Prayer of a Man Who is Making Money :: From "Men at Work."

Almighty God, who hath made everything that is made and who giveth us richly all things to enjoy, take our humble thanks for every blessing. We rejoice in the gifts and powers of mind and hand that Thou hast bestowed upon us. We are happy in the toil and striving that fill the hours with care. We are glad of the conquest we have been permitted to make over the difficulties that have beset us in the way and thwarted so many of our plans.

We thank Thee that we have known the bitterness of defeat and disappointment as well as the sweet joys of overcoming. Forgive us if in our zeal for winning the point we have forgotten the rule of loving kindness and pressed an advantage too far. Keep me from anything unchristly in my business while moving wholly within the law. May I be saved from the taint of greed and the seared conscience of a money-hungry man. Having been permitted to gather, teach me how to distribute to the point of self-sacrifice. May no selfishness ever enter in to shut my heart to the call of others in need, nor any kind of ambition for more dull my sense of duty to Thee and my brethren. May I learn to give remembering the Lord Jesus, who, though He were rich, yet for our sakes became poor that we through His poverty might be rich. May I see the needy world waiting for the open hand of consecrated givers and may the vision lead me to the doing of my share.

May the things I have always keep their proper place in my esteem and never rise to undue importance. May I know the joys of spiritual possessions and strive to lay up treasures in heaven. Raise up a Christian generation that will be able to measure its debt to Thee and to the world—and may it interpret sin and sorrow in terms of the cross of Christ. May no amount of worldly wealth ever rob me of courage needed for personal sacrifice and help me so to set my affections on things above that I may not be distracted or over-anxious about earthly affairs to my spiritual hurt.

Blessed Master of men who lived all Thy life without the aid of money and who always served men by giving to them Thine own person, teach me how insincere and how spiritually untruthful is my giving of my means if there go not with it my heart's life and prayer. Help me then first to give myself in an unreserved offering of personal service and thus prove the reality of the love that goes with all I give. When at last I see Thee as Thou art and know more of the unsearchable depths of Thine heart, may I lay my crown at Thy feet and give Thee the praise for all that is worth while in my life on earth and hereafter. Amen.

For the Conservation of Babies

A City Engaged in Infant Welfare Work

LITERALLY, a whole city of babies, nearly 6,000 of them died unnecessarily in the great metropolis of Chicago last year. In the same period more than a quarter of a million babies died in the United Staes, but of this number, with proper knowledge and care on the part of parents, more than 75 per cent could have been saved. We are shocked at the news of an Iroquois holocaust with its toll of 600 lives, our blood chills at the message of a Titanic disaster with its grim harvest of 1,500 men and women, and we stand appalled at the devastation of Pelee, burying whole villages and snuffing out of existence more than 40,000 inhabitants in a single night, but what shall we say of ourselves, who unmoved, witness the folly of a nation which wastes its savable childhood, at the rate of over 200,000 a year?

Is there no way of putting a stop to so stupendous a neglect? Have we no public conscience capable of being aroused to the enormity of our loss? Shall we, notwithstanding the enlightenment of this twentieth century, say that no remedy can be found or that the price thereof is too hard to pay? Will we fail, after having found a way of conserving our forests, our mines, our water-power, our national scenery and even the cattle upon a thousand hills, will we fail to find a way of conserving the childhood of the nation?

The city of Chicago is in the midst of the greatest welfare campaign for babies that has thus far been launched in this country. It proposes to answer some of the above questions. Under the auspices of its Infant Welfare Society an intense program of education and moral and financial support of the work is being carried on. In spite of the difficulties of the problems to be faced, the society is optimistic; and it has every reason to be. It expects to save 2,000 babies under one year of age in Chicago this year, and it bases this hope upon more than ten years of experience in which its workers have become familiar with the problem; upon the fact that London, in the seven years from 1906 to 1912 saved 185,000 babies, while New York in the same period registered a saving of 41,000 babies, thereby reducing infant mortality from 40.9 to 23.6 per 1,000, while by prenatal instruction to mothers the still-born rate underwent the marvelous reduction from 48.6 to 19.6 per 1,000.

"PROVIDENCE" AND INFANT MORTALITY.

Time was when we dragged our theology into the high death-rate of infants and said: "It is the dispensation of Providence." Now we know we were all wrong about it. It wasn't Providence at all. It was bad housing, dirty alleys, vicious industrial conditions, irresponsible fathers, ignorant mothers, a dearth of knowledge about baby hygiene, imperfect supervision of the milk supply, lax laws regarding sanitation and the non-enforcement of such laws as had accidentally found their way onto the statute books. All in all, it was a bad situation.

AN ELABORATE CAMPAIGN.

It is upon such facts as the foregoing that the Chicago workers base their hopes. But what makes the outlook for Chicago especially bright is the large visioned way in which the leaders have organized and planned the entire movement. A brief syllabus of their campaign activities, not to mention the work of their thirteen stations conducted in the congested district for the instruction of mothers, the care and examination of infants, and the distribution of modified milk, includes the following items: 780 bill-boards, seven by ten feet each, for the display of full-sized posters advertising last week as "Baby Week;" illuminated signs; display items and human interest stories running in all newspapers, local, suburban, and foreign; every dairy company during last week delivered a baby booklet with every bottle of milk, requiring 200,000 copies of the pamphlet; personal house-to-house canvassers covered the entire city within the week, their work being both educational and collecting, and they used $300,000 copies of the booklet; all the State Street stores, hotels, public windows, and thousands of vehicles carry display cards or tags advertising the campaign; the street cars will carry 4,000 advertising cards; the elevated railroads are carrying for one month 2,000 cards in their cars and posters on the station platforms; every theater program contains a subscription coupon, every moving-picture house in the city will run a 1,000-foot film of infant welfare work; every express office in the city is a depository for money or goods donated to the Infant Welfare Society; hundreds of pastors preached on infant welfare work on April 19; hotels accepted receptacles for receiving subscriptions from transients; medical societies are coöperating by furnishing data and statistics; a lecture bureau has been established to provide speakers for local organizations wishing to use their services; baby welfare societies in other cities loaned lantern slides and exhibit material; newspaper men have been called upon for service in furnishing copy for stories and advertising; leading Chicago business men in the several lines indicated are serving upon the committee on paper, printing, engraving, advertising, etc.; and the canvassing committee has secured the volunteer services of 2,000 canvassers for the residential sections of the city, while the canvass of the commercial district will be carried through by an army of 1,000 business men.

Mother and Child, modeled by Lorado Taft for the Chicago Welfare Society.

THE BABY IS KING.

"Baby Week" goes down in history as the greatest advertising week in the annals of the city. It will mean a square deal for the babies. All the immense amount of work and expense involved in the above campaign is gratuitous. Paper, printing, advertising, bill-boards, car space, express service—all is being donated so that 100 per cent of all subscriptions can be applied directly to saving the babies. In honor of "Baby Week," Lorado Taft has designed a beautiful model of mother and child, an imprint of which is used on all the campaign literature, theater programs, tags, letters, advertisements and posters. Across State and Madison Sts., hangs a huge electric lighted sign, with a copy of this striking picture, and at the bottom are figures showing the amount collected each day for the welfare work. Through such activity of infant welfare societies we are entering a new era of social construction; we are establishing a new kingdom —the kingdom of childhood—and in that kingdom, to which strong men and women are devoting their time and strength, the Baby is King!

"The Potter and the Clay"

Jeremiah Learns a Lesson on the Purpose of Life While Watching a Potter at His Wheel.

BY WILLIAM E. BARTON.

THERE was a time in the life of Jeremiah when he did not get much outdoor exercise. He was boarding at the home of Mr. Ahikim, and whenever he got outside the garden gate there was danger that some one would throw a brick at him. But there were intervals in which he found it safe to venture abroad between Sundays, and now and then he picked up themes for his sermons in a rather interesting way.

He paid a visit to the pottery which was located near at hand. He had a general notion how earthen vessels were made, but had had no occasion to notice it particularly; but whether Mrs. Ahikim wanted him to go down and buy her a bowl, or whether he was out for a walk and stopped in as he went by, he felt that God had guided him there.

THE CRAFTSMAN AT HIS WORK.

He stood and watched the potter at his work, and he viewed it with that interest which every earnest craftsman feels in seeing another man do his job and do it well. I like to see a farmer, a sailor, a blacksmith, a photographer, a printer, at his task, doing it not merely well, but with that skill and dexterity which betoken entire mastery of the art. The more I try some of these tasks the more confident I feel that I was called to preach. However, I have once or twice dipped my fingers in the wet clay, and have turned the potter's wheel, and oftener I have stood, as Jeremiah did, and watched a real potter do it well. A few years ago I was at Oberammergau, and I slept in the home of Anton Lang, who plays the part of the Christ. He is a potter, and I watched him at his work, as Jeremiah watched the potter in Jerusalem.

The potter's wheel is one of the oldest pieces of machinery ever invented by man. Very nearly all ancient nations employed it. It was simple; a mere wooden wheel, fixed on a pivot and turned by one hand. With the other hand one shaped the lump of clay into some kind of a dish or water-pot. The size of the vessel depended upon the size of the lump of clay, but beyond this, everything depended upon the skill and will of the potter; whether it was a flat basin or a flaring vase or a tapering jar depended upon his desire and craftmanship who with his thumb on the inside and his first finger on the outside, gauged the thickness of the clay between and gradually shaped the lines of the vessel which he planned to make.

CLAY BENEATH THE POTTER'S HAND.

The potter's wheel now turns by machinery, but the principle is the same. Barring a few improvements, which mostly count for speed rather than for any inherent change in the operation, the potter's wheel today is the same that it was in Jeremiah's day, and it is fascinating to stand as the prophet stood and watch the lump of clay beneath the potter's hand take on lines that fit the vessel for its intended use.

Yet Jeremiah noticed that the potter did not invariably succeed in his first lump. Sometimes his own skill failed to keep pace with his ambition. Sometimes there was something wrong in the temper of the clay. The vessel would be shaped as if to make of it a beautiful vase, and right at the top some fault would be apparent that spoiled it for its purpose. The prophet was interested in watching to see what the potter would do. He did not throw the vessel away. He made something out of it. He cut it off below the defect, and shaped it for utility instead of for beauty. It was no longer fit for the parlor, but there was a place for it in the kitchen. The labor which he had spent upon it was not wholly wasted. "He made it another vessel."

THE UNSEEN POWER.

The emphasis is on the "it." We might have expected the text to say, "He made another vessel." He might have thrown the whole lump back, wet it, and placed it again on the wheel, to make a vessel completely new. But the marred vessel he counted worth saving.

There is an element of hopelessness in a text like this. Round and round goes the potter's wheel and men are but clay upon it, whirled and forced into shapes they dimly understand while the wheel of life is turned by an Unseen Power. It is the perpetual cry of those who rebel against life that we are but clay, and do not know our Potter; that we are made or marred by grim fate and circumstance. What is life but a machine? What are we but material for some purpose which we do not know? Is not birth a misfortune? Is not life a tragedy? What is the meaning and purpose of it all? It seems to us abritrary and relentless.

But this is not the whole lesson of the parable nor of life. The clay itself had value in the sight of the Potter, and the badly formed vase was still good for something. It is not quite so arbitrary as it seems. The Potter has an eye for everything of use and beauty that can be made out of each particular life.

Our lives are marred, all of them. They are marred by our sorrows and pains. They are marred by infirmities which we inherit. They are marred by what we count misfortunes which we undergo, or physical weaknesses, on intellectual handicaps.

REMADE LIVES.

Our lives are marred by our fellowmen; by the betrayal of our trust; by the harsh, fierce, wicked injuries, inflicted upon us by others.

Our lives are marred by our own selfish, wilful limitations. What small, unworthy vessels we make of ourselves! How we ruin our own interests, reducing our own capacity for holding large purposes, and cherishing fine ideals!

Now the interesting thing of it is, that notwithstanding all this marring of our lives, we are precious in the sight of God. He still finds ways of doing something with us. If he cannot do with us all that his perfect goodness would seek to do, he will do the best he can with our human weakness. "He knoweth our frame. He remembereth that we are dust."

How many are the lives re-made! How many of those who fail begin again and finally succeed! Let us not complain against the wheel, but seek to provide better clay! Let us not cry out against fate, but trust a kind Providence that will shape our lives for good! Let us not resent it that the vessel of our hope is so small! Let us fill it to the brim with the best ambitions of which we are capable!

BETTERED BY MARRING.

The text might seem to imply that the secondary use of our lives was less important than the original one. This is not true. Sometimes the uses after marring are greater than before. Jacob, after his denial, was made a better man Sometimes our very faults teach us lessons, and the very wrath of man is caused to praise God.

THE BIBLE IN THE SOUTH.

Devotion to the Bible has made the "Old Dominion" (Virginia) a cradle of liberty and the "home of more illustrious men than any like body of land in the New World," Secretary Daniels declared in addressing the Centennial of the Virginia Bible Society. "In cottage and in colonial home," the secretary said, "the Bible was the book and gives an insight as to how character was made in old Virginia, and this was the source and inspiration of the staying and sturdy qualities that have enabled Virginia to give so many useful lives to the country." Mr. Daniels said the world has held an incorrect impression of the spirit of the South prior to the Civil War, and that there "persists the fiction that Puritan New England was more God-fearing and more scrupulous in the old-fashioned observance of the Sabbath than the people of Virginia and North Carolina." The current slogan, "back to the farm," said the secretary, should have its counterpart in "back to the Bible" in present day religious life.

BIBLE DISTRIBUTION IN CHINA.

The American Bible Society has recently issued a circular giving facts as to the work it is doing in China. It has been distributing Bibles in China for one hundred years. Its work began with the printing of Morrison's translation of the New Testament in 1814. Since that time the society has distributed 35,000 volumes of Scripture. The first translations were in classical Chinese, which is understood by the educated only. The New Testament was translated into Mandarin, which is the court language and is understood by three-fourths of the people, in 1872, and the Old Testament into the same language in 1874. In 1912 a new edition of the whole Bible was formed by combining the Mandarin Old Testament and New Testament, but a committee is at work on a new Mandarin translation which will be completed in three years.

DR. GRENFELL HONORED.

In the new Grenfell Fishermen's Institute in St. Johns, Newfoundland, a tablet has been recently unveiled, inscribed as follows: "This house was built for the welfare of seaman by the built for the welfare of seamen by the united by the Christian work of Wilfred T. Grenfell, missionary on the coast of Newfoundland and Labrador." Dr. Grenfell has been twenty-two years in Labrador, and among the results of his work are included five hospitals, beside mission schools and orphanages.

A Hymn-Book of a New Sort

PUBLISHERS BRING OUT A COLLECTION OF HYMNS THAT ALL MAY SING—JEW, GENTILE, PROTESTANT, CATHOLIC—SOCIAL SERVICE IDEALS EMPHASIZED.

A leading publishing house is to bring out a new hymnal. The book is to contain the hundred hymns which were assembled by The Survey in its New Year's issue. This collection, says the Survey, is "an attempt to set hearts beating, toes topping, organs pealing and whole congregations of men and women singing out the social faith that is in them." It was intended to bring together hymns that the Jew, Gentile, Protestant and Catholic could sing together with equal fervor. Twelve jurors were chosen: three organists, three writers, the editor of one of the recent hymnals, five college professors, the head of a musical settlement, settlement workers, and a college president.

There are thirty-five "Hymns of Aspiration and Faith." The opening selection is one written only last year by W. Russel Bowing, beginning:

Splendor of the thoughts of God
For the life of men,
Visions of the saints and seers
Burn for us again!
From the night of ancient wrongs
Wake our eyes to see
Dawning in the skies the day
God shall bring to be.

In this first division are the names of Addison, Richard Watson Gilder, Charles Kingsley, Whittier, Washington Gladden and Wentworth Higginson. Dr. North's classic is in this division:

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O, Son of Man.
In haunts of wretchedness and need,
On shadow'd thresholds dark with fears,
From paths where hide the lures of green,
We catch the vision of Thy tears.

The following is the closing stanza of a hymn by Frederick L. Hosmer sung to the tune of the Battle Hymn of the Republic:

Lead on, O cross of martyr faith, with thee
is victory;
Shine forth, O stars and reddening dawn,
the full day yet shall be;
On earth His kingdom cometh, and with joy
our eyes shall see;
Our God is marching on.

There are fifteen "Hymns of Liberty and Justice" in which are the names of Milton, Lowell, Tennyson and a number of the newer singers. The third division has six "Hymns to Peace." Of "Labor and Conflict" there are seventeen. Here come the names of Henry Van Dyke, Gladden, Whittier, Longfellow, Maltbie Babcock and Kingsley. One of the hymns, by George E. Day, written this year, begins:

O Master of the callous hand,
The workshop and the bench and plane,
We know that Thou canst understand
Our hopes, our labors and our pain!
We see the drops of honest toil
With which Thy hardy face was wet
And in Thy beauty loving eye
The craftsman's kindling pleasure glow
To see the finished work put by,
The joy that patient workmen know;
We answer gladly to Thy call,
O, Master Workman of us all.

There are seventeen "Hymns of Brotherhood," taken from Swinburne, Faber, Markham, but mostly from the minor singers who are bursting into song to herald the new age. We take a stanza from Markham:

Come, clear the way, then clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for brotherhood—make way
for man.

TEARS.

When I consider life and its few years—
A wisp of fog betwixt us and the sun;
A call to battle, and the battle done
Ere the last echo dies within our ears;
A rose choked in the grass; an hour of fears;
The gusts that past a darkening shore do
beat;
The burst of music down an unlistening
street,
I wonder at the idleness of tears.
Ye old, old dead, and ye of yesternight,
Chieftains, and bards, and keepers of the
sheep,
By every cup of sorrow that you had,
Loose me from tears, and make me see aright
How each hath back what once he stayed
to weep;
Homer his sight; David his little lad!

Lizette Woodworth Reese.

UPHILL.

Does the road wind uphill all the way?
Yes, to the very end.
Will the day's journey take the whole long
day?
From morn to night, my friend.
But is there for the night a resting place?
A roof for when the slow, dark hours begin.
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock, or call when just in
sight?
They will not keep you waiting at the
door.

Shall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

—Christina Georgina Rossetti.

AT THE ROAD'S END.

"Though the day be ever so long,
It ringeth at length to evensong,
And the weary worker goes to his rest,
With words of peace and pardon blest.
Though the path be never so steep,
And rough to walk on and hard to keep,
It will lead, when the weary road is trod,
To the Gates of Pearl—the City of God."

IS HE A DISCIPLE?

EDITOR THE CHRISTIAN CENTURY:

I am enclosing $1.50 to renew my subscription to the Christian Century, we would not want to try to get along without the Century. My wife and I, both, read it through every week.

We have not found many Disciples in this part of the Canadian West. I came here a year ago to do evangelistic work, but the plans which I had at the time did not mature. Besides I found the country about here shepherdless. I was besought by people of all denominations to remain with them. There were organizations of Presbyterians and Methodists, but neither was able to support a regular minister. I was asked by the Presbyterians of Spring Lake and Fiske to preach for them. Working with them I found a family or two of Disciples, some Baptists, Church of England (Episcopalian) and others. I realized that under the present conditions it would be folly to try to organize a church of our own. Our people were too few, and besides we are almost unknown to the great mass of Canadians. They are not sure of us yet. They imagine that we are something to be taken warily. When we tell them we are the standard bearers of Christian Union, they are ready to give us a chance. The Canadians are experimenting in church union and the term is fast coming to be the pet in religious circles of the West.

The call of the Canadian West has been ringing in my heart for some years. I felt that I belonged to Canada, and that my own Canadian West needed me more than any where else. That scene enacted between that heroic woman of Alberta, Mrs. Bogges and our beloved Princess Long, at the Topeka convention, I have never been able to wipe out.

I came to Fiske where I had some friends. I felt that I was needed here and I have never sought any other field.

I took charge of these two fields that I have mentioned. Both organizations are now really union organizations. During the first six months the Methodists of both places held aloof from the union. Last April the Methodists of Fiske suggested that a union meeting of all church members be called. At this meeting it was decided to unite forces and ask me to become their pastor. The experiment was to continue for six months. At the end of that time I was again asked to continue as pastor, and the union arrangment to continue. The Methodists at Spring Lake are likely to unite with the others in the springtime. During the summer a Presbyterian student supplied that place. A few weeks ago they again asked me to take up the work, which I did. It makes it a very long drive from my home. It is sixteen miles away. Fiske is ten miles and Spring Lake, six miles farther. The two fields together hardly pay a living salary. In order to make it possible I took up a homestead. That does not help much yet, but in three years we can prove up and have that back of us. So we are fighting it through, for that is what it really means.

I noticed in the last Year Book, which was published shortly after my coming to Canada, that I was listed among those "not in the regular ministry." But I landed in the country Sunday morning and preached Sunday night. I preached the two following Sundays and with the exception of two Sundays since, I believe, I have not failed to preach either once or twice each Sunday. During the winter I drove six miles and back and missed only one Sunday when I had the grip. Time and again I drove to my appointment when the thermometer registered anywhere from 30 to 45 degrees below zero. All summer I had a twenty mile tramp, ten miles each way, each Sunday unless I was fortunate enough to secure a neighbor's horse. This winter, with the two appointments, I will have a drive of thirty-two miles each week.

Am I in the regular ministry of the Disciples, do you think, or must I call out the few Disciples from the others and organize and preach to them in order to be a regular? So far I have not been able to dig up any conscientious scruples in regard to my attitude. In fact we all seem to be enjoying ourselves too well to question our orthodoxy. Well, not all. One good lady says she hopes to see union and prays daily for it, but hopes when it does come we will all be Methodists. She is living her life apart.

Fiske, Sask. H. H. REED.

All the year books in the world could not rob this man of his right to be called a minister in the Disciples of Christ. He is doing precisely what Thomas Campbell organized the Christian Association in western Pennsylvania to do, and what the Brush Run Church was organized to do. Let us hope that the denominationalizing influence that entered so early into the Elder Campbell's movement may not enter into this happy fellowship on the Canadian frontier.—THE EDITOR.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

What Women are Doing

Nearly four hundred women applied for patents in England during the last year.

A bill providing for women judges in the children's court has been introduced in the New York Legislature.

Mlle. Helen Caragioni, a Roumanian girl, declares that she will fly across the Atlantic Ocean during the present year.

Mrs. Lydia C. Barnes voted "dry" at the election held in Lockport, Ill., April 7. But she had to live to be one hundred years old to do it.

Governor Major of Missouri appoints Mrs. John C. Boyd, of Salem, Mo., treasurer of Dent County, to succeed her husband, who recently died.

A Moslem woman has been appointed by the Turkish minister of public instruction to be head instructor of gymnastics in a "Sultanian" school.

Miss Helen Cudahy, youngest daughter of Patrick Cudahy, the wealthy packer, has entered a Boston hospital as a student in the school for trained nurses.

Queen Eleanor, of Bulgaria, while in the United States will study hospitals, a subject to which the war gave a dreadful importance in her country. She maintains three private hospitals.

Four thousand members of Chicago women's clubs are preparing for the twelfth biennial convention of the General Federation of Woman's Clubs to be held in Chicago next June. There will be 3,471 delegates to the convention.

Miss Mary E. Miller, forty-eight, lawyer and active suffragist, died in Chicago recently. Miss Miller had just received a fee of $35,000 in a case before the supreme court, said to be the largest ever paid to a woman lawyer. She was born in Michigan.

Queen Liliuokalani, ex-ruler of Hawaii, recently re-entered her old-time palace, now the capital of the territory, for the first time since her dethronement. The Queen is said to have remarked, with tears in her eyes, that she rejoiced in the present prosperity of her former kingdom.

The first woman's church in England, the Church of the New Ideal, was opened at Wallasey, London, recently. A large congregation attended at each service, one of which was confined to women. The church is officered entirely by women. Rev. Hetty Baker, of Plymouth, preached at each service.

Canada's first woman judge is Mrs. R. R. Jamison of Calgary, who has lately been appointed to deal with cases in the juvenile court. Calgary has three women on its city planning commission, two on the night school board (for technical education) and a woman school trustee, who ran ahead of all the other candidates. A police woman is to be appointed as soon as a suitable person is found.

Women thronged the city hall in Kenosha, Wis., April 14, when Mrs. Beatrice Ives Welles, the first Kenosha woman ever named to an elective office in the city, was inaugurated as school commissioner. She was elected by the largest majority ever given any candidate on the school ticket. Mrs. Welles came to Kenosha from Chicago ten years ago. She is a member of the Kenosha Equal Suffrage League and has been active in the suffrage fight in the state.

A large appropriation—$165,000 instead of only $25,000—for the children's bureau has been voted by Congress. The increased amount will enable the bureau, under the direction of its chief, Miss Julia C. Lathrop, to carry on a greatly enlarged work. Among the undertakings will be an investigation into questions relating to the prevention of infant mortality and dangerous occupations of children. Part of the government money given to the children's bureau will be saved by the wiping out of the mileage allowance, or graft, as it is sometimes called. Senators and representatives have been allowed 20 cents a mile to and from Washington, at an estimated cost to the people of $200,000 a year, but the house committee on appropriations recommended that only actual traveling expenses for each member and dependents be allowed, which would mean the saving of half the sum last named.

NEW DECALOGUE FOR PARENTS.

Mary M. Bartelme, judge of the girls' court of Chicago, declares the three "parental disgraces" as being indifference, overindulgence and overseverity. Therefore, for parents in general, and particularly for parents who exemplify one or all of these "disgraces" in the rearing of their children, she has set forth a new decalogue. Its provisions have been thus briefly summarized:

1. Make the children wash the dishes, clean windows, sweep, scrub, make beds and do ordinary housework. Hard work will make them strong.
2. Open your homes to young men or boy friends of your daughters, and to the girl friends of your sons.
3. Coax your children's confidences. The girl who confides in her parents is scarcely liable to go wrong. Neither is the boy. No girl goes wrong unless some boy goes with her.
4. Take an interest in your children. Don't be the indifferent parent who doesn't know what the children are doing.
5. Don't be a greedy parent. The child who goes to work on a falsified age certificate very frequently turns out to be a thief. He starts his business life on a very foundation of dishonesty.
6. Don't let your girls go unescorted to summer parks, to skating rinks or to theaters.
7. Keep your girls pleasantly employed in the home. Lack of useful occupation often drives a girl to harmful pastimes.
8. Don't let your home be, as are so many modern homes, mere places for the children to room, get their meals and turn in orders for new dresses, new suits and luxuries.
9. Help to get more police women. Aid in teaching the men who trap young girls to be afraid of the star on a woman's breast.
10. Help spread the English language among foreigners, and so protect the foreign girls in our midst. Urge the formation of legal employment bureaus, so that girls can be placed in good places with decent wages and their environment inspected.

CEYLON CHRISTIANS CONSECRATED.

An exchange reports that, while visiting a college in Ceylon a few months ago, Dr. John R. Mott found a band of students so poor that sixteen of them occupied one room. Near the building was a banana plantation to the cultivation of which these youths devoted all their spare time.

"What do you boys do with the money that you earn from this fruit enterprise?" inquired Dr. Mott.

For answer, they took him to the beach and pointed to an island far out at sea.

"Two years ago," they explained, "we sent one of our graduates there. He started a school, which has since developed into a church. We are going to send him to another island this year."

They also said that they required the cook to lay aside every tenth handful of rice, which they sell in order to have Christ preached a little more widely.

EVA BOOTH'S POLICEMAN.

"You are under arrest! You are disturbing the peace!" snarled a policeman, breaking off her first public prayer in the streets of London. She was still in her early 'teens, a slight slip of a girl with no means of resistance, and as the bullying officer tightened his grip on her arm, she was dragged shrinkingly with him.

But the action aroused the sympathies of the rough crowd as a lighted match fires a key to gunpowder. In an instant the policeman and his prisoner were surrounded, and before the officer could raise his voice he was beaten to the pavement under a shower of fists.

It was the girl prisoner who, forgetting his rough grip and the cell to which he would have dragged her, appealed to the throng in his defense. When the crowd finally retreated, the policeman was groaning with two broken legs and a mass of bruises from head to foot.

For weeks the little girl in the big Army bonnet paid faithful visits to the helpless man in the hospital, and when he was released a warmer friend Eva Booth and her cause could not have found in all England. To this day she receives letters in a rough, sprawling hand, signed simply, "Your policeman."—Hugh C. Weir, in The World Today.

BARNACLES.

My soul is sailing through the sea,
But the Past is heavy and hindereth me.
The Past hath crusted and cumbrous shells
That hold the flesh of cold sea smell about
my soul.

The huge waves wash, the high waves roll.
Each barnacle clingeth and worketh dole
And hindereth me from sailing!

Old Past, let go and drop i' the sea
Till fathomless waters cover thee!
For I am living and thou art dead;

Thou drawest back, I strive ahead the day
to find.
Thy shells unbind! Night comes behind
I needs must hurry with the wind
And trim me best for sailing.

—Sidney Lanier.

THE CHRISTIAN CENTURY

EDITORIAL

THE PRESIDENT AND MEXICO.

MR. BRYAN and the President have the sympathy and support of every devotee of the Peace ideal in their determination to exhaust the last resource for peaceable adjustment of our trouble with Mexico before asking Congress to declare war. War—technical, acknowledged, irrevocable war—may come, may indeed be upon us when these words are read. But the President's policy of discriminating between the people of Mexico and the Huerta government puts the United States in the position of doing international police duty in Mexico, a duty that would probably be performed by a concert of the Powers were it not for the Monroe Doctrine.

The President is unwilling to declare war against Mexico. But he is not unwilling to use the armed forces of the United States to run down a murderer and bandit who has gotten hold of the reins of power and has heaped indignities upon the United States.

The Peace ideal is not being set back by the doing of this international police duty. All our dreams of disarmament have left a place for an international police force to patrol the coasts of all nations and deal with rogues and usurpers as President Wilson is now dealing with Huerta and his followers.

Even if, through distrust of the benevolent purposes of the United States, the hostile Mexican factions unite against us, and the necessity is thrust upon us of invading and investing and finally subduing the whole country, history will approve the President's course in initiating his campaign on the principle of reprisal rather than war.

Meantime every patriot hopes that the President's action from this time forward will be prompt and vigorous and decisive. If we must fight, let it be fast and hard.

And may God soon bring us to peace again!

THE CHURCH AND THE BIBLE.

A DEVOUT and reverent Christian man brought a conversation on religion to a shocking conclusion the other day by declaring impatiently, but of course facetiously, that the best thing that could happen to religion would be to suppress the Bible! There is so much confusion about the Bible, so many sects are built upon this and upon that interpretation of the Bible, so many silly doctrines alleged to be taught by the Bible engross the people's minds that it is no wonder one sometimes falls into a mood when it seems that the error of which the book of God is the occasion bulks larger than the truth it reveals.

It is important to call attention again and again to the fact that neither Christianity nor true Christian unity are "based upon" the Bible, but that they underlie the Bible. A writer in the Christian Union Quarterly, an Episcopalian, states this so clearly that his words deserve to be pondered. He says:

> Most people think of the Church as founded on the Bible. As a matter of fact, the Church which our Lord established was actively at work for more than twenty years before one line of the New Testament was written. Before the New Testament was finished she had been at work for fifty years, and had gathered a great flock of the faithful out of the world. Three hundred years had passed before the Church decided, out of many writings, claiming to be inspired, what books should make up the New Testament. . . . . The sad delusion and historical error of supposing that the Church is built on the Scriptures is the root and cause of all the divisions and sects that have sprung up and wrecked the faith of multitudes, and divided the Christian world into many denominations. All the recent denominations, the oldest of which is not more than three hundred and fifty years old, have been founded on the modern notion that any one can set up a Church, based on some text or some view of the Bible. We churchmen rejoice that our Church, the Church of the apostles, the Church of history, does not rest upon the Bible, but that the Bible rests upon the Church. The Church is a divine institution, born on the day of Pentecost, long before a line of the New Testament was written. The New Testament is the work of the apostolic Church. The Church is the depository of the faith once for all delivered to the saints, and enshrined in the word of God. The Bible proves the doctrines of the Church, and bears witness to the practice of the Church.

Those engaged in the restoration of primitive Christianity would do well to remind ourselves of the indisputable fact here set forth and take its obvious lesson seriously to heart. The pastors who frankly make clear to their people the truth concerning the origin and true place of the Bible suffer little loss to those many modern cults and sects which base their claims upon the alleged teaching of some text of Scripture.

PLAY BALL!

THE base ball season is open. We are glad of it. It is a great game, and one worthy of a great nation. It is a clean, wholesome game. There is a minimum of gambling connected with it, and the men in it must be temperate and clean. Every now and then some man who has been a good ball player becomes a minister, and finds it not at all to his disadvantage to have cultivated hand and eye and muscles of leg and arm in that good sport. It is a game that takes the whole population out of doors. It is a game that encourages the American citizen to take off his coat, sit on the bleachers in the open air, drink a bottle of non-alcoholic pop, and shout himself hoarse. It is a game that utilizes vacant lots for small boys' benefit. It encourages them to cultivate many of the manly virtues, and some that are distinctly heroic. May no other game ever usurp the foremost place which base ball has won in the American heart. Play ball!

A MATTER OF PROPORTION.

IN A RECENT one-volume encyclopedia two pages are given to "London" and four lines to the topic "hell." On what basis this proportion was adjusted we may not be quite sure. It was a matter of frequent comment in the older systems of theology that the chapters on "heaven" were short and the chapters on "eternal life" were very long. The proportion would almost certainly be the reverse in any modern treatise. The question of proportion is one of constant difficulty and affects not only editors of books of reference but editors of every other kind, and other people as well. Only a very few of our life questions deal with definite choices between something unqualifiedly right and something else unqualifiedly wrong. The rest are in good part questions of proportion.

THE REAL ISSUE.

IF THERE is any contest between science and religion, it is not the question whether the plagues of Egypt admit of a natural explanation, nor whether Jonah was swallowed by the whale, nor whether Joshua's prayer could have stopped the revolution of the earth without uprooting the trees and engulfing the earth in a tidal wave of oceans rushing forward at a rate of a thousand miles an hour. Those questions are reminiscent of a past long gone. The real question between science and religion is how the race can be improved so long as we build so many hospitals and asylums. Science says the struggle for existence must go on that there may be an elimination of the unfit. Religion says that the strong must bear the burden of the weak. Here is the burden of the tax-payer, and the burden of the sociologist. England finds it hard to secure men tall enough and vigorous enough for her army, and sees with apprehension the decrease of native-born seamen in her merchant marine. Must we kill our criminals, and smother our insane, to keep the taint from corrupting the blood of the next generations? Or is there a way to substitute for the harsh but beneficent processes of the struggle for existence the law of Christian kindness? This is the real issue.

SUNDAY EVENING CLUBS.

FOR several years in this city there has been an organization known as "The Sunday Evening Club," holding regular meetings in Orchestra Hall. For the most part it has coöperated with the University in securing notable speakers for its platform. The University preachers have usually appeared at night in Orchestra Hall. During the past winter, however, several organizations of a similar sort have taken form in the city. The "West Side Sunday Night Club" has been running successfully for two months at the Third Presbyterian Church, with a neighborhood constituency. The "North Shore Sunday Evening Club" has just been organized at the North Shore Congregational Church.

On the South Side something of a similar character has been under way at the South Park Avenue Methodist Church, and it is understood that the churches in Evanston are to begin a like enterprise, either in May or in the early autumn. This is a significant movement. There is no reason why a group of churches should not unite in such a neighborhood plan. There is manifold value in the scheme. It is economical from almost every point of view. It brings the people together in a manner that must prophesy closer unity. It proves to the non-church-going people a far more attractive and convincing place of worship than any of the churches can offer singlehanded.

Why should not such a plan be tried in smaller cities, where the church-going people could assemble in a single place of worship under far more inspiring conditions than they are accustomed to find in an evening service, and with results more helpful to the entire community?

THE GREAT DAY OF THE LORD.

THE great day of the Lord is at hand for the saloon. The time is in sight when nearly all our nation will be under prohibition law. The gains are constant and continuous. The men whose business depends on the sale of liquor are disconsolate. Righteousness is gaining. Temperance is extending the area of its influence. And judgment to come is at hand for those who traffic in the bodies and souls of their fellow-men. The fight will require many years of continuous effort. Not yet can we lay our armor down. But the great day of the Lord is at hand so far as the saloon is concerned.

UNSCRAMBLING BAPTIST EXEGESIS.

IF DISCIPLES of the present generation are sometimes inclined to criticize the fathers for their seemingly contentious attitude toward their Baptist brethren, it would soften their judgment a good bit to read the discussion now going on in Baptist newspapers on the subject of so-called "open-membership."

They would have more sympathy with the fathers.

We speak in no unkindness when we say that the Baptist way of handling passages of Scripture that deal with baptism comes about as near inducing exasperation as Pastor Russell's or Mrs. Eddy's way of handling certain other passages. Baptists, of course, share with Disciple fathers the crude notion that baptism in the New Testament is immersion in water, and in their attempts to avoid the doctrine of "water salvation" they have accustomed themselves to play fast and loose with the plain statements of the Scripture. Disciples, on the other hand, long ago formed the habit of looking at these Scriptures unflinchingly. Their thinking is as clear as daylight on the design of baptism, the place to be given to it in Christian experience.

When our Lord says: "He that believeth and is baptized shall be saved," and when Peter says, "Repent and be baptized . . . for the remission of your sins," and when Ananias says to Saul, "Arise and be baptized and wash away thy sins," the Disciple mind cannot do otherwise than infer that baptism has something to do with salvation, that its place is among the factors that condition salvation.

The very different habit of the Baptist mind toward such Scriptural statements is indicated by nearly every writer in the discussion now current in their denomination. One writer in The Standard (Chicago), quoted by The Christian Century two weeks ago, gives a revealing glimpse into the Baptist mind when he says with delicious naivete:

> When we came to read them [such passages as the above] with our present inquiry clearly defined, we found that these passages on their face only seemed to make baptism a condition of salvation or remission of sins, and we long ago learned how to rid them of that meaning by interpretation, and having gotten rid of their apparent surface teaching of the essentiality of baptism to salvation, we found that they contained no teaching as to the essentiality of baptism to anything.

Of the two bodies the Disciples have a much easier time in adjusting their mental habit to the truth about baptism.

All they have to do is to recognize that baptism is not immersion at all, nor, of course, sprinkling, nor any physical act whatever, but the social and moral act of initiation into the Church of Christ. They do not have to change their exegesis of the Scripture texts an iota. It will hardly be denied by any one that baptism in the true sense of induction into the Church is a factor in salvation, and an ethical factor, too.

But Baptists have to undergo a process of unscrambling their exegesis as well as retranslating the Greek word.

And that is not so easy.

BANDITS IN PALESTINE.

THE Associated Press of last Friday announced that telegrams from Tiberias, Palestine, conveyed the information to Constantinople that a party of teachers from the Syrian Protestant College at Beirut were attacked by bandits a short distance from the Sea of Galilee and robbed, one of them being wounded. The reports were quite meager, and at first some alarm was felt for Mr. Herbert L. Willett, Jr., who had expected to accompany a group of the teachers on an overland trip from Beirut to Jerusalem during the Greek Easter vacation at the college. Advices written a fortnight ago intimate, however, that he thought it unlikely he would accompany this party, as water conditions in Jerusalem are very unfavorable this year. The rain has been very light, cisterns are practically empty, and advices have been sent out by the ecclesiastical authorities in Jerusalem to stop as far as possible all pilgrimage to the city.

Reports of this character indicated that it would be an unfavorable time for the teachers to visit the Holy City, and Mr. Willett thought at that time that he should content himself with shorter trips to Sidon, Damascus and portions of Lebanon. In the absence of cablegrams it is hoped that the damage done by the attack was small, and it seems probable that Mr. Willett was not with the party. However, it is an illustration of the lawless character of life in Palestine off the most frequented roads, and of the inability or indifference of the Turkish government to compel order among the people.

A SAD LESSON.

MANY a moral might be pointed from the tragic death by suicide of Prof. Harry Thurston Peck. One of them is that genius and industry and ambition cannot be a substitute for high moral purpose. He was a brilliant writer, and his work as editor of the Bookman was of unusual penetration and power, but the quality of his literary product deteriorated with his moral downfall. He suffered from a malady of the brain, and to this, it is likely, must be attributed much of his unsteadiness of purpose, and something, perhaps, of his moral dereliction. His case calls for charity and pity, and not for unsparing condemnation. The wife he wronged came back to nurse him in his last illness. Of such fine forgiveness woman's love, yes and man's love, is capable. All honor to her. Professor Peck turned to Christian Science, and his alleged cure was widely announced. His was one of the many cases in which the reaction follows the supposed recovery. There is no sufficient evidence that a pistol bullet is an error of mortal mind.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Methodist Hospital Gets Million.

A new day has dawned upon Wesley Hospital, Chicago, one of the most useful of Methodist benevolent institutions. James Deering, son of the late William Deering, of harvester fame, announced on April 15, that he would give a million dollars for Wesley Hospital. The endowment of the hospital prior to this gift was only $200,000, and yet last year $34,000 worth of charity work was done. A provision of Mr. Deering's gift is that "all of the income be donated to free work for the benefit of the needy." Provision is made, however, for the erection of buildings, etc., under the strictures of this condition. At the meeting of trustees and others at which the announcement of the gift was made, Dr. A. W. Harris, president of Northwestern University, was elected trustee of the hospital to fill out the unexpired term of William Deering.

Cairo, Egypt, May Have University.

The United Presbyterian reports a remarkable meeting held in the dining room of Schenley Hotel, Pittsburg. Five prominent citizens—two of them United Presbyterians—made a feast and sent handsomely engraved invitations to three hundred business and professional men to attend. The unusualness of the occasion appeared in a detail accompanying the invitation, which was a card bearing the legend, in substance if not in form, "No subscriptions will be taken." The meeting was unusual in the fact that there were no clergymen present except three who sat at the speakers' table. There were present judges, lawyers, bankers, engineers, capitalists, merchants and manufacturers. The meeting was unusual in the object in whose promotion the addresses revealed it was held—the establishing of a well equipped university at the "center of the center" of Mohammedanism—Cairo, Egypt. The meeting was unusual in the quality of the addresses and the character of the speakers. The decorations were unusual—the grouping of the flag of Turkey and the Stars and Stripes, with a large map in the center showing in green color the scope of Mohammedan domination and strength. Among the speakers were Thomas Patterson, a leading Pittsburg attorney; Dr. Samuel M. Zwemer, who is leading in the crusade in this country for Moslem missions, and Dr. John R. Mott.

English Preacher at Yale University.

Dr. C. Silvester Horne "stands out in England today as the supreme type of preacher who identifies the Christian gospel with the social and political life of the age." Dr. Horne has recently severed his connection with the great Congregational institutional Church of London, known the world over as Whitefields, because of the burden which membership in the House of Commons imposed upon him. The Congregationalist speaks as follows of Dr. Horne's work at Whitefields: "Dr. Horne made Whitefields by his personality, his courage and his gifts of initiative. From a comfortable armchair in the Western suburbs he moved to Whitefields when it was almost a derelict shell. He made it the symbol of an aggressive, evangelical stronghold amid a pagan environment. He fought social evils, grappled with publicans, brothel keepers, slum owners and all the allied forces of mammonism with a holy zeal that staggered the people who thought Christianity was a thing altogether too respectable to be feared. Meanwhile, he offered the young people of inner London the preventive medicines against vice—clean recreations and happy social intercourse." Dr. Horne has chosen for the theme of his "Lyman Beecher Lectures," which he is delivering at Yale, "The Romance of Preaching."

Dr. T. C. Hall at Ford Hall, Boston.

Dr. Thomas C. Hall, of Union Theological Seminary, New York, spoke two weeks ago at the Ford Hall meeting, in Boston. The Ford Hall forum idea has become very popular. More than twenty open forums in various parts of the country have been modeled after the Boston organization. It is reported that hundreds are turned away from the Ford Hall sessions every Sunday evening. Dr. Hall's topic at the late meeting was "Religion and Social Revolution." The address was a fervent plea that social reconstructionists shall not fail to avail themselves of the enormous dynamic afforded by religion, and that religious people stop blinding their eyes to the ideal element in those who are bent on bringing about a better social order. "Religion," said Dr. Hall, "is still one of the mightiest forces in the world." Speaking of the Protestants, Dr. Hall said: "The principal function of the Protestant pulpit is to stimulate thinking men in the pews. No pastor is doing his duty who tries to stifle the awakening social conscience among those who listen to his preaching. For by so doing he will only send out of the churches men whom the churches greatly need. Tremendous social changes are at hand, and the churches need to be on the ground while these changes are brought about." The Boston Baptist Social Union, under whose auspices the Ford Hall meetings are conducted, recently established in Boston a Ford Hall Town Meeting, a voluntary school in good citizenship.

Rev. Charles M. Sheldon, who has written a new story.

"Portrait of a Methodist."

As Disciples sometimes go back to the documents of the early days of their movement, in order that they may measure themselves by the standards of the leaders of a hundred years ago, so the Northwestern Christian Advocate is compelling Methodists to look at themselves according to "the pattern that was given them"—by John Wesley. In the last issue of this paper, Wesley's "Portrait of a Methodist" is reproduced in large letters on the front cover. Here is the wording of the "portrait:" "A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him, one who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind or malign affection. His own desire, and the one design of his life, is not to do his own will, but the will of him that sent him. He keeps not only some or most of God's commandments, but all from the least to the greatest. He follows not the customs of the world; for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He cannot lap up treasures upon earth any more than he can take fire into his bosom. He cannot adorn himself, on any pretense, with gold or costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor, no more than he can tell a lie. He cannot utter unkind or idle words. No corrupt communication ever comes out of his mouth. He does good unto all men; unto neighbors and strangers, friends and enemies."

Religious Holiday in Oklahoma.

Practically every business house in Tulsa, Okla., was closed March 26 at noon in pursuance of a proclamation by the mayor designating a religious holiday on account of an evangelistic campaign being held there.

Presbyterian Unity Move in Scotland.

It seems that the movement for the consolidation of the Established Scotch Church and the United Free Church of Scotland is confronting some rather puzzling questions. Commenting on this subject, the Presbyterian says: "With characteristic Scotch thoroughness, every step is being taken cautiously, and after all its implications have been canvassed and thought through. The whole plan must be accepted by the laity of the two churches before the union can be finally consummated. One of the most troublesome questions in connection with the union is that of endowments. A parliamentary commission will first of all consider this, as the suggestion which was first made that these endowments be 'pooled,' has not been accepted by the parties interested. Perhaps as vital a question as any to be considered is the national status of the new church. Will

it be purely a State church in all that that implies? The proposition that is finding favor is that, while there should be no break with the state, the historical relation of church and state should be modified considerably so as to secure the full recognition of the spiritual freedom of the church."

Churches Aid Spanish Speaking Peoples.

The second annual conference of the Permanent Interdenominational Council on the evangelization of the Spanish speaking people of the southwest was held in El Paso, Tex., recently. The council meets annually in a survey of the activities carried on by all the evangelical churches doing work among the Mexicans of California, Arizona, New Mexico, Texas and Colorado.

Notables in Dr. Jowett's Pulpit.

During parts of the summer, the following notables will occupy Dr. Jowett's pulpit, the Fifth Avenue Presbyterian, New York: Dr. John Douglas Adam; Dr. Douglas Mackenzie, president Hartford Seminary; Dr. Charles R. Erdman of Princeton Seminary; Dr. G. A. Johnstone Ross; Dr. Robert E. Speer; Dr. John Timothy Stone; Dr. F. B. Meyer of London; and Dr. John McNeill of Toronto.

Sunday-schools to Fight Saloons.

A meeting of the directors of the Pennsylvania Sunday-school Association, which includes, among others, John Wanamaker, Alexander Henry, D. D., and C. R. Blackall, D. D., was held two weeks ago in Mr. Wanamaker's office. It was followed by a three days' conference of the association. Two important movements were resolved upon: The circulation of the "voters' vow," aiming to bind together the 200,000 voters of the Sunday-school by a pledge to vote against the liquor traffic and for clean citizenship; and the enrollment of 500,000 boys and girls in a mammoth petition to the next legislature to give them a chance to remove the saloon from the state. It is proposed, also, to enlist the adult Bible classes in a poster campaign.

Moving Pictures to Aid Missions.

The moving picture is to be enlisted to promote missionary education. During the present month three men, namely, Mr. Charles A. Rowland, chairman of the laymen's movement of the Southern Presbyterian Church; Dr. J. P. McCallie, and Mr. Louis A. Holman, assistant art editor of the Youth's Companion, will go abroad with an elaborate equipment to take first-class motion pictures of mission scenes.

"A White List of Plays."

The Roman Catholic movement in favor of cleaner plays has evolved a "White List of Plays" for the direction of Catholic worshipers. In this list are named 130 plays that the church considers proper for members of that organization to see. The following is the standard proposed by the commission: A play must not, with regard to morals, occupy debatable ground. There should be a general agreement that a play is clean and wholesome. The appeal should be simple and universal. The play should be fit for theater goers of all ages and suited to varied tastes.

Dr. Mott to Study "Near East."

Within the past year and a half John R. Mott has held twenty-one conferences at various centers of the Far East. It is announced that after the next meeting of the Continuation Committee, to be held in England in September, Dr. Mott will inaugurate a series of conferences in the Near East, going in succession to such points around the Mediterranean as Algiers, Cairo, Beirut and Constantinople, giving particular attention to the problem of Mohammedanism.

English Thinker in Startling Statement.

Great Britain has been aroused by the statement, ascribed to Sir Robertson Nicoll, that only one in five of those connected with the Nonconformist Sunday-schools unite with the churches. Conditions in America, the Congregationalist informs us, are somewhat better. About two-fifths of those connected with our Sunday-schools ultimately become members of our churches, according to reports of experts. Furthermore, these additions to the church membership from the Sunday-school constitute about eighty per cent. of additions on confession of faith.

Death of P. S. Henson.

Rev. Poindexter Smith Henson, L.L. D., editor of the Baptist Teacher, a religious publication of Philadelphia, for fifty years and formerly for twenty years pastor of First Baptist Church, Chicago, died April 24, at his home in

Robert J. Burdette, writer and preacher, reported dying in California.

Chicago. Dr. Henson, who had lectured throughout the United States and in Europe, retired about five years ago when he resigned from the pastorate of Tremont Chapel in Boston. He had been pastor of that church for five years. In 1897 he was asked to take charge of Spurgeon Tabernacle, London, England, but declined, according to relatives. Dr. Henson was stricken with paralysis. He was born on a tobacco plantation in Savannah County, Virginia, Dec. 7, 1831, and was graduated from Richmond College and the University of Virginia. He was educated for the bar, but turned to the ministry.

Presbyterians Bring Children to Christ.

The Board of Publications and Sunday-school Work of the Presbyterians is making an effort to bring into the Sunday-school thousands of unreached and unhelped boys and girls and, through the Sunday-schools, to bring the boys and girls to Christ. The request of this board is that, during the first three months of this calendar year, the last quarter of the church year, an effort be made throughout the denomination to add 15 per cent to the membership of the Sunday-schools and 10 per cent to the membership of the church by leading the Sunday-school pupils to accept Christ and unite with the church.

Methodist Sunday-school Aids Missions.

Since the organization of the Board of Sunday-schools, at the Baltimore General Conference of the Methodist Episcopal church, that organization has each year made grants and supported missionaries in the foreign field. At the last General Conference, however, at Minneapolis, a new piece of legislation was enacted whereby ten per cent of the monthly missionary offering taken in the Sunday-school was given to this board to carry on missionary work, reports the Northwestern Christian Advocate.

William Shaw Made LL. D.

Occidental College, the Presbyterian school at Los Angeles, has conferred upon Mr. William Shaw, International Endeavor Secretary, the degree of Doctor of Laws. The president of the college, who conferred the honor, is Mr. Shaw's predecessor as general secretary of the United Society, John Willis Baer, LL.D. Here are Dr. Baer's characteristic words in conferring the degree: "Graduate of the College of Hard Knocks, more at home in your shirt-sleeves than in cap and gown, without academic degree, the world has bestowed upon you the degree of M. S., Master of the Situation. By unanimous vote of Occidental College I have the great pleasure of conferring upon you the degree of Doctor of Laws."

New Methodist College in Rome.

A plot of ground has just been purchased in Rome to become the site of a new Methodist college in that city. The location is remarkable for its view of Rome and its environs, and overlooks St. Peter's and the Vatican gardens.

Charles M. Sheldon's New Story.

The new story by Charles M. Sheldon, of "In His Steps" fame, is out in book form. The title is "Jesus is Here." This book, which has been loudly heralded in religious publications for months is, to the Continent at least, a disappointment. That paper believes that the tale, while not an evil one, is not strong meat to nurture stalwart Christian life. Here is the Continent's comment, in part, upon the story: "Dr. Sheldon represents the chief character of the story, apart from Jesus himself, as longing for the attestation of his own religious experience by a new incarnation of Christ in the flesh. Dr. Sheldon appears not to have been at all conscious of the deep and damaging skepticism which underlies that wish. If it could be for the advantage of true spiritual religion in the world that Jesus Christ should return and be present once more in his own person among his people, heaven would not have omitted so to arrange it. And Dr. Sheldon ought to have appreciated that a story representing Jesus walking the streets of New York in the twentieth century involves, no matter how reverent it is, a certain impiety, being in effect a criticism against the Father's providence in his failing to return his Son again to earth."

Old Schoolhouse as Parish House.

A country town in Massachusetts has found a use for an old schoolhouse. The old schoolhouse was bought at a nominal price and fitted up for a parish house. A game-room and lavatories downstairs. clubroom, large enough for lectures, and reading-room upstairs. There the men of all the village, Catholics and Protestants, mingle together in a men's club, and the boys' club and the girls' club have the building afternoons and certain evenings of the week.

The Book World

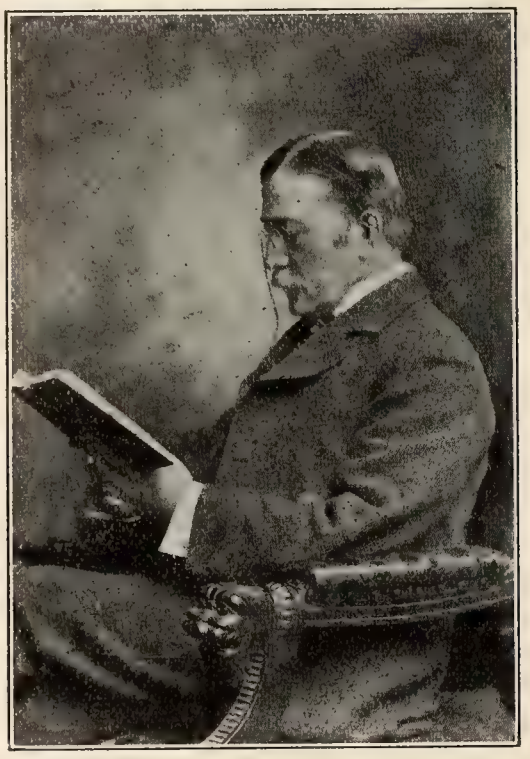
A Department of Reviews and Literary Notes.

The Unoccupied Mission Fields of Africa and Asia. By Samuel M. Zwemer. It is the purpose of the author to show how large a portion of the world is still untouched by missionary effort, or at best only partially evangelized. He first considers the great areas like Tibet, Afghanistan, Arabia and Central Africa, where the gospel has never gone, or so slightly as to yet be a negligible element in the lives of the people. He then proceeds to show in considerable detail the large number of smaller territories, like the Malay states, Western Sumatra, the Barbary state, portions of Japan, unoccupied fields in India, unreached parts of China, and the Moslem populations of many lands which have never been reached by the gospel. The social and religious conditions of these peoples are described, with many quotations from the literature of travel. The strategic importance of evangelizing just such people is made clear as a part of the imperative task of Christianity, if it is not to miss the opportunity of reaching plastic people with the gospel. The closing chapter deals with the "glory of the impossible," and its many illustrations in the lives of missionary pioneers. The book is admirably illustrated with photographs and maps, and has in appendices lists of books on the various fields, and statistics of the non-Christian lands. (Student Volunteer Movement for Foreign Missions. $1.00.)

The Lord's Return. By Jesse Forrest Silver. On the cover of this book appear the titles of several volumes under the heading, "The Latest Books in Prophecy," yet not one of the dozen or more cited has the slightest thing to do with the real Biblical doctrine of prophecy. They are merely exploitations of millenarian views, and such is the volume in hand. The author shows rightly that it was the general hope of the early church that the Lord would soon return. This hope he speaks of as "premillenarianism." He then continues to trace the ebbs and tides of that doctrine through the story of the church, and to prove to his own satisfaction that all the greatest of the church fathers and leaders held to this doctrine, whereas, those who rejected it were a sad lot. His chart of Christian history looks like a railroad map where the geography is made to serve the purpose of the line. If the facts do not fit the theory, so much the worse for the facts. Premillenarians will find this book an interesting arsenal of statements in favor of their view, but it throws little light on real doctrines of the coming of the Lord, or the teachings of the church on that theme. (Revell, $1 net.)

In the Vanguard. By Katrina Trask. This little volume is a strong protest against war, in the form of a three act play. The hero is a youth who, under the inspiration of the call to arms, enlists and goes away to the front, leaving his sweetheart, as enthusiastic as himself for what she thinks is the national honor. But in the process of the war he is disillusionized. It is not only the horror of war itself, its red and beastly brutality, that grips him with the tragedy of the thing, but much more it is its meaninglessness, the trivial causes invoked to give it momentum, and the barbarism which lies at the back of all its vindication. The young man revolts from all this at the very moment he receives promotion for distinguished bravery. He returns to his home pursued by the scorn of his companions in arms to meet the derision of his fellow citizens and the sad reproach of his parents. But his sweetheart, high spirited as she is, understands better, and believes thoroughly in the righteousness of the harder choice he has made. She sees that it takes far greater courage to stand against a public obsession than to follow the crowd to the front. The lesson is unmistakable, and greatly needed at the present moment. (Macmillan, 50 cents.)

Down Among Men. By Will Levington Comfort. The background of this book is the newspaper work of two reporters who went out to cover the story of the Japanese-Russian war. The younger one gets away early from the battle of Laioyang, and after incredible hardships, which involve the loss of his manuscript and almost of his life, he reaches America ahead of all the other reports and reporters and reconstructs his narrative on the way. It creates a great sensation and he is the hero of the hour. But he falls into dissipated ways and is only saved by the good offices of an older newspaper man and of a girl with whom he falls in love. But his romance is interfered with by the efforts of his older friend, who is fearful that love might distract his attention from the literary task of which he is capable. And so this mentor persuades the girl to give up her lover, which she does, though continuing to inspire him by her letters. The movement of the story is labored and at times obscure. The reader wonders whether the author is deliberately trying to affect the form of symbolism in his descriptions or is merely an uninteresting writer. There are admirable pages, but the story fails to grip. (Doran, $1.25 net.)



Mr. Hamilton Wright Mabie, whose new book, "American Ideals, Character and Life," was recently reviewed in this department.

LITERARY NOTES.

Elizabeth Cooper, the author of "My Lady of the Chinese Court Yard," just published by Stokes, indignantly denies the stories current in this country about the Chinese woman's lack of feeling where girl babies are concerned. "It is a fact," says Mrs. Cooper, "that girls are not welcomed as much as boys, for they cannot worship at the family shrine, and when married become a part of their husband's family, but I have never seen a case of abuse of a child because it was a girl. I found the Chinese mother to be very much the same as mothers of other nationalities. They lavish a wealth of affection on their children, both boys and girls, many of whom are horribly spoiled." Mrs. Cooper's knowledge of Chinese life was gained during ten years spent in Shanghai with her husband, then Consul General for the United States. As wife of the senior officer of the consular body she brought together for the first time the wives of the Chinese and foreign officials. The family of Li Hung-chang were her close friends and she came to know intimately Chinese and Manchu women of the highest class. "My Lady of the Chinese Courtyard" is the vivid life story of a high-class Chinese woman as told by herself. Her life as a young wife is described in human, intimate terms—her subjection to her mother-in-law, her many duties, her great and almost pathetic joy over the birth of a son. Later we see her as the honored mother of children, but encompassed by the change and turmoil of New China.

Few Americans who travel through Japan realize that many of the luscious apples, peaches, quinces and other fruits they enjoy there were grown originally from American seedlings. Nor yet that the first Agricultural College established by the Imperial Japanese Government in 1876 was modeled after the Massachusetts Agricultural College. When the Bureau of Colonization was established (says Mr. T. Philip Terry, in his "Japanese Empire,"—Houghton Mifflin Company) Count Kuroda engaged forty American experts to come out with ample supplies of harvesting machinery, seeds, trees, etc., to improve the island of Yezo, especially its future capital, Sapporo. A beautiful level plain with sufficient slope to insure drainage was selected; and avenues 160 ft, wide with intersecting streets from 100 to 120 ft wide were laid out and flanked by sidewalks before a single house was built. Today no city in Japan is airier, sweeter or more attractive. Just outside the city is the big breeding farm (Makomania), a huge establishment much like a Kentucky horse-breeding farm (Makomania), a huge es- are astonished to see American horses, bred in Japan, led about by native jockeys and grooms.

Young people whose interest in Mexico has been stimulated by the continued disturbances in our neighbor country will find both entertainment and information in two stories written by Nora Archibald Smith and Frances Courtenay Baylor and published a few years ago by Houghton Mifflin Company. Miss Smith's story, "Under the Cactus Flag," gives the experiences of an American girl in the state of Sorona, a section which is especially prominent at the present time. "Juan and Juanita," by Miss Baylor, is the story of a little Mexican boy and girl who are captured by Indians and carried out of the country, and of their many adventures in making their escape.

Of Human Interest

Carnegie as a "Movie" Actor.

Andrew Carnegie, the famous Laird of Skibo, reecntly made his debut as an actor for motion pictures and "made good" to such an extent that hardened directors found nothing to criticize in his playing and are seriously considering making him an offer to repeat his performance on another occasion.

Immediately upon his arrival at the Edison studios, reports Popular Electricity, Mr. Carnegie proceeded to post himself upon the duties of an actor. A handsome library set had been made and Mr. Carnegie took his place beside a table. When he got the work he proceeded to give his lecture in the most business-like way imaginable. He seemed utterly oblivious of the camera and discussed the subject of the distribution of wealth and the obligations which great wealth imposes upon a person as if he were talking to a friend.

The film and talking machine record which he made will be exhibited in vaudeville and a record and print of the film will be placed in the archives of the Modern Historic Society. One of the Edison players who was an interested spectator remarked that it was a great pity Mr. Carnegie had turned his attention to steel and libraries, as the stage thereby lost a great actor. Never had he seen such self-possession on the part of a man who faced the motion picture camera for the first time.

A Short Nominating Speech.

Shelby M. Cullom is credited with the shortest nominating speech ever made for a Republican candidate for president in a national Republican convention. The Republican convention met at Philadelphia in 1872 and nominated Ulysses S. Grant for a second term as president of the United States. Senator Cullom made the nominating speech. Here it is:

"Gentlemen of the convention: On behalf of the great Republican party of Illinois, and that of the Union—in the name of liberty, of loyalty, of justice, and of law—in the interest of economy, of good government, of peace, and of the equal rights of all—remembering with profound gratitude his glorious achievements in the field, and his noble statesmanship as chief magistrate of this great nation—I nominate as president of the United States, for a second term, Ulysses S. Grant."

Of the speech Cullom said, "As I uttered the word "Grant" at the conclusion of my speech and his picture was lowered from the ceiling of the hall the demonstration was indescribable."

Alas for Fame!

A Chicago woman went to Scotland expecting to find the proverbial shepherd quoting Virgil and the laborer who had Burns by heart. She was, however, strangely disillusioned, according to Lippincott's.

She accosted a policeman and inquired as to the whereabouts of Carlyle's house.

"Which Carlyle?" the bluecoat asked.

"Thomas Carlyle."

"What does he do?" the policeman wanted to know.

"He was a writer—but he's dead," she faltered.

"Well, madam," the big Scot informed her, "if the man has been dead over five years, there's little chance of finding out anything about him in a big city like this."

A Story From President Hadley.

President Hadley, of Yale, at a tea in New Haven said, apropos of certain impractical and useless studies:

"These studies remind me of the stammerer who went to a specialist, and after a course of twenty lessons learned to say without a trace of a stammer, 'Peter Piper picked a peck of pickled peppers. Where's the peck of pickled peppers Peter Piper picked?'

"A friend congratulated the stammerer on his splendid achievement.

"'Yes,' he admitted dubiously, 'all very f-f-fine, but it's such a very hard remark, you know, to w-work into an ordinary c-c-conversation.'"

Henry Watterson on the President.

It was destiny that placed Woodrow Wilson where he is, writes the Louisville editor in the Courier-Journal. In these matters Providence has ever some all-wise purpose in reserve. God has indeed from the first held our country in his holy keeping. The president's abilities are unmistakable. His intrepidity seems not only sufficient but abundant. No one questions his integrity. What has he to do with a heart? If he had one, it would be constantly getting in his way like an ill-cut garment.

Heavens, no; now that we are used to the idea that he is his own Jorkins—that he has no wicked partner—that he is onto his job—"no favors asked or given"—the black flag to graft and grafter—we like him better so, and would not exchange him for the veriest prince of good fellows, living or dead. With such a man in the White House the people can go to bed and sleep o' nights. His personality may not be a thing of beauty nor a joy forever; and yet his taking off would eclipse the gayety of Democracy and impoverish the party's stock of resounding platitudes.

I made no mistake in estimating the capabilities of Woodrow Wilson for shining public service; nor failed to hit the bull's eye when I warned the party leaders what they were going to get when they got him.

Taking Down a Lord.

Lord Cockburn, after a long stroll, sat down on a hillside beside a shepherd, and observed that the sheep selected the coldest situation for lying down. "Mac," said he, "I think, if I were a sheep, I should certainly have preferred the other side of the hill." The shepherd answered: "Ay, my lord; but. if you had a sheep, ye would have had mair sense." And Lord Cockburn was never tired of relating the story and turning the laugh on himself.

The World is Growing Better

Child Bureau's Head Makes Report.

The work of the children's bureau, recently established by the United States Department of Labor, was reviewed by Miss Julia C. Lathrop, chief of the bureau, in an address before the third international congress on the welfare of the child at Washington City last week, and she spoke of the work outlined for the future. She said in part:

"The children's bureau has carefully avoided taking up any subject within its field which was already in the hands of any other government agency. The first object selected for study was infant mortality, because of its obvious importance, its comparative simplicity, and the fact that it was not then being studied by another government agency. The bulk of the allowance asked by the bureau for the coming year is its proposed estimate is designed for the continuance of this study into infant mortality and for allied work.

CENSUS OF BABIES.

"The inquiry into infant mortality conducted by the children's bureau is original in character, first, because it begins by a study of the birth record rather than the death record; second, because it is not a medical study, but its design is to secure data regarding the social, industrial and civic surroundings of infancy in about fifty typical American communities, especially small towns and distinctly rural districts.

"The results hoped are, first, a body of valuable statistical information; second, an awakening of public interest and responsibility by the mere fact of the inquiry, and, third, information upon which further advances in preventing work can be based. This inquiry cannot go to any community which does not register the births of its babies, and hence another natural result is an improvement in birth registration.

"This country has no system of vital statistics adequate to furnish an exact estimate founded on the figures of the few cities and states which do have adequate statistics, but the vital statistician of the bureau says that probably 300,000 children died last year in the United States. The great sanitarians tell us that half these lives could have been saved if we had utilized methods of hygiene and sanitation already understood—more than that, if children are well born and cared for, that infant mortality may be a negligible quantity. The power of reduction lies with us, and it is illimitable in extent.

MORTALITY CAN BE LOWERED.

"In New Zealand, where a volunteer society for the Health of Women and Children has been at work for some years, the death rate has been reduced to fifty-one for the whole country, while in certain communities it is still lower, notably in the City of Duntdin, where it has been reduced to thirty-eight. The New York City board of health says: 'Public health is purchaseable. Within certain natural limitations a community can determine its own death rate.' Newsholme, the great English authority, says infant mortality is the best single index we have of social conditions.

'The problem of infant mortality has been stated by the scientists. The methods of meeting it have been worked out by the sanitarians. It now remains to popularize those methods, to increase public interest in securing their application. The children's bureau is attempting to popularize that vast field of information regarding social, civic and individual hygiene, which, if applied by citizens and communities, will result in a lowering of the infant death rate and a raising of the general standard of health."

Disciples Table Talk

Texas Convention, Gainesville, May 11-14.

Texas Disciples are making elaborate plans for their annual convention to be held at Gainesville. E. S. Bledsoe is president of the convention. The following are some of the features: A Sunday-school Parliament, led by S. W. Hutton, the new state secretary. Address by Colby D. Hall, of Fort Worth, on "Men and Millions." Musicale, by Texas University Orchestra and Glee Club. Address by E. M. White, of Ft. Worth, on "The Religious Press." Addresses by T. E. Tomlinson, F. D. Kershner and J. C. Mason. Address by S. J. Corey on "The Every Member Canvass." Address, "The Unification of the Disciples' Work," by R. Graham Frank. Addresses of General Secretaries. Address, "Men of Texas," by Sterling P. Strong. Men's Banquet. Address, "A Man's Job," by W. H. Webb, Sherman.

P. C. Macfarlane Discusses Wilson.

Peter Clark Macfarlane, at one time secretary of the Brotherhood of the Disciples, has evidently found himself in his role of interpretative reporter. His articles concerning big movements and big men of today in Collier's and other magazines are attracting wide attention. Admirers of his writings are saying that the best piece of work that has come from his pen is the article on "The President in Practice," which appeared in Collier's of two weeks ago. This is a careful, discriminating study of President Wilson and it deals very interestingly in prophecy regarding the future of "the greatest absolutist in our history."

North Yakima Church Celebrates.

W. F. Turner, pastor at North Yakima, Wash., reports that the fifth anniversary of the dedication of the $55,000 church building was celebrated April 19. I. N. McCash, president of Spokane University preached morning and evening and led in readjusting the debt. The offerings in cash and pledges amounted to over $6,000 which, Mr. Turner writes, amply cares for all needs. Morton L. Rose, for ten years the pastor of North Yakima, with his wife and daughter, were present, on their way to their new pastorate at Winters, Cal. Mr. Rose preached in the afternoon and lectured on the following evening. He was given a welcome that amounted to an ovation reports Mr. Turner, who states that to him is largely due the building and the fine standing of the North Yakima church.

Development at East Liverpool, O.

I. J. Cahill, Corresponding Secretary of the Ohio Missionary Society, writes that the Second Church at East Liverpool, Ohio, has had a remarkable experience. Two years ago L. I. Mercer as State Evangelist went to this former mission church, which was then greatly depleted. His ministry encouraged the members, added to the membership, and set things in order for a forward movement. P. E. Britton became the pastor and after the "Billy" Sunday meetings added 106 to the church. Then they built a church auditorium and a short meeting resulted in twenty more additions. Their last meeting closed with ninety-nine confessions of faith and leaves this feeble band a mighty host.

T. E. Winter Takes Philadelphia Work.

T. E. Winter, for four years pastor at Fulton, Mo., has accepted the pastorate of Third Church, Philadelphia, to begin work July 1. Mr. Winter writes that he expects to enjoy his new field, and that he considers it one of the most promising opportunities the brotherhood affords. The board at Fulton passed resolutions highly commending Mr. Winter as "a constructive worker, a scholarly preacher and teacher, a sympathetic pastor, a faithful exponent of evangelical religion, quick to make use of every effective agency for the advaancement of the cause; in short, a minister of Christ of the highest type." The board gives this pastor large credit for the building of the new $60,000 church home. Mrs. Winter is also commended in the resolutions. A review of Mr. Winter's work is given in the Fulton Gazette, from which report we quote:

"Mr. Winter's work with the Fulton church has been thoroughly constructive. He took charge of the church June 1, 1910, and on the 8th day of August, 1910, the congregation began tearing down the old church building. A new $60,000 church has been erected and all but $8,000 of that amount has been paid in cash into the building fund, and $3,000 of this amount is covered by pledges. The building is considered one of the best planned and equipped churches in the state outside the cities of St. Louis and Kansas City. During

Pres. A. J. Bowen, of University of Nanking, given reception at University of Chicago.

Rev. T. E. Winter, who leaves Fulton, Mo., for Philadelphia work.

Mr. Winter's pastorate the Sunday-school has been re-organized, graded and placed upon a modern educational basis, while its enrollment and average attendance have been doubled. The church also has been thoroughly re-organized in all departments, has added over two hundred members, introduced the budget plan of missionary and benevolent work together with the Duplex envelope system, and greatly increased its offerings to these causes. A spirit of harmony and hopefulness exists among the members as a result of the work done by Mr. Winter and his efficient wife, and it is in a position for even larger growth and usefulness."

Three Disciples on Indiana Republican Ticket.

Among those nominated by the recent Republican convention at Indianapolis, are the following: Hugh T. Miller, Columbus, nominated for United States Senator; Dr. Horace Ellis, Vincennes, nominated for superintendent of public instruction, and Ira C. Batman, Bloomington, nominated for judge Appellate Court, first division. All of these are Disciples.

Union Avenue, St. Louis, Clearing Debt.

April 19 was the sixth anniversary of the erection of the $225,000 building of Union Avenue Church, St. Louis. This day was made the occasion of an effort to clear the debt on the building. G. L. Snively had charge of the campaign, and during the day $50,000 was pledged, cutting the debt to $41,000. An anniversary communion and memorial service was held at 3 in the afternoon, Dr. B. A. Abbott, pastor, officiating.

At Memorial Church, Chicago.

Prof. Allan Hoben still continues to supply the pulpit at the Memorial Church of Christ in this city. For several weeks he was busily engaged in his political campaign as candidate for the city council from the sixth ward. Dr. Willett supplied the pulpit on Palm Sunday and Easter, when there were special exercises in both Sunday-school and church service, with baptisms. It is the hope of the pulpit committee to secure Prof. Hoben as regular minister if suitable arrangements can be made.

Pre-Easter Services in Chicago.

During the week preceding Easter, daily services were held in the Central Y. M. C. A., under the direction of the Federal Council of Churches of Chicago. Addresses were given by Rev. W. T. McElveen for the Congregationalists, Dr. Wishart for the Presbyterians, Dr. Chas. B. Mitchell for the Methodist, Prof. Willett for the Disciples, and Dr. M. D. Adams for the Baptists.

U. of C. Honors Nanking Professor.

On Wednesday of last week a luncheon was given at the Quadrangle Club of the University of Chicago in honor of Pres. A. J. Bowen of the University of Nanking. The guests included Professors Henderson, Mathews, Coulter, McClintock, Ames and Willett. Pres. Garrett of the Theological Seminary of Nanking, who is spending some months at his old home at Hanover, Ind., was unable to attend.

Kendallville, Ind., Church Builds Larger.

The church at Kendallville, Ind., under the leadership of Rev. W. D. Trumbull, has recently completed a commodious addition in the form of a well equipped Sunday-school auditorium, at a cost of something more than two thousand dollars. Dedicatory exercises were held on Sunday, April 12, and in the evening Dr. Willett preached the sermon.

J. W. Lowber in Social Service Work.

Dr. J. W. Lowber of Austin, Texas, is active in the work of the Christian League for social service. He is called out frequently to lecture in different parts of the United States.

New Disciples' Religious Education Commission.

That the Disciples are alert to the demand of the times for a higher standard of religious educational propaganda was evidenced when the convention at Toronto passed a resolution calling for a "Religious Education Commission of the Disciples of Christ." President Bell, acting upon this resolution, has appointed the following men as members of the Commission: Prof. W. C. Morro, Butler College, chairman; R. M. Hopkins, Cincinnati, Ohio; Prof. Vernon Stauffer, Hiram College; Prof. W. C. Bower, Transylvania College; and Prof. W. S. Athearn, Drake University.

C. R. Neel Discusses Mormonism.

Mormonism at short range was discussed before the Lincoln, Neb., Ministerial Association by C. R. Neel, pastor of the church at Bethany. Mr. Neel was for five years in charge of a Salt Lake City church, coming from there to Nebraska. He is inclined to the belief that polygamy is on the wane not because the Mormons do not believe in plural marriages but because it is a matter of policy. Following the decline of polygamy cohabitation has increased. That is to say many of this faith have their concubines. He discussed the Mormons from commercial, political, missionary and religious angles. They dominate the commercial and political life of Salt Lake City and many parts of Utah, he said. Mr. Need praised Brigham Young, one of the founders of the church. He declared that he was a brainy and brilliant man but was unscrupulous. Once he heard Joseph E. Smith, the present head of the Mormon church, declare that outside of Mormonism there was no salvation. While followers and leaders would not admit it, Dr. Neel asserted that the church stood at the present day for blood atonement, a most hideous doctrine to Christians.

James Ware Eulogized.

W. Remfry Hunt, of China, speaks in the following enthusiastic words of James Ware, the recently deceased pioneer missionary: "James Ware was a rare soul. The mission field made him great. He came to China a sailor boy, and died in Shanghai as a recognized scholar sinologue, and as one of the most efficient translators from the original Greek and Hebrew of the Old and New Testament Revision Committee. In over three decades of service James Ware had worked like a Trojan and walked with the finest of the leaders in the mission field. He used his given talents well and has entered higher service. He rests from his labors and his works do follow him. We had much in common in our humanity and in our ideals. When he erred, it was always on the side of love. The churches of all the denominations in Shanghai booked him for all special occasions. In the twenty-five years I have known him I never knew him carping on the so-called failures of others. Among his Chinese colleagues Brother Ware lived as a personal friend and they confided in him as they would in a mother. He knew God and walked humbly."

Harris R. Cooley at Des Moines.

Hon. Harris R. Cooley delivered a lecture at University Place church, Des Moines, recently. Mr. Cooley is the director of the department of Charities and Correction of the city of Cleveland and has had wide experience in the treatment of criminals. His subject was, "The Underworld, or the Poor and Criminal of a Great City." He told of the results he has achieved at the city prison and at Cleveland's Boyville, a farm in the country, where bad boys are changed into the best boys in the slums. Mr. Cooley has made a study of penal and philanthropic institutions in both this country and Europe. He stands for a broader spirit of brotherhood in dealing with the criminal classes.

Missouri Pastor Edits Daily.

R. E. L. Prunty is an enterprising business man as well as efficient pastor. The April 2 issue of the Moniteau County Herald, published at California, Mo., is a special church edition, and the paper was edited and advertising solicited by Mr. Prunty, the Ladies' Aid of the church being in general charge of the enterprise. Nearly all the business men of California are represented on the advertising pages and nearly 3,000 copies of the issue were printed. The California church, according to the Christian Church "write-up," has been in existence since 1850.

The Butler Alumnal Quarterly.

The April number of the Butler Alumnal Quarterly contains, among many other interesting features a photograph of the late Dr. Benton with articles of appreciation by former president Scot Butler and Professor Demarchus C. Brown. Dr. Henry Jamieson has an able and interesting article on "Beautifying the City." Many brief news items and personal notes follow. The Quarterly is edited by Miss Katherine Graydon. All its contributors are Butler alumni.

In Memory of Herman C. Dodd.

The following resolutions were passed by Wilson Avenue Church, Columbus, O., in memory of Herman C. Dodd, former pastor of that church, who died March 27. The resolution is signed by the elders of the church, including J. J. Tisdall, pastor: "Inasmuch as our esteemed brother and former pastor, Herman C. Dodd, fell asleep in Jesus March 27, 1914, we, the Wilson Avenue Church of Christ, Columbus, Ohio, in congregation assembled, do hereby express to the widow, Mrs. Sabra S. Dodd, and the two daughters our deepest sympathy and condolence in this their great sorrow and bereavement. We also wish to testify to the sterling Christian character of our Brother and to the splendid work he accomplished as our pastor. May our heavenly Father richly sustain and keep the bereaved family is our prayer."

Missouri Pastor as Newspaper Reporter.

Henry W. Hunter, pastor at Higginsville, Mo., is trying his hand at newspaper writing. Mr. Hunter approached Mr. George Scott, Editor of the Higginsville Advance, recently and suggested that if his paper had a column that would treat of every day things in a sympathic and enlightening manner, also giving it a social service touch, it would find many readers. He spoke of the matter several times and finally Mr. Hunter consented to edit this department and be responsible for what was said therein. The result was that the department "Interpretations" was started and has been running for over six months now with an interest that increases. Some of the subjects that have been treated by Mr. Hunter are: "The New Patriotism," "The Church and the Young Man's Game," a review of a book by F. L. Milnes, "Sex Hygiene in Schools," "A Town With a Policy," "Social Service, What Is it?" "Safety First," "Good Roads,' etc.

New Organization at Dayton, Ohio.

The Santa Clara Avenue Church, a new mission established in a growing residential section of Dayton by the Central Church in January, 1913, has grown into an independent church. The organization took place Friday night, April 3, with about 75 charter members. This work began through the cooperation of a few faithful workers in the community together with some of Central's best supporters, they conducting Sunday-school and John P. Sala preaching Sunday afternoons. In August the congregation, with the help of the Ohio Board, was able to call its present pastor, Clarence F. Evans.

L. C. McPherson in Canadian Fields.

Lowell C. McPherson, American Society evangelist in the East, has recently been holding meetings with the Canadian Disciples. He states that up to the evening of March 26, he spoke 47 times that month; seventeen times in St. John the first thirteen days and thirty times the next thirteen days in Tiverton, N. S. The last six days of his stay in Tiverton he baptized 20 people and received two others into the church by statement. He has now returned to Halifax for a series of meetings.

S. T. Willis Attacks Gambling.

"The spirit of grabbing, through some device or other, the earnings of some one else without giving value in exchange leads to all sorts of hellish works, lying, cheating, blasphemy, gluttony, lust, murder and such like." In this fashion Dr. S. T. Willis, pastor of First Church, Minneapolis, Minn., attacked the gambling evil on the anniversary of the first year of his pastorate. His subject was "The Gates of Hell in St. Paul," and he decleared that they are many. "An open door to perdition for many, not always the young, either, is the gambling den," he said. "There are so many forms of this evil and it is so widespread that it is most insidious. It may be in the form of the bridge party or shooting craps, or the card table or the wheat pit, or the stock market, or in any one of a thousand forms." Mr. Willis also declared himself against the dance hall, the immoral house, the saloon, and against the general spirit of worldliness.

Chicago Disciples Meet.

Last Sunday week at 3 o'clock was held the Quarterly Assembly of the Chicago Disciples. The meeting convened at First Methodist Church. Special features were ten-minute addresses on Home Missions as follows: "The Reconciliation of the Church and Labor," Arthur I. Zeller, Chicago Heights church; "The Church and the Community," W. C. Hull, Douglas Park church; "Efficiency in Church Work," F. A. Carlisle, West End church; "Methods in Evangelizing the Foreigner," Basil S. Keusseff, Russian Mission.

Let Us Have Peace!

A letter from the Commission on Peace and Arbitration of the Federal Council of the churches of Christ in America.

We, representatives of the federal forces of seventeen million Christians in the United States, desire to put on record our steadfast friendship for the Mexican people, and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses may be found is our earnest and constant hope. We wish them prosperity and peace.

We wish further to express our conviction tthat the thought of war between Mexico and the United States is abhorrent to the vast majority of our people. The citizens of our Republic want no war with our southern neighbor, nor do they desire to dominate it, or to interfere with its internal affairs, but on the other hand they desire cordial relations and friendly intercourse.

We rejoice that in our President and our Secretary of State we have men who are lovers of peace, and whose purpose it is to maintain peace, if at all possible, not only with Mexico but with all the nations of the earth. That the purpose of our President and his Councillors shall be carried out is not only our hope but our confident expectation.

We wish to assure our representatives and senators at Washington that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our Republic, and we would remind them that the few newspapers which would hurry the government to extreme measures are voicing the wishes, not of patriotic and disinterested citizens, but of mischief makers and of certain vested interests whose aggrandizement is furthered by war.

"Blessed are the peacemakers"—so we believe—and we are confident that the glory of the present administration will be enhanced and its fame augmented, not by the slaughter of tens of thousands of the young men of the two republics, but by the peaceful solution of a difficult and vexing problem, by the forbearance and long-suffering and calm wisdom of a Christian statesmanship.

Rev. J. B. Remensnyder, chairman
Rev. Charles S. Macfarland, secretary
Rev. Peter Ainslie
Rev. Arthur J. Brown
Hamilton Holt
Rev. Charles E. Jefferson
Charles E. Jennings
Rev. Albert G. Lawson
Rev. Rivington D. Lord
Rev. Frederick Lynch
Rev. George A. Miller
Rev. Phillip S. Moxon
William F. Smiley
Bishop Luther B. Wilson
James Wood

Members of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America.

New York, April 21, 1914.

EVANGELISTIC MEETINGS.

Rockford, Ill., Central, W. B. Clemmer, pastor, preaching. Beginning May 1.

Sabina, O., union meeting, Herbert Yeuell, evangelist; Claris Yeuell, Disciples pastor; 205; 70 for Disciples; closed.

Detroit, Mich., Woodward Avenue, Robert Stewart, pastor; C. J. Sharp, evangelist, J. Wade Seniff, singer; 127, increase of 50 per cent in the three weeks meeting; closed.

Galax, Va., S. P. Miller, pastor, preaching; Charles McKay, singing.

Valparaiso, Ind., Claude E. Hill, pastor; Socville Company, evangelists; 582; continuing.

Collinwood (Cleveland), O., W. A. Harp, pastor; Fife Brothers, evangelists.

Johnson City, Tenn., J. N. Jessup, pastor, preaching; Jack Lewis, singing.

Marion, Ia., L. M. Starr, pastor; Schenk and Douthit, evangelists; 53; closed.

New Orleans; F. D. Macy, pastor; Minges company, evangelists; 100; $20,000 raised for new building.

Clinton, Ind., P. E. Cross, pastor; F. B. Thomas, evangelist; 120; closed.

Ardmore, Okla., E. B. Thomas, evangelist; begin May 3.

Galena, Kan., Hamilton and Stewarts, evangelists; 401; continuing.

Hattiesburg, Miss., J. E. Spiegel, evangelist.

East Dallas, Tex., J. G. Slayter, pastor, preaching; 121; closed.

Seymour, Ind., J. Bennett, evangelist.

Los Angeles, Cal., University Church, J. W. Maddux, pastor; Bruce Brown, evangelist; 17; continuing.

Quincy, Ill., J. M. Rudy, pastor, preaching.

Cleburne, Tex., Minges company, evangelists.

CALLS.

T. E. Winter, Fulton, Mo., to Third, Philadelphia. July 1.

E. A. Cary, Table Grove, Ill., to First, Mt. Pleasant, Ia.

I. R. Lines, to Kenton, O., temporarily.

Ira Massey, to Bishop, Tex.

A. B. Robertson to Ashland, O.

L. C. Moore to Waterloo, Ia.

C. C. Bentley, Orange to East Side, Long Beach, Cal.

G. G. Emery, to Central, Salt Lake City, Utah.

Charles F. Hutslar, Wheeling, W. Va., Island Church(to Broadway, Los Angeles, Cal.

G. W. Winfrey, Summitville, to Alexandria, Ind.

RESIGNATIONS.

C. Lynn Pyatt, Crescent St., Brockton, Mass. Ill health.

A. L. Drummond, Norton, Kan.

John Mullen, Alexandria, Ind.

ADDITIONS TO CHURCHES.

Gibson City, Ill., L. O. Lehman, pastor; 5.

Bloomington, Ind., W. H. Smith, pastor; 20 since Jan. 1.

Brooklyn, N. Y., Sterling Pl., M. M. Ammunson, pastor; 20.

Tampa, Fla., E. W. Elliott, pastor; 9.

Cleveland, O., Glenville, O. L. Hull, pastor; 10.

Dayton, O., Central; J. P. Sala, pastor; 16.

DEDICATIONS, NEW BUILDINGS, etc.

New Orleans, La. Soniat Ave., will build $50,000 structure.

New Orleans, La., First, will build.

Los Angeles, University, has bought $10,000 lot for building.

ROYAL
Baking
Powder
Absolutely
Pure
Its active principle is derived from healthful fruit
FULL WEIGHT
ROYAL BAKING POWDER
ABSOLUTELY PURE
No alum
No lime phosphates
Alum baking powders derive their active principle from sulphuric acid
Study the Label

A Forward Step

DEDICATION OF THE NEW BROADWAY CHURCH, CLEVELAND.

In the last dozen years the Disciples of Cleveland have dedicated five new buildings —Lakewood, West Boulevard, Crawford Road (formerly the old Cedar Avenue Church) Euclid Avenue, and Broadway. Each of these events marked a distinct advance in our work, but the dedication of the last named which took place on Sunday, April 19, was unique, not only among the Cleveland Disciples but in the entire brotherhood. As stated by Secretary Grant K. Lewis on that occasion, it is the first instance among us where we have erected and dedicated a building among the "new Americans."

In 1891 J. Z. Tyler, then in his prime as pastor of the Euclid Avenue Church was master of ceremonies at the dedication of a stone structure on Aetna Road in the southern section of the city, whose population then numbered about 275,000 people. Many of these were of the New England type, much like their ancestors who settled on the Western Reserve. The community was then distinctly American and promised to become one of the good residence sections of the city. In the short period of twenty-three years the situation has completely changed. Cleveland now has a population of 667,000, more than fifty per cent of whom are "new Americans." The Bohemians gravitated toward Aetna Road and now number about 75,000. They are industrious, patriotic; many of their children carry off honors in the public schools, while fully 50 per cent of them are not vitally connected with any organized religious life. As usual, the American constituency migrated to other sections, the membership of the church was cut in two, and its future was despaired of. Like other churches similarly situated, it had but two alternatives —either to become a mission for a few years and finally go the way of many others or, to plant itself in the midst of these new people and adapt its program to their peculiar needs.

At the suggestion and under the inspiration of the present pastor, Frank D. Butchart, and under the direct supervision of the Cleveland Disciples Union, the American and the Ohio Christian Missionary societies were interested in the situation, and these three organizations together with the local church undertook to leave the old site and build a suitable plant very near the heart of these interesting people. On the above date, representatives from the other ten churches met with the membership of the old church to dedicate the new house as the Broadway Christian Church. Secretary F. M. Rains, of Cincinnati, conducts affairs in his usual good-natured way, securing $6,000 in pledges, which provides for the total cost of $26,000.

Architecturally, there was no pretense at rivaling St. Peter's in Rome, St. Paul's in London, or the Cathedral of St. John the Divine in New York. The building is a plain but neat brick structure and in keeping with other structures in the community, except those erected by the Roman Church. The basement floor contains an excellent gymnasium—which will be used for dining room and Bible-school purposes—shower baths, and domestic science room. The second floor provides a splendid auditorium, pastor's study and office, and a commodious social room, while the third floor is in the form of a gallery which provides fourteen alcove class rooms. The seating capacity, including the departmental rooms is 500, and the building will accommodate a school of at least 800. It will be the policy of the joint boards, under the supervision of the pastor, whose preparation and vision together with his eight years of experience in the field, give him a peculiar fitness for the new task, to conduct class work, club work for boys and girls, a gymnasium and such other forms of social service as will reach the community, these to be made as channels leading into the Bible-school and church. The writer is now engaged with the pastor in a week of decision meetings, and while it will be the pastor's aim to make the church a community center in every sense, the religious emphasis will be constant and Christ will be uplifted daily among these "new Americans." The joint board has the utmost confidence in the investment and will spare no effort to make it a success.

F. D. Butchart, pastor Broadway Church, Cleveland, Ohio.

WILLIAM F. ROTHENBURGER.

INDIANAPOLIS CHURCH PROSPERS.

Since entering its new building in February, the Third church, Indianapolis, has been making constant gains in membership and progress in all its varied activities. The Sunday-school is planning an interesting series of rallies. The first was an Easter rally, to be followed by a girls' rally, boys' rally, women's rally and men's rally. The new Carnegie pipe organ will be installed about the first of May, when the equipment of the new building will be complete. On a recent occasion, Rufus von Kleinsmid, associate superintendent of the Indiana reformatory, gave his lecture on "Efficiency Causes of Crime." T. W. Grafton is to be congratulated on the progress at the Third

REDUCED RATES TO TERRE HAUTE.

On account of our big State Convention the Terre Haute, Indianapolis and Eastern Traction Co., has made a rate of one fare and a half for the round trip from Indianapolis to Terre Haute and return. The reduced rate will be $2.20. You may go on any special or regular car any time on Monday, May 11, and return on any car up until noon Friday May 17. The limited cars leave Indianapolis at 7:20, 11:20, 1:20, 3:20, 5:20 and 8:20. The Traction Company will run as many special cars as we need on Monday, May 11. Cars will be waiting at the station, and when forty people are ready they will start.

In order to attend the first Monday session you should leave Indianapolis by 8:00 o'clock. The interurban people must know how many to expect in order to give us the right kind of accommodation. Will you please write a card telling me what time you want to leave Indianapolis. If you will do this I will see that a car is waiting for you. Remember you must go Monday in order to get this rate, as it holds good for that day only. Let us go early and start the convention with enthusiasm. Ask for a convention ticket and remember that the fare is $2.20 round trip.

C. W. Cauble.

THE BENEVOLENT ASSOCIATION MAKES GAINS.

The Easter offering of the National Benevolent Association was larger last year by about $4,000.00 than any previous year. The Easter returns at the general office for the first seven days following Easter Sunday of 1913 were $4,090.71. The Easter returns to the general office for the first seven days following Easter Sunday of 1914 were $6,545.92, which is a gain of almost exactly 60% over the offerings of last year for the same period of time. The needs of the twelve institutions of the National Benevolent Association are so great and so urgent that we are earnestly hoping this splendid rate of increase will continue to show in the daily receipts of Easter offerings.

We deeply appreciate the spirit of sacrifice that characterizes an increasing proportion of our churches and schools. Many of these good schools are going far beyond their apportionments. We quote briefly from two letters out of today's (April 23) mail. They are representative of very many others we might quote.

If your church or Bible-school has not taken an Easter offering, will you not at once add the widow and the orphaan to those with whom you would have fellowship by sending a generous offering at a very early date to NATIONAL BENEVOLENT ASSOCIATION, 2955 North Euclid Ave., St. Louis, Mo.

IN MISSION FIELDS.

The National Missionary Council of India, which met at Calcutta, February 4-5 last, recommended that mission study circles be formed among the European and Anglo-Indian communities.

Dr. G. W. Brown, missionary of the Foreign Society, is a member of the Permanent Literature Committee of the National Missionary Council of India.

Doctor and Mrs. Macklin of China will visit the churches in Australia as the guests of the brotherhood in that land in the near future. It will mean much for our splendid churches in the land of the Southern Cross, and will prove a change for Doctor and Mrs. Macklin of the greatest value. During the past few years Doctor Macklin has been under a great strain.

Mrs. James Ware has lived in Shanghai, China, for twenty-eight years. She has a girls' school of about fifty pupils, which is almost self-supporting. It pays the teacher's salary and running expenses, leaving only the rent to pay, which is about $6 per month. What China needs more than anything else is Christian wives and mothers. The Chinese teacher in this school is a girl that Mrs. Ware adopted some twelve years ago. She had lost both of her feet from foot-binding. She graduated from our girls' college in Nankin, conducted by Miss Lyon, and spent two years in the Normal School, and is well prepared for the work. Withal, she is a devoted Christian woman.

The prospects for Children's Day for Heathen Missions, the first Sunday in June were never before brighter. Orders are pouring into the office of the Foreign Society in a larger stream than in any former year. The Foreign Society furnishes exceptionally attractive Children's Day supplies, free of charge, and they should be ordered by every Sunday-school *at once.* No doubt the schools will pass the $100,000 mark this year. They are sure to do so unless all signs fail. F. M. Rains.

Looking Toward the May Offering for Home Missions

AN EQUAL EMPHASIS.

If any word from me relative to the Home Mission offering could add in any way to the interest and enthusiasm that should mark this ministry it would indeed give me great pleasure.

There can be no sort of doubt that we must do foreign work, as it has been called, through the agency of the Home Mission Society. To make Jesus Christ dominant in American life is just as imperative as the attempt to make Him dominant in the life of those peoples we designate as heathen. I feel assured that there is as much spiritual impoverishment, and perhaps more, in most of our American cities than in Tokyo or Calcutta. So far as physical civilization is concerned there is now but little difference between the home and foreign fields. In spiritual impoverishment there is just as vivid need for the gospel in America as there is in Asia.

The work of the American Christian Missionary Society ought to be made as outstanding as the work of the Foreign Christian Missionary Society. The need, I firmly believe, is not more or less in one field than the other. When one thinks of the conventionality, provincialism and materialism of the church in America, to say nothing of the great constituency without even formal relationship with the church, there should be awakened in our hearts with reference to America the passionate cry of John Knox in relation to Scotland, "Give me Scotland or I die."

Louisville, Ky. E. L. Powell.

"THE EBB AND FLOW OF THE IMMIGRANT TIDE."

The most far-reaching factor in the evangelization of the world today is found doubtless in the large immigration to America. This migration is the largest in volume known in the history of the race. The approximate number of the entire population of Israel which migrated out of Egypt under Moses was three million. There were hordes of barbarians which overwhelmed Rome and left a mark on Europe that can never be forgotten, yet the largest army they mustered had less than 80,000 warriors. The crusades have ever been considered epoch-making, and these involved several millions of people, but more men, women and children from other lands have come to the United States and Canada in the last six years than swept across the face of Europe in a century and a half during the crusades.

They are coming to America at the rate of a million every year. Whole sections of our big cities are nothing short of colonies of foreign peoples. One public school in New York City contains twenty-six nationalities. They are reaching out from the cities and beginning to honeycomb even the rural districts, as many North Central States will show.

These immigrants need the gospel that has made America what it is. The same loving, helpful, practical service that commends the gospel to the foreign peoples in their native lands will captivate them for Jesus Christ all the more in a country new and strange. This kind of work cannot be done by starting "missions" in rented store buildings on back streets, for the immigrant must be "brothered" into the kingdom of God. The greatest mistake evangelical Christianity ever made was in selling out its houses of worship and forsaking the settlements as they were colonized by immigrants. A million immigrants a year present a million responsibilities and opportunities to the American church to make the gospel of Jesus Christ universal. The American Society has four points of contact in large cities with these immigrants and numerous local congregations are undertaking, as limited experience directs, to do work among the foreigners. At present our work is exceedingly small but it is a beginning. We must push forward for large funds in order to equip these missions so that they can effectively serve the multitudes reached by them.

STRIKE WHILE THE IRON IS HOT

CHILDREN'S DAY FOR FOREIGN MISSIONS

FIRST SUNDAY IN JUNE

SUPPLIES FREE

NOW!

ORDER SUPPLIES AT ONCE

(Be sure and address as directed below)

The Foreign Christian Missionary Society will furnish Children's Day Supplies for the first Sunday in June Free to those Bible Schools observing the day in the interests of Foreign Missions.

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

2d. Children's Day in Many Lands. The new Children's Day Exercise, by Lucy King DeMoss, filled with beautiful songs, exercises, drills, recitations. Portrait of Dr. Susie Rijnhart, pioneer missionary to Tibet, given free with the Exercise, for unveiling on Children's Day. Exercise adapted to large or small school.

ORDER AT ONCE. Give local name of Sunday-school and average attendance. Write to

STEPHEN J. COREY, Sec'y

Box 884 CINCINNATI, O.

The Sunday School

THE RICH MAN AND LAZARUS.

INTERNATIONAL UNIFORM LESSON FOR MAY 17, 1914.

Luke 16:16-18. Memory Verses, 30, 31.

Golden Text—Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard. —Prov. 21:13.

American Standard Bible.
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(19) Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: (20) and a certain beggar named Lazarus was laid at his gate, full of sores, (21) and desiring to be fed with the crumbs that fell from the rich man's table: yea, even the dogs came and licked his sores. (22) And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. (23) And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. (24) And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am in anguish in this flame. (25) But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. (26) And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. (27) And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; (28) for I have five brethren; that he may testify unto them, lest they also come into this place of torment. (29) But Abraham saith, They have Moses and the prophets; let them hear them. (30) And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. (31) And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

Verse By Verse.

BY C. C. BUCKNER.

v. 19. *Now there was a certain rich man*: We are accustomed to call this man "Dives," which is the Latin word meaning "a rich man." *Clothed in purple*: This was the color of the outer garment. *And fine linen*: The inner garment was made of linen.

v. 20. *Named Lazarus*: This is a contraction from the Hebrew, Eleazar, which means, "Helped of God."

v. 21. *Even the dogs came and licked his sores*: This is to indicate the awfulness of the man's condition. Whether it was a painful or pleasant sensation does not concern us.

v. 22. *He was carried away by the angels into Abraham's bosom*: Jesus makes use of the current idea of angelic bearers of the dead.

v. 23. *Hades*: This word is not synonymous with "hell." It was the resting place of both the worthy and unworthy dead.

v. 24. *Father Abraham*: The rabbis said, "The fire of Gehenna has no power over the sinners of Israel, for Abraham descends and rescues them from it."

v. 25. *He is comforted*: For his real worth, not for the hardships endured.

v. 27. *Send him to my father's house*: Too often we allow the opportunities of service to our loved ones to pass beyond us. *Testify unto them*: The rich man is here seeking to shift the responsibility for his sins upon others by the implication that he had not sufficient warning of the terrible penalty of sin.

v. 31. *If they hear not Moses and the prophets*: Men cannot be frightened into genuine repentance.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

AFTER DEATH, WHAT?

The world has no glimpse of the life beyond the tomb except through the portals of revelation. The inevitableness of death all know and feel. The yearning of the heart for some knowledge of the future life is constant. The tombs of all nations tell the story of the search for the secret of the after-life. The natural longing for immortality is reinforced by reason and conscience. There are violent contrasts of condition in the world about us which have no satisfactory explanation apart from the future life. The prosperity of the wicked is a matter of common observation. Vice gloats over its victims and goes unpunished. Violated law is practiced with impunity. Pinching and paralyzing poverty deprives multitudes of peace and comfort. Goodness maintained at tremendous cost receives scarcely a look of recognition in many instances. Industry is often unrequited. Twenty thousand dollar necklaces of pearl, ten thousand dollar banquets for dogs, hundred thousand dollar musical instruments in private drawing rooms, on one street, while in the same city a little distance away is seen the struggle up in the face of poverty, disease and woe; half clad and hungry children, neglected and maltreated wives and mothers. Every consideration of justice demands that there should be a day of reckoning. Virtue cannot go forever unrewarded else justice is dead. God hath appointed a day in which justice will be tempered with mercy, but judgment will be passed. This is demanded by every sense of right.

EXECRATED EXALTATION.

Jesus had spoken the parable of the unjust steward. It had increased hostility. When unrighteousness is rebuked one of two things will happen, repentance or rebellion. The Pharisees rebelled. In verse 14 we read, "They were lovers of money." There is an opposition worse than open rebellion. It is the insult of ridicule. Not daring openly to oppose Jesus they resorted to a jeering sarcasm. "And the Pharisees also who were covetous heard all these things and they derided him," literally, "Turned up their noses at him."

They treated him with sarcastic contempt. It is the argument of the critics who have no just answer. Their presumptuous self-righteousness which was ever parading their prosperity as an evidence of God's favor required a stronger blow than had yet been given. They had assumed that wealth was a sign of divine approbation. They related purse to piety. Their own self-approbation and self-satisfaction were accepted in place of the commendation of God. With a withering rebuke Jesus reversed their estimates of themselves and without equivocation drew their portraits before their eyes.

PRAYERLESS PRODIGALS.

In a parable the most terrible ever uttered by Jesus Christ he reveals the futility of a self approval which takes no account of the law of God. The most striking portrayal of after-death conditions ever given to the world has been presented in the parable which we read. It is so plain a child can understand it. To deny it is to divest Christ of all authority and erase every utterance of his from the sacred Book. It can neither be explained away nor ridiculed out of court.

"There was a certain rich man," v. 19. This is typical and representative. It includes all who in the midst of abundance forget God. His wealth was vast. His purple apparel indicated not only high rank but certain royal prerogatives. Fine linen inner garments suggest not only wealth, but culture and refined taste. He was concerned more about clothes than character. He was concerned to please his palate but not to perfect his piety. It is possible to enjoy costly viands and win no victories. He was a man of affairs. He represented a maximum of business with a minimum of benevolence. His physical luxuriousness had corresponding spiritual leanness. Hospitality is possible with no helpfulness. He was convivial but not conscientious. His wealth was no crime. We are quite as likely to neglect the rich, religiously, as the poor. More definite effort is put forth today for the redemption of the slums than for the redemption of the scum. In a boiling cauldron the accumulation at the top is quite as much in need of purifying as the sediment at the bottom. Between the two there is a vast deal of both wealth and poverty, legitimate, honest, upright. Neither wealth nor poverty, as such, is either to be commended or condemned.

PATHETIC POVERTY.

There is a pathos about unrelieved poverty which appeals to every sympathetic being. "The certain beggar" spoken of by Jesus is as representative as "The certain rich man." Lazarus was not to be commended because he was poor. He is to be commended because he evidently bore his poverty with resignation. In both instances we have to reach the character of the men from the consequences of their lives. It is a sad commentary upon the civilization that compels honest, deserving, needy men to beg. Lazarus may have been robbed of his wealth, he may have been the victim of conspiracy, or of conditions he could not prevent. The fact was, he was a poor, helpless, poverty-stricken invalid. He was laid at the rich man's splendid portal. Lazarus was Dives' opportunity more than his obligation. We are so constantly deceived by conscienceless degenerates that the heart becomes easily steeled against deserving destitution.

FROM PAUPER TO PRINCE.

"And it came to pass that the poor man died and was buried, and was carried by the angels of heaven into Abraham's bosom." This is a brief but striking statement of the inexpressible felicity which followed his unrelieved poverty. There is no setting back of the hands on God's chronometers. The one thing of which we are positively sure is our departure from this world. The wretchedness of Lazarus unrelieved by the rich man was immediately removed by the incident of death. His poverty had been a prayerful poverty as the rich man's life had been one of prayerless prodigality. The immediateness of blessing is declared. "He was carried by the angels into Abraham's bosom."

"SON, REMEMBER."

"As a man soweth so shall he also reap." Not only has God spoken it. He has written it in the very constitution of Man. The condition of Dives was a result of his own deliberate choice. He chose worldly attractions, he lived a life of selfishness, he forgot human distress, he forgot God, he forgot goodness. "Son, remember." The Patriarch gave this answer to his appeal. "Thou in thy life time receivedst thy good things." It was not stated that he received good, or goodness, but "Thy good things." He did not propose to be deprived of physical gratification in the hope of Heaven. There are many of his kind living today. "Likewise Lazarus his evil things," suffering, distress, and trial, and burden. "Now he is comforted." By what? By relief, from all the oppression and distress. But more. By the approval of God. "Thou art tormented." How? By the reflection of what had been lost through the neglect of God. By the sense of unforgiven sin. By insatiable desire which could not be relieved. By the thought of his past indulgences, which had burned out his very life. By the knowledge of the selfishness which had lost to him divine blessing.

THE FIXED GULF.

"And beside all this there is between Lazarus and you a great gulf fixed." It is scant comfort anyone can take through distortion of Scripture which would extend the probationary period beyond the grave to those who are living in sight of the cross here. It would be hard to contemplate a greater definiteness of declaration than we have. Jesus Christ warns us against projecting the privileges of this life into the next. Anywhere, anytime, in all eternity, that any immortal soul should repent and turn to God the very nature of God would demand recognition, pardon and peace. The great gulf fixed means something. It means that direction is definite. It means that disposition is permanently determined by choice. From no single word of Jesus Christ can there be gained one moment's assurance or even hope that those who have had an opportunity to know him here, and who have declined, will be likely to be regenerated in the world to come.

The sun meets not the spring bud that stretches toward him with half that certainty, as God, the source of all good, communicates himself to the soul that longs to partake of him.—William Law.

The Mid-Week Service

By Silas Jones.

TOPIC FOR MAY 13, 1914.

Church Finance. I Cor. 16:1-3; 2 Cor. 9:6, 7.

A doctor of my acquaintance says that when a fool has nothing else to do he cuts down a tree. If one is out of sorts, he is tempted to make a remark of similar import about certain critics of the church. The critics of the church are not all fools by any means. But there are intelligent persons who seem to lose their intelligence when they discuss the financial policy of the church. Quite often the weakness of the reformer of church finances is that he has had a very limited experience both as a contributor and as a collector of funds. Men who manage their own business successfully may be absolute failures as managers of the business of a church.

A VISION OF SERVICE.

The first thing to be discussed in connection with efficiency in church finances is the mission of the church. If we begin with money, we shall not go far. Prudent, frugal men have been known to offer their entire fortunes to their country in times of war. Under ordinary circumstances they were careful to keep their money. The vision of their country in need made them willing to serve it with all they could offer. Where there is no vision there is no willingness to give money to the enterprises of the church. Some men have caught the meaning of the command to go into all the world and preach the gospel. They freely give of their means for the support of missionaries. Is the church rendering an important service to its community? Let that service be understood. If the church is not doing anything to moralize and spiritualize its neighborhood, self-respecting men will not ask anybody to give money to keep it alive.

"EACH ONE OF YOU."

There is great power in the church when every member does his part. The discouraging fact is that the sense of responsibility for the growth and influence of the church has no place in many lives. The benefits of civilization and religion as accepted by not a few of us prove that we are important persons. We do not receive them as appeals to generous and heroic living. Our teachers must take part of the blame. We ought to have been made to feel that every benefit carries with it an obligation and an opportunity. Perhaps the leaders of our churches can do more than they have done to show where obligation and privilege meet. The most hopeless man is he who cannot see that the help rendered by the weakest is worth while. Many thousands do nothing because they think they will not be missed. And we ministers who take all our illustrations from the lives of conspicuous persons are partly responsible for this. The heroism of the obscure should be our theme more often than that of the renowned. We have yet to learn the meaning of democracy in religion.

"THE FIRST DAY OF THE WEEK."

Those who keep the morning watch realize the benefits of regularity in the devotional life. We are more apt to study the Bible with profit if we have a time for study. Will it not be advantageous if we have a set time for giving of our means for the support of the church? I do not understand that Paul is laying down a law from which no deviation is to be allowed. We must give in our own way and because we are glad to give. But we usually do our work best when we are systematic. The day of worship is naturally the day for us to consider all our obligations to the institutions of religion. If it is more convenient to pay on some other day, our contribution will doubtless be just as acceptable to God. The suggestion that each one lay by on the first day of the week means that not only the individual but also the church should be systematic in its business. Slipshod methods go with indifference and incompetence.

1 Tim. 6:17; 1 Pet. 4:10; 2 Cor. 8:11-14; 2 Sam. 24:24; 2 Chron. 15:7; Prov. 13:7; Matt. 19:21, 22; 1 Cor. 13:3; Phil. 4:10-16; 1 Tim. 5:8; Heb. 6:10; 13:16.

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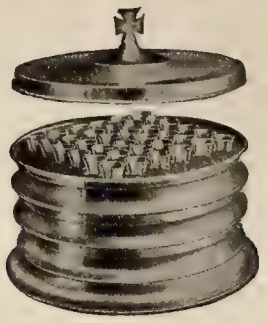

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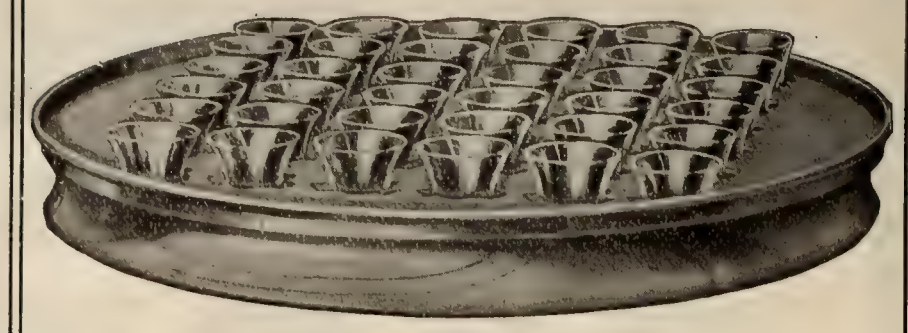

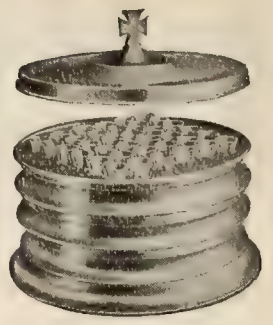

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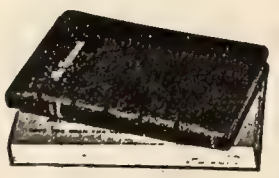

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

But If Not

Suppose we have been mistaken about it all. Suppose we have been reasoning throughout from false premises. Suppose we begin our mathematical computations with an error in the multiplier or divisor of the first equation and have been multiplying, dividing, adding and subtracting on the basis of that error throughout the problem. We think our figures tell the truth, "but if not"—

Faith must reckon with these three words, and reckon in ways to which some forms of faith are stranger.

Let us take the familiar incident of the three Hebrew children in the fire. They had faith, and by that faith they came through the furnace without the smell of fire upon their garments. That we say was the triumph of faith. But if that thing happened once in the world's history it was only once, and a hundred thousand times men have suffered in the fiery furnace for their faith's sake and have never come forth at all. What about their faith? The instructive thing about it is that the three brave Hebrews themselves contemplated precisely that possibility. Their faith in God was not merely a faith that He could save them out of the fire. They believed that He could; they hoped He would, "but if not!" They were brave enough to contemplate even that awful possibility.

It is just at this point that we need now and then to take stock of our faith, and to realize that it may exist in either one, or both, of two quite different component elements. We go to the eleventh chapter of Hebrews, and we read of those "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again."

* * *

What a glorious faith it was that could do those things! As we read the words we assume that faith must always produce these results, and not only so but that faith in God consists in the assurance that every time and always God will perform these wonderful deliverances.

This noble passage ends with a sad but glorious antithesis. It tells us that "others were tortured, not accepting deliverance;" that "others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment." It tells us that "they were stoned, sawn asunder, were tempted, were slain with the sword." It tells us that "they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented." It tells us that "they wandered in deserts and in mountains, and in dens and caves of the earth."

Now, manifestly, if the faith of these people consisted merely in their belief that they would escape these tortures, their faith was vain, and they died in their sins, or at least they died in sorrow and delusion.

Have we had two kinds of faith, or is there a common element in them both? We turn back again to those fine heroes in the book of Daniel, who answered the king and said, "If it so be, our God whom we serve is able to deliver us from the burning fiery furnace and he will deliver us out of thy hand, O king. But if not!"

* * *

Yes, yes and if not, then what? "If not, we will worship the image. If not, we will count our faith a failure. If not, we will believe there is no difference between the living God and Nebuchadnezzar's image. If not, we shall know that we have trusted in a delusion." Let us take notice that this is precisely what they did not say. They believed that God was able to deliver them. They hoped that He would deliver them, but they contemplated without shrinking the other possibility. This is what they said:

"But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Now here was the essence of their real heroism. If they had known to an absolute certainty that their passage through the fiery furnace was to be a mere triumphal exhibition, it would have had no more moral quality than belongs to the juggling of any performer in sleight of hand. Their faith became truly heroic only as they contemplated the possibility that the thing they hoped for might fail and even then determined that they would be true to God and duty.

Sometime or other we all must face this possibility. We have our beliefs and they are precious. "We know in part and we prophesy in part" and the little that we know is unspeakably dear and the greater part we believe is even dearer. It is dearer because it is this faith which we have purchased at so great a price and that price is measured by the possibility of these three words, "But if not."

What Is the Word of God?

"The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

A SERMON BY EDWARD SCRIBNER AMES.

THE text belongs to an age when the word of God was not identified with a book or a compilation of books, so much as with the living voice of conscience and aspiration. Although written records existed, of which the book of Deuteronomy itself is a notable example, yet the "word" was primarily something spoken. It was vocal and vibrant. The criteria by which these words of the mind's flowing thought are tested cannot be the same as the criteria usually employed to determine the genuineness of documents. After one has discovered the age of a written record, its authorship and its literary construction, one has yet to ask its meaning and its value. The words must be made vocal again and allowed to speak to the mind and heart as they did the first men who cherished them.

The Bible does not claim to present all truth. Even the world itself could not contain the books necessary for that. Nor are we to assume that everything which the Bible records is consistent with history and modern science. The earth is not flat and the world did not come to an end in the first century of the Christian era. The Bible, like other great collections of books, contains divine words. It does not distinguish these by infallible marks and we are forced to seek out for ourselves some means of determining their value. We need tests which are applicable, not only to the Bible, but also to the Vedas, to the Koran, to modern literature, and to living oral speech. Our age craves practical, empirical tests which afford the sense of reality even if they yield results which are tentative and incomplete.

DISCOVERING THE WORD OF GOD.

The text itself suggests such a method for discovering the true word of God. "The word is very nigh unto thee, in thy mouth, and in thy heart." This assertion may be taken either as descriptive of something one already knows, or as the means of discovering what is not clearly defined. In the latter case, the meaning is clearer when the sentence is inverted to read: "That word which is nigh unto thee, in thy mouth and in thy heart," is the word. This would mean that whatever word is intimate and vital and commanding is the true word. There are other texts which are similarly illuminating when inverted. Take the one which compares the word of God to a two-edged sword. One here gets the emphatic assurance that a word which is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discoverer of the thoughts and intents of the heart, is the word of God.

In another passage, it is said that all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness. In that form the statement has been the subject of endless theological discussion. It has been agreed that all scripture given by inspiration should be profitable in these ways, but the question keeps reappearing, What scripture is really given by inspiration? How much simpler it is to take the predicate of the sentence as a genuine definition of the subject. Then it means that all scripture which is profitable for doctrine, for reproof, for correction, for instruction in righteousness is given by the inspiration of God. When the psalmist says, "The entrance of thy words giveth light," we confidently believe him to mean that all light-giving words are divine. Again, he exclaims, "Thy word is a lamp unto my feet and a light unto my path," and we cannot be mistaken if we conclude that whatever illuminates our way and guides our steps is thereby proved to be divine.

GOD'S WORD IN EVERY HEART.

The inversion of these familiar texts enables us to take our stand within immediate experience and to select as divine that which is best in that experience. The author of Deuteronomy evidently endeavored to impress this fact. God's word is not hidden from thee, neither is it far off. It is not in heaven nor beyond the sea. The divine word is not a mystery which only persons of peculiar gifts may discover. It is at the heart of every man's deepest conviction. You may call it conscience, or the voice of duty, or one's most ideal interest, or one's notion of being a gentleman. It is not the exclusive possession of great men, or of fortunate men, or of learned men. It certainly is not the prerogative of "psychics," or of neurotics, or of ignoramuses. It speaks in every heart. All appeals to the masses presuppose their capacity to hear it. All education strives to quicken the power of the common mind to appreciate it. All religion which is vital and satisfying speaks and understands this universal language.

The text gives a characterization of the divine word by which it may be distinguished and recognized. It is intimate and vital; it is warm with the heart's burning passion; it is capable of fulfillment in noble action. These qualities may be variously paraphrased. Three terms from our daily experience are here selected. They are intended to emphasize that nearness and depth and utility of the inspired word which so impressed the writer of Deuteronomy. We may affirm, then, that the word of God is serious; that it is sane; and it is enduring.

The word of God is a serious word. It is earnest and important. It cannot be insincere nor idle nor capricious. Small talk and curious gossip do not utter it. The serious word concerns our main purposes, the ends and interests with which we feel our deeper selves involved. The lighter moods are natural enough and quite inevitable. Much may be said in their behalf. Man's life is not all of a piece. One cannot always be his best and greatest self. There are lesser selves which take their turns. In many moments we are only at play. We assume a role. We jest. We play the devil's advocate. In each character one hears and speaks the language that the character demands.

THE IMPORTANT WORDS.

Nor are these characters confused. Everyone knows how to allow for casual remarks at tea parties and on gala-days. But when the hour strikes, the player throws aside the mask and resumes the serious task. He is again in earnest and his will strives once more towards its goal. Now the greater words are demanded. There must be no false commands, nor any failure to respond. Nothing but the truth will satisfy. The words spoken by a business man over his desk in his busy hours have the edge and thrust of reality. His personality is stamped on them. He must redeem them later. So it is with the locomotive engineer at the throttle. So is it with the physician bending over his patient. Each, at his task, devoutly attends to all that he hears and urgently seeks the truest word which can be found. Such words have structure and stability. When weighed against the drifting images of reverie, they are real and substantial.

The greater the crisis the more important words become. When Moses had brought the Israelites within sight of the promised land, he was required to let them go forward without him. He had led them through hunger and plague and war. Many times they had lost heart and rebelled. How could these wayward, impulsive people be made loyal and courageous for the task before them? The writer of Deuteronomy saw that moment in all its tremendous urgency. He felt that it was of vast and cosmic significance. Heaven and earth were called to witness. It was an occasion of life and death, of blessing and cursing, a moment for the word of the ancient covenant and of the inmost conscience to be recognized as the very word of God.

IN TIMES OF CRISIS.

In the crises of personal history also the serious things are said. On the day when the son is leaving home to try his fortunes in the open places of the world, the father yearns to sink a word deep into the boy's heart. It is likely to be the word he heard from his father, which experience has only enhanced and brightened. Or it is the word which good friends speak to each other in the mellow moods of comradeship. The trustful, confiding hour in which souls unburden themselves and hold no reservation is the hour of divine speech. There is a peculiar quality of tone and accent at such moments which baffles all description, but it is the quality known to the heart itself. One sometimes suddenly becomes aware of this deeper note of candor and sincerity in a conversation. At first, there is the casual air, the natural remoteness and austerity which is the conventional habit of civil folk. Without any warning or conscious intent, at the mention of a name, the real communion of souls sets in. By a strange shift, not unlike the half-pleasant sensation of being lowered quickly in an elevator, the conversation descends to a profounder depth. No extraneous assurances are asked or given. The two souls are sure of each other directly and unhesitatingly. The word they convey and cherish in subdued breath, but with inner abandon, is a word with divine seriousness and charm. In after moments they will remember it. In periods of silence and loneliness that memory will radiate warmth and healing light.

This depth and intensity of meaning are the religious quality. Nowhere is it profounder than in that crucial moment when the troubled soul, conscious of its guilt and sincerely penitent, hears the words of forgiveness and comfort. When the child, disregarding his father's will and suffering, in folly and waywardness

comes to himself and turns back toward the outstretched arms of love, then he begins to know what the word of God is. It is the word of compassion and pity which a human father finds welling up in his heart for the son that was lost and is found. It is the word which reconciles estranged friends. That word works miracles in him who utters it and in him who receives it. No other sign is necessary. It carries its own evidence. The joy which flows from it proves its nature. The peace and power which it brings are marks of its divinity.

JESUS SPOKE WORDS NOT HIS OWN.

Jesus seemed at times to be amazed at the words of compassion and assurance which he spoke to the wayward and the weak. They were not His own but another's. "The words that I speak unto you I speak not of myself." "The word which ye hear is not mine. That is the natural impression every sensitive mind still receives upon reading the conversations of Jesus at the supreme crises of life. We still cherish what He said to mothers about their little ones; what He said to young men seeking eternal life; what He said to the weary and heavy-laden; what He said to the multitudes on the mountain at the beginning of his ministry; and what He said at last from the cross itself.

The word of God is a sane and solving word. It is not the utterance of haste or anger. Nor is it the exclamation of the mystic or the eccentric person. Deliberation and consistency belong to it. The divine word gives light. It shows the way and reveals the path.

On this account, the Beatitudes are divine words. They are guides to happiness and to blessedness. Men crave satisfaction. They seek the way to it. In their confusion and short-sightedness, they ponder over the problem. The books of religion and philosophy are multiplied in the search. Many vain and empty words concerning it are spoken by false prophets and by blind guides. These words of Jesus are novel with the grace of simplicity and the charm of solving wisdom. They reaffirm the clearest of lessons of experience, namely, that docile and reverent souls possess the means of true power; that eager and hungry spirits gain spiritual satisfactions; that to the merciful, mercy is given and that the pure in heart see God.

EXPERIENCE THE FINAL TEST.

Christianity is itself good proof of the validity of these sayings, for it has always been most completely satisfying and most successful when it most completely exemplified these principles. The early Christians often gave evidence by their character that they had found answers to life's deepest needs. "They were generally quite commonplace and unimportant people with a treasure in earthen vessels. Their message they put in various ways, with the aphasia of ill-educated men, who have something to tell that is far too big for any words at their command. But they were astonishingly upright, pure and honest; they were serious, and they had in themselves inexplicable reserves of moral force and a happiness far beyond anything that the world knew."

Experience is the final test. The words which prove true are of God. "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When the prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken."

It is also evident that the word of God is found close to the living needs of the human heart. The word men crave is the one which will be the solvent for their present perplexity and doubt. That is the comforting assurance about the deepest hunger and thirst. Its very intensity is a kind of guarantee that it will be satisfied. Sometimes our anxiety is met by the warning that we are anxious about the wrong things. To have the direction of our desires changed is often their best fulfillment. But when the needs are vital, when they are not self-centered nor concerned with artificial interests, then they are tokens of truth about to be discovered. Again and again the prophets of modern science have besought nature for knowledge and have found it. They have watched and waited, they have delved and tested, they have literally suffered and agonized in the search for the cause and cure of diseases which waste human life. Again and again they have succeeded, and now sober men of science look forward to the elimination and destruction of all contagious scourges and plagues.

WHEN GOD SPEAKS CLEARLY.

Such experiences give man new confidence in his arduous pursuit of wisdom. As he centers his interest upon the great cause of human welfare, he gains assurance in the quest for truth. God seems to speak to him with greater clearness and with a fuller revelation when he craves knowledge which serves the deepest needs of men. Perhaps it is this which gives such vitality to the movements for social justice, world peace, and universal education. These mount the highways on which men have always been enveloped by the greatest light. Here they have gained the highest and most useful revelations.

The word of God is an enduring word. It endures not because of any extraneous quality but because of its inherent vitality. It proves itself time after time in the life of successive generations. It is cherished like all useful things because it commends itself directly to the judgment and experience of men. When Jesus spoke to the common people, they heard him gladly. His stories went home to their hearts. He spoke as one having authority. He knew deeply and intimately their needs and what would satisfy them. His sayings have therefore been repeated from friend to friend and from father to son. Disciples of Jesus through the centuries have surrendered their own comfort and endured untold hardships in order to carry his words to the ends of the earth. Any words which have this power to win men to their perpetuation are worthy to be called divine. For these words have never been profitable in a worldly way. At first hearing they have not been popular. They have struck at ancient customs and ancestral faiths; they have denounced many forms of personal pleasure; they have imposed burdens and crosses and still men have clung to them and passed them on to those they loved.

GOD SPEAKS TODAY.

Words which commend themselves in this way to the deep and continuous experience of men show themselves thereby to belong to the body of divine truth. And any words which are heard now for the first time and which shall continue to repeat themselves with such wealth of affection and such mastery of men's wills may thereby be known to be the words of God. If a scientist makes a new experiment in his laboratory and furnishes a clear record of it, he has added to the sum of knowledge. He has achieved something which is true for everyone else who is concerned with that problem. In that sense his discovery is absolutely and universally true. And if in addition to being true, it is also of vast importance to the welfare of mankind, as the discovery of the cause of cancer would be, then it takes on religious significance and may be devoutly felt to be the very word of God.

Those who believe that God still speaks to men are able to find confirmation in many historical occasions. For at these times, words have been spoken which are so serious, so solving and so persistently true to experience that they are thereby judged to be divine. The process of bringing this word to clear expression and full definition is often long and tragic. It was so with reference to human slavery. Men were slow to perceive the truth about it. There are individuals yet who do not recognize it, but there is no civilized nation which has not put itself on record as to what the word of God is concerning slavery. Other revelations concerning social justice are surely being given to those races which are most sincerely endeavoring to find them and to live by them.

AGE DOES NOT MAKE WORDS GREAT.

It is not, then, the mere age of words which proves them. They must also have radiating, social vitality. They must live in the minds of great souls, affording power and satisfaction. Unfortunately not all men strive to attain and utilize the highest forms of truth any more than they strive for the highest works of art. Men of base impulses may deny the truth. Persons of irresponsible wills cannot be the patrons of practical ideals. Those who have no hunger or thirst cannot know the great satisfactions. Only serious men, bearing genuine responsibilities, are appreciative of the divine word. They are therefore the ones to whom it comes. They are the bearers of revelation in religion, in science and in social justice. They constitute the successive companies of prophets. Through their search for the light, they gain illumination and they hand on the torch to other eager hands uplifted to receive it. This light, borne forward by loyal souls faithful to the path it shows, is the true and living light of the word of God.

This word is never to be measured by the particular, external form in which it comes. It may come in a burning bush, or in a dream, or in the beautiful personality of a friend. We are less likely to expect it in some strange experience than were men of old. The commonplace, familiar means of knowledge have risen to the dignity of heavenly messengers. God's truth emerges out of reasoned thoughts and out of disciplined efforts of will. It lies on the open page of many a book. It throbs in the news of the day. Where more clearly may one find the shattered illusions of mere pleasure or the agony of tragic selfishness and greed? Daily life swells with the vast tides of the fathomless sea of the moral universe. Out of its depths come good and ill in bewildering profusion.

But on every hand are interpreters and guides, keepers of the hard-won knowledge of good and evil. The teacher of little children, the judge of the court of law, the artist at the shrine of beauty—each utters the divine word. Friends earnestly conversing, mother and child embracing, lovers rediant with joy, share with each other its infinite glory and power.

Up to Baalbek

A Winter Journey to the Ruins of the Ancient Roman City of the Sun.

BY HERBERT L. WILLETT, JR.

WE WENT to Baalbek, two of us, near the end of December, expecting snow-covered ruins, cold winds and frozen, wintry landscapes. And in the darkness of six a. m., as we hurried down to the train, all the chill we had anticipated attacked us, as it did again when the groaning train crawled up to the snow level of the Lebanons. But after an eight hours' trip, when we reached the little station of Baalbek on the branch of the railroad from Reyak to Tripoli, we stepped into the month of May. The rich, red soil of the plain, now ploughed for the first crop, seemed to be steaming under the burning sun. A stern, rocky hillside, yellow as the desert sands, frowned down on the village with its numberless dark eyes, which we knew were old hermit caves and tombs. Tall, gloomy cypresses here and there stretched themselves to their utmost to escape the clouds of dust rising from the road, as the tinkling flocks of sheep went past, or a caravan of tawny camels softly padded on its way to Damascus markets.

We hurried to the ruins to prowl around awhile before dusk, and see something of the mammoth walls of the old temple enclosure. We climbed over the debris, looked into dark tunnel mouths, vaulted new-made mud walls in the fields which inclose the old temples, and wondered, as every visitor must, at the large stones which those ancient architects contrived to utilize. There is a tradition accepted by many of the most learned Orientals that Baalbek was in its glory before the flood, because only mastodons could have put into place blocks over sixty-three feet long and thirteen feet thick and high. Although the only tourists, we were not alone, for the people of Baalbek are not of those who ignore the wonders of their surroundings or find in them only a mine for silver and coppers. Rather do they seem to love the old stones, and they live with them, laughing, singing, dreaming, perhaps seeing what to our cruder eyes seems invisible.

THE TEMPLE OF BACCHUS.

I shall not attempt to usurp the rights of the red-backed guide book, for I cannot describe the Temple of Bacchus with its elaborate carving, the huge and imposing Propylæa, the Hexagonal Court, the vast extent of the ruins, and most perfect of all, the six giant columns, all that remains of the vast Temple of the Sun, brooding eternally over the perished glory of the spot. I can only attest the quiet which these calm and majestic ruins, undaunted amid centuries of strife, of war, of earthquake which shook their very foundations, bring to one who goes to them willingly to be soothed. They seem proud to stand as tokens of the wonder of man's ancient skill. The very turmoil produced by the great upheavals of nature which have scattered mammoth blocks in confusion seems peaceful, glad to be at rest after centuries of noisy worship and martial shouting. For the temples have been forts as well as altars. Only one thing jars—an unsightly tablet high up in the wall of the Temple of Bacchus, which gaudily commemorates, in thoroughly bad taste, the visits of the German emperor, who allowed himself the honor of camping in the court of this ancient shrine.

We had a glorious morning inside the ruins, struggling to reach high walls or masses of debris as yet unclimbed, in our search for advantageous spots for our kodaks. We inspected the gloomy little cells of the early Roman priests,

The Silent Ruins of Baalbek.

saw the leaning column, the three pieces of which were so cleverly clamped together with bronze insets that the shock of the pillar's fall, which left a depression on the side wall of the temple, and centuries in an unnatural position, have not separated. We counted the variations of the Egyptian (wrongly called the Greek) key design ingeniously wrought into pillars and friezes. And then we left reluctantly to purchase ancient coins and stones guaranteed to have been found in the temple area.

OUR MOST INTERESTING EXPERIENCE.

But it was on the way back to Beirut, in a third-class compartment—for at such a distance from home one learns to be economical—that we had the most interesting experience of the trip. Our traveling companions were three desert dwellers, clad in the coarse white cloth they use so much, and comfortably postured among their bags and sacks at one end of the compartment. At the opposite windows a Turkish soldier, very ragged, very pockmarked, with one eye gone, and a general look of having seen considerable hardship; and a timid, modest, Beirut storekeeper who endeavored to attract as little attention as possible. And in the center of the seat, opposite Brown and myself, another Beduin, tall, turbaned, disdainful, with the pride of his race and hatred of the townsman written in every line of his spare figure.

No sooner had we taken our places than the drama commenced—whether for our benefit or not I was unable to determine. The soldier, unable to find his ticket, rudely pulled the tradesman from his seat into the middle of the aisle, where the little fellow crouched until the search was at an end, and he was allowed to return to his place. That was a signal to our Beduin neighbor, who, after a few scathing remarks about townsmen in general and those in Beirut in particular, accompanied by sweeping gesticulations, wantonly struck the tradesman and threw his tarboosh on the rather filthy floor. The protests of the victim were unheeded amid the hearty acclamations of the representative of power, and the tormentor, encouraged by such approbation, for a few moments did all that years of practice in the art of baiting could suggest to make life a burden to the object of his dislike.

AN EXCITING MOMENT.

At last the latter, stung to self defense, flew at the haughty figure beside him and was in a fair way to take vengeance by strangling him, when the soldier, whose sport was thus being spoiled, intervened and threw the tradesman back into his corner, striking him viciously with his stick to enforce respect. Silence for a few minutes, while the desert rewound its disarranged turban and the town lighted its cigaret. But as bad luck would have it, a wraith of smoke blew into the soldier's face, and he, who had lived in smoke all his life, suddenly grew resentful and reminded the onlookers that he was not to be so rudely treated, by administering another sharp rebuke with his cane. Probably the Beduin felt that he would be less impolite, for he snatched the burning cigaret, and when the owner objected, threw his tarboosh once more on the floor.

Then three things happened to change the situation. Brown and I, tired of the horse play, ceased to act as audience, and turned away from the actors. The tradesman leaned over and kissed the ragged coat of the Turk. And the rattle of an officer's sword was heard in the next compartment. Whichever fact influenced the soldier, he changed sides at once, nodded encouragingly to the Beirutian, and warned the Beduin to be more polite and restore the soiled tarboosh. But the man could not realize that his game was over, and instead of obeying, kicked the hat into a corner of the car. Whereupon he was reminded that disregard of the force of arms is a dangerous amusement by a slap on the cheek that must still tingle, and a none-too-gentle thrust in the same direction the fez had gone. His three companions, comfortable in their corner, did not bestir themselves to his aid, and so he picked himself up, again adjusted his turban, drew his feet up on the seat so as to sit on them, and sulked in silence. We were very glad to see him so discomfited, but were prepared for the sequel: the whole party of six drinking arak together— at the expense of Beirut—at the next station, and giving all evidence of mutual esteem and consideration.

The sons of the Prophet may stand united on their religion, but they do not overlook racial or class distinctions in the process of exterminating unbelievers.

The moon was brilliant on the snow-covered crests of Sannin as we walked home from the station, and when the bells rang in the New Year just as we entered the college gate, I wondered who in the noisy cafes of our great cities of the West could help envying us the silence and the beauty of our surroundings here.

Beirut, Syria.

A Journey to George Ade's Home

BY EDGAR DEWITT JONES.

[Editor's Note: Since Mr. Jones' article was written, the death of "Uncle John" Ade, father of the humorist, has been announced in the newspapers. This makes the story of the "journey" to his home the more timely. The fact that John Ade was a member of the Christian Church at Kentland, Ind., will lend interest to the narrative.]

NEXT to visiting a celebrity as his guest is, I suppose, to visit his home as the guest of his father. At any rate, I arrived at this conclusion after a visit to "Hazelden," George Ade's country home near Brook, Indiana, as the guest of his father, Mr. John Ade.

It happened last summer and in this way: I was at Fountain Park Chautauqua, near Remington, Indiana, for a two weeks series of addresses. There I became acquainted with Mr. John Ade, who has a cottage on the grounds and has occupied it every season the Assembly has been in existence, which is about a quarter of a century. Everybody thereabouts calls Mr. Ade "Uncle John," and after you have been in his company for a day or two the desire to use that affectionate and intimate appellation is quite irresistible.

Mr. Ade, Sr., is an accomplished horseshoe player; in fact, is one of the champions of the Hoosier State along with ex-Governor W. T. Durbin, one of the Mr. Studebakers of South Bend, and former vice-president Fairbanks. In blissful innocence I accepted an invitation to play a game of "shoes" as Mr. Ade's partner, and for the next half-hour I was about as proud of my skill as a twelve year old boy is of his newly arrived baby sister.

One fine day when I was sitting on the porch of Mr. Ade's cottage I chanced to ask him a question concerning his famous son's country place, whereupon the gracious gentleman said, "George isn't at home, he is on his way back from Europe, but I will take you to Hazelden tomorrow if you'll go."

VISITING "HAZELDEN."

I said I would be delighted to go, and the next day we set gayly off in the comfortable car of a neighborly fellow-cottager. The hard roads of northwestern Indiana are excellent speedways and our automobile spun merrily along up to within four miles of our destination, where some important mechanism broke and the motor stopped short and refused to start again. Mr. Ade telephoned to his son's house and very soon a spick and span car put in its appearance, took us aboard and within a few minutes we were turning into the beautiful grounds of Hazelden.

Altogether, Mr. George Ade has about twelve hundred acres in his estate, lying close to the little town of Brook. The house, a brown bungalow sort of structure, is situated in the midst of a glorious company of stately old trees, many of which bear the marks of expert doctoring. The grounds are exceedingly well kept and Mr. Ade's landscape gardener has done artistic work. As I strolled over the grounds with my good guide, I saw the Holland windmill pump, the beautiful flowers, the old English backyard garden, the club house and the tiled swimming pool. I likewise observed a portion of the green sward marked off for a game called "Rolling Golf," an invention, I was told, of the humorist himself.

Much as the grounds interested me, the house interested me more, particularly Mr. Ade's study, or den, or library, whatever he may call it. The book-lined walls, the numerous curios gathered by the playwright the world over, the rare prints and pictures—all fascinated me greatly. I recall the appearance of the desk, that there was an opulent looking cigar box on it, that the box was not empty, and lying there with several other books a copy of Gene Stratton Porter's "The Harvester."

Mr. Ade, Sr., sat down in the swivel office chair, pulled open a drawer and brought out a pile of papers. "Here's some of George's writings, I guess," he said. I experienced commingled thrill and embarrassment, somewhat like a young father when for the first time he appears in public pushing a go-cart in which lies his "heir apparent." I observed that one of the manuscripts was an unpublished Fable in Slang, and I recall it was in pencil and written in a most legible hand, which is contrary to all the orthodox traditions of famous authors' copy.

Mr. George Ade, Hoosier Humorist whom "fame has not spoiled." He is "plain, unfrilled and democratic to the core," in spite of the honors the world has thrust upon him.

NO "FUSS AND FEATHERS" FOR GEORGE.

The likelihood is I saw more of the author's workshop as his father's guest than I would had I been his own, for Mr. George Ade is celebrated among his home folks almost as much for modesty and dislike of fuss and feathers as for his genius.

They tell around the Chautauqua grounds that some years ago a well intentioned but blundering platform manager announced that "Mr. George Ade, the famous humorist, is on the grounds today," which so disturbed that modest man of letters that he straightway departed from the Assembly grounds.

How good it is to go among the homefolks of a celebrity and learn how fame has not spoiled their gifted fellow and that he comes and goes among them plain, unfrilled and democratic to the core. Such is the reputation of the author of "Artie" and "The College Widow" in his home and it is all very good to hear and better to see, and best of all, to feel.

On our way back to the Chautauqua grounds we stopped for an hour or so with Mr. Joe Ade, brother of the humorist, who has the oversight of the estate. He made us to feel at home at once by cutting two luscious watermelons and otherwise showing us much old-fashioned hospitality. We also took a look at his fine draft horses and splendid brood mares. Some say that Mr. Joe Ade is even more witty than his famous brother, and all the folks thereabouts declare that the boys get their wit naturally enough from their father.

THE ELDER ADE A HUMORIST.

Every day of my two weeks at Fountain Park I fraternized with Uncle John Ade, listened to his tales of pioneer Indiana, smiled at his quiet humor and laughed heartily at his good, wholesome stories, but I never played another game of horseshoes with him, or against him, no siree!

At the devotional services each morning, sitting in a chair so as to be directly in front of the speaker, for his hearing is not good, sat this gentleman of the old school. Sometimes I saw the fine old face moistened with tears as he followed closely the preacher's message and found comfort in the strong faith of his fathers.

When I first met Mr. Ade, Sr., I congratulated him on being the father of George Ade, and if I shall ever meet that successful writer I shall straightway congratulate him on being the son of John Ade.

Bloomington, Illinois.

THE EMPTY PEW.

By Samuel D. Harkness.

Had I the gift of poetry,
I'd mourn in rhythmic verse
The bugaboo that frightens me
Into conniptions worse
Than smallpox or the mumps.

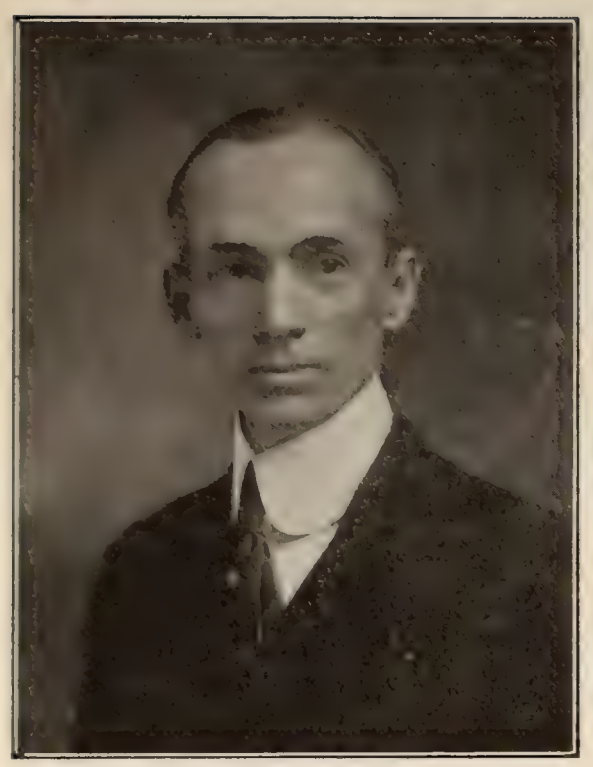
The preacher's pain I would deplore
Is not the salaree,
For I am getting all I'm worth,
And then some, so you see
This trouble's bigger still.

My enemy's the empty pew,
A gnome of savage mien,
Who makes me preach the gospel to
A crowd that's "sight unseen,"
Because they are not there.

He yawns, and stares at me so blank,
And nods with vacant grin;
And says, "Now, parson, shoot away
Your arrow's meant for sin—
I'll gladly blunt them all.

And when the trumpet call shall sound,
If I'm left in the lurch,
I only trust there never comes
A call to serve some church
Where rules the empty pew.

The Continent.



Prof. Charles M. Sharpe, Ph. D., Secretary of the Congress.

Prof. Frederick E. Lumley, Ph. D., Secretary of Next Year's Congress.

Rev. L. J. Marshall, Wabash Avenue Church, Kansas City.

The Congress at Indianapolis

What was Said and Done at the Annual Open Forum for Discussion of Disciples' Problems.

THE vitality and permanence of the Congress of Disciples of Christ were never more clearly demonstrated than by the fifteenth annual session at Indianapolis last Tuesday, Wednesday and Thursday. It convened in the face of many circumstances of an untoward character; its location was shifted at the last moment from Kentucky to Indiana; little advertising was done; in some quarters attempts were made to discredit the organization; even some of its leaders and officers evinced discouragement and the majority sentiment seemed to be that the Congress had better be allowed to skip a year without meeting.

In face of these circumstances and sentiments the gathering at Indianapolis takes high rank in point of attendance, character of papers, breadth and eagerness of discussion, and in appreciable contribution to the thought-life of the Disciples of Christ.

DR. SHARPE'S DEVOTION.

It must be said at the opening of this report, as it was said in a resolution to that effect passed at the close of the Congress, that the successes of this gathering are traceable to Dr. Charles M. Sharpe, of the Disciples Divinity House, of Chicago. As secretary of the Congress and chairman of the program committee he bore the burden of both program and arrangements and overcame the doubt of others by his own faith that, even against the many odds, the gathering could be made a success.

Downey Avenue Church, in beautiful Irvington section where Butler College and the College of Missions are located, was the place of meeting. Pastor Charles H. Winders and his congregation graciously undertook the offices of host for the Congress when it was found a few weeks ago that Lexington, Ky., would not be able to entertain the gathering. Many delegates were received into the homes of the community, a considerable number were provided for in the beautiful home of the College of Missions and a few went to the down town hotels. Luncheon and dinner were served by the church ladies in a temporary "tabernacle" adjoining the church building. Signs of the growth of the cause in Irvington were evident in the rising walls of a new Sunday-school building which is the first section of a beautiful and adequate new house of worship shortly to be erected. The auditorium of Downey Avenue Church was just the right size for the services, being comfortably filled in the day time and ample enough by crowding somewhat to receive the evening attendants.

KEEPING THE CHANNELS OPEN.

Dr. E. L. Powell, Louisville's premier preacher, did not leave his eloquence at home when he left for the Congress. His opening address on Tuesday evening on "Keeping the Channels Open" was an impressive and luminous plea for growth and progress through the "open mind." He did not believe that we have yet attained the full truth but that more light was continually to be expected to break from the word of God. Dr. Powell's key words seem to be liberty and love. He declared repeatedly in this address and in the remarks with which as presiding officer he punctuated the program, that the Disciples of Christ have ample margin for the exercise of full liberty to think. Heresy is not a vice of the head, he declared, but of the heart. It consists not so much in thinking error as in the possession of the schismatic spirit. "There is only one heresy, and that is unbrotherliness."

Rev. Walter S. Goode, pastor at Lakewood, O., read the first paper of the Congress on Tuesday night. His theme, "The Minister's Intimate Religious Life," was a searching analysis of the subtle temptations peculiar to the minister and an interpretation of the necessity of demonstrating in his own experience the ideals which he continually preaches to others. This address the present writer did not hear but it is reported by those who were present that it was a conscience-searching address.

DEMOCRACY AND ECCLESIASTICISM.

The current (or should we say "recent"?) discussion among us Disciples as to the organization of our local congregations into an orderly and representative convention for the purposes of a more democratic administration of the missionary and other practical interests common to all our churches was the occasion of the first paper of Wednesday morning. The opposition in certain quarters to such a General Convention as was created at Toronto last October on the ground that it delivers the Disciples over to that awful monster called ecclesiasticism suggested that the title of the paper be formulated thus: "Christian Democracy and Ecclesiasticism Discriminated," and suggested also that the said discrimination be made by Judge Frederick A. Henry of Cleveland, O., who was the president of the Toronto meeting of the General Convention. Judge Henry amazed his hearers with his original and competent grasp of the Scriptures. Almost his entire paper was devoted to an exegesis of the passages throwing light upon the polity of the early Church. No minister present would have done this technical task better. He argued that no fixed type of polity obtained in the early Church or can be dug out of the Scriptures. Elders and deacons were not at first an order with well defined prerogatives and duties. They were simply the older men and servants or ministers, respectively. The practical outcome of Judge Henry's paper was the thesis that we are not bound by any fixed "ancient order of things" as to our polity today, but are left free to meet the problems of our communities and our times with whatever plans of organization seem most efficient.

CLEVELAND VERSUS CLEVELAND.

Judge Henry was followed by Rev. W. K. Azbill also of Cleveland, who made an effective address at Toronto in opposition to the new order of Convention, and thus came into the front of the stage as its leading opponent. Mr. Azbill was granted the same length of time as Judge Henry had used. He spoke without manuscript and without notes, but his formulations were us clean of syntactical indirections as if they had been carefully written down. Mr. Azbill, like Judge Henry, began a long way back of the present concrete problem and was compelled to leave to the imaginations of his hearers the application of his theories to the delegate convention controversy. He was unwilling to accept Judge Henry's exegesis of the New Testament, but was not

Rev. E. L. Powell, L.L.D., President of the Congress.

Prof. Shailer Mathews, D.D., Dean Divinity School, University of Chicago.

Rev. B. A. Abbott, Union Avenue Church, St. Louis.

disposed to make his argument at that point. He denied both our Scriptural right to organize such a convention and the expediency of it when organized, but he confined his argument to the consideration of its expediency. With a display of erudition in the field of church history, no less admirable than Judge Henry's grasp of New Testament teachings, Mr. Azbill pointed out the havoc wrought in all ages of the church by conventions and councils and authoritative bodies of all sorts. He contended that all disunion and our present sectarian order of things were the result of such ecclesiastical organizations arrogating to themselves authority to speak and act for the Church of Christ. His argument took no account of the actual differences of thought and the great currents of advancing or ebbing spiritual life that flowed through history. The great Protestant rupture, and all subsequent denominational subdivisions would not have occurred, he contented, had it not been for the existing ecclesiasticism. The Disciples are headed straight for a division, or perhaps many divisions, if they tolerate the program upon which the General Convention launches us.

A MODEL DISCUSSION.

An eager discussion followed, participated in by Rev. W. F. Richardson of Kansas City, Dr. Powell, Dr. Jabez Hall of Butler College, Rev. Carey E. Morgan of Nashville, Dr. Sharpe, Pres. Miner Lee Bates of Hiram College, who suggested that there would have been nothing to divide had there been no union of a representative and organic sort, Rev. A. B. Philputt, who expressed a degree of doubt about democracy as a competent method of handling all our interests, and others.

There was a beautiful spirit in the discussion, exemplified no less by Mr. Azbill, who stood probably alone in the sentiments he voiced, than by all the rest. The personalities and recriminations with which certain newspapers have dealt with this issue were, of course, conspicuously absent.

In the afternoon Dean Shailer Mathews of the Divinity School of the University of Chicago spoke on "The Minister and Radicalism." Dean Mathews is president of the Federal Council of Churches of Christ in America and occupies, therefore, the position of a sort of common denominator of all the denominations. He was introduced by Rev. Graham Frank, of Liberty, Mo., as "one of us," not alone on account of the office he holds but in virtue of the spirit and temper of his life and work.

Dr. Mathews talked conversationally for about an hour, in a style such as he would adopt in the class room or at a committee meeting. But nobody's attention wandered for a moment. Every sentence said something. The epigrams and thrusts with which his private and public speech abounds and which make the leading editorial in The Biblical World—of which he is editor—the most fascinating feature of that excellent periodical, kept his audience at the point of attention all the way. Dr. Mathews puts what the football boys call "pep" into his address, but he puts it into his matter rather than his manner. He declared the minister was not a prophet but an apostle. The prophet is one who speaks for God; he has a message and delivers himself of it and takes the consequences—which are usually costly. The prophet is the radical. The apostle is "one sent" by the Church, he is the voice of the Church, the representative of institutionalized religion. The minister's function is apostolic rather than prophetic. The prophet speaks the absolute truth without regard to the times or circumstance or degree of preparedness on the part of his hearers. The apostle, and therefore the minister, takes into constant reckoning the habits of mind, the customs and the present character of the institution. He identifies himself with the institution. He restrains himself from getting far ahead of his institution lest he lose them, and so is lost himself.

RADICALISM DEFINED.

Under several headings the speaker made application of his distinction. Radicalism in social theory, in criticism, in philosophy, in theology, was considered, the radical being the out-and-out theorist who refuses to reckon with the friction of circumstance or the capriciousness and perversity of human nature. The radical, according to Dr. Mathews, is the idealist who is blind to conditions.

This address was not discussed, the hour of its beginning being late and a reception to the delegates by the faculty of Butler College having been announced to take place at 4:30 at the college residence. Many were the regrets that this original and lucid treatment did not receive a review from the floor of the Congress. There were many who would have approved, without revision at a single point, the entire address. Others, awakened by the address to the character of their own actual relation to their churches, would have asked questions that took form in their souls while the Dean spoke. Still others would have challenged out and out the logic of the address and its reality, or, admitting its logic, would have characterized it as, in its net effect, untimely and inapropos.

WHAT IS THE SOCIAL GOSPEL?

The evening address stimulated unmixed enthusiasm. Dr. Mathews spoke again, this time on "The Social Gospel," which he affirmed was the same old gospel. There are not two gospels, he declared at the outset, but one. The social gospel is the good news of the kingdom of God with reference to this very earth-life of ours. In caustic and vivid terms the lecturer characterized as pessimists and skeptics those who doubt Christ's power to take for his kingdom all the departments and forces of our social order. "So profound is my own faith in the Deity of our Lord," he said, "that I cannot believe he will have to fall back upon some premillennial cataclysm in order to establish his Kingdom." The social forces of the world are being Christianized, the forces that center in the individual man and make him what he is. The Feminist movement, the Immigration movement, the movement for Industrial justice and the Peace movement were discussed.

It was a faith-creating address. When Dr. Mathews sat down Dr. F. E. Lumley of the College of Missions spoke in review. He contributed additional light on the nature of the "Social Gospel" by showing that it is the gospel to the individual, but with an enlarged conception of what an individual is. The individual is a social phenomenon, he said. No individual liveth unto himself.

(Continued on page 23.)

THE CHRISTIAN CENTURY

EDITORIAL

THE PRESIDENT AND PEACE.

AS AN illustration of patience and self-control President Wilson today commands the respect of the world. Last week war seemed inescapable. The whole country had settled down to the acceptance of it. The army and navy were on the qui vive for it. The President alone, and his cabinet, would not yield to the rushing torrent of militant clamor until events should compel them.

It begins to look as if the President's patience might be rewarded.

The dove has found at least a twig on which to rest.

THE CONGRESS.

IT WAS a gripping and stimulating affair they had in Indianapolis last week. The Congress of the Disciples of Christ, with a program of intensely interesting and vital subjects treated by thoughtful and earnest leaders and freely discussed from the floor, met in its fifteenth annual session.

Every man and woman present felt the history-making influence of the gathering. There were differences of opinion and there was frank, clean-cut expression. But the voice of the reactionary and legalist was almost unheard. Those who were in attendance at the Congress for the first time marveled at the freedom of speech which characterized it and some were amazed at the self-revelations of many leaders.

The Congress is a confirmer of one's optimism and faith in the Disciples of Christ. Our thinking has not settled down to fixed forms. We possess the power to think fresh thoughts of our own and for our own times. We are wearied of the questions of the scribes, and we have ample courage and wit to grapple with the questions of life and death.

The question of "delegate conventions" was debated as a question of Christian efficiency, not as a question of divine revelation.

Even the question of rebaptizing unimmersed Christians who ask admittance to our fellowship (wherever is there a group of Disciples nowadays in which that question is not discussed?) was discussed in this form: Will their admittance help or hinder the cause of Christ? It was taken not as a problem to be solved by scriptural law, but by the application of the spirit of Christ.

Many a minister and churchman went home resolved henceforth to utter with greater frankness the convictions that have grown up in his soul.

HONOR THY FATHER.

THIS is nearly a forgotten commandment. People are honoring their mothers, but are giving little recognition to the claims of fatherhood. A while ago we had written an editorial calling especial attention to this matter, but withheld it because Senator J. Hamilton Lewis made his rather spectacular proposal to establish a "Fathers' Day," and we preferred not to make our suggestion as a tail to his kite. But Senator Lewis' suggestion enabled us to taste out the matter, and to show how little a sentiment could be rallied in favor of the recognition of fathers. We have Children's Day and Mothers' Day, but it will be a long time before a proposal to establish Fathers' Day meets other response than mirth. We do not propose such a day. But we do propose more honor to fathers.

We do not mean forefathers, nor grandfathers. We mean fathers who work for a living and come home tired. We mean the men who serve on juries and who carry the hod and who work in offices and who bear the heavy burdens which modern society has laid on men. We mean the men who are being killed off with surprising and alarming rapidity between forty-five and fifty-five, so that the average community has a large number of middle-aged widows and practically no widowers of the same age. We mean the men of whom the comedians sing, "Everybody works but father."

OURSELVES AND CHRISTENDOM.

"WE DISCIPLES belong to Christendom," insisted Rev. B. A. Abbott, of St. Louis, in speaking on Christian unity at the Congress last week. This is a point of view we must studiedly take. We must learn to speak for Christendom, to feel that Christendom is voicing itself through us, and thus to cultivate in ourselves the catholic mind.

Such an utterance is luminous. It suggests humility of heart. It inhibits all bumptious speech.

And the converse of the statement is equally true and equally luminous:

Christendom belongs to us!

Shailer Mathews, a Baptist, was introduced to the Congress as "one of us." He is one of us. His church is ours, it belongs to us. Alexander Campbell is not more "of us" than John Wesley or Washington Gladden. Everyone who belongs to Christ belongs to us. The Disciples in abandoning the sectarian order have done so in the interest of a wider fellowship, a truly catholic fellowship.

Isn't it anomalous that we should be so much as able to raise in our minds the question whether or not we should admit into our fellowship those who already belong to us?

LOUIS R. PATMONT.

THE murder of Rev. Louis R. Patmont should be made the concern of every Disciple of Christ. His disappearance from Westville, Ill., a mining community suburban to the city of Danville, while at work among foreigners has been generally discussed by the daily press. The search for any clue of him proved fruitless until Tuesday of last week, when, at the suggestion of his brother, Oscar Patmont, a body which had been interred in Cleveland, O., on April 6 was exhumed and positively identified as the missing minister.

The body had been found on the Lake Shore tracks near West Park, Cleveland, and, though murder was strongly suspected by the coroner, was buried without identification. How the body came to be there is not yet known. The most natural hypothesis is that Mr. Patmont was murdered in Illinois and his body put in an empty freight car and carried to Ohio.

Who murdered him?

That question ought not to be allowed to rest until the last resource for finding an answer has been exhausted.

He was a faithful minister of Christ. His brethren in Christ's fellowship should furnish the funds to trace the crime back to the hand of the incarnate demon who committed it.

The Christian Standard, Cincinnati, of whose staff Mr. Patmont was a member, is receiving money with which to prosecute the search for the truth as to his manner of death. We recommend that all our readers participate in the collection that paper is taking.

THEORY AND FACT.

AT ONE of the sessions of the Congress of Disciples held in Indianapolis last week it was necessary to delay the program until the arrival of the train bringing Prof. Shailer Mathews to the city. Several impromptu speeches were made and some business transacted and still Doctor Mathews did not appear. The chairman asked the Congress what it wished to do to fill in the time.

Responding, Rev. Austin Hunter, of Chicago, suggested a theme which he would like to have discussed. It was objected that there would not be time to take up such a topic, as Doctor Mathews was expected at any minute. To which Mr. Hunter replied that it was impossible for the lecturer to arrive in

A CONSTRUCTIVE WEEKLY

less than forty minutes. "It is now 3:20," he said. "There is no train upon which he can possibly get to the city except the one due at the union station at 3:30. This train does not stop at Irvington, hence a trip from the union depot must be made which will take fully a half hour," etc., etc.

But to the convulsion of the audience, while Mr. Hunter was urging his argument with great detail and decision Doctor Mathews suddenly appeared walking down the aisle. Amid the roar of laughter Mr. Hunter sat down with a wave of the hand in token of unconditional surrender.

All of which was taken by the Congress as a parable.

NATIONAL HONOR.

A NATION like the United States should be jealous of its honor. The flag is dear to us, and any approach to an insult to that symbol of our national life we resent. But we need to face facts. A semi-civilized country, like Mexico, can not seriously affront a nation like the United States. It is a small, dirty-faced boy on the street making grimaces at a passing citizen. Whether that citizen will take offense at the small boy will depend upon how big a man he is. There is something pathetic about the wave of passion and war fever that has swept over the country because of the irritating and insulting conduct of a half-breed Indian in the city of Mexico.

The rush to war over such an incident might seem like a high tribute to the flag and a fine sensitiveness to national honor. But there are vastly larger interests involved than at first appear. It would be possible for us to lose alike the respect of the more serious-minded world and our own self-respect by plunging into an unnecessary series of hostilities with a small and half-educated neighbor. Our task in the light of Christian civilization is one of calmness, poise and self-restraint. It is a cheap and easy method of gratifying a superficial passion for a nation to resort to arms. It is a nobler sign of patriotism and Christianity for it to deal with a neighbor like Mexico in the spirit of toleration and correction. We can easily defeat Mexico, but at the same time we might be defeating our highest interests and tarnishing our Christian name.

It is conditions like these that restrain our President from acting impulsively upon the clamor of those who would plunge these two nations into war. He is holding to a new point of view, a point of view which has been worked out in very modern times and which everybody freely approves in time of peace but which every nation straightway abandons at the first hint of insult to its flag.

From this new point of view it is becoming clear that nobody can dishonor our flag but ourselves.

"NO MORE LIQUOR ADVERTISING."

THE Chicago Record Herald carried this three-column announcement on its front page in a recent issue:

No More Liquor Advertising.

"The Record-Herald has decided to eliminate liquor advertising from its columns. It will fulfill its existiig contracts to print this class of advertising and having done that it will accept no more.

"In making this announcement The Record-Herald desires to be rightly understood. The manufacture and sale of liquor are sanctioned by law and the advertising is legitimate advertising. However, printing this class of advertising involves social questions that call for emphasis and increased consideration.

"The Record-Herald goes into many thousands of homes. In virtually all of these homes there is an abiding sense of the need of protection against the abuses of the liquor traffic especially for the young. In a constantly-increasing degree there is abstention from the use of liquor for the sake of the young. There is the haunting fear that from the first indulgence the young and unformed character may unconsciously drift into an uncontrolled and destructive habit of excess.

"Liquor advertising does not discriminate between use and abuse. It commends without reserve what the best social sense of the day more and more disapproves as dangerous.

"The Record-Herald does not deny the view that pure alcoholic liquors have their wise and proper use in individual instances, but contends that the responsibility for the advocacy of such use should rest with the family physician rather than the family newspaper, and declines henceforth to share this responsibility."

Just now is a good time for the publication of such an announcement. Other papers will be added to the lengthening list of those who take this honorable stand. We congratulate the Record-Herald and all papers of like principle.

THE EXCEPTION.

THE railways of America carry passengers 49,712,502 miles safely for every one killed; 2,466,236 for every one injured, but the papers say nothing of the 50,000,000 safe arrivals, but make much of the one fatality. If a minister preaches the gospel today faithfully, and the members of the church listen patiently, there will be little in the morning's paper. But if he says some foolish thing, or if at the close some member of the congregation thinks he has done so and tells a reporter the whole nation will know it Monday morning. Do not be too profoundly impressed with the exception. The vast majority of ministers and churches are doing their duty quietly and well.

HELP TO ENTER THE POOL.

IT WAS a pathetic reason which the impotent man at Bethesda gave for his long lingering in one of the five porches. He had no man to put him into the pool. It was not a wholly good reason. There was something to be said on the other side. The people of Jerusalem had troubles of their own and there were few men who could afford to spend their whole time at the pool waiting for the troubling of the water and the opportunity to help a sick man in. They had a living to earn. Moreover, there was probably no general agreement among Jerusalem physicians that the waters had any medicinal value, and of those who thought the analysis indicated some virtue there were doubtless those who thought it as great at one time as another. The story about the angel was a mere superstition; no one had ever seen any such angel, and the evidence was quite insufficient to justify bringing to town of a great number of diseased mendicants. Moreover, if the man really wanted to be healed, he could have shown a little more interest in the matter. He had been there so long, had grown so to enjoy the poor health, had so made his misfortune his stock in trade, had grown so fond of telling in detail about the times when he almost got there, that it would have been a pity to deprive him of so much satisfaction as he got out of his infirmity.

Nevertheless, it was a pity that he was able to say, with any appearance of truth, that he had been ready to be healed if he had been able to secure help. Some one, surely, could have given him, just once, the little help he needed. It was far less than the help he must have required in his infirmity. And the years had fled swiftly. Thirty-eight years! A terrible time to wait; and all the time no man with time to help just once at just the right moment.

There are men who have waited as long as that for an invitation to confess Christ. There are men beside the pool who ought not to be there, but who ought to rise and take up their burden and walk off with it.

There are men who would become Christians if some of their own personal friends who are not professionally religious, who are not paid for it as ministers are, would ask them.

The present is a time of quiet religious interest. Many men are approachable and ready for an invitation to confess Christ and unite with the church. It is doubtless their own fault that they have not done so hitherto, and that they do not now do so. Neverheless, they will wait beside the pool unhealed unless some man helps them to enter.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Churchill Predicts Spiritual Awakening.

Winston Churchill, the author of "The Inside of the Cup," recently made the following statement in New York City: "No man and no society and no nation can do without religion. We cannot live by bread alone but by every word that proceedeth out of the mouth of God. Because we are realizing this fact, we are at the dawn of a new spiritual age. It is as though we had to be exiled from God in order to feel the need of him. Certain it is that a longing for him has sprung up in this nation, and that longing is growing stronger every day. It needs to be defined, it needs to be guided and interpreted, but it is here."

Methodists Elect Sunday-school Head.

The Book Committee of the Methodist Episcopal Church has elected as editor of Sunday School publications, to fill the office made vacant by the death of Dr. John T. McFarland in December last, Rev. Henry H. Meyer, A. M., D. D., of New York City. The position carries with it the responsibility of providing training for more than 4,000,000 boys and girls, young men and young women, in the Sunday Schools of the Methodist Church. Dr. Meyer comes to his office well equipped, having served for the past twelve years as assistant editor of Sunday School publications in the office in which he is now elected chief.

Dean Mathews Visits East.

Dean Shailer Mathews of the University of Chicago spent a week in Bridgeport, Connecticut, recently, giving a series of lectures on "Christian Fundamentals" under the auspices of the Pastors' Association. The leading paper of the city published them in full. The audiences were invariably large. The subjects were: "How Our Theology Was Made," "The Christian Doctrine of God," "The Loss and Recovery of the Christ," "The Doctrine of the Atonement" and "The Christian Doctrine of Salvation."

William Allen White, Christian.

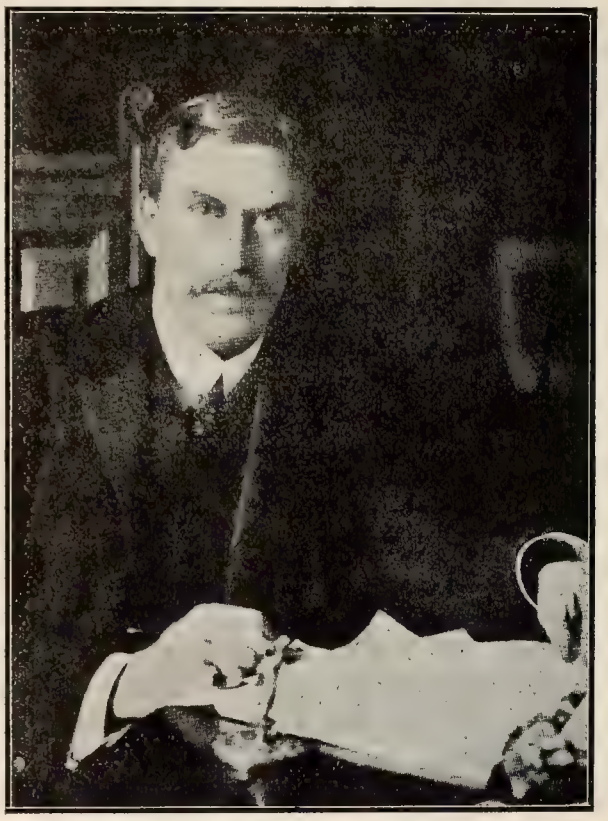
At the request of a member of a layman's gospel team of Wichita, Kan., which held a meeting recently at Emporia, Kan., William Allen White, editor and author, told the audience what the Christian life had done for him. His act was prompted by an appeal of Henry J. Allen, editor of the Wichita Beacon.

Y. M. C. A. Has New Magazine.

The Young Men's Christian Association has often been criticized because it has not given justice to the organized work of the church. To those who have felt that such criticisms have been well-founded, the following news note will be of interest: The North American Student is the name of a new magazine representing all of the Student Christian Associations of the United States and Canada. It has John R. Mott as chairman, Charles D. Hurrey, vice-chairman, Robert E. Speer, treasurer, and Charles W. Bishop, secretary. The editor is George Irving, 600 Lexington avenue, New York City. "Through its pages," says the editor, "we expect to be able to focus attention on special work that needs to be done, to sound out a clear call on subjects that should be emphasized, and provide a forum where all that concerns the highest life of our educational institutions can be discussed and promoted. We are extremely anxious to have as our readers and advisors the leaders in the organized work of the Church." Among the early contributors will be Bishop Rhinelander, Bishop Lloyd, "Ralph Connor," and other prominent persons.

Religious Work at University of Chicago

Mr. Sherwood Eddy, General Secretary for Asia of the Student Young Men's Christian Association, recently conducted a series of evangelistic services in Mandel Hall at the University. Very large



Rev. C. Silvester Horne, M. P., of London, who came to America to deliver the Lyman Beecher Lectures at Harvard last week and whose sudden death at Toronto last Sunday will shock the English Protestant world. Mr. Horne delivered one of the addresses at the Anglo-American Conference on Christian Unity under the auspices of British Disciples of Christ in 1910.

audiences listened night after night to his earnest appeals for manliness and Christian living. Conferences were held with different groups of students and in the fraternity houses. Nearly two hundred young men indicated their determination to become Christians. The effect of Mr. Eddy's work at the university was in a high degree wholesome and inspiring. As one of the indirect results of his work the students have enlisted in a campaign to support Mr. Galen Fisher, the efficient Y. M. C. A. Secretary at Tokio. Probably no man representing the missionary force in Japan is better known or more valued than Mr. Fisher. About two thousand dollars have been raised among the students of the university of Chicago for his support. There are many graduates of the university, and especially the Divinity School, in mission work in the Orient, but this enterprise in behalf of the Tokio Christian Association provides the undergraduate body with an opportunity for direct missionary work.

American Church for London.

A project to build in London a Union American Church with a seating capacity of 3,000, and also meeting-rooms, lecture-rooms, church parlor, and library, is on foot. It is stated that there are over 40,000 Americans in London. If the church is built, it will be similar to those in other European capitals and will be used not only for a church but as a social center for both resident and visiting Americans.

Still Another Church.

Still another religious cult has come into being, the Church of the Social Revolution, with Bouck White, author of "The Call of the Carpenter" and "The Carpenter and the Rich Man," for leader. The church was organized at a meeting held in the New York home of Bolton Hall on Apr. 6, 1914, with Martha Bruere acting as chairman. Its purpose, according to a recent announcement, is to found a body "that shall sing the new rebellion and declare that God and the labor movement are natural mates," and the hope underlying the movement is that it "will do away with the divorce between religion and economics, whereby each languishes—soul without a body and body without a soul." "A socialism of the heart" is thus to be started. For the present the church meetings are held in Berkeley Theater, New York City.

Lyman Abbott on Prayer.

A contemporary remarks that even the folks who think they don't like Dr. Lyman Abbott's theology must acknowledge from time to time their debt to him for a fine phrase that illuminates like a sunburst the ideals of the most orthodox religion. Such was his saying a few years ago: "People nowadays do not believe really in the fatherhood of God but in the grandfatherhood of God; they believe in God loving but not in God requiring obedience." And just lately he has added this new gem: "Prayer is not an order on God for a gift deserved, but fellowship with God because he himself is desired."

Endeavor Paper "Greets" N. R. Best.

Each week the Christian Endeavor Worlds prints the picture of some prominent leader in Christian work whose birthday happens to fall within the week, and presents him with a "Birthday Greeting." One of the latest is a greeting to Nolan Rice Best, editor of The Continent. The message is as follows: "Among the many editors who are helpful friends of the Christian Endeavor Society, we Endeavorers, Mr. Best, give you a place second to none. We rejoice in your steady progress. as proof-reader in a publishing house, as editor of a county newspaper, as editor of The Interior, and now as editor of The Continent, that splendid Presbyterian weekly which represents all that is best in religious journalism. We delight in your wise and sturdy books, and in the strong, thoughtful editorials which you write. We are proud of your contributions to denominational life, especially of your work on the Presbyterian 'Book of Common Worship.'

We glory in your temperance activities as national committeeman of the Anti-Saloon League. We are glad of your warm and constant interest in Christian Endeavor and your powerful advocacy of our work. Those of us who know you personally are inspired by your earnestness and sweetened by your modesty and friendliness. Well named, your search is always for the best, and great is the multitude of those whom you are helping toward the same high goal."

"Lumberjack Sky Pilot" Operated Upon.

Rev. Frank E. Higgins, famous as the "lumberjack sky pilot," an evangelist of the Presbyterian Church, underwent a serious operation for sarcoma in the Mayo hospital at Rochester, Minn., April 16. The growth was taken from Mr. Higgins' shoulder, and a portion of the collar bone cut away. The surgeons believe that a recurrence of the difficulty can be prevented by the treatment which Mr. Higgins is still receiving

Evan Roberts Predicts Lord's Coming.

Evan Roberts, who led the great Welsh revival a few years ago, has sent to thousands of people a typewritten letter announcing that the Lord will return within the next ten years. It is believed that this young awakener is temporarily suffering from an unbalanced mind.

St. Louis Churches Report Decisions.

Reports from the St. Louis Lenten campaign for decisions for Christ are exceedingly encouraging. The Methodists, it is reported, made a whirlwind campaign of it, and reaped a harvest of 4,000 new members. The Presbyterians report 1,000 gained by the effort.

World's Christian Youth to Meet.

At the Panama-Pacific Exposition in San Francisco in June or July, 1915, a world's congress of young people's societies will be held, embracing Christian Endeavor, the Epworth League, the Brotherhood of St. Andrew, the Baptist Young People's Union, the King's Daughters and others. Representatives are expected from all countries in the world. The meetings, which will last ten days, will discuss methods of work.

Henry Wallace Lauds Church College.

Henry Wallace, editor of "Wallace's Farmer," Des Moines, contributes an article to the United Presbyterian, which he introduces with the following statement: "In my last paper I raised the question of where the church will find educated Christian laymen fitted to take the place of the preacher, where absent, or competent to hold up his hands where he is present, as Aaron and Hur held up the hands of Moses. I know of no place except the Christian college, such for example, as the five colleges sustained by the United Presbyterian Church and similar colleges of other denominations."

The "Yale School of Religion."

Henceforth the official name of what was the Yale Divinity School is to be the Yale School of Religion. This change of name is significant of the changes in curricula, organization, etc., that are now taking place. The new school is to be all the name indicates, a truly great and comprehensive affair.

Peace Sunday, May 17.

The Federal Council of the Churches of Christ in America, through its Commission on Peace and Arbitration, invites the churches to observe Sunday, May 17, for the question of international peace and arbitration, this being the anniversary of the first Hague Conference.

Presbyterian Church Canvass Success.

The Presbyterian Church committee charged with promoting the every-member canvass is "making hay." A booklet containing the story of ninety-four churches' experience tells of increases of contributions "four-fold," "70 per cent" deficits once common wiped out, and so on.

Methodists Care for Old Ministers.

At the recent meeting of the Book Committee of the Methodist Church, in New York, it was voted to declare for 1914 a dividend of $300,000 to the retired or superannuated ministers.

No Campaigning for Moderatorship.

The Presbyterians seem to have profited by the criticism of the rather disgraceful campaigning on the part of certain church leaders for the moderatorship, which was witnessed at Atlanta last year. The election of Dr. John Timothy Stone, of Chicago, as moderator, it will be remembered, came as a rebuke to this method of election, and there seems to have come into general assembly business a new era, which is highly gratifying to all.

TEN REASONS FOR GOING TO CHURCH.

Rev. H. S. Bradley, D. D., in Congregationalist.

1. We like to please our friends. You have not a worthy friend who would not be pleased to have you go to church.

2. The Sermon may help you. Daniel Webster said, "It is a mighty poor sermon that doesn't hit me somewhere."

3. It helps us keep in touch with the Eternal Verities. There is danger that God, our lost loved ones and the future world will be crowded out of our thoughts.

4. It helps to keep our ideals fresh and high and stimulates us to live up to them.

5. It encourages an institution that stands for the best things, and that cannot live without friends and supporters.

6. It helps us to see things in their right proportions. We need the comprehensive view which takes in not only dirt and dollars, but also Character and Eternity.

7. The reflex action of worship is as inevitable as it is ennobling. One cannot help but grow like that which he reverences, loves and adores.

8. Its Service appeals to the best sides of our natures: the music to the Aesthetic, our friends to the Social, the Sermon to the Intellectual, the worship to our oldest and deepest Instincts.

9. The thought and speech on high themes, the noble hymns and dignified music are needed to offset the slang, profanity and ragtime with which we are daily assaulted.

10. George F. Hoar says, "There is no more commanding public duty than attendance at church on Sunday. It would be impossible to maintain liberty or self-government if our churches were closed, and public worship of God is to be maintained only by attendance upon it."

Methodists Consider Ministers' Salaries.

The Laymen's Association of the New England Methodist Conference has voted that the minimum salary of a married minister in the country should be $850 and in the city $1,000. They propose to group the churches, so that the stronger churches shall help the weaker raise at least these sums as salaries.

Sunday-school Boosting Reaches Limit.

The limit of Sunday-school boosting has been reached in a certain Oklahoma school. Here's the "scheme." The following information regarding conditions for the prize-drawing was handed to the scholars: "You better jump on the automobile and come to Sunday-school, where you will receive a big stick of chewing gum and a card on the back of which you will find full directions, as follows: Chew the gum. Then mold it with your fingers into a serpent and adder (Prov. 23:31-32) or anything you think of which symbolizes the dire effects of intoxicating liquor, or make something which represents what happens to men and boys who drink, such as a policeman's club, jail, etc. Stick your model on the opposite side of the card and bring it back next Sunday, March 8. Prizes will be given for the two best models." It is interesting to know that the first prize was awarded to a little girl who chewed her gum into "a coffin with a snake in it!" Verily the church and Sunday-school are learning the tricks of advertising. And, in the meantime, the advertising associations are undertaking religious poster campaigns! It will soon be necessary to adjust our glasses to ascertain which is which!

Wilson Indorsed by Catholic Club.

At a largely attended meeting of the Catholic Club of New York, at which Cardinal Farley was present, a message of indorsement for President Wilson was drafted and telegraphed to the president. "We send you a testimonial of good will as the chief magistrate of our country," it read, "and extend our pledge in the present national crisis to stand behind you and support you and pray for your success and health to bear the heavy burden placed upon you in the effort to maintain our Constitution."

Washington's "Go-to-Church" Campaign.

The churches of Washington, D. C., set April 5 as "Go-to-Church" Sunday. It is estimated that 10,000 more persons attended service than have ever done so before in this city on any one day. Every church, Protestant, Jewish and Catholic, was well filled at every service. The date was advertised in the street cars, by placards and through the newspapers, as well as having been announced from the pulpits. The President attended service in the morning at the Central Presbyterian church (Southern).

Presbyterians Make New York Count.

A census was taken on March 29 of the church attendance in the Presbyterian churches of New York City. The Presbyterian membership in New York is 26,000 and 19,248 persons were present at both morning and evening services on the Sunday named. This represents a decline in ten years from an attendance equalling eighty-nine per cent of the membership to an attendance equal to seventy-four per cent of the membership. During the same period the membership has increased 2,100, or nine per cent. On the above mentioned Sunday Dr. Charles H. Parkhurst preached in Madison Square Church to 319 persons. At the famous Brick Church in Fifth Avenue 416 persons were present. There were four really large congregations, namely, the Fifth Avenue Church with nearly 4,000, the West End, situated west of Central Park, with nearly 2,000; the Madison Avenue Church, east of the Park, with 1,400, and the North Church on Washington Heights with 1,000. Only 855 children were present at the morning service, compared to 2,029 ten years ago.

Of Human Interest

He Fought Mexico Under Taylor.

Chicago has long had a "Mexican Veteran Club," but now there are but two surviving members, Francis Benton and Sampson Wilder Wood. It was almost seventy years ago that they rushed to the front with the first American troops to enter Mexico, but their memories are vivid of the experiences of those days. Mr. Benton, in a recent interview with a Chicago newspaper man, had this to say of General Zachary Taylor, the hero of the war:

"All the men loved General Taylor. He never made any show or parade, hated to wear his uniform and was very democratic. He seldom wore a uniform in the field to indicate his rank. The only time I can remember when General Taylor wore his uniform was when he expected a visit from one of the officers of the naval squadron. General Taylor knew that the naval officers always were punctilious about appearing in full regalia, so, out of courtesy to his guest, he put on his uniform.

"But the naval officer, knowing General Taylor's aversion to a uniform, thought he would pay the General marked respect by appearing in civilian clothes. When they met they were both very much surprised and embarrassed.

"At one time I carried a dispatch to General Taylor, and he made me sit down and asked me how I liked the service, and told me I would not be in Mexico long. He always had a pleasant word for everybody. The first time I ever saw him a lot of us boys were looking at his horses. He had two, a large black one and a white one, and the white one was a little bit the favorite. He came out to us and spoke to us and invited us up to camp to sit on the long bench outside his tent and talk to him. He always liked to talk to us boys when there was no business on hand, and he was always informal and no great hand for ceremony. He was absolutely fearless. I think I have never known anyone more daring. He rode his white horse at Buena Vista in front of everybody and was a fine mark for the Mexicans.

"The white horse was wounded once and in the hospital, but he, the General, was fortunate enough to bring his favorite horse back to the United States at the end of the war. General Taylor usually sat with both of his feet on one side of the horse, in a very slouchy way and quite unlike General Scott, who always sat his horse with great dignity. He was a great man and we all worshiped him."

The President's Privilege.

President Wilson has had his nails manicured by a profession manicure just once in his life, states the Saturday Evening Post. That once was after he was elected President and before he was inaugurated.

He had some time in New York, and decided to use it in a visit to a manicure. A fluffy blond person officiated with the orange stick and pumice.

She took the hand of the future President, began operations and began conversation at the same time.

"Where do you live?" she asked archly.

"In Princeton, New Jersey," Mr. Wilson replied.

"Oh," she said ecstatically, "what a privilege! Have you ever seen the house in which Mr. Cleveland lived?"

What the President Could Not "Boss."

The Agricultural Department sent one of its expert gardeners to the White House to care for the rose-bushes. While he was busy trimming them, says an exchange, a man in a slouch hat, with a short coat buttoned close up to his neck, approached the gardener and offered some suggestions.

"You are cutting those bushes too closely. There'll not be any flowers on them this year," said the stranger.

"That so?" asked the workman, as he continued snipping off the twigs. "Well, I have been trimming rose-bushes for thirty years; and, if you knew as much about this job as I do, you might be doing it yourself."

The other man turned on his heel and walked into the White House, where he entered the President's private room, sat down at the President's desk, and went to work at his own job.

What Kind of a Man is Villa?

"Our women and children have as good a right to fine things as the women and children of the United States have; and it's the fault of the Mexican men that they haven't got them." So Pancho Villa once replied to an American who asked him why he was on the warpath, reports the Cleveland Press. "In other words, his insurgency rests upon precisely the same basis of motive as the politer progressive movement in the United States, differing only in circumstances. The rebel chief expresses a feeling which is the chief mainspring of human progress. . . . Don't let the shock of Villa's crudities and much-exaggerated cruelties close your mind to the possibility—nay, we believe, the certainty—that underneath them is a human soul flaming with righteous wrath at acute injustice. A Mexican man out to do, as best he may, a man's job in behalf of the weak, the poor, the wronged."

The World is Growing Better

Campaign for Dry Chicago.

On Monday, April 13, 1914, at 2 o'clock, there was assembled in the Red Room at the LaSalle Hotel, Chicago, about 350 delegates representing church and civic reform organizations.

The convention was called to order by Arthur Burrage Farwell as temporary chairman. F. Scott McBride, state superintendent of the Anti-Saloon League of Illinois, was elected permanent chairman.

THE CONVENTION CALL.

The call for this convention read as follows and was signed by the following organizations:

"To All Representative Chicago Friends of Temperance: There is hereby called a delegate convention to meet at 2 o'clock p. m., Monday, April 13, 1914, in the Red Room of the Hotel LaSalle, for the purpose of effecting a permanent organization for the impending campaign against Chicago's 7,000 saloons.

"Anti-Saloon League of Illinois, Baptist Ministers' Conference, Brotherhood Presbyterian Church in U. S. A., Church Federation Council, Chicago Law and Order League, Chicago Tract Society, Chicago Boys' Club, Chicago Foundlings' Home, Chicago Tract Society, Chicago District Epworth League, Catholic Total Abstinence Union, Cook County Sunday School Association, Chicago Christian Endeavor Union, Chicago Deaconess' Home, Chicago Industrial Home for Children, Chicago Training School, Congregational Ministers' Union, Christian Ministerial Association, Chicago Methodist Preachers' Meeting, Englewood Law and Order League, Epworth Leagues Methodist Episcopal Church, Frederick Douglass Centre, Hyde Park Protective Association, Anti-Cigarette League, Illinois Woman's Home Mission Union, Illinois Total Abstinence League, Illinois Christian Endeavor Union, Northwestern Branch Woman's Foreign Missionary Society, M. E. Church; Order of Good Templars, Prohibition Central Committee of Cook County, Presbyterian Ministerial Association, Sarah Hackett Stevenson Memorial Lodging House, Salvation Army, The Gideons, The United Presbyterian Association, Volunteers of America, Woman's Christian Temperance Union, Woman's American Baptist Home Missionary Society, Woman's Baptist Foreign Missionary Society, Woman's Baptist Mission Union, Young People's Civic League, Young Women's Christian Association."

A CAMPAIGN COMMITTEE.

It was decided to organize a Chicago Local Option Campaign Committee, which is to be constituted as follows:

Delegates from organizations which pledge their support to an active campaign to expel the saloon from the city of Chicago. Basis of representation shall be as follows: Five delegates from the Young People's Civic League; five delegates from each religious denomination; three delegates from each clergymen's association; three delegates from the Cook County Sunday School Association; three delegates from each young people's organization of the several religious denominations; five delegates from the W. C. T. U.; five delegates from the Prohibition party; three delegates from the Good Templars; five delegates from the Anti-Saloon League; five delegates from the Catholic Total Abstinence Association; other organizations two delegates each. The local committee shall have the power to add ten or more individuals to its number. In addition a list of about fifty persons was added to the committee.

The details of the campaign, including the time of holding the election according to the action of the convention, were left to the above campaign committee.

The convention was probably the largest and most representative ever assembled to consider the problem of driving the saloons out of Chicago.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Woman Suffrage Week, May 1-8

The Official Board of the National Woman Suffrage Association has recommended that the first week in May be observed as Woman Suffrage Week, and that on Saturday, May 2d, public meetings be held, and the question of votes for women be brought before the various communities in the most effective way possible. While it is a time for recounting the notable victories that have crowned the good cause, it is also a time for girding the loins for the great task that shall be before us. In accordance with this, the National Board recommends that the following resolutions be passed at all the meetings of their affiliated and auxiliary socities to be held on May 2, 1914:

"We, the citizens of _____ have assembled today to voice our demand that women as citizens of the United States be accorded the full right of such citizenship.

"We congratulate the four million women voters who have won their right to the ballot in ten States, and confidently expect to see five more States under the franchise banner after the November elections.

"We hereby declare that suffrage for women has become a national as well as a local issue, and we urge our Senators and Representatives in Congress to enact federal legislation which will insure to women equal rights with men.

"We therefore ask the Congress of the United States to proceed without delay in the most feasible and practical manner to remove the barriers which prevent American women from the exercise of full franchise, and to make our country, not a government in which half the people are denied the right of participation, but in truth and reality a democracy."

I. J. SPENCER ON SUFFRAGE.

In the town in which this writer lives, the business men have been asked to decorate their buildings with suffrage colors, and on the last Sunday in April, all ministers were asked to preach sermons on woman suffrage. I. J. Spencer, pastor of the Central Christian Church, graciously granted this request and on Sunday morning spoke to a large audience on Christianity and Woman Suffrage."

He quoted the text: "In Christ there is neither male nor female," but said the sermon was built upon passages from both the Old and New Testament. He had been requested by the Equal Rights Association, he said, to preach on the subject and cheerfully availed himself of the opportunity of speaking his earnest convictions on a question which was a vital one at present.

He said that man's treatment of woman in the past, especially where the Christian religion had not prevailed, had not reflected credit upon him. The treatment women had received at the hands of Christ during His earthly ministry would always appeal to woman's gratitude. His courtesy and mercy to the woman of Samaria, to the outcast brought before Him in the temple at Jerusalem, and His forgivenness to the penitent creature in Simon's house were mentioned to show that "our Lord extended His favor to woman as well as to man."

"When the Pharisees confronted Him with the question as to whether or not a man might put away his wife for any trivial cause, He declared that there was only one real cause for divorce, namely, adultery. Both the Old and the New Testament teach that there is one and the same moral standard for women and men," said Dr. Spencer.

When Paul said he suffered not a woman to teach and that women must keep silence in the church, he was speaking of a local, racial temporary rule. It was particularly necessary for that time, and particularly among the Greeks, that women should go veiled and remain silent in the Christian assembly for the sake of decency and good order. It was a shame for a Greek woman to speak or sing, to unveil herself or teach in the church."

Among the Jews, he said, women were permitted to prophesy. Dr. Spencer gave Miriam, Deborah, Hannah and Huldah in the Old Testament and such women as Anna, Philip's daughters and Phoebe in the New Testament history, as illustrations.

WHY DENY THE RIGHT TO VOTE?

He was asked if the right to vote should be denied to women "on account of their ignorance, their inferior moral character, because they pay no taxes, conduct no business, are not engaged in industrial pursuits, have no responsibility in safeguarding and developing the home, are not patriotic and feel no concern for the education of their chuldren."

"Men and women go together to the marriage altar," said Dr. Spencer, "share together the cares and responsibilities of the home, and their children, talk together as partners in business, labor side by side in stores, factories, schools and universities, co-operate in the church, in public philanthropy and share together the joys and sorrows of life. Why should the ballot box put asunder those whom God hath joined in so many vital and responsible interests?"

"In Christ there is neither male nor female and why should there be sex distinction in our sacred democracy? We allow women to vote on the school question. Why not allow them to vote on the liquor question, the white slave question, the industrial questions? The great majority of teachers in the Bible schools today are women. We send them forth to heathen countries as missionaries, where they serve God as Christian heroines.

"In the light of all the dignity and privileges of womanhood in the kingdom of God it looks to me like cruel injustice, as well as unwarranted folly, to withhold from the women of the United States the privilege of the ballot, which we desire as patriots and as Christians to be reverenced and used for the welfare of our Nation."

WOMEN WIN ILLINOIS REFORMS.

Illinois women cast their debutante vote in huge numbers at the elections last month, and the State is still feeling the shock of a great moral force. Analysis of their vote shows the following facts:

In Chicago 162,961 women (police returns) went to the polls. In seven wards they decided the results of the aldermanic contest, in every case in a way gratifying to the Municipal Voters' League and disappointing to the corrupt element. More than three times as many women voted as in the primaries, and about 75 per cent of these registered (217,614) went to the pools. Their presence made an election peaceful that was expected to be turbulent.

Throughout Illinois the women's vote was largely responsible for the closing of 1,039 saloons. Twenty-two counties were voted dry, in addition to those that had been so before; 121 townships comprising 168 cities and villages changed from wet to dry; 53 remained dry, one dry township went wet and 74 wet townships remained wet. At least 33 women were chosen to offices.

AUTHOR LAUDS SUFFRAGE.

Winston Churchill contributes an article to the recent suffrage edition of the Manchester Union. He says, among other good things:

"Any doctrine which is in harmony with social evolution cannot fail of embodiment in a democratic government. Woman suffrage is part and parcel of the sociology and best economics now beginning to be taught in our universities. In California, where I have been staying, the women and the men are finding the situation a perfectly natural and wholesome one. They are grasping the fact that, under modern conditions, a government which is conducted by men's votes alone is one-sided.

"Woman suffrage does not mean, as some fear, the elimination of the home as the unit of our civilization. Experience is proving that there are no more vigorous defenders of the home than the majority of women voters in the States where the suffrage has been given them."

"ANTI-SUFFRAGE REASONS."

Alice Duer Miller edits a witty woman suffrage department in the New York Tribune. In a recent issue she gives the following:

OUR OWN TWELVE ANTI-SUFFRAGE REASONS.

1. Because no woman will leave her domestic duties to vote.
2. Because no woman who votes will attend to her domestic duties.
3. Because it will make dissension between husband and wife.
4. Because every wife will vote exactly as her husband does.
5. Because bad women will corrupt our politics.
6. Because bad politics will corrupt our women.
7. Because women have no power of organization.
8. Because women will form themselves into a woman's party.
9. Because men and women are so different that they must have different duties.
10. Because men and women are so much alike that men with one vote each can express themselves and us, too.
11. Because women cannot use force.
12. Because the militants can and do use force.

Disciples Table Talk

Summer Schools of Methods.

The Sunday-school Department of the American Christian Missionary Society is doing a vital service for the Brotherhood in its featuring of schools of methods for Sunday-school workers. Three schools have been arranged for the summer—at Lexington, Ky.; at Keuka Park, N. Y., and at Bethany Park, Ind. Full information regarding these schools may be obtained from the A. C. M. S., but the following are the chief facts concerning each: The Lexington school will be held June 11-19, with W. E. Frazee as dean; the one at Keuka Park, July 15-24, with J. A. Serena, as dean, and the Indiana school, August 4-14, with Garry L. Cook, dean. Last year among the Disciples of Christ only fourteen such schools were held coming up to the International Standard. They enrolled 1,576 students, representing 473 Bible-schools of whom 506 complied with the necessary requirements, and received the Certificate of Recognition. These numbers will be greatly increased this year.

The Canton, Mo., Ministerial Retreat.

Two years ago several ministers of northeast Missouri held a delightful retreat at Shelbina, as guests of the Shelbina church and B. H. Cleaver, their minister. Last year a larger number went to Canton and had a splendid retreat, using the new dormitory as their home and having free access to all the privileges of dormitory, gymnasium and swimming pool, with just enough program to make it interesting and a delight. This experience will be repeated this year at Canton, July 14-17. All comers will be entertained at the dormitory, which is equal to living at a first-class hotel. A part of each day will be given to a program, the central theme of the studies being, "The Social Message of Christ to Our Age." A nominal charge will be made to defray the cost of meals and this will be all the expense, except travel. The railroad fare will be pooled. The retreat is planned for the ministers of northeast Missouri. For details as to rates and other matters, write to Prof. H. B. Robison, Canton, Mo. Benjamin L. Smith, of Moberly, Mo., is president of the Retreat organization.

L. R. Patmont's Body Found.

The mystery of the disappearance of Louis R. Patmont, "dry" worker and foe of Catholicism, from Westville, Ill., March 31, was cleared last week at Cleveland, O. A nameless body that had lain in a grave in Rockport Cemetery for fifteen days was identified as the body of the missing man. Oscar Patmont, student at Phillips Bible Institute at Canton, O., made the identification to the satisfaction of Cleveland authorities when the body was exhumed. Absolute identification, according to the brother and friends, was assured by two peculiarities of the body—a tatooed anchor faintly showing on the right forearm, and a crippled finger on the right hand. The man from the grave had been found dead along the Lake Shore railroad tracks in West Park, April 6, and the cause of his death had remained a mystery. Attaches of the coroner's office, for lack of any other explanation, had assumed he was killed by a train. But there were several things which seemed to disprove this theory. Both legs and an arm of the body were broken and a hand was scarred. Two weeks ago, after the unidentified body had been taken from the county morgue and interred in Rockport Cemetery, H. E. Sala, Disciple evangelist, came from Canton to Cleveland. He had known Mr. Patmont. He looked at the official morgue photograph of the dead man and at the clothing. The face in the picture was scarred and the Canton minister was unable to identify it as the Westville evangelist. But he was not satisfied, and before going back to Canton took steps toward having the body exhumed. On April 28 Mr. Sala and Oscar Patmont came to Cleveland, and final identification was made. How the evangelist's body came to Cleveland can be answered only by conjecture, according to his brother.

[Later: Reports indicate that the body found in Cleveland, upon examination by Mr. Patmont's pastor, from Detroit, and others, appears not to be the body of Mr. Patmont.—Editor.]

Rev. George Darsie, whose church at Terre Haute will entertain the Indiana Convention.

"MEN AND MILLIONS" UNDER WAY.

The campaign to raise six million dollars for education, missions and benevolence and to enlist one thousand workers for American and foreign missions will be started at Gainesville, Tex., next Monday, May 11. Mr. Abram E. Cory and a "team" of fifteen associates will spend five weeks in that great state, visiting a hundred churches or more. They will ask for individual gifts of large sums of money, $500 being the minimum. The churches as churches will not be solicited. The Men and Millions movement will not only not interfere with regularly organized missionary and benevolent activities but will co-operate with such activities to awaken the churches and to institute the "every-member canvass" in all congregations. Next Sunday should and doubtless will be a great day of prayer in all our churches throughout the land. The launching of this Movement is not alone the most gigantic, but in many respects the most significant enterprise undertaken by the Disciples of Christ in modern times. The conscience of the whole church must be quickened to recognize its responsibility to make the atmosphere in which Mr. Cory and his colleagues may do the great work their brethren have committed to them. In a telegram to The Christian Century Mr. Cory especially requests the prayers of the churches and pastors.

Let such a wave of intercession arise next Lord's Day from all hearts in all parts of the land that this Movement may be bound, at its very launching, "with golden chain about the feet of God!"

Third, Philadelphia, Awaits New Pastor.

Last week was noted the fact that T. E. Winter, of Fulton, Mo., had been called to the work at the Third, Philadelphia. The following from Allen A. Moats, secretary of the Philadelphia Disciples' organization, indicates that great things are being expected of the new pastor: "For more than a year, the church has been dependent upon supplies, but the leaders in the church have kept things well in hand, and while there was an indebtedness a year ago of practically a thousand dollars, and the expenses incident to securing a pastor were greater than regular maintenance, not only has the debt been met, but with receipts of more than four thousand dollars, there is now a balance in the treasury of almost a thousand dollars, with money in the treasury of every church organization. No less than seventy-seven have been received into the church, forty-three by immersion, the Men's Bible-class furnishing twenty. Every condition is in readiness for a great stride forward with the coming of Mr. Winter."

Bethany Receives $20,000 Gift.

President T. E. Cramblett, of Bethany College, has announced a gift to the college by Miss Margaret Parkinson, of Washington, Pa., of a farm of 261 acres, valued at $20,000. The farm adjoins the college grounds on the north, and will be used for agriculture and horticulture, with a view of giving young men an opportunity of earning their way through college. It contains a beautiful forest of fifty acres.

Sixth District, Mo. Convention.

The annual convention of the Sixth District, Missouri, Disciples will be held at Centralia, Mo., May 11, 12. W. A. Shullenberger, of Mexico, is president. Among the convention speakers are: Alva W. Taylor, W. A. Shullenberger, B. H. Cleaver, J. P. Rowlison, Miss Muriel White, Mrs. Luella Moss, Prof. H. M. Garn, J. W. Dry, J. C. Frank, Earl M. Todd, Mrs. I. T. Hall, Mrs. J. L. Moore, Mrs. O. W. Lawrence, Miss Alice Doherty, Mrs. Walter Higbee, Mrs. Latshaw (State C. W. B. M. President,) W. F. Richardson, J. M. Harris, V. H. Whaley, W. D. Endres, J L. Garvin and C. M. Chilton.

Dr. Ainslie on Peace.

Baltimore preachers found themselves on both sides of the issue on the question of peace or war with Mexico. Of course, Dr. Peter Ainslie preached strongly against war. We quote from his recent sermon: "I do not believe that war between the United States and Mexico is justified. Whatever may have been the necessity of war between nations in the past, the test of modern civilization is the ability to adujust international differences without war. It is to our credit to resent any nation invading our country, but I question whether it is to our credit to invade another country with our army and navy so long as there is a court of arbitration before which our differences will be given a just hearing. I am not criticising the present administration. I am protesting against my country going to war with a neighboring and friendly republic. President Wilson set the highest standard in international affairs when he refused to recognize a murderer as the head of a nation. That standard is being demolished by going to war with that same nation because of the spiteful conduct of the head of that nation to our country."

Hyde Park, Chicago, Has New Plan.

Hyde Park Church, Chicago, now keeps a record of the church attendance of every member. This church is continually adding new members, ten having been added the last month. One of the latest accessions is Mr. W. T. Yu, who comes of a large and influential Chinese family of Canton. Mr. Yu is twenty years of age, and entered the University of Chicago this year, having been sent to this country by the Chinese government, being chosen by competitive examination to make a study of American life.

Drake in All-Day Rally.

April 24 was observed as Rally Day at Drake University. Disciples from all over the state were present. Theodore P. Shonts, of New York, member of the Board of Trustees, led in the campaign.

Central, Des Moines, is Host to Many.

Central, Des Moines, is winning a reputation for hospitality. Within a recent week this church enjoyed visits from the following leaders: Secretary S. J. Corey; President M. L. Bates, of Hiram; R. A. Long, of Kansas City; Secretary A. E. Cory and Prof. H. L. Willett.

Drake Completes Campaign for $200,000.

President Bell announces that as promised the campaign to raise $200,000 for Drake University closed May 1. The officers of the university find that the $200,000 sought was subscribed and in addition a sufficient amount was received to cover any shrinkage. In connection with the campaign to raise $200,000, about $30,000 in addition to that was realized for the endowment funds of the university. It is probable that the total subscriptions received during the campaign will reach $250,000, at least. The friends of the institution feel that they have accomplished a great victory, and wish to thank all those who made the success of the campaign possible. As a result of this campaign the university is promised in due time about $600,000 additional for its endowment.

Unique Meeting at Chillicothe, Mo.

Edward Priest, pastor at Chillicothe, Mo., planned a rather unusual series of meetings for late April. Beginning April 20, there were given at the church strong sermon-addresses on various phases of church efficiency, by ministers of northwest Missouri who have distinguished themselves in their respective lines. Following this was held an evangelistic campaign of a week. Speakers during the first week's meetings were A. M. Levack, of Brookfield, Mo.; J. W. Kilborn, of Cameron; R. G. Frank, of Liberty, and R. B. Helser, of Trenton. J. D. Arnold, of Manhattan, Kans., conducted the evangelistic services.

Youngstown Disciples' Union Meets.

The Disciples' Union, of Youngstown, O., and vicinity, met at the Hillman Street Church, April 28. W. W. Sniff, of First Church, New Castle, was the speaker of the occasion.

Eugene, Ore., School Seeks Quarter Million.

As was announced recently in the Christian Century, James J. Hill, the railway magnate, has promised Eugene Bible University, of Eugene, Ore., $50,000 on certain conditions. The condition is that the university raise $200,000. The Thomas W. Phillips estate, of Newcastle, Pa., has promised $10,000 on the campaign.

Dr. and Mrs. V. T. Lindsay Visit China.

Dr. and Mrs. V. T. Lindsay, of Springfield, Ill., expect to sail from Seattle on May 19, for a visit to their daughter and her husband, Dr. and Mrs. Paul Wakefield, missionaries at Lu Chow-Fu, China. The Liberty, Mo., church, which supports the Wakefields in China, reports that the largest offering in its history has been raised for their work.

President Pritchard Tendered Reception.

The church board at Gibson City, Ill., recently tendered a banquet in honor of President H. O. Pritchard, of Eureka College. L. O. Lehman, pastor of the church, writes that this occasion proved a most happy way of interesting young people in the college.

Will Endow Virginia Christian College.

Ritchie Ware, president of the board of trustees of Virginia Christian College, announces that J. T. T. Hundley, one of the best known of the Virginia pastors, has been engaged to begin an active endowment campaign for that school.

Disciple Woman Elected Alderman.

Mrs. Mary H. Klump, who was elected alderman of the third ward of Robinson, Ill., is serving her third year as truant officer of the city. Her efficient work was highly commended by the superintendent of the city schools in his annual report. She is an ardent temperance worker and a teacher in the Sunday-school of the First Christian Church.

Indiana's Jubilee Convention

Program in Detail of the Hoosier Disciples' Meeting to be Held at Terre Haute, May 11-14, 1914.

MONDAY MORNING, MAY 11.

10:30 Devotional—Dr. Jabez Hall, Indianapolis.
11:00 Review of Book, "The Inside of the Cup." A. B. Philputt, Indianapolis.
11:30 Discussion led by Frank N. Jaynes, Wabash.
11:45 General Discussion.

MONDAY AFTERNOON, MAY 11.

1:30 Devotional—Dr. Jabez Hall, Indianapolis.
2:00 Symposium—"The Minister."
1. "The Minister as a Man." W. E. Sweeney, Evansville.
2. "The Minister as a Student." John R. Golden, Angola.
3. "The Minister as a Pastor." J. M. Vawter.
"The Minister and Other Ministers." E. E. Moorman, Indianapolis.
2:40 Discussion led by Cecil J. Sharp, Hammond.
3:20 Address—B. A. Abbott, St. Louis, Mo.
4:00 Business: Adoption of new constitution and election of officers.
5:00 Banquet and closing session of Ministerial Association.
Toastmaster—E. L. Day, Indianapolis.
"Our Indiana Preachers," by Prominent Layman.
"The Joy of Preaching," J. A. Spencer, Bloomfield.
"The Forward Looking Preacher," J. Boyd Jones, Anderson.

MONDAY EVENING, MAY 11.

7:30 Introductory Service—George Darsie, Terre Haute.
8:00 Address—"Terre Haute's Welcome," Pres. W. W. Parsons, Terre Haute.
8:15 Response—L. E. Sellers, Logansport.
8:30 Convention Sermon—W. H. Book, Columbus.

TUESDAY MORNING, MAY 12.

9:00 Devotional Bible Study—A. L. Ward, Lebanon.
9:30 Business: Appointing of Committees, Report of the Board of Directors, Corresponding Secretary, Treasurer and Auditor.
10:00 "Indiana and Bethany Assembly," Dr. S. H. Creighton, Indianapolis.
10:15 "Indiana and the Temperance Board," W. J. Wright, Franklin.
10:30 "Indiana and Ministerial Relief," W. R. Warren, Indianapolis.
10:45 President's Address—"Our Diamond Jubilee and Our Outlook," L. C. Howe, Noblesville.
11:25 "Indiana and America," Carey E. Morgan, Pres. A. C. M. S., Nashville, Tenn.

TUESDAY AFTERNOON, MAY 12.

1:30 Devotional Bible Study—F. E. Smith, Muncie.
2:00 This session will be turned over to State Workers, and each will bring a message of work actually being done.

TUESDAY EVENING, MAY 12.

7:30 Devotional Bible Study—W. S. Buchanan, Union City.
8:00 "Back to Christ," W. R. Motley, New Castle.
8:30 "Forward with Christ," C. M. Yocum, Rushville.

WEDNESDAY MORNING, MAY 13.

9:00 Devotional—Mrs. H. M. Appleman, South Bend.
9:30 Address—"Benevolent Association," J. H. Mohorter, St. Louis.
9:45 Address—"Church Extension," J. H. Booth, Kansas City.
10:00 Reports of District Secretaries.
Reports of State Officers.
Recommendation of State Board.
Election of Officers.
11:45 In Memoriam—Mrs. Effie Cunningham, Indianapolis.
11:30 Address—"India's Call," Miss Mattie Burgess.

WEDNESDAY AFTERNOON, MAY 13.

1:30 Devotional—Miss Allena Grafton, Indianapolis.
2:00 Address—"Our Fields and Our Forces," Mrs. Ellie K. Payne, Indianpolis.
2:30 Representation of College of Missions: "A New Era," Mrs. Laura D. Garst, Indianapolis.
Messages from Outgoing Missionaries.
3:30 Address—"Whatsoever He Saith Unto You, Do It," Mrs. J. McDaniel Stearns, Indianapolis.
4:30 Reception for members of the C. W. B. M. at the Y. W. C. A. by the Terre Haute Auxiliary.

WEDNESDAY EVENING, MAY 13.

7:30 Song and Prayer Service.
8:00 Address—"The Men and Millions Movement," S. J. Corey, Cincinnati, Ohio.

THURSDAY MORNING, MAY 14.

9:00 Final Business Period.
9:30 Devotional Bible Study, Homer F. Cook, Brazil.
10:00 Efficiency School—Classroom Instruction.

—First Session—

Sunday-school—
Elementary Division—Teacher,, Miss Emma Lemen, Indianapolis.
Secondary Division—Teacher, Mrs. Roy Tilford, Martinsville.
Adult Division—Teacher, H. H. Webb, Portland.
Superintendents' Division—Teacher, Percy A. Wood Indianapolis.
Christian Endeavor—Teacher, Claude E. Hill, Valparaiso.
C. W. B. M.—Teacher, Mrs. O. H. Greist, Carlisle.
Rural Church Problems—Teacher, O. E. Kelley, Terre Haute.
Every-Member Canvass—Teacher, Bert Wilson, Lincoln, Neb.
11:00 Address—"Vocational Training and the Church College," Prof. C. E. Underwood, Butler College.
11:30 Address—"Christ in College," Joseph C. Todd, Bloomington.

THURSDAY AFTERNOON, MAY 14.

1:30 Devotional Bible Study—F. C. McCormick, Milton.
2:00 Efficiency School.

—Second Session—

Sunday-school—
Elementary Division—Teacher, Miss Emma Lemen.
Secondary Division—Teacher, Mrs. Roy Tilford.
Adult Division—Teacher. H. H. Webb.
Superintendents' Division—Teacher Percy A. Wood.
Missionary Committee—Teacher, Robert M. Hopkins.
Christian Endeavor—Teacher, Claude E. Hill.
C. W. B. M.—Teacher, Mrs. O. H. Greist.
Rural Church Problems—Teacher, O. E. Kelley.
Every-Member Canvass—Teacher, Bert Wilson.
3:00 Address—"The Sunday-school Pastor," Thos. W. Grafton, Indianapolis.
3:25 Address—"Evangelism in the S. S.," Robt. M. Hopkins, Cincinnati, Ohio.
3:50 Address—"The C. E. Pastor," Geo. W. Hemry, South Bend.

THURSDAY EVENING, MAY 14.

7:30 Song and Praise.
8:00 Address—"Contribution of C. E. to Men and Millions," Elmer Ward Cole, Huntington.
8:30 Address—"Here Am I, Send Me," Bert Wilson.

EVANGELISTIC MEETINGS.

Eureka, Mont., H. Gordon Bennett, evangelist.

Peoria, Ill., Central, M. L. Pontius, pastor, preaching; W. E. M. Hackleman, singing; Mrs. Hattie Genders, assistant; 37; closed.

Cleveland, O., Crawford Road, Charles Darsie, pastor; Walter Scott Cook, evangelist; 26; closed.

Mexico, Mo., W. A. Shullenberger, pastor; L. W. McCreary, evangelist.

Fargo, N. D., F. B. Sapp, evangelist; 7; closed.

Garnett, Kan., Hamilton and Stewart, evangelists; 464; closed.

Herrin, Ill., H. J. Reynolds, pastor; C. R. L. Vawter, evangelist.

Henderson, Tenn., Percy G. Cross, evangelist; 11; closed.

Cleburne, Tex., G. H. Morrison, pastor; Minges company, evangelists.

Francesville, Ind., Wilhite and Shaul, evangelists; 57; continuing.

Shreveport, La., Roy L. Brown and D. E. Snyder, evangelists; 53; continuing.

Middleport, O., D. H. Morris, pastor; John T. Brown and William Leigh, evangelists; 23; continuing.

Cleveland, O., W. A. Harp, pastor; Fife brothers, evangelists; 250; continuing.

Chillicothe, O., R. H. Fife, evangelist; 20; continuing.

Kansas City, Mo., 18th and Woodland, W. L. Harris, pastor; J. J. Setliff, evangelist; 70; continuing.

Lexington, Ky., Broadway, Mark Collis, pastor, preaching; Clare Harding, singing; 93; closed.

Petoskey, Mich., W. H. Hedges, pastor, preaching; 33; closed.

Dawson Springs, Ky., W. B. Wright, pastor, preaching; Leonard Dougherty, singing.

Cincinnati, O., Evanston, Justin N. Green, pastor, preaching; 26; closed.

Jefferson City, Mo., A. R. Liverett, pastor; James Small, evangelist; 15; continuing.

Paxton, Ill., S. M. Martin, evangelist.

Ardmore, Okla., F. B. Thomas, evangelist.

Chicago, Metropolitan, C. R. Scoville and Perry Updike, evangelists.

Sweetwater, Tex., J. W. Burkhardt, pastor; R. D. Shults, evangelist.

Hillsboro, Tex., J. W. Marshall, evangelist.

Longview, Tex., H. H. Watson, pastor, preaching; 26; closed.

Stuart, Ia., J. J. Taylor, evangelist.

New Decatur, Ala., W. A. Burris, pastor; Rev. Mr. Masters, evangelist.

Denver, Colo., Central, G. B. Van Arsdall, pastor, preaching; 29; closed.

CALLS.

E. A. Cary, Table Grove, Ill., to Mt. Pleasant, Ia.

Morton L. Rose to Winters, Cal.

J. H. Stambaugh to Charleston, W. Va.

Leslie Crown, to De Land, Ill.

C. H. Strawn to Lipscomb, Ia.

J. F. Sharrard to Old Union, Ky., to succeed S. M. Jefferson.

Guy V. Ferguson, Ellsberry, Mo., to Monmouth, Ill.

Sam P. Jones to Carthage, Tex.

Ben D. Gillispie, Beloit to Garnett, Kan.

D. W. Conner, Grant City to Craig, Mo.

Robert Honn to Philadelphia, Pa., Kensington.

RESIGNATIONS.

Edward Stanley, Orange, Tex. Will take up evangelistic work.

Joseph Lamm, Anselmo, Neb.

DEDICATIONS, ETC.

Des Moines, Ia., Mondamin Avenue, dedicated May 10.

New Orleans, $20,000 raised on $50,000 church building, by W. J. Minges.

Seattle, Wash., Central, will erect $60,000 building.

Elwood, Ind., will remodel at cost of $10,000.

El Reno, Okla., will erect $20,000 building.

Springfield, Mo., First, has bought $2,500 lot for new church home.

Ensley, Okla., is erecting $15,000 building.

Zanesville, O., will erect $15,000 building.

Danville, Ky., G. L. Snively dedicated new building, raising $30,000.

Toledo, O., East Church, Pres. T. E. Cramblett, of Bethany, dedicated Sunday-school annex.

Denver, Colo., Highlands, has raised $6,500 on new building.

Buffalo, Jefferson St., raised $25,000 toward new building.

Rochester, N. Y., First, burned mortgage of $3,200.

Paris, Tenn., will erect new church home.

Muskegon, Mich., will erect $20,000 building.

ADDITIONS TO CHURCHES.

Olathe, Kan., 76 in last three months.

Huntington, W. Va., 19 Easter Sunday.

Moberly, Mo., First, 22 Easter Sunday.

Blue Mound, Ill., 3.

Batavia, Ill., 6.

Tonawanda, N. Y., 43 during April.

A New Church for Chicago.

Announcement of the beginning of a new church for Chicago comes from City Secretary O. F. Jordan, who says that the Chicago Christian Missionary Society will hold a preaching service in Edgewater at Hamilton Hall, 4737 Broadway, Sunday, May 17, at 4:00 p. m. Dr. H. L. Willett and others will speak. Members of the various city churches will attend. The hall is reached by "L" to Wilson ave., or Broadway and Lawrence surface cars.

Dean Charles R. Brown of Yale University School of Religion recently visited Transylvania College and preached on Sunday morning to a congregation that packed to overflowing the large auditorium of Mark Collis' Broadway Church in Lexington, Ky.

Seldom does a small book attain such momentum of popularity as E. E. Elliott's "Making Good in the Local Church," now being published in the third edition. It will be sold at our state conventions during the summer and fall.

NEWS FROM THE FOREIGN SOCIETY.

The National Missionary Council of India, which met at Calcutta, February 4-5 last, recommended that mission study circles be formed among the European and Anglo-Indian communities.

Dr. G. W. Brown, missionary of the Foreign Society, is a member of the Permanent Literature Committee of the National Missionary Council of India.

Dr. and Mrs. Macklin, of China, will visit the churches in Australia as the guests of the Brotherhood in that land in the near future. It will mean much for our splendid churches in the land of the Southern Cross, and will prove a change for Dr. and Mrs. Macklin of the greatest value. During the past few years Dr. Macklin has been under a great strain. We congratulate all concerned.

Mrs. James Ware has lived in Shanghai, China, for twenty-eight years. She has a girls' school of about fifty pupils, which is almost self-supporting. It pays the teacher's salary and running expenses, leaving only the rent to pay, which is about $6 per month. What China needs more than anything else is Christian wives and mothers. The Chinese teacher in this school is a girl that Mrs. Ware adopted some twelve years ago. She had lost both her feet from foot-binding. She graduated from our girls' college in Nankin, conducted by Miss Lyon, and spent two years in the Normal School, and is well prepared for the work. Withal, she is a de-

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DISCIPLES PUBLICATION SOCIETY

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voted Christian woman.

The graduation exercises of our colleges and schools in Tokyo, Japan, were conducted March 24, 25 and 27. The kindergarten graduated twelve, the Boys' Middle School, twenty-four; the Girls' High School, four; and the Girls' Bible-school, one. The new school year began Friday, April 10, and a considerable increase in the enrollment was expected.

The Ninth Street Church, Washington, D. C., George A. Miller, minister, will support Mrs. G. J. P. Barger in Africa, as their Living-link. Dr. Barger will go in the fall to take some special course in tropical diseases in London. He will begin work in Africa about the first of January.

The great exhibition in Ueno Park, in Tokyo, Japan, was opened in March. It celebrates the coming to the throne of the new emperor. Thousands of visitors at the exposition open a wonderful opportunity for evangelistic work.

The thirty-first annual convention of our churches was held in Takinogawa, Tokyo, Japan, recently. The special subjects under discussion were the three year evangelistic campaign and self-support. Our churches have determined to enlarge the work in every direction.

AMONG YALE DISCIPLES.

The Campbell Club of Yale gathered on the evening of April 23rd as guests of the president and Mrs. Archer. John R. Ewers, of East End Church, Pittsburgh, was the guest of honor. Secretary Abram E. Cory, of the Men and Millions Movement, and President Miner Lee Bates, of Hiram College, were also guests for a part of the evening. The club had been wishing for some time to have Secretary Cory come over to Yale, and when it was learned that he was to be in New York this week an invitation was at once sent to him to come on to New Haven for the evening of April 23rd. President Bates came almost unannounced, but found, nevertheless, a warm welcome, especially on the part of the host and hostess, who are graduates of Hiram.

Both Secretary Cory and President Bates had to leave New Haven by an early train. Before they went, however, it was the privilege of the club to hear some words from them. Mr. Bates would consent to do no more than give a brief word of greeting. Mr. Cory told of the great task he is leading, the most imposing bit of church enterprise that America has yet seen. He told in a frank and generous way how the Men and Millions Movement has assumed its present proportions by a process of development, many different individuals contributing to its growth by offerings of prayer and suggestion and money. Mr. Cory's visit and that of President Bates gave the club a further view of the wholesomely bigger things the Disciples are attempting and accomplishing in a missionary and educational way.

Mr. Ewers made an informal though vigorous and opportune speech. He is every inch alive, and talks and acts accordingly. In what he said he emphasized the need and sufficiency of religion for the present world. Of course, religion to him means the religion of Jesus Christ. It was good to hear him say so strongly that no vital and permanent religious work can be done by anyone who does not believe tremendously in the divinity of Christ. "Christ is divine in a way that I am not," he said. He told of the effectiveness of vital religion not only for churches, but for all sorts of institutions and governments. Such notes as he struck sound good in these days. For this time and the years ahead there is the clear need of stress on productive personal religion.

During the evening new officers were chosen to lead the club next year: Andrew Leitch, Butler, 1911, and Rodney McQuary, Cotner, 1912. The former was chosen president, the latter, secretary and treasurer. The club serves a useful purpose in the life of Yale Disciples, promoting loyalty to Yale and maintaining the Disciples fellowship and consciousness. Mr. Archer, the retiring president, expects to receive this June the B. D. and M. A. degrees (the latter under the new two-year requirements), and to continue his studies next year in Harvard in the department of History of Religions.

J. C. ARCHER,
President "Campbell Club."

Our Brotherhood Secretary, E. E. Elliott, will appear before the students at Texas Christian University, Phillips University and Drake University during May.

JAPANESE MISSIONARY TOURING COUNTRY.

Sidney L. Gulick, immigration expert, is visiting leading cities of the country under arrangements made by the Federal Council of the Churches of Christ in America, which includes thirty Protestant denominations, to represent the missionaries of Japan concerning American relationships with the Eastern races.

Sometime ago the American missionaries in Japan sent a petition to the Federal Council requesting the appointment of a commission to consider the whole question.

Dr. Gulick purposes to secure, if possible, a better understanding of the Oriental problem, and active measures for the promotion of the friendship of the East and the West.

For this he thinks a thorough consideration of the entire immigration problem is essential, and the adoption by Congress of a program quite different from that now before the country.

He recognizes that California's anti-Japan propaganda has its measure of truth and right, and yet he feels that many of their fears are based on misconceptions and insists that Japan's demands have also their measure of truth and right. In some way these must be harmonized. This, however, is not so difficult as first appears, for the swamping immigration from Asia can be prevented by a law providing for a percentage basis which would at the same time allow very large immigration from Europe.

Dr. Gulick has been a missionary in Japan for twenty-six years; has served on the faculty of Doshisha University, and has been a lecturer at the Imperial University of Kyoto. He is also the author of something like a dozen volumes, published in English and Japanese, the latest of which is just appearing, entitled "The American-Japanese the East and the West."

New York City and Its Needs

Report of Disciples' Missionary Union of Greater New York.

The magnitude of the city of New York can not be fully realized except as one is a continuous part of the city's life. The growth, the conditions, the opportunities, are appalling.

New York City since 1910 has added more than 600,000 people, this growth in itself making a city about the size of Cleveland.

A little thought regarding the following statistics will make evident the truth of these statements:

Population, about	5,365,000
Roman Catholic communicants, about	1,600,000
Protestant communicants, about	422,000
Hebrews in synagogues,	122,000
	2,144,000
Non-communicants, about	3,221,000
Churches—Roman Catholic, Protestant and Hebrew, about	1,500
Average seating capacity, about	1,000
Total seating capacity, about	1,500,000
Population, about	5,365,000
Churches are about half full Sunday a. m.	750,000
About one-quarter full Sunday, p. m.	375,000
About one-twentieth full at the mid-week services.	75,000
About half full at Sunday-school.	750,000
	1,950,000
Non-church attendants, about	3,415,000

Among the attendants at the Sunday evening, mid-week and Sunday-school services there are many repeaters; therefore, the attendance per week at the church services would not equal 1,950,000.

Boys and girls of school age in Greater New York in 1913.	1,316,072
Boys and girls of school age in S. S.	442,482
Balance not in Sunday-school.	873,590
In New York there are:	
Dance halls, about.	549
Theaters, about.	246
Picture shows, about.	600
Saloons, about.	12,270
Making a total of.	13,665

places of amusement, saloons, etc., open daily against 1,500 churches open on an average of but three days per week.

With such a field and condition, the Disciples' Missionary Union of Greater New York is doing its very best under the great and helpful assistance of the American Christian Missionary Society.

Our churches and missions are putting forth every effort, and work heroically at their task.

The report of the five missions for March is as follows:

Days of service.	185
Sermons.	35
Baptisms.	5
Accessions by letter.	1
Bible-school enrollment.	827
Average attendance.	551
Money raised on the field by the missions.	$1,006.53

For all information regarding the mission work, the location of the missions, or any of our churches in the city, please address the writer,

M. M. AMUNSON,
Chairman of the Mission Committee.
388 St. John's Place, Brooklyn, N. Y.

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The Sunday School

UNPROFITABLE SERVANTS.

INTERNATIONAL UNIFORM LESSON FOR MAY 24, 1914.

Luke 17:1-10. Memory Verses, 3, 4.

Golden Text.—He that glorieth, let him glory in the Lord.—1 Cor. 1:31.

American Standard Bible.
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(1) And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! (2) It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. (3) Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. (4) And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

(5) And the apostles said unto the Lord, Increase our faith. (6) And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you. (7) But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; (8) and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? (9) Doth he thank the servant because he did the things that were commanded? (10) Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

Verse By Verse.

BY C. C. BUCKNER.

v. 1. *Occasions of stumbling*: The Greek word rendered *occasion of stumbling* is the name of an upright stick in a trap, which, when touched springs the trap. So long as sin is in the world there will be traps set for us. They were set for Jesus. He "was in all points tempted, like as we are." *Woe unto him through whom they come*: It is grievous when we fall into temptation, but the leading of others into temptation is the most grievous of sins.

v. 2. *It is well for him*, etc.: Physical suffering is not so sad as spiritual suffering. These words point to the supremacy of the soul. To injure one's body is not so wrong as to pollute one's soul.

v. 3. *Take heed to yourselves*: All the words of this verse are directed to the man who has been sinned against. Most of us are willing to *rebuke him* but too few are equally willing to *forgive him.*

v. 4. *And if he sin against thee seven times in the day*: Seven was the number of perfection. So there is no limit to the number of times we should forgive our brethren.

v. 5. *Increase our faith*: This strikes me as being rather amusing. Jesus has been touching the tender spots of their individual lives. They seek to dodge the pointed words with this formal and stereotyped petition

v. 6. *If ye had faith as a grain of mustard seed*: Jesus is teaching that it is the quality of faith that counts. *Sycamine tree*: This was probably the mulberry tree. *Be thou rooted up*: This figure meant the accomplishment of any great difficulty.

v. 7. *Having a servant*: A slave. *Come straightway and sit down to meat*: "God is no respecter of persons;" if we would be like our Father we must not be. We must not look down upon men because they are not our equals in intellectual or financial acquisitions.

v. 9. *We are unprofitable servants*: For the reason that the master has only got what he has paid for.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

Evil and good are in constant collision. Unregenerate human nature is continuously victimized. Uneradicated selfishness is a perpetual protest against piety. Conceit is caustic. Humility is not a natural grace. In the name of learning how much of error is promulgated. Truth at its best has only a fighting chance in this world. "It is impossible but that occasions of stumbling should come," said Jesus. Of course, while the powers of evil are permitted accession to the heart's throne wrecks are inevitable. The very voice of God is challenged. Evidences are explained away. Beauty is an affront to ugliness. Virtue is irritating to vice. Commands arouse rebellion in the half-sufficient soul. The greatest peril to health is not conspicuous contagion but the invisible death germ. Not the cyclone but the gypsy moth imperils the orchard. The mightiness of the minute is the great lesson of modern science in biology. Frost ruins more harvests than thunder storms. In the Kingdom, the chief wreckers are not bold, blatant denunciators and detractors. The church is most wounded in the house of its friends. It was a professed disciple who betrayed his Lord. Hamlet's father was not destroyed by an avowed enemy, armed and armored and a challenger to mortal combat. It was the stealthily poured poison deposited in the ear of the victim. The deed was already done before the victim knew it.

THE WRECKERS.

Jesus saw the inevitableness of occasions for stumbling. He pitied the people who were being imperiled by false preachers. He knew the occasions of stumbling would come because he knew that darkness had nothing in common with light. He knew the natural heart is both assumptuous and self-deceived, because of a disposition to disobedience. The great occasions for stumbling remain much the same through the generations. They come from human arrogance, ignorance, pride and presumption. Jesus anticipated precisely the things that have happened since his kingdom was established in the earth. His words undoubtedly have reference to those who deny the realities of Revelation.

DEALING WITH OFFENDERS.

"If thy brother sin, rebuke him, and if he repent, forgive him." At first thought we would say, "There is no neglect of 'the rebuke.' Men are ready enough to censure those who depart from the path of rectitude. We do not need to overurge the activity in discovery and denunciation of sin." Is this true after all? Is there not a woeful neglect at this very point? How many of us listen to profanity without one word of protest. We are in association with those who deliberately desecrate the Lord's Day, but we express no word of sorrow. We witness foolishness and all kinds of meanness without so much as a look of reproach. We assume that these are personal matters and that it is none of our business. As surely as we are our brother's keeper so surely have we a responsibility in the matter of individual sin and sinning. Our duty must be exercised tactfully, kindly, lovingly, but it may not be neglected. What is demanded is a kindly protest together with a fervent appeal when any kind of sin is deliberately indulged in in our presence. There is a sufficient influence unexercised, latent and unemployed in the Church of Christ to correct any of the evils of our day.

FORGIVENESS.

"If he repent, forgive him." This particular scripture does not deal with injuries not repented of. The attitude of Jesus Christ in forgiving his enemies is an example for the disciple. The marvel of divine Grace is that Jesus died for *unrepentent* sinners. One of his last words on the cross was a plea for the pardon of his malicious, relentless and heartless enemies. We are dealing here, however, with those who are consciously wrong and seek to right it by true repentence. In it there is involved a further desire that amicable relations should be established and a willingness to make restitution so far as restitution can be made for the injury done. An appeal for forgiveness is spurious, useless and empty which does not confess the wrong and promise to use every means to right it. No restitution is possible unto God, because nothing we can do goes beyond the fulfilment of the obligation of the moment. In our relations with out fellow-men restitution *is* often possible. The forgiveness demanded means a restoration, if possible, of previous friendly relationships. It means the erasure of the debt which was created by the offense. Forgiveness is not merely the matter of dismissing an injury as unworthy of consideration. We can very easily lessen the apparent wickedness of vice and sin by our attitude toward it. What Jesus insists upon is an attitude of readiness to perform the act of forgiveness whenever that act is safe. Without repentance it is not safe. It is safe as an *attitude*, but not as an *act*. God's *attitude* is one of infinite tenderness and the great sacrifice through Jesus which makes forgiveness safe and possible is eternal. But the outward manifestation of this act of forgiveness and its direct expression to the human heart come as a result of confession and repentance. In the words of Jesus, "Until seventy times seven," we have declared the limitlessness of divine mercy and the importance of unchanging brotherliness in men. Good is greater than evil. Mercy reaches beyond the farthest limits of justice. "While sin abounded grace did much more abound." Love outdoes hate. Righteousness outreaches evil. We must therefore never permit ourselves to be defeated by the evil doing of men. However many times sin begins, we must prove the efficacy of the divine life in the soul by matching it with an even greater spirit—the spirit of forgiveness.

CONSCIOUS INABILITY.

"Lord, increase our faith." This was a pathetic appeal for power. At no point is human helplessness more apparent than in the requirements and exactions of forgiveness. Love makes tremendous demands upon faith. Our natural inability to manifest the spirit of Jesus under great aggravation is perfectly evident to everyone who has tried it. The call of the disciples was for such a relation to God as would make possible this expression of love which Jesus was exhibiting. Faith is more than an intellectual acceptance of any truth. Faith in a scriptural sense is belief permeated with love. It is the point of contact between ourselves and the dynamo of heaven. It is hindered wherever self-sufficiency asserts and shows itself; wherever difficulties are unduly magnified, and wherever disposition declines obedience to God's law. It can be increased only when we are determined to obey the truth which is revealed through it and to employ the power which is imparted by it. A disposition to obedience is the primary requisite to the inflow of God into the soul. All faith must have a rational basis.

AN ACHIEVING FAITH.

The response of Jesus to this petition was immediate. He gave at once a mighty assurance and a declaration of the achieving qualities of Faith. Indeed, he indicated that the qualitative feature of faith is far more important than the quantitative. Not so much the amount of faith as the actuality of it and the reality of it, were to be considered. It is the actuality of contact, not the area of it, which insures the flow of the electric current. Jesus was less concerned about the measure of it than about the vitality of it. He indicated clearly that the actual contact of a soul with God will insure adequacy of power, wisdom and all other attributes essential to meet any emergency of life. "If ye have faith as a grain of mustard seed ye would say unto this sycamine tree, 'Be thou rooted up and be thou planted in the sea,' and it would have obeyed you." This is only another way of saying that anything that is necessary to be done in the interests of the kingdom of God can be done through faith. The absoluteness of divine control could hardly be stated more confidently. The inevitableness of whatever God commends finds strongest emphasis here and in connection with all this is the fact of the appropriableness of divine power and wisdom.

THE CONGRESS AT INDIANAPOLIS.

(*Concluded from page* 11.)

He is the organized sum of all the influences that have played upon him. Home influence, school influence, work influence, friendship influence, political influence, book influence, newspaper influence—all these are the stuff out of which individuality is made. The task of the Gospel is to Christianize this vast matrix in which the soul lives and out of which it creatively builds its character. Dr. Lumley testified to his appreciation of the message of Dr. Mathews and confessed on behalf of himself and other Disciples of Christ to the sin of disproportion in teaching the gospel of Christ. He pointed out that what was regarded as Christ's command to baptize had been so urgently insisted upon as of the very essence of obedience that the great social commandments of Jesus had been more or less obscured.

MISSIONS AND THE SOCIAL GOSPEL.

Mr. Abram E. Cory, of China, leader of the Men and Millions Movement, followed Prof. Lumley. He voiced his sense of expansion of mind while listening to the great message of the evening. In China, he said, mission work is rapidly adding to its direct work for individuals the task of Christianizing the social order. He, too, confessed to the smallness and negligibleness of many things which Christians insist on making first things, in the light of the great world-extensive task of which Dr. Mathews had given the Congress a vision.

Other speakers followed, among them Dr. Jabez Hall of Butler College, who felt that the generous response accorded such an address betokened the progressive character of the Disciples' mind and their breadth of view and interest. Dr. Powell thought there was food for thought, if not ground for humor, in the fact that a Divinity School, noted the world over for its freedom of thinking and teaching, and supposed by many to be a source of much heresy, should have sent its dean to a Disciples Congress with counsels of conservatism and orthodoxy and with profound messages of faith!

It was a great evening, closing a great day.

THE PROGRESS OF UNITY.

Thursday morning's session was opened with a devotional service led by Rev. Carey E. Morgan, whom Dr. Powell, at the close of the devotions, characterized as "the St. John of the Disciples of Christ." Rev. B. A. Abbott then read a paper on "The Present Status of the Christian Union Movement." Mr. Abbott made a careful and comprehensive survey of the various fields in which the Christian union spirit is at work—in various denominations, in various non-denominational fields, on the mission field, in the field of social service and among the Disciples of Christ. It was admirably conceived, and written in an irenic and tolerant vein, partaking of the chaste and elevated quality of thought that is characteristic of the gracious pastor of Union Avenue Church, St. Louis.

Dr. Sharpe followed in review. He said that the Disciples of Christ have yet to produce an indigenous theology, a theology whose constructive principle is the idea of unity. Mr. Abbott had affirmed that Christian unity was an end in itself, not a mere means to an end. Dr. Sharpe, therefore, declared that such an ultimate should determine our theological thinking. He outlined what he called a theology built upon the principle of unity. Many who heard this short speech felt that Dr. Sharpe had marked out a path for himself and his Disciple brethren which, if it were followed, would bring us all to a fairer field than the all too literalistic and legalistic theology with which many have identified the Disciples movement.

HIGHER COLLEGE STANDARDS.

Mr. Abram E. Cory read a statesmanly paper on "Lifting Up Our Educational Institutions." Representing the Business Men's Commission in charge of the educational section of the Men and Millions Movement, Mr. Cory interpreted their hopes for a new day among us, educationally, as a result of the new standard they have set up for our colleges. His full-packed paper can hardly be reported, and luckily needs no report for its sum and

Rev. C. H. Winders, the efficient and genial host of the 1914 Congress.

substance is to be brought to the hearts of our church people throughout the land by Mr. Cory and his Men and Millions team.

Dean H. L. Willett, of the Disciples Divinity House, was called on by many voices from the floor to discuss Mr. Cory's theme. He insisted that our colleges should be conceived not merely as conventionally Christian, but as bearers of our testimony to the great ideal that has inspired the Disciples of Christ for more than a century. Pres. Thos. C. Howe of Butler College, Pres. Miner Lee Bates of Hiram, Pres. H. O. Pritchard of Eureka and others were called out and spoke to this subject.

From all sides there were heard voices of optimism with reference to our educational situation.

WHO IS ORTHODOX?

Rev. L. J. Marshall, pastor of Wabash Avenue Church, Kansas City, opened the afternoon session with a symmetrically prepared paper on "Christ's Standard of Orthodoxy." It proved to be a rich and comprehensive treatment of the thought of Jesus on the leading themes which the Master seemed to make normative. These themes were The Fatherhood of God, The Kingdom of God, The Relation of Men as Brothers, and the Infinite Worth of Life. Such an analysis of the "mind of Christ" showed that ethical considerations alone entered into the standard by which Christ judged men.

The address was an impressive illustration of the present power of Christ's own words, for it would be safe to say that 75 per cent of the paper was made up of quotations from the four gospels. Yet every hearer bent his attention upon it with such eagerness as if the words of Christ were being heard for the first time.

Rev. Graham Frank interpreted the paper in an impromptu speech which for clearness and cogency was not matched by another impromptu talk during the Congress. He declared that while he listened there had been growing in his soul the thought that he and many of his brethren had been guilty of what he called "the heresy of silence." These great ideas of Jesus are the only great ideas, he said, yet we go on preaching so much conventional orthodoxy and remain silent on these spiritual and moral truths which Jesus taught and which fit close up to human life.

DISCUSSION DRIVEN INTO CORNER.

Other approving voices were heard, among them Rev. W. J. Wright of Franklin, Ind., who expressed a desire to hear the disapproving voices. Rev. Mathew Small and Rev. M. B. Ingle, both of Indianapolis, spoke, each insisting that the epistles of the New Testament, as well as the four gospels, must be taken into account in determining Christ's standard of orthodoxy. Various quotations were made intended to show that the test of orthodoxy and fellowship in the apostolic church was quite unlike that set forth in Mr. Marshall's paper. Pres. H. O. Pritchard said that the trouble with such reasoning was that it failed to distinguish between the Church and the Kingdom. Jesus talked of the Kingdom; the Epistles and Acts treat, for the most part, of the Church. The terms of admittance to one are not the same as the terms of admittance to the other, and baptism, to which reference had been made by the critics, belonged to the Church rather than to the Kingdom.

Whereupon Mr. Ingle arose and quoted Jesus' saying: "Except a man be born of water and the spirit he cannot enter the Kingdom of God."

Into this corner was the discussion driven when the chairman announced the next paper.

MR. TODD'S PAPER TO BE PUBLISHED.

Of this paper on the subject, "Mysticism and Modern Preaching," by Rev. Earle M. Todd of Canton, Mo., and its review by Dr. E. S. Ames of Hyde Park Church, Chicago, we shall have to forego at this time any report or word of appreciation. Both these writers have been asked for their productions for publication in The Christian Century. We believe it is safe to promise our readers that they will appear in our next issue. They made a profound impression on the Congress. Their publication will add yet another to the long list of outstanding features which have brought distinction to The Christian Century.

The officers elected for next year are: President, Rev. J. H. Goldner, Cleveland; vice-president, Rev. Finis Idleman, Des Moines; secretary, Dr. F. E. Lumley, of the College of Missions, Indianapolis. Upon Dr. Lumley will fall the main burden of preparation for the next meeting of the Congress.

PEACE.

Lord! ev'n as Thou all-present art.
Oh! may we still with heedful heart
Thy presence know and find!
Then come what will of weal or woe,
Joy's blossom-spring shall steady flow:
For though 'tis heaven Thyself to see,
Where but Thy shadow falls, grief cannot be!

The Mid-Week Service

By Silas Jones.

By Silas Jones.

TOPIC FOR MAY 20.

The Flower of a Meek Spirit. Is. 42:1-4; Matt. 5:5, 43-45; 20:26-29.

Meekness, like the other words of the vocabulary of Christianity, often passes for less than it is worth. There is always present the tendency to bring the meaning of the words of faith down to the level of our practice. We soothe the conscience by explaining away the virtues. "Meekness cannot be counterfeited. It is not insensibility, or unmanliness, or servility; it does not cringe, or whine. It is benevolence imitating Christ in patience, forbearance, and quietness. It feels keenly, but not malignantly; it abounds in good will, and bears all things."

AGGRESSIVENESS.

Meekness is always and everywhere aggressive. Moses, who was very meek, never stood aside to allow idolatry and shamelessness the use of the main road. He held his ground. He boldly set out to overthrow evil. Tame submission to the demands of arrogant wickedness is cowardice and bears no likeness to meekness. But the meek man's aggressiveness is not that of the wild beast and the savage. It is for this reason that he is accused of being pliant. He knows the difference between what only seems to be a victory and what is really a victory. He looks ahead and sees what is to be, and while others are boasting of their courage in meeting the enemy in the open, he is laying in the hearts of men the foundation of a new social and religious order.

CONSERVATION.

"A bruised reed he will not break, and a dimly burning wick he will not quench." Many of the world's heroes have been ruthless. They have been destroyers. "You are ambitious," wrote President Lincoln to General Hooker, "which, within reasonable bounds, does good rather than harm; but I think that during General Burnside's command of the army you have taken counsel of your ambition and thwarted him as much as you could, in which you did a great wrong to the country and to a most meritorious and honorable brother officer." Meekness in General Hooker would not have detracted from his fighting qualities; it would have kept him from substituting personal ambition for patriotism.

SUCCESS.

"He will not fail nor be discouraged." "Blessed are the meek, for they shall inherit the earth." The meek spirit is the spirit of success. It is not the possession of those who fail. Kindness, courtesy, and insistence upon what is right contribute to success. In the stores where men buy they demand politeness, that is, they demand to be treated as men whose desires are to be respected. Boorishness, contemptuousness, and snobbishness are bars to success. The wise man shows his superiority by his good manners; the fool tries to exhibit a superiority he does not have by being ill-mannered. The wise man wins the approval of the wise and of fools; the fool remains in the class of fools in the opinion of everybody. Kingdoms built up by aggressive injustice cannot stand.

A PRESENT DUTY.

"And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves." There is a present duty of learning the ways of aggressive meekness. The church must attack evils. But must it use without discrimination the methods of the prize ring? Shall it listen without protest while the none too scrupulous business man tells how to manage religious enterprises? The church may learn from many kinds of persons methods of fighting sin, but she must have her own mind and know what comports with the truth she teaches.

Ps. 22:26; 37:11; Prov. 14:29; 16:32; 19:11; 25:15; Is. 11:4; Matt. 5:38:42; Rom. 14:19; I Cor. 10:32; Gal. 6:1; Phil. 2:14; Thess. 5:14; I Tim. 6:11.

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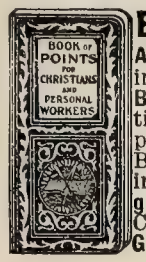

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CHARLES E. COLEMAN
Manager of Estates Farm Mortgage Investments
542 So. Dearborn St. CHICAGO, ILL.

THE CHRISTIAN CENTURY

Vol. XXXI May 14, 1914 Number 20

Mysticism is the Essence of Religion

Affirmed By Earle M. Todd
Disputed By E. S. Ames

An Interview With Japan's New Premier

By H. L. Willett

The President's Policy With Mexico

By Frederick Starr

CHICAGO

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* * *

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* * *

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* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

God and the Landscape

The vision of God carries with it some vision of His domain. The larger our thought of God, the greater our thought of His Kingdom. Whether our widening view of creation begins at one end or at the other, whether it comes from our study of God or our conception of human life, our thought of God and His world must grow together. That genial New England poet, Sam Walter Foss, one time let his thought of creation expand but attempted no corresponding enlargement of his thought of God, and he lost God out of his reckoning; but another man, as he saw God's world created, defined greater thoughts of God to go with it.

"A boy was born 'mid little things,
  Between a little world and sky,
And dreamed not of the cosmic rings
  Round which the circling planets fly.
He lived in little works and thoughts,
  Where his little ventures grow and plod,
And paced, and plowed his little plots
  And prayed unto his little God.
But as the mighty system grew,
  His faith grew faint with many scars;
The cosmos widened in his view—
  But God was lost among his stars.

Another boy in lowly days,
  As he, to lowly things was born,
But gathered lore in woodland ways,
  And from the glory of the morn.
As wider skies broke on his view,
  God greatened in his growing mind:
Each year he dreamed his God anew,
  And left his older God behind.
He saw the boundless scheme dilate,
  In star and blossom, sky and clod;
And as the universe grew great,
  He dreamed it for a greater God.

Whether our widening study be of religion or of life, this process must go on. The greater God involves the greater universe, and the greater universe compels the greater God. We cannot widen one and limit the other. The same eyes that see the king in greater glory must behold also a farther stretching land. We are mistaken if we suppose we are to look in opposite directions for God and man. The vision of the King carries with it also a vision of the landscape. It is a bifocal text. "Thine eyes shall see the King in His beauty: they shall behold a far-stretching land."

It is just here we meet the wrong interpretation of some people who think themselves very practical. They suppose that the landscape is the all-important, that we do not need to bother ourselves much about God, but there are times when our very path on earth depends upon some vision of what is overhead.

Someone has written a charming little poem about the path through the deep pine woods, and how the driver finds his way through the dark, not by staring at the black road, which he cannot hope to see, but by looking upward where the stars appear through the treetops.

The woods were dark and the night was black,
And only an owl could see the track:
Yet the cheery driver made his way
Through the great pine woods as if 'twere day.

I asked him, "How to you manage to see?
The road and the forest are one to me."
"To me as well," he replied, "and I
Can only drive by the path in the sky."

I looked above, where the treetops tall
Rose from the road like an ebon wall,
And lo! a beautiful starry lane
Wound as the road wound and made it plain.

And since, when the path of my life is drear
And all is blackness and doubt and fear,
When the horrors of midnight are here below,
And I see not a step of the way to go,
Then, ah! then I can look on high,
And walk on earth by the path in the sky.

Never doubt for a moment that he who sees the King in His beauty sees also the landscape. It is not the man who insists that one world at a time is enough who has the best interpretation for even this present world. Thousands of men shut up in jail have seen the four walls of their prison, but John Bunyan, who, confined in jail, had a vision of the progress of Pilgrim to the city of the great king, had also the truer interpretation of present human life. Many a man has been banished from home and looked out upon the ocean which separated him from that which he loved in this world. But the man who most truly interprets even the best of this present life is he who sees, as John from the Isle of Patmos saw, the Holy City, the new Jerusalem sent down from God out of heaven.

The two visions go together, the vision of God and the vision of human life. Thine eyes shall see the King in His beauty, and behold the far-stretching land of life and hope now and forevermore.

This is the promise of this bifocal text. The King and the country, Christ and the world, God and the landscape of the centuries, we are to see with our illumined vision.

President Wilson's Mexican Policy

BY FREDERICK STARR.

In this article Professor Starr, of the University of Chicago, himself an advocate of peace and of non-intervention, takes sharp issue with President Wilson's policy toward Mexico. Considering the way the United States has treated Huerta and his government, he contends that Huerta has been admirably forbearing and discreet, and that there was no warrant for the beginning of hostilities and the seizure of Vera Cruz. The article is part of a chapter in Professor Starr's new book on "The United States and Mexico," published by the Bible House, Chicago. No man in the United States possesses so intimate an understanding of Mexican life on its human side as has been given by the fifteen years' study of the Mexican people to which this distinguished anthropologist has devoted himself.

THINGS have moved on in Mexico as might have been expected; are moving. President Wilson lifted the embargo on arms and war munitions February 3. The effect was immediate. Not only were the forces of the constitutionalists materially assisted; the moral support they gained was great. It was now recognized by them and by outsiders that the Government of the United States was fighting with them against the old Indian—and the de facto government of Mexico. We were actively allied with rebels.

The first company to move forward; the skirmish.

CAPTURE OF TORREON.

For a long time the constitutionalists had announced their purpose of advancing on Torreon to capture it. It is a place of importance as the junction point of two great railroads from the United States and as a point of further operations for the advance upon the capital city. General Villa himself led the rebel forces. They met with unexpected opposition. Although surpassed in numbers the federal forces made a vigorous defence. The struggle was continued through several days, the fighting on both sides being of exceptional bravery. Losses in dead and wounded were numerous; finally, on April 3 the federal forces evacuated the city and the rebels were in possession. It was a notable victory, but the escape of the bulk of the federal army robbed it of much of its effect.

ADVANCE TO TAMPICO.

After the battle and victory at Torreon the constitutionalist advance on Tampico began. The possession of a gulf port of consequence would be a great advantage to the rebel leaders. It may be remembered, too, that Tampico is in the region of oil wells, and oil wells undoubtedly have had significance in the aid and sympathy which the constitutionalists have been able to command on this side of the Rio Grande. The federal forces in Tampico are scarcely adequate to the protection of the town against the constitutionalists, although the presence of Mexican gunboats is an advantage to them.

Not only, however, were Mexican gunboats in the Gulf before Tampico. United States men-of-war and warships of other nations were lingering in the vicinity and on April 9 occurred an incident which, in itself insignificant, has had results of serious consequence. The whaleboat of the Dolphin landed at a dock in Tampico. The paymaster and a crew of seven men went on shore. Having purchased some gasoline they were engaged in loading the cases into the boat, when they were arrested by an officer and squad of men of the Mexican military forces. They were marched through the streets of Tampico under arrest. It is claimed that some of the men arrested were on the boat at the time the arrest was made, and were forced to go with the others. Admiral Mayo, immediately on learning of this insult, issued a communication to General Zaragoza in which he demanded that members of the general staff should call upon him with formal disavowal and apology for the act, and a promise that severe punishment should be visited upon the officer responsible for the arrest. He also demanded that the United States flag should be hoisted in a prominent place on shore and be saluted with twenty-one guns. He set a limit of twenty-four hours, within which the salute should be fired.

QUESTION OF SALUTE.

Is it possible that Admiral Mayo did not realize the meaning which would be attributed by Mexicans generally to the raising of an American flag upon Mexican soil? The demand was in reality extraordinary, and the setting of a period unwise.

In the excitement which ensued upon the issue of this order and the failure of the Mexican soldiery to respond to it within the time limit, American newspapers sought eagerly for precedents for such salutes. It was seriously discussed in prominent newspapers the following day. We were assured that twice the United States itself has fired such salutes to the flags of offended nations. Thus, in the Civil War, American gunboats had fired upon a Confederate vessel in Brazilian waters. The Brazilian government complained, legitimately; our Government finally saluted the Brazilian flag. It will be noticed that this flag was on Brazilian soil,—where it belonged, —or on a Brazilian war vessel. Again, it seems that once in California a French Consul was arrested by American authorities. The French government objected, as was its right. The next time that a French government vessel appeared within the harbor the flag upon it was saluted. It will be noticed that here again the flag was raised upon the national soil,—a French vessel. What Admiral Mayo demanded was in no way similar to these precedents. It is a very different thing to raise an American flag in the centre of the city of Tampico on Mexican soil, and salute it, from either of the precedential cases. A serious question might arise in these circumstances, as to whether a right of sovereignty was sacrificed in meeting the demand which Mayo made. At all events the salute was not fired in accordance with his orders. It is said that Secretary Daniels states that Admiral Mayo modified his demand after making it, and said that he would be satisfied if the salute was to the flag raised on the Dolphin, or upon a Mexican gunboat. If he really made such modification it is plain that he realized the injustice of his original order.

While the salute was not fired the Mexican government took prompt action in the matter. An apology was made, and the officer responsible for the insult was punished.

PRESIDENT WILSON'S STAND.

As might have been expected a great excitement resulted in the United States. President Wilson stood behind Admiral Mayo. He demanded that a salute of twenty-one guns should be fired to the American flag. While the matter was under consideration and in debate it appeared that a return of the salute was necessary. This caused some surprise and much hard feeling in the United States. Again the order made upon the Mexican

Gen. Francisco Villa; taken at Juarez after his victory over the Federals.

government was an ultimatum with a time limit. If the salute were not fired by a given hour, President Wilson would lay the whole matter before Congress with an address upon the Mexican situation. Here again our diplomacy did not shine. Huerta's foreign office at present is under charge of a wise and prudent man, José Lopez Portillo y Rojas. His discussion was dignified, and would make a strong appeal to any disinterested party. Senor Portillo claimed that the Mexican government had inflicted no insult on the American nation; that no flag was flying from the launch sent by the Dolphin to the landing; that the American marines had been set free even before an investigation, and that the officer responsible had been arrested, and would be tried; he proposed that both flags should be saluted alternately, the American flag first, and then the Mexican flag. This proposition was refused absolutely by the United States, and an unconditional salute was demanded. This Mexico refused, saying that she had yielded all that her dignity would permit, and appealed to the fair-mindedness and spirit of justice of the American people.

THE MESSAGE TO CONGRESS.

As a matter of fact, the Tampico incident was not deserving of such serious consideration and bluster. In reality it was recognized by President Wilson himself as inadequate. In his report to Congress, delivered in fulfillment of his threat to Huerta, our President querulously complains that the Huerta government had selected the United States from all other nations as the object upon which to vent its spleen and insults. He says: "It cannot but strike anyone who has watched the course of events in Mexico as significant that untoward incidents such as these have not occurred in any case where representatives of other governments were concerned, but only in dealings with representatives of the United States, and that there has been no occasion for other governments to call attention to such matters, or to ask for apologies."

This is petty. No other nation has attempted to dictate the internal affairs of Mexico; no other nation has cut off the supplies necessary for conducting the Mexican government; no other nation has attempted to assist the revolution in the north, and to supply arms to rebels in the field; no other nation has fought a war through months against the de facto government of Mexico. The wonder is not that, from time to time, trifling offences have occurred with reference to us. It was to be expected that many and flag- It was to be expected that many and flagrant outrages should have been practised case. As a matter of fact, Huerta has shown remarkable control. His conduct in his dealings with the United States and Mr. Wilson since August of 1913 have been characterized by a courtesy and a forbearance remarkable and praiseworthy.

THE UNDERLYING MOTIVES.

No, the fact is that the flag incident of Tampico was not the real cause of our severe demand and of our attitude. Nor were the petty discriminations and disadvantages to which Americans had been subjected. Two things and two things only precipitated the crisis. The first was that Huerta had succeeded in raising 60,000,000 pesos in Mexico for the conduct of his government and for the re-establishment of peace in the republic; and, secondly, because President Wilson, and his representative, John Lind, were smarting, and had been smarting for eight months, under the sense of defeat. For eight months Mr. Wilson, and John Lind, backed by the resources of the United States, had been fighting an unsuccessful battle against one old Indian, —"a little drunkard,"—with no result.

By his message President Wilson stated that he wished to be assured that Congress stood behind him in the steps which he had taken and in those which he proposed to take. This approval was given,—with some reservations, and criticisms,—but in full measure, and our President, announcing that we ought not to interfere in the internal affairs of another nation, that we ought not to intervene, that we had no quarrel against the Mexican people, proceeded to extremities. The army was set in motion to the border; war ships were started; and talk of establishing a peaceful blockade indulged; the whole country was swept by a blaze of war enthusiasm. Our people and the nations of the world believed that war was imminent,—indeed, that war existed. Vera Cruz was seized; the customs house was taken over; martial law and then a civil government of American organization were declared; men were killed on both sides; and yet we were assured that war did not exist.

Whether war existed or not, preparations for war were pushed with vigor. Newspapers blazed with outrageous telegraph reports and editorials. Our hysterical people were inflamed by unwarranted and hideous misrepresentation. It was announced that O'Shaughnessy had disappeared and that his fate was uncertain; that Consul-General Shanklin had been murdered; that outbreaks involving loss of American lives had taken place, even in the capital city itself. Stories of horrors emanating from and surrounding Consul Hanna and Carrothers were sent out. Everything that could be done to arouse hatred and a desire for blood was done.

HUERTA'S ATTITUDE.

It is true that Huerta suspended the relations between the two nations. He did not, however, declare war. Let no one make mistake. Neither Huerta nor his people believe for an instant that Mexico can wage successful war against us. They know that they are poor and weak, reduced and distracted by internal dissension, but the Mexican character prefers to lose life itself and nationality rather than not to make a final stand for dignity and self-respect. At a time when American newspapers were inflaming our minds to war by false stories Huerta was guaranteeing the security of Americans in the capital city; he was sending O'Shaughnessy and Shanklin by special train under the protection of his body guard to Vera Cruz. The old man may be Indian, may be a drunkard,—I do not know,—but there are few things in his year of office which indicate that he is either weak or a fool.

American Red Cross Corps at Vera Cruz.

And in the crisis, when it looked as if two nations were to go to war; when it seemed as if the Colossus of the North was again about to play the bully, there came a plea of mediation. It was—it is —the only hope. Three South American republics, Argentina, Brazil, Chile, approached our government with the offer of mediating between the United States and Mexico, in the hope of reaching an adjustment whereby with honor to both parties, war with all its horrors might be avoided. It is impossible to forecast results. There is danger that President Wilson will demand that all the yielding come from Mexico. If he does, the offered mediation will fail. If he insists on continuing the personal quarrel between himself and Huerta, if he still demands that "Huerta go," the proffered service may be in vain. Huerta ought not to go and, as the President of our republic himself says, we ought not to interfere or dictate in the affairs of Mexico. All just men must hope that something will be accomplished by this peaceful effort. Should the mediation succeed, it might be the beginning of a united effort of all the American republics on a basis of equality, to build up a policy which shall supplant the famous policy of James Monroe, which has long outlived its usefulness. If Argentina, Brazil and Chile can bring about a peace and friendship honorable to Mexico and the United States, it will be the beginning of an American policy, which might command the admiration and respect of all the world.

Mysticism the Essence of Religion

BY EARLE MARION TODD.

The climax of the Congress of Disciples was reached at the very last session when Rev. Earle M. Todd, Disciple pastor in the college town of Canton, Mo., read his paper on "Mysticism," and Dr. E. S. Ames, professor of the Psychology of Religion in the University of Chicago, reviewed it. We have been compelled by the limitations of space to omit a considerable portion of Mr. Todd's paper. A large section dealt with Maeterlinck's mysticism. Of this and of another section dealing with the philosophic basis of mysticism we have been able to retain but a small share. For the rest, however, the paper is virtually intact. Doctor Ames' review is given in full. In our next issue will appear an editorial opinion as to the merits of Mr. Todd's thesis and Doctor Ames' critique. Meantime we would like to publish our readers' opinions also—if they are expressed in about 300 words.

IN the heart of the city of London, on the busiest of her thronged thoroughfares, where the roar of the traffic never ceases, and the patter of hurrying human feet rises and falls in cadences as musical as the murmur of a shell, and laden with a pathos as deep as eternity, stands a stately church. Here, on Thursdays, at noon, snatching hastily their lunch at the neighboring teashops lest they be late and miss somewhat of the coveted treasure, come multitudes of men from the offices, shops and warehouses of the neighborhood, old and young, from every class in society, crowding the church and galleries and overflowing into the aisles, to listen to a man who helps them to be sure of God.

I used, in the old days, to drop in to hear this wonderful preacher. He was a slight man, with a frail body and a frail voice, with a dense mass of white hair—not white with years,—with kindly eyes set in dark circles that seemed to look out of eternity, and with a bearing as simple and free from self-consciousness as that of a child. A hush of expectancy settles over the congregation as the preacher ascends the pulpit, and when he rises to announce his text every form is motionless and every face turned eagerly towards him.

Thou openest Thine hand and satisfiest the desire of every living thing.

From the first word, he is en rapport with his audience. The tone is conversational and proceeds without the slightest effort at oratory, though with much animation.

"Fullness of life and joy," he is saying, "is the indefeasible right of every human soul, and as such must be realized and entered upon soon or late. . . . The highest and best in us is a protest against acquiescence in the belief that life cannot be other than disappointment and tragedy. We somehow feel, and cannot help feeling, that the soul's native air, so to speak, is not pain but joy, not poverty but abundance, not disease but health, not ignorance and sin but wisdom, purity and love. We belong to the eternal, and the eternal belongs to us, and this eternal is the fullness, the all-abundance, of which we are now in search. However we may explain our present experience of unideal conditions and the terrible and tragical elements in our lot, our deepest affinities are with blessedness and perfection of being. We are constituted for it, have come forth from it—for it is God Himself—and though we have to wander far and wait long before we find it, it is our home, and we shall not be allowed to be exiled permanently from it. . . . I think one might boldly say without falsehood or exaggeration you will get everything you have ever wanted or ever shall want; you will get it all; for the measure of your wants is the measure of your soul, and here or hereafter the soul must come to its own.

'I stay my haste, I make delays:
For what avails this eager pace?
I stand amid the eternal ways.
And what is mine shall see my face.'"

The service over, the crowd disperses—as silently and reverently as it assembled;

Rev. Earle M. Todd.

hardly a word is spoken. They have what they came for—that "firmer hold upon religious realities" that stimulates the soul to high endeavor or fortifies it for the endurance of the monotonous and the commonplace. Thus the City Temple becomes a spiritual oasis in the midst of the wide waste of London's dense materialism, and its waters, troubled betimes by angel hands, flow forth in streams of health and healing. This wonderful ministry of helpfulness shows up all the more brightly against the dark background of fierce fanaticism and implacable hate of the evangelical reactionaries of Britain, who rest not day or night in their effort to discredit the minister and bring to an end his work. One Sunday morning a fanatical religionist brought a step-ladder, "very early in the morning, while it was yet dark," and posted up across the front of the church in large white letters the word, ICHABOD. But he put them on the wrong church, for the 'glory' is still there.

WHAT IS HIS SECRET?

What is the secret of this beautiful, gentle, quiet, but patient ministry which descends on the city like the gentle and refreshing rain? An American preacher, who recently visited London and attended a service at the City Temple, put it in one phrase: R. J. Campbell, said he, is "very sure of God" He has, to be sure, extraordinary intellectual and temperamental gifts, but no one who knows the man or his work would dream of attributing to these his power as a preacher. R. J. Campbell speaks with the same kind of authority as that with which Jesus spoke—the authority of one who is in immediate contact with reality, to whom God is no mere hypothesis, no mere logical conclusion from questionable premises, no mere tradition from the fathers, but a living, present, companionable reality.

ALL RELIGION IS MYSTICAL.

To be sure of God, that is the preacher's supreme qualification; to make others sure of God, that his supreme function. There is only one way to be sure of God, and that is the mystic's way: "Blessed are the pure in heart, for they shall see God." All religion is mystical. When it ceases to be mystical it ceases to be religion, and becomes ethics, philosophy, science, anything you like. It is the mystical element that places religion in a category all by itself. All religion begins with the vision of God by the pure in heart. The result of that vision we call faith. All true faith is mystical,—it is independent of reasons; it can only give reasons for its being, it cannot be brought into being by reasons. The faith comes first, not the reasons. Faith is a phenomenon for which the intellect has to account. The faculty which gives rise to it is also a faculty which the intellect has to guide, otherwise faith becomes superstition. Other than these, the intellect has no function in regard to faith.

Religion is primarily and essentially not a matter of institutions and ceremonials and beliefs,—it is not even a matter of deeds, however benevolent and disinterested, such as "visiting the fatherless and the widows in their affliction,"—but a matter of communion with the Highest. The deeds follow, as do also the forms of worship and the institutions through which it expresses itself and the rules of conduct which we call beliefs. But religion itself, in its essential nature, is a fellowship between kindred souls. Friendship, at its highest, is almost a religion. It is a sacrament.

RELIGION AND FRIENDSHIP.

Religion is simply friendship raised to the 'nth power. When we are told of Abraham that he was the "friend of God," we have set before us the highest ideal of the religious life. Everything that is in friendship and comes out of it is in religion and comes out of it, and all the elements of religion are in friendship. There is no better definition of religion in its higher manifestations than that which defines it in terms of the relation between a man and his friend. Abraham and God, St. Francis and God, John Wesley and God—these expressions carry essentially the same connotation as David and Jonathan, Ruth and Naomi. Whatever of the mystical there is in friendship there is in religion, and whatever of the mystical there is in religion there is, in some measure at least, in friendship.

The thesis of this paper is, that there is a mysticism that is at once real and consonant with reason; that meets all the

requirements of true mysticism and is at the same time possible to men of the modern mind; and that this mysticism is evermore the secret of pulpit power,—that preaching never rises to its highest levels until it becomes mystical, and that supreme power in the pulpit is denied to all but the mystic.

It would be necessary, first, to differentiate between mysticism and some other things that bear very different and less attractive names. There seems some danger lest it should be confused with mystery, or even, perhaps, with agnosticism.

THE MYSTICISM OF MAETERLINCK.

Much is being said in our day about the mysticism of Maurice Maeterlinck. There are some who seem to see in the Belgian playwright a prophet of a "new mysticism" which they think destined to take the place of the old. I am unable to see any light in this direction. I have searched the writings of Maeterlinck in vain for any trace of genuine mysticism. I grant that there are "mystical passages" in Maeterlinck—he is always feeling after a mystical interpretation of phenomena. But he never finds such interpretation. How, then, can he be a mystic? For a mystic is one who FINDS. The nearest approach to mysticism that I can find is this passage from his "Life of the Bee." Speaking of the means by which certain plants propagate themselves, he says:

> It would be difficult not to admit that acts which bear all the appearance of acts of intelligence and prudence produce and support these fortunate chances. Whence do they issue,—from the being itself, or from the force whence that being draws life? I will not say 'it matters but little,' for, on the contrary, to know the answer were of supreme importance to us. But in the meantime a multitude of semblances invite us to believe that something equal to our loftiest thoughts issues at times from a common source, that we are compelled to admire without knowing where it resides.

This might easily be mistaken for mysticism. And if this were Maeterlinck's prevailing mood, he might almost qualify as a mystic. And yet, there is a great gulf between this and true mysticism. Maeterlinck, even here, is tied down, as mysticism is not, to the creeping processes of the intellect. It is "a multitude of semblances" that invite us to believe in this "something equal to our loftiest thoughts" that "issues at times from a common source." But true mysticism, paying but little attention to the "semblances" which as often hinder as help, rises on the wings of the intuition and makes the strong affirmation of faith.

NIGHT SHOT THROUGH WITH LIGHT.

There are four words that seem to require more accurate definition and differentiation: Ignorance, Agnosticism, Mysticism and Mystery. Ignorance is night—night unrelieved, unoppressive, acquiesced in; the night that does not know that it is night, and hence has no longing for the day; the night of the unawakened soul. Agnosticism, too, is night, the night of the intellect, night impenetrable and sublime. But it is a night of which the soul is conscious, and which it has valiantly striven to penetrate, and which is acquiesced in only because it seems impenetrable. Mysticism, on the other hand, is this night of the intellect shot through with the light of a higher intelligence. Mysticism is not the synonym of mystery—it is mystery solved. Mysticism is vision, it is night interpenetrated with light, it is light shining in the darkness. In the absence of the sun the mystic walks by the light of the stars. No doubt there is a place for religious agnosticism, but it must not be confounded with mysticism. Religious agnosticism is the darkness in which the light shines, mysticism is the light that shines in the darkness.

THE MYSTICISM OF THOREAU.

Some years ago, during a brief stay in Boston, I took the trolley car westward through Lexington to the beautiful little town of Concord. It is the most attractive literary pilgrimage in America, for here, at one time, lived Emerson and Thoreau, the Alcotts and Hawthorne. On the afternoon of that day, taking the road that runs southeast under the hill, and turning to the right a hundred yards short of the Emerson home, I crossed the sluggish little river that meanders through the valley, and followed the road that leads up among the hills to the south. After pursuing this road for some twenty minutes, I turned off to the right along a well-worn footpath—for there are many who make this pilgrimage—which presently brought me to the edge of a quiet pond, surrounded by lofty pine and forest trees which it reflected on its unruffled surface. It was Walden Pond. The woodman had been busy in the neighborhood, but still the solitude of the place was scarcely less than when, in 1845, Henry D. Thoreau came here, fleeing from society, and erected the rude hut which served as his dwelling for more than two years. Sitting down there beside the pile of stones which pilgrims have heaped up to mark the site of Thoreau's hut, and taking from my pocket a copy of "Walden" I read the following from his chapter on "Solitude":

> I have never felt lonesome, or in the least oppressed by a sense of solitude, but once, and that was for a few weeks after I came to the woods, when for an hour I doubted if the near neighborhood of man was not essential to a serene and healthy life. To be alone was something unpleasant. But I was at the same time conscious of a slight insanity in my mood, and seemed to foresee my recovery. In the midst of a gentle rain, while these thoughts prevailed, I was suddenly sensible of such sweet and beneficent society in nature, in the very pattering of the drops, and in every sight and sound around my house, an intimate and unaccountable friendliness all at once, like an atmosphere surrounding me, as made the fancied advantages of human neighborhood insignificant, and I have never thought of them since. Every little pine-needle expanded and swelled with sympathy and befriended me. I was so distinctly made aware of the presence of something kindred to me, even in scenes which we are accustomed to call dreary, and also that the nearest of blood to me and the humanest was not a person nor a villager, that I thought no place could ever be strange to me again.

This, as far as it goes, is real mysticism. It is not merely the perception of outward beauty, which would be art; not of a mystery, which would be science; nor of a problem, which would be philosophy; but the perception, back of the beauty and back of the mystery and back of the problem, and back of the material, of a companionable personality. I grant that it does not carry us all the way, but it has cleared the gulf—it is real religious mysticism.

Analyze the experience: He became conscious of something in nature of kin to himself; it was a friendly presence; it was something with which he could hold communion, a companionable presence that kept him from the sense of loneliness; he did not reason himself into this frame of mind, he became "sensible" of a companionship. And, finally, he was certain of it; it was not a far away conjecture that might turn out to be a delusion. This, I repeat, as far as it goes, is true mysticism. Between this experience of Thoreau and the "multitude of semblances" of the sophisticated Maeterlinck there is all the difference between religion and metaphysics.

WAS NOT CHRIST A MYSTIC?

Does it, in an infinitely small way, reflect the experience of that other Mystic, centuries before, which Sidney Lanier has described in wonderful verse:

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him;
The little grey leaves were kind to Him;
The thorn-tree had a mind to Him.
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last,
When out of the woods He came.

This, now, is the more general aspect of mysticism—the mysticism which looks outward, which sees in the material world but the garment in which God clothes Himself. "The mystic," says G. H. Morrison, of Glasgow, "has no quarrel with the man of science, but he holds that reality has many aspects of which the scientific aspect is but one; and he claims for all the other aspects, which appeal to feeling rather than intelligence, a place in the interpretation of the whole. The everlasting hills are not so real to him as the mysterious peace of God which they convey."

THE SOUL ITSELF: HOSEA.

But true Christian mysticism does not stop with the outward look; it looks within and finds God in the depths of the soul. The mysticism which looks outward only will be arrested in its development, it will never fully arrive at the goal. It is likely to end in mere wonderment of life, and sad-eyed astonishment at its disharmonies, its cold-blooded cruelties, its base treacheries. One never attains to the rank of a mystic until he looks within.

As the exponent of this more intimate mysticism, passing by the greatest name, I cite you to the prophet Hosea. "One of the first," says James Strahan, in the Expository Times, "he was also one of the noblest of the not very large family of mystics, who dare to make their own thoughts, feelings and actions the norm of divinity." Hosea was one of the greatest religious geniuses which the world has ever produced. It was he who first among men sounded that deepest note in the Christian revelation, God is Love. Hosea recognized this, says Cornill, because he bore love in his own heart, because it was alive in him. Hosea believed that God was love because he was loving. He argued that because his love, once bestowed, put him under eternal obligation, so that he

had no option but to forgive and reinstate his erring wife, God, who must be subject to the same holy law, must be equally kind and forgiving. The passion which surged so strong in his own breast could be none other than the divine life in his soul. It did not seem to have an origin within himself. It was of a different quality from the other passions by which his life was controlled. It seemed to be an interruption into his life from another sphere, and in its luminous purity and its fierce intensity he knew it could be none other than God. He judged God by what he found of Him in his own heart, and pronounced Him kind and patient and forgiving. This was the experience to which Jesus referred when He said, "Blessed are the pure in heart, for they shall see God." Purity of heart is a positive, not a negative, quality, it is not the mere absence of guile, but a passion for holiness. The soul, in the experience of this passion, recognizes the near approach of the Divine.

FAITH FIRST; REASONS AFTERWARD.

Translated into terms of the intellect, the mystic's position might be stated somewhat as follows: The universe means well because I mean well; the universe is as good as I; it is not only as good as I am, it is as good as I can imagine, and not only as good as I can imagine, but, since my ideals are capable of indefinite, perhaps infinite, growth and development, the universe is infinitely good. That is, God is infinitely good. I am quite prepared to be told that that kind of reasoning does not get us anywhere. I freely grant it; it isn't intended to get us anywhere. It is simply a clumsy attempt to account for the fact that we are already there. The mystic does not reason this out: the faith comes first, the reasons follow.

Huxley's method of reading the universe was similar in method, but stressed a different set of facts. For him, the category of "nature" did not include the thoughts, feelings and impulses of his own inner world. These were of nature, but they were a by-product, so to speak; or they were incidental to the general scheme of things, a mere temporary expedient arising out of the infinite resourcefulness of nature, by which she sought to secure her ends, but which throw no light upon her inner meaning. Red in tooth and claw, nature seemed to him wholly indifferent to moral considerations—not moral nor immoral, but non-moral. The world was a vast shambles; the supreme and only law was the struggle for existence with the survival of the fittest—those fittest to survive in such a struggle—and the inevitable crowding to the wall of the weak. It was a brutal thing, and had no more regard for moral and spiritual values than the frosts of autumn for the flowers. Morality is a fictitious law that man is attempting to impose upon nature in order to guard himself against her brutality. To acquiesce in this cosmic law of struggle for existence and the crushing of the weak is to connive at his own destruction; to run away from it would be worse; his only hope was in combating it. He saw no alternative but to pit the microcosmos against the macrocosmos, hopeless as the outcome might seem. There was hope that, by battling against the universe, man might, for a time, wring from it, unwilling, some morsels of good. It is worth while to note that Maeterlinck, in a striking passage, seems to sympathize somewhat with this view, but with some slight leaning to a more optimistic view.

UNIVERSE ON THE SIDE OF THE HEART.

To the mystic, on the other hand, man's only hope lies in battling WITH the universe. The universe, contrary to all seeming, is on the side of the heart. The law of love, service and sacrifice which asserts itself so imperiously in his own life and which increasingly asserts itself in human society is no mere incident in the cosmic process, no mere expedient, no mere decoy; it is of the very essence of the process itself, and the goal towards which it tends. His inner world is for him the revelation of the inner meaning of the universe. Putting these two readings of the universe side by side, we might say that, to Huxley, the universe means: Every man for himself and the devil take the hindmost! But that to the mystic it means: Every man for the hindmost and the devil take the man that is for himself! Or, putting it another way, we might ask, What are we to take as the moral exponent of the world—the spider sucking the life blood of a fly? the cat wild with joy over the paroxysms of a mouse? Or the mother suffering for her child? or Socrates drinking the hemlock? or Jesus on the rood? Huxley chose the former—for him the heart of the spider was the heart of the universe. To the mystic, his own heart, with all its benevolent impulses, is the heart of the universe. The heart of Jesus is the moral exponent of the universe!

NOT A LOGICAL PROOF.

This conclusion is not arrived at by logical processes; there are no premises from which such a conclusion can be deduced. It is MYSTICAL KNOWLEDGE. The mystic simply knows that it cannot be otherwise in a universe that has produced HIM. Your scientist and your philosopher may characterize this as naive egoism, but the mystic will continue to be a mystic.

Was not this Jesus' way? His doctrine of God was simply transcribed out of his own heart. He found God, not in the struggle for existence and the pitiless crushing of the weak, but in his own heart's pity for the weak and erring. He knew that his compassion for the lost struck a chord that vibrated throughout the universe, and his sensitive ear caught the music of her sympathetic response. MEN might fail to sympathize with him in this passion, but the UNIVERSE did not fail—there is joy in heaven, at least, over the finding of a lost soul! That, Bruce tells us, was Jesus' apology for loving the lost. That compassion which he found in his own soul was for him the very innermost meaning of things. We do not have to fight against the stars, but with them—the stars are on our side. And so he taught us the mystical way of solving the "riddle of the universe"—"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

AN INNER VOICE.

Mysticism is thus seen to be a voice, silent, clear, unobtrusive, final, speaking in the depths of the soul, and saying, I AM THY GOD!

But the question will be asked, "Is there a philosophical basis for mysticism?" Mysticism has existed in the past without giving reasons for itself. Light is one of the oldest of the phenomena of the universe, but it is only recently that it has been able to give any scientific account of itself. Yet no one ever thought of doubting or denying light. Mysticism is not only possible today to men of the modern mind, it is inevitable. The mystical aspect of life simply refuses to be ignored. Philosophy has at last abandoned its opposition. Science is beginning to recognize its own limitations and to concede the possibility of existences which give no reaction to the laboratory test: science and mysticism are found to represent opposite sides of truth; they are complimentary and mutually corrective. Our knowledge is not all mediated by the intellect. This has always been known, but its deep significance is only beginning to be recognized. The recognition of the validity of mystical knowledge is simply a matter of a better psychology.

BERGSON'S CONTRIBUTION.

The most notable contribution to the subject in our day has been made by Henri Bergson, of Paris, who in differentiating between the various forms of consciousness and defining their respective functions and limitations, has prepared the way for a new science of mysticism, and the bringing to an end of the long warfare between the intellect and the heart. The intellect, he tells us,—and he is here uttering a commonplace of philosophy—is but one of, perhaps, many forms of consciousness, and it has its distinct function and its definite limitations. It has to do only with the world of matter; it is the instrument by which man is to conquer the physical forces of the world. It is quite at home in geometry, and in logic which is so closely allied to geometry. The instinct is another and essentially different form of consciousness, with, likewise, a distinct function and definite limitations. As the intellect can only "think matter," so the instinct can only "think life." The instinct has the higher function. The intuition has its basis in instinct.

INTUITION AND INSTINCT.

Bergson defines the intuition as instinct enlarged and purified, instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely. But this faculty in man is but little developed: Consciousness, in man, is preeminently intellect. And again, intuition in man is almost completely sacrificed to intellect. Again he remarks, intuition is there, however, but vague, and, above all, discontinuous. It is a lamp almost extinguished, which only glimmers now and then, for a few moments at most. In these circumstances the intellect has sought to discharge the function of the intuition, and here is where all our difficulty has arisen: The intellect, regarding itself as competent in every field, and failing to find in man a soul or in the universe a God, proceeds forthwith to deny the existence of those entities, and to declare that we must be agnostic! On these matters the intuition alone is competent to speak.

On our personality, on our liberty, on the place we occupy in the whole of nature, on our origin, and perhaps also on our destiny, it throws a light feeble and vacillating, but

(Continued on page 17.)

Mysticism Not the Essence of Religion

A Review and Critique of Mr. Todd's Article

BY EDWARD SCRIBNER AMES.

MR. TODD'S paper is well written and expresses an earnest, yearning search after the nature of mysticism and its bearing upon the message of the pulpit. One hesitates to criticize a paper of this spirit and practical import. Everyone will agree that the pulpit needs new vitality and a new grip upon man's conscience and conduct. It will be understood, therefore, that any criticisms here presented are accompanied by genuine appreciation of the author's attitude and a real sympathy with the endeavor to find the sources of greater vitality for the work of the preacher.

I cannot agree with the paper that mysticism is the essence of religion, nor that the power of great preachers, like R. J. Campbell, is due to it. I shall first point out some of the difficulties and inconsistencies in mysticism and then endeavor to show where the power of such preachers lies.

SOME INCONSISTENCIES NOTED.

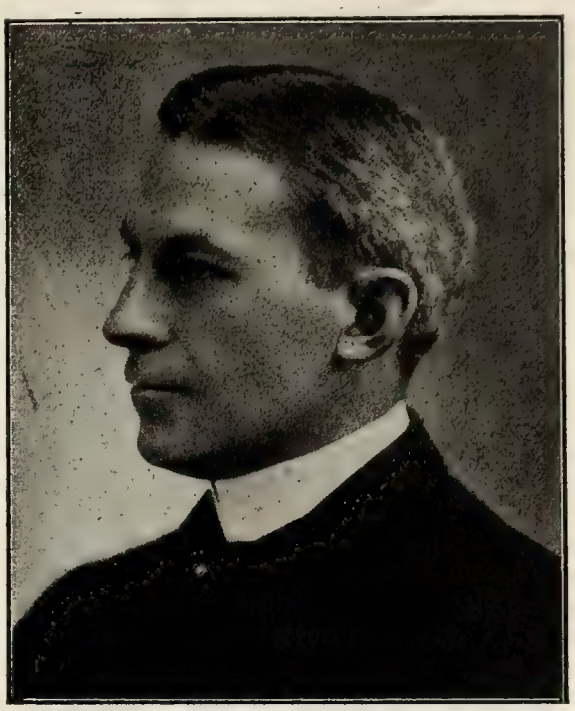
The paper itself bears the marks of the indefiniteness characteristic of the term mysticism. This word is one of the vaguest and most shifting in our language. For example, the paper asserts that all religion is mystical, yet admits that some of the best men in the world are incapable of the mystical experience. The inference would be, that since all religion is mystical, and some men are incapable of mystical experience, these men are incapable of being religious. It is doubtful whether the author of the paper meant to commit himself to such a conclusion. Again, having said in one connection that all religion is mystical, he says in another that the amount of mystical preaching is almost infinitesimal. This also is a strange predicament. It appears to mean that of all the preaching which the world endures, scarcely any of it is religious. One wonders what it really is, then. Such a judgment would seem to question the sanity of the vast majority of preachers, or else to make religion an exceedingly elusive thing. For myself, I am unable to accept either alternative.

Another favorite plea for mysticism is that it rests upon the inner, subjective experience of the soul. The mystic looks within. As the writer says: "One never attains to the rank of the mystic until he looks within," but in another connection he says: "Let a man throw himself heart and soul into some great task of human uplift and he does not need to be told by the poet that there is a power not ourselves that makes for righteousness. He finds himself gripped by that power, and borne along by it and made its instrument."

IS THE MYSTIC "ASSURED" OF GOD?

I should quite agree that this participation in some great task of human uplift is the proper means of gaining a deep and vital experience of religion, but this is not mysticism. The same inconsistency appears in the identification of friendship with the mystical experience. The very essence of friendship is its social attitude, its objectification of one's interests. The satisfaction of friendship lies precisely in the fact that one is forgetting himself in the activity of other people, and in his devotion to their interests and needs. While it does bring one to a clearer consciousness of one's self, the focus of interest is not subjective, but objective, and external to the self.

Another set of statements concerns the mystic's assurance of God. It is the common claim of the mystic, which our paper reiterates, that he of all persons is sure of God. While others waver and doubt, speculate and aspire, the mystic



Dr. Edward Scribner Ames, Philosopher and Preacher.

alone lays hold upon the divine reality. A study of the literature of mysticism, however, reveals the fact that this is only partially true. As a matter of fact, this sense of complete union with God is attained only occasionally and then for a brief interval by the mystic. A far greater portion of his time and energy is expended in the struggle to attain this communion. There is usually a pathetic, even tragic, effort to find peace in the presence of God. The most devout of the mystics are constantly liable to doubts, bewilderments and disappointments. They wander in what they themselves call the dark night of the soul. They sink into the abysmal depths. They torture themselves in hair-shirts and on beds of spikes with fastings and vigils to remove the last element of carnality and self-interest. Or if actual ascetic practices are not employed, devotional exercises, meditation, and spiritual flagellations are cultivated.

LITTLE REAL HELP FROM BERGSON.

The writer of the paper makes much of this alleged certainty of God. He says there is only one way to be sure of God and that is the mystic's way. But later on, after the fashion of our time, he attempts to gain support for the mystical view of life from the philosopher, Bergson. He cites Bergson's distinction between intellect and instinct. Bergson holds that the intellect gives us scientific explanation in terms of external, spatial relations. But this he regards as only one expression of reality and a very partial and limited expression. In contrast to this, instinct, in its highest form rising to intuition, yields a more immediate and direct experience of reality. Much has been made of this distinction of the great French philosopher, especially by those who feel that science is inimical, or at least foreign, to religion. Many have seized upon this distinction to reassert the claims of mysticism and to insist that there are more direct and efficacious means of finding God than those of our ordinary, intelligible experience. This our writer evidently also attempts to do.

It must, however, have been rather disappointing to him to find such poor comfort as that contained in the quotations which he makes. The most of which he is able to quote from Bergson is that intuition in man is but vague, and above all discontinuous. It is a lamp almost extinguished, which only glimmers now and then for a few moments at most. The exact words quoted from Bergson are following:

> On our personality, on our liberty, on the place we occupy in the whole of nature, on our origin, and perhaps also on our destiny, it throws a light feeble and vacillating, but which none the less pierces the darkness of the night in which the intellect leaves us.

Strangely enough, Mr. Todd considers this slight admission as almost a complete justification for the claim of mysticism. He says, after quoting this reference to the feeble and vacillating light: "Here, then, by one of the greatest of living thinkers, we have laid, broad and sure, the philosophical basis of mysticism." So far as Bergson's quoted words would indicate, there is here no basis of of any kind, much less one "broad and sure."

The attitude of mysticism in its assertion of the direct knowledge of God apart from all ordinary experience is subject to a common and deadly fallacy. It is the fallacy of assuming that the universal may be known apart from the particulars. It is the attempt to get the whole without the parts. It is like trying to think of society aside from persons, or of a class apart from pupils. Hegel illustrated this fallacy of trying to grasp a universal apart from particulars by saying that it was as if a man at table declined all offers of oranges, grapes, figs, and the rest, insisting that what he wanted was fruit.

WHERE IS GOD TO BE FOUND?

In the writings of the mystics this fallacy appears in their attempts to find God apart from all concrete experience. It is their constant contention that he is not to be found in the world of our intelligible relations. We cannot employ our intellects nor any form of scientific knowledge. We must deny these and transcend them by the use of some other "faculty." Psychology, however, has never been able to locate such a faculty. The tendency among more cautious writers, such as the author of the paper under consideration, is to use the term "feeling" or "intuition." There is, however, no psychological justification for the use of instinct or intuition or feeling as if it were something psychologically distinct from knowledge. The only advantage for the mystic in the use of these

terms is their vagueness and his disposition to use them without careful psychological analysis or definition.

The fact is that no man has seen God at any time apart from the world of nature and of human society. It is probable that those who have asserted their direct experience of God apart from society and natural phenomena have really experienced communion with their own subconscious, ideal self. Such an experience is nothing to be discredited but neither is it anything to be treated as a unique mystery or a special revelation of God. Many modern works on the subconscious and on mysticism could be cited in support of this position.

It is my profound conviction that all the phenomena which go under the name of mysticism may be much more adequately explained from quite another point of view. This other point of view makes the whole process of religion much more easily understood and therefore much more susceptible of cultivation and development. It is utterly hopeless to expect to enhance the power of the ministry in our practical and scientific age by a resort to anything which smacks of occultism or of sheer mystery. I think it can be shown that those half-truths which appear to give support to mysticism are much more consistent with quite a different interpretation of life. I shall even venture to take from the paper under review various propositions which it employs and to show that they are better suited to a system very different from that in whose behalf they are there employed. Such a statement may be regarded as an attempt to present a constructive criticism of the paper by means of another and, to me, more adequate conception of religion. I hope it will become more apparent, also, how the alleged mystical experiences occur, and how any values which they possess may be made available for every earnest preacher and religious worker.

THE DEEPEST FACT IN RELIGIOUS EXPERIENCE

I. The author of the paper in a sentence which I have already quoted, says: "Let a man throw himself heart and soul into some great task of human uplift and he does not need to be told by the poet that there is a power not ourselves that makes for righteousness. He finds himself gripped by that power and borne along by it and made its instrument." Now this I regard as an expression of the deepest and most determining fact in religious experience. All religion in its vital expression is devotion to some great task. It is the attempt to build the kingdom of God, to create an ideal social order, to make of one family all the people of the earth. That was the dream of the ancient prophets, that was the mission of Jesus, that has been the ideal of all Christian reformers and missionaries. It is in this sense that the author is justified in saying that religion is a matter of will. It is an act, a deed, an achievement.

RELIGION A SOCIAL TASK.

II. In the nature of the case, this task of religion which challenges our wills is a social task. It involves the co-operation of many minds and hearts. In its actual development, persons are associated together in local groups or churches and in larger organizations in order to combine their strength, to provide mutual help for one another, and to prosecute, by every resource of their combined talents and power, the common cause. This actual companionship in service not only furthers the general institutional enterprise, but it reacts upon and fashions the minds of the individuals participating. And when a cause like Christianity extends over many centuries, the sense of companionship includes men and women of the distant past as well as of the immediate present. The associations of our imaginations include Jesus and Peter and Paul and Augustine and Luther and a host of others known to us only through the imagination. When, therefore, we sit together in our places of worship, we are conscious of a great cloud of encompassing witnesses. There is a sense of presence immediate and pervasive. It is, indeed, quite indescribable, but we feel it to be persuasive, elevating and comforting. Highly socialized persons, as all deeply religious persons are, easily extend this social attitude even to nature.

THOREAU AT WALDEN POND.

This is the real secret of the experience at Walden Pond. It was a highly socialized mind which sought that solitude. The seemingly lonely dweller in the forest really had the companionship of the people and society out of which he had come. Lacking their actual presence, the trees and stones and various objects of nature took the place of actual human beings in his feeling. It was on this account that he could say: "Every little pine needle expanded and swelled with sympathy and befriended me." Mr. Todd is quite right in taking this to be a characteristic occurrence in what he calls mysticism. Truly, as he says: "It is the perception of a companionable personality." My contention is, however, that this companionable personality can be accounted for in terms of the organized social consciousness of Thoreau. It has, indeed, for Thoreau, all the value which the paper assigns to it. It was a friendly presence with which he could commune, which kept him from loneliness, and toward which he had a sense of certainty and assurance.

This sense of presence is naturally still more real in the City Temple, under the leadership of the fascinating personality of R. J. Campbell. I have sat there myself and felt the spell of it. I have also had the same experience during the observances of the communion service in a little village chapel in the hills of Texas. There is, of course, a richer environment in the great city congregation with its refinement of form and speech, but there is no greater sincerity and urgency and consciousness of God. In both situations it is really the great historic enterprise of the church in its effort to redeem humanity and the consciousness of the endeavor to be comrades with Christ in His spiritual kingdom which enable one to transcend the things of the moment and of mere outward conditions in the sense of an infinite task and of union with the Eternal.

PIETY DEVELOPED BY WORKS.

III. The sources of power for the minister are not so far to seek when one regards the whole matter in this way. What he really needs is an intimate acquaintance with the efforts which have been made to build this kingdom of God upon the earth. He needs the guidance and inspiration of the great souls who have wrought at it. This takes him into a study of the Scriptures, and of history and of the social sciences. He needs also to realize the particular problems which are involved in making this heavenly kingdom, this divine social order, actual among the flesh-and-blood human beings of his church and neighborhood. These are matters in which the modern scientist may help him amazingly. They are not matters in which any degree of pious devotion can help him much without learning and practical wisdom.

But any minister who conscientiously endeavors to direct the energies of his congregation toward fulfillment of this ideal of the kingdom of God upon earth will find his own and his people's piety and faith and good works greatly developed. Often the great difficulty with churches is that they do not succeed in making themselves conscious of the relation between the great historic spiritual kingdom of God and their immediate activities. If they could perceive more clearly that the care of the fatherless and the widows is a definite means of fulfilling the kingdom of God, they would not doubt that such work is religious. They would be able to see that the teaching of little children in the public school as well as in the Sunday-school is a means of bringing the vast, incalculable values of life into the definite experience of these little ones. Many people are best able to realize this essential task of religion most clearly through foreign missionary activities. When a man goes into the heart of Africa or China, to establish a Christian church, it is obvious that he must embody his mighty ideal purpose in very concrete and often menial acts. Neither he nor the churches at home have any doubt that the cure of the sick, the establishment of schools, or even the introduction of scientific agriculture, are thoroughly religious and Christian. Moreover, it is in doing precisely these things that the missionary has a sense of the presence of God and of communion with the Infinite.

AN OVERSOUL IN A CHURCH DINNER!

It is also exceedingly desirable that religious workers at home in their familiar round of churchly and community enterprises should realize that they also serve God and help to bring in His kingdom. They, too, may have this sense of presence, and they may achieve it through what may seem to be very simple and matter-of-fact activities. It is not drawing entirely upon one's imagination or upon false sentiment, to say that when a church undertakes to build a new house of worship, it is apt to find itself awakened to a new interest, to a quicker sense of comradeship, and to a play of the imagination with reference to the new and greater things which the church will be able to accomplish with its better equipment. Something of this sense of an oversoul and of a mysterious horizon may even be found in connection with a church dinner. The persons present may not talk of it or think of it in specific relation to religious ideals, but there is a sense of this larger meaning derived from the atmosphere of the place itself and from the co-operation of the particular persons engaged in it. The slightest reflection or inquiry brings to the surface the general purpose of the society or institution under whose auspices the event occurs. Some individuals are more conscious of this larger reference than others, and they are more capable of expressing it. In those who are most sensitive and responsive, what is called the mystical experience is most common and easily attained.

THE PREACHER'S WAY TO POWER.

The power of the preacher depends upon his ability to direct the activities of the

(Concluded on page 17.)

An Interview With Count Okuma

A Visit to the Home of Japan's Oldest Statesman and Latest Premier.

BY HERBERT L. WILLETT.

REPORTS that have come during the week from Japan to the effect that a new ministry has been formed, with the veteran statesman, Count Okuma, at its head, recall an interesting visit made to the city residence of this most interesting Japanese leader during our stay in Tokyo last year. The Count is almost eighty years of age, about as old as was Mr. Gladstone when he became Prime Minister for the third and last time. He has for several years kept himself out of active politics, preferring to occupy the position of an official leader of the more progressive elements of the nation. He has therefore maintained an active correspondence with men of affairs in Europe and America, and has written continually for his own journals, Shin Nihon (New Japan), and Tai Yo (The Sun Magazine). He is always glad to meet men of other nations and discuss with them modern questions.

Count Okuma and Guests.
Back row—Prof. Benninghoff, Mrs. Mary Chapman, Prof. A. W. Place.
Center row—Mrs. A. W. Place, Mrs. Willett, Dr. Willett, Count Okuma, Mrs. A. E. Furguson, Count Okuma's secretary, Miss Florence Parker.
In front—Mrs. S. W. Harrison, Miss Lillian Todd.

THE PREMIER'S HOME.

When he learned that we were in Tokyo he was kind enough to send an invitation through Prof. A. W. Place, of the Foreign Christian Missionary Society, asking our party to visit him at his home in the suburbs of the city. It is situated close to the campus of Waseda University, an institution over which the Count has watched with a paternal care as devoted as that which Jefferson gave to the University of Virginia. We took 'rikshas accordingly one afternoon, and after a long ride through interesting parts of the city we reached the grounds and were received by one of the members of Count Okuma's household. The residence is a combination of palace and country villa, set in spacious and beautifully ornate grounds. Trees, hedges, flowering plants and a great variety of flowers in bloom gave it typical Japanese attractiveness.

We were ushered in through a wide hall to a large reception room and perceived that this part of the house was arranged in European style. We learned later that the living apartments are planned and furnished on the Japanese order. The servants who received us bade us make ourselves at home, and we had a little time to look about the handsome apartment with its substantial occidental furniture and its paintings, banners and other decorations on the wall, particularly the kakimonos or painted scrolls which are so common a feature of Japanese household decoration.

Presently Count Okuma came in, walking with some difficulty, which reminded us that his leg was shattered by a dynamite bomb flung by a misguided native during the excitement about treaty revision while the Count was foreign minister in 1889. He wore the native Japanese costume, which as belonging to an older generation he prefers. Count Okuma is taller than the average of his countrymen. He has a large, clean shaven face and high forehead. His close-cropped hair is very white. His features are strong and determined, yet kindly. He welcomed us with cordiality as we rose to meet him on his entrance, and shook hands with every one of the party. Beside the members of our own Mission Study Travel Class, numbering seven at that time, we had with us Mr. and Mrs. Place and Professor Benninghoff, of the Baptist educational mission in Tokyo. After each member of the party was introduced, the Count asked us to be seated and refreshments consisting of tea and cakes were served.

IN TOUCH WITH THE TIMES.

The conversation that followed was interpreted by Count Okuma's secretary, a Japanese gentleman of exceptionally scholarly bearing and abilities. The Count is a good talker, and knowing that some of his visitors were acquainted with the Japanese language, he felt more free to talk at length upon a number of matters on which his opinion was asked. But the secretary, with unfailing accuracy and apparently deep personal interest, followed his words and turned them into almost classic English.

We asked him how it was that one whose active political life lay so far in the past should exert himself so eagerly to keep informed regarding all the events of the times and their bearing on public affairs. We assured him that we felt that this was the only reason we had been invited to visit a man on whose interest we had no personal claim.

A REMARKABLE CAREER.

He replied that he regarded himself as a representative of the Meiji era, the reign of the late emperor, but that he felt that it was a public duty to watch with attention the current events, both in Japan and in the rest of the world, in order to be able to render at any time such assistance to his countrymen as he might be able to do.

We asked him if he thought it likely that he would resume active public life again. He responded with a whimsical smile that he was not especially in favor any longer, belonging to neither of the rival clans of Satsuma or Chosiu, and that perhaps it was of as much service to the state for him to remain an independent commentator upon, and critic of, public policies.

We could understand the force of this remark, though it was difficult to realize that the political life of the Count extended over so many years. He was already minister of finance in 1869, holding that office for the following twelve years. At the time he came into office the country was just emerging from the civil war which decided the triumph of the Mikado over the Shogun. In his official capacity he was compelled, with his colleagues, to meet the cost of the civil war, the expenses of a new system of government, the necessary outlay for schools and colleges, the budget for a new army and navy, and the debts incurred by the extravagance of the Shoguns and the misgovernment of the Daimios, or feudal lords of several of the provinces. It was chiefly due to Count Okuma's financial statesmanship that these problems were successfully solved.

LEADS PROGRESSIVE PARTY.

Again in 1889 he was minister of foreign affairs. It was at this time that he suffered the injury already mentioned. He was the inaugurator of party government in Japan, and it was as leader of the Progressive party that he again joined the ministry in 1896, and was Prime Minister for a few months in 1898. For the last sixteen years he has not held office, though he continued to lead the Progressives until 1907.

One of the most interesting features of Count Okuma's career is the cleanness and dignity of his personal life. In a time when most of the Japanese leaders have practiced concubinage and worse forms of immorality, Count Okuma's domestic life has been exemplary and above reproach. Beyond all other factors in his present recall to high office will be the moral influence of his character upon the life of young Japan. The missionaries have found it difficult to enforce the principles of the clean life among the youth of Japan in the face of evil examples in high official circles. If Count Okuma is permitted to hold his office for a considerable period, the significance

(Concluded on page 23.)

THE CHRISTIAN CENTURY

EDITORIAL

TO THE MINORITY.

A FEW of our readers will open their Christian Century this week and say to themselves: Those two long articles by Rev. Mr. Todd and Professor Ames may be good, but they're too long for me to hope to master them."

Do not let yourself believe that! The editor is aware that an unusually large proportion of space has been given to the treatment of one subject, but this one subject is a little bit the most vital that has found treatment on our pages in many a day.

And what is more, there are no two men in America more capable of representing the two points of view involved in the discussion than Mr. Todd and Doctor Ames. The latter has become perhaps the most authoritative interpreter of religion in terms of modern scientific method among American scholars. The former brings to his subject just the appropriate temperament and quality of soul, and a mind richly laden with poetry, philosophy, and the love of mysticism. From the standpoint of its composition and subject-matter, quite aside from the validity of its argument, The Christian Century considers Mr. Todd's paper the most significant single contribution ever presented to a congress of Disciples.

And Doctor Ames' criticism is so frontal, so direct and so manifestly conscious of having talked on this subject before, that merely as a piece of sword-play between giants it is fascinating.

But it is not sword-play. It is the clash of two conceptions of religion and of God. The majority of our readers will sense the importance of the articles and take license to read and reread them. This word is written for the minority who may be tempted not to do so.

THERE WAS NO WOMAN IN IT.

WE have recently observed Mothers' Day. We wish to present a thought that may be new to you. This is a bi-sexual world, and not a little of the trouble of the world is due to that fact. There are those who assume that this fact accounts for pretty nearly everything; and there are those who blame one or the other sex for considerably more than half of the mischief which this division has brought into life. For the most part, we have no slightest sympathy with this tendency, for we hold that while either sex can degrade the other, it can do so only by its own degradation, and that whatever is done by way of elevating the morals of the world must apply justly and reasonably to both sexes.

If there were no sex there would be no motherhood, and we should not be wearing white carnations on Mothers' Day. Since Mothers' Day is just past, we are disposed to say some things that may justly be said in praise of good women. Let us say one thing that is not only true in itself, but something which gives the lie to at least one time honored slander, and something highly to the honor of womanhood.

The greatest crime of the centuries was the murder of Jesus Christ, and no woman had any share in it. It was a crime that involved so many men and so many motives that it has been referred to as embracing in itself every other crime and sin, and many a sermon has shown how pride, avarice, religious bigotry, political dishonesty, cowardice, treachery and a multitude of other sins had their complete disclosure and example in this great crime. Yes, and from beginning to end there was not a woman in it.

Think how different it was with the murder of John the Baptist. There were adultery and divorce and feminine spite, and wounded vanity, and stealth, and cat-like revenge, and in the end a prophet's head on a charger presented by a king to a dancing girl and a harlot. But when the sin of the centuries gathered itself into one mighty and world-memorable act, there was no woman in it, nor any motive growing out of sex. It was wholly and exclusively an affair of men. Pilate, the wicked ruler, and Caiaphas, the priest, and Judas, the traitor, and Peter, the coward, all were men, and so were the soldiers who crucified Him and the mob that derided Him. Mary, his mother, and Mary of Magdala, and the sisters of Lazarus and the women from Galilee, and the women of Jerusalem who followed him weeping, and even Pilate's wife, were all on his side.

Men murdered Jesus, the Son of God.

In the tragedy of the centuries every woman whose name appears comes out with signal honor.

This greatest of all human crimes is one that men alone must bear.

The story is of the very highest value to our analysis of the motives which underlie good and evil.

It shows us that the novelists and the actors and the moralists and the cheap wits have been only partly right.

There may be a great wrong with no question of sex involved. Jesus died on the cross, and no woman drove a nail into His cross or put a thorn into His crown.

For this, at least, let us hold womanhood in honor. The sin of the world is pretty evenly divided between the sexes. But this thing happened, and there was no woman in it.

The sin, the shame, the stubbornness, the cruelty, the blunder of the crucifixion, belong wholly to men.

May God have mercy on them.

Something wonderfully good in woman kept her wholly out of that awful tragedy.

THE DEATH OF SYLVESTER HORNE.

THE news of the instantaneous death of Rev. Sylvester Horne, who dropped dead at his wife's feet in Toronto last Sunday week, will sadden both Britain and America. He was one of the ablest and noblest of the world's preachers, loved and honored in America almost as much as in England. He was one of the most noted of the speakers at the Anglo-American Conference on Christian unity, and has occasionally visited America. His recent addresses in Yale have made a profound impression. For several years he has been a member of Parliament, there representing at its best the nonconformist conscience. Faithfully he did that work as a citizen, but his great work, and his heart, were in the ministry. A great man has fallen in Israel.

THE SLAUGHTER OF THOSE LESS INNOCENT.

WE easily rouse ourselves to action against the needless destruction of child life from preventable diseases. But there is one department of life where murder goes on increasingly, and with very little to check it. Men in middle life are dying of preventable causes. Diseases of the kidneys and arteries and of the heart aren't diminishing, and they owe the excess of their prevalence among men largely to smoking and over-eating. We do not always agree with Senator Tillman, but it was a word worth heeding which he spoke in the Senate chamber in requesting that the use of tobacco be lessened there. He said:

"I owe what degree of recovery I have made (and I am constantly being told that I look a great deal better, and I know it is so) to will power and self-control in eating: the will power to exercise my muscles and nerves sufficiently to give them tone and to keep the rust out of the joints. But the greatest help to my health arises from self-control, which enables me to keep from eating things I should not eat.

"No wonder, as I look around the chamber and see the changes that have come and miss the many old familiar faces of friends who are dead, that I feel as though I were serving with ghosts as well as with living men. There is no doubt in the world in my mind that this great mortality among us is due to the way in which we live in Washington. There is a continuous succession of banquets, dinners, and receptions

Automobiles and street cars are used by Senators instead of walking, and pure air and sunshine are things of which we get too little. A fitting epitaph for most of the Senators who have died in service would be, 'He lived not wisely but too well, and killed himself eating.' ''

A good word, Mr. Tillman. Go at them again with your pitchfork.

DO WE WANT MORE TERRITORY?

WE SAY we do not, and are sincere. So were we sincere when we went into the war with Spain, and we lifted clean hands to heaven and declared that we did not want a foot of Spanish territory. All the time we were thinking about Cuba, and we kept our promises there. But the Philippines came, too, and we have them, and with them we have bought innumerable problems to vex us for a hundred years, and we are not yet done with Cuba. Kipling wrote prophetic words when he admonished us to "take up the white man's burden." We have it, and we grow less and less confident about when we can set any part of it down. We say with pride that our wars have not been wars of conquest, nor for the acquisition of territory; but how did we get Texas and California? If we get into Mexico with a conquering army we shall not easily get out. We shall be in the position of the hunter who needed help to let go of the bear. And the help will not be forthcoming. There will be no one to help us. We shall have a task of conquest on our hands that will cost us blood and heartache. Let us be careful about war talk, and pray for an honorable peace. Let us be sure that we are not egged on by loud-mouthed politicians or by covetous capitalists, and that no hunger for the horizon lies behind our patriotism.

DON'T FIGHT YOUR OWN SIDE.

IN the great Civil War it happened more than once that destructive volleys were fired not against the enemy, but against bodies of troops on the same side.

The losses of war are so increased by this pitiful and profitless slaughter from the rear. For it is often the men in the very front thus slain by detachments so far behind that they looked only for the enemy in front of them, and so slew the bravest of their friends. Thus Stonewall Jackson fell at the hands of those who had most to lose by his death. There are extant autograph letters of Earl Percy more than hinting that the disproportionate loss of officers on the British side at Bunker Hill was not wholly due to the bullets of the embattled farmers behind the rail fence and hastily constructed parapet. If we must needs fight, let us fight bad men, and bad measures; not good men, even though misguided. Surely there can be nothing that could cause more glee to Satan than to see Christians fighting each other. Let those who hate righteousness fight and contend, but not the servants of Christ.

THE PERVERSION OF CHARITY.

IT BECOMES increasingly necessary to distinguish between charities and so-called charities. An investigation now in progress in Chicago reveals the fact that not a few alleged charitable organizations are really institutions of graft. The concern undergoing investigation by a committee of the Illinois legislature is known as the Samaritan Army, and it is one of several societies with a quasi military organization and a door-to-door begging method.

"Generals," "colonels," "majors" and "captains"—chieftains of innumerable "armies"—attended the sessions of the joint committee.

The dignitaries did not go for conquest nor for the joy of going. They went in response to subpoenas.

The following examination is typical of the verbal warfare which characterized the sessions:

The Committeeman asked: "What is the total, general, of your organization's collections for charity?"

General Edward Collins replied: "Five hundred and ninety-seven dollars for nineteen weeks."

Committeeman: "How much of that went to charity and how much represented salaries, maintenance and other expense?"

General Collins: "Eight dollars and forty-five cents went to charity."

"General" Collins' "army" was one of many charitable organizations whose methods have been under the scrutiny of investigators for the committee. Among the others were the Gospel Army, the Redeemers' Army, the Lord's Army and the Volunteer Slum Army.

The purpose of the hearings, according to Representative Charles Curran, chairman, is to determine the extent of crimes committed in the name of charity.

Testimony revealed three failings which, according to members of the committee, the majority of organizations investigated held in common:

Laxity in keeping of records.

Administrative expense out of proportion to the actual charity administered.

Irresponsibility of officials.

Give, but investigate your charities.

ONE REASON THE DANCE IS POPULAR.

WE CLIP the following from a syndicated account of a children's ball. If it has value as a news item, we are glad to be abreast of the times; but that is not the chief reason for our printing it: "Next to the costumes the most poignant impression was the fact that games were not played. The mothers and the hostess were spared this trouble. The height or the depth to which the dancing mania has gone was well evidenced here. And oh, the endless mental fatigue it saves a mother; and to judge from the bored and sleepy expressions on the faces of the children who are being led around in the intricacies of games, they are not partial either to this traditional form of amusement. So, on with the dance, is the cry of the mother.

"Many of the youngsters danced admirably; others knew nothing of it, but the mere tumbling around with each other delighted them. There were a few who were such adepts, children of eight years old, that they danced alone on a square of carpet to amuse the guests."

Here, all unconsciously, is one reason given why the dance is now so popular. It saves shallow-minded hostesses and mothers who are fatigued because of having too little to do from any necessity of vexing their rather feeble minds with the invention of games for guests. These games for children have stimulated them to mental ingenuity and alertness of mind. The education of their heels will save the heads of their mothers, but will it permanently benefit the children? Or will they be as easily fatigued as these idle and pleasure-loving women who hail the dance with relief because it puts on them no mental strain?

THE POET'S PRAYER.

Almighty Father! let thy lowly child,
Strong in his love of truth, be wisely bold,—
A patriot bard, by sycophants reviled,
Let him live, usefully, and not die old!
Let poor men's children, pleased to read his lays,
Love, for his sake, the scenes where he hath been,
And when he ends his pilgrimage of days,
Let him be buried where the grass is green,
Where daisies, blooming earliest, linger late
To hear the bee his busy note prolong,
There let him slumber, and in peace await
The dawning morning, far from the sensual throng,
Who scorn the windflower's blush, the redbreast's lonely song.

—Ebenezer Elliott.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Dr. Mathews Flays Church's Methods.

"Frivolous," "hysterical," "cheap" and "vulgar" are the terms applied to the crowd-gathering methods of many Christian ministers, in an editorial entitled "Entertaining People Into the Kingdom of God" in the current number of the Biblical World. It was written by Dean Shailer Mathews of the University of Chicago. Doctor Mathews concedes that amusement is legitimate, and that a church must furnish rational amusements to offset the baser forms which are being exploited especially in the larger cities, for purely commercial purposes. "But is entertainment the real function of the church?" asks Dr. Mathews. "If such were the case the church already is outgrown. It cannot compete with commercialized amusements or with municipal playgrounds. It will be outgrown rightfully, for it will have ceased to do the thing which as a church it ought to do: bring men and God together for the salvation of men. Truth need not be deadened in order that it may find one's conscience, but a church crowded with people who want to be entertained is a poor recruiting ground for the army of the Lord. Better twelve men who are ready to die for their Master than four thousand who come to Him for free lunches. Seriousness and gentleness, candor and fraternity, solace and inspiration —these are some of the characteristics of a genuine religion. To doubt their power and to seek crowds by cajolery, by appeal to that which is frivolous, hysterical, cheap and vulgar, is to publish a lack of faith in the gospel of the kingdom—love, joy and peace in the Holy Spirit."

Reform Body Fights Mormonism.

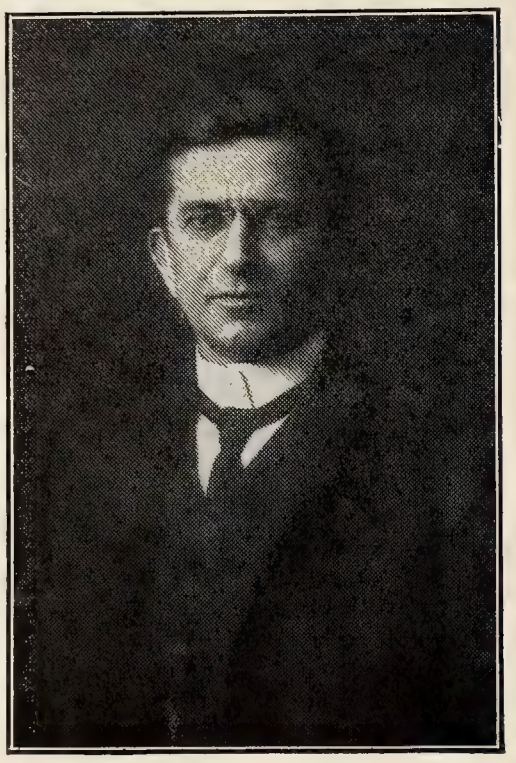
In company with Dr. Robert F. Coyle of Denver and former Senator Frank J. Cannon, James S. Martin, superintendent of the National Reform Association, has been holding a successful series of mass meetings in fifty of the larger cities of the eastern half of the country. These meetings have been attended by more than fifty thousand people, many thousands of others having been reached through the attendant publicity in the daily press. The crusade is directed against the teaching and practice of polygamy of the Mormon church and the criminal and treasonable teachings of this Mohammedan Empire, and has for its immediate object the securing of the passage of the Gillett Anti-Polygamy amendment now pending in Congress, to bring back the Mormon hierarchy under federal control and compel it as hitherto to obey the laws of the country.

Irish Evangelist Asks Dry Chicago.

Mayor Harrison was urged to take a stand for a "dry Chicago" in a resolution adopted at the farewell meeting of "Catch-My-Pal" Patterson last week in the First Methodist Church, Chicago. Rev. Philip Yarrow, president of the Young People's Civic League, under whose auspices the meeting was held, announced that 3,000 men and women had pledged themselves to become workers for temperance at the meetings conducted in Chicago by Mr. Patterson. The resolution adopted was as follows: Whereas, if the present Mayor of Chicago will step out on the side of a saloonless city and use his great influence to make Chicago dry his city would become the most remarkable one in the world; we therefore, in mass meeting assembled at the First Methodist Episcopal Church, do hereby unanimously request his honor, the mayor, to consider seriously the proposition of taking his stand for a dry Chicago, believing that in thus allying himself with this movement he will prove himself to be one of the greatest benefactors Chicago has seen.

Brooklyn Pushes City Missions.

The Undenominational City Mission Society of Brooklyn, N. Y., is undertaking a special work for the sailors, 390,000 of whom come ashore in Brooklyn every year. It will conduct a reform department, which will provide chaplains for



Dr. Charles R. Brown, Congregationalist leader, who recently addressed the Sunday Evening Club, Chicago.

all courts, jails, prisons, and reformatories; a rescue department through which a thoroughgoing work will be carried on for the "down and outs" and for the submerged tenth. A cosmopolitan department will provide church settlements for the foreigners. Another department will provide outdoor preaching in all parts of Brooklyn, establish homes for working girls, fresh-air homes for children, provide nurses for the indigent sick, conduct shop and other sorts of meetings for the unchurched. The society will also conduct a civic morals department and an educational department and publish a magazine.

The Way to Unity.

In a recent number of the Constructive Quarterly, Charles E. Jefferson, of New York, has something to say concerning the way by which Christian work may be brought about. We quote in part: "Men are saved from many a littleness and traditional slavery by looking away from themselves. So long as they fix their attention on themselves, they accentuate the distempers from which they suffer. If two men are estranged, the surest road to reconciliation is not through a patient investigation of all the quarrels of the past, but along the highway of a common enterprise which lays hold on the future. The binding power of responsibility is one of the factors ordained of God in the development of human-kind. Getting under a common load is a sure way of keeping step with those who carry it. Why should we not expect just such results if the various branches of the universal church should some day agree to enter upon a world-wide campaign for the overthrow of one colossal world-evil, or for the coronation of some particular Christian principle in the policies of the nations of the world?"

From the Watchman-Examiner:

"Can your pastor live decently on the salary that he gets? There is a psychology in this matter. How can you expect your pastor to be a 'radiant' man when he lacks what is essential to a man of culture and refinement? He must have a comfortable home, plenty of books, clothes of good quality, and a dollar or two in his pocket if he is to be at his best. Force a man to look 'seedy' and he will soon feel 'seedy.' See to it that your pastor gets as much from the church of which you are a member as you spend on your chauffeur and the upkeep of your automobile, and you know envy is a sin."

Church Losing, Congregationalists Say.

Stronger support from members of Congregational churches of Chicago was asked last month by speakers at the annual meeting of the Chicago Congregational Association. Several pastors gave illustrations of the way the Congregational church is losing ground in Chicago and asked for stronger support, financially and otherwise. "We are not keeping up with the growth of Chicago," Rev. J. R. Nichols, pastor of the Rogers Park Congregational church, said, "and our membership is decreasing instead of gaining. The City Missionary society had to aid thirty-two churches, while forty-one were self-supporting, during the last year. The society received 58 per cent of its money from outlying churches, and the other 42 per cent came from the rest of the churches. We cannot make further progress if we neglect our churches in the city. Why, we had to combine two into one recently to cover the expense of one." It was reported that other churches, Catholics, Presbyterians, Methodist, and others were gaining.

New York Church Refuses Money.

A short time ago one Henry A. Gesheidt, of New York, in his will left $150,000 to Trinity Church Corporation for the establishment of a "bread line" which would give loaves of bread to the city's poor. The odd condition was named that every loaf of bread should bear Gesheidt's name in raised letters. Mr. Gesheidt stated before his death that he thought that the only immortality of which a man can be sure is to perpetuate his name in some material fashion. The rector and vestry of Trinity, after considering the will for several weeks, have declined to accept the bequest.

Indiana Town Practices Federation.

Winimac, Ind., a town of two thousand inhabitants, is working under a practical form of church federation, according to the Northwestern Christian Advocate.

Congregations representing the Christian, Presbyterian, and Methodist Episcopal churches have ratified an agreement of federation to be known as the "Interdenominational Federation of the Churches of Winimac," the object of the Federation being to encourage co-operation in all religious activities, to foster closer fellowship among all citizens, and to promote the highest ideals of citizenship. The governing body is a council consisting of the pastors of the churches and six representatives from each church. The following standing committees have been constituted: Executive, finance, comity, public morals, social service, censorship, amusements, music, and publicity. The federation has in mind to exercise an influence over the entire life of the town. All property acquired by the council is to be held and administered in the interest of the federated churches.

James Stalker Visits America.

Prof. James Stalker of Aberdeen University is now in America, and fulfilled many lecture appointments during April. One of his errands on this present trip has been to deliver a course of lectures at Union Seminary in Richmond, Va. He has also been heard at Auburn Seminary and at Princeton. From the latter point he came to New England to meet several engagements in and around Boston. While in Boston he spoke to a large gathering at the Congregational Club, his subject being The Psalms of King David and the Songs of Robert Burns. Doctor Stalker is accompanied by his wife.

Roman Catholics Use Printed Page.

The Roman Catholics believe in the power of the printed page in promoting ideas. This church has 317 periodicals printed in this country alone. They have thirteen dailies and 115 weeklies printed in foreign languages—Polish, French, Bohemian, Italian, Slavonic, Magyar, Dutch, Croatian, Spanish, German, Indian. There is as yet no daily printed in English which is definitely Roman Catholic.

Minister Preaches "Drama Sermon."

Rev. A. T. Kempton, a Baptist minister of Cambridge, Mass., began a series of drama sermons at his church last December. The first sermon attracted an audience of 200. The fourth brought out 1,000. Mr. Kempton has just delivered the last of the series—the ninth. In these sermons he converts the platform of the church into a partial representation of a stage set for the scene of the story. The topics are carefully selected, and Mr. Kempton presents a simple but dramatic original story such as might be taken from real life and having the elements that touch the lives and appeal to the hearts of all classes of people. He has at least three characters in each story, and he impersonates each character.

Roman Catholics Burn Bibles.

A remarkable bonfire occurred recently in northern Luzon in the Philippines. Twenty-five hundred Bibles were publicly burned in the plaza of Vigan, the largest and most important city of that section. These Bibles had been distributed by Mr. McLaughlin of the American Bible Society, in connection with a cinematograph exhibit of scriptural films. The Roman Catholic authorities in turn gave a cinematograph exhibit, exacting as an admission fee one of the thousands of Bibles that had been distributed. Some 2,000 gave this strange fee, and then the Bibles were publicly burned on the plaza by the Catholic authorities. The result, however, was that on the day after the bonfire 3,000 additional Bibles were disposed of by the representatives of the Bible Society. This unique advertising of the Bible will doubtless make for the furtherance of the gospel in the Philippines, as wide attention has been attracted to the event.

Presbyterians Win Immigrants.

The Immigration department of the Presbyterian Church has just given out the figures of Presbyterian organizations which use a language other than English. The Germans come first in number of churches, there being 139 congregations. The Italians report 81 organizations, Bohemians 40, Hungarians 36, Slavic 22, French 6, Japanese 5, Armenians 5, Chinese 4, Koreans 4, Welsh 3, Syrians 3, Persians 1.

New Y. M. C. A. Building for Manila.

L. Wilbur Messer, secretary of the Chicago Y. M. C. A., who is now touring the world inspecting association work, reports that business men in Manila have

Dr. G. Campbell Morgan of London, who has recently finished his tour through America.

subscribed $50,000 for an association building there. The American army officers and soldiers in the Philippines are making large use of association opportunities. Mr. Messer states that the educated Buddhists, Hindus and Mohammedans of India and Ceylon intermingle freely in the social and religious activities of the Y. M. C. A. there.

Australia's Religious Census.

In the last census in Australia of various religious denominations, the Church of England led with 1,710,443 members; Roman Catholics following with 621,425; Presbyterians were 558,236; Methodists have 547,806, with a decline of infidelity and agnostics, at least as they are willing to express their preferences in the census tables. According to these figures, there were 593 of infidel tendency, or a decrease of 305, as compared with former figures. Of agnostics there were 3,084, a decrease of 2,113. This shows that in Australia this propaganda is not making remarkable headway.

World Endeavor Gathering at Chicago.

The publicity committee in charge of preliminary arrangements for the world's Christian Endeavor convention in Chicago, July 7 to 12, 1915, has issued literature and begun a publicity campaign, looking forward to the convention.

G. Campbell Morgan's Tour Closed.

In the recent seven-weeks' tour of G. Campbell Morgan, of London, in this country, covering a series of Bible Conferences, the following cities, among others, were visited: Washington, Columbus, Nashville, Atlanta and Milwaukee. Twenty preachers of distinction took part in these conferences, including such men as Rev. J. H. Jowett, of New York, and Rev. John McNeill, of Toronto. During the tour of seven weeks, thirty-five meetings were visited and 487 meetings were held. Dr. Morgan himself delivered ninety-two addresses.

Moody Schools Receive Gift.

In order to maintain unimpaired his father's original purpose of educating boys and girls with but meager financial resources, William R. Moody has for years borne the burden of collecting $100,000 annually for current deficits rather than raise the fees of the students. It is reported that an anonymous gift of $100,000 has recently been pledged to him as a beginning toward a million-dollar monument for the Northfield and Mount Hermon schools, in Massachusetts.

Winona Lake Suffers Loss.

Winona Lake, the big Presbyterian Assembly site in Indiana, has just been visited with misfortune in the form of a $100,000 conflagration. Many of the cottages were destroyed.

"Presbyterian Fortnight" at Baltimore.

The Presbyterian Churches of Baltimore are holding what they call a "Presbyterian Fortnight." Under the inspiration of this special campaign of institutes and money-raising canvasses, it is hoped to arouse greater interest in local religious activities. An exhibit of the forty-two Presbyterian Churches and Missions of Baltimore is being made. A sum of $60,000 is being asked for from the churches.

Peace Prizes for Ministers.

The Church Peace Union, recently endowed with $2,000,000 by Andrew Carnegie, offers a prize of $1,000 to the minister of any denomination who will write the best argument for international peace in the space of 15,000 words. The production must contain at least 10,000 and not more than 20,000 words. Three prizes of $500, $300, and $200, respectively, are offered to theological students for the best contributions on the same general subject, the dissertations not exceeding 5,000 words.

No "Dead Line" for Conwell.

Russell H. Conwell, for thirty years pastor of the Baptist Temple in Philadelphia, has just received a call from the Calvary Baptist Church, New York, at a salary of $15,000. Dr. Conwell is seventy-two years of age.

Salvationists House Working Women.

A new annex to the Salvation Army's Boarding Home for Young Women has just been opened in Chicago, the principal speakers, at the opening exercises, being Commissioner and Mrs. Estill, the Army directors of Social Work in the West, and Miss Jane Addams of Hull House. The new annex, says the War Cry, is a four-story brick building containing seventy-four rooms, and provided with every modern convenience—steam heat, electric lights, comfortable bedrooms and parlors. Here young women may have room and board, including all the privileges of the Home, for prices ranging from $3.50 to $6.50 a week.

Of Human Interest

A "Friendly Glimpse" of Huerta.

Huerta struck me as a man with an affable manner, writes Robert Burton in the Outlook. His features show strength and force of character, while his face lights up with evident good humor. I met him in the city of Mexico last month. I sat with him for some time in his automobile, and he discussed the conditions of the country and the army and his plans for the future in a pleasant voice and with great moderation. Never once was there any insinuation against President Wilson or his policy, or any intimation that he held any grievance against the United States. On the contrary, he said explicitly that he would welcome any and all Americans who came to Mexico to find out the true state of affairs, and would give them every aid and assistance to see and find out whatever they wanted.

I asked his secretary: "Who killed Madero?" but I might as well have asked "Who killed Cock Robin?" He replied that he did not know, that nobody knew—perhaps General Mondragon, perhaps Felix Diaz. Indeed, the friends of General Bernardo Reyes might have killed him to avenge the death of Reyes, who had lost his life in the ten days' fight. At any rate, Huerta had no hand in it, he said, though there was no reason for Huerta to have any good feelings for Madero, who was a traitor to his country, who had bankrupted the national treasury and had played false to Huerta in particular.

A Witty Bishop.

David H. Greer, Bishop of the Protestant Episcopal diocese of New York, is a man possessed of fertile suggestions, but he always likes to find out the ideas of other men. Upon one occasion the Bishop was attending a meeting of a board of Sunday-school managers, when one of the members made a very novel proposal, narrates Lippincott's.

Turning quickly to a very successful superintendent who happened to be present, Bishop Greer asked:

"What do you think about that?"

"I think it a most excellent idea, Bishop, and I must say that we have been aiming to do that very thing for two years," replied the superintendent.

"Is that so?" queried the bishop. "Then, don't you think it is about time you fired?"

One on Burton Holmes' Manager.

Louis Francis Brown, manager of the Burton Holmes travelogues, is telling a good one on himself.

"Mr. Holmes, upon his return from the Philippines, brought a few samples of Filipino money with him," he says, "and thinking I might make some use of it in advertising, I had a board lettered: 'You can make money in the Philippines.' Under this line I pasted several Philippine greenbacks, a $20 bill, a $10, a $5 and a $2, with sundry silver and copper coins of various denominations, ranging the amount up to about $38 Mexican or $19 in United States money. Under the money the sign further read: For further information attend the Burton Holmes travelogues,' and so on, giving dates, etc.

"This sign, displayed in front of the hall where our season opened in Chicago, proved attractive. There was always a crowd and I was congratulating myself that it was a fine ad when one morning my phone rang wildly and a voice from the box office of the hall said: 'Say, you'd better come down here; your money's gone.'

"Needless to say, I went. It was gone, but the polite and thoughtful thief had left this note just where the $20 bill had been, which read: 'Why go to the Philippines? What's the matter with Chicago?'"

A Carnegie Story.

Andrew Carnegie, at one of his peace dinners in his superb red brick mansion in Fifth avenue, said of the Mexican policy of the government:

"It is a wise and Christian policy. It will establish a precedent that the world will hereafter observe.

"To have peace," Mr. Carnegie added, "we must bear and forbear. Hatreds and vengeances destroy all hope of peace.

"If you try to get even, in a word, you remain at odds."

A Gladstone Story.

One day Mrs. Gladstone was discussing with some ladies a knotty problem, while her husband was busy in his study upstairs.

As the discussion proceeded one of the ladies exclaimed with a sigh: "Well, there is One above who knows it all."

"Yes," responded Mrs. Gladstone, "William will be down directly and he will tell us about it."

Mayor Brand Whitlock Talks.

Apropos of the numerous influential malefactors whose prison terms are either annulled or cut down to nearly nothing, Mayor Brand Whitlock of Toledo is reported by Lippincott's to have told a story:

"Is it a good thing for the public to let these men out so soon?" asked the Mayor.

"I was sympathizing one afternoon with a poor woman whose husband had just been sent to jail. She was weeping bitterly, and I said to her:

"'Now, don't take it so hard. Two years is a long sentence, I know; but he may not have to serve it all. Convicts who behave themselves oftentimes get out months before their appointed time.'

"'That's just it,' she replied, still sobbing. 'Henry can be an angel when he likes.'"

The World is Growing Better

Steel Corporation Demands Sobriety.

Following close upon the now famous order of Secretary Daniels of the Navy and Secretary Burleson of the Postoffice Department affecting the appointment of postmasters, the following order has just been promulgated by the officials of the Youngstown (O.) district United States Steel Corporation affecting the standing of employes who use liquor.

Here is the order:

"To the employes of the United States steel mills in the Youngstown district: Hereafter all promotions of whatever character will be made only from the ranks of those who do not indulge in the use of intoxicating drinks. The heads of departments and their foremen will be expected to observe this rule in advancing their men."

The steel corporation's determination is said to be due to the belief that the use of liquor by employes is one of the most prolific causes of accidents. The action also is believed to presage a similar move affecting all the plants of the corporation, employing many thousands of men.

Nation's Social Workers Meet.

The largest convention of social workers ever assembled in America is now meeting at Memphis, Tenn. Twelve national organizations are represented. These societies constitute the convention: American Red Cross, National Conference of Charities and Correction, Southern Sociological Congress, American Association of Officials of Charities and Correction, American Association of Societies for Organized Charities, Commission on the Church and Social Service of the Federal Council of Churches, National Association for the Advancement of Colored People, National Conference on the Education of Dependent, Truant, Backward and Delinquent Children, National Conference of Jewish Charities, National Federation of Settlements, National League on Urban Conditions Among Negroes, National Probation Association.

"A national crusade for social health and righteousness" is the object of the convention. Particularly to be discussed will be: "The Church and Social Service" and "Race Problems." Other questions to be taken up are: "Social Hygiene," "Public Health," "Care and Treatment of Defectives," "Associated Charities," "Child Welfare," "Neighborhood Development" and "Standards of Living and Labor."

Juvenile Courts Save Thousands.

Judge Pinckney of Chicago in his testimony before the Curran legislative committee said that 80 per cent of the delinquent children of Cook County are being saved by the juvenile court. The jurist said that 50,614 cases of delinquent children have been taken care of by his court since its organization in July, 1899. Out of 1,600 dependent children in the court last year 1,200 were orphans, or children whose parents were either divorced or not living together. The system of sending bad boys to farms has worked out well and saved many boys.

Nebraska Court Fights Saloons.

The United States Supreme Court in a decision handed down last week upholds the Nebraska law making saloonkeepers liable for damages resulting from their sale of liquor. Thus, by the highest court of the land, the saloon is stamped as directly responsible for deterioration of the home due to drink.

Minnesota Loses 1,500 Saloons.

It is claimed that 1,500 drink emporiums were put out of business by the spring elections in Minnesota. There are said to be 255 towns in the state without saloons and six counties from which the saloons are banished. The temperance forces are enthusiastic for the passage of a county option law.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

Woman Suffrage Day in Two Cities

Woman's Suffrage Day, May 2, was a success throughout the country if reports are to be credited. It was not without its picturesque features, as would naturally follow from the fact that women were behind the celebration. Chicago records even a "near-quarrel" on the part of the suffrage forces.

The plans for this display of suffrage strength to the public and to Congress had been begun by the Congressional Union in Washington and concurred in by the National Woman Suffrage Association and other organizations some time before the resolution for a Federal constitutional amendment for woman suffrage was defeated in the Senate on March 19, and had been continued despite that adverse vote and the disagreement between the suffrage organizations over the two suffrage amendment resolutions immediately thereafter introduced—the Shafroth and the Bristow resolutions.

IN NEW YORK.

In New York City there was a general mass meeting with local meetings in various outlying sections during the day, and in the evening Mayor Mitchel, Miss Katharine B. Davis and Senator Shafroth addressed a great audience in Carnegie Hall. Sixty-five other cities and towns in New York State celebrated, too. Boston had a parade of thousands, Philadelphia, a parade and mass meeting. Pittsburgh, St. Paul, St. Louis and many hundreds of other cities and towns held similar demonstrations—all to culminate on May 9, in the big parade in Washington and the mass-meeting on the steps of the Capitol from which one delegate was to be sent to each Senator and Congressman to ask his vote for woman suffrage.

IN CHICAGO.

In Chicago 3,100 women wearing the suffrage cap and carrying the American flag marched two miles along Michigan Boulevard and past the reviewing stand in Grant Park, where, besides the mayor and many local officials, were Governor Dunne, who signed the Illinois suffrage bill, and many of the legislators who helped its passage. The women leaders of Chicago, old and young, were in the procession, some just behind the grand marshal, others commanding divisions and more stepping along in the ranks, which were arranged according to wards, clubs, and political parties and offered each marcher her choice of affiliation. No mass meeting was held in Chicago and no official resolution indorsing either of the woman suffrage amendments to the Federal Constitution now before Congress was passed.

The executive board of the Illinois Equal Suffrage Association, which is the State branch of the National Woman Suffrage Association, had voted not to pass the resolution of the National Association—worded in favor of Federal legislation but noncommittal as to which amendment—and had forwarded to National headquarters the following statement:

"Resolved, On account of the misunderstanding between the Congressional Committee of the National American Woman Suffrage Association and the Congressional Union and in the interest of the whole suffrage movement, as well as in the interest of fair play for which we all stand, the Illinois Equal Suffrage Association cannot indorse any resolutions to be sent to Congress on May 2, but will co-operate in the great national demonstration on that day."

Because of this action, Miss Jane Addams—who in the absence of Dr. Shaw in Europe is acting President of the National Association—and Mrs. Joseph T. Bowen, also an officer of the National Association, did not march in the Chicago parade. On the evening of the parade, without offical action of the State Board, the President and the chairman of the press committee of the Illinois State Association sent a telegram to Congress urging the passage of legislation "that will bring complete liberty to the women." This message was apparently accepted as an olive branch by all factions.

MR. TODD ON MYSTICISM.

(Concluded from page 8.)

which none the less pierces the darkness of the night in which the intellect leaves us.

Here, then, by one of the greatest of living thinkers, we have laid broad and sure the philosophical basis of mysticism.

A word, in conclusion, about the relation of mysticism to pulpit power. The word "preaching" among us covers a wide range of public address. We are told of the tens of thousands of sermons preached by tens of thousands of preachers in tens of thousands of pulpits every Sunday. But statistics are not always impressive. What do we mean by preaching — an address, given at a church, at a public gathering on Sunday, an address intended to lead men to amend their lives, or to convert them to Christianity? Such addresses may be preaching—and they may not. But if they are preaching, it will be because of an element not catalogued above. There is just one thing that lifts public address to the rank of preaching, and that differentiates preaching from every other form of public address—THE CONSCIOUSNESS OF GOD.

Amidst the endless clatter and prating and orating of pulpiteers in our day it is an open question whether the amount of preaching is not almost infinitesimal. Some of it is mere empty talk, paid for at so much a thousand words; some of it is good entertainment; some of it is good moralizing and some of it is good philosophy; sometimes it is good sociology or good politics; and sometimes it almost rises to the level of good literature. And this is all well and good. But how much of it is permeated with that subtle sense of the Divine that lifts it to the rank of preaching? Many who occupy our pulpits are fine orators, scholars, teachers, good "mixers," good business managers; and they can be all this without being preachers. The churches are insistent in their demand for men possessing the qualities above mentioned, but how many of them ask for a man that knows God, that walks with God, that has the life of God in his soul and is able to impart it to others? I am inclined to think that any community served by a dozen churches may think itself fortunate if among them all there is one man whose life and labor make God a living reality to the people. And yet, THAT, and not ethics nor sociology nor philosophy nor Bible history nor entertainment nor anything else, is the preacher's specialty.

All things seek for rest:
A home above, a home beneath the sod.
The sun will seek the west,
The bird will seek its nest,
The heart another breast
Whereon to lean; the spirit seeks its God.

"Thou madest us for Thyself," cried Augustine, "and our heart is restless until it repose in Thee." The preacher must be a mediator of God to men. If he isn't that, he is nothing, for others can do everything else better than he. He must be interested in social betterment and must work for it, but he can best do this by striving to get eternity into men's little souls. The only hope for social amelioration lies in the spiritualizing of our common life; and the only hope for spiritualizing our common life lies in a God-filled ministry. Hence it is that only the mystic can meet the supreme need of men and of the age. God is to him not a tradition from the mists of the long-ago, nor a hypothesis, necessary to give some semblance of coherence to the universe, but a present experience. He stands in the apostolic succession of those who can say, "That which we have seen and heard declare we unto you also, that you may have fellowship with us; yea, and our fellowship is with the Father and with His Son, Jesus Christ."

Horace Bushnell was such a man. Near the end of his life, suffering from an incurable disease and seeking what comfort he might in the higher altitudes and cooler airs of the White Mountains, he was visited by Joseph Twitchell. The two men sat together one night under the starry sky. Presently Bushnell said, "One of us ought to pray." Twitchell asked Bushnell to do so, and Bushnell began his prayer with the words, "I have remembered all the way Thou my God hast led me," and then, burying his face in the earth, he poured out his heart, "until," said Twitchell, in recalling the incident, "I was afraid to stretch out my hand in the dark lest I touch God!"

DR. AMES ON MYSTICISM.

(Concluded from page 10.)

church into fruitful channels and at the same time give these activities their ideal interpretation and to employ adequate symbols, such as the arts afford, for the support of the faith and courage of his people. He will be able through this sense of a living Christian experience to renew the zeal of those who have become indifferent, or who have lost their vision of what the church is really trying to do. He will be able to comfort those in any distress by throwing around them the divine sympathy which springs up among those devoted to the common faith. He will be able to challenge the heroism of youth with a big and vital task. And through it all he will be able, by the very character of the society he is helping to create, to mediate to every individual a deep and genuine consciousness of God.

Disciples Table Talk

Speaker Clark's Tribute to Bible.

Declaring that he inherited his religion as he did his politics and expected to die without changing either, Speaker Champ Clark outlined the religious trend of the day, and pronounced it good, in a speech at the cornerstone laying exercises of the H Street Christian Church, Washington, D. C. Speaker Clark is a member of Vermont Avenue Christian Church. "There are many kinds of religions," said Mr. Clark, "but I thank God that the end of the controversial sort has come, and that we have reached a day of practical religion. A generation or so ago each denomination kept jealously to itself, but now we have reached a hearty tolerance that is reflected in the union meetings seen on all sides. I think that religion is as necessary to the human soul as bread is to the body. I firmly believe that if all religious influences were banished the world would be a pandemonium in a twelvemonth. When I get brain fag I read St. Paul's Epistles and the Proverbs of Solomon. When I was a boy I wouldn't read the Bible. I began to read it as a youth almost by accident, and I have been at it ever since. I found it a mine of wonderful thoughts and inspirations wonderfully expressed." Speaker Clark was introduced by Rev. Henry F. Lutz, pastor of H. Street Church, and by Earle Wilfley, pastor of Vermont Avenue Christian Church. Addresses were also made by George A. Miller, pastor of Ninth Street Church; Walter F. Smith, pastor of Whitney Avenue Church, and Andrew Gottschall, pastor of Benning Christian Church.

Richmond Ave., Buffalo, in Special Work.

An every member canvass for missions and church support was conducted Sunday afternoon, April 26, under the direction of Pastor R. H. Miller of Richmond avenue, Buffalo, N. Y. Dinner was served in the dining room of the church by the ladies. After dinner twenty teams of two men each started out to visit all the members of the church. The men returned at six o'clock for tea and to report results. The reports showed an increase of over $400 a year for missions and nearly $800 for church support. The returns are not all in to date but considerable more money is yet to be reported. A series of sermons preached by the minister on Sunday nights during April on the Development of the Church drew great congregations of people. Nineteen additions are reported, also an increase of 110 per Sunday in the Sunday-school.

Denver Churches Observe Special Days.

G. B. Van Arsdall, pastor at Central, Denver, also serves as president of the Ministerial Alliance of Denver, comprising 100 churches. He reports that campaigns have been carried out on the principle of "doing things about the wisdom of which there would be no question, that we might thus get closer together and know each other on the basis of things we hold in common." Mr. Van Arsdall writes of the plans which have been successfuly carried out: "We decided upon a series of monthly days to be observed simultaneously by the churches of the city. The first was Church Attendance Day, November 2. By the way, ours was the original Church Attendance Day, for I have not been able to learn of any city that had such a day prior to November 2. Joliet had one November 9, which was the earliest of which I have heard. Many have followed since then. This was the most hearty and unanimous thing I have ever known the churches of a city to do. Over 100,000 invitations were sent out the week before. Fifty girls stood on the street corners November 1, and gave out 50,000 cards inviting the people to go to church; the street cars carried signs and the dailies were full of it. Even the movies took notice and took pictures of the people leaving the churches and ran them throughout the country. Every church in the city was crowded to its limit. We had every attendant sign a card giving name and church affiliation. Here was the most valuable and surprising bit of information that we received from that. On an average, every tenth person that worshiped here that day was a member of some church elsewhere and living in Denver unaffiliated with any church. The number was larger in some churches but the average was one in ten. About 750 people attended my church and exactly seventy-five of them were members of the Christian Church elsewhere and living in Denver. Our next day was Sunday-school day, in December. Then came a day of special prayer in January. Young People's Day in February. Then came the City-Wide Easter Mission which was participated in by ninety-four churches, all of them observing Holy Week with services each evening and some of them holding meetings for two and three weeks." That

Rev. W. G. Winn, called to Irving Park Church, Chicago.

the Christian churches of Denver are prospering is indicated by the fact that since Easter Sunday eighty-five persons have united with the four churches. Seventy have united with Central since January 1, and 652 since the beginning of Mr. Van Arsdall's work there, four years ago. By a new financial system Central has increased its pledges to current expenses 50 per cent, and to missions 180 per cent.

Somerset, Pa., Church Grows.

The church at Somerset, Pa., where S. G. Buckner ministers, reports a movement under way to reduce the indebtedness on the church property by several thousand dollars. That this church is not becoming purely commercial in its efforts, is evidenced by the fact that 42 additions are reported for April. In the school a chief feature is the great Brotherhood Class of 100, taught by Mr. Buckner. The teacher of this class, by the way, thinks there is nothing so good for a men's class as the "Gospel of the Kingdom" courses, the work of Josiah Strong.

Metropolitan, Chicago, in Institutional Work.

The institutional features of the work at Metropolitan Church, Chicago, where C. R. Mr. Buckner. The teacher of this class, by veloped. The first of May, thirty-six dormitory rooms were opened for young men. One young man has a large class of boys whose ages are about 14 years. The development at Metropolitan, in the difficult downtown district, has been an interesting one. The great theater auditorium, which seats 2,000 people, for a long time used for every form of amusement, is now used only for the preaching of the Gospel. The saloon which was in the corner room was glad to relinquish its lease. The wine room was quickly turned into a place of worship, and likewise the old dance hall.

Bible Class Evangelizes County.

The work at Nelsonville, O., is outgrowing its accommodations and the church is now erecting a large auditorium to accommodate the increasing Sunday-school and church attendance. It is an addition to the present property, and will accommodate about 1,000. The great class conducted by R. A. Doan, known as the "Berean Class," is one of the most remarkable in the brotherhood. Members of this class go out by "teams" on Sunday afternoons and evangelize in the smaller towns and villages and country districts. Their work has led to much religious interest and a number of conversions.

First Church, St. Louis, to Build.

It falls to the lot of few churches to do the important work that has been done during the years by First Church, St. Louis, the old "Mother Church" of the seventeen St. Louis organizations. On May 3, the First celebrated its 77th anniversary. Plans were discussed for the new plant to be erected soon farther west. This church, during its long life, has had 10,000 members, having sent out 35 preachers and missionaries. The First has had some of the most noted men in Disciple history among its pastors. Dr. J. L. Brandt, who is at the helm now, is in his second pastorate there, having served there for the last three years, and having had a previous pastorate of seven years. Dr. Brandt seems especially adapted to the sort of work to be done in this downtown field. The congregation at First is a continually changing one, but is remarkably devoted to the church, consisting largely of young people.

Go. Clarke Addresses Des Moines Union.

Governor Clarke, of Iowa, was the principal speaker at a meeting of the Disciples' union of Des Moines, April 30, at the Central Church. Two hundred persons were present at the meeting. Governor Clarke urged on his audience the same cooperation between members of a church and between the churches as exists in a successful business enterprise. The Disciples' union, he said, seemed to him significant of the possibilities of cooperation among the churches. Dr. Charles S. Medbury, pastor of University church, spoke on the Disciples' part in the coming Billy Sunday campaign. Dr. Finis Idleman of Central church spoke on the international convention of Disciples in Atlanta next October. B. W. Garrett, president of the Iowa state board, talked in behalf of the state encampment of Disciples at Colfax July 13-19. Preceding these talks reports were made by representatives from the nine churches and four missions of the city, detailing their growth and progress. A dinner was served by the women of the Central church and music by the Central church male quartet.

Clyde Darsie Closes Jacksonville Work.

April 26 was the last day of service of Clyde Darsie, at Jacksonville, Ill., Mr. Darsie having resigned to take the work at Mt. Sterling, Ky. In reviewing his work in the Illinois town during the last two and one-half years, Mr. Darsie presented the following facts: During that period the additions to the church have numbered between 150 and 175. The Sunday-school has organized its beginners' department, has introduced the graded lessons in the first three departments of the school and has built up its boys' department until it is the best in any Christian church in the state of Illinois. The indebtedness on the church building, on the assessment for paving and on the mission house on Park place has all been paid, aggregating $2,500. This leaves the church entirely free from debt with the exception of a small current indebtedness that is never permitted to run to exceed a few months. Last year the church gave more to the cause of missions than in any previous

year of its history. The general sum contributed by the different departments amounted in all to $2,800 which was increased by private gifts to more than $5,000. The C. W. B. M. of the church in this city has assumed the support of Prof. C. T. Paul of the College of Missions in Indianapolis. This makes the third living link which the church now has with the mission field. Mr. Darsie, discussing his reasons for leaving Jacksonville, stated that he believed it best for the work there for him to leave, and said also that he considered the work he is now undertaking the greatest opportunity in Kentucky.

J. R. Perkins on "War."

"The gospel of the iron shard and of the reeking tube have no warrant in the teaching of Jesus," asserted J. R. Perkins, pastor at First Church, Sioux City, Ia., in a recent sermon. "A militant clergyman is a contradiction in terms. You have heard the prayer—or heard of it—'Lord, give success to our armies; crown their efforts with victory.' But why not be plain? Why not pray: 'Lord, help the soldiers to shoot straight. May our cannon disembowel men, sever their heads from their bodies, scatter their brains over the rocks, maul to a pulp the armies of the aliens.' For this is what we mean, anyhow! It is commercialized Christianity that gives comfort to Jingoism. The voice of the pulpit should be a cry for peace. It is the duty of the Christian pulpit to pull against the current of popular feeling and not drift with the tide. Let us not glorify war." Mr. Perkins declared that much of the Mexican war talk was created by American capitalists for the purpose of diverting public attention from social and industrial crises which confront us at home.

Dr. H. J. Hall Resigns.

Dr. H. J. Hall, who has served our American Temperance Board faithfully for some years, has resigned and accepted service with the "Flying Squadron" under the direction of ex-Governor Hanly of Indiana. His successor with the Temperance Board has not yet been chosen but it is expected that one of the foremost preachers amongst us will be prevailed upon to take the work.

E. E. Violett Supplies at Kansas City.

While Burris A. Jenkins is absent from his pulpit on account of the trouble with his knee, E. E. Violett, the evangelist, is supplying the pulpit at the Linwood Church, Kansas City, Mo. Mr. Violett has opened an office at 707 Sharpe Building, Kansas City, for the purpose of handling his tour business.

Looking Atlanta-ward.

The arrangements for getting to and from the Atlanta Convention are in the hands of E. E. Elliott, executive secretary, elected by the last convention. A very low rate of fare has been obtained, $21.40 from St. Louis, $15 from Cincinnati, $13.80 from Louisville, and proportionate rates from all points south of the Ohio and east of the Mississippi Rivers. Ten special trains will be needed to carry our people to the Atlanta Convention, and arrangements for this number have been made. The equipment will be "All steel" coaches, and sleeping cars. Receptions en route to Atlanta will be given by the citizens of Lexington, Kentucky, Cincinnati, Ohio, and Nashville, Tennessee, with automobile trips, and sightseeing.

National Convention Minutes Printed.

Graham Frank, Corresponding Secretary of the General Convention of Churches of Christ, reports that, by order of the Toronto Convention, the minutes of the Louisville Mass Meeting and of the sessions of the General Convention in Toronto have been printed, and that he will gladly mail a copy of same to anyone making application to him, at Liberty, Mo.

Edgar D. Jones Discusses War.

As the sixth of the fiction series being discussed by Edgar DeWitt Jones, at First Church, Bloomington, Ill., Mr. Jones considered a war story, Baroness von Suttner's "Ground Arms." This book received one of the awards of the Nobel peace prize and stirred all Europe. The speaker made a strong appeal to his hearers for peace and commended the administration in the highest of terms for the attitude that had been assumed.

Facts and Figures From Disciples' Fields

EVANGELISTIC MEETINGS.

Ada, Okla., Hamilton and Stewart, evangelists.

Wichita Falls, Tex., F. F. Walters, pastor; Scoville Company, evangelists; began May 3.

Colfax, Ia., C. E. Richman, evangelist; 42; continues.

Galax, Va., S. P. Miller, minister, preaching; C. E. McVay, singing; 6; continuing.

El Paso, Tex., Austin Park church, J. H. Allen, pastor; H. M. Barnett, evangelist.

Chillicothe, O., F. E. Schultz, pastor; J. H. Fife, evangelist; 44; continues.

Middleport, O., Brown and Leigh, evangelists; 58.

Coldwater, Mich., J. A. Cargill, pastor; Hull brothers, evangelists.

Cleveland, O., Collinwood, W. A. Harp, pastor; Fife brothers.

Ironton, O., Brown and Leigh, evangelists; beginning.

Shreveport, La., Roy L. Brown, evangelist; 81.

Johnson City, Tenn., J. N. Jessup, pastor, preaching; Jack Lewis, singing; 91; continues.

Paxton, Ill., S. E. Fisher, pastor; S. M. Martin, evangelist; closed.

Mexico, Mo., W. F. Shullenberger, pastor; L. W. McCreary, evangelist; A. A. Bailey, singer; continues.

Corbin, Ky., J. Ross Miller, preaching; 23; continues.

Herrin, Ill., H. J. Reynolds, pastor C. R. L. Vawter, evangelist; 35; continues.

Oklahoma City, Okla., First, H. C. VanHorn, pastor, preaching.

Cedar Falls, Ia., F. A. Sword, evangelist; 20; continues.

New Philadelphia, O., C. A. MacDonald, pastor, preaching; 20; closed.

Danville, Ky., H. C. Garrison, pastor; H. D. Smith, evangelist; 39; closed.

CALLS.

F. E. Mallory, Parsons, Kan., to East Side, Denver, Colo.

Melvin Menges to Lemoyne, Pa., May 1.

S. K. Coats, Washington to Eddyville, Ia.

W. H. Funderburk, Ossawatomie to Chanute, Kan.

Thos. H. Adams, to Central, Findlay, O.

Ira Massey, Sabinal to Bishop, Tex.

J. M. Miller to Joplin, Mo., May 1.

J. H. Stambaugh, Deland, Ill., to Charleston, W. Va.

B. H. Bruner, Erie, Pa., to Carlisle, Ind.

Rev. Mr. Gilbert, to Corbin, Ky.

C. W. Mahin to Auburn, Ind.

Jesse B. Porter to Flemington, Pa., June 1.

W. J. Montgomery to Plymouth, Ill.

S. R. Lewis, Pearl, Ill., to Ashley, Ind.

Thomas Hauser to Belton, Mo.

S. O. Redacre to St. Joe, Ind.

W. G. Winn, Rensselaer, Ind., to Irving Park, Chicago.

F. D. Draper, Ashland, O., to Newport, Ky.

RESIGNATIONS.

John J. Ramsey, First, Leavenworth, Kan. Will practice medicine.

H. G. Connelly, Minneapolis, Minn., Grand Ave.

R. E. Hunt, Duluth, Minn.

ADDITIONS TO CHURCHES.

Charleroi, Pa., First, E. N. Duty, pastor, 5.

Connellsville, Pa., C. C. Buckner, pastor; 12 during April.

Buffalo, N. Y., Richmond Avenue, R. H. Miller, pastor; 19 during April.

Twin Falls, Ida., W. E. Harmon, pastor; 19.

Poplar Bluff, Mo., W. M. Baker, pastor; 18.

Coffeyville, Kan., Arthur Long, pastor; 16.

Dexter, Mo., J. O. Snodgrass, pastor; 42 since Jan. 1.

Griffin, Ga., W. A. Chastain, pastor; 25 since Jan. 1.

Twin Falls, Ida., 35 since Jan. 1.

Tonawanda, N. Y., F. A. Higgins, pastor; 43 during April.

DEDICATIONS, ETC.

Vincennes, Ind., Second, P. A. Roll, pastor; Austin Hunter of Chicago dedicated May 4.

Denver, Colo., Highlands Church, M. M. Nelson, pastor, will build this summer. Funds pledged to cover expense.

Lafayette, Ind., First, G. W. Watson, pastor; will dedicate May 31.

Russellville, Ky., will dedicate May 17.

Janesville, Wis., will dedicate.

Cadillac, Mich., J. H. Versey, pastor; will remodel.

Knoxville, Tenn., Park Avenue will erect a $40,000 building.

Poplar Bluff, Mo., G. L. Snively, dedicator.

Logan, W. Va., J. L. Jones, pastor, is building.

American Society in Patmont Resolutions.

The American Christian Missionary Society, Cincinnati, passed the following resolutions at the April meeting of the Board: "Resolved, that in view of the mysterious disappearance of our Brother Patmont from Danville, Illinois, and of the serious loss that the brotherhood sustains in his disappearance, it is the sense of this Board that we deeply deplore, even with sad hearts, the fact of his disappearance and condemn with no uncertain sound the foul means which we are led to believe were used in ending his useful life, and that we express our deepest sympathy and condolence to his bereaved family as well as to the interests which he represented and to the great brotherhood that shall miss him from its ranks and shall keenly feel the loss it sustains in his death. With our prayers for his family, our pledge to endeavor to carry out his work, and our honor to his name for faithful service performed, we commend his loved ones to our merciful Father who doeth all things well."

Charleroi Church in Good Work.

E. N. Duty, pastor at Charleroi, Pa., reports that the C. W. B. M. auxiliary of the church there has undertaken, to the extent of $200 yearly expense, the education of D. R. LaRue at Bethany College, in preparation for foreign work among the French people. Mr. LaRue is a young man, with wife and children, and has been making a desperate effort to equip himself for this service. Mr. Duty is right in believing that this direct contribution to missions will give his people a greater missionary vision.

First Church, Kansas City, Burns.

A telegram from W. F. Richardson brings the information that the old First Church building, Kansas City, Mo., burned to the ground Saturday morning, May 9. The new building, which was erected for Sunday-school and social work, was to have been dedicated about July 1. The congregation worshiped on May 10 in the Y. M. C. A. Building, with fine interest. Mr. Richardson writes that the people are full of courage and faith, and plan to rebuild at once. This faithful pastor asks for the prayers of the brotherhood that his flock "may not falter in the work of this needy field."

Feature at Missouri Convention.

Dr. W. J. Williamson, a Baptist preacher of note and ability, pastor of the Second Baptist Church at St. Louis, will speak on Christian Union at the Missouri Convention of Christian Church at Moberly in June.

California Town Practices Unity.

The Methodist, Congregationalist, Baptist and Christian churches of Calistoga, Cal., have formed a combine. All meet together as one family, have one service, one preacher, one prayer-meeting, one Sunday-school and one Endeavor Society. The regular pastor is a Methodist, but L. C. Martin, of the Christian church, sometimes preaches.

Indiana's Bible Chair Prospers.

J. C. Todd, of the Bible Chair at the University of Indiana, reports that although the work is constantly hindered by lack of facilities and funds, some quite worthy re-

tives attended the Student Volunteer Convention at Kansas City January 1. During the past two months there have been a number of committments of Christian church students for the mission field and the ministry. There are others who could be claimed if the proper tools to work with and the proper support of the work were at hand. The university pastor is still under the necessity of spending most of his Sundays in the field.

L. N. D. Wells Lauds Akron Singers.

L. N. D. Wells, pastor of First Church, Akron, O., writes enthusiastically of the abilities of two Disciples evangelistic singers who make their home in Akron. William Leigh who is a member of the High Street Church, Akron, is unsurpassed as a song leader, according to Mr. Wells. Mrs. Grace Powell, also at Akron, is referred to as unsurpassed as a convention leader of song.

Teaching Foreigners at Canton, O.

Under the auspices of the young people of the Christian Endeavor Societies and the Young People's Missionary Circle of First Church, Canton, Ohio, a Christian Mission has been opened in the foreign section of that city. Oscar Patmont and M. Baron, students in Phillips Bible Institute, who speak several languages, have charge of the teaching and preaching in the mission. Night classes in English are taught four nights a week. About fifty young people of the church alternate in teaching in the English classes. The average attendance of these classes is ninety-three per night. One hundred and thirty-eight foreigners attended the religious services of a recent Lord's day. Mr. Welshimer, pastor at Canton, delivered an address March 27, at a banquet given by the men of the Philadelphia Sunday-school Association. He has been asked to return next fall for an address. He spoke also at Alabama State Sunday School Convention, at Mobile, recently.

Some State Conventions.

The following are some of the state convention dates and places: Indiana at Terre Haute, May 11-14; West Virginia, at Clarksburg, June 15, 16; Washington, D. C., and Maryland, at Washington, May 19-21; Ohio, at Bowling Green, June 2-4; Georgia, at Valdosta, May 5-7; Arizona, at Tempe, May 23-25; Missouri, at Moberly, June 15-18; North Dakota, at Minot, June 25-28.

Social Center at Sioux City, Iowa.

A social center may be established by the congregation of First Church, Sioux City, Ia. At the twenty-fifth annual meeting of the church membership it was decided that the present church plant is too small to properly care for the growing Sunday-school. As the membership is not strong enough to erect a new church building, the present problem will probably be solved by the building of a structure on the lots west of the church to be used for the Sunday-school. If the present plans materialize this building will also serve as a social center to the people of the community. All of the various organizations of the church will use this building as a meeting place. A reading and game room will be maintained and a gymnasium for the children will probably be a feature of the plant. J. R. Perkins, pastor of the church, is an earnest advocate of the social center. He claims that it is more essential to the life of the church that a social center be established than that a new church auditorium be built. Officers of the church will take the proposition under advisement and it is probable that immediate steps will be taken toward the erection of such a building.

Montgomery, Ala., Church Honored.

One of the Montgomery dailies is presenting to its readers a series of sketches of the city's leading churches. In a late issue a half-page is given to the history of the First Christian Church, of which C. E. Holt is pastor. The Montgomery work was begun in 1881, with J. M. Barnes, preacher and educator, as pioneer mover, with Samuel Jordan and W. J. Haynes assisting. The work of John E. Dunn came later. The success of the church, however, was made possible largely through the indefatigable and unselfish efforts of C. A. Allen. He put his money into the work, thus proving his great interest therein. The whole church honors and reveres his memory. From a mere handful the membership has increased until it now reaches into the hundreds. The personnel of the membership is fine, embracing some of the best people of Montgomery. The present minister has been in Montgomery since 1912.

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John W. Mounce Given Another Honor.

John W. Mounce, of Hannibal, Mo., whose record of faithfulness in church and Sunday-school attendance received wide publicity a few weeks ago, not only in the religious press but also in the daily newspapers, has again been honored. His friends of First Church, Hannibal, Mo., have published a booklet of "Appreciations" of Mr. Mounce's personality and career. The booklet contains words of appreciation of Mr. Mounce as a man, as a Sunday-school worker, as a friend, as "a friend to the C. W. B. M." There are also letters of congratulation from former pastors and others, and a character sketch written by the pastor at Hannibal, George A. Campbell. Mr. Campbell speaks of Mr. Mounce as "Treasurer, Teacher, Philanthropist, Man, Christian." The fact of greatest interest regarding Mr. Mounce, as recorded in the recent widely scattered articles, was that during a period of sixty-two years he missed only nineteen Sundays from the Sunday-school and but three from the church services.

Atlanta Convention Committee Formed.

L. O. Bricker, general chairman of local arrangements for the Atlanta convention, reports the following local committee heads for the convention: Entertainment, W. O. Foster, 82 Garden street. Registration, F. J. Spratling, 234 Peoples street. Publicity, A. M. Beatty, 43 Copenhill avenue. Buildings and Exhibits, H. M. Patterson, 96 North Forsyth street. Pulpit Supply, John H. Wood, College Park, Ga. Music, B. S. McCash, 55 Colquitt avenue. Reception, Frederick W. Patterson, 96 North Forsyth street. Banquet, L. E. Rogers, P. O. Box 943. Communion, John Cooper, 67 Juniper street. Information, T. O. Hathcock, 200 Angier avenue. Ushering, Harry A. Jones, 34 1-2 Peachtree street. Railway Bureau, H. C. Bailey, 4 Peachtree street. Post Office, J. P. Downing, Kirkwood, Ga. Bible-school, C. V. LeCaw, 382 West Peachtree street. Hospital and Emergencies, Dr. C. C. Stockard, Empire Life Building.

Central, Des Moines, Begins Building.

The campaign for the new building for Central Church, Des Moines, was concluded Sunday, May 3. Good responses are reported, and it is stated that the church will proceed at once to the building work, with hopes of having the new structure ready by the close of the "Billy" Sunday campaign, in the fall.

Irving S. Chenoweth in Successful Work.

First Church, Philadelphia, has seen a marked increase in its attendance this year. At Easter, sixteen new members were received, eleven by baptism. Irving S. Chenoweth ministers there, and to show its loyalty, the congregation, at its annual meeting, voted a two-hundred dollar increase in his salary. This church supports Miss Eleanor Bateman, a teacher in the C. W. B. M. school at Beckley, W. Va.

Central, Richmond, in Remarkable Growth.

In little more than a year since the organization of Central Church, Richmond, Ind., the congregation has built a temporary tabernacle, with a seating capacity of 1,200, which was dedicated by Charles Reign Scoville, April 22, L. E. Murray, pastor at First, Richmond, assisting. R. C. Leonard is pastor at the Central.

Philadelphia Disciples at Annual Dinner.

At the annual dinner of the Philadelphia Disciples, April 16, H. D. C. Maclachlan, of Richmond, Va., and J. A. Maccallum, pastor of a Presbyterian church in Philadelphia, were the speakers. The dinner was held at the City Club. At the quarterly union meeting, held at the Third Church, April 22, plans were adopted for the organization of the Philadelphia Christian Missionary Society, looking to aggressive work in and around Philadelphia. Dr. Mary Longdon was the chief speaker; short addresses were made by very welcome visitors—A. C. Smither, Robert M. Hopkins and E. W. Thornton. Allen A. Moats is secretary of this organization.

Another Church in Cleveland.

The Cleveland Disciples' Union has recently purchased a lot in the Shaker Heights district, one of the most promising east end suburbs of the city and are awaiting the opportunity to plant a church at this point at the earliest possible time which widsom may direct.

The Maryland Convention.

The Washington, D. C., and Maryland convention will be held at Washington, May 19 to 21. John H. Booth, A. McLean and Mrs. E. K. Payne will represent the National Societies.

PERSONAL AND OTHERWISE.

H. Maxwell Hall began his work as pastor of the First Christian Church of Portland, Oregon, on Easter Sunday, with the largest morning audience which the church has had for years. W. F. Reagor, the former pastor, was compelled to close his work on account of ill health on January 1, and S. M. Connor, of Spokane, Washington, has occupied the position as supply pastor in a very able manner. The church is said to be in the most prosperous condition at the present time in its history and the prospects for a great church in this flourishing city of the northwest are exceedingly bright.

Within the last year, isolated members of the Christian Church living in Washington, Iowa, banded themselves together and constructed a modern house of worship. About three months ago they called an evangelist, held a meeting, organized with a membership of 170, dedicated their building with $2,000 to spare, which has been applied on a modern parsonage. This is the story of the church which has just called L. C. Kopp to its pastorate.

The Missionary Education Movement is making strenuous efforts to secure attendance of missionary leaders at conferences to be held throughout the country this summer. The points to be most easily reached by our people are Silver Bay, New York; Pacific Grove, Cal.; Estes Park, Colorado, and Lake Geneva, Wisconsin. For dates, communicate with S. J. Corey, Box 884 Cincinnati, Ohio.

The "Flying Squadron" of National Prohibition, headed by Ex-Governor Hanly, of Indiana, is about ready to start "flying," according to letters being sent out from the Indianapolis headquarters. Oliver W. Stewart, of Chicago, is one of the squadron's fighting men.

The Christian church at Ottawa, Kan., was packed almost to standing room at both services when J. T. Shreve, the new pastor, delivered his first sermons. He took for his theme in the morning "The Importance of Putting on the Whole Armor of God."

Stephen J. Corey is to go abroad in the interests of the foreign society during July, returning in September via San Francisco, while A. E. Cory is to spend August in Russia visiting among the Disciples there.

J. M. Vawter occupied the pulpit of Memorial M. E. Church, Louisville, Ky., in a recent general exchange of pulpits there. This plan carried so well that it is proposed to repeat it.

H. Gordon Bennett, who is holding a meeting at Eureka, Mont., writes that the church there desires a pastor, and asks that correspondence be addressed to him, at Eureka.

Men's Day in the Bible-school will be observed May 24. A special program has been arranged by the Brotherhood national office.

Nelson H. Trimble, of Columbia, Mo., gives his time during the week to the secretaryship of the Men's Commercial Club.

The Men of all four churches at Exline, Iowa, where J. Wesley preaches, have organized a Union Men's Movement.

RESCUED!

One of yesterday's letters brought such good news that it must be shared.

After more than twenty years of self-forgetting labor one of our preachers broke down so completely that his friends despaired of his recovery. He was promptly given the maximum pension of $30 per month as an expression of the brotherhood's appreciation and affection.

Now, after only two payments, he has so fully regained his strength that he has taken up full work in a less exacting field than his old one.

It is easily seen that one of the chief factors in his speedy recovery was the sense of having his brethren back of him in prompt and practical fashion. Ten or a hundred times the amount of money, at another time or from another source, would not have meant so much.

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The Sunday School

THE GRATEFUL SAMARITAN.

INTERNATIONAL UNIFORM LESSON FOR MAY
MAY 31, 1914.

Luke 17:11-19. Memory Verses, 17-19.

American Standard Bible.
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Golden Text.—Were there none found that returned to give glory to God, save this stranger?—Luke 17:18.

(11) And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee. (12) And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: (13) and they lifted up their voices, saying, Jesus, Master, have mercy on us. (14) And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. (15) And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; (16) and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. (17) And Jesus answering said, Were not the ten cleansed? but where are the nine? (18) Were there none found that returned to give glory to God, save this stranger? (19) And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

Verse by Verse.

BY C. C. BUCKNER

vi 11. *He was passing along the borders of*: Another version puts it, *through the midst of*.

v. 12. *There met him ten men that were lepers*: This most loathsome disease is prevalent in Egypt and Syria today. The joints of the hands and feet lose their power, the limbs fall together, and the entire system assumes an unsightly appearance. *Stood afar off*: The first law for the leper ran, "In whom the plague is he shall dwell alone; without the camp shall his habitation be." The distance which the leper was required to keep from the unafflicted was debated. Some rabbis thought five cubits, others fifty cubits.

v. 13. *Jesus, Master*: This form of address is indicative of their faith.

v. 14. *Show yourselves to the priests*: Jesus asked them to do this in order that the priests might declare them to be clean.

v. 15. *Turned back*: Only this one was grateful. The others were conscious only of the benefaction; they had no thought of the benefactor.

v. 16. *And he was a Samaritan*: It seems strange that the Samaritan was to be found in the company of the Jews. Indeed, under no other circumstances could it be so. But when a Jew became a leper he practically lost his social identity and so became a member of the leper family which included all races.

v. 17. *Where are the nine?* It is no wonder that Jesus, a man of so fine fibre, should be sensitive to the little courtesies. It is a great lesson to our age. In the bustle of our rapid living we are entirely too prone to neglect the acknowledgment of the courtesies and benefactions of life.

v. 18. *Glory to God*: God is the source of all blessings. Men are the channels of blessings.

v. 19. *Arise, and go thy way*: Here was a man who could be trusted to go his way for his way would be the right way.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

The bracketed sentence is often necessary to the understanding of the whole page. Arrival is important, but its glory is determined by the events on the way. There are no unimportant passages in the symphony. Not a phrase may be neglected, else the whole may be marred. The climax to an oration is made possible by the high character of the sentences leading to it. The successful issue of a campaign requires that no feature of it may be treated indifferently. A single inadvertance will lose the game of chess. The crew in training counts every day before the final event important.

Jerusalem was the objective of Jesus, but the incident on the way has immortality. Graduation as the goal will be affected by the seemingly trifling experiences of the whole college course. Not some far off event, but today, and now, is weighted with eternity. Nothing which transpired in Jerusalem, save the Cross, was more instructive and suggestive than the healing of the ten. The whole trend of life is often determined by a salutation, a suggestion, an expression of opinion, an exhortation, to which we had attached little importance.

MEETING MISERY.

How shall we deal with the disagreeable? Scarcely a step is taken without meeting misery. Our song is hushed by the sigh of the sufferer. Our exultations are scarcely expressed before our attention is arrested by the wail of woe. To ignore human misery is not only un-Christian, it is inhuman. The admiration and devotion of apostolic associates one moment, and then next the ten lepers, ten representatives of human affliction. We may meet misery with a frown of dismissal or a smile of welcome. We may treat it as a disagreeable interference or a God sent opportunity. The avoidance of overwhelmed people is wickedly selfish. Jesus never denied audience to an overwhelmed soul. He never met the appeal for help by the palsied, the blind and the deaf with an absurd and irrational denial of the reality of their malady. "Assistance" is the watchword of Christian discipleship and not avoidance. We are not to shrink from misery but meet it and master it. The power is delegated. The discipline is demanded by our very disposition to ease and self-indulgence. We need sometimes to confront discomfort in order to develop gratitude.

THE PLEA THAT PREVAILS.

"They lifted up their voices saying, 'Master, have *mercy* on us.'" We are not in a position to make a demand upon God. The ills we suffer, to be sure, are not always of our own making. The saintliest feel the touch of the flame. The most devout are sometimes called to endure defamation and disaster. Out of great tribulation the white robed throng came. Leprosy was a type of sin, but no evidence of it, in the sufferer. The innocent suffer for the sins of the fathers. Nevertheless it is of grace and not of debt that we are helped and healed. Mercy is the unmerited expression of divine love. Every immortal soul has sinned sufficiently to bar him from a plea for justice only. We can plead for much which we may not demand. As a type of sin leprosy revealed its loathsomeness and its ultimate fatality. There was only one issue before the leper; that was death. It began insidiously, worked stealthily, and when it appeared it repelled. Death was inevitable. How complete its type of sin. Unforgiven sin begins insidiously and works stealthily. It, too, dismembers and destroys, deforms and defaces. Every living soul carries enough death germs in his own system to destroy him until they have been eradicated by the grace of God. Health is not secured by environment nor envelopment. If gained, it begins at the heart center and works out. Not a new cloak or a new coating is necessary, but a new constitution. God's gifts of healing are of grace and not of debt. We may be sure that all that love can do will be done and we need not spend time upon discoursing upon God's *obligation* to his children. It is the attitude of hearts which call for mercy which makes possible the inflow of the health forces of the Infinite.

DISAPPOINTING ANSWERS TO PRAYER.

Why not an immediate demonstration of divine power with healing at once? Why are not our prayers answered in the way we desire? Solely because God has a better way. The ten lepers were wiser in their appeal then most of us are in our prayers. Their request was an all comprehensive one. "Mercy" meant such an application of divine power and love as would meet any and every need. To be sure, they expect and hoped for healing, at once and unconditionally. Their calls for mercy specifically meant a prayer to be healed of leprosy then and there. Jesus desired to give them more than they asked. This is usually why our prayers are not answered in the way we expect. Instead of some spectacular expression of supernatural power, Jesus uttered a command. "Go and show yourselves unto the priests." They must *do* something before they could receive anything. An obedient spirit is the precursor of Divine compassion. The thing they were commanded to do was the last thing they were supposed to do in their present condition. It seemed at first it would invite censure and scorn. For a spotted and uncured leper to go to the priest seemed like an affront to the priesthood. God's providences often compel the course which least recommends itself to our favor. We have prayed, and then the only open doors looked like the doors of further trouble. We are compelled to answer our own prayers in the way we would be least likely to choose. Why? For the development of faith and the manifestation of our real attitude toward God. We are often ignorant of our spiritual disposition and tendency. God asks for implicit obedience. But how can we have health? If we spent the time which we now ocupy in asking why? in *doing* what God directs by his grace we would the sooner see the results we long for. The lepers had to *assume* health before they could receive it. We have to *assume* that the thing we ask for will be granted or else we will be doomed to disappointment.

GOD'S HIGHWAY TO HEALTH.

"As they went they were cleansed." The unaccomplished challenges us. We must fight as though victory already perched on our banners. We call the physician in vain if we do not assume health in his prescription. Not to start until the spots had begun to disappear would have been to wait until death released the lepers from their physical suffering. The *demonstrated* is urged as a foundation. Faith rests on a sure basis, but leaves the base to make its flight. The aeroplant starts from the ground but soon moves freely above the clouds. Not a spot had faded when the lepers started. They had not completed the first step until health forces began to master malady and they felt the change.

CLEANSED.

No man is destined by the Almighty to defeat and failure. Defeat means defect. Sin is sediment. Disobedience to God's law corrupts the soul. The life is stained that is sensuous and selfish. The natural tendency of the heart is to mix with muck. Disease is unclean. A body free from all impurities is healthful. "As they went they were cleansed." This is a strong, stirring word. Points which carry electric fire in the combustion chamber of the engine must be clean. The more soot the less spark. Each soul must be first and foremost a cleansed soul. Foul language and foul thoughts are forced out. The saints before the throne are represented as clad in clean linen pure and white. The cleansed life is the conquering life. The athlete is compeled to live sanely or lose rank. The prayer the Christian needs most to offer is "Create in me a clean heart."

LOVE'S LAMENT.

"Where are the nine?" How many children forget to give thanks to parents until it is too late. Parental love, protection and provision are forgotten in the very enjoyments which they procure. When we enumerate our mercies we spontaneously pour forth our thanks. Every stream followed straight to its source looks finally upon the fountain of salvation. The fountain of all blessing is the Throne of God. The best we look for is far less than God's bounty will provide. A more venturesome faith will result in a more virile constitution. God leads us through spiritual impressions and when we follow them we find ourselves upon heaven's highway to perfect holiness. Obedience is the first step to consecration, and consecration means reconstruction. Perfecting processes wait on the prayer of faith. The highest privilege of a disciple of Christ is to gear his life into the omnipotence and omniscience of God.

The Mid-Week Service

By Silas Jones.

TOPIC FOR MAY 27.

The Sacrificial Life. Rom. 12:1-2; Phil. 5:11.

The sacrificial life is the abundant life. The notion that sacrifice is the rejection of life is false. The medieval painters with their emaciated Christ helped to spread abroad this notion and their pictures are doing much to keep it alive. To sacrifice is to choose the good in preference to the bad, the better instead of the good, and the best instead of the better. The tendencies of a life may seem to run in one direction and duty may call for the choosing of the opposite. But when life is understood, it will be seen that no tendency reaches its fulfillment until it finds a place in a life in which all interests are fulfilled. David Livingstone was not pleased when sacrifice was mentioned in connection with his labors. The best was so clearly understood by him and so thoroughly enjoyed that it was easy for him to give up all else.

THE LIVING SACRIFICE.

The work of the kingdom is being done by men and women whose bodies are strong. Dyspepsia and nervousness are bad—there is nothing Christian in them. Good disciples may have them and they may manifest a heroic spirit in doing their work in spite of them. Bodily infirmity and true piety are not altogether incompatible. Much of the good that we see has been done by workers whose bodies were below the standard of good health. But let us not make the mistake of thinking that there is a causal relation between infirmity of body and goodness. Jesus was not an invalid. His apostles were men able to endure hard usage. No weakling could have lived many days under the treatment Paul received. The body free from disease, disciplined for social uses, habituated to the right, is what every Christian needs.

THE RENEWED MIND.

"Not many wise, not many noble" were among the first disciples of Jesus. Of course not. If the world is wrong religiously, those who are accounted wise will be the last to accept a new faith. They profit by the old. All that is best in it they enjoy. It requires clearness of thought and a high degree of courage for a few men to stand out against the wise and noble. But one whose mind has been renewed so that he sees the weakness of the old system and its certain collapse will not hesitate to stand alone in the promulgation of the larger truth. We waver when we are not sure of our ground.

THE DAILY GRIND.

Not every one that says, "Lord, Lord," will receive the highest honors of the kingdom. It is easier to promise than it is to perform. Thousands of men in the United States who say we ought to use the big stick on Mexico would keep as far as possible from the line of battle if it should become necessary to subdue the Mexicans through the use of the army and navy. The hunger and thirst and wounds and death of war they would not endure. They see one aspect of the situation. In the fight of truth against falsehood there is much that is unpleasant. It is a glorious thing to proclaim with the tongue of an orator the unsearchable riches of Christ. But to live these riches every day, to be kind, to be patient, to follow the weary round of duty—this is more than many are willing to do. They like the poetry of life—its drudgery they shun. But there is no true poetry where there is no exacting task. The self-restraint that characterizes all who keep at their work and reject the offers of those who promise success to idlers is the kind of sacrifice that builds churches and establishes righteousness in the earth.

Matt. 7:21-23; Rev. 7:13-17; Phil. 3:7, 8; 4:18; Hos. 14:2; Heb. 13:15; 1 Sam. 15:22; Ps. 51:16-17; Prov. 21:3; Jer. 7:21-23; Hos. 6:6; Amos 5:21-23; Mic. 6:6-8.

VISITING COUNT OKUMA.

(Concluded from page 11.)

of his personal character will be felt throughout the nation.

We asked him many questions regarding the religious life of the Japanese. He spoke with appreciation of the best elements in the native religion, Shinto, and in the Confucian ethics and the Buddhist religion which had come in earlier ages from China. But in the most positive manner he declared that he welcomed the coming of Christianity among his people because it brought the widening of vision which was essential to the highest type of national life, and also provided a force to inspire to new vigor the moral ideals of humanity. This seemed a notable statement as implying his belief that Christianity alone provides the stimulus to the right ethical standard of living. Count Okuma is not a Christian, but seems very close to the line of Christian confession as he speaks about his people and his hopes for the future. Of the missionaries he spoke in the highest terms, and his appreciative references to Mr. Place and Mr. Benninghoff, as well as to others of the missionary group in Japan, made clear his sense of indebtedness to their efforts.

After perhaps two hours of conversation the Count conducted us through the farther portion of the house into the conservatory, and from there into the garden, where he summoned one of his servants to bring the photographic apparatus and take a picture of the party. Later on the Count sent us copies of this photograph, and one of them is reproduced herewith. We wandered through the extensive grounds, laid out everywhere with that attention to landscape gardening and to the details of floriculture which is the astonishment of travelers in Japan. Most wonderful of all, it seemed to us, was the dwarfing of trees, which reduced oaks, cedars and firs to the dimensions of potted trees. Nothing more astonishing and weird could be imagined than this elfish style of forestry.

We left Count Okuma's with the highest appreciation of his leader-like and scholarly qualities, as well as his dignified and charming courtesy. That afternoon's visit will long remain vivid in the memory of our group. Nor can we fail to congratulate Japan upon the restoration of this veteran statesman to power. He will not please the jingoes nor the clamorers for military and naval expansion. He will practice the arts of retrenchment and economy so much needed by the over-burdened people of the empire. He will be the friend of Christian institutions of every sort. And if he is permitted to follow out the principles for which he has so consistently and eloquently contended, Japan has before it an era of constructive progress unequaled in its history.

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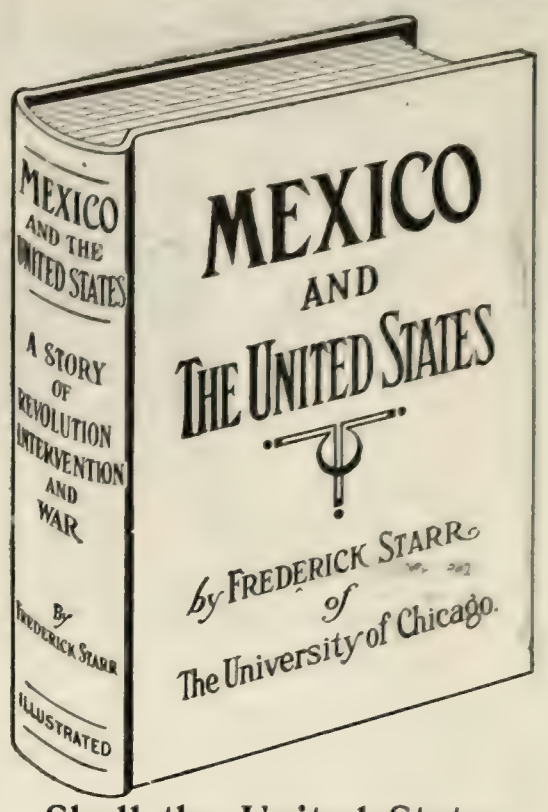
MEXICO AND THE UNITED STATES
A STORY OF REVOLUTION INTERVENTION AND WAR
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ILLUSTRATED
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Vol. XXXI May 21, 1914 Number 21

Present Conditions in Mexico
By Irving Herr

Christianity at Mecca's Gate
By J. C. Archer

A Minister's Friends
Up-to-Date Stories From the Book of Jeremiah

R. A. Long, Man, Citizen and Philanthropist

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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This is from the front cover of a recent issue of "The Conquest." This issue has an excellent feature story by the superintendent of the Chicago Boys' Club. It is vital. It is helpful. By the way, have you compared "The Conquest" with other papers? Have you noticed that it deals with things and facts that count? There's nothing put into "The Conquest" for padding. Next week we shall announce another special feature, and each week thereafter for a while. "The Conquest" is growing. Watch it, and help it grow by putting it into your school. Send for free copy to

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Insufficiency of Environment

Ever since Buckle wrote his "History of Civilization," the scholars of the world have given increased attention to environment. Up to that time, character had been considered almost wholly in its personal aspects. Since then it has been studied largely as a matter of environment. So sure was Buckle of his conclusions on this subject that he affirmed that with knowledge of a nation's climate, food, altitude and other physical surroundings, an accurate statement could be made of their mental traits and moral character. Although the index of his work does not contain the word "environment," it was he who brought the idea into modern sociology and caused it to be a guiding factor in the interpretation of history. Since then the word "environment" has bulked large in literature.

The net result of this study has been a great gain in human progress. We have come to see how necessary it is to provide wholesome surroundings for the development of the life of a people. Neither the isolation of the wilderness nor the congestion of the over-crowded tenement affords the best environment for physical or moral life. Lovers of their fellow men are feeling as never before a burning passion and a mighty conviction of duty. Better roads and better facilities of communication have well-nigh destroyed the isolation of rural life, but there still remains the problem of making our cities fit places for human habitation.

Still, when all has been said that may be said concerning the importance of environment, it is well for us to remember that environment itself is not sufficient. The oak and the pine have the same environment, so has the weed and the tares. The rattlesnake and prairie dog are said to live in the same hole—how peacefully we do not know—but the same environment seems to be suited to both. It is said to be a favorite trick of the cuckoo to lay her eggs in a pigeon's nest, thus shirking her own maternal responsibility. But neither the nest nor the companionship of young pigeons, nor the sheltering breast of the pigeon-mother transforms the young cuckoo into a dove. Out of the same home and with the same surroundings go forth good boys and bad boys—boys who bring honor to their fathers and boys who break their mothers' hearts. A good home, a good name, a good education are all desirable, but none of these things in itself can make a life what it ought to be.

If anything, we are doing too much proportionately in the way of environment. We are deluging our children with books and toys and things that belong to that which is external. We need to discipline our young people in habits of self-forgetfulness, courtesy and resisting power. We need to strengthen all holy impulses and to train young life in those powers within, which alone can make character that is competent, forceful and effective.

Just here is where much of our modern effort breaks down. We are buying our daughters pianos and our sons automobiles, and sending both of them to college. We are mistaken in thinking these things are other than environment, so long as they are provided by the parents and merely appropriated by the children. In many cases these elements of environment are merely stage scenery, expensive and elaborate, to decorate the tragic scene of moral failure. What we should be doing is to give them power of moral resistance; to establish them in power to stand alone; to root and ground them in the fundamental virtues. School and college will not save them; music and gasoline will not hold them true to their faith. Nothing can save them if it be merely put upon them from without, or accepted by them without effort of their own. Your children may be angels, and you may surround them with an earthly paradise. Environment is not enough. What is needed above all else is character, strength of will, heroism and devotion to duty. These alone can give safety to us and to our children after us.

Environment changes. No man can provide forever a favorable environment for his son. Today he is in the shelter of the home, but who knows where he is to be tomorrow. The only safe thing is to make character so independent of environment that wherever a man may be placed it shall be known and recognized that he can be trusted to do a man's whole duty.

Let us do our very best to provide a good environment for our own children and for other people's children; but let us, above all that we put around them, seek to put into their lives stability of moral purpose, high ideals, and right motives that will be true to God and duty in any environment. Otherwise the story of the fall of the angels, the story of the Garden of Eden, will come in for endless repetition. The real garden of God is within the soul. Heaven, the heaven from which no angel can be cast down, is the heaven within.

Present Conditions in Mexico

BY IRVING HERR.

Editor's Note: Mr. Herr, who occupies a responsible position with a large mining establishment in Mexico, has just arrived with his family, at his home in the United States, the household leaving its baggage in Mexico. The mines owned by Americans are still in operation under supervision of Mexican overseers.

IN discussing this question, the first fact to be considered is that Mexico is a large country and that conditions in any particular part of it may be decidedly different from those in other parts.

The writer, although he has lived in Mexico for the past twelve years, feels that he is really competent to judge only those conditions existing among the mining population—a not inconsiderable portion of Mexico's laboring class, since mining forms one of Mexico's formost industries.

The state of Guanajuato, although largely agricultural, is also a great mining state, and the principal mines are located

Institute Corona, Guadalajara, Mexico.

in the vicinity of the city of Guanajuato, which is the state capital.

The mines of Guanajuato really support the city and employ thousands of laborers. Throughout the past three years, the state has been practically free of revolutionary troubles and the laboring class has remained steadily at work, apparently taking no interest in political questions. They have been content to have Huerta for their president, and in so far as they are able to think at all upon large questions, have wondered what the trouble is between Huerta and the United States, and why their countrymen of the North are fighting and killing their brothers of the South.

THREE CLASSES IN MEXICO.

By this time everyone knows that Mexico has three social classes. The largest in number is the laboring class, often called the peon, numbering probably from 75 per cent to 80 per cent of the total.

Following this is a large middle class, comprising the small shopkeepers, skilled laborers, business and professional men.

Finally the top layer, the wealthy land owners and leisure class.

It is with this peon class that the writer is most familiar. In Guanajuato, at least, these are not the down-trodden, exploited, suffering people that they are often painted, especially in the United States.

They possess little, as a rule living in adobe huts with mud floors, their principal earthly possessions consisting of a blanket and sombrero, a few cooking utensils and a happy, carefree disposition. They have no care or thought beyond the present and provide nothing for tomorrow. They are very much like children and we treat them as we would children.

By nature they are docile and obedient, and as a rule have an inborn politeness and graciousness in their dealings with each other and with their superiors.

This trait, however, seems to be on the decline, especially since the revolutionary troubles began.

The greatest handicap to the material and moral advance of this large class of people is not their political condition, nor the dictatorial form of government under which they live and suffer. Liquor and the Catholic church are in the writer's opinion far more responsible for their low condition. Include the church, because this makes no attempt to discourage the use of liquor among the peons, and also fails to encourage thrift and steady labor. Innumerable fiestas or holy days are observed in Mexico and the laborers warned not to work on those days by the priests, whereas in civilized countries they are not observed by the Catholic church by direction of the Pope.

On these days, after an early attendance at mass, the balance of the day is usually devoted to drinking, and in addition a day's wages are lost.

The wages paid by the mining companies are good, and many a peon could have his little plot of land and a small home of his own if he saved his earnings, instead of squandering them in drink and gambling.

GOVERNMENT BY AN IRON HAND.

Of self government they have no idea whatever. They are used to being governed by the iron hand, and in fact admire and respect that kind of government. If they have any idea of liberty, it is that liberty means license and the right to do as they please.

The peon does not hate the foreigners. I am quite sure that as a rule he would rather work for a foreigner than for a Mexican, because with all his ignorance, he has a shrewd mind and realizes that the foreigner treats him much more justly than a native Christian master.

He is, however, very easily influenced, and one or two labor agitators, or political agitators, can work havoc in a well ordered community, if allowed free rein. Unfortunately he will believe for a time at least anything he hears, especially anything that gives promise of a better future for him, or an easier living.

It is for this reason that it is so easy to recruit forces for a revolution. A few promises on the part of an unscrupulous leader, the prospect of loot and an easy free life is enough to make a patriot fighting for his country out of a great many of the lower class.

Of real patriotism there is practically none in Mexico, and I speak now of this nation as a whole.

The press talks in high flown language of the beloved fatherland, the love of country that fills to overflowing the loyal hearts of Mexico's valiant sons, urging them to shed their last drop of blood to repel the hated Yankee, the Colossus of the North, etc. But it is all talk.

Patriotism there is not.

The anti-foreign feeling is excited artificially by the lying press of Mexico. Lies so gross, so palpable as are unimagin-

Wash Day in Peaceful Mexico.

able by an American are printed and are believed not only by the laboring class, but but by many of the middle class as well.

That Mexico contains within herself the elements necessary to establish and maintain a democratic form of government I do not believe. The very men most strongly supporting Madero during his candidacy, for president turned against him as soon as it became apparent that they could not have all their personal desires satisfied. It is the old question of the outs wishing to be in and the ins to stay in, and any means to gain their ends are used even though it may mean the killing and wounding of thousands of their fellows.

For such a people democratic governernment is not possible, except they grow up to it; and this means a matter of years, and of struggle. The beginning should be made at the bottom, and not at the top.

Let the small community first learn to elect the jefe politico, or local policemayor, and to abide by the rules of the election. In time the state could elect its governor. In this way during the course of years the meaning of democracy would be learned.

In the meantime the central government should remain a military one, for it is the only one that can maintain order, and there must be order.

Christianity at Mecca's Gates

BY J. C. ARCHER.

Editor's Note: Mr. J. C. Archer is one of the Disciples now studying at Yale University. He is especially qualified to write of the work among the Mohammedans because of the fact that he faced Mohammedanism while located at Jubblepore, India, as a missionary. Harlan P. Beach writes enthusiastically of Mr. Archer's fitness to discuss this problem, not only on account of his experience in the field but also by reason of his study of their mighty religion, its language and its scriptures, since his return to study at Yale. The current campaign of Mohammedan education being carried on by Dr. Zwemer, the prophet of Moslem missions, in this country, and the selection by the Zurich convention of Moslem missions as a theme for special study in the Sunday-school, make this article of Mr. Archer's especially timely.

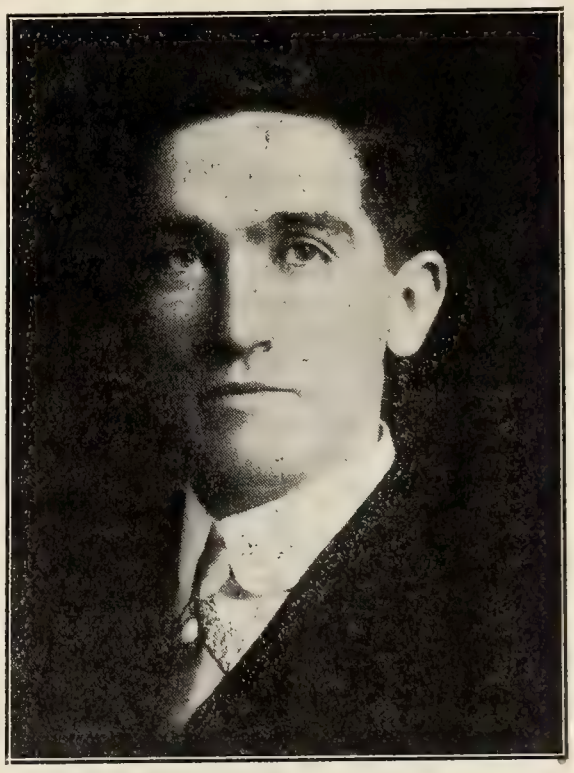
THIS article is suggested by an occasion and an observation. One of the few great students of Mohammedanism, Prof. Snouck Hurgronje, of the University of Leiden, is now in America delivering a series of lectures on topics within his field. During his recent visit to Yale, it was the great privilege of the writer to spend a delightful hour in conversation with him.

The visit the Holland professor is making gives opportunity for observing that among Americans there is a general lack of acquaintance with and interest in the history, life and problems of Islam. Many of our people think of the founder of Islam in the terms in which Carlyle idealized him. Others think of him as merely a gross sensualist, the type of a sensual and fanatical race. Many judge Islam as Islam usually judges Christianity—by its worst features. It is plain history that these two religions have most often met with their worst feet forward. Our prevalent opinion of Islam is likely a heritage from the time the Saracens were a terror to our ancestors and all Europe. Their dominant thought of Christianity has come in large measure from their contact with very unrepresentative sects, and from the unholy wars waged by Christendom for the recovery of the Holy Sepulchre. The Cross and Crescent have had unfortunate dealings with each other. It is time for both to avoid all further occasions of offense and misunderstanding and adopt an attitude of sympathy and appreciation. Of all the important religious systems of the day Christianity and Islam are nearest akin. Each looks upon the world as its field. Each has already made tremendous conquests and is still advancing rapidly.

A GIGANTIC STRUGGLE.

The struggle between Christianity and Islam for the ultimate supremacy is one of gigantic proportions. The Moslem advance is that of an enemy that gives no quarter. That is not the method of Christianity. And yet there is a way of firm opposition to further Moslem conquest and a way of entrance into the very heart of traditional Islam. No final success, however, can be gained by Christianity unless it be hoped for on the basis of intelligent and enthusiastic campaigning, unless the whole Christian Church become aroused to its opportunity.

One very unique thing about Professor Hurgronje is that he was once a resident of the city of Mecca. He was there six months—a Christian in the Holy City of Islam—and yet he is alive to tell the story. A wide reader and far traveler expressed much surprise lately when told



Mr. J. C. Archer, of Yale University.

that Mecca is a city sealed to non-Moslems, that a Christian especially risks his life in going there. It has been thus for a thousand years, and yet he did not know it! How little the ordinary man must know of the Mohammedan world!

The professor did not go to Mecca as a Moslem, but he took other precautions. For example, he lived many months in an Arab tent in Africa in order to acquire the "smell" that would allow him to go, even among dogs, unmarked as a stranger. He even changed the color of his skin. He had long before mastered the Arabic tongue. But no precautions would have availed had the Meccans suspected his real religion. Surely a Christian should be able to go to Mecca just as freely and as openly as a Mohammedan may go to Paris or Berlin. But Mecca is closed. And the attitude of the religious capital of Islam is typical of that which thoroughgoing Islamism takes toward all other systems of faith. The exclusiveness and the intolerance of Islam seem so much out of harmony with the best interests of the world.

But Islam is changing. She has suffered in war, and some fair parts of her political empire have been torn from her. The Balkan wars were for a time almost as much a shock to the Islamic consciousness as was Tours. Albania, free from Turkish civil control, is sitting in judgment on Turkey's religion—she is planning to become free of Mohammedanism also and to become a Protestant Christian state. These political changes may have added something to Moslem bitterness, but they have also caused an appreciable readjustment from within. Many leading Moslems themselves see that former policies are quite unfit for present general conditions.

A CHANGING ORDER.

Islam was a changing order even before she felt the pressure of armed force. The voice of the Turkish Constitutionalists had been heard and the old Sultanate had been done away. In India and Egypt especially more intimate contact with the culture of the West had begun to stir the social and intellectual life of Moslems.

This inner and somewhat voluntary readjustment is the significant thing today in Mohammedanism. Liberalism in education is coming to prominence. A new type of Islam is issuing from Aligarh in India and from the new university in Egypt. Faint departures are noticeable even in old Al Azhar, and several orthodox doctors of the law have already betaken themselves to Mecca, there to live and teach in quiet. Historic criticism has found its way (at Aligarh) to the Koran and the Traditions of the Prophet. Mohammedanism in the face of the best types of Christianity is becoming slightly aware of the need of apology. It is seen that Moslem ethics theory must accommodate itself to the newer social demands. Here and there Moslem women are protesting against the veil and the harem. The traditional Islam must fall: it cannot stand the strain of its own exclusiveness nor the pressure of the new world's demands. Conservatism will make its last stand in Mecca. But there will be in the end a second capture of the sacred city, with the destruction then of the idols of unrestricted concubinage, slavery and polygamy, and the dissipation of false conceptions of God and his Christ.

Changing Islam lends emphasis to the fact of Christian opportunity. Direct conversions of Mohammedans have been few, though not negligible. The gains of Christianity in Mohammedan Sumatra are reasons for sound hope. Some notable individual conversions have been made in various lands. But hope for the final success of the religion of Christ must be based on a change of policy. The plan of "converting" the "heathen" or the Mohammedan—in the old sense of the term—must be abandoned. The task of Christian missions and other Christian agencies is to Christianize. Conversion has meant too often the acceptance by the convert of some set of sectarian dogmas. Christianization would draw and win men to nothing but the gospel of Jesus Christ. Conversion has usually implied the utter uselessness of all the elements of the convert's former life, the falsity of all his beliefs, the immorality of all his practices. Christianization would burn out all the dross of the old, yet would leave unscorched what there was of real value. In such a way method would not break with itself. Christianity may call upon certain individual Mohammedans to cast away all their own past, but it may not, with much hope of success, call upon the Moslem world to wipe its system clean off the slate. Christian opportunity lies in the direction of cleansing and control.

A RIPE OPPORTUNITY.

It is not to be supposed that Islam has had no values. There are traces in Mohammed of sincerity and genuine prophetic inspiration. The work he did in his own day was wonderful, and its results have reached very far. The sins of Islam lie in the region of ethics more than in that of religion and are thus for our day all the more glaring. But Mohammed had his good qualities and Islam has its virtues. These things may not be justly ignored in the work of Christian missions. Moreover, Moslems as men are to play their part in the greater world affairs. To this end it is the task of Christianity to make them useful instruments. Thus it offers them the gospel and the Cross.

Christianity has not the freedom of the house of Islam. A much larger opportunity must be sought and won. A just confidence in the ultimate triumph of the gospel of Christ should not ignore the constraining power of appreciation and love. Only thus may Christianity win its way to the gates of Mecca and into the very heart of Islam.

A Minister's Friends

With Suggestions From the Life and Times of Jeremiah.

BY WILLIAM E. BARTON.

IN a sense, every minister lives a lonely life. Many as may be the number of those who love him and whom he loves, his position does not lend itself to intimate friendships. Entire familiarity is not easy in his position, even though he be at heart a most companionable man, and one who loves friends.

For instance, there was the Rev. Dr. Jeremiah. He was a tender-hearted man, who longed for companionship, and got very little of it. There is a verse in Ezekiel that troubled me when I read it. Ezekiel was preaching in Babylon, and what happened in Jerusalem he did not know very well. It took news an astonishingly long time to get back and forth. It was a year and a half after the city was destroyed before Ezekiel found it out, and then he learned it through a fugitive. So he did not know very well what was happening, but he kept as close track of movements there as he could. And he knew things were going very badly, and he blamed very nearly every one for it. This is what he said of Jerusalem and her leaders in one of his sermons:

STANDING IN THE GAP.

"Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, that they may get dishonest gain. And her prophets have daubed for them with untempered mortar, seeing false visions, and divining lies unto them, saying, Thus saith the Lord Jehovah, when Jehovah hath not spoken. The people of the land have used oppression, and exercised robbery; yea, they have vexed the poor and needy, and have oppressed the sojourner wrongfully. And I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I brought upon their heads, saith the Lord Jehovah." (Ezek. 22:24-31.)

Not a man to stand in the gap! That was the very thing Jeremiah had been doing and was doing. He had been at it for a quarter of a century, and was still at it, in season and out of season. And Ezekiel did not appear to recognize it! Ezekiel's wholesale denunciation is as if some minister in Chicago should say, "Boston is utterly given over to religious fads, and her ministers are preaching every new heresy, and not the Gospel;" or as if some Boston preacher should say, "Chicago is sunk in commercialism, and she has not a preacher who dares lift up his voice and condemn it." You and I know that bad as Boston is, and bad as Chicago is, there are noble men and fearless ministers in each city, and any wholesale denunciation on the part of either would be in bad taste.

LACK OF HARMONY BETWEEN PROPHETS.

Now I wonder why Ezekiel said that. He probably knew Jeremiah before Ezekiel left Jerusalem. He certainly heard of him, and knew of his preaching, and knew that he sent letters to Babylon. But in those letters Jeremiah never referred to Ezekiel, and Ezekiel in his denunciations never made any exceptions in favor of Jeremiah. I think there is an explanation, and I do not now stop to explain it. I merely call attention to the fact that those two prophets, though they belonged to rival priestly families and to opposite political parties, might have been a lot of comfort to each other, and do not appear to have been. I do not mean that they quarreled. They did nothing of the kind; but though their books show that they influenced each other more or less, they worked in isolation, neither doing anything to help the other. To be sure they were a long way apart, but it is not by any means certain they would have agreed if they had worked together. They were doing the same great work, and preaching essentially the same great message, but they did not work together.

My own impression is that while they knew of each other, and realized that they were preaching substantially the same message, they were so separated to begin with by the old-time rivalry of their respective denominations—for there were denominations in that day—and by their adherence to two different factions in Jewish politics, that it was better for them to have worked completely apart. But I do not know this. I know only what the Bible tells. Jeremiah and Ezekiel, had they been friends and correspondents, might have cheered each other, and so far as we know they did not. There may have been a good reason for it, but I am sorry it was so.

HIS FRIENDS APPRECIATED HIM.

But Jeremiah had some friends among the ministers. First of all there was Baruch. He was to Jeremiah what Boswell was to Samuel Johnson. He stood by Jeremiah in his conflict with Jehoiakim. He was his recognized attendant and amanuensis. I notice that Prof. Moses Buttenwieser, a Jewish professor in Cincinnati, in his recent volume on the prophets, contends that Jeremiah himself was illiterate, and that but for Baruch we should never have had the written sermons of Jeremiah. I know far less about the Jewish prophets than Professor Buttenwieser, but I do not in the least agree with him. The Apostle Paul never wrote a letter with his own hand so far as we know, and he certainly was not illiterate. I would not be hammering out these articles with painful labor on a typewriter if I could afford a stenographer. Paul had several amanuenses, serving him from time to time. But Jeremiah for twenty years had but one, who was faithful to him all that time. Not only so, but Baruch was a prince, a man of high family. He gave up large ambitions to be with Jeremiah. Jeremiah recognized this and appreciated it, and warned him against his ambitions.

BARUCH THE FAITHFUL FRIEND.

"The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, Thus saith Jehovah, the God of Israel, unto thee, O Baruch: Thou didst say, Woe is me now! for Jehovah hath added sorrow to my pain; I am weary with my groaning, and I find no rest. Thus shalt thou say unto him, Thus saith Jehovah: Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this is in the whole land. And seekest thou great things for thyself? seek them not; for, behold, I will bring evil upon all flesh, saith Jehovah; but thy life will I give unto thee for a prey in all places whither thou goest." (Jer. 45:1-5.)

Jeremiah had this great comfort, God would never take Baruch away from him. He would be faithful; Baruch's rank would protect him from violence; and he would outlive Jeremiah. He did so, and preserved the writings of the old prophet;

and I only wish he had put them into better order. Baruch had many virtues, but the methodical arrangement of literary material was not one of them. Otherwise I should not have to thumb the book of Jeremiah through and through and back again as I am doing while telling you these stories.

What a comfort was one such friend! And Jeremiah had others.

There was the prophet Uriah. He could not do much, except to believe in again, and get himself killed for the doing of it. Yes, and his murder was the Jeremiah and preach his sermons over meanest act of that contemptible cur, Jehoiakim. I call him a cur, because Jeremiah pre-empted the name "ass" with which to label him. That miserable coward of a king, not daring to murder Jeremiah, killed him by proxy. He secured a writ of extradition and brought Uriah home from Egypt and killed him as an insult to Jeremiah. The cowardly, contemptible, bloody murderer! This is the way it happened. They were accusing Jeremiah of treason for declaring that Jerusalem was to be destroyed, but his friends defended him by proving that Micah had said the same thing, and had not been killed for it. That precedent saved the life of Jeremiah, and you can read all about it in the 26th chapter of his biography. But when the king found he could not kill Jeremiah, he sent to Egypt and brought Uriah home and murdered him. Here is the record of that infamous crime:

"Then said the princes and all the people unto the priests, and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of Jehovah our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying, Thus saith Jehovah of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him to death? did he not fear Jehovah, and entreat the favor of Jehovah, and Jehovah repented him of the evil which he had pronounced against them? Thus should we commit great evil against our own souls.

MURDERED BY PROXY.

And there was also a man that prophesied in the name of Jehovah, Uriah the son of Shemaiah of Kiriath-jearim; and he prophesied against this city and against this land according to all the words of Jeremiah. And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Uriah heard it, he was afraid, and fled, and went into Egypt. And Jeremiah the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him, into Egypt; and they fetched forth Uriah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people. But the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death."

You see, it was the princes that defended Jeremiah, and employed able counsel who sought out this ruling of the supreme court, which saved Jeremiah's life. He had influential friends. And Ahikam was among them! Ahikam was the son of a prominent man, and he took Jeremiah home to board, and Jeremiah had good things to eat, and a quiet place to study, and some one to answer the telephone, and a good stenographer. Hurrah for Ahikam! He protected the old minister, and nobody dared take him from under the roof of Ahikam.

And Jeremiah had obscure friends, who helped him from time to time. Do you remember the thoughtfulness of the old colored man in providing rags when they pulled Jeremiah out of the cistern? You don't? Well, it is a story you ought to know, and it is in the Bible. I know the name of that thoughtful old darkey, and maybe I will tell you about it in a later story.

Leaders of Men and Millions

ROBERT A. LONG, OF THE BUSINESS MEN'S COMMISSION OF THE MEN AND MILLIONS MOVEMENT.

EVERYBODY in Kansas City, Missouri, knows R. A. Long, where he lives and has his business headquarters. He is a leading citizen of the town, interested in every good work, including charity and philanthropy, civic pride and church work. The Y. M. C. A. recognized this when they reelected him as a trustee. The Anti-saloon forces proclaimed this when they placed his name at the head of the list of marshals of a recent demonstration, and he rode a prancing charger at the head of the column.

Citizens in Columbus, Kan., know Mr. Long, because he started in the lumber business in that modest town, with small capital, but lots of grace and grit, and made good, intending, as he says now, to spend his life there. He is still mightily interested in Columbus's affairs, and goes back occasionally for a visit, as on a recent occasion when the Christian Church was dedicated.

A NATIVE KENTUCKIAN.

Old Kentucky people know and love Mr. Long, because he is a native son—a Corncracker, as it were, and with others, proudly holds aloft the reputation of the state as one of the chief contributors of men of worth to the world. Mr. Long was born on a farm near Shelbyville, Ky., December 17, 1850. His mother was a relative of the famous Blackburn family, whom everyone in Kentucky knows and honors. The common schools of the county and a boys' school at the county seat are responsible for Mr. Long's early education, but it is to the "School of Hard Knocks" that most credit is to be given, for the bulk of Mr. Long's education was secured there.

Mr. Long began life as a farmer. Later he became a clerk in a store. Then he began to climb the ladder of fame and fortune as owner and manager of a retail lumber yard. His business prospered, or rather, he made it prosper. He saved his money and when lumber was low priced, he bought, and when it was high, he sold. That principle has guided his business life. Today, R. A. Long is said to control thirteen of the largest lumber companies in the world, which own eleven modern sawmill plants and eighty-seven retail lumber yards, and thousands of acres of virgin forest, principally in the south, with several small lines of railways affording these mills an outlet. The R. A. Long Building in Kansas City, the first steel skeleton office building erected in the city, is the property of Mr. Long. At this writing another property has just been completed and added to the R. A. Long collection, being a model farm of some sixteen hundred acres, located in Jackson County adjacent to Kansas City. Here is the summer home of the Long family, barns for Miss Loula's string of fine horses, in which her father takes great pride, herds of finest cattle, dairy, creamery, etc., etc. Like every other property, it is hoped to make the farm pay for itself if it can, and it usually can. While lumber is his greatest interest, Mr. Long has made a few investments in Kansas City utilities, such as gas and street railway plants, a bank or two, the boat line, etc. His city residence located on Gladstone Boulevard is the finest in the nation outside of New York.

Mr. R. A. Long.

A DEMOCRATIC FAMILY.

Mrs. Long, to whom her husband gives much credit for his business successes, is a retiring lady, much like her husband in this respect, and perhaps a bit more so. She is thoroughly democratic, helping at church bazaars and suppers and in all church work in the freest and heartiest fashion. Mrs. Hayne Ellis and Miss Loula, with the former's husband, Lieutenant Hayne Ellis, U. S. N., and their children, complete the family, and they are all much in each other's company.

The Gideons of Illinois have as their slogan "100,000 Bibles for Illinois Hotels!" They have placed 60,000 already.

THE CHRISTIAN CENTURY

EDITORIAL

A NEW DAY IN INDIANA.

THE feeling prevailed at the Indiana state convention last week that the Disciples of Christ were entering a new era in their work in that state. New men have recently come to leadership. They are undertaking their task with a higher order of church statesmanship than has ever before obtained. And there is a heartening response from the churches to the recent generous gifts made to the state work by Mr. Marshall T. Reeves, of Columbus.

But more significant than anything else, a profound sense of spiritual need and aspiration found oft-repeated expression both in public address and prayer and in private conversation. The old controversies are dead among Indiana Disciples. A new era of religious life seems about to dawn.

The possibilities of the situation now obtaining in that state kindle the imagination of any one who has eyes to see.

MR. TODD AND DR. AMES.

CARRYING out our promise to express an opinion on the subject of mysticism as discussed by Mr. Todd and Doctor Ames we quote two paragraphs. Mr. Todd says:

> Religion is primarily and essentially not a matter of institutions and ceremonials and beliefs—it is not even a matter of deeds, however benevolent and disinterested, such as "visiting the fatherless and the widows in their affliction"—but a matter of communion with the Highest. The deeds follow, as do also the forms of worship and the institutions through which it expresses itself and the rules of conduct which we call beliefs. But religion itself, in its essential nature, is a fellowship between kindred souls.

Doctor Ames says:

> All religion in its vital expression is devotion to some great task. It is the attempt to build the kingdom of God, to create an ideal social order, to make of one family all the people of the earth. That was the dream of the ancient prophets, that was the mission of Jesus, that has been the ideal of all Christian reformers and missionaries. It is in this sense that Mr. Todd is justified in saying that religion is a matter of will. It is an act, a deed, an achievement.

These two quotations epitomize the clashing views of the two articles which appeared in The Christian Century last week. One says religion is direct friendly intercommunion between God and the soul. The other says religion is unselfish devotion to the social task of building the Kingdom of God.

To one the distinctive religious impulse finds its meaning in the social order. A social order conformed to Jesus' idea of the Kingdom of God is the end for which this universe exists and toward which all divine forces are carrying it. The attainment of such a social order is the ultimate motif of creation. To be religious, therefore, is to freely and fully give oneself in service to aid in bringing in the Kingdom of justice.

To the other the distinctive religious impulse finds its meaning and satisfaction in the soul itself. Souls, not a social order, are the end for whose creation this universe exists. The production of individual souls is the ultimate motif of creation. Souls do not exist for the social order, but the social order exists for souls. The importance of the Kingdom of God inheres in this, that it is only in a social order conformed to Jesus' idea of the Kingdom of God that souls have a chance to come to their own. Therefore, while religion embraces the social order and is hollow and false if it tries to exist apart from the social order, it can not be stated in terms of the social order. For the social order is not an end, but a means to an end; the end, the goal, toward which the whole creation moves, is the soul itself.

Of these two views The Christian Century finds itself in closer affinity with Mr. Todd's view than with Dr. Ames'. We believe that religion is the appreciation of life from the standpoint of and in terms of the ultimate worth of the individual soul. What kind of a universe must this be, that makes the bringing forth of my soul and of other souls like mine the end and aim of all its groaning and travail? This is the fundamental question of religion. Our answer to it, our full response, IS religion.

One could very well be devoted to a great task, could even be an effective laborer in building the Kingdom of righteousness in the world of men, and still not be religious. Religion is personal goodness plus; it is social service plus. It is our reflective interpretation of personal goodness and social service, our insight as to the ultimate meaning and worth of the things we are doing, the life we are living. It is the discovery of what, as individual souls, we are worth to God.

But if we cannot accept as adequate Dr. Ames' definition of religion, no more can we accept Mr. Todd's psychological explanation of his own definition. The resort to some non-intellectual "faculty" to account for what he calls "mystical knowledge" of God conveys no meaning to us. Against the dominant mode of thinking in our day we affirm the central importance of the intellect in true religious experience. Mysticism we believe in, not as something apart from knowledge, but as the recognition of the fact that the reality is more than our knowledge; that any concept or image whatever with which we approach reality is but a pale symbol of reality; that reality—God—is more than our best thought about Him.

Happily, Doctor Ames' statement, so wholesome and sane in its close touch with concrete experience, suggests at the close that he may not be so far from Mr. Todd's view after all. In his final paragraph he says the power of the preacher depends upon his ability "to direct the activities of the church into fruitful channels and at the same time GIVE THESE ACTIVITIES THEIR IDEAL INTERPRETATION AND TO EMPLOY ADEQUATE SYMBOLS, SUCH AS THE ARTS AFFORD, FOR THE SUPPORT OF THE FAITH AND COURAGE OF HIS PEOPLE." The words which we have put in small capitals describe the thing that is distinctively religious.

RELIGION IS, TO OUR MIND, THE IDEALIZATION OF SOCIAL SERVICE AND PERSONAL GOODNESS.

That is what God means to us. Our concept of God is the supreme symbol by which we grasp the ideal, the spiritual, and the eternal values of our life. What Mr. Todd calls direct communion with God is, it seems to us, from Doctor Ames' point of view, the momentary and habitual detachment of the soul from its moral tasks to see these tasks whole, to relate them to the cosmic Will and so to gain courage and faith to go back to them with renewed power and insight.

PERSONAL EVANGELISM.

THE Gospel gives us a very interesting account of the conduct of the very first disciples of Jesus. Two of them went out within twenty-four hours and brought to Him another disciple each. One of the first two who followed Jesus was Andrew, Simon Peter's brother. "He first findeth his own brother Simon, and brought him to Jesus." It was the most natural thing for him to do, and the very first thing that occurred to him to do. It was the best day's work he ever did. The next day Jesus found another disciple, Philip, and Philip did the very same thing. That very day he found Nathaniel, and said, "We have found the Messiah, Jesus the son of Joseph." Jesus did not waste any time reproving Philip for thinking He was the son of Joseph, nor tell Nathaniel that he could not be a disciple so long as he thought so; He said, "Behold an Israelite indeed, in whom is no guile." If Nathaniel really needed to learn that Jesus was not the son of Joseph, the place to learn it was in fellowship with Him. He took Nathaniel gladly, and gave him a hearty welcome, and they went together. The beautiful thing about the story is the perfect naturalness of it. These men came to Jesus with defective theology and unsanctified ambition, but with glad hearts and wills that were ready to become

submissive to the will of Christ. That was the first thing. Then they turned straight about and went out after their friends. We need another campaign of just that kind of evangelism. If between now and summer each reader of this editorial will seek with God's help to win one soul for Christ, we shall have a great revival. There is nothing so effective as personal evangelism. Let us have more of it.

COLORADO AND COATSVILLE.

A MINISTER from Coatsville, Pa., stood in the street opposite Mr. Rockefeller's office and read the burial service for the men who have been killed in Colorado. The cameras clicked while he did it, and the newspapers showed the pictures of the minister and a little group of his spectacular friends in this singular service. Nobody in New York attended. If we remember correctly, a minister from New York went to Coatsville not so very long ago, and hired a hall, and held a funeral service for a Negro who had been murdered by the town of Coatsville, and nobody in Coatsville attended. It is interesting that Coatsville should now be the pot that has discovered the blackness of Colorado's kettle. Coatsville showed about as little conscience as any community on earth could have manifested for its own sin, but has religion to spare over the sin of Colorado.

We are a sinful and a bloody nation. The sin of Coatsville is significant because it might have been the sin of Colorado or Camden or Columbus or California or Chicago. Human life is woefully cheap among us. We are flattered by our own frequent declarations that ours is a twentieth century civilization, and that the wicked and belated nations near us need us to civilize them. We are forever sending ministers from Coatsville to read the burial service for Colorado. Let us rather hold a service of humiliation for Coatsville, Colorado and America as a whole. God be merciful to us, sinners.

MEANTIME KEEP COOL.

THE question whether we are to have war depends largely on how many people are in a state of mind that expects war. As soon as war is believed inevitable, war becomes at the very least psychologically possible. We are not a very reasonable nation; there are no reasonable nations. We are more or less given to popular hysteria, and are exceedingly influenced by our momentary impulses. War is largely a state of mind. We have decided to accept the good offices of Argentine, Brazil and Chile. We can afford now to be patient. What if they decide that we were not justified under the forms of international law, in establishing a blockade without a declaration of war? It is best for us to accept the decision, though it should disappoint us. Meantime, we shall have saved life, kept faith, added to the ties that bind us to the nations of greater America (and those ties are none too many or too strong) and have shown to the world that a great nation on the very verge of war can stop in obedience to the demands of reason and conscience and submit to the arbitrament of a court more just than that of the sword. If the decision is in our favor, we can press our demands on Huerta with confidence that the conscience of the world is on our side. We have accepted mediation; now keep cool, and await the result.

THE INSTRUCTORS INSTRUCTED.

EIGHT prominent Chicago men, including one minister, were sentenced to jail for contempt of court, and were held prisoners for several hours till they completely retreated before the court and purged themselves of their contempt. They were members of the Chicago school board. The judge in reading the sentence told them that they could not expect school children to respect the courts and the laws if school boards did not do so. Amen. And if legislatures and courts would respect the laws, and now and then would make the laws and their administration more respectable, it would help still more. We are inclined to think that the judge was right and that these men deserved what he said to them. Incidentally, we are glad to read in the papers that while the other men smoked while waiting in the judge's chambers, the minister did not. This particular minister used to be a liberal user of cigarettes, and we are glad to read that he has stopped. It is well enough that men who are on the school board or in the pulpit, and who teach boys that cigarettes are bad, should themselves eschew the cigarette. We are as glad of this purging as we are that the eight members have purged themselves of contempt of court.

TIMES HAVE CHANGED!

PRELIMINARY meetings looking toward the organization of a new church of Disciples on the north side of Chicago were held last Sunday. Addresses were made by Prof. H. L. Willett and Rev. O. F. Jordan, and it is said that a goodly company of interested people was present.

It isn't such a big piece of news to chronicle the fact that the Disciples have organized a new church. That sort of thing is happening all the time. But in this case the significant thing is that the Disciples were requested by the Chicago Federal Council of Churches to plant a church in just this place. The request came two or three years ago. It has taken a long time to respond to it. Three other similar requests are on file in the Chicago Disciples' secretary's office.

It would seem that an encouraging stage of unity has been already reached when Congregationalists and Baptists and Presbyterians and Methodists point out a great field to the Disciples and say, You go in and possess it, and God's blessing and ours attend you!

It was not so in days not long since passed by.

The March of the Women

Sung by Five Thousand Suffragists in the Woman Suffrage Parade at Washington, May 9:

Shout, shout, up with your song;
  Cry with the wind for the dawn is breaking;
March, march, swing you along.
  Wide blows our banner and hope is waking.
Song with its story, dreams with their glory,
  Lo, they call and glad is their word.
Louder and louder it swells,
  Thunder and freedom, the voice of the Lord.

Long, long—we in the past
  Cowered in dread from the light of heaven;
Strong, strong—stand we at last,
  Fearless in faith and with sight new given.
Strength with its beauty, life with its duty,
  (Hear the voice, O, hear and obey!)
These, these—beckon us on:
  Open your eyes to the blaze of day.

Life, strife—these two are one,
Naught can ye win but by faith and daring.
On, on—that ye have done,
  But for the work of today preparing.
Firm in reliance, laugh a defiance,
  (Laugh in hope, for sure is the end.)
March, march—many as one,
  Shoulder to shoulder and friend to friend.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Noted Baptist's Remarkable Will.

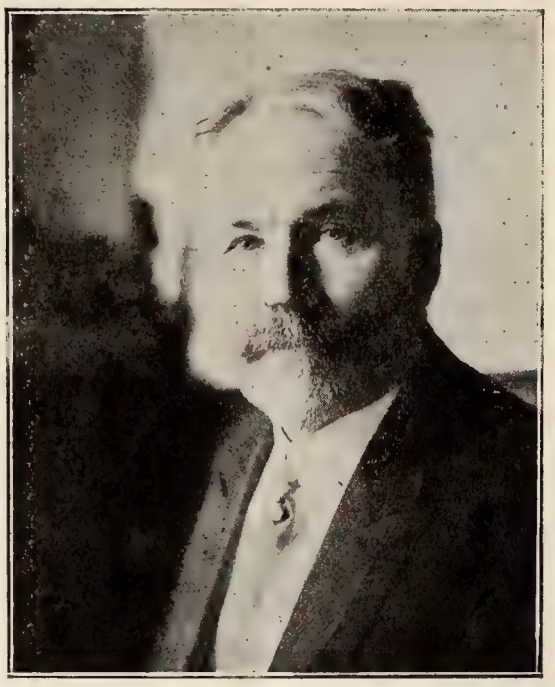
The total charitable bequests of the late Daniel Sharp Ford, proprietor of The Youth's Companion, amounted to $3,185,092, distributed as follows: Boston Baptist Social Union, under the will, $1,216,031, to which is added $221,213 the avails of a sum of $125,000 left in trust for his daughter, Ella Ford Hartshorn, during her life, and which was paid to the Social Union after her death, making the total bequests to that organization $1,437,244; to the Foreign Mission Society and the Home Mission Society, $270,813 each; Massachusetts Missionary Society, $180,522, to which is to be added the price of his home, sold after the death of Mrs. Hartshorn, $50,000; Massachusetts Charitable Society, Conference of Baptist Ministers in Massachusetts, Maine Convention, New Hampshire Convention, and the Vermont Convention, $180,542 each; to the Boston Young Men's Christian Association, the Boston Young Women's Christian Association, and the Massachusetts General Hospital, $7,000 each; to the Boston Museum of Fine Arts, Boston Public Library and Boston City Hospital, $6,000 each; to Boston Children's Aid Society, and the Children's Hospital in Boston, $5,000 each.

Dr. Clark's Tour Schedule.

The schedule being followed by Dr. Francis E. Clark and wife, in their present tour, covers France, Spain and England. The French Endeavor Convention meets at LaSalle, from which place the Clarks will travel to Barcelona, where the municipal corporation of the city has granted the Spanish Endeavorers the use of the Fine Arts Palace, which has the largest auditorium in the city, seating 3,000 persons. Such recognition for a Protestant religious organization by the public authorities of a Spanish city is said to be something absolutely without precedent in all the history of Spain. Later Dr. Clark is to speak in Valencia, Madrid, Zaragoza and Bilbao. Returning through Paris, the tourists will arrive in London in time for the British national convention, which will occupy a week and which will include a great open air demonstration in Hyde Park.

The Church's Greatest Chance.

J. A. Macdonald, who made the greatest of the many great addresses at Toronto last fall, recently spoke at the Sunday Evening Club, Chicago. His topic was "Love and the Social Order." Doctor Macdonald had much to say of today's startling events, and especially of the church's relation to them. He interpreted the troubles in Colorado and elsewhere as "a cry for social justice, for a man's chance for every man and for brotherhood." "I say of the Stars and Stripes and the union jack that their stains are as deep and damning if we repeat all the oppression and the injustice of Great Britain in our respective countries of the United States and Canada, was the speaker's assertion. Man's inhumanity to man has made thousands mourn. I know the cry of the unprivileged multitudes. I know also that wealth has its problems and there are among the rich those who have a high desire to do justice. For both classes there is no permanent and adequate solution of the problem that does not change the motives and viewpoint of men. This is the church's greatest chance—to reconstruct the brotherhood. It would revive again the old evangel and the old enthusiasm. The modern church has as much as Peter, James, and John had. They had only an idea, but that idea changed the Roman empire. It is for the church to recognize that 'One is your master and ye are brethren;' that 'By this shall all men know that ye are my disciples if ye love one another.' Cain tried to solve the problem of destroying competition by killing his brother and then by denying his obligations by sneering, 'Am I my brother's keeper?' Rome tried to solve the problem by the strong lording it over the weak. The cynics called brotherhood a beautiful dream that could never be fulfilled. But Jesus set out to establish a brotherhood in which no man should eat his bread by the sweat of another man's brow; where there would be no social parasites high or low, but one in which a man should



James A. Macdonald, of Toronto, who points out "Church's Greatest Chance."

be ministered to in proportion to his need and a man should serve in proportion to his possession of power. The realization of this brotherhood is the fulfillment of gospel, and it lies within the reach of the church."

Spiritual Healing Discussed.

Chicago ministers have been discussing Christian Science, inspired by the report of the London Commission of Clergymen and physicians appointed last year by the Conference of the Clerical and Medical Professions to investigate the problem of spiritual healing. The commission's conclusion that "faith or spiritual healing can be permanently effective only in functional disorders as distinguished from organic diseases" found support in some quarters, but was strongly opposed in others. The statement of Rev. Jenkin Lloyd Jones, the Chicago preacher, was illuminating: "I'm glad that the medical profession has spoken in frank recognition of the psychic element in the treatment of disease," he stated, "and I am equally glad that a scientific word has been said concerning the inexorable limits to the power of mind over matter. The mind may clear the mind of the fancies that distress and distort the nerves, but the mind cannot mend a broken bone or tie a severed artery."

Dr. Shailer Mathews on "Statistics."

In an address before the Baptist Ministers' Conference, at Pittsburgh, Dean Shailer Mathews, of the University of Chicago, referring to the ambition of some to add numbers to churches and the denomination, is reported to have said, "Statistics are no more an evidence of efficiency than size is an indication of health; the size may be due to dropsy."

Baptists in Boston in June.

Thousands of Baptists throughout the northern states are beginning to plan to go to Boston, in June, to attend the Northern Baptist Convention, June 17-25.

Charles Stelzle in Winnipeg.

Rev. Charles Stelzle spent the week following Easter Sunday in Winnipeg, Canada, conducting a campaign of social service and evangelism under the auspices of the Manitoba Social Service Council. Mass meetings were conducted every night in "Ralph Connor's" church, meetings were held in the big railroad shops every day at noon, and conferences were conducted every afternoon for special groups. Among the subjects discussed during the campaign were: "Radical Tendencies in the Labor Movement," "Will the Abolition of the Liquor Traffic Create a Labor Panic?" "Why the Church Cannot Advocate Socialism," "How Church and Labor May Coöperate," "Making the Public School Efficient." In one of the meetings Mr. Stelzle spoke to 2,500 persons.

Rural Church Work Considered.

How the rural church may become a powerful factor in building up the social life of a community was illustrated in a series of talks given at one of the closing sessions of the recent Country Life Conference of the University of Wisconsin. One of the striking examples of successful parish effort was related by Rev. Joseph Heyde, of Ashton, Wisconsin. Out of a parish of 84 people, 71 are farmers, and out of these 71 only 7 are renters. In ten years, this pastor predicts, nearly all of these men will be owners. So strong is the neighborhood feeling, and so well are the young people organized, that in eight years only one boy has left the community, and he is now a "professor" in Madison. How the minister may make the school a great community clubhouse, rather than using the church building itself, was illustrated by Rev. W. J. Warner, of Windsor. He explained how a community fair served to bring the people together in a neighborhood which was much divided. That a harvest festival can be made a potent factor in bringing village and country together was the opinion of Rev. Q. L. Dowd of Roscoe, Illinois. He illustrated his talk with a history of the organization of the Roscoe harvest festival.

Count Okuma a Sunday-school Man.

While the attention of the world is being focused upon Japan's new Premier, Count Shigenogbu Okuma, it is a great satisfaction to the friends of the Sunday-school to know that this great Japanese statesman is also a warm friend of the Sunday-school. Count Okuma, as is well

known, is one of the Japanese promoters of the World's Sunday-school Convention in Tokyo, and has manifested the most lively interest in the cause.

Is the Preacher Losing Influence?

The Christian Register has something to say regarding the oft-heard statement that the ministry is losing its influence: "The advocacy of no class in a community is more sought for any cause than that of the ministry. The minister is appealed to for assistance first in many matters, and when an important public measure not of special limitation is under consideration, no alliance is more welcome than his. He is looked to until it is proved that his aid is not sufficient. What other class is more influential? The physician can less rely on his time; the lawyer has loyalties which embarrass him in the fields of reform; and the professor is singularly lacking in authority outside the province of his specialty, and is bound up in the scholar's seclusion. Compare the audience which comes under the preacher's influence, even in its scantiest example, with the audience the professor deals with, and even the university can have no boast in comparison with the ministry as to influence in a community. So far from having little influence, a man has more influence according to his deserts in the ministry than he would have in any other profession, if he has the mind to use it."

J. R. Mott for Sunday-School Council.

Dr. Edgar Blake, secretary of the Methodist Episcopal Board of Sunday-schools, and Dr. John R. Mott, chairman of the Continuation Committee of the Edinburgh Conference, have been elected advisory members of the executive committee of the World's Sunday-school Association. Both of these prominent leaders in the Christian education of the world's youth have consented to serve in this capacity.

Tokyo School for Religious Education.

Plans are being considered for the erection in Japan of an educational building of unique character. Everyone recognizes the great need in the so-called non-Christian lands for training in Christian leadership of all kinds, and especially is there need of trained Sunday-school leadership. To meet this need for Japan the World's Sunday-school Association purposes to erect, as part of the proposed Tokyo Christian University system, a school of Sunday-school method, similar to the Hartford School of Religious Pedagagy at Hartford, Conn. This school will serve admirably to make permanent the Sunday-school spirit and impulse which may be generated in Japan by the Tokyo Convention.

Northfield Conferences and Schools.

The thirty-second season of the Northfield, (Mass.) conferences and summer schools extends from May 1 to October 1. The following sessions are announced: Bible study courses and special addresses at the Northfield schools and conferences, May 1-October 1. Northfield Seminary commencement and Thirty-fifth Anniversary exercises, May 30-June 2. Student conference (Y. M. C. A.) June 19-28. Young women's conference, July 1-8. Summer school for women's foreign missionary societies, July 10-17. Home mission summer school, July 18-24. Summer school for Sunday-school workers, July 18-25. General conference of Christian workers, August 1-16.

Bishop Hughes Defends His Church.

At a recent New England conference of the Methodists, Bishop Hughes is reported to have attacked certain men who have "slandered the Methodist church" by saying that her old preachers are on the way to the poorhouse. "I have heard words like that again and again," said the Bishop. By talking like that we simply lift a warning all over the country to young men not to enter our ministry. No Methodist clergyman has ever yet gone to a poorhouse, and none ever will. To spread these false rumors is a contemptible injustice to the Church, and is not fair to its future."

Chicago Federation Council to Meet.

The next Union Ministers' Meeting is to be held Monday, May 25, under the auspices of the Church Federation Council. In response to several requests the question of the Bible in the public schools will be discussed. Hon. Wm. E. Church, of the firm of Church and McMurdy, formerly associate Justice of the Supreme Court of South Dakota, and Mr. Thomas E. D. Bradley of the firm of Bradley, Harper and Eheim, formerly Professor in the Chicago Kent College of Law, will be the speakers. These eminent lawyers will present carefully prepared briefs upon the fundamental legal questions involved under the recent adverse decision of the Illinois Supreme Court. While this is primarily a ministers' meeting, all who are interested, both men and women, are cordially invited to attend. The meeting will be held in the Y. M. C. A. Building, 19 S. La Salle Street, at 10:30 A. M., with Dr. Charles Bayard Mitchell in the chair.

BROTHERHOOD.

By Edwin Markham.

The crest and crowning of all good,
Life's final star, is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race;
And till it comes we men are slaves,
And travel downward to our graves.
Come clear the way, then, clear the way,
Blind creeds and kings have had their day,
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood, make way for man.

Epworth League Celebrates Anniversary.

On May 14, the Epworth League, of the Methodist church, celebrated its twenty-fifth anniversary. The League had its origin in the necessity for a single unified organization to take the place of the several societies that were trying to keep themselves individually alive. The convention that set this great young people's movement to going met in Cleveland, in 1889. Delegates from the five church societies came to Central Church, Cleveland, at the invitation of the pastor there. There were three purposes in his mind—consultation, probable federation and possible union. The following interesting story of the meeting is told by the Epworth Herald: "There were twenty-seven men in the little class room of Central Church on May 14, 1889, and when the meeting began no man could forecast the outcome of their discussions. At one time they were so far from agreement that the delegates from one of the societies withdrew, seeing no hope of any profitable result. But two days of conference and fellowship, even though each man was a sturdy defender of his own society, brought broadening vision and hotter eagerness that there should be one great body of young people in the church. Far into the night of the second day every group had given up something and contributed something; there was a happy blunder which settled the vexed question of the name of the new organization, and the Epworth League of the Methodist Episcopal Church was born." The League was hailed by some as a providential institution; by others as a child of dissension and division. The news of the Cleveland merger was received by the young people of the whole church with an enthusiasm that swept everything before it, and the record of the first year or two amazed the most sanguine. That the sentiment of the church is still strong for the League was evidenced by the result of a recent questionnaire. The question was put to Methodist workers throughout the country whether the League should be allowed to disappear. Seven hundred persons exultantly replied no. Three said let it die or be absorbed. Our congratulations to this remarkably successful movement at the completion of its first quarter century of achievement!

Baptist Missions in India.

American Baptists have four mission fields in the Empire of India. The oldest is the Burman Mission, established by Adoniram Judson in 1813, although the American Baptist Foreign Missionary Society was not organized until 1814. It has twenty-three stations, and over 60,000 church members are enrolled. The largest number of converts are among the Karens. Their work is 80 per cent self-supporting.

Atlanta Men and Religion Forces Win.

The news comes from Atlanta that the "Citizens' League" has fizzled out. This is the organization formed there to "protect Atlanta's good name" from the publicity of the bulletins put forth by the Men and Religion executive committee.

Revival Converts One-Fourth Town.

Shelbyville, Ill., with a population of about 4,000, has had a remarkable revival under Evangelist E. C. Miller, of South Bend, Ind. One thousand people have professed conversion, among them saloon-keepers, ex-convicts, and bootleggers.

Sixty-One Years in One Pulpit.

Dr. John Clifford has been preaching sixty-one years in the same pulpit. Sixty-one Sundays, suggests a contemporary, comes nearer to the period of service of the average preacher!

Italian Protestant Churches.

In New York city alone there are now twenty-five Italian Protestant churches. One Chicago Italian church has 461 members, and one in New Haven has 500 members. The Baptists, Methodists and Presbyterians of America each have about sixty ordained Italian ministers.

P. E. Cathedral for Washington.

An anonymous gift of one-half million dollars toward the construction of the great national cathedral of the Protestant Episcopal Church on Mount St. Albans, in the suburbs of Washington, D. C., was announced recently. The bequest was made through the New York Chapter of the National Cathedral Association.

Disciples Table Talk

Frank Waller Allen to Springfield, Ill.

Frank Waller Allen, pastor at Paris, Mo., for the last seven years, will become pastor of First Church, Springfield, Ill., on September 1. The church of his acceptance has a membership of 800, and recently erected a $120,000 building. This congregation is the largest in the Illinois capital city. Mr. Allen is very appreciative of the opportunity for service afforded him. It is with regret that Paris releases Mr. Allen to Springfield. For he has been much more than a church pastor in the town. He has been a community asset. As a leader in the literary life of Paris and an inspirer of higher social ideals, he has been highly valued. The Paris Mercury has always been a stanch supporter of Mr. Allen's words and works and speaks thus editorially of the citizen Paris is losing: "Frank Allen is not alone a big preacher but a big man as well, uniting to a broad culture in books an intimate and sympathetic knowledge of life and adding to both a capacity for practical achievement and an energy that never tires. He is a progressive in all that the term implies and does things with ease and alacrity. He has made over the local congregation in many ways, putting it abreast modern thought, and in addition to endowing it with a new vision, leaves it with a new and modern $30,000 building. As a citizen and public man, identified with the whole life of the community, he has rendered services yet more incalcuable, having been a constant stimulus to the intellectual activities of the town and a leader in every movement looking to social betterment. How Paris will fill his place, just what it will do without him, is the question now uppermost. In seven years he has become so much a part of us that disassociating him from Paris, or Paris from him, seems well near impossible. The Springfield church will not be long in realizing that its new pastor is a very big and a very potential man."

More About the Kansas City Fire.

As was reported last week, the historic First church at Kansas City, Missouri, burned to the ground, May 9. Further word brings information that in addition to the old plant, the fire destroyed also the half completed new addition, costing $40,000. The cause of the fire is unknown. It is likely that the First church congregation will meet in the Y. M. C. A. auditorium temporarily. T. P. Haley was pastor of First Church, Kansas City, for a score of years. W. F. Richardson succeeded Mr. Haley and has been pastor also a score of years. It is probable that a new edifice will be immediately erected by the Kansas City Disciples, as a memorial to the cause of the "Mother" of Kansas City's twenty-six Disciple churches. Luckily W. F. Richardson's library and study had been removed from the First Church, Kansas City, prior to the fire, and were therefore not destroyed in the fire which laid waste the old and new buildings.

More Union Spirit at Franklin, Ind.

In Franklin, Indiana, where William J. Wright ministers, the congregation of the Baptist church and the faculty of Franklin College, a Baptist institution, came recently in a body 300 strong to worship with the Christian Church. The congregation of the Christian church last year visited every church of the town, and this is the second of the return visits, which are made without announcement, each congregation taking the others by surprise. The churches have so many union meetings of different kinds as to make the Christians of the town feel much like one great communion. Passion week was observed by union meetings, and similar outdoor meetings are planned for the entire summer. There is a disposition on the part of all to "let brotherly love continue."

Methodist Minister Joins Disciples.

W. G. Eldred, pastor at Shelbyville, Ind., reports that J. W. McClure, who has been engaged in the ministry for several years in the Methodist church, united with First church, Shelbyville, last week. His wife came with him. Mr. Eldred writes: "After investigating the questions of doctrine and church policy, Mr. McClure is convinced that his ideas and ideals are the same as those of the Disciples of Christ. So after mature thought on these questions he comes to be identified with us. Mr. McClure is a modest man and does not care to advertise for a call to preach among us, but he believes the ministry is his life's work and is desirous of continuing the work of the ministry among us if opportunity offers. To get started with us he will consider a ministry that will pay him a thousand dollars a year. I have been in this field only three months and have not known Mr. McClure very long, but from my acquaintance with him I believe him to be a

Rev. Frank Waller Allen, called to First Church, Springfield, Ill.

consecrated, earnest man. Those who know him here speak very highly of him both as a man and as a minister. Let's keep this good man at work. He may be addressed at 637 South Harrison St., Shelbyville, Ind."

"Country Life" In Edgar County, Ill.

The country life movement is quite strong in various parts of Illinois and is especially so in Edgar county. There is a Country club in almost every neighborhood in the county. H. H. Peters, pastor of the Christian church in Paris, has lectured before ten of these clubs during the past year. In addition to this he has spoken before several farmers institutes and is now listed as one of the regular lecturers of the State Farmers Institute. The two subjects he has presented quite frequently are, "City Life in the Country Home," and "The Soil and the Soul."

Rare Treat for Kentucky's S. S. Workers.

Walter E. Frazee, Kentucky's State Sunday-school Superintendent, has made Kentucky's already glowing Sunday-school record look dim in his announcement of the coming School of Methods to be held at Lexington, June 11 to 19. Lexington, as is well known, is an ideal place for such a school with its inspirational environment and its college atmosphere. Nine days of "instruction, recreation and inspiration" are planned. The first day will be given to matriculation, commencement exercises of Transylvania and the College of the Bible, the alumni banquet and special class work, lectures, conferences, demonstrations and recreational activities, with chapel and vesper prayer service each day. International certificates will be awarded. The intervening Sunday will afford opportunities for observation of the up-to-date Lexington schools. The expense is put thus, "Nine days for nine dollars." The school is intended for pastors, Sunday-school teachers and officers and all Christian workers. An unusually competent faculty has been selected, as follows: F. E. Lumley, of the College of Missions, Indianapolis, instructor in Social Service and American Missions; H. L. Calhoun, of Lexington, instructor in Bible Study; W. C. Bower, of Lexington, instructor in Religious Pedagogy; W. J. Clarke, of Cincinnati, Adult Specialist; Miss Cynthia Maus, of St. Louis, Teen Age Specialist; Miss Hazel Lewis, of Cincinnati, Elementary Specialist. W. E. Frazee, 706 Realty Building, Louisville, may be written for reservations and further information.

Maryland Convention Features.

Maryland, Delaware, and District of Columbia Disciples are meeting, May 19-21, at Vermont Avenue Church, Washington, D. C., the pastor of which, Earle Wilfley, is also president of the convention. Some of the features of the meeting are as follows: "Preachers' Day," with discussions of "Pastoral Evangelism," "The Preacher and Men," "The Ideal Preacher," "The Preacher and Moral Reform," "The Preacher as Leader of the Church," "The Preacher and the Every Member Canvass," and "The Cause and Cure of Church Factions." Other features of the program are: Addresses by Earle Wilfley, A. McLean, John H. Booth, Mrs. Ellie K. Payne, Dr. Mary Longdon, R. M. Hopkins, H. C. Armstrong and Carey E. Morgan. The convention music was in charge of W. E. M. Hackleman.

Ohio's Coming Convention.

I. J. Cahill, Ohio's Corresponding Secretary, is calling the attention of the Disciple clans of the Buckeye State to the privileges that will be accorded them in the state convention, to be held at Bowling Green, June 1-4. Thirty-five specialists of national reputation will be present to give expert instruction. It will be a "How" convention from beginning to end. Among the themes discussed will be "Rural Church and Bible-Schools," "Church Advertising," "Church Music," "Church Debts," "Reverence in Worship," "Amusements," "Evangelism in the Bible-School," "Preparation for the Revival"; a complete course of teacher-training instruction for those who teach "Beginners" and the "Primarys" and the "Junior" and the "Teen Age" pupils and the "Adults." In addition to the class room work will be inspirational addresses by the president, P. H. Welshimer; by J. Campbell White, and by Carey E. Morgan, of Nashville, Tenn. The national secretaries will be there with brand new messages. The reports of work done by the state departments, Mr. Cahill writes, will this year be "such as to rejoice the hearts of the saints." The Sunday-school work, evangelistic work, mission churches—all have rendered splendid service and shown rich fruitage.

M. B. Madden Returns to Japan.

M. B. Madden has just returned to Japan after making a visit in Portland, Ore. He leaves his two sons. They have taken membership with the First Church in that city.

Dr. Shearin Leaves Transylvania.

Dr. H. G. Shearin, who has been connected with Transylvania University for the past nine years, from 1905 to 1909 as Morrison Professor of English Language and Literature, and from 1909-1914, as Professor of English Philology and administrative head of Hamilton College, resigned some months since, to give his undivided efforts to his profession, and this summer will give courses in English in the University of Virginia Summer School, and next September will go to the headship of the English department in Occidental College, Los Angeles, California.

If anyone thinks Indiana is not a progressive state, let him consider this picture. These are the five district secretaries of Indiana Discipledom in their automobiles. No 1 is W. H. Martin, No. 2, T. J. Legg, No. 3, G. I. Hoover, No. 4, Melnotte Miller and No. 5, Fred R. Davies. The machines are the gifts of Marshall T. Reeves, of Columbus, and were awaiting the district secretaries on their return to Indianapolis, after the State Convention.

Indiana's State Convention

"The best convention the state ever had," was the unanimous comment with which the week's sessions of the Indiana convention at Terre Haute broke up last Thursday night. A few conventions have had larger attendance, but it was felt that in none has there ever been struck such great notes of progress and such depths of spirituality and personal devotion as in this. Certainly there was never manifested a spirit of unity and cooperation surpassing that which obtained in the Terre Haute gathering.

The convention opened with a session of the Central Indiana Ministerial Association on Monday morning. A. B. Philputt read a review of "The Inside of the Cup" which is described as an appreciative and well-balanced critique of this popular novel. In the afternoon B. A. Abbott of St. Louis spoke on the minister, bringing a rich and helpful interpretation of the calling of which he is himself an admirable example.

Other speakers during these sessions were W. E. Sweeney of Evansville, John R. Golden of Angola, J. M. Vawter of Jeffersonville, E. E. Moorman and E. L. Day of Indianapolis, J. A. Spencer of Bloomfield and J. Boyd Jones of Anderson.

At the opening session of the state convention proper, on Tuesday evening, W. H. Book of Columbus preached the convention sermon on the familiar text from Hebrews 6:1, "Leaving the first principles of the doctrine of Christ, let us go on unto perfection." He declared that the first principles were not to be left behind in the sense of being left out of account, but in the sense that the builder goes on with his superstructure, not continually laying and relaying his foundations. It was a heartening sermon and stood for progress. The President's address by L. C. Howe, of Noblesville, was received with much favor. Mr. Howe presided throughout the convention with an evident earnestness of purpose to make each session tell appreciably for the good things that are coming to be more and more clearly desired by Indiana leaders. A remarkable session was held on Tuesday afternoon when a sort of exhibit of the whole Indiana mission work was made by the workers from the several fields. Beginning with C. W. Cauble, the state secretary, including the pastors of churches in whose support the Indiana treasury has a share—W. A. Howard of Hobart, H. A. Carpenter of Indiana Harbor, J. E. Wolfe of Whiting, Donald C. Ford of Glen Park and Tolleston, S. W. Nay of Gary—and the various departments of effort such as the work among Purdue University students represented by G. W. Watson, the student pastor, the Sunday-school represented by Garry L. Cook, the Christian Endeavor Society represented by W. D. Bartle, the work among the colored people represented by H. L. Herod, the task of reviving the weak churches represented by William Chapple, and closing with inspiring talks on the tasks of evangelism in the five districts of the state by the five Evangelists—the Northern District represented by A. L. Martin, the Western District represented by T. J. Legg, the Eastern District represented by G. I. Hoover, the Southwestern District represented by Melnotte Miller and the Southeastern District represented by Fred R. Davies—with such an array of state mission interests, and such an interpretation as these specialists gave them, one can imagine how clear and inspiring an impression the convention received.

That evening there was a veritable flood of characteristic Indiana eloquence. With their respective subjects, "Back to Christ" and "Forward with Christ" W. R. Motley of New Castle and C. M. Yokum of Rushville held the attention and won the applause of the great house as well as Beveridge and Hanly could have done. In addition to the eloquence each man brought a helpful message also.

Unlike most state conventions, the sessions of the C. W. B. M. instead of opening the series came in the midst of things. Wednesday was the day of the Woman's Missionary Society. Mrs. O. H. Greist, state president, gave no extended address but her remarks at the closing moments of each session were full of light and encouragement. Miss Mattie Burgess of India, Mrs. Laura D. Garst, Dean of Residents of the College of Missions, Indianapolis, and Mrs. J. McDaniel Stearns, one of the international secretaries of the woman's society, made great addresses. Miss Burgess spoke intimately of her experiences during her long period of service in India. Her story was intensely interesting. Mrs. Garst pleaded, with masterful grasp upon the problem, for the highest training for missionaries. Mrs. Stearns showed how, historically, in both Mexico and Japan, the church had failed to sense God's hour when mission triumphs would have been easy, and pleaded for an adequate policy of missionary effort in the lands that are open today, especially China, India and Africa.

On Wednesday evening Secretary S. J. Corey of the Foreign Missionary Society told the story of the Men and Millions Movement, described the ideals that dominate the movement and interpreted its significance. This movement was often on the lips of those who led the convention in prayer. Mr. Abram E. Cory, the leader of the movement, was remembered in prayer again and again.

Thursday was a sort of school of efficiency. The convention divided into groups for consideration of special interests such as the several divisions of the Sunday-school, the Christian Endeavor Society, the C. W. B. M., the Rural Church Problem, the Every-member Canvass, etc. Each group was led by a specialist.

At night a popular service for young people was held, with addresses by Elmer Ward Cole of Huntington and Secretary Bert Wilson of the Foreign Society.

All the general interests of the churches were represented by their secretaries, and much business was transacted of which this report makes no mention.

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A Tribute to S. M. Jefferson.

The recent death of Professor S. M. Jefferson, of Translyvania has brought forth many tributes to his memory. A most appreciative one has come from F. B. Sapp, State Secretary of North Dakota Missionary Society, and a fellow student with Professor Jefferson at Bethany. He praises him as man, preacher, friend, philosopher and teacher. Most illuminating as regards the character of Professor Jefferson are Mr. Sapp's comments upon him as a preacher. From this sympathetic appreciation we quote: "Frankness entered into Professor Jefferson's structure as a preacher. When called to one of our churches prior to his career as a teacher, he was handed a document by one of the elders in Israel, which was supposed to contain the ne plus ultra as to the length of his theological cable-tow. His response to said Elder, who served in a congregation of 300, was, 'My brother, you have written well, but there are still 299 who have not handed in yet, and when they do so, I shall strike a general average and do the best I can.' A further characteristic of the man-preacher was manifested when a certain cultured woman wished to join his congregation from another pastorate. She had not yet breathed the spiritual content of baptism, and said to him, 'Dr. Jefferson, if you say so, I will be baptized.' His kind yet laconic reply was, 'Madam, it is not baptism, but faith that you need.' As a preacher, he was not the most magnetic, but his power of exposition ranks with that of a MacLaren, and his spiritual intuition was akin to that of a Robertson. His great messages from the pulpit were not of the day, but the timeless spirit entered into his prophetic words. While absolutely loyal to the plea of the Disciples, there was a catholicity in his spirit that marked him a prophet in, the Kingdom rather than the advocate of any doctrine needing emphasis in any particular historical epoch. He was a 'Voice' speaking to men."

Chicago Church Loses Oldest Member.

Will F. Shaw, pastor of Sheffield Avenue Church, Chicago, reports that his congregation has lost its oldest member by death. A. R. Knox, seventy-six years of age, and sixty-four years a preacher of the gospel, passed to his reward Saturday night, April 18th, in Waukegan, at the home of his daughter. The following churches of Christ were organized by Mr. Knox throughout Lake County, Illinois: Gurnee, Antioch, Waukegan. These are monuments of his faith and miinstry. He taught Bible classes in Hinsdale up almost to his last year. He brought of the fruit of his own vines to the communion table of the church of his membership, Sheffield Avenue, North Side. Vividly he retold the story of his Christian life and labors on his seventy-fifth anniversary—of his obedience to the gospel. Mr. Shaw writes that he was loved of all for his character and his friendly visits. Funeral services were conducted by Will F. Shaw and C. G. Brelos in Waukegan.

Facts and Figures From Disciples' Fields

EVANGELISTIC MEETINGS.

Johnson City, Tenn., J. N. Jessup, pastor; Jack Lewis, singer; 115; closed.

Salem, O., M. J. Grable, pastor; Traverse Harrison, evangelist; 58; closed.

Danville, Ill., Fourth, C. A. Garst, pastor; J. A. Barnett, evangelist; 44; closed.

Jackson, Miss., E. T. Edmunds, pastor, preaching; Wallace Tuttle, singing.

Herrin, Ill., C. R. L. Vawter, evangelist.

Richmond, Ind., Central, R. C. Leonard, pastor, preaching; 70; continue.

Rockford, Ill., Central, Lockport and Garmong, evangelists.

West Middleton, Ind., G. I. Hoover, evangelist.

Hillsboro, Tex., A. J. McCarty, evangelist.

Duncan, Okla., Oscar Ingold, evangelist.

Bloomsburg, Pa., First, W. M. Williams, pastor, preaching; H. E. Berg, singing.

Mesa, Ariz., Claude C. Jones, evangelist.

Blanchard, O., A. C. Lambert, pastor; Fife and Curtiss, evangelists.

Valparaiso, Ind., Claude E. Hill, pastor; Scoville Company, evangelists; 600; closed.

Charlestown, Ind., D. W. Scott, evangelist.

Columbus, Tex., Jacks and Son, evangelists; 26; closed.

Ardmore, Okla., F. B. Thomas, evangelist.

Colfax, Ia., Rev. Mr. Munyon, pastor; E. W. Schenk, evangelist.

Ironton, O., J. T. Brown, evangelist.

Collinwood (Cleveland) O., W. A. Harp, pastor; Fife brothers, evangelists; 400; continue.

Coldwater, Mich., J. A. Cargill, pastor; Hull brothers, evangelists.

Cleburne, Tex., G. H. Morrison, pastor; Minges company, evangelists; 143.

Wichita Falls, Tex., F. F. Walters, pastor; Scoville company, evangelists; 107; continue.

Pauls Valley, Okla., A. G. McCown, evangelist; 54; closed.

West Point, Ga., L. M. Owen, pastor; E. W. Elliott, evangelist.

CALLS.

F. W. Allen, Paris, Mo., to First, Springfield, Ill.

S. J. White, Guthrie, Okla., to Joplin, Mo.

H. H. Webb, Portland, Ind., to Covington, Ky., First.

T. J. Burton to West Middleton, Ind.

John Hewitson to Watertown, N. Y.

L. C. Moore to Waterloo, Ia.

Rev. Mr. Myrick to La Fontaine, Ind.

W. B. Morris to Worthington, Ind.

Thos. R. Rust to North Vernon, Ind.

J. A. Jensen to Greenville, Miss.

C. E. Dugan, Dover Place, St. Louis, to Rocky Ford, Col.

A. M. Jenkins to Sullivan, O.

RESIGNATIONS.

Orville Hawkins, Dallas City, Ill.

Geo. W. Titus, Sullivan, Ind.

J. J. Ruppert, Nevada, Ia.

J. J. Ramsey, Leavenworth, Kan., First.

John Bezoni, Asherville, Kan.

C. H. Brown, Lincoln, Kan.

Earl L. Karstaedt, Lowell, O.

William Burleigh, Portsmouth, Va., will evangelize.

ADDITIONS TO CHURCHES.

Somerset, Pa., S. G. Buckner, pastor; 42 in April.

Danville, Ill., Third, J. A. Barnett, pastor; 226 in 20 months.

South Bend, Ind., Indiana Ave., Cecil Franklin, pastor; 4.

Anderson, Ind., J. Boyd Jones, pastor; 43.

Muncie, Ind., Jackson Street, F. E. Smith, pastor; 348 in 18 months.

Camp Point, Ill., G. W. Wise, pastor; 1.

Slater, Mo., R. M. Tolbert, pastor; 15, May 10.

West Wichita, Kan., A. J. Aikins, pastor; 31 since Jan. 1.

DEDICATIONS, ETC.

Albion, Ill., T. J. Clark, pastor; will dedicate in June; G. L. Snively, dedicator.

Denison, Tex., W. D. Darnall, pastor; will dedicate $16,000 building in June.

Newcastle, Ind., will build.

Indianapolis, Seventh Church, is building new Sunday-school plant.

Sigourney, Ia., R. W. Lilly, dedicated May 10.

Monticello, Ky., church destroyed by fire May 7; loss $10,000.

Erlanger, Ky., church rededicated May 10 by G. L. Snively.

Akron, O., North Hill, will build church.

Elwood, Ind., will build addition.

Waynetown, Ind., W. T. Brooks rededicates church May 24.

Fairfield, Ind., C. W. Cauble dedicated May 17.

Poplar Bluff, Mo., W. M. Baker, minister; G. L. Snively raised $14,000 for reconstruction of building.

Russellville, Ky., V. W. Wallace, pastor; G. L. Snively dedicated May 17.

Mondamin, Ia., J. H. Hoffman dedicated May 10.

Girard, O., dedicated remodeled building May 10.

PERSONAL AND OTHERWISE.

C. J. Tannar, of Central Church, Detroit, has been elected president of the Detroit Pastors' Union.

The Bethany Assembly is to have a new "Hillside Auditorium" seating 15,000 persons, and costing $7,500.

Commodore W. Cauble, the state secretary of Indiana, says there will be 500 people from Indiana at the Atlanta Convention.

Burris A. Jenkins, pastor of Linwood Boulevard church, Kansas City, Mo., was expected back in his pulpit May 17. Dr. Jenkins says he is "as good as ever."

W. C. Payne, late of the Kansas Bible Chair of the C. W. B. M., is doing field work for the woman's board. He recently visited several of our colleges in the interest of the College of Missions.

There were 1,042 persons traveled together in special parties to Toronto last fall. This year E. E. Elliott asserts 5,000 persons should make the convention trip together from St. Louis, Louisville, and Cincinnati.

F. L. Bowen is finishing up his work as City Evangelist of Greater Kansas City to become pastor of the great Jackson Avenue Church on September 1. Mr. Brown has been City Evangelist for 17 years, and will still have oversight of the city evangelistic work.

The children of Mr. and Mrs. Omer, at West Point, Georgia, are raising some cotton which will be turned into miniature bales and the bales turned into 25 cent pieces at the Atlanta convention for the work of the Christian Woman's Board of Missions.

The Wednesday evening classes, at Hyde Park Church, Chicago, are discussing the following subjects during May: May 6, "A Practical Catechism;" May 13, "Prayers We Should Know;" May 20, "Hymns We Should Know;" May 27. "Sermons We Should Know."

Graham Frank, Corresponding Secretary of the General Convention, visited Fort Worth enroute to the Texas Convention at Gainesville. His congregation at Liberty, Missouri, has granted him leave of absence for the purpose of visiting the conventions on the Pacific Coast this season.

A. C. Babcock, pastor at Wapello, Iowa, has utilized the waste ground on the church lot for a play ground for the children of the town, a place where they can go and enjoy themselves and be looked after by some older person. Swings, see-saws, slides, merry-go-rounds and other devices have been erected.

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The Sunday School

THE COMING OF THE KINGDOM.

INTERNATIONAL UNIFORM LESSONS FOR JUNE 7, 1914.

Luke 17:20-37. Memory Verse, 33.

Golden Text.—Lo, the kingdom of God is within you.—Luke 17:21.

American Standard Bible.
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(20) And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: (21) neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.
(22) And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. (23) And they shall say to you, Lo. there! Lo, there! go not away, nor follow after them: (24) for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. (25) But first must he suffer many things and be rejected of this generation. (26) And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. (27) They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. (28) Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; (29) but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all; (30) after the same manner shall it be in the day that the Son of man is revealed. (31) In that day, he that shall be on the housetop, and his goods in the house, let him not go take them away: and let him that is in the field likewise not return back. (32) Remember Lot's wife. (33) Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. (34) I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. (35) There shall be two women grinding together: the one shall be taken, and the other shall be left. (37) And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.

Verse By Verse.

BY C. C. BUCKNER

v. 20. *When the kingdom of God cometh*: The Pharisees thought of the kingdom as being a great political empire; while Jesus thought of it as a spiritual kingdom. So the question was not asked in good faith but for the purpose of committing Jesus on a point which would work to his disadvantage. *Cometh not with observation*: Jesus pointed out that it was not to be looked for as men look for the appearance of some stellar body.

v. 21. *The kingdom of God is within you*: The kingdom was in the hearts of Jesus and his followers. Where God is king, there is his kingdom.

v. 22. *The days will come*: He is referring to testing times which will come to them when he, their leader, shall be taken from them.

v. 23. *They shall say to you, Lo, there! Lo, here!*: They are here warned against the false predictions of his coming.

v. 24. *So shall the Son of man be in his day*: When he comes for his spiritual reign it will be perfectly apparent.

v. 25. No comment can make this verse more lucid. Ponder!

v. 26,27. *As it came to pass in the days of Noah, etc.*: As the Deluge came on a people who were unprepared for it, so would the Son of man come in his kingdom upon an unprepared people.

v. 28, 29, 30. *Likewise even as it came to pass in the days of Lot*: In his use of these scriptural references we must note his knowledge and use of the scriptures to carry his messages to men's hearts.

v. 31. *In that day, etc.*: He is teaching that when Christ comes men must forsake all earthly attractions and follow him.

v. 32. *Remember Lot's wife*: See Gen. 19:26.

v. 33. *Whosoever shall seek, etc.*: The earthly life must not be reckoned as first.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

Where we need to know, we are not left in doubt. No man will ever be lost because of necessary ignorance. Revelation covers all that is essential to salvation and sanctification. To be unsatisfied with the Revelation of God in Jesus Christ is to be doomed to hopeless unrest. Curiosity is always calling for striking demonstration. Where the veil is drawn it is useless to try to tear it away. What God has not seen fit to disclose about the future we may well leave with Him.

Being asked by the Pharisees when the kingdom of God cometh, he answered and said: "The Kingdom of God cometh not with observation." Had there been advantage in further disclosure on this point Christ would have made it. In all ages men and women have tried to gain information about the future which God has not seen fit to disclose. No good has ever come of it. The sum total of knowledge that has been given to the world by all the necromancers, soothsayers, fortune tellers, table-rappers and the like is represented by zero. Modern spiritualism with its mummery has never given evidence of receiving one single intelligent message. But more than all this, God has deliberately placed his ban upon that sort of search. Trouble and only trouble has come from consulting "familiar spirits." It is prohibited.

SPECIOUS SPECULATION.

Jesus was a Prophet. He knew the mind of man. He well knew that one of the chief handicaps of the kingdom would be the specious speculations of his professed followers. "Neither shall they say Lo, here! or Lo there! * * * And they shall say to you Lo there! Lo here! go not away nor follow after them." Jesus again and again warned against following false leaders and teachers. The importance of the warning is fully justified in the light of church history. Periodically, theological speculations have sought to lead away from the Divinely appointed and accredited paths. Never more than now has it been important to guard against men who are wise above what is written and who say "Lo, here" concerning the Kingdom of God but who are blindly perverting the truth and leading themselves and their followers into the ditch. It is heart-breaking to note the applause with which the pressing of the crown of thorns of unbelief and denial into the head of Christ is greeted by his professed followers in ministerial meetings, because it is all done under wreaths of roses and lilies of adulation of a merely human Christ.

The warning is directed here more especially against dating and localizing the second coming of Christ. In the face of this protest it is difficult to see how or why men will undertake to fix the time and determine the place.

EXPERIENCE AND INTERPRETATION.

"The Kingdom of God is within you." Here is one of the profoundest and most illuminating utterances of Jesus Christ. His conception of the religious life is presented in a single sentence. The whole of religion is a matter of the heart. Moreover interpretation demands inter-penetration and this comes only from the indwelling Christ.

No man is able to become a spiritual guide by virtue of his intellectual learning. Scriptural discernment of the external Kingdom requires the Kingdom within. Like interprets like. The pronouncements of men in matters of faith have value only as such men have had an inner experience of Christ. The doubts, the scoffs and the scorns of men have no effect on those of us who have the witness within. WE KNOW. We who have tested the promises and prayer are moved with pity but are not disturbed when men deny the efficacy of prayer to procure things from God. We who have known the risen Christ and Exalted Saviour as Redeemer cannot be moved by the denials of his supernatural birth and his miracle working and his intercession. His transactional relation between man and God is placed beyond doubt because the Kingdom of God is within us through His Grace. Jesus would never consent to a religion of externals. It must be an experience of the soul.

LONGING FOR VISIBLE AND TANGIBLE EVIDENCE.

There is a natural longing at times for some manifestation of Jesus Christ such as his Disciples enjoyed. We wish we might see his face as they saw it. We wish some demonstration of his power such as marked and sealed his utterances as authentic in Galilee, might again be given. "The days will come when ye shall desire to see one of the days of the Son of man and shall not see it." So great would be this longing that they would be in danger of following false teachers professing to have new light. He would come but not in the way expected. It was for them to be faithful to duty, to develop the Kingdom within and without and wait God's ruling. It is idle for us to long for other manifestations of Divine power than those given.

UNIVERSALITY OF THE COMING KINGDOM.

In the figure of the leaping electric fires of the sky whereby the whole firmament is illumined instantly, we have a fine illustration of the immediateness and universality of the manifested glory of Christ at his Second Coming. As it is without time designation so also is it independent of latitude and longitude. We may well be wary of accepting as conclusive the detailed descriptions of the Second Coming. The most of men who have made it a special theme of discourse have been betrayed into untenable positions. We know very little about it except the sure fact that it will take place. Jesus desired to emphasize the importance of preparation for such a tremendous event whenever it should come. As a basis of appeal it is less effective than an appeal to the inevitableness of death and the coming of Christ individually and personally in the call to the realities of the world beyond. I have no doubt that Christ will come again as a visible presence. He may come at any moment. The probability of his coming soon is less than the probability of my departure from earth to meet him in the Home beyond. The fact stated by Christ that the Kingdom of God is within, stressed the importance of holy living in which case the unexpected coming need create no uneasiness. If we live well, we die well. If we are living daily with Christ, then his Second Coming will only accentuate what we already feel and know about him.

THE PERPETUAL PARADOX.

"Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." Repeatedly our Lord presented this paradox. It was a striking way of declaring that selfishness defeats its own purposes. Lovers of pleasure burn out the ability to enjoy. As miserable as a leper upon a heap of ashes is a man whose energies and capacities have been burned out in the fires of unholy dissipation. It is unchangeably true that what we wisely bestow we really have, that the life which looks outward has most inward; that the life blood courses most strongly in those who mint their blood in the interests of the Kingdom. We are so constituted that deep and abiding joy can only come through ardent service.

THE GREAT SEPARATION.

"There shall be two in one bed. The one shall be taken and the other left. There shall be two women grinding together. The one shall be taken and the other left." Another way of saying, "One shall be accepted and another rejected." The basis of it all is made evident in the previous sayings of Jesus. The ground of the division is not accidental selection of one to the exclusion of others, nor arbitrary refusal to receive one and preferential acceptance of the other. Those who are left will be left because already they have left Jesus Christ. Those who are accepted will be accepted and taken because they are already identified with Christ as Lord and Master. Worship and service are the primary and sole conditions of permanent and eternal acceptance. Unity with God is effected through regenerating power and this is made possible through the atonement.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JUNE 3.

The Christian and the Lord's Day. Matt. 12:9-12; Rom. 14:5-12; Acts. 20:7.

The saying of Jesus that the Sabbath was made for man and not man for the Sabbath is sometimes taken to mean that impulse shall displace reason in determining how the day shall be used. Jesus addressed his teaching to the intelligence of his hearers. We must therefore use the best sense we have in interpreting his words. He condemned the Pharisaic notion of the Sabbath for the reason that the Pharisee had lost sight of the man in his effort to keep intact a set of rules. Jesus bids us think of the man and make our conduct fit man's needs.

FOR THE BODY.

The law of the decalogue was made in the interest of the overworked. It was inteneded to secure for them the rest that was needed for health. If the agricultural laborer of Palestine needed protection against the greed of land owners, how much more does the industrial worker of today need his day of rest made sure to him by sound public opinion and wise legislation. Some of us have been in doubt about Sunday laws because we believe in the doctrine of a free church in a free state. But there is no danger of unlawfully thrusting religion into the affairs of government if we have in mind justice to the toilers. We are not legislating to build up the church, we are trying to give all our citizens their rights. The church will have a better opportunity to deliver its message in a state that takes good care of its citizens. It seems to have been demonstrated that the thirty-six hours rest from Saturday night till Monday morning is a requirement of bodily health.

FOR THE MIND.

The work we do ought to be done so well that it will be a source of education of the highest kind. There is something seriously wrong when a man's vocation and his intellectual life part company. But it is not enough that we know our own business. We must know as much as possible about the ongoing of the universe and the life of man. The day of rest is for mental improvement. Looking at every body and every even from the angle of business produces intellectual narrowness. The business man who teaches a class in Sunday-school and prepares for his teaching, who opens his mind to the influences of the Bible and who gets the best aids to the study of religion, can think better than he could if he gave himself up wholly to his business. He will learn in this way to think as a man and as a citizen.

THE JOY OF THE LORD'S DAY.

Henry Ward Beecher said, "A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week." Have we always made the day of rest a delight? In the time of Amos there were traders who found no pleasure in the Sabbath because it gave them no opportunity to cheat the farmers out of their grain. The humanitarian aspect of the day had no interest for them. A visitor at a Sunday-school in a state that was advertising for men with money was engaged in conversation by a real estate man who used the entire class hour to explain the financial opportunities of his section of the state. This real estate man either did not know or had momentarily forgotten what it was just to be a man and enjoy human felowship. In some homes religion is dishonored by being assigned as the reason for making the day tiresome for the children.

Ex. 20:8-11; Ps. 92:1-15; Amos 8:5; Lu. 13:10-17; 14:1-6; Jno. 5:5-14; Acts 13:14-27; 15:21; 17:2; Rev. 1:10.

Be at war with your vices, at peace with your neighbors, and let every new year find you a better person.—Franklin.

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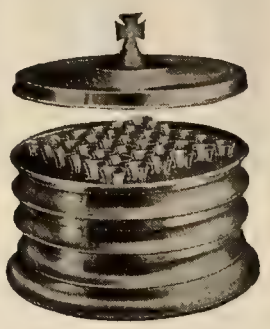

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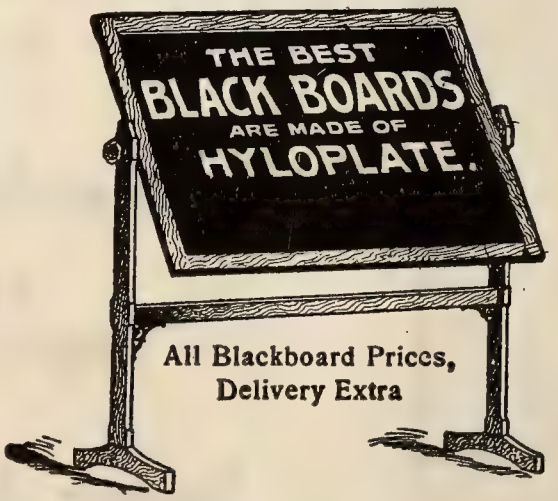

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THE CHRISTIAN CENTURY

Published Weekly by the Disciples of Christ in the interest of the Kingdom of God.

Disciples Publication Society, Proprietors

United Religious Press Building,
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The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System, published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Let Us Have **The Best!**

Progressive Texas, in its recent splendid convention at Gainesville, put itself on record as standing for the very best in religious literature. Not only must the Disciples demand the best that can be produced in weekly journals, but in Sunday school supplies no encouragement must be given to the production of inferior studies.

E. M. Waits, of Ft. Worth, Tex., made one of the most striking addresses of the Gainesville convention. At its close it was unanimously indorsed and ordered sent to the Disciples' weeklies for publication. Here is what Mr. Waits had to say concerning Sunday school literature:

"If the Syndicate excels our supplies in pedagogical value and attractiveness, the thing for our publishers to do is not to get angry, but to move up. If you say this costs I say success everywhere costs. Put some of the dividends into improvements and make the product and the by-product the best that can be had."

The Disciples Publication Society would make only one suggestion regarding this excellent pronouncement. It is a practical one. What is the use of producing still other perfect lines of supplies, when we already have, edited by the experts of the Sunday school world, including a Disciple representative,

A Perfect System of Studies, the Bethany System of Sunday School Literature

The best writers have prepared it.
The most up-to-date printers have printed it.
The best schools in the Sunday school world use it.

Have you examined the Bethany System? Let us suggest that you

1. Send for sample texts.
2. Compare them with other materials.
3. Order what seems best to you.

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Rev. Finis Idleman, of Des Moines, Will Write for "The Conquest"

Rev. Finis Idleman.

For several months "The Conquest" has been looking for a man who could work out our ideal of what a Sunday School lesson treatment should be. In addition to the Scripture text and a "verse by verse" explanatory column, there should be a straight-from-the-shoulder talk applying the principles of the Sacred Word to today's life. We have found the man who can do it, and is willing to do it. Mr. Idleman will talk to "Conquest" Bible classes just as he talks to his great Des Moines class. His treatment of the lessons will be forceful, inspirational, up-to-date. This feature will begin early in June. Watch for it. Still other new features are to be announced.

Have you seen "The Conquest?" Send for free copy.

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The News "Boiled Down"

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The CONQUEST

Send for free sample copy today!

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Here is a Suggestion for Your Adult Class if it is Interested in Modern Social Conditions and Plans for their Betterment

IF YOU have read Dr. Josiah Strong's world famous books, "The New Era," "Our Country," etc., you know what a treat is being served to classes using Dr. Strong's monthly magazine, "The Gospel of the Kingdom." Especially do men's classes take to this treatment of modern social conditions from the standpoint of Christian ideals. This magazine is live, up-to-date. It grips men. Send for free sample copy now!

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I know I shall be challenged upon this proposition. It is a proof of the irreligion that prevails that men deny the importance of religion. Let men speak whose authority you will not despise; not ministers of the Gospel, but men of wide vision in the world; men of affairs; many of them not even professing Christians. I summon the witnesses, one by one. Weigh their testimony!

Louis A. Lamb, in "Investments:" "It is not fashionable to speak of religion as an economic factor. But fashionable or not, no honest observer can gainsay the fact that the decay of faith among men has contributed not a little to our trouble. So long as mankind in general had faith in a personal God, belief in future retribution and salvation through divine grace, there were powerful checks in the way of reckless living, wild borrowing, insane spending and blind determinism in conduct. Having lost the fine flower and potency of ancient faiths, the populace has taken resort in socialism, radicalism, syndicalism, as the only agencies by which the ills of materialistic living and thinking may be corrected. Unfaith and envy are sisters and revolutionary ideas are cousins-german to both."

President Garfield: "Unless we become once more a people moved by a profound belief in eternal verities, our morality will wither away as the plucked flower withers and dies."

The Wall Street Journal: "A low conception of life is responsible for a brutal individualism that makes for crime at the bottom of society and selfishness of tyranny and greed at the top; that makes for excessive luxury on the one hand and anarchical defiance on the other." "A marked decline of religious faith is a fact of profound, far-reaching significance. It alters the basic conditions of civilization. There is no more important problem before us than to check a development that has within it the seeds of a national disaster." "Not billion-dollar congresses or gigantic crops make for the true advances of a people. Now, as ever, righteousness exalteth a nation. We have had enough of quack religious and political cure-alls. Let us get back to the Ten Commandments and the fear of the Lord, which is the beginning of wisdom."

President Roosevelt, in his discussion of the Pennsylvania coal strike: "We do not need a new philosophy to solve this problem, but only to practice the precepts of the Bible."

Senator Marcus Hanna: "The golden rule is the only way I know to settle the dispute between capital and labor."

Carroll D. Wright, United States Commissioner of Labor: "I believe that in the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the surest and speediest solution of those industrial difficulties which are exciting the minds of men today, and leading many to think that the crisis of government is at hand."

We are suffering in Denver, in Colorado, from want of religion; from sheer godlessness. It is irrelevant to say "We are no worse than others!" Our concern is with ourselves.

I heard, in our Auditorium, two weeks ago, a lecture on Socialism. When the speaker read from Socialist books and periodicals sentiments of blank atheism they were greeted with great applause. The speaker remarked that he was surprised to find so many Socialists there who were ready to avow themselves atheists.

A Mining Camp at Cripple Creek.

One of the worst of these ripening fruits is the well-nigh universal distrust which prevails among us. Who knows what to believe as he reads our papers? Who knows whom to trust in word or deed? "Truth is fallen in the streets."

Take the present strife in our coal camps: As to causes, there is the most absolute contradiction. We are continually told that this or that testimony is biased by prejudice. Meanwhile, we are at the mercy of a press that has often proved itself utterly unworthy of belief. I quote from a reported interview the words of a member of the Congressional Commission that recently came to investigate conditions here: "I never saw such a low moral sentiment. I think it is chargeable to the press of Denver. Reports have been printed, not with a view to stating the evidence, but with a view of arousing class hatred. Think of it! A Congressional Committee, coming out here, spending thousands of dollars to help the people of Colorado, and a Denver paper giving two columns to Miss 'Raffles' and about six inches to this committee! In all my life, I never saw its equal! I think the papers are largely responsible for the low moral plane of your public opinion." And the only reply to this which I have seen in any Denver paper is the easy sneer: "That was influenced by the operators!"

Suggestions are many: New legislation; a change political or personal, in civil or military offices; the overpowering of this element or that whatever wisdom there may be in such plans, saving truth is not in them. Our need lies deeper. Legislation we have heard in abundance; but what have we heard of political bargaining in connection with it? Of "trades" and "dickers," of "jokers" in bills; of the hindrance, not to say defeat, of justice, by legislative, executive or even judicial powers?

Whatever may be said of law enforcement, of compulsory use of the civil or military powers of the state, force can never settle our problems or deliver us from our perils. "They that take the sword shall perish by the sword." Under modern conditions force will be met by force unless there be diffused among men a sense of justice, respect for authority, the sentiment of brotherhood and the obligation of fairness and mutual consideration.

What is needed in Colorado? The establishment of authority, supreme, unquestioned; supreme by reason not of power only, but of righteousness. Men are crying for the strong arm of the state; for the succor of Federal authority. But our deepest need can be met only when men recognize the supreme authority of the Almighty.

President Roosevelt once said: "There are great problems ahead of us as a nation, but the greatest problem is the problem of making better men and women of us all. As generation succeeds generation, the problems change in their external shape. But it remains as true as ever that in the last analysis national greatness, national happiness, national success, depend upon the character of the individual man and individual woman."

We shall have righteousness and peace only as the reign of God is established in the hearts of men.

Altman, the Highest Incorporated Town in the World.

Prof. Walter S. Athearn.

The Philosophy of Christian Education

A Chapel Address, Delivered at Columbia University in the City of New York, July 10, 1913.

BY WALTER S. ATHEARN, PROFESSOR OF RELIGIOUS EDUCATION, DRAKE UNIVERSITY.

"AND I, if I be lifted up, will draw all men unto me." This sentence contains the entire philosophy of Christian education. There is a sense in which we may say that education is the introduction of control into experience. Any act from which we gain control is an educative act; any act which does not give us increased power of control is a non-educative act.

We were once told that "practice makes perfect." In that day our copy books had the perfect copy printed at the top of the page. Our first line was the most accurate line on the page and our last line was the least accurate. Each added line contained the mistakes of the line above. Practice did not make perfect.

Then our copy books were changed and the engraved copy was printed on a narrow slip which could be moved down the page as we wrote. On these pages, in which the ideal copy was always in the eyes of the writer, the best writing was at the bottom of the page. Practice under criticism, practice under the direction of an ideal makes perfect.

We were once told that progress comes through accidental adjustment—through the survival of the fittest—through natural selection. But forty years of the psychological laboratory have taught us that mind and matter evolve together and that mind determines the direction of evolution. One selects that which he will imitate, and comes to be that which he does. Progress comes through conscious adjustment to an ideal—not a rolling down to environment, but a pulling up to an ideal.

He who determines the ideals of a race determines the destiny of that race. This is the mission of the prophet and the teacher; one holds up the nation's ideals, and the other teaches the youth to realize the ideals through conduct.

But the ideal must be expressed in terms of personality to have pulling power.

Christian education is the introduction of control into experience in terms of a great personal ideal. This is salvation through the love of an holy person—the pull of the personal ideal.

It is the business of Christian education to so present the Christ ideal to children at every stage in their unfolding lives that they grow up Christians, and, to use Bushnell's phrase, "never know themselves as having been otherwise."

All this I think is involved in the text, "And I, if I be lifted up, will draw all men unto me."

Religious Inspiration or Dogma?

PROF. THOMAS C. HALL, IN "RELIGIOUS EDUCATION."

"DOGMA" and "dogmatic" are not words today with which to conjure. The air is quivering with expectancy of the new, and even firmest convictions are held with a sense that the forms in which they are held are only relative, and that we need to hear from every man of good will lest we lose some light.

And it is well that this is so. For one of the striking things in history is the unconscious character of some of the great religious movements. Thus the age of Caesar Augustus may be called one of the greatest religious epochs in history, comparable if at all only with the eighth century before Christ. Roman stoicism and cynicism, the mystery cults and philosophic monotheism struggled for mastery in an age that gave as its crowning expression the religious synthesis we call Roman Catholicism. Yet the literary and philosophic worlds were unconscious of what was taking place, and the world of politics only took notice of it in an attempt to suppress the movement.

So also the crusades and the humanist movements mark the pervasive religious ferment which resulted in a new political and religious world. Yet that religious movement was regarded by the most thoughtful men of the day as irreligious and dangerous, a menace to the church, state and all society.

I have little doubt that we are today in the midst of a new and profoundly religious movement whose marks are not alone great conventions, nor yet the building of churches, important as these elements are; but a new sense of a coming ideal society; a new sense that the old is passing away and all things are becoming new, a quickening of the civic and national discontent which to many seems as dangerous as Christianity did to Marcus Aurelius, or Luther to Leo X.

The serious question God is now asking of organized religion in all its forms is, what is to be the relation of these forms to the new religious movement? Are we going to so identify religion with ritual, cult or dogma that men who cannot accept our rituals, cults or dogmas can get from us no religious inspiration?

National education we have undertaken because education tends not only to efficiency but to national unity. Religion has had to be left out because religious dogmas are divisive. We look to Europe and see its education imperilled, its peace made impossible by religious differences formulated in religious dogmas.

One of the results of this is that men are not only becoming impatient of dogma but of all exact and firmly held intellectual beliefs. Loose and emotional sentimentalism is welcomed as a relief from exact statement and clear thinking.

Now this is not the proper remedy. Never did a situation need clearer thinking and more courageous facing of the facts than today. We can never save the day by indirection. Has Roman Catholicism a good case, it should be heard. It is a shame that Protestants are so often content with antiquated caricatures of Rome. Men like Leo XIII and Cardinal Newman were no fools. We need clear and able defense of historic Protestantism with its claims for an infallible Bible instead of an infallible Pope. We need sane and non-hysterical treatments of the new Protestantism which has risen since the days of Hume and Kant.

But we must at last begin to recognize the fact that what civic progress needs is religious inspiration, and that we must, if need be, be content to see the dogmatic forms of the new religious movement and express it. We must save religious values, and this we can only do if we are wiling to hold fast to what we cannot let go, but refrain from such identification of it with religion and religious inspiration that it is a choice for us between our dogma and religion, or no dogma and no religion.

It is vain and even wicked to stake our religious faith upon dogmatic formulae, no matter how much they command our assent.

As an historic fact no enthusiasm has lifted men so effectively on to higher planes of living; has enabled them more strongly to overcome selfishness, national narrowness and personal limitations than religion. It has and still does groan under a weight of form and superstition that does not belong to its essential life. But today there is no test of vitality it will not submit to, and no other movement that can compare with it in mere material effects.

Union Theological Seminary.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

The Season for Women's Meetings

We are told that in the spring a young man's fancy lightly turns to thoughts of love. In the spring, a young woman's fancy (and an old one's, too) seriously turns to thoughts of conventions.

The state conventions of women's began last month, and will continue until the Biennial of the General Federation of Women's Clubs meets in Chicago, June 9-18. The Kentucky Federation of Women's clubs held its annual meeting in Louisville, April 21-24, with a large attendance of delegates and visitors. To one like the writer, who has attended nearly all the state conventions since the federation was organized twenty years ago, the growth of the society, both in members and activities, is a constant source of pleasure and surprise; the number of young women who are taking an active part in the work is an especially hopeful sign. The federation now works through about twenty committees, representing art and culture and education, but more especially, every line of modern social reform.

The report of the Committee on Moral Sanitation, which was unanimously adopted, is an indication of the serious work the women's clubs are doing. After suggesting a list of subjects, bearing on Social Hygiene and related topics, the committee recommended:

1. That the clubs composing the Kentucky Federation place on the programs for the year 1914-1915 lectures or conferences bearing on some or all of the suggested topics; and that, when possible, they secure the co-operation of local boards of health, and the services of physicians, or local experts in sociology, to contribute to the course.

II. That when the time is propitious, they undertake social surveys of moral conditions in their various communities, with the fixed purpose of constant repression of the social evil as the immediate remedy and complete annihilation as the ultimate ideal.

There will be a series of spring conventions in other states, and there will be a host of women who will go up to Chicago in June, full of purpose and enthusiasm for social and moral betterment.

The spring is the favorite time for state and district conventions of the Christian Woman's Board of Missions. The district conventions in Kentucky continue throughout the months of April and May, and the same is true in many other states. The state convention in Texas was in session two weeks ago, then Indiana and so on through the greater part of the summer.

But the greatest gathering of women this year is the International Council of Women, lately in session in Rome, Italy. The council meets every five years, for the review of women's progress and for planning new activities.

The total membership of the organizations included in the International Council is about 6,500,000 women from twenty-one countries.

This great affiliation of interests was founded by Susan B. Anthony and other American women leaders in 1888, and the women of the United States represented in it, numbering 3,000,000, lead those of all other countries.

The preamble to the statement of the aims and objects of the International Council is:

"We, women of all nations, sincerely believing that the best good of humanity will be advanced by greater unity of thought, sympathy and purpose, and that an organized movement of women will best insure the highest good of the family and of the State, do hereby band ourselves together in a confederation of workers to further the application of the Golden Rule to society, customs and law."

The International Council can identify itself only with such movements as have been unanimously accepted by its members. The survival of the fittest of propositions thus far considered includes:

First—To further international peace and arbitration.

Second—To combat the "white slave" traffic.

Third—To win suffrage for women.

Fourth—To promote legislation concerned with the general welfare of women and their legal position.

Fifth—To promote the improvement of public health.

Sixth—To protect emigrants and especially safeguard women and children.

Lady Aberdeen, the noted suffragist of Great Britain, is president of the council, and Dr. Anna Howard Shaw of the United States is chairman of the woman suffrage section. The executive committee voted favorably on a request of the United States government to call an international conference on emigration. It also adopted a resolution calling for the appointment of a committee of women from each country of the world which will communicate with the United States government on the subject of the deportation of girls.

MARGARET WILSON WILL EDIT.

Miss Margaret Wilson heads a list of noted social workers of the United States who will comprise the editorial staff of The Social Center Magazine, to be published at Madison, Wisconsin. Announcement of the plans of the publication was made this week, with the issuance of the following statement from the White House:

"Miss Margaret Woodrow Wilson, eldest daughter of the President, has accepted an editorship on The Social Center Magazine, a national publication soon to be issued, whose purpose is to promote the use of public school-houses as polling places, forums for common counsel, centers of co-operative enterprise and recreation for all the people.

"Among those associated with Miss Wilson in this project are Dr. Frederic C. Howe, director of the People's Institute of New York City; Miss Zona Gale, author of Friendship Village and other stories, and chairman of the Civic department of the General Federation of Women's Clubs; Frank P. Walsh, chairman of the Federal Commission on Industrial Relations; Herbert Quick, editor of Farm and Fireside; Frank Parker Stockbridge, managing editor of Popular Mechanics; George F. Bowerman, public librarian of Washington, D. C.; Dwight H. Perkins, school and recreation center architect, of Chicago; John Collier, secretary of the National Board of Censorship of Motion Pictures; John R. Richards, superintendent of recreation of Chicago; J. J. Pettijohn, University Extension director of Indiana; Dr. Josiah Strong and Clarence A. Perry of New York City, and Dana Bartlett of Los Angeles.

"The magazine is to be published at Madison, Wisconsin. Edward J. Ward, of the Extension Division of the University of Wisconsin and secretary of the Social Center Association of America, will serve as managing editor, and Prof. Grant M. Hyde, of the department of journalism of the University of Wisconsin, will take charge of the business management of the publication. Miss Wilson will go to Madison in June personally to attend to the launching of the magazine."

JUST ABOUT WOMEN.

Iowa now has women factory inspectors.

Miss Cora Dow of Cincinnati, O., owns twelve drug stores in that city.

Women employees of the government printing office are to have rest-rooms.

In two New York industries, employing 10,893 women and girls, the majority of them receive only $3.00 a week.

Women were first admitted to the University of Wisconsin in 1866. Over 1.240 were enrolled for the sessions of 1913-14.

The New York Housewives' League has engaged several women to act as inspectors in their crusade against cold storage food.

Kingston Mines, Peoria County, Ill., has elected the first woman mayor in Illinois in the person of Mrs. Kate York. For the past twenty-three years Mrs. York has been successfully engaged in the general mercantile business.

Some American women receiving large salaries are Ella Flagg Young, superintendent of the Chicago public schools, who gets $10,000 a year, and Dr. Catherine Bement Davis, the commissioner of corrections in New York City, who receives a salary of $7,500.

Miss Marian Smith is said to be the champion newsgirl of Erie, Pa. Her sales of the Woman's Journal at the suffrage booth and charity fair recently were phenomenal. Miss Smith is in partnership with her brother in the real estate and insurance business, but she finds time to work diligently for equal suffrage.

Mrs. Juliet Low in an address at Hull House, Chicago, last week, outlined the plan of organizing "girl scouts" in Chicago. She said: "The training and ideals are about the same as the Boy Scouts movement. The girls after passing examinations in first aid, are given ambulance badges and some of them are made members of the Red Cross Society." Sir Robert Baden-Powell, head of the Boy Scouts in England, suggested the idea of a sister organization, the founding of which has been undertaken by Mrs. Low.

THE CHRISTIAN CENTURY

EDITORIAL

APPLAUSE.

SHALL we applaud in religious conventions? There seems to be a growing sentiment against it among Disciples. There are times when clapping the hands is the natural and effective response of an audience even in a religious convention. But there are so many other times when applause is totally out of place, when it is actually destructive of the religious feelings, that it is coming to be felt by many leaders of our conventions that it should be prohibited altogether, or at least made the exception to the rule.

Applause expresses, primarily, approval and encouragement of the performer. But in a religious service or convention it is not the "performer" who should mainly interest us, but the truth. And the deep truths of religion do their work in our consciences in silent reflection much better than in noisy demonstration.

The growing determination to make our conventions more truly religious, more spiritually helpful, is one of the most heartening signs of progress.

THE MANLESS CHURCH.

WE KNEW it would come. The extreme advocates of the new feminism in London have organized a manless church. The Church of the New Ideal, which admits no men to membership, held its first services a few days ago. The church is located at Wallasey, the newly-constituted borough on the Cheshire side of the Mersey. Some 200 wmen assembled for the inaugural sermon, delivered by Rev. Hatty Boker of Plymouth. Men were rigorously excluded.

A preliminary declaration of reasons for the formation of the church sets forth "the epoch-making advance in the self-consciousness of women as a sex," and women's realization of equality with man in religious as well as other spheres of life.

Rev. Hatty Baker, who wore what is described as a "white choker" and a black gown of conventional clerical type, took as her subject "God's Glorious Ideal." She declared that churches as founded and conducted by men obscured this ideal, and the present effort was to create a church of the future which would be along the lines of the ideal.

Abraham, she said, as long as he acted on his own initiative, made many mistakes, and twice had to be told by God to take the advice of his wife, and the greatest tragedy the world ever witnessed would never have taken place if Pilate had listened to his wife. The male bias had obscured the message of Christ in the past, and the present church would do away with such bias.

We note an obscure announcement that this new church of the eternal feminine is to have an evening service to which men are invited. We are glad this bit of information accompanies the other. We expect for that service immediate popularity.

The truth of the matter is, God, who might have saved Himself and us a lot of bother by not creating any sex, has put men and women into one common world and told them to behave themselves and work out their problems together. No very permanent reform can be brought on the basis of sex hostility. If there is anything the women really want, they can have it. But one of the last things they want, or ought to want, is a manless church. A manless world would be something worth considering, but if there are to be any men, the women want them. And God meant it to be so.

We note with approval the high praise given to Pilate's wife by the preacher in this new church. Pilate's wife deserves the full measure of this commendation. Hers was the only voice raised on behalf of Jesus after the trial was taken to the Roman authorities. But we are not quite so clear about Abraham and Sarah. Was it not Sarah who gave Abraham the bad advice to marry Hagar, and afterward nagged him into that piece of shameful cruelty that drove the girl and her child out into the desert to perish? We doubt the wisdom of laying too great emphasis upon Sarah's advice to Abraham. It was true in that day and in the day of Robbie Burns that the husband sometimes ignored to his sorrow the suggestions of his wife. With Robbie we could admonish Tam O'Shanter:

> "O Tam, hadst thou but been sae wise,
> As ta'en thy ain wife Kate's advice."

and we could further consider with some sorrow, and even with some measure of self-reproach:

> "Ah, gentle dames! It gars me greet
> To think how monie counsels sweet,
> How monie lengthened sage advices
> The husband frae the wife despises."

But there are cases on record in which the husband has taken the wife's advice to his sorrow; and we are too well-bred to say anything about them, from Adam down.

No, no. It is not in that way we are to make progress, but by working together, brothers and sisters, husbands and wives, at the great tasks of life. And if either men or women show folly, as both do and have done and will, let us comfort ourselves with the wisdom of Mrs. Poyser, and reverse it if you like. We can afford to admit that women are fools; the Lord Almighty made 'em to match the men.

CANVASSING EVERY MEMBER.

THE Every-member Canvass was taken literally and in dead earnest at Hannibal, Mo. The members of the church were notified that solicitors of pledges to missions would call on them between certain hours on a certain Sunday afternoon and they were asked to stay at home and receive these solicitors. The result is stated in detail in our Table Talk department this week. Rev. George A. Campbell, the pastor, is enthusiastic over the blessing the church has received through this systematic "putting over" of a common sense method of securing missionary funds. That plan ought to be universally adopted.

BERKELEY SEMINARY.

A FEW weeks ago The Christian Century called admiring attention to the modest new Disciples' paper launched on the Pacific Coast called "The Christian Union Advocate," and we added a friendly word of caution against the temptation to an over-belligerent treatment of the issues in which our movement is now involved. The latest issue of the paper, however, discloses certain facts in connection with Berkeley Bible Seminary at the University of California, which should stir the fighting blood of any Christian accustomed to face moral questions squarely. Dr. H. H. Guy, who is sustained in a professorship in Pacific Theological Seminary, a union institution, by the direct gifts of a group of California Disciples, recites the facts with a frankness and assurance based on inside knowledge.

It is not necessary to restate these facts here. It must suffice to say that while holding a position as the one sole professor of Berkeley Bible Seminary, under a federation plan of coöperation between Berkeley and Pacific Seminaries which made him also a member of the faculty of Pacific Seminary, Prof. D. A. Russell used his position to surreptitiously shift the location of Berkeley Seminary from Berkeley to San Francisco and thus to break up the federation of the two institutions. The facts indicate that the supporters of the Bible Seminary were the victims of a sharp trick.

Mr. Russell managed it on this wise: Instead of hearing his classes in the Seminary buildings in Berkeley he received

them across the bay in San Francisco, alleging some reason that now turns out to be a mere pretext. The effect of this procedure, prolonged over a long period of a year or so, was to bring into confusion and contempt the federation arrangement. As a result, a recent vote of a ministers' meeting held at Stockton shows a willingness on the part of a considerable number of ministers to abandon the movement for a union or federation of the two seminaries upon which the hearts of far-visioned Disciples in California have been devoutly set.

Doctor Guy lays the responsibility of this failure of the union plans and of the Seminary itself in plain but restrained language upon the shoulders of Mr. Russell.

The Christian Century does not withdraw its counsel in regard to over-belligerency, but it marvels at the self-restraint with which the "Advocate" handles this instance of sheer perfidy.

PRECEDENT AND PROGRESS.

WHOEVER attempts any marked improvement in the methods by which men seek to accomplish their corporate undertakings is met at once with the inertia of established usage. The presumption is in favor of continuing to do things the way in which they have been done. Yet the fact that society has been accustomed to do things in a particular way is not a demonstration that that is forever to be the best way. The Saturday Evening Post in a recent editorial speaks of men's slowness to learn as follows:

"You would have a poor opinion of a man who, as a regular occupation, harnessed half-naked women to carts and set them to crawling all day on their hands and knees through the hot, narrow passages of mines, hauling coal, and who bitterly resented every attempt to change that condition.

"You would hardly care to belong to the same club with a man who was put into a towering rage by an attempt to stop him from working little children at the loom until they fainted from hunger and exhaustion. Yet good men have done these things.

"There is nothing more terrible in any literature than those parliamentary reports on the condition of English labor in the forepart of the nineteenth century, from which Marx took the most important material for the first volume of Capital.

"To read now of the awful abuses and of the stubborn resistance to reform gives one the impression of a cold and calculating ferocity that makes Milton's Satan look like a sentimental amateur. Yet it is perfectly certain that the British employers of that time were personally, in the main, good, kindly men—so far as they could see. A majority of the Southern slaveholders were personally good, kindly men—so far as their understanding went.

"A long-standing abuse from which a profit is derived inevitably blinds its beneficiaries and makes them utterly untrustworthy witnesses. In child-labor legislation, the objections of employers of that labor should not be at all considered. Their position puts them out of court."

THE CAPE COD CANAL.

THE Cape Cod Canal is now practically complete. For a hundred years and more men talked about it. Now it is done. George Washington recommended it as a benefit to the commerce of the nation. A company has now accomplished it as a purely commercial undertaking. On April 21 the narrow dike which alone separated the waters of the two bays was broken down, with impressive ceremonies, and the waters were mingled. Of course, this point in the canal has not yet been deepened and widened sufficiently for the passage of vessels; but it is believed that such a condition will be reached, so that the first vessels may pass upon the day which marks the anniversary of our national independence.

In the future these coastwise vessels, bringing coal and lumber and other products from ports at the southward, northbound for Boston, instead of making the wide detour around Cape Cod, may pass through Vineyard Sound and Buzzards Bay, and thence to Cape Cod Bay and Boston. It is probable that, in calm weather, very many of these vessels will prefer half a day's delay in arrival at their destination to meeting the expense of the canal tolls. It is also urged by some—and this has from the beginning been one of the obstacles to the success of former promoters—that at the very time when the canal will be most needed it will be liable to be blockaded with ice. But this objection is as nothing to many obstacles which have been overcome in the construction of the Panama Canal. Every improvement which has in it the element of the possible saving of human life is to be favored and encouraged. It is to be hoped that the result of this work, undertaken as it was as a purely financial enterprise, will prove to be beneficial in the saving of life and property far beyond the ambition of its promoters.

If the Pilgrim Fathers had found a canal with free tolls they might possibly have sailed south in an effort to locate more nearly in "the northern parts of Virginia." It may be just as well that we have waited till now.

PUTTING IT OVER.

THERE is a phrase which graphically speaks of success. It describes a thing accomplished as having been "put over." The phrase is not always used of commendable movements or methods, but there is no reason why it should bear any sinister suggestion. In our childhood we played "ante-over" and we often had the sorrow of seeing the ball losing speed as it reached the ridgepole, and come rolling back. Then we had to cry "Half way over" and try again with a little more of vigor and muscle in the throw. There are so many good causes that get half way over and roll back. Sometimes they crush those who have rolled them up as far as they went before they rolled back. If there is a good thing to be done, put it over. If you yourself should do a good thing, come across. Put it over.

DREAMS AND INSANITY.

IT IS dream-murder now that acquits, and it works as well as the old-fashioned plea of insanity, and better, for there are no asylums for dreamers. Why did not one ever discover before that dreams are just as good as insanity for purposes of acquittal, and without the attendant disadvantages of the insanity plea? Behold the case of Mr. Harry Thaw, of whom some of our readers may have heard. He killed a man. The man needed killing, as the evidence abundantly showed. For this reason it was undesirable to find Mr. Thaw guilty, but there was no doubt about his having done the killing; so there was nothing to do but find him insane. It took a lot of perjury to make him insane, and then some more perjury to make him sane again, and there is more perjury to follow. We are not alienists, and we are glad of it, but we venture the opinion that Mr. Thaw is sane, and always has been sane, and that our opinion on this subject is the opinion of other people in general. We suspect that no one would have suspected that Mr. Thaw was insane if it had not been there was need of some substitute for the inevitable conviction which the evidence compelled. But now comes the dream, and it may help out in cases of this kind. It might have been a more sure impediment to Mr. Jerome than the insanity plea. We have no opinion as to the recent case in which the dream has been used so effectively. We have not followed the evidence closely, and did not need to do so. We had little idea that there would be a conviction, and it may be that the acquittal was deserved. If the dream is to be substituted for insanity, we hope it will call for less expert lying than the other and time-honored plea. The double-corner move in the insanity dodge, which makes a man insane when he commits the crime but quite sane when he gets behind bars and wants to get out, has gone rather too far.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Presbyterians Storm Chicago.

The last few days have been a gala season for the Presbyterians in Chicago. Within a period of a week fell the dedication of the new $750,000 building erected by the Fourth Presbyterian Church, and also the sessions of the General Assembly of the Presbyterian Church. The new Fourth Church building is of stone, and is adapted to and intended for the service of the entire community, according to John Timothy Stone, pastor of the church. It contains a gymnasium, church office, library, club, and social rooms. The manse in which Dr. Stone and his family live occupies a corner of the quadrangle. The manse and church are united by cloisters. In the center of the quadrangle there is a fountain twelve feet in height. Interest in the new building, however, was soon swallowed up in concern for the General Assembly, which had its first sesions late last week. Of chief interest in this assembly seems to be the question of reform and social service. Charles Stelzle, until recently in charge of the social service department of the church, several months ago made the statement that at this meeting the church would face one of the crises of its history. For a decade the Presbyterians have taken advanced grounds in their attitude toward labor and capital, insisting strongly upon the rights of the former. Mr. Stelzle, who during his career has traveled all the way from a New York newsboy's experiences to high church position, was elevated to the office of head of the department of church and labor. In the last two or three years, however, there has been a reactionary tendency in the church. Conservatives have insisted that the soft pedal be put upon the labor propaganda. In accord with this policy, Mr. Stelzle was released from his position, and the work of the department came to a standstill. At Atlanta, last year, the plea was made that there should be voiced the plea of "spirituality" rather than the social idea. A committee was appointed to draft a declaration on "Christian Faith and Social Service" and to present their report this year. At the present writing, the question of reform has been kept in the background by the Assembly. The white slave traffic, marriage and divorce and family worship have been considered, as reported by the committee, and it is insisted that the church push measures against these evils. In general, however, the sentiment of the assembly seems to be that evangelism shall be the weapon of warfare rather than legislation. The Chicago Evening Post has been stirred by the situation now facing the church, and had something to say editorially regarding it a few days ago. "A million and a half members of the Presbyterian Church are represented by its General Assembly convening in Chicago this week," states this paper. "It is a great church, wealthy, vigorous and exercising a tremendous influence over the lives and thoughts of the people whom it serves. It faces at this present gathering a big issue. No question of greater importance will be discussed at its sessions than that of the program to be followed in dealing with the social and industrial problems of our modern life. We hope, for the sake of religion and for the sake of society, that there may be no going back. Rather may there be sounded a ringing bugle call to advance and to carry the banner of Christian faith into the very citadel of social and industrial unrighteousness."

New S. S. Lesson Committee Plan.

The executive committee of the International Sunday-school Association has recently had a conference with the Sunday-school Council of Evangelical churches and as a result of the conference there will be recommended to the international Sunday-school convention at Chicago in June an entirely new organization of the committee which selects the uniform Sunday-school lessons. Under the new plan the Sunday-school Association will choose eight members; eight members will be chosen by the Sunday-school Council, and one member will be chosen by each denomination represented in the Sunday-school Council. This Sunday-school Council is made up principally of the editors of Sunday-school literature connected with the publishing houses of evangelical churches. Heretofore, the Sunday-school Association has appointed its own committee, made up of representatives from leading churches.

The New Fourth Presbyterian Church, Chicago, where the General Assembly is being held.

G. Campbell Morgan Must Rest.

In this department was recently reported the return of G. Campbell Morgan to England from his American tour. Dr. Morgan, leaving America, had boasted that he was returning to his own land "in renewed health." It seems, however, that Dr. Morgan was too optimistic. He has been compelled to relinquish the presidency of Cheshunt College, Cambridge, and to forego all plans for May work. The noted preacher recently made the following statement to his congregation: "I have been living and working for a considerable time under very heavy mental and physical strain, and it is quite certain and decided that at the conclusion of my tenth year of work at Westminster I shall seek a period of release in change of work for a while. The period of the rest is far more likely to be six months than three, or even two years. I should hardly have referred to the matter thus publicly were it not that I am compelled, in view of my present condition, to seek immediate rest. I am weary almost unto death, and am convinced that, unless this action is taken at once, serious consequences will follow."

Working People and Episcopal Church.

An inquiry has recently been conducted among the dioceses of the Episcopal Church throughout the country to learn the attitude of wage-earners toward that church. Thirty-four out of the fifty-four dioceses report a favorable interest on the part of working people. The dioceses reporting an indifference on the part of working people are in those states given over largely to agriculture, such as Delaware, North Carolina, Alabama, Nebraska, Iowa, and Kansas.

M. E. Church, South at Oklahoma City.

The general conference of the Methodist Episcopal Church South, held at Oklahoma City last week, adopted a resolution indorsing the declaration of the Federal Council of the Churches of Christ in America for equal rights and complete justice for all men, uniform divorce laws and proper regulation of marriage.

A Story of John R. Mott.

An exchange gives the following interesting item concerning Dr. John R. Mott: "A while ago, a committee of wealthy, influential men in New York City called upon John R. Mott and offered him the presidency of a strong business corporation at a salary of one hundred thousand dollars a year. On hearing the proposition, Mott became thoughtful and serious. Then, tears showed in his eyes. Observing his serious mood and tears, the committee thinking he was troubled about what his decision should be, suggested that they did not wish him to take the matter of decision so much to heart. Mr. Mott's reply was that he was not at all troubled about how to decide, and assured them that his decision was reached the moment the proposition was made. 'What pains me,' he said, 'is that I should have so lived before you that it would come into your minds to come to me with such an offer.'"

Roman Catholic Figures.

The 1914 edition of the "Official Catholic Directory" has just been issued and contains what may be regarded as the authorized census of that Church. It is reported that there are in the United States 18,568 priests, 14,651 churches, and 16,067,985 communicants. This gives an increase over last year's figures of 623 priests, 339 churches, and 913,827 communicants. The large increase in membership figures is accounted for chiefly by more complete reports of the Ruthenian-Greek Catholics. There are 5,403 parochial schools, with 1,429,859 scholars, and 82 seminaries, 230 colleges for boys, and 680 girls' schools. New York has by far the largest number of Catholics, 2,884,723. Pennsylvania comes next, with 1,684,220; Illinois and Massachusetts are the other states which number over a million. Besides the American Catholics, communicants in the Philippines, Porto, Rico, and other over-seas territories raise the total number of Catholics under the American flag to 24,224,609.

Is Methodism "Hard Pressed"?

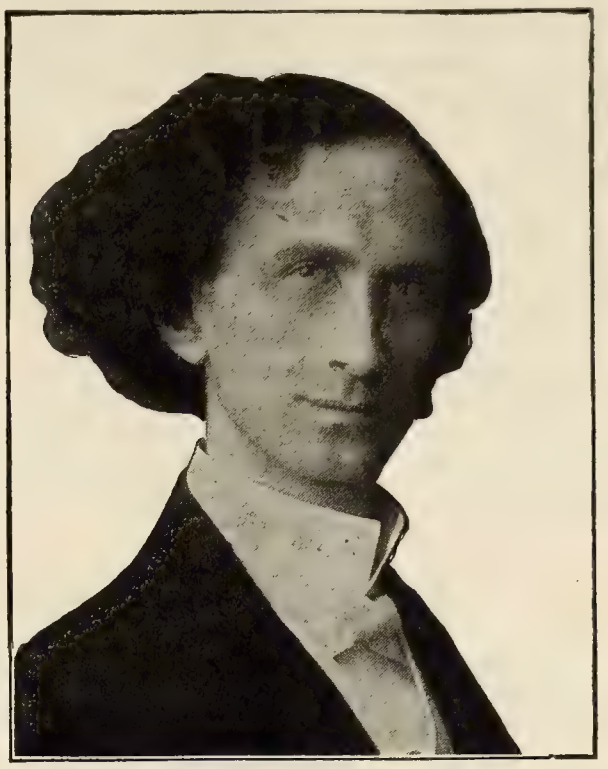
According to the census of English Methodism, which has just been made public, the Wesleyan Church records its eighth consecutive year of decrease in membership. The figures this year show a decline of 1,282 full members and of 875 members on trial. We understand that The Wesleyan Church, however, is not alone in this retrograde. Congregationalism, Presbyterianism, and other of the Protestant Churches are suffering a like shrinkage. This decrease results despite the fact that for the past few months the president of the conference, in company with their greatest evangelist, Gypsy Smith, has been making an extensive tour of the different centers. The Northwestern Christian Advocate (Methodist) finds some consolation in the fact that America reports increase rather than decrease in the church's membership, but is not entirely optimistic. This paper says of the situation in which the Methodist Church finds itself: "Methodism in the United States presents on the surface a quite different aspect, as there is reported an increase of over 200,000 during the last year; but even with this large addition to our membership, we do not find anything in which to glory. Methodism, along with the other churches of America, is hard pressed. If such an increase in the United States fails to cast a comforting glow over the denominational sky, we can easily conceive the gloom that has settled upon English Methodism, by having for the eighth consecutive year, to report a loss that will total many thousands of members."

Preachers as Men of Fame.

Among the famous Bostonians who have been selected as entitled to places on the "Roll-call of Fame" in Boston, a contemporary finds twelve preachers, if Edward Everett and Ralph Waldo Emerson, both of whom early abandoned their calling, are included. The other ten included are: Phillips Brooks, William Ellery Channing, John Cerverus, John Cotton, John Eliot, Benjamin Fenwick, Cotton Mather, Jonathan Mahew, Theodore Parker, E. T. (Father) Taylor. The proposals are that the names of the Immortals should be inscribed in the public Library and other public buildings, that the biographies of these men should be studied in the schools and their names used on public holidays.

Union Still Far Off.

The religious census of Houston, Texas, taken under the auspices of the State Sunday School Association, shows some one hundred denominations or separate and distinct religious bodies. It is worth while to scan the list, compiled from the cards turned in by the Home Visitors: Adventist, Agnostic, African Methodist Episcopal, Apostolic, Atheist, Baptist, Baptist M. A., Baptist True Vine (colored) Brethren, Bible Readers, Buddhist, Colored Catholic, Catholic, Christian, Christian Only, Church of God, Church of Christ, Church of Heaven, Colored Methodist Episcopal, Church of England,Church of Scotland, Cumberland Presbyterian, Congregational, Church of New Jerusalem, Crusaders, Deist, Disciples of Christ, English Lutheran, Episcopal, Evangelical, Evangelical Lutheran, Evangelistic, Free Church of Scotland, Free Methodist, Free Thinkers, Free Will Baptist, Friends, F. M. B., German Lutheran, Freeman Methodist, German Catholic, Greek Catholic, Greek Reformed, Golden Rule, Gospel Call, German Methodist, South, Hardshell Baptist, Holiness, Holy Jumpers, House of David, International Bible State, Jewish, Jewish Reformed, Jewish Orthodox, Latter Day Saints, Lutheran, Methodist Protestant, Mexican Methodist, Mexican Catholic, Methodist Episcopal, M. E. S., Mormon Israelitish, New Thought, Nonconformist, Orthodox Presbyterian, O. S., Presbyterian, U. S. A., Pentecostal, Primitive Baptist, Primitive Brethren, Plymouth Brethren, Practical Christian, Quakers, Reformed Presbyterian, Russian, River Brethren, Russellite, Salvation Army, Sanctified, Spiritualist, Scientists, Swedenborgians, The Church of the Living God whose names are Enrolled in Heaven, Theosophist United Brethren, United Presbyterians, Unitarian, Universalist.



Rev. Mark A. Matthews, a former moderator of the Presbyterian church, and one of the interesting characters at the Assembly this week.

Dr. Clark Cables from Spain.

A cablegram from Dr. Francis E. Clark, sent from Barcelona, Spain and dated May 4, says: "The greatest Protestant meeting ever held in Spain, with more than four thousand present, was addressed by Rev. Francis E. Clark, LL. D., president of the World's Christian Endeavor Union. The corporation of Barcelona granted the use of the Fine Arts Palace, the largest auditorium in the city, a concession absolutely without precedent in the history of Spanish Protestantism. Doctor Clark will address conventions in Madrid, Valencia, Zaragoza, and Bilbao."

Dr. Boynton on Church's Losses.

Protestant churches are losing many members because rural people neglect to transfer their membership when they move into the cities, according to Rev. M. P. Boynton, pastor of the Woodlawn Baptist Church, Chicago, in a recent address on "Transplanting." "It is estimated that there are 250,000 Protestant church members in Chicago," said Mr. Boynton. "In almost every neighborhood the membership of a given church could be doubled if those who have moved in from the country would unite with the church of their choice. There probably are 250,000 church members in Chicago who are not identified with their respective denominations. Our day has developed a superficial Christianity that has swelled church membership rolls. In rural communities it is not respectable to be out of the church, it is the exception when a family is not identified in some fashion with the church." Mr. Boynton suggested as a remedy that city church members should assume a greater responsibility. The social aspect of the churches must be broadened, he said, so that appeal will be made to young people who come from the country to the city.

The Negroes and Roman Catholicism.

The sixth annual conference of the National Association for the advancement of the colored people was held in Baltimore May 3-5. Rev. Stephen L. Theobald, pastor of the church of St. Peter Chaver in St. Paul represented the Catholic Church. He is the sixth of the Negro race to be elevated to the priesthood.

Union is Coming!

The report comes of a Presbyterian preacher, who baptized by immersion the superintendent of a Methodist Sunday-school while preaching in a union meeting held in a Disciples church. Clear the tracks. The union special is on the way.

New York's Easter Collections.

It is estimated that the Easter collections in the churches of New York city amounted to $3,000,000. Among the gifts was a check for one-half million dollars from Mr. Frederick G. Bourne, president of the Singer Manufacturing Company. It was a donation toward the endowment fund of the Choir School of the Episcopal Cathedral of St. John.

Immanuel Movement Still Going.

The work of the "Immanuel Movement," so widely advertised a few years ago, is still being quietly continued at the Emanuel Episcopal Church, Boston, under the direction of its original promoters, Dr. Elwood Worcester and his associate, Dr. Samuel McComb. Three clergymen are kept busy most of the time ministering to the hundreds who apply for help each month.

Chicago Presbyterians Make Record.

According to figures compiled by the Coöperative Council of City Missions in Chicago, the Presbyterian is the only denomination which has held its own in or near the business district of the city in the last twenty years.

Presbyterians in Generous Work.

The Board of Ministerial Relief of the Presbyterian Church is endeavoring to raise $10,000 from the ministers of that fellowship for the erection of a sanitorium for their brother ministers who have become afflicted with tuberculosis.

Opening of the American University.

The official opening of the American University by the President of the United States, announced for the afternoon of Wednesday, May 27, was marked further by the formal raising of the American flag over the marble buildings and extensive grounds of the university located on the Northwest Heights of Washington.

Church in Every-member Canvass.

The Congregationalists are now engaged in the every-member canvass. It will continue six weeks or possibly longer. Careful plans have been made to obtain thorough work. In speaking of the plan, the Congregationalist describes it as the "most business-like proposition made to the evangelical churches for many a day." It has been successfully tested already in five hundred Congregational churches.

Full General Assembly Reports.

Next week's issue of The Christian Century will give a full report of the achievements of the great Presbyterian gathering which is being held in Chicago this week.

Of Human Interest

Kipling Prophesies.

The age of romance, according to Rudyard Kipling, is by no means dead. On the contrary, Mr. Kipling, who recently broke his silence by a lecture before the Royal Geographical Society of London, believes that in the newly opened realm of the air "we are on the brink of discoveries as thrilling as those of the Elizabethan age."

Up to the present, he declares, "we have been forced to move in two dimensions by the help of the three beasts of burden and a few live coals in a pot. Now, we perceive we can move in three dimensions, and the possibilities of our new freedom distract and disturb us in all relations. There will arise—they are shaping themselves even now—risks to be met as cruel as any that Hudson or Scott faced: dreams as worldwide as Columbus or Cecil Rhodes dreamed, to be made good or die for, and decisions to be taken as splendidly terrible as that which Drake clinched by Magellan or Oates a little further south."

Kipling, it will be remembered, prophesied aerial navigation in his remarkable story, "With the Night Mail," published five years ago.

What "Gene" Field Wanted.

It is often told that Eugene Field one day wandered into a basement restaurant, sat down at a table, put his chin in his hands, and gazed moodily into space. A waiter came to him, and after the manner of his kind, enumerated the long list of dishes that were ready to be served.

"No, no," said Field, dejectedly, "I require none of these things. All I want is some sliced oranges and a few kind words."

Joseph Fels, Philanthropist.

Frank Crane wrote in the New York Globe recently of Joseph Fels, philanthropist, "There died the other day in Philadelphia a soapmaker by the name of Joseph Fels," said Doctor Crane, "If not the greatest, he was the most typical, significant and characteristic philanthropist of the day. This he was because he represented the direction which modern altruism is taking. . . . The intelligent man of today is shy of old-fashioned charities, for he sees the real charity is changing unjust conditions. What the manly poor want is not alms nor dole, but opportunity and a square deal. How he goes at changing bad conditions is his own business. It may be through one ism or another, this party or that; the main thing is: Does he strike at the root or chip the bark? . . . It is for this reason that I call Fels the most rational philanthropist of his time, and place his name in the list of those who benefit their fellow-men by money above those of Carnegie, Rockefeller, Doctor Pearson or any other princely endower of institutions."

A New Southern Story.

Prof. C. F. Marvin, head of the United States Weather Bureau, tells Lippincott's this story of an expedition from the University of Pennsylvania, which was sent to one of our southern states some years ago for the purpose of observing a solar eclipse.

The day preceding the event one of the professors said to an old colored man who was employed in the household where the scientist was quartered:

"Uncle Sam, if you watch your chickens tomorrow morning you will find that they'll go to roost at 11 o'clock."

Sam, as might be expected, was skeptical, but at the appointed hour the heavens were darkened and the chickens, as foretold, retired to roost. At this the old negro's amazement knew no bounds, and he diligently sought out the scientist.

"Perfessor," said he, "how long 'go did you know dem chickens would go to roost?"

"About a year ago," said the professor, indulging in a faint smile.

"Well, ef dat don't beat all!" was the man's perplexed reply. "Why, perfessor, year ago dem chickens wa'n't even aigs yet."

Secretary Garrison Tells Story.

Secretary of War Garrison, apropos of the revival in navy and army of vice admirals and lieutenant generals, said at a luncheon in Washington:

"This is largely a matter of diplomatic etiquette, a matter of elegance.

"Much goes by elegance nowadays, you know. I said recently to a multimillionaire who had risen from a plumber's apprentice to I don't know how many bank presidencies and interlocking directorates:

"'Your women folks must be proud of you, since you are self-made.'

"'Yes,' he answered grimly. 'Yes, they're about as proud of me as they'd be of a homemade dress.'"

Dr. Carrel on American Overwork.

Dr. Alexis Carrel was condemning the unhealthy life of the American business man.

"I met the other day," he said, "one of your multimillionaires, a chap who had ruined his health by overwork.

"'I used to work eighteen hours a day,' the poor old fellow wheezed from his bath chair. 'I know better, now I'm old. Age brings us wisdom, but doesn't give us any time to use it.'"

Orville Wright on Speed.

Orville Wright, at a dinner in his honor in New York, talked about the fast French monoplanes which now make 250 miles an hour.

"They're very fast," said Mr. Wright, shaking his head, "but they're—"

"Fast indeed!" interrupted a young millionaire. "Mr. Wright, is there anything on earth those machines can't overtake?"

"Yes," said Mr. Wright, with a frown. "There's one thing they can't overtake, and that's their own running expenses."

The World is Growing Better

A Much-Needed New Profession.

A new profession has come into being. It is that of health officer. Harvard University and the Massachusetts Institute of Technology have joined in the founding of a School for Health Officers. Candidates for admission must be graduates of approved medical schools or bachelors of science in biology or sanitary engineering. It is strictly a post-graduate professional school, with practice in the city, state or national health departments and in the hospitals of Boston. Graduates of the school will be specialists in preventive medicine, sanitation and public health, and qualified to become effective members or officials of boards of public health. The movement to prevent disease is taking precedence of the efforts to cure disease.

Hope to Outlaw Colorado Saloons.

All signs are hopeful in the extreme for a dry Colorado this fall. No ground was lost at the spring elections. At Akron, a railroad town, already dry, the liquor people forced the issue and lost four to one. Brighton, Le Veta and Grand Valley, which have had saloons from their incorporation, went over to the dry column by substantial majorities. Manitou, Swink, Nederland and Sugar City remained wet but by reduced majorities. A strenuous fight at Gunnison, dry territory, resulted in the election of officers on the dry ticket.

Prohibition Victories in Canada.

The "dry" forces continue to win victories in Canada, recent elections in three counties of the Province of Ontario resulting in prohibition victories in each instance. In Huron County the "dry" majority was 2,536, while in the counties of Peel and Welland the majorities were each less than one hundred. The contests were hard fought, and the liquor men imported speakers from the United States as well as from other sections of Canada. As a result of these elections, one hundred and four bars close with the present year. The elections were held under the Scott act, which provides for local option by counties and does not require the three-fifths majority, as in the case of towns and cities. The temperance people are now encouraged to hope for victories in most of the counties of Ontario, and a "dry" province is the goal of their efforts.

British Fight Race Track Gambling.

Great Britain is pushing a war on race track gambling. In the House of Lords a bill has been introduced by Lord Newton to prevent the writing, publishing, or circulating within the United Kingdom of any advertising relating to betting or tipsters' business.

Henry Ford Cleans House.

Henry Ford, the auto maker, who arrested the attention of the civilized world by his profit-sharing plan announced a few months ago, and his distribution of several millions of profits to his employees, has now announced that no profits will be given to uncleanly employees. He says no employee of the Ford Motor Company will be permitted to live in tenements and squalid rooming houses. Notice has been sent to all the employees that the company expects each recipient of the profit-sharing plan to use his or her share in the profits for the good of themselves and their families and "make more comfortable your homes and dwellings." Married and single men are required to live up to the modern standard of American life or to be eliminated from the Ford organization. Single men who live in rooming houses where they sleep in shifts must find better places of abode or be dismissed.

Gates Fortune for Philanthropy.

It was reported recently that the wealth of John W. Gates is to be spent almost wholly by his widow for founding schools for the education and maintenance of orphan boys and worthy boys of poor parents.

Our Readers' Opinions

"THERE WAS NO WOMAN IN IT."

Editor The Christian Century:

I have just read your editorial, "There was No Woman in It," and am pleased to note that unlike most articles on kindred subjects in these days, it is free from the platform gush that audiences are cruelly subjected to. You really make a point. However there is perceptible the very thing you deprecate in your first paragraph, the tendency to fasten blame on one or the other of the sexes.

As I understand it, the point you make is that there "may be a great wrong with no question of sex involved." This is indeed a new thought in connection with the crucifixion but in your enthusiasm over your discovery you lose the balance you manifest in your opening paragraph. Moreover, the tragedy of the cross is not unique in the fact that there was in it no motive growing out of sex. There was "no question of sex involved" in the crime of American slavery and the necessity of the awful war fought for the freeing of the slaves. There is no question of sex involved in the crime of the legalized liquor traffic, nor in the present Mexican situation nor in a thousand other evils.

That no woman had a hand in the crucifixion is only apparent. There are no means of getting positive information in that regard. In the very nature of the case men were the prominent ones in the execution of Jesus; they composed the Sanhedrin and the Roman garrison stationed at Jerusalem and the apostolic college, and occupied the places of high priest and governor. You say that Pilate and Judas and Peter and the soldiers were all men; let it be remembered also that John and Joseph and Nicodemus were all men and that it was Joseph and Nicodemus who begged the body of Jesus of Pilate and tenderly took it from the cross and buried it in a new tomb. Furthermore, there was no woman governor nor high priest nor soldier nor apostle, and what women might have done in these same positions we can judge only by what they did do in places of authority. Woman's hand was not entirely free from blood stains in that early day as it is not in this day. You say all the women were on his side. Is it likely that the two maids that accused Peter of being with Jesus were on his side? Else why Peter's fear when they accused him? Had they held other positions their opposition would perhaps have expressed itself in more violent form. If in a very few years in Antioch of Pisidia it could be written that "the Jews stirred up the devout and honorable women" as well as "the chief men the city and raised a persecution against Paul and Barnabas and expelled them out of the coasts," it surely is not much amiss to surmise that at least some women might have had a hand in the crucifixion. As women are not always given credit for all the good they do, so they may not always be blamed for all the wrong they do.

You say that men murdered Jesus. May we not say rather that society murdered him and that men, occupying the positions by which the foul deed was to be perpetrated, simply constituted the instrument? "The sin, the shame, the stubbornness, the cruelty, the blunder of the crucifixion belong wholly to" society, and men were simply in positions that necessitated their forming the avenue by which society's meanness was to be expressed. If you limit the crime to men as such then you must limit it to the particular group of men who actually committed the deed and thus make of what you call "the sin of the centuries" a purely local affair. When a man or woman is sent to the electric chair unjustly is it "wholly and exclusively an affair of men" simply because society, composed of both men and women, in pronouncing its verdict uses men as its mouthpiece and the instrument by which the verdict is carried into execution? The mere fact that the names of women are not mentioned in connection with the crime of the crucifixion is not evidence that they were not thus connected any more than the names of women not appearing in connection with the good deeds recorded of men signifies that they had nothing to do with those good deeds. To absolutely separate men and women in the world's affairs is like separating the positive and negative forces of life.

Here is my excuse for writing. We are governed by a false principle when we think to stimulate the sexes to harmonious action by lauding the one and deprecating the other. If it is woman you are concerned about you will not help her much by belittling man in whom her happiness is more or less involved. If it is man you are concerned about you will render him but scant aid by drawing an ugly picture of woman in whom his happiness is more or less involved. Man is not moved to do his best by ever being the victim of odious sex comparisons and woman is as much the loser as is man when man does not do his best. We are, after all, but grown children. As you can do more with a child by suggesting to him that he is capable and good so you can with adults. Paul said: "Fathers, provoke not your children to anger, lest they become discouraged." And we would say: "Writers and speakers, provoke not your readers and hearers to anger, lest they become discouraged." You must admit that you do not feel especially inspired when you sit in an audience and hear your own sex belittled and ridiculed while the other is inordinately exalted. The value of an address or an article should be measured by its effect for good on the hearers or readers. Sex has nothing to do with merit. We are not men or women through any accomplishment of our own. We should be praised or blamed as individuals and not as sexes.

If it is agreed that women can be brought to their highest and best by being honored for what they have done and can do, what valid reason is there for not using the same method with men? If to call attention to feminine badness only is depressing to women, it is equally true that the constant citing of masculine badness is depressing to men, especially when it is brought into sharp contrast with feminine goodness. I am reminded of an evangelist who in the course of his campaign had on consecutive nights a special service for women and a special service for men with a mixed audience present on each occasion. His sermon to the women was a beautiful tribute to womanhood and gave the women a high conception of their function as women. The sermon to men, however, was simply a tirade on the whole male sex, which did anything but give them a high conception of their function as men. If evil conduct must be dwelt upon let it be done without indicting the whole sex to which the guilty person may happen to belong. There are too many good women to accuse the whole sex when a few go wrong and likewise are there too many good men to accuse the whole sex when a few go wrong. May the day soon come when we shall see that there is merit in neither male nor female as such, but righteousness constitutes merit in both male and female.

Sidney, Ohio. C. J. SEBASTIAN.

MYSTICISM OR CHRIST?

Regarding Mr. Todd's contention that mysticism is the essence of religion, let me ask, "What if it is?" There are religions many, but only one Christianity. And the foundation of that, be it remembered, is belief in Jesus as the Christ, the only begotten Son of God, and the absolute acceptance of his teachings. These teachings adequately explain why the world is out of joint, why disease, ignorance and death reign, and point the way to God and life through the spiritual birth, whereby we are born back into His kingdom, whence man fell.

Why does not Mr. Todd go to the Bible and the experience of thousands of saints for examples of "the Spirit bearing witness with our spirit," instead of calling up men who wander chartless on the sea of doubt? Would he put speculators on an equal footing with Christ's redeemed? Has the Lord "refused to answer him by dreams, by Urim or by prophets?"

In the two articles there is not a syllable written that indicates a belief in the mighty truths of the New Testament that bear directly on the subject. True, Mr. Todd compliments Jesus highly, but was he wrong in his claim of being divine? If not, let us accept his statement that "His is the only name under heaven given among men whereby we must be saved."

One of the men seeks to show that communion with God may be attained by Hindu, Mohammedan or Christian by simply "looking within." The other denies that any has such fellowship. Of course we know whom we have believed and are not mistaken in the evidence God gives by his presence. Thank God for that.

The Lord has evidently hid these things from these wise and prudent men and revealed them unto babes. Let it be even so, for so it seems good in the sight of God. E. VAN DEVENTER.

Plainview, Tex. E. Van Deventer.

WHAT SAITH THE SCRIPTURE?

Editor The Christian Century:

In reference to the discussion between Dr. Ames and Mr. Todd, the former has by far the better of the argument. If I might be permitted a word of suggestion it is that all such presentations claiming to touch vital religious problems would find as much material for their illustration in the Scriptures as in the writings of men who have especial bent for such study. When a matter purports to deal with so fundamental a thing as our religious interests it gives added emphasis to point for elucidation to the attitude of the sacred writers. What Mr. Todd evidently contends is an element of mysticism seems assuredly to be in reality a highly developed and unusually sensitive spiritual appreciation. How very simple the matter looks in the light of the exhortation, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The view of Mr. Todd is exactly the element responsible for such developments as Christian Science and the occultism now competing for the support of those who demand that if they are to have a belief really religious it should contain what is vague and abstract. Dr. Ames has certainly written most clearly and while leaving room for the very highest spiritual appreciations makes the deepest experiences of faith the possible possession of those who would care to attain it. We must have the dreamer and also the man who cautions us that we are to be guided by something more substantial. E. RICHARD EDWARDS.

Martinsville, Ind.

MERE SUGGESTIONS.

Editor The Christian Century:

The following remarks on the addresses of Mr. Todd and Doctor Ames are intended to be purely suggestive:

1. The addresses lead me promptly to recall the two great commandments—love to God and love to man. Some have always placed too much relative stress on the first commandment; while others have overemphasized the second. Mr. Todd seems to emphasize the divine and spiritual side of religion; Doctor Ames, the human and practical side. I think that we would all do well to stress in ourselves the side which seems to be the weaker.

2. Perhaps the greatest difference between these two advanced thinkers results from the limitations of language. Words, being signs of ideas, can not clearly define Mysticism, which belongs to the domain of affection, and not to that of thought.

3. Both these brethren know quite as well as I, that the left lobe of the brain is the home of thought, while the function of the right lobe has not been definitely discovered. I feel very sure that Mr. Todd will not desire to underestimate the realm of thought, and just as certain that Doctor

(Continued on page 23.)

Disciples Table Talk

Patmont, Found, Tells Story.

L. R. Patmont, who disappeared from Westville, Ill., March 31, after working in a "dry" campaign there for several days, was found in an abandoned home near Columbia, Ill., May 23, and was brought to St. Louis, Mo., by John L. Brandt, of the First Church in that city, in an automobile. With a two-months' growth of beard and emaciated, Patmont presented a pitiable appearance. He told the following story, after having been identified by several friends: "While walking home from the dry meeting at Westville I was attacked at the railroad tracks by a gang of four or five rough-looking men. I was rendered partly unconscious by the sandbags with which they hit me on the head and was then put on a handcar and taken about two miles down the track. Here I was thrown into an automobile, taken about eighteen miles, in which direction I do not know, and thrown into a dark, damp cellar. For two days I was without food or a drink. When I talked to my captors above they threw hot water on me. Later they fed me rotten bananas and by and by other fruit and sandwiches. I never saw light except when they opened the trap door to throw food to me. Two days ago I was removed to the house where I was found. While being brought here I was kept in the bottom of the same automobile used before and slugged every now and then with the sandbags. I was semi-conscious all the time. A drug they forced upon me helped to keep me dazed. The automobile trips were always made at high speed and during the night, when I was put into this last cellar, two of the men gagged me, tied my wrists to my knees with the aid of a board under my knees, and then put a gunny sack over my head. They told me if I made any noise they would set fire to the house. I was cramped in such a position I could neither sit nor lie flat. After I heard the men leave the house I slowly worked my head out of the gunny sack. I chewed the gag in my mouth until I became unconscious. When I awoke I began to chew at it again and I finally worked it loose. Then I yelled for help a whole day before anybody came."

Berkeley, Cal., Disciples and the University.

H. J. Loken, pastor of First Church, Berkeley, Cal., reports that a very unique and significant service was held at the church recently. The evening service was in the hands of the University of California graduating class of this year and all the speakers were candidates for degrees. That the University is fast becoming a center for Disciples Mr. Loken indicates, is demonstrated by the fact that the Disciples are represented this year by fourteen graduates. Ten of them are candidates for the degree of A. B., three for M. A. and one for Ph. D. In addition to these there was also one graduate from the union seminary this year, and also one graduate from the Art and Craft School making a total number of sixteen graduates. The church at Berkeley has a total constituency in the university, in members and regular attendants, of one hundred and ten.

A Memorial Church to Eldreds.

The following telegram has just been received from Coldwater, Mich., signed by James F. Cargill, pastor there: "This congregation passes resolution today to build a $25,000 Eldred Memorial Church of Christ in this county seat to the memory of the Eldreds, missionaries, who died in Africa. Mr. Eldred was born in this county and his parents reside in same. Michigan needs this memorial for missions and our plea. The memorial suggestion came from Mr. Amaden, an Angola-Hiram man and is championed by Bethany and Lexington graduates. The Brotherhood should help us. What do you say? The Hull Brothers Evangelistic Company is rendering great service in sermons, songs and visitations. Splendid audiences, baptisms and accessions. Churches will make no mistake in securing the Hull Brothers Company for meetings and lectures."

Disciples in Purdue University.

Purdue University has 1,859 regular students this year. Of that number, 150 are members of the Christian church at home, while 75 have expressed a preference for this fellowship, giving a total of 225 or 12.1 per cent of the whole student body. It is the custom of the university to ask each Freshman to fill out a card stating his church membership or preference, and for the past ten years the order of numbers has been: Methodist, first; Presbyterian, second; Disciples of Christ, third. This year the Disciples have 95 Freshmen out of a class of 769. More than 90 per cent of these students are men.

Rev. H. J. Loken, who reports successes at Berkeley, Cal.

Hannibal, Mo., Every-Member Canvass.

The summary of the results of the every-member canvass conducted in the church at Hannibal, Mo., indicates that this plan is both practical and fruitful. Several weeks ago, just after the canvass was taken—late in March—The Christian Century published an enthusiastic report from the pastor, G. A. Campbell, of immediate results. The following summary will be of further interest: sixty-nine pledges were under $1 each; 213 pledges were from $1 to below $3; thirteen from $3 to below $5; forty-two pledges were from $5 to below $10; fourteen pledges were from $10 to below $15; eight pledges were for $15 each; two pledges were for $20 each; three pledges were for $25 each; one pledge was for $30; one pledge was for $31; two pledges were for $40 each. The Sunday-school pledge was for $100. Two pledges were for $125 each. The total amount of pledges received by the canvass was $1,538.69. With the C. W. B. M. and Easter offerings, the total will be over $2,000. There were 371 pledges representing 518 people. A prayer-meeting was given over to these cheer bringing reports. This meeting was the biggest blessing of all, writes Mr. Campbell. He states that in the next canvass an effort will be made to secure a pledge from every member.

C. R. Scoville in Oakland, Cal.

Arrangements have been made by the Church Federation of Oakland, Cal., to secure the services of Charles Reign Scoville in a union evangelistic campaign to be held in that city early in the fall. The exact date has not yet been set. Work has already been begun to insure the most effective co-operation of all the churches. It is possible that the Piedmont Pavilion, which is being fitted up to accommodate the Christian Endeavor Convention this summer, will be used. This building will seat five thousand people. In case it is not available a tabernacle will be erected for the occasion.

Death of John S. Shouse.

John S. Shouse, one of the best beloved of Kentucky's Disciple ministers, dropped dead at his home in Lexington, Ky., May 14. When the end came Mr. Shouse was surrounded by his children, Jouett Shouse, state senator from Kinsley, Kans., and Mrs. Sydney Smith, of Omaha, Neb., his wife and Rev. R. H. Ellett, a son-in-law, of Clintonville. Mr. Shouse was born near Midway, in Woodford County, seventy-three years ago. His father was a man of large business interests, and for years conducted a rope factory on the outskirts of Midway. His mother was a member of the Baptist Church, Mr. Shouse was first sent to the Baptist College in Georgetown, at which institution he was fitted for Bacon College, Harrodsburg, from which he was graduated. He was a student at Bacon College during the Civil War. He studied theology at that college under President Robert Milligan, who was afterwards president of Kentucky University in this city, and the father of Prof. A. R. Milligan, the distinguished Latinist. Mr. Shouse was converted under the preaching of L. L. Pinkerton, one of the early intellectual giants of the Church of the Disciples in Kentucky. In young manhood, a convert to the Christian Church, he commenced his long ministry of more than forty years at Grassy Springs, in Woodford County. Later he conducted a private school at Midway, and after that began preaching for the Christian Church in Midway. Mr. Shouse was pastor of the Midway church for eighteen years, during which time he took keen interest in the Female Orphanage School at that place. His father had been interested in this school, and for the last forty years he had been a trustee of this institute. In his younger days Mr. Shouse was eminently successful in evangelistic work, conducting great revivals in Versailles, Cynthiana and at Broadway Christian Church, when J. W. McGarvey, for many years president of the College of the Bible, was pastor. Mr. Shouse left Midway thirty-three years ago to take charge of the Broadway Christian Church at Lexington, succeeding Mr. McGarvey there as pastor. Mr. Shouse was pastor of Broadway Church for nine years. The year after he left Broadway he was financial agent of the educational interests of the Christian Church in Kentucky, working for Kentucky University, the College of the Bible, the Orphan School at Midway, and several other institutions. At the end of that year he went to Columbia, Mo., in which city he preached for about two years. From Columbia, Mr. Shouse went to Mexico, Mo., at which place he remained for several years, after which he returned to Lexington, where he remained until his death. Since returning to Lexington, Mr. Shouse has been pastor of Chestnut Street Christian Church, and of several rural churches in Kentucky. He was deeply interested in educational work. For many years he was trustee of the College of the Bible and a member of the Executive Committee of that institution.

National Benevolent Association is Building.

Building operations have been begun on the new plant for the Benevolent Association's new Juliette Fowler Home for Children at Dallas, Texas. This new building will have cost more than $40,000 when completed. The Kansas City Hospital building operation is under way. President J. W. Perry, of the Association, writes, "In digging the foundation for the Hospital, we struck some very hard rock and we are going rather slowly, but they tell us that as soon as they are through with this rock work, they will make rapid progress. They have a world of material on the ground at this time, and I believe they will push the matter along hurriedly." This will be a great national institution. The Association has recently come into a $5,000 bequest, a $2,500 annuity

gift and other smaller bequests and annuities. The Easter returns are thus far running ahead of the best previous year.

Ontario Disciples to Meet.

The annual gatnering of Ontario's Disciples will take place at Guelph, June 3-8, commencing with the ministerial sessions at 7:30 p. m., of the first day. The program is one of the best in recent years and will be full of interest, writes G. F. Assiter, Cor. Sec. Visitors from sister churches in the states will be warmly welcomed, and to them the usual hospitalities will be extended. Delegates and visitors should send their names to the pastor of the local church, Ben. N. Mitchell, 42 Tague street, Guelph, Ont.

C. C. Rowlison Installed.

Carlos C. Rowlison, until recently pastor of the Disciples Church, at Iowa City, Ia., but now with First Congregational Church at LaCrosse, Wis., was installed in his new work on May 19. The sermon was preached by Rev. John Faville, of Appleton, Wis., the "Address to the People" being given by Rev. Cecil J. Armstrong, of Superior, Wis., who was formerly a Disciple minister.

Christian Hospital Graduates Nurses.

An announcement has been received of the Ninth Commencement Exercises of the Training School for Nurses, of the Christian Hospital of St. Louis, to be held May 26, at the Y. W. C. A. building, St. Louis. Mrs. T. R. Ayars leads in the hospital work. The Christian Woman's National Benevolent Association, of which Mrs. Ayars is president, is pushing a campaign for boxes and barrels of provisions for the homes under the Association. Three of these institutions are entirely out of fruit. Provisions may be sent to the Association at 5861 Plymouth avenue, St. Louis, Mo.

Coming State Conventions.

Ohio, June 1-4, Bowling Green. Ontario, May 27-June 1, Guelph. Oklahoma, June 1-4, Sapulpa. Michigan, June 1-4, St. Louis. Colorado, June 1-4, Canon City.

Brotherhood Movement Succeeding.

E. E. Elliott, National Brotherhood secretary, writes that local chapters and many individuals are banding together in the support of the National Brotherhood Movement, and the work is making progress. The directors of the Men's Movement are firm in the conviction that there never was a time in our history when the church needed a Men's Movement more than at the present time, and hundreds of local churches are seeing to it that a beginning along this line is made.

Kansas City Ministers Meet.

Kansas City and vicinity ministers had their annual dinner at Swope Park Church, Kansas City, May 25. George Hamilton Combs acted as toastmaster, and E. T. McFarland of Lawrence, Kansas, delivered a paper. The usual toasts and "horseshoe" contests followed.

Kansas City Pastor Killed.

C. H. White, pastor of Sheffield Church, Kansas City, was instantly killed in an elevator accident in his home city Monday morning, May 11. His body fell nine stories after it had been crushed against the top of the elevator doorway. He leaves a wife and five children. The sympathy of the entire brotherhood goes out to the distressed family.

Missouri Convention, Moberly, June 15-18.

The Missouri Convention will be held at Moberly June 15 to 18. Moberly is middle way between St. Louis and Kansas City on the Wabash and "Katy" railroads, and well able to care for a state meeting. The rates of fare will be 2 cents per mile in each direction. Special cars will be carried on all trains during the convention.

A "Birthday Party" at Gainesville.

There was a birthday party given by the Men and Millions Team while at Gainesville, Texas, in honor of R. A. Doan and George Hendricks. Mr. Doan everybody knows. Mr. Hendricks everybody in Texas knows. He lives at San Angelo, and is president of the Men's Movement in the Lone Star State.

Facts and Figures From Disciples' Fields

EVANGELISTIC MEETINGS.

Mexico, Mo., W. A. Shullenberger, pastor; L. W. McCreary, evangelist; 42; closed.

Wichita Falls, Tex., Scoville Company, evangelists.

Middleport, O., B. H. Morris, pastor; Brown and Leigh, evangelists; 101; closed.

Louisville, Ky., Brown and Leigh, tent meeting.

Ponca City, Okla., Isom Roberts, pastor; R. F. Whiston, preaching; 36: closed.

Salem, Mo., W. L. Ross, pastor; R. F. Whiston, evangelist.

Paul's Valley, Okla., A. G. McCown, evangelist; 59; closed.

Raleigh, Tenn., W. W. Miller, evangelist; 30; closed.

Portland, Ore., W. L. Melinger, pastor; Melvin Putnam, evangelist; 25; closed.

Ft. Scott, Kans., union meeting, W. Y. Allen, Disciple pastor; 700 conversions, 78 for Disciple membership.

Chico, Cal., F. W. Zook, evangelist; 62.

Warrensburg, Mo., S. B. Moore, pastor; Clare Harding, evangelist.

Los Angeles, Cal., University, J. W. Maddux, pastor; Bruce Brown, evangelist; 49: closed.

Huntington, W. Va., C. R. L. Vawter, evangelist.

Charles City, Ia., H. T. Burgess, pastor; Sword and Seniff, evangelists.

Corbin, Ky., J. Ross Miller, pastor, preaching; 62; continue.

Martinsburg, W. Va., Wilhite and Shaul, evangelists.

CALLS.

C. M. Smithson, Streator to Kenny, Ill.

B. W. Tate, Pontiac to Streator, Ill.

S. B. Waggoner, Worthington, Ind., to Ayden, S. C.

Rev. Mr. Waggoner, Ute to Pearson, Ia.

L. F. DePoister to Nebraska City, Neb.

A. B. Robertson to Ashland, O.

RESIGNATIONS.

Jasper T. Moses, Grand Junction, Colo. May go to Fowler, Colo.

Geo. W. Titus, Sullivan, Ind.

L. E. Groseclose, New Berlin, O.

J. F. Quisenberry, Kansas City, Mo., Roanoke Church.

G. E. Ferguson, Montezuma, Ia.

ADDITIONS TO CHURCHES.

Homestead, Pa., J. E. Gordon, pastor; 25.

Gainesville, Wis., 21.

Troy, Tex., 23.

Traverse City, Mich., F. A. Ellis, pastor, 5.

DEDICATIONS, ETC.

First, Kansas City, Mo., will rebuild at expense of $50,000.

Bethany, Neb., Memorial, is erecting building.

Newcastle, Ind., will build.

Springport, Ind., is building.

Freeport, Ill., Prof. C. A. Lockhart of Canton, Mo., will dedicate First Church building.

Sidney, O., C. J. Sebastian, pastor, laid cornerstone of new building.

Barbourville, Ky., will build $12,000 structure.

Cayuga, Ind., is erecting building.

Owenton, Ky., $12,000 loss on building by fire.

Rockford, Ill., Central auditorium of new building opened May 10, W. J. Lockhart, officiating.

Des Moines, Ia., Mondamin Ave., dedicated May 10. J. M. Huffman, pastor, in charge, assisted by local pastors. Over $3,000 raised.

Girard, O., B. F. Leach, pastor; new building dedicated by E. A. Hibler, of Warren, O. May 10.

Daytonia, Fla., S. L. Jackson, pastor; will build.

Gainesville, Wis., dedicated new building May 17.

Russellville, Ky., G. L. Snively dedicated remodeled building May 17.

West Point, Ga., L. A. Omer, pastor, preaching; Wallace Tuttle, singing.

Norman, Okla., D. A. Wickizer, pastor; F. M. Rains dedicated new building, raising $6,000, May 10.

Indianapolis, Ind., West Park will build addition.

Indiana County Conferences.

G. I. Hoover, Secretary of Indiana's Eastern District, is accomplishing things in church efficiency, in his district. Among other conterprises, he is pushing county conferences. The third series is announced, as follows: June 1-2, Monday and Tuesday at Anderson, Madison County. June 2-3, Tuesday and Wednesday at Marion, Grant County. June 4-5, Thursday and Friday at Portland, Jay County. These conferences will be held in the First Christian Church of the cities named. These county conferences are a part of the program of work adopted by the Indiana Christian Missionary Association. C. W. Cauble, corresponding secretary Indiana Christian Missionary Association; Garry L. Cook, state Sunday-school superintendent; Mrs. O. N. Greist, state president of the C. W. B. M.; Prof. C. E. Underwood of Butler College; Joseph C. Todd of the Bloomington Bible Chair Movement; and the state evangelist for the eastern district will represent the state interests upon the program of the conferences. Local brethren in each of the counties will represent the interests of the county churches. The conferences begin on the evening of the first day and conclude on the evening of the second day. On the second morning, afternoon and evening sessions will be held. On the second day noon and evening luncheons will be served by the ladies' aid societies of the churches. Mr. Hoover writes that the great interests of the kingdom of God and the relation of our own churches thereto will be considered. Each Christian church in these counties is asked to send as many of its most representative members as it can secure to the conference of churches held in the county in which it is located.

Men and Millions Texas Team.

The Men and Millions Texas team is composed of A. E. Cory, Dean; Bert Wilson, advance man; D. O. Cunningham, Missionary from India; Frank Garrett, missionary from China; H. J. Dethrick, W. R. Warren, J. H. Mohorter, Grant K. Lewis, President Miner Lee Bates, President H. O. Pritchard, President F. D. Kershner, Mrs. Anna R. Atwater, Miss Emma Ireland, Missionary Lee Clark, Geo. W. Muckley, D. E. Olson of Minneapolis, and R. A. Doan, representing the Business Men's Committee. The Campaign will last until June 8. The Men and Millions program at the Texas State Convention was said to be the greatest single event ever appearing at one of their conventions.

Indianapolis in Evangelistic Campaign.

What is said to have been "the greatest evangelistic movement in the history of Indianapolis" is reported by M. C. Pearson, Executive Secretary of the Church Federation of that city. From January 1 to Easer Day the campaign was carried on, including several seasons of special effort. That success followed the campaign is no surprise, for preparations had been going on from January 1, 1913, when it was decided by the Federation to undertake the gigantic task. A week or two of prayer early in January, 1913, was observed by all the churches, as the initial step of the campaign. Following this the churches engaged in organized work along lines of personal work, Sunday-school, family visitation and personal interviews with men and women relative to uniting with the church. In addition to the January meetings held in more than 100 churches each night, a large mass meeting was held for a period of ten days at noon each day in Keith's Theatre, where the attendance ranged from 700 to 1,900 persons daily. The entire movement culminated in the observance of Passion Week beginning Palm Sunday and closing Easter

Day. During this week the churches of the city were open every night, and at noon each day. Another series of mass meetings was held in Keith's Theater, where the attendance ranged from 600 to 1,400 persons. The speakers at all these Keith Theater meetings were Indianapolis ministers with the exception of one. The result of the January meetings was the reception of 2,500 people into membership on "Church Membership Day," which was observed by all the churches on February 1, 1914. "Church Going Sunday" was observed on January 11, when more than 110,000 persons attended services the Protestant churches. The Passion Week services closed on Easter Day with the reception of about 1,000 persons into church membership, making a total of 3,500 people received into the churches of the city since January 1, 1914.

TRAVELING LIBRARIES FOR MINISTERS.

Comparatively few ministers are acquainted with the fact that small but exceedingly useful traveling libraries on theological subjects can be obtained for a fee sufficient only to cover expressage and the handling of the books through the American Institute of Sacred Literature, located at the University of Chicago, Chicago, Ill.

Good friends of the Institute have from time to time contributed funds for the purchase of these libraries. They range in size from ten to twenty volumes, and each library is devoted to a specific topic. The libraries are shipped complete at one time and remain in the possession of the reader four months. The volumes represent the best literature published in Great Britain or America, giving an all-round view of each topic under consideration. Libraries sent out in May may be held until September, thus making it possible to utilize the long summer vacation in becoming familiar with a dozen or more of the best books on some topic of interest to the reader.

Some of the subjects of the courses represented by these libraries are, The Psychology of Religion, The Church's Work of Religious Education, Constructive Theories of Modern Scholarship Concerning the Bible, the Church and Religion, Jesus in the Light of Modern Scholarship. The Apostolic Age in the Light of Today, The Efficient Church, The Expansion of Christianity in the Twentieth Century, and The Religion of the Hebrews and Modern Scholarship. Each course has been arranged by a specialist in the department concerned, and is accompanied by a series of reviews discussing the individual books and the particular field to which they belong.

Ministers who would like to know more about this privilege should address the American Institute of Sacred Literature, The University of Chicago, Chicago, Ill.

A DOUBLE AND PERPETUAL BLESSING.

The late J. T. Parish of Winchester, Ky., left $2,000 to the Permanent Fund of Ministerial Relief, with the provision that his brother should receive an annuity on it during his life. We have accordingly delivered to the brother our Life Annuity Bond for **$2,000 which assures him $120 per year as** long as he lives, without risk, care, taxes, or expenses.

Each semi-annual payment will be a new reminder of both the wisdom and the affection of this brother. Health may fail, business be crushed, crops miss and banks close their doors, but this semi-annual check is as sure as the day's return—until death—and after that it will not be needed. Then it will go as unfailingly to the assistance of the veterans of the cross of Christ.

Moreover, by the 20 per cent proposition of one devoted promoter of the gospel this bequest calls out this year $400 more.

Another bequest, $250, comes from the estate of Wm. Hodgin Smith, of Denver, Colo. The 20 per cent additional immediately makes this $300.

"No one should live without a will, and no Christian should die without remembering the veterans."

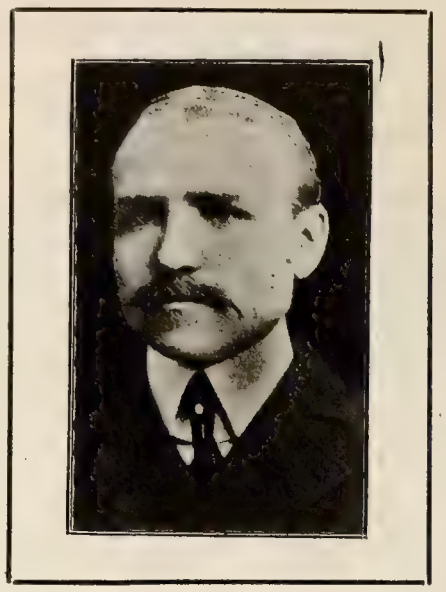
BOARD OF MINISTERIAL RELIEF,
W. R. Warren, Secretary.
120 E. Market Street, Indianapolis, Ind.

ENGLISH ITEMS.

BY LESLIE W. MORGAN.

At last I think I must respond to the several intimations which I have had that further news from England would be welcome to Christian Century readers.

There are many matters of current interest on which I might write just now. To select the most appropriate is the difficult task. I think, however, amongst all the items which stand out prominently in my mind today the tragedy involved in the death of the Rev. C. Silvester Horne, M. P., takes first place. My American readers will have an interested concern in this, since the tragedy occurred on the boundary waters of America and Canada. It has been many a day since the Free Churches in this country



Leslie W. Morgan.

have met with such a loss as that sustained by the passing of Mr. Horne in the heyday of his career and at the height of his popularity. The fact that he recently retired from the active ministry at the Central London Congregational Mission at Whitfields, with the exact nature of his further activities still undetermined, whether ministerial or political, did not in any way detract from the belief that he had a great work before him. To Mr. Horne there was no dividing line between religious and political duty. Everything was religious to him. He said recently that "the bottom would fall out of his religion" if he thought that his interest in social reform had in any way detracted from his religious life or work. In an interview which I had with Mr. Horne in the House of Commons a few years ago, the results of which were given to Christian Century readers, he made the statement that he thought we had yet to see that religion should dominate and control exery phase of life. His conception in this respect was akin to the Roman Catholic belief that the church should dominate and control the affairs of the world; although in the mind of Mr. Horne all ecclesiastical and sacerdotal conceptions were absent.

LOSS OF J. SILVESTER HORNE.

Mr. Horne's twenty-five years of ministerial work were confined to two churches, Kensington Congregational Church. London, S. W., a well-to-do residential district, where he spent fourteen years, and Whitfields, in the heart of the shopping and warehouse district of London. When he went to the latter place he found an almost derelict and hopeless work, but it was soon a great center of social and religiously-political activity. For several years Mr. Horne carried the double burden of his ministerial work and parliamentary duties, being the first active minister to be elected to the House of Commons. This double responsibility, together with hundreds of engagements up and down the country of a religious and political character, proved too much for his physical strength and his doctor told him at the early age of forty-eight that he was an old man. Christian Century readers are already familiar with the fact that Mr. Horne, accompanied by his wife, had gone to America to deliver the Yale lectures on preaching, and that on the boat from Niagara to Toronto he was taken ill and fell dead on the deck at his wife's feet as the boat was entering the harbor at Toronto. He leaves a wife and seven children, literally thousands of friends, and probably not an enemy, notwithstanding the fact that he fought a strenuous battle in the interest of many things which naturally did not claim the support of many classes of people. He was always kindly and always genial, and one of the most humble and unassuming of men. Amongst those outside his own family who will mourn his loss no one will probably feel it more keenly than his bosom friend, Rev. J. D. Jones. who was born on the same day and who shared so many interests in common, although their type of ministry is totally different. Mr. Jones has just left for a visit to Australia and will probably receive the news on the ocean.

ENGLISH BAPTISTS HAPPY.

The Baptist world is just now rejoicing, and indeed all denominations with them, over the completion of their Sustentation Fund of a quarter of a million pounds sterling—one and a quarter million dollars. This is the second special quarter of a million to be raised in the last decade, or a little more, the first having been in connection with their celebration of the centenary. The present sum has been secured in the record time of two years, or really in fifteen months, since through the illness of the secretary, Rev. J. H. Shakespeare, operations were practically suspended for nine months of the time. This fund is to be used **for the purpose of increasing the salaries of**

underpaid ministers in the denomination, the minimum of which will henceforth be from 600 to 750 dollars. Great enthusiasm was shown at the demonstration held at the Royal Albert Hall, a few days ago, when the completion of the fund was announced; and our Baptist friends may be forgiven for having indulged on that occasion, and during succeeding sessions of their Spring Assembly, in a certain amount of denominational clap-trap. They have been adepts at this in past years, but the practice had been considerably curtailed of late. It has broken forth again, but really we must forgive them for this once. It may be truly said that their genial secretary never indulges in this method of rousing enthusiasm. He has better cards to play than that. He is a great leader and an ecclesiastical statesman, and has no superior, if indeed equal. While some are lamenting the loss of denominational enthusiasm and are casting about for something to take its place in order to sustain religious activity, and are expressing fear that they will fail in their search, Mr. Shakespeare is going forward in the belief that the religious idea, and especially the Christian religion, contains a sufficient dynamic, stripped of all denominational bigotry and self-seeking, to take captive the best and strongest forces in humanity. Our religion is indeed a poor thing if it must depend upon the over sympathetic emphasis of a few more or less unimportant things (which is the very essence of denominationalism) if it would hold the interest of men. Mr. Shakespeare is the most outstanding example of which I know of a religious leader, responsible for directing the activities of a denomination, who, notwithstanding this fact, stands for a united and catholic church. As a rule denominational officials block rather than promote Christian union.

THE NEW BUDGET.

As this letter is written the daily papers are full of the new budget which was laid before the House of Commons yesterday afternoon by the doughty Chancellor of the Exechequer, Mr. Lloyd George. It is the first budget since 1909 in which any new taxes have been introduced, the memorable budget of that year having shown sufficient elasticity to provide for the rapidly increasing expenditure. Even yet it has not reached the limit of its growth, but the demands for additional social reforms, the desire to relieve local taxation, and the necessity for relief in certain overburdened quarters have made it necessary to seek new fields of taxation, or at least to increase the harvest from certain ones already under cultivation. The additional income of nearly ten million pounds required is to be largely derived from the increase of the tax on unearned incomes, an increase of the tax on all incomes of a high figure, to a decrease in the scale of incomes on which a super-tax is assessed, and in a large increase of the death duties of estates over 300,000 dollars. The reduction made for each child of parents with an income of less than 2,500 dollars has been doubled, and certain other reductions have been made in the taxes imposed upon those in less well-to-do circles. On the whole the new taxes are derived from those who are able to pay, in the interests of those who are not able.

HOME RULE EXCITEMENT ABATING.

This leads the opposition to say that it is an electioneering budget, which is only another way of saying that there are more poor people than there are rich. For the first time in the history of the country the estimated expenditure, for which the new budget seemingly makes ample provision, exceeds the one billion dollar mark. Of this amount the navy swallows up more than 250 millions and the army not much less. There is probably no such other example of unwilling expenditure as that which is being forced upon the nations of the world by the grip of the all but universally regretted system for obtaining national security.

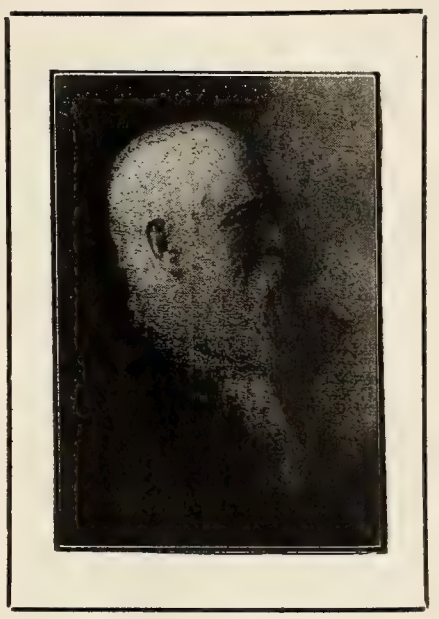
The interest in the budget has, for the time being, displaced the passion and ill feeling engendered by the critical situation in regard to Irish Home Rule. A week ago excitement was at its height. The government was being subjected to angry protest by the opposition because of certain precautions which had been taken to guard army stores in Ireland, and which the opposition claimed was a move directly intended to provoke the Ulster volunteers to violence, thus giving an excuse for shooting them down. But this phase of the situation was soon to be transformed into that of the supporters of the government condemning the opposition for their sympathy, if not active co-operation, in extensive gun smuggling in violation of the regulations recently passed forbidding the importation of arms and ammunition into Ireland. There are signs just now that a compromise may be arranged, a compromise which perhaps, as is not infrequent, will not fully satisfy anyone, and yet which for that reason will probably pacify everyone.

PREACHERS FOR FLORIDA.

Do our preaching brethren realize the great opportunity for service which Florida offers at this time?

Our trouble is, mainly, the want of means to meet the great demand. But is there not a more excellent way? Have our preachers forgotten the personal sacrifices made by the pioneer preachers in Kentucky, Ohio, Indiana, Illinois, Missouri and other states? Do any of our present preachers remember how those pioneers labored and were sustained during the early days of our religious movement? We then had few churches and scarcely any of them were able to pay a preacher even a moderate salary. Still the work went on, and the foundations were laid for the numerous churches which now exist. Has the heroic spirit been lost to our ministry? I trust not.

Florida presents many of the same conditions that existed in many of the states at the time to which I have referred. We have



Dr. W. T. Moore.

few churches and not one of them is able to pay the salaries which are common now in the states where our pioneer preachers labored.

In thinking the matter over I have reached the conclusion that there must be some among the following classes who would delight to come to Florida and labor for the Master:

(1) Preachers with private means who would be glad to live in a climate such as Florida possesses, without any special compensation for their services. To breathe this atmosphere, while at the same time one is working for a great cause, ought to be enough for those who have the means to support themselves.

(2) Another class is composed of young men who have yet to win their spurs. There is no better field in all the world for young heroes, who are willing to make sacrifices and wait on results, than right here in Florida. But they must have the heroic spirit, or they are not needed in this sunny land.

(3) A third class, I imagine, is fairly numerous—men who are themselves not very vigorous in health, or else some of their families need a change to this mild climate. Now many of these could find employment here, but in most cases their remuneration would be small compared with what they receive where they are now living. But could they not afford to make a change, as living here need not be very expensive? If a man is willing to work with his own hands he need not fear the results, if he has real stuff in him of the right kind. He would receive cordial sympathy, and as far as possible financial support. There are a few Disciples in nearly every town of the state, and a man of good character and fair ability could settle almost anywhere, and, if he has a little means with which to start, could build up a church that would be self-sustaining. There are at least fifty places right now where this very kind of work could be done, if we had the men of faith, tact, and energy who would undertake it. But let it be known that there is no place here for men who can not come highly recommended for character, ability, and faithfulness with respect to the cause we plead. But there is room, and plenty of it, for the right kind of men belonging to any of the classes I have mentioned, who will come here not merely for a winter's outing, but for a permanent residence, and who are willing to share with the people here in all the sacrifices which are necessary to do this pioneer work. It may be that these men may never be compensated commensurately with the sacrifices they would have to make, but the coming generation will rise up and call them blessed.

If this appeal moves any sympathetic heart let him write to me and I will help him to get located.

W. T. MOORE,
Pres. Florida Christian Missionary Society.
Eustis, Fla.

STRIKE WHILE THE IRON IS HOT

CHILDREN'S DAY FOR FOREIGN MISSIONS

FIRST SUNDAY IN JUNE

SUPPLIES FREE

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ORDER SUPPLIES AT ONCE

(Be sure and address as directed below)

The Foreign Christian Missionary Society will furnish Children's Day Supplies for the first Sunday in June Free to those Bible Schools observing the day in the interests of Foreign Missions.

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

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ORDER AT ONCE. Give local name of Sunday-school and average attendance. Write to

STEPHEN J. COREY, Sec'y

Box 884 CINCINNATI, O.

The Sunday School

THE FRIEND OF SINNERS.

INTERNATIONAL UNIFORM LESSON FOR JUNE 14.

Luke 18:9-14; 19:1-10. Memory Verses, 19:10.

Golden Text.—I came not to call the righteous, but sinners.—Mark 2:17.

American Standard Bible.
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18:(9) And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: (10) Two men went up into the temple to pray; the one a Pharisee, and the other a publican. (11) The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of the men, extortioners, unjust, adulterers, or even as this publican. (21) I fast twice in the week; I give tithes of all that I get. (13) But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. (14) I say unto you, This man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

19: (1) And he entered and was passing through Jericho. (2) And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. (3) And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. (4) And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. (5) And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. (6) And he made haste, and came down, and received him joyfully. (7) And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. (8) And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. (9) And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. (10) For the Son of man came to seek and to save that which was lost.

Verse By Verse.

BY C. C. BUCKNER

v. 9. *Certain who trusted in themselves*: These were probably some of his weaker followers. It is interesting to note the various degrees of piety and devotion among the disciples of Jesus.

v. 10. *Into the temple to pray*: It was probably at nine, twelve, or three o'clock that they went up to the temple on Mount Moriah to offer their prayers. *A Pharisee*: The Pharisees were the narrow formalists of the time of Jesus. *A publican*: A tax-gatherer.

v. 11. *Stood and prayed*: It was their custom to stand when praying. *With himself*: It is more of a soliloquy on his goodness than a prayer. *I thank thee*: Contrast this with the model prayer of Jesus: "*Our* Father." Prayer should be more social. *That I am not as the rest of men*: "It is better to be ashamed of never having done anything to be proud of than to be proud of never having done anything to be ashamed of." *Youth's Companion.*

v. 12. I: The "ego" protrudes throughout the entire prayer. But it is not really a prayer; it is more of a boast of his observance of the customs of his sect.

v. 13. *But the publican*: Here we have real prayer. He feels the blight of sin and humbly calls upon God for forgiveness.

v. 14. *Went down to his house justified*: There is nothing so satisfying as communion with God. He went to the house of prayer with a great burden of sin upon his heart; he went from this house of prayer with the burden lifted. The Pharisee was the same arrogant sinner after his sojourn is God's house as before. Do we go to God's house humbly seeking light?

v. 2. *Zacchaeus*: He was a Jew. *Chief publican*: The chief publican had as his business the direction of the work of a considerable number of inferior publicans who did the actual collecting of the taxes. Matthew was an inferior publican.

v. 3. 4. *Sought to see Jesus*: He was undoubtedly a seeker after a better life.

v. 5. *He looked up*: He had been attracted by the fixed gaze of Zacchaeus. *I must abide at thy house*: Of course, Jesus "knew what was in man," but we must not fail to recognize that the very peculiar circumstance would reveal much to anyone in the throng. The man's dress showed his station in life. Indeed he was probably a well known character in this section. His eager expression and his position in the tree would both indicate his interest.

v. 6. *Received him joyfully*: This was the proper way to receive so royal a guest.

v. 7, 8. *That is a sinner*: So the Jews regarded all tax collectors. *Behold, Lord,* etc.: He offers a full surrender of his life to God.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

Self-sufficiency is the relentless enemy of divine sufficiency. Self-trust stands as a perpetual barrier to trust in Christ. A sense of need is a primary condition of appeal for supply. If no sense of sin, then no call for a Saviour. There is more hope for a conscience smitten prodigal feeding swine and eating husks than for the pampered, palace-housed, self-satisfied Pharisee. The last thing an insurrectious member of the Sanhedrin would have asked was salvation. To-day his antitype with a smattering of knowledge mistakes veneer for virtue and declines the proffered atonement of Jesus Christ as altogether unnecessary. Among the humble who boasted of no personal merit and were ready to accept help in the struggle for life at high levels Jesus found ready listeners and obedient followers. Those who depended upon their own righteousness and entertained the fatal "salvation by character," derided and rejected him and finally crucified him.

THE ASSUMPTION OF RIGHTEOUSNESS.

"They trusted in themselves that they were *righteous*." Any one who demands the recognition of God on the ground of his own righteousness either has a very distorted view of righteousness or a most imperfect recognition of himself. Righteousness is a strong word, a large word. To be righteous one must first of all be right with God. To be right with God one must be obedient to his will. Only one has ever been fully obedient and that was Jesus Christ, who was able to say, "I do always the things that please him."

Again, to be righteous one must be right with men. The strictest justice must obtain. Kindliness and consideration, sympathetic interest, compassionate concern with an absence of all jealousy and envy and all disposition to take advantage of the unlearned and unfavored.

Furthermore, it involves being right with one's own conscience. The things which conscience condemns must ever be rejected, and denounced and abandoned, and the things which conscience commends must ever be the practice of life.

Now who can measure up to such a standard as this and say on the ground of his own perfected life, "We may demand the recognition of God?"

SOLILIQUY SUBSTITUTED FOR SUPPLICATION.

The portrait of the Pharisee is drawn in outline. We see him moving with measured step to the temple. Self-consciousness is declared by every look and every movement. With a supercilious air he passes others who are moving, too, toward the temple. With a sneer of contempt he looks upon all men other than himself. With self-complacency he contemplates his own life. He freely reviews his own conduct. Without one element of humility he begins his prayer, "God, I thank thee." He assumes a right to be familiar with the Eternal. He expresses thankfulness. We are disappointed. After the first three words all goes wrong. He does not say, "I thank thee that *thou*," but, "I thank thee that I." Not gratitude but gratulation is his thought. He assumed almost an equality with him to whom he prays. He presumes upon divine goodness and proceeds to contemplate *himself*. "I am not as other men." The first effects of self-righteousness is to mark down other people. He sees no God. He sees only himself. He substitutes soliloquy for supplication and undertakes to instruct God as to what he is.

RECITAL IN PLACE OF REPENTANCE.

"I fast twice a week." This was beyond the legal requirement, vastly beyond it, and was uttered with the idea of putting God under obligations to him. There was no question about his punctilious observance of the law. He was seeking to gain credit for himself by doing certain things more frequently than the law demanded. A parade of piety must always accompany soul poverty. Ceremonialism is no substitute for consecration. Ritual recitals will not be accepted as sufficient. Nothing was farther from the practice of Christ than religious exclusiveness. He never taught that there was the slightest benefit or merit in the self-infliction of pain. The Pharisee added, "I give tithes of all that I get." Certain things were exempted from the tithing system, but he included all, again with the idea of special merit. He gave to the temple treasury. He gave alms. All this was not only a duty but a privilege. There was no *saving* virtue in such acts.

PUBLICAN PENITENCE.

The portrait of the publican is not less striking when in a few bold lines our Lord pictures to us the condition of true worship. First there was a sense of unworthiness when "standing afar off," he did not presumptuously approach the holy place. He made no demand. He put forth no claim. He recited no personal achievements in righteousness. He was overwhelmed with a sense of his own sin and of his own unworthiness. He remembered no man. He did not even see the presumptuous, self-righteous Pharisee. He saw only God. His cry was not for justice but for mercy. Unmerited forgiveness was what he sought. He based his whole hope upon the unmerited favor of his father. The one thing in which he differed from the Pharisee was his sense of sin. It is ever the dividing line between the true and the false worshiper.

JUSTIFIED.

The point of the parable is found in the results of temple worship. "This man went down justified rather than the other." He had made his confession and was acquitted. He had made his plea and was pardoned. He hed declared honestly his own unworthiness and was approved. He had recognized he was lost and now was safe. He had become the object of divine pity and sympathy and where condemnation had rested upon him now he was sensible of beatitude and went away with hope of his heart. Is this the effect of your church attendance?

SAVED AND LOST.

Two striking utterances stand out in bold outline in the concluding utterances of our Lord. "The Son of man is come to seek and to save that which was lost." "Lost" and "saved" are words which are being much confused in our day. They are perfectly clear in the Gospels. They are perfectly clear in the life and work of Jesus Christ. They are perfectly evident through all the epistles. Only the rejection of the spirit of the New Testament can lead to the confusion which exists. Nothing is clearer than that every man is *lost* except he is saved through Jesus Christ the Lord. It is faith in Christ that changes at once the status of the immortal soul from "lost" to "saved." The supreme business of the disciple of Jesus is so to relate the lost to Jesus Christ that they may rejoice in the consciousness of their soul salvation. When we are impressed with that word "saved" we will more diligently and devotedly and with true redemptive passion seek to make salvation a reality in individual lives.

MATERNITY.

Within the crib that stands beside my bed
A little form in sweet abandon lies,
And as I bend above, with misty eyes,
I know how Mary's heart was comforted.

O World of Mothers! Blest are we who know
The ecstasy—the deep, God-given thrill—
That Mary felt, when all the earth was still,
In the the Judean starlight, long ago.

—Anne P. L. Field, in "Putnam's."

The Mid-Week Service

By Silas Jones.

TOPIC FOR JUNE 10.

Efficiency—The Individual Christian. Acts 1:8; Phil. 2:12; Eph. 4:11-13; Acl. 9:10.

A prominent American preacher recently said that every young man who graduates from a theological seminary ought to take an oath not to organize a new society within five years after his graduation. The same minister or another of like mind gave it as his opinion that the preacher ought to count that day's work well done that includes the killing of a church society. The ablest preachers of America believe in organization. They know its value. They also know that much of the energy of the disciples of the Lord is wasted in keeping up useless societies. Salvation by societies has become a popular theory. For many of us the Lord's Day brings neither rest nor inspiration; we do not use it for saving souls but for tying together some organization that is about to fall to pieces. One of these days the efficiency campaign will begin in the churches and when it ends we shall know that much of our supposed progress has been motion in a circle.

INDIVIDUAL INITIATIVE.

Manufacturing establishments encourage their employees to think by offering rewards for ideas that will improve their products. The ideal church is one in which every member is contributing to the common stock of knowledge. It is a poor sort of church in which the minister does all the thinking. The situation does not improve when the oldest elder or the richest man or woman decides to bear the burden of thinking for the whole congregation. A church of Jesus Christ should be the most democratic institution on the face of the earth. Discussions in the Sunday-school class should be such as to invite expression from every member.

KNOWLEDGE AND DOING.

Our ignorance debars us from participating helpfully in the life of the Christian community. We have neither the vocabulary nor the ideas that make discourse interesting and profitable. We have words and ideas suited to ball games, fishing, card playing, horse trading, and other amusements and vocations, but equipment for the study of experience we lack. We misunderstand the motives of the man whom we ought to know best. We hear the noise of the Salvation Army but we remain in ignorance of its spiritual power until its external resources become so conspicuous that we are driven to look for an explanation. The critic of missions utters a deal of nonsense and we cannot silence him because we know as little as he does. Those to whom the church must look for contributions to its strength are giving attention to immigration, to changing economic conditions, to the growth of democracy and science. They speak with power because they observe accurately and they reason correctly.

DOING AND KNOWING.

If we must know in order to do, we must also do in order to know. What the church needs is not advice from loafers: it needs the counsel of workers who try to understand what they are about. William James makes the statement that "the most colossal improvement which recent years have seen in secondary education lies in the introduction of manual training schools; not because they will give us a people more handy and practical for domestic life, and better skilled in trades, but because they will give us citizens with an entirely different intellectual life." This new intellectual life will benefit the church. Perhaps there will be fewer of the dumb in Sunday-school classes and in prayer-meeting when we all do more.

Neh. 13:14; Ps. 106:30; Jer. 22:15-16: Matt. 10:42; 18:3; John 3:21; Acts 10:4; Rom. 2:13; I Cor. 3:6-9; Gal. 6:4; Heb. 10: 24; Jas. 1:22.

REGARDING MYSTICISM.

(Concluded from page 17.)

Ames will not wish to undervalue the source of Mysticism. Surely, Dr. Ames, the right member can not be less important than the left.

4. I feel that I do not quite understand Mr. Todd, when he represents mysticism as friendship. Even with his qualifications the term "friendship" seems inadequate for the average mind. It clings to the natural degree of life, and refuses to perform service in the higher degree.

5. I thank him for his lesson on preaching. I need it. Mr. Todd's father and I began to preach about the same time, and in adjacent localities. This was about sixty years ago. I am still learning, and more eagerly as the days go by. I feel scarcely prepared to have my preaching submitted to Mr. Todd's high test. Consciousness of God's presence is a wonderful power over the soul, when the soul is brought into touch with it. A few earnest souls will feast upon it. But will the masses who are far from God be benefited by it? Of course, I do not question the success of R. J. Campbell and other mystics in dealing with the masses, but will a wider circle of observation confirm Mr. Todd's conclusion? Is it the spirituality of the modern evangelist that charms his immense crowds? Was it not the sensationalism of novelty that drew crowds to hear our Lord? And did not the people leave him on account of the spirituality of his teaching?

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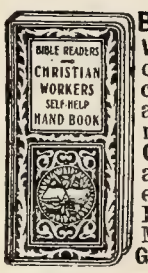

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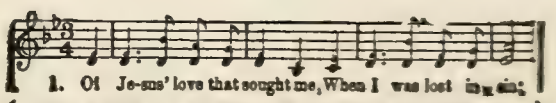

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By G. Campbell Morgan

The Tripod and the Kingdom
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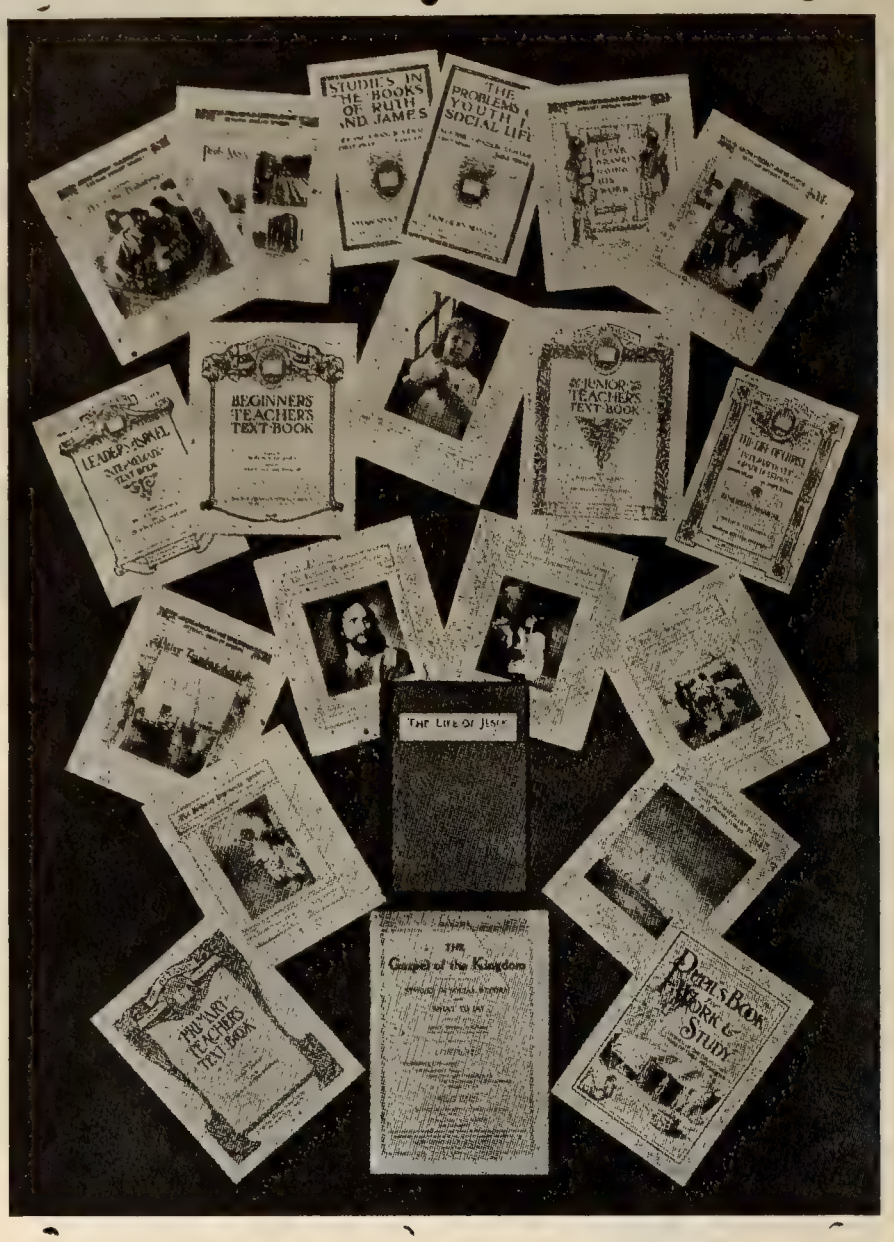
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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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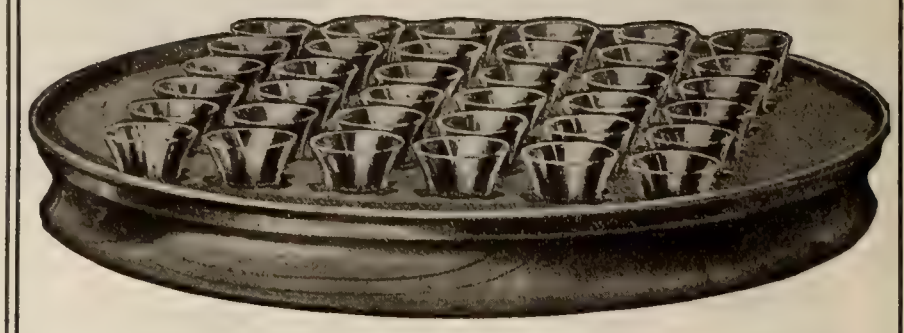

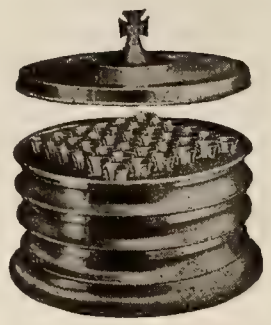

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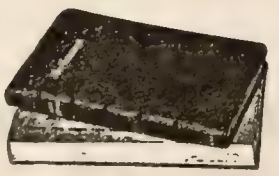

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

In Uncompromising Terms

There is something very pathetic in the picture of Peter standing up to preach the funeral sermon of Judas. Judas had just died. He suffered a tragic death by suicide. His death and the manner of it shocked the Christian community with unutterable horror. Who was to rise up to preach the funeral sermon of the man who had betrayed Christ? It was the man who had denied Him.

There are those who affirm that he might better have sat down. It is not altogether certain but that some were present who thought so then. It must have required no little self-control on his part to have stood up in the midst of those who knew his own unfaithfulness.

He stood up to preach and to preach concerning Judas and the appointment of his successor. Judas was the only one of the apostles who ever had a lineal successor, and there are those who have questioned whether it was worth while that he should have had one.

* * *

When Peter delivered this terrible sermon did he feel no self-reproach? Did nothing within him say, "Consider, for thou also was tempted and didst fall?" If he did, there is no trace of it in the sermon. Relentlessly, fearlessly, Peter spoke the words of terrible reproach as he stood in the company of one hundred and twenty. "Judas," he said, "was guide to them that took Jesus. He had been numbered among us and received his portion in our ministry. He has gone to his own place."

That is the most terrible thing that can be said about some people, that they have gone where they belong, to the place they have prepared for themselves, to the place fitted to be their environment by reason of what they have done to their own souls. Peter took two texts from the book of Psalms. "Let his habitation be made desolate," and "Let another take his office."

* * *

In all this there was no intimation of pity, no word that in any wise blunted the keen edge of condemnation. It was no time for mawkish sentiment. It was no time to soften the terrible severities of apostolic invective. Relentlessly, sternly, with words that cut and seared, Peter spoke of Judas.

But are we not certain that Peter applied something of this sermon to himself? Must not every preacher who is faithful to the truth apply his sermon backward as well as forward? The Apostle Paul stood in a holy fear, lest having preached to others he himself might become a castaway. Peter knew too well his own weakness not to feel something of self-reproach even in the utterance of these words of condemnation.

* * *

But Peter was brave enough and strong enough not to put his confession into this sermon. Already he had wept his bitter tears; already he had found forgiveness and the disciples knew he had seen the Lord and had it out with Him. Peter stood up a redeemed, penitent, forgiven man. If he had sad memories of his own denial, and he must have had, no word of that self-reproach colored his sermon. That was between his own soul and God. His message he gave forth to the disciples.

There must have been those present who hearing Peter, wept tears of sympathy because they knew out of what struggle and self-condemnation had come his power to stand and preach this awful condemnation of him who had betrayed his Lord.

* * *

And what must Matthias have thought as he heard these words? How must he have taken thought to himself in wholesome fear lest he might also become an unfaithful follower of his Master.

It was a time when each of the disciples may well have asked himself again, "Lord, is it I? Lord, is it I?"

We are exhorted in Holy Writ to be careful in our condemnation of others, remembering lest we ourselves be tempted. It is a wise and salutary reminder. Yet, there are times when God's condemnation of human sin must be spoken through human lips, and we shall wait long if we delay till a perfect man be found to utter God's message of denunciation.

* * *

There were men present who had been friends of Judas, who must have thought Peter's words were more severe than the occasion called for. It would have been a cheap and easy thing for them to tell him that he was another, but that would not have made the sins of Judas any less, nor the task of Peter any less easy or any less imperative. Weak and sinful as we all are, it is sometimes a necessary thing that the condemnation of God should be spoken in uncompromising terms. Of such occasions there is no more tragic or suggestive example than the denier's funeral sermon on the betrayer.

The Unchanging One

A Quieting Message for a Restless World.

BY G. CAMPBELL MORGAN.

THERE is nothing more certain or more impressive than the transitory nature of earthly things. We change our calendars, and are conscious as we do so that we ourselves have changed. We glance about us, and we find that there has been change everywhere. And even while we are in the act of thinking, lo! we have changed again and all around us is changing even as we look.

Now, this fact of change is at once the salt and the poison of life. It is the salt of life preventing monotony, that deadly foe of the soul. It is the poison of life paralyzing effort, that vital all of the soul. Change is of the very nature of life, and is necessary to life. Change takes on the guise of death, and checks the movements of life. Thus we are perplexed and earnestly do we desire to find some center of permanence, and some perennial freshness.

We need a center of permanence, not an anchorage. An anchorage means limitations and monotony. An anchorage belongs to a ship, and is a hindrance to the ship. The tug of the ship to be away from the shore, and to be out upon the sea, is of its very nature and of its very being; and the anchor holds it back. We are not asking for anchorage. The only sense in which the figure of the anchor is warranted is when it is used, as it is used by the writer of the letter to the Hebrews, in such form that it is contradicted in the very suggestions it makes.

THE NEED OF THE PROPER ANCHOR.

In an earlier part of this letter, he said: "the hope set before us; which we have as an anchor of the soul, both sure and steadfast." Yes! but let us finish the quotation! "Entering within the veil."

In that phrase he has contradicted his own symbol finely, intelligently; not blunderingly. It is the figure of the anchor cast, not where the shoals are, but within the veil; the place of finality, the place of satisfaction, and eternity, and God. Thus the figure breaks down; but in the magnificence of its breakdown it is fitting in every sense, and at any and every time. The anchorage which we need must have some element, sure, unshakable, persistent, continuous; and because we are persons, let us at once say, some Person, never destroyed, never weary, never changing.

And we ask not merely a sign of permanence, but a secret of freshness; not excitement, that means reaction and yet more deadly inertia; but some element growing, developing, surprising the soul. And once again, because we are persons, we need some Person always alive, full of initiation, and ever equal to realization. Where shall we turn for these things?

THE IMMUTABLE CHRIST.

We look within, and if there be one place where we fail to find the stability for which we cry out, and the springing freshness we desire, it is within. We look to our friends, and the story is tragic. The air is full of farewells to the dying. We look to circumstances, and there is neither anchorage that holds, nor freshness that satisfies the soul. It may be that the sanest of us had a sort of sub-conscious feeling of ease when 1913 had passed away. Then on the first day of 1914 death stalked upon the Embankment and smote us between the eyes, and over the heart! Where are we? Great God! Where are We? We must find anchorage in that broader sense of the word somewhere. Where shall we turn?

In the declaration of this text is found the perfect answer to the two-fold cry of the human soul. Let us remind ourselves then of the eternal freshness of Christ. He is always alive; "I am alive for evermore;" always beginning some new thing, "I am the Beginning;" always realizing and consummating that which He does begin, "I am the Ending." Let us remind ourselves of the unchanging nature of Christ. He is never destroyed, nor can He be; never weary, however weary we may be; never changing, for love never faileth, and love altereth not when it alteration finds. He is unchanged in the fact of His perpetual freshness; so that no soul has ever found it to be monotonous to walk with Him or talk with Him or think of Him or sing of Him; He is perpetually breaking in upon the soul with new surprises, in some amazing and lightning flash, or as the freshness of a morning in the spring-time. He is the same yesterday and to-day and for ever.

THE JESUS OF TO-DAY.

The text is in itself the message with which I fain would greet and hearten my own soul, and that of each of those who may be reached by my words. I do not propose to defend this statement of the writer. I affirm it anew, and pray that its music may strengthen our faith, may brighten our hope, may deepen our love. Jesus Christ is the same yesterday and to-day and for ever. Let us then attempt to listen to the music as we consider Jesus Christ yesterday, Jesus Christ to-day, Jesus Christ for ever.

And what of Jesus Christ to-day? There is a difference, and we must face it. The difference is that He is now gone out of sight, as He said He would, in those Paschal discourses from which our lesson was taken; and for a while we shall not see Him. He is gone out of sight. But He also said, "A little while and ye shall see Me." In that promise there was no reference to a second Advent. He was referring to something that was to be immediate; something to which they actually did come, and that soon. Those men who heard Him talk in the Upper Room, Peter, James, and John; Philip, Thomas, and Jude; the men who spoke in the Upper Room, those men lost Him. He passed out of their sight. Then came Pentecost, and they saw Him as they had never seen Him, though they could no longer see Him. He said to them: "It is expedient for you that I go away." I do no violence to the thought conveyed if I change the word. "It is better for you that I go away." Why better? Because this Eternal One, localized in flesh, was limited by that localization; because in the midst of His Ministry He was compelled to say, "I have a baptism to be baptized with, and how am I straightened till it be accomplished?" Passing out of sight, the sight of sense, in His coming again by the Holy Spirit to the consciousness of such as put their trust in Him. He came into nearer association, came to be the Companion of the spirit-life of men, that inner spirit-life which no man can see, either of himself or of his neighbor, by the eyes of sense. "No man hath seen God at any time." We all agree that no man hath seen Him at any time. No man hath seen man at any time! Do you agree? It is true. You have never seen me, I have never seen you. We look upon these outward forms, these are but tabernacles. Thank God if we have learned the lesson, that the body, marred, spoiled, broken, laid to rest, was but the tenement house. Jesus said to these men in effect: I am shut outside you by living in this body, while you live in these bodies. I will go away and come again, and come right into the true spirit-life of you, and reveal Myself to you by the Spirit, as you never can know Me while I remain outside of you. We can have closer followship with Jesus than with each other. I am shut out from the final fellowship of my larger spirit-life that lies beyond. I can have no final spiritual fellowship with my earthly friends, but with Him I can have full spiritual fellowship.

THE UNIVERSAL APPEAL.

Thus He came again to these men, and to us. He is known to-day through the Writings, through spiritual interpretation, and through the saints, who in their fellowship with Him are transformed into His likeness and reveal Him to other men. Thus, then, He is the same. The only thing that is different is the accidental. The essential abides. Through that which I have described, not carelessly, but carefully, as the accidental of the days of His flesh, the essential and abiding was revealed.

I look again to the yesterday, to the days of His flesh, and I declare that He is the same, making the same appeals to humanity. That is the deep secret of the victory of Christianity. All our hindrances are due to the fact that we quarrel about forms and methods of expression and neglect the central authority of the Christ Himself. Oh! shame on us! shame on us! He is the same. Let us remember that whenever we are tempted to quarrel!

He makes the same appeal to humanity. Take that little Testament of yours! Nay, take much less. Take Mark alone, the first and simplest narrative. Print it, give it away. Read it to men everywhere. Read it to them when they are quiet, when they are thoughtful. Let them look, let them listen. So let them see this Jesus. They will come to Him. He will attract them whether they are black or white; whether learned or illiterate; whether high or low, bond or free, rich or poor. When they see Him they forget black or white, high or low, rich or poor, bond or free, for they have found in Him their own humanity. Humanity ever goes out to humanity in Him. That is the story of the success of missions.

MAN NEED NOT SIN.

He makes the same appeal to human nature. He will not excuse sin. He will not excuse my sin. He will never allow me to say in His presence that I was bound to sin. We cannot say it, we dare not say it, in His presence. We say it to each other. We know we lie when we say it! But when we are alone with Him we dare not look into His face and say we were bound to sin! We know it is not true, All modern philosophy, in so far as it says that sin is necessary, is a lie against which this Christ of God proceeds, and he will deny it in the human conscience, ere His Mission is completed. Man need not sin.

But it is also true that we cannot say

in His presence that our sin is incurable. It is not incurable. He believes in us. He has perfect confidence in humanity. He is producing the same effects to-day as of old, effects which I shall not enumerate, but summarize in His own sweet word, Rest. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." In that word I find, Righteousness, peace, joy.

He is the same to-day in His mysteriousness, still surprising the soul, still breaking out upon us at some point in life, amazing us, and then explaining His own surprise, and moving us a little farther on toward the final knowledge.

So let me end, with only a brief sentence or two. He is the same For Ever. The phrase that the writer actually used was most suggestive. "For Ever" is altogether too mechanical. It is trying to say everything. We cannot say everything. Let us dare to be poetic, in company with the Bible. Jesus Christ, the same yesterday and to-day and to the Ages! They come, they pass, they go! One thousand nine hundred and fourteen. The year has broken, the year has dawned. It is for us a new age, but a hand breadth, but a span; but it serves to illustrate everything that is suggested by the phrase, to the Ages.

We are always at the beginning of a new age. Behind us are ages; before us are ages! Now the writer says that this One Who came into human history and human life, and Whom He names Son of God, Jesus, Christ, is the same to the Ages! At the beginning of ths letter he declared that this One fashions the ages, determines their nature, limits their duration, includes their forces.

Heaven will never be monotonous. There will always be new satisfaction for the heart. We shall never become satiated with the things spiritual. The unfathomed deeps and distances of the ages lie before us, but He will lead us through them. Therefore am I no longer afraid of the vastness of the outlook.

That Living One is in our midst now; that is permanent, the spring of all that is fresh. Dare I be afraid? Amid the shock of battle, and the stress of life, and the overwhelming perplexities of things, Jesus Christ is the same yesterday and to-day and for ever.

March on, my soul, without fear or faltering, for the Pierced Hand holds the sceptre of the Universe! All is well!

The Tripod and the Kingdom

An Address Delivered at the Texas State Convention of Disciples, Held at Gainesville Last Month.

BY EDWARD McSHANE WAITS.

THE oracle of Delphi was the avant courier of the modern press. For a thousand years this shrine was held sacred and through it the Greek god uttered what was best for the Greek nation. Great men like Lycurgus, Solon, Socrates and Alexander the Great were on terms of intimacy with this oracle. It spoke for the unity, harmony and brotherhood of the Greek-speaking world. The priests of Delphi sought to express what was universal in the Greek soul. They saw in vision and uttered in totality what would be best for the people. When Greece was divided and the oracle had to take sides with Greek against Greek, the unity for which it stood was broken; Delphi no longer felt for the whole of Greece, but only for a part; it ceased to command the worship and confidence of the Pan-Hellenic world. It was no longer united, but dismembered, and from this hour its influence declined.

CLASSIC GREECE VS. COMMERCIAL AMERICA.

It is a far cry from classic Greece to commercial America, the meeting place and "melting pot" of the nations; from the Delphic oracle to the "Associated Press" with its 25,000 newspapers aggregating an annual output of five billion copies. Nowhere in all the world has journalism so large an audience. The poorest are rich enough to buy and read a newspaper.

The editor mounts his pulpit to speak to an audience daily aggregating from fifty thousand to a half million. "What a pulpit!" exclaimed Lowell. "The editor takes his text from the open volume of the world, a Bible that no priestcraft can shut and clasp from the laity."

The province of the press is to give news, express public opinion and to create public opinion. The editor of the St. Louis Globe-Democrat says that "the successful newspaper editor is he who knows where hell is going to break out next and is on the ground with a reporter." Some of our irrepressible editors have gone beyond this and when the oracle seems dumb overtime have a method of "playing up" his Satanic majesty's strange fire.

As an educational force for good or evil the press transcends every other force in the world. Napoleon said that

Rev. E. M. Waits, of Ft. Worth, Tex., who thinks that the Disciples papers should have enterprise, vision, a big program and soundness of faith.

he feared four hostile newspapers more than one hundred thousand bayonets.

It wields a power well nigh omnipotent. Like Puck, it can "put a girdle around the globe in forty minutes." It has its ambassador at every court, its representative in every army, its courier on every road, its agent in every council, its reporter in every court of justice and social function. The press is king, and if journalism is so all-powerful, who will save us from journalism?

THE RELIGIOUS PRESS.

The children of light may not be as wise in their generation as the children of this world, but they have been wise enough, aggressive and appreciative enough to realize the value of the religious press. It is among us a mighty force to reckon and to be reckoned with. The Disciples' Year Book reports "fifty-seven varities," and these like all Gaul may be divided into three parts—except when biliary disturbances seem to shift all gall into one part! Usually there is the radical, the conservative and irenic. This is an inevitable classification, since all people are divided into these three classes. The religious press is a scriptural institution; we read in Mark 2:4 that the people could not get near Jesus because of the press. When Reginald Campbell was asked what he thought was the greatest hindrance to the progress of the gospel in England, he said, "The religious newspaper." Nothing is a greater menace to the peace and prosperity of a church than a tumultuous, turbulent, contentious, rancorous, cantankerous individual, and a religious newspaper that is contentious and intolerant is a greater menace because its influence and responsibility are more far-reaching.

Looking at this matter from a philosophical standpoint, the tragedy is in its psychology. It is not the condition of the press so much as the condition of the brotherhood that warrants its present condition. Whitelaw Reid said: "The secular press is measurably what its audience makes it. It is what its constituents call for and sustain, and however faulty the press, the paper is always better than its audience and is usually the best that its audience will tolerate." These are hard sayings. Who can accept them? Is the voice of the press the voice of the brotherhood? I answer yes, measurably so. The editor of a religious paper is a sort of human document. He reasons, in substance: "I will not refuse to produce what people want because they ought to want something better." There is the everlasting spirit of commercialism that will not down. Newspapers are not run as philanthropies, but for dividends, not perhaps on the paper itself but its by-products.

WHY OUR PUBLICATIONS LACK UNITY.

The crux of the whole matter is that in our brotherhood we lack a universal basis of public opinion. The press as an interpreter of public opinion among us must of necessity be provincial and sectional, because our common denominator as a brotherhood has not been discovered. Therefore our religious papers, reflecting the conditions and appeals of the brotherhood, are working separately, often pulling apart. The Christian Century is appealing to the public opinion and taste of one group; the Christian Standard to another set; and the Christian Evangelist to an altogether different class. Each group believes

its opinions represent a real understanding of the needs of the people. Like the Prodigal and Kipling's good ship, we must "Find Ourselves." When our brotherhood can orientate itself, our religious journalism will orientate itself. When our brotherhood finds a moral equivalent for internecine war in its missionary, educational and benevolent enterprises; when the sense of the brotherhood is aroused within us and we cease to spend ourselves on the petty selfish issues of life, we will be ashamed of our divisions, and strife and partisanship will cease and we shall be compatriots. Then, and not till then, can we all enlist under one journalistic flag and all march away.

A REMEDY PRESCRIBED.

So much by way of diagnosis. Can we suggest a therapeutic? If the disease is in the brotherhood, with its manifestation in the press as an objective, we suggest that the brotherhood agree upon four moral imperatives which it shall present to the religious press for its consideration and agree in turn to patronize and foster the first journal that takes the remedy.

1. Let us demand that our religious newspaper shall be enterprising. Enterprising as news gatherers, giving us the news while it is news, giving us the news of the whole brotherhood. Let us have the tidings from afar; for we would know how goes the day of battle in China and Tibet. Let us occasionally have a survey of what our religious neighbors are doing; perhaps it may provoke us to similar tasks.

The religious newspaper ought to be enterprising in its mechanical make-up; even its covers should be attractive and changed at least once every fifty years. A colonial coat in a modern parlor is out of date, yet the paper need not affect slit skirts in its dress. It must be enterprising in its supplies. If the Syndicate excel our supplies in pedagogical value and attractiveness, the thing for our publishers to do is not to get angry but to move up. If you say this costs, I say success everywhere costs. Put some of the dividends into improvements and make the product and the by-product the best that can be had. Make it unnecessary for us to take the Congregationalist, the Christian Work and the London World in order to get what our own papers ought to give us and for which we are willing to pay.

2. Our religious editors must be prophets. They must see visions and dream dreams. They must not be content with being mere annalists. They must report the battle before the first gun is fired. They must point to fairer worlds and lead the way. As Talleyrand said, they must keep their watches ahead of the rest of mankind. Let them be leaders and shapers rather than followers of public opinion. Who can measure the influence of a man like the recent Jonathan Brierly, of the London World, with 1,300 editorials back of him touching every phase of human interest and inspiration and not an ounce of poison in all!

A BIG PROGRAM NEEDED.

3. The religious newspaper needs a big program. We cannot build a St. Peter's on pebbles. We should have done with a basis of minimums and talk for awhile about a basis of maximums. Our movement is a world movement, and our people should be interested in a world program. It is time to have done with trifles, trifles, trifles. Our children and grandchildren in forty years will be studying with painful and curious interest these questions that are distracting and dividing us today, wondering what grown-up men could have found in such trifles to have fought, bled and died for them.

In a picture gallery in Brussels there is a painting by Wiertz representing the man of the future and the things of the past. A naturalist holds in his right hand a magnifying glass, and in the other a handful of Napoleon and his marshals, guns and battle flags, tiny objects swelling with meaningless glory. He examines these intensely while a child at his side looks on with open-eyed wonder. This is a parable showing the point of view of the man of the future. The picture was painted a dozen miles from Waterloo battlefield, within a dozen years after the great battle.

The program of our religious press should include: the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood. These make the climax toward which all Christian activity should converge. Surely, there is potential divinity in an appeal like this.

4. The religious press should be sound in the faith. It should speak "sound words that cannot be condemned." The editor must know God and know God's Book and know God's world. He is a leader and educator of the people. How could the oracle of Delphi speak until the prophets had drunk of the Springs of Castaly? The religious paper that does not stand four-square doctrinally on the Incarnation, Atonement, Resurrection and Deity of our Lord is a menace. We want men to strengthen our faith in God and the Bible; we would have them tell us their beliefs and hopes rather than their doubts and despair. We want men who know the tragedy of the backward glance, whose faces are toward the morning and the morrow rather than yesterday. The religion that harks back to yesterday for its inspirations, that gathers around the campfire to rehearse only the stories of yesterday's battles, has lost its message and the conquering power of its Leader who sent disciples forth as world conquerors.

LET STRIFE CEASE!

The call of the hour is peace. The world is calling aloud, says John R. Mott, for apostles of peace and reconciliation. The greatest heresy of the centuries is reading the New Testament with the New Commandment of love left out. Love is the cure for all hatred and bitterness; love will conquer where all reason and argument fail; love is God's irenic because love never faileth.

Back in the eleventh century when mediæval Europe was exhausting itself in unseemly warfare, the good monks of Cluny proclaimed a dogma which they called the "Truce of God." There should be a cessation of strife from Wednesday till Monday of each week that the influence of the arts of peace might be cultivated. Retaliation and revenge were forgotten, and so beneficent was the measure that even Henry III called a Diet to foster the observance of this truce. Great spirits of other communions are even calling us to join them in a "Conference on Faith and Order." Is it not time that we who claim to be God's specially chosen apostles of reconciliation and unity should proclaim through our journalism as well as all our other enterprises that we are ready for the "Truce," and to pray in the language of Whittier:

"Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise.
Suffice it now. In time to be,
Shall one great temple rise to thee,
Thy Church our broad humanity.
White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.
The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ the inward word.
That song shall swell from shore to shore,
One faith, one love, one hope, restore
The seamless garb that Jesus wore."

The Building of the Panama Canal

BY PERCY MACKAYE.

[Read by its author at the presentation of the Civic Forum medal to Col. Goethals, engineer of the Panama Canal.]

A man went down to Panama
  Where many a man had died,
To slit the sliding mountains
  And lift the eternal tide;
A man stood up in Panama,
  And the mountains stood aside.

For a poet wrought in Panama
  With a continent for his theme,
And he wrote with flood and fire
  To forge a planet's dream,
And the derricks rank his dithyrambs
  And his stanzas roared in steam.

Where old Balboa bent his gaze
  He leads the liners through,
And the Horn that tossed Magellan
  Bellows a far halloo,
For where the navies never sailed
  Steamed Goethals and his crew.

So nevermore the tropic routes
  Need poleward warp and veer,
But on through the Gates of Goethals
  The steady keels shall steer, [peace
Where the tribes of man are led toward
  By the prophet-engineer.

The Paramount Mexican Issue

A Message For the Times.

BY LUCIA AMES MEAD.

WHETHER war is declared or not, one matter is paramount: a definite pledge by Congress that we will never take a foot of land by conquest. At this moment we stead of the prevalent pseudo-patriotism and stupid apathy.

We defeated Mexico in a war which General Grant, who fought in it, pronounced "one of the most unjust wars ever waged by a stronger against a weaker people." "It was," he asserted, "a political war," and "our troops were sent to provoke a fight." These words were echoed by Zachary Taylor and Henry Clay. We annexed territory, then largely unpopulated, which strengthened slavery and made our Civil War longer and harder than it otherwise would have been. Possibly without the Mexican War the Civil War itself might have been prevented. Had we annexed populated Mexico, which the jingo press assumes we now shall do, a worse result than even the Civil War would have ensued.

Said President Wilson, in his noble address last autumn at Mobile, "The United States will never seek a foot of land by conquest." Just before our Spanish War, Senator Teller of Colorado, as everyone recalls, introduced a resolution which pledged us not to take Cuba. Had this not passed Congress, the United States to-day would be holding down a resentful Cuba which we should have annexed by force. By magnanimously assisting the oppressed country to attain self-government, we won the confidence of the world, aided a struggling nation, and disarmed the cynics who had prophesied that American pledges would not withstand American greed.

PARALLEL SITUATIONS.

When we entered Cuba we found a welcome from its people, which would have turned to hatred had we come to stay. The moment we order troops across the Rio Grande and face seventeen millions of people, who regard us as old invaders of their land, every loyal or courageous Mexican becomes an irreconcilable foe, unless we solemnly pledge ourselves to withdraw as soon as law and order are established.

Three weeks before Kruger's ultimatum, Joseph Chamberlain gaily flouted the proposal to let the remaining modicum of difficulties be arbitrated by four chief justices of the supreme courts of South African colonies—two Dutch and two English—with the chief justice of England as umpire. In October, the 25,000 British soldiers, at once despatched to conquer a little nation of 100,000 Boers, were told they would eat Christmas dinner at Pretoria. Christmas passed, and more men were sent to fight the unseen foe entrenched behind the kopjes. Lying prone on the open plain, their glistening accoutrements as sparkling targets under the hot African sun, they sweltered and cursed and inched their way along under no shelter of smoke, in days of smokeless powder, and every now and then a bullet, from only God knew where, left a mangled English lad beside the one who dragged himself over the burning sand toward the peasant riflemen who were fighting for their homes.

The moral set-back of the English people during that bitter period when all internal reforms were paralized, the Mafeking orgies and hysteria, the silencing of every one who, like Cornwright Schreiner, a British subject, came to tell the facts—who that saw it all can ever forget? The press had fed the mob on lies. Every Boer was transformed in English eyes to a "filthy brute," as every Mexican will soon be characterized in our yellow press. Whether the war were justified no one cared except the brave little group, contemptuously dubbed "Pro Boers," who were not fooled by lies nor swept off their feet by mad revenge, and were loyal to England's highest self. Their courage was like that of Pitt and Fox and Burke in "rejoicing that the colonies had resisted" in 1776.

After 400,000 British soldiers had been sent to Africa, and 400,000 horses perish-

William Tell Up to Date.

ed, after the women and children in the reconcentration camps were dying much faster than their husbands in the army, the Boers surrendered. Great Britain had spent a billion and a quarter dollars and fought two years and a half, and was victorious. Many volunteers returned to find their places filled, or were diseased or crippled, and many thousands did not return. Then began the payment for this "victory." It will be finally paid for only heaven knows when. To-day, the general whom Great Britain conquered rules, not only the Transvaal, but all South Africa, and Britain is helpless when he arrests English agitators and sends them back to England without a word of warning.

England conquered Ireland three hundred years ago. She held by force her sullen subjects down, and they have made her squirm many a time since. It is the sixty Irish members at Westminster who have for a generation held the balance of power on all English questions. Every interest has halted that Home Rule might be settled. The conqueror has suffered with the conquered for the ancient conquest.

The Dutch for sixty years fought a barbarous people, the Achinese in the Far East. They spent much blood and treasure, but in spite of Dutch modern weapons the nimble brown men in their pestilential jungles could defy them. The Germans tried to subjugate Prussian Poland, to compel school children to say their prayers at school in German; but commands and whippings have only made an embittered youth more actively non-German. Two thousand years of outside government has not made Albania any less loyal to her blood, her traditions, and her fierce, proud nationalism.

They reckon ill who fancy that the subjugation of a proud people of Spanish and Indian blood, with long memories and vindictive passions, is anything less than the most stupendous military project this country has ever undertaken. A Mexico united against us means a country backed by the sympathy of all Latin-Americans. Just when our commerce should expand, and the glad hand of the big brother be extended to all the younger brothers of the South, the tocsin sounds a knell to progress. Sullen suspicion, more "insults to the flag," conquests in guerilla wars in mountain and tropical swamps, are only a few of the things which such a war will mean which the war plotters for months have schemed out for us. It will swell their dividends, and mean more contracts for powder, guns and khaki; it will "circulate money" out of the pockets of grocers, teachers and other tax-payers into the pockets of the shrewd men who sent out from Washington Thursday night's telegram: "That the United States could finance a war with Mexico and scarcely feel it, is the view authoritatively expressed here to-day."

Let every patriot, loyal to conscience and the ideals of his country, rather than to party or any administration, religiously weigh the following facts:

THE COUNTRY AT PEACE AND AT WAR.

Last year, 600,000 American citizens died of preventable causes—about as many as were lost, all told, on both sides in four years of bloody civil war. We shall have more excitement about those killed this week than about the next 600,000 dying at home this year, because of accident, fire, typhoid, tuberculosis and other things which money could prevent. We have so much money, forsooth, that Congress has just voted our National Children's Bureau $25,000 with which to save the 300,000 babies who will die this year!

The flag of our country is valued more than the country itself, just as the Sicilian bandit worships his crucifix, and ignors the teachings of Jesus Christ.

The two hundred Americans killed in these years of civil strife, while 60,000 Americans were in Mexico, is marvelously few, considering that during the last three years we have had about 27,000 murders in our republic.

"Let us have hell," yelled a Yale student when ex-President Taft confirmed General Sherman's judgment on war. His college culture had left him with the sentiments of an Apache. Unless stern condemnation of wild, wicked talk is heard from courageous men at this moment, our grandchildren will not be able to pay the cost of the conflagration begun last week.

The imperative duty of the American people, both now and later, until it is accomplished, is to demand of congress that this government explicitly pledge itself that it will never take a foot of land by conquest.

With the Master at Meat

Table Devotions for a Week - - By Edgar DeWitt Jones

MONDAY.

MORNING:

Our Father, we thank thee for the night of rest, for the light of another day, and for our morning meal. Guide us through this day and use us in Christ-like ministries. In Jesus' name. Amen.

NOON:

Our Father, we thank thee for these provisions for our physical needs. Thou art a bountiful provider of food for thy children. Bless this food to the strengthening of our bodies, we ask in Jesus' name. Amen.

EVENING:

Our Father, we recognize thee as the great Giver of every good gift. We thank thee now for these tokens of thy love for us. Help us ever to bear grateful hearts toward thee who providest so generously for us all. In Jesus' name. Amen.

TUESDAY.

MORNING:

Our Father, we praise thee for thy mercies this morning. We thank thee for food and drink and ask thy guidance that this day may be spent as in thy sight and for thy glory. In our Savior's name. Amen.

NOON:

Father in heaven, we thank thee for our noonday meal, for food and raiment, for sunshine and rain, and for blessings of family and friends. Bless these provisions to the nourishment of our bodies and lead us in the way of gratitude always, we pray in Jesus' name. Amen.

EVENING:

Thou fount of every blessing, we bless thee now for these tokens of thy love for us. May we in partaking of this food recognize thy Fatherhood in thy Son, Jesus, in whose name we pray. Amen.

WEDNESDAY.

MORNING:

Our Father, for protection through the night, for the grateful rest of sleep and, now, for these morning blessings spread out before us, we thank thee and pray thee to lead us this day in paths of peace and service. In Jesus' name. Amen.

NOON:

Our Father, for manifold mercies we praise thee and thank thee. Especially do we thank thee now for these expressions of thy love for us. Bless, we pray thee, this food to its use and help us to cherish grateful hearts alway. In the name of Jesus. Amen.

EVENING:

Our Father, we acknowledge thee as the source of life and light, and the generous provider for our needs. We thank thee for our evening meal and joys of home life and love. In Jesus' name we thank thee. Amen.

THURSDAY.

MORNING:

Our Father, we thank thee for the dawn of a new day and for these blessings for our bodily need. Through this day guide us and keep us from evil, we pray in Jesus' name. Amen.

NOON:

Father in heaven, thou preparest a table for us in the presence of our loved ones and we thank thee from the depths of our hearts for thy fatherly care and guidance. In thy Son's name. Amen.

EVENING:

Father in heaven, we praise thee for this day and thank thee now for these blessings that await our partaking. Bless this food to the good of our bodies and the refreshing of our spirits. In Jesus' name. Amen.

FRIDAY.

MORNING:

Our Father, we thank thee for the night's rest and the breakfast blessings that await us. We ask thee to guard us through the day, to protect us from evil and to make us a blessing to many. In Jesus' name. Amen.

NOON:

Father of mercies, we thank thee for the manifestations of thy love that are before us now. For food and drink and fellowship at the table may we never cease to be grateful unto thee, thou Father of us all. For thy name's sake we ask it. Amen.

EVENING:

Dear Father, our gratitude goes out to thee for blessings too numerous to count. Accept now our thanks for the evening meal and the blessed hour of family life about this table. In the name of Jesus. Amen.

SATURDAY.

MORNING:

We thank thee, our Father, for thy mercies which are fresh every morning. We praise thee now for this food after our fast of the night, and invoke thy watch-care through the day. In the Master's name. Amen.

NOON:

Our Father, we bow before thee in gratitude for our noon-day blessings of food and drink. We thank thee for the joys of meeting together at the table in the blessed bonds of love. Help us to grow in the grace of gratitude. In Christ's name. Amen.

EVENING:

Our Father, we thank thee that we are privileged to gather again at the evening meal. Bless this food to its use and make us increasingly mindful of thy love and goodness. In thy Son's name. Amen.

SUNDAY.

MORNING:

Our Father, we thank thee for the return of the Lord's Day, with its precious privileges. We thank thee for the blessings before us and pray that we may be truly grateful both for the material food before us and the spiritual feast that awaits us in thy house. In Jesus' name. Amen.

NOON:

Our Father, we thank thee fervently for our gathering as a family at the noon day meal. We have sat together in heavenly places in the House of God. Bless us now as, mindful of thy goodness, we sit together in our home and enjoy these provisions for our physical hunger. In Jesus' name. Amen.

EVENING:

Heavenly Father, we acknowledge thy bounty and love again. Thou hast shown us the heavenly way and we desire to eat and drink as unto the Lord. Bless us in our evening meal and prosper all the services held tonight to the honor of thy Son, in whose name we pray. Amen.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

How Anna A. Gordon "Made a Beginning"

The Story of the Introduction of the New President of the Woman's Christian Temperance Union Into Public Work.

"Whatsoever he saith unto you, do it."

The words rang out in the crowded church. They were the text of a noonday evangelistic meeting led by the famous Dwight L. Moody many years ago.

Among those who heard the words and to whom they came with special force was a young woman. She was short and slight, with a sweet face lit by large blue eyes and a pleasant smile. She was dressed in black, and she carried a music-roll in her hand.

Ever since she was twelve years old this young woman had been a Christian and a church-worker. She had taught in Sunday-school and led young people's meetings. But never before had the gospel meant so much to her, says a writer in the Christian Endeavor World.

For the first great sorrow of her bright and happy life had just occurred. Her younger brother, Arthur, eighteen years of age, her chum and playmate, who was preparing for college and the ministry, had suddenly died.

Touched and saddened by this great grief, she leaned heavily on "the everlasting arms." Today she had resolved to devote her life, not to the musical career of which she had previously dreamed, but to Christian service. She promised in her inmost heart that by God's grace she would try to do helpful things as the opportunity offered.

THE VOLUNTEER.

"Whatsoever he saith unto you, do it."

The words still rang in her ears as she sat a few hours later in the crowded Berkeley St. Congregational Church, in Boston, where a thousand or more women were gathered for the women's evangelistic meetings. The leader (a slender woman, with keen, bright eyes, and a crown of wavy, sunny, light-brown hair, parted in the middle above a high, noble forehead, stepped briskly to the desk on the platform, and asked persuasively for a volunteer to play the cabinet organ.

There was a painful pause. Then the slight figure in black, with the little music-roll in her hand, came shyly down the aisle.

Modestly she whispered:

"As no one volunteers, I will do the best I can."

The leader was none other than the (afterwards) famous woman reformer, Frances E. Willard, who was just at the beginning of her phenomenal career of service to humanity. She had come from Chicago at his invitation, to Boston, to aid Mr. Moody in the women's meetings. And it was thus that Anna Gordon, too, began the work of her life. She not only played the organ that day, but she played it every day during the meeting.

Helpful opportunities came quickly. And they came constantly. Miss Willard's strength was taxed by the big meetings. So she turned over her letters, messages, etc., into Miss Gordon's care.

So promptly and accurately was the work done that Miss Willard was greatly pleased. Her letters were well written. People were met by the courteous young woman who won them by her tact and grace. When one day Miss Gordon brought to Miss Willard a little book ruled in red and black ink, showing the town, the hostess, the place of meeting, the time and place of trains, in fact, every detail regarding her speaking-tour all through New England, the leader was overjoyed.

"If I should only pin Anna's directions on my back, I could go the country over in the capacity of an express package!" she declared laughingly. "Little Opportune" Miss Willard called her.

During the twenty-one years that she was Miss Willard's constant companion in traveling, whether at home or abroad, she became an expert in doing deeds of kindly helpfulness to all with whom she came in contact. She learned to be quick in thought, ready in wit, and to make the best possible use of every minute.

Modest and shy as she naturally was, the hardest thing for her to do was to learn to speak in public.

But with that ideal in mind, "Whatsoever he saith unto you, do it," she overcame this difficulty at the very outset, sweetly and simply giving her testimony in public at one of those early Boston meetings. Later she began to hold children's temperance meetings, and to make many bright plans for the great Loyal Temperance Legion of children, of which she was chosen the leader.

She wrote temperance songs; she wrote temperance stories, too. She was the originator of the plan of putting the "cold-water girl" fountains in London, Chicago and other cities for which temperance children everywhere gave their pennies.

THE WIFE AND THE PURSE.

It is said that France is more distinctively the land of household thrift and saving than any other country, because the French wife has the care of the purse, and because she puts away the sous, one by one, instead of spending them as fast as they come in, so declares the Youth's Companion.

No doubt there are French wives that spend and French husbands that save, as in America there are wives that save and husbands that squander. Nevertheless, painstaking care about domestic economy is not the thought that springs first to mind when we think of the average American housewife of today.

Usually the husband is to blame—at least in part. He marries a young girl who has been used to comfort, and he wants to keep her comfortable. He thinks highly of her judgment; what she says the house needs, the house must have. He takes pride in her beauty, likes to exhibit her to his friends, and encourages her to dress and to entertain a little better than his friends' wives do. He feels also that what she spends helps his business; if she keeps up with the fashion and rides in a handsome automobile, men will infer that his business is prospering.

The wife naturally accepts this attitude, and grows to look upon her husband as the provider, and upon herself as the steward who is to spend, with judgment, but lavishly, for the good of both. If she has children, she holds that point of view even more tenaciously. She is not spending now for herself at all. It is her duty to give her children health, friends, amusement, education, a permanent position in life, all on a scale that is somewhat above her husband's and her own, and that costs a little more.

That method of living does not always end disastrously, and it makes a nation that collectively, at least, appears to be very progressive. But it has its terrible dangers, and may prove in the end not to have been progressive at all. It is not safe to take only the grand collective view; we must look also at the individual cases. Every happy wife knows that her husband loves her and believes in her, but not every wife realizes how much more of a comfort she would be to her husband if he felt she were a force for saving, instead of for spending.

OF INTEREST TO WOMEN.

By a vote of 168 to 39 the Massachusetts house passed a resolution on March 27 to amend the constitution in favor of woman suffrage. The resolution had previously passed the Senate. If it passes the Legislature next year, it will then go before the voters. This is the first time in the history of the state that woman suffrage has won such a clear-cut victory.

Prof. Marion Talbot, dean of women in the University of Chicago, had direction of a group of several hundred women students from the university in the division of college women that marched in Chicago on Suffrage Day, May 2. Dean Talbot was also in command of the college battalion in the division. The students marched in cap and gown.

Two women, Miss Catherine Goggin and Mrs. Grace Wilbur Trout, were appointed by Mayor Harrison as members of the Chicago City Council's permanent charter commission, a body composed of fifteen aldermen and fifteen private citizens.

There was held in Chicago on May 10 a memorial service for Mrs. Corinne Stubbs Brown, prominent Chicago educator, woman suffragist and Socialist, who died recently in New York.

The International Council of Women has appealed to the women of Mexico to use all their influence for the restoration of peace in their unhappy land.

The Society of the Garden of Jenny gives to Paris shop girls each year over a million gifts of plants, statues, theater tickets, seeds and flowers.

Syracuse, N. Y., has a woman's club which has no name, by-laws, constitution, or officers.

Statistics show that nearly 6 per cent of all prisoners in the United States are women.

Lillian Nordica, famous American prima donna, died in Batavia, Java, on May 10.

In Great Britain one woman in every six earns her own living.

The Colorado high schools have home-making courses.

THE CHRISTIAN CENTURY

EDITORIAL

TRUE IN EVERY WORD.

THE long baffling mystery of the disappearance of Rev. Louis R. Patmont, well-known Disciple evangelist among slavic immigrants in this country, has been cleared up by the reappearance of the man himself with a story to tell that not only makes "every separate hair to stand on end" but sickens one at the heart for sympathy with the helpless victim who was made to suffer such astounding cruelty. The suggestion vaguely hinted at by one or two newspapers that there may be a streak of yellow in the tale, and that possibly Mr. Patmont may have been not altogether an unwilling participant in the "alleged" kidnapping, is as heartless and wicked as was the foul deed itself. Such a suggestion is absolutely preposterous and without a shred of fact to support it. Mr. Patmont's story is true in every word. The Christian Century extends its unrestrained sympathy to Mr. Patmont and congratulates his family and himself that his life was spared. We hope for his speedy recovery to health and an early return to his important work.

Meantime such men as J. F. Bickel, Disciples pastor at Danville, Ill., and others of that city, deserve to know that they have the earnest support of their brethren everywhere in their difficult effort of keeping the authorities at work upon a case which sheriffs and detectives and police are significantly disposed to let pass by.

A DEMOCRATIC CONVENTION.

PROBABLY the Presbyterian General Assembly which adjourned last Friday after ten days' meeting in Chicago is the most democratic body in American church life. There were 988 commissioners or delegates. They represented every presbytery in the northern territory of the United States, and every local Presbyterian church in that territory is represented in its presbytery and so participates in the selection of its commissioners.

The Presbyterian system is more democratic than the Episcopalian and Methodist systems because these latter systems recognize a permanent House or "College" of bishops as well as the delegates chosen by the churches. In the Presbyterian Assembly every commissioner is on a level with every other commissioner, all having been elected democratically by the people.

The Presbyterian system is more democratic than the Baptist and Congregational and Disciples' systems because the conventions representing these bodies do not so adequately represent them. A very few Disciple churches are represented in a Disciples' convention. Not much better off in this respect are the Baptists, though it must be said that Congregational churches come nearer to Presbyterian efficiency in this respect than do either Baptists or Disciples. A large convention is not necessarily a democratic one. A mob is not democratic at all.

A truly democratic church convention is a convention constituted so as to truly represent the churches on whose behalf it is to take action.

The Disciples are happily coming to perceive this principle. The progress of the arrangements for a much more democratic convention at Atlanta next October than we have ever had before is very heartening. The opposition to the General Convention of Churches of Christ is fast dying out and the societies are working heartily in coöperation with President Bell and Secretary Frank to induce the churches to send delegates to represent them at Atlanta.

"DENOMINATIONAL LOYALTY."

SOUTHERN Methodists at their recent General Conference voted by a small majority not to substitute the phrase "the Church of God" for "the holy catholic Church" when they recite the Apostle's Creed. In commenting upon this action the Central Christian Advocate of Kansas City resents the popular monopoly of the term "catholic" by the Roman church and claims that it is especially appropriate to apply the term to the Methodist denominations. "No Protestant communions are so fitted," says the Advocate, "by their universality, their numbers, their apostolic character, their comprehensiveness and their scriptural basis to bear aloft the name of Holy Catholic Church as are the great Methodist communions."

In almost the same words Rev. Dr. William Henry Roberts, the venerable stated clerk of the Presbyterian Assembly just held in Chicago, claimed the same precedence for his own denomination in a sermon delivered on the Sunday before the Assembly convened.

The claims of the Episcopal church to be the simon pure article when it comes to catholicity and historicity and primitivity are well known. And Baptists likewise, and Disciples —God bless us!—we are all more catholic, more apostolic, more primitive, more scriptural than all the rest!

So broadminded a leader as Prof. Shailer Mathews recently said that the reason there was less difference between Baptists and others today was not because Baptists have changed but because others have changed! And he counselled his Baptist brethren to hold fast their distinctiveness until Christendom comes their way!

All of which is sheer provincialism, partyism, lack of perspective, and the sectarian spirit. It is condoned only because it goes under the respectable title of "denominational loyalty."

THE SALOON AND THE DRUNKARD.

A MAN'S sobriety is a property right. The saloon is responsible if it destroys that right. Even though the man himself is to blame, as he certainly is, the saloon is responsible. The United States Supreme Court has sus-

tained the Nebraska law under which it is possible for a wife to sue a saloonkeeper for damages if he sells liquor to her drunken husband. The court has upheld the verdict for $5,000 secured by a woman of Nebraska City.

There are similar laws in other states, but the courts are not often called upon to enforce them. They are based on the theory that a man's family has a property interest in his sobriety, and that he who incapacitates a man for work must be held responsible for his acts, even though the man himself, through weakness, coöperated in the incapacitation.

All this is good news. But we need now a new emphasis on the responsibility of the individual. If we can make men sober the saloon problem will solve itself.

THE CONQUEST OF THE AIR.

THE conquest of the air is still far from complete, but some portions of Mother Shipton's prophecy are well fulfilled:

> "Iron in the water shall float
> As easily as a wooden boat;
> In the air men shall be seen
> In blue and red and green;
> And the world to an end shall come
> In eighteen hundred and eighty-one."

It would have improved her reputation both as a poet and prophet if she had omitted the last couplet. It is better to omit predictions of the end of the world from all our prophecies, and stick to matters of which we are more certain. But Mother Shipton's certainly was right about the ships and the airships. The other day Lincoln Beachey whizzed over Chicago's loop close to 100 miles an hour at a height of 6,000 feet. The airship trip covered more than eight miles, and over the loop, where thousands of people walked through the streets—yet Beachey was unnoticed until he glided into his Grant Park landing-place.

The trip preceded an exhibition of spectacular stunts, such as looping the loop, flying upside down and other dangerous feats on the Lake Front, which started at 12:30 p. m.

Beachey, in a new airship, left Cicero Field at 10:01 a. m. He headed directly for the city, and five minutes later had swooped down on the grass-covered inclosure in Grant Park. It was probably the fastest flight ever made over Chicago.

The streets were full of people, and very few paid any attention to this miracle that was happening over their heads in plain sight.

In the May American Magazine Augustus Post writes an interesting article entitled "Experiences of an Airman." He says:

"I am often asked why the aeroplane, which has reached at its very highest a little over eighteen thousand feet, brings back its aviator even from a much lower point, often almost exhausted with cold, when the balloonist floating for hours at a height of over four miles is not overcome by low temperature and hardly inconvenienced. The answer is simple: the aviator rushes upward from the earth, cutting his way in ascending spirals ever against the wind of his own swift flight and the roaring blast of his propeller.

"He is the epitome of action; he is man's supreme defiance of nature's precedents. The nervous strain is something fearful as the machine claws up the side of nothingness toward a mark in the heavens, invisible yet all-compelling, the mark another man has set—the altitude record. Out of sight of the waiting crowds, no longer even a dot in the sky, he may meet opposing air-currents, blinding cloud-banks that muffle him so that he cannot see the tips of his own wings; he may be forced to buck against adverse conditions so that he keeps circling round and round with the barograph lashed to the side of the machine scarcely moving, and then he thinks about the last man's mark and sets his teeth—and sets the mark higher in the heavens.

"He may come back so stiff with cold that he cannot stir from the seat, but a good deal of it will be due to the intense nervous strain, for no one so audaciously affronts gravitation and gets away with it entirely unscathed. Meanwhile the balloonist has been 'wafted to the skies,' if not 'on flowery beds of ease,' at least on an air mattress, with a gas-bag going up in docile agreement with laws governing the expansion of gas. The carburetor freezes at a lower level than the balloonist's water-bottles, because vaporizing liquid in itself produces cold.

"But I have had water-bottles freeze in a balloon often enough, and the temperature has been around zero. The ballast freezes, and, instead of sending it over the side from the scoop in a fine cloud, you have to break up the stony mass with a hammer, lest a chunk fall on someone's head below. One day when we were shivering in the thickest of ulsters and drinking hot soup with a relish, we could have looked over the edge of the basket and seen the farmers in Iowa having sunstrokes in the hay-fields; that is, if we had recognized either sunstrokes or farmers, for at that height a man—who is always hiding under his hat—looks like a period on this page."

DEALING WITH THE DEVIL.

MR. MELLEN used a very unfortunate phrase in his examination in the New Haven inquiry when he spoke of his readiness to "deal with the devil" if it promoted the ends for which his road was working. No man should be judged by a single sentiment which may be easily perverted in quotation, but the country is in no mood to hear a word like this from the responsible head of an organization that has cost so much in life and money as the New Haven. We have the impression that Mr. Mellen has been made a scapegoat in part, for popular indignation; but a very few such utterances as this would change our feeling quite completely. There has been too much dealing with the devil on the part of Mr. Mellen or someone else, and the country is tired of their negotiations.

The enormous possibilities before a Sunday school class of men are illustrated by the actual success of Rev. S. G. Buckner's class in Somerset, Pa. A year and a half ago there was a class of five men and very little interest. It was proposed to organize a Modern Men's Movement to study live social problems. The Gospel of the Kingdom, by Dr. Josiah Strong, (published by the Disciples Publication Society) was adopted as the basis of the studies. The class at once grew by leaps and bounds. It soon had an attendance of over a hundred men, and has had an average of over a hundred for over a year. The class has had an attendance of 252 men. It has a monthly banquet, with an attendance of 150 and sometimes 200. The class was never so strong as it is right now, and the interest is intense in the study of each Sunday's subject. There has been a perceptible change in the thinking and lives of the men. Many of those who were prejudiced against the church are now good members. This is all the more remarkable when one considers that the population of Somerset is only 4,500. They are the first group to propose and endorse movements for community betterment. Somerset is undoubtedly a better town today because of this great class.

The Larger Christian World

A Department of Interdenominational Acquaintance.

The Presbyterian Assembly.

"If one were to glance down the list of subjects discussed at the Presbyterian General Assembly, he would be facing as convincing an argument as one could present that the church is the biggest, broadest institution in the world, instead of the little, narrow organization that some persons think it is." Thus writes Charles Stelzle at the close of the late Assembly meeting in Chicago. These subjects, as Mr. Stelzle points out, covered almost the entire realm of human thought and experience, in so far as they have to do with the daily life of the people, and this is the outstanding impression of the eight days' convention just closed. To a Disciple who has attended the general conventions of his church, the Presbyterian Assembly seems somewhat strange. After one of the sessions of a Disciples' convention the delegates scatter with such words on their lips as these, "Wasn't that a great address!" After a session of the Presbyterian gathering, one does not hear such remarks. This last Assembly gathering impressed a visitor as a great meeting of business men, met together to get things done. When the delegates came to the meeting they were supposed to have thoroughly mastered the points considered in the voluminous book of committee resolutions to be passed on during the sessions. It was usually a matter of a short time getting each resolution voted on and out of the way. The new Moderator struck one as a most efficient business man. He knows how to talk with his gavel, and he knows how to say "Sit down!" when necessary. Yet he was entirely considerate of the rights of all delegates.

Unity in Choice of Moderator.

The city papers had whetted the minds of Chicagoans for a "scrap," when the question of the moderatorship should come up. But any who came to see a conflict were disappointed. The word "love-feast" more aptly characterizes the election. The following men had been announced through the papers as possible candidates for the moderatorship: Dr. Maitland Alexander, of Pittsburg; Dr. Raymond, of Buffalo; Dr. Stewart, of Auburn Theological Seminary; Dr. Stevenson, of Baltimore; Dr. Webb, of Louisville, and Dr. Calhoun, of Knoxville. Dr. George B. Stewart, of Auburn, was the only pronounced radical mentioned. At the hour of election sentiment settled at once upon Dr. Maitland Alexander, of First Church, Pittsburg. As Dr. Alexander's church is preeminently a "social service" institution, his seemed to be the proper name to unite on for Moderator. Dr. S. J. Nicolls, of St. Louis, Moderator of the Assembly forty-two years ago, made the nominating speech. The call for further nominations went unanswered, and the vote for Dr. Alexander brought every delegate to his feet.

Church "Stands Pat" for Social Service.

As stated last week in this department, it has been regarded that the most important question the Assembly was to face at this meeting was whether there should be a continuation of the aggressive fight for social justice that has characterized Presbyterian policy for several years, or should the flag be taken down, or at least hung low? Be it said to the credit of this great church, there is to be no retreat, so far as this fight is concerned. The spiritual and evangelistic notes in social service are to be sounded more clearly, but the rights of men in modern life are still to be demanded. The Chicago Post reports this decision jubilantly, and remarks, in justification of the two-fold obligation the church has put upon herself: "The General Assembly of the Presbyterian Church has reiterated its splendid declaration for social justice originally made in 1910. There is to be no retreat. The more conservative element is satisfied with an interpretative report of the committee in which the evangelistic note is re-emphasized strongly. The two utterances are mutually inclusive—there is no conflict between them. The church need not abandon its vigorous defense of evangelical Christian faith in order to occupy advanced ground on issues involving the readjustment of our modern life on a basis of righteousness. The salvation of society is an aim by no means antithetic to the salvation of the individual. Indeed, the one is complementary to the other, and it would be reasonable to question how genuine is the individual salvation that does not manifest itself in a desire and effort to reconstruct society in accord with its changed view of life and human relations."

Rev. John Timothy Stone,
Retiring Moderator.

Evangelism for Students.

The evangelistic committee reported thankfully and hopefully the gains in numbers during the past year. The confessions of Christ in Presbyterian churches between April, 1913, and April, 1914, were 93,000, a much better record than has been reported to any preceding Assembly. And, even more significant in some respects, the total of lapsed members has run down to 48,000. This is far too large a figure yet, of course, but it is a great improvement on former records. Two years ago the number added was 72,000; the number lapsed, 54,000. Evangelistic work in colleges was especially stressed in this year's Assembly. Protest was made against the idea that college students may safely be left unguided to form their own religious life, and steps were taken for more aggressive evangelistic efforts among college young people.

Union Must Wait.

The stated clerk of the Assembly, W. H. Roberts, reported with disappointment the failure of the negotiations for union between the Presbyterian and Reformed churches. In 1911 the General Synod of the Reformed Church in the United States voted almost unanimously in favor of this union, which was then regarded as certain, but the tide turned later, and when the "classes"—the Reformed term for presbyteries—came to record their will, there were only thirteen to vote for union and forty-two voted against it. Thus the negotiations came to naught, although, on the other side, out of 296 Presbyterian presbyteries, the overwhelming majority of 220 were in favor of the merger, and only three were unfavorable enough to record adverse judgments. Dr. Roberts explained that both the Presbyterian and the Reformed committees believed that this union of the two denominations was defeated largely on account of a feeling that some union of the whole Presbyterian family is near, and the Reformed people prefer to wait for that general consummation, rather than go through a temporary adjustment now.

Theological Seminary Question Unsettled.

The quarrel with regard to the standing of the Union Theological Seminary was not settled. This is the institution which is said by some to be turning out "heretics." A few years ago Union Seminary "cut loose" from the assembly because it wished to have greater freedom in selecting its professors, and there has been trouble ever since. Charles Stelzle, in writing of this matter, puts the situation this way: "Some of the commissioners believe that the seminary actually belongs to them and they want it, while others wouldn't take it for a gift under its present liberal management." The committee at work on the task of reconciliation asked for another year in which to make its final report. The chances are, thinks Mr. Stelzle, that the committee will be no nearer the goal then than it was this week.

Some Assembly Achievements.

Some of the achievements of the Assembly, stated in brief, are as follows: The work of home missions was given hearty approval—both in cities and rural districts. A complete reorganization, however, of the home mission board was ordered. Consolidation of some of the other boards made some progress. The "white slave traffic" was discussed, and a committee was appointed to deal with same. The $10,000,000 fund for retired preachers received enthusiastic attention. The Assembly voted itself opposed to capital punishment. The first year of work of the board of temperance was pronounced successful. A special report pleaded with commissioners to encourage restoration to family life of family worship and mid-week prayer service at the home altar. Students in seminaries will not be permitted to preach in future during the seminary terms, as the result of recommendations by a special committee.

Sunday May Come to Chicago.

Whether "Billy" Sunday will come to Chicago's West Side to conduct an evangelistic campaign in the fall of 1915 depends upon how the churches will act upon the referendum submitted to them, according to ministers leading the movement. The churches are not asked to pledge financial support for the campaign, but must unanimously pledge their active co-operation. This is in accordance with the demands of Mr. Sunday. Individual churchmen are expected to underwrite the expense of building the tabernacle to accommodate from 15,000 to 25,000 persons. According to present plans, it is expected that the location selected for the tabernacle will be between Ashland boulevard and Western avenue, south of Madison.

The New World S. S. Secretary.

Mr. Frank L. Brown, who has recently succeeded Mr. Marion Lawrance of Chicago as joint general secretary of the World's Sunday-school Association, has been closely connected with Sunday school work for many years. He has been for twenty-eight years superintendent of the Bushwick Ave. M. E. Sunday school in Brooklyn. For several years past he has been field secretary of the World's Sunday-School Association. He was commissioner for the International Sunday-School Association for South America and the West Indies. Later he was twice commissioner to Japan and the Orient in the interests of the organization of the Sunday-school work of those countries; and in 1913 he was secretary of the commission of the World's Sunday-School Association to the Orient which made the tour around the world under the leadership of the American Chairman, Mr. H. J. Heinz, just before the Zurich Convention. Secretary Brown is the author of "The Superintendent and His Work," "The City Sunday-school" and "The Sunday-school and the Home."

Bibles for Schools, Say Churchmen.

Reinstatement of the Bible in the public schools is asked in the following resolutions adopted last week at the bimonthly meeting of the Chicago Church Federation Council in the Central Y. M. C. A. auditorium: "Whereas, The Bible is regarded throughout Christendom as the very foundation of civilization, social justice, character, morality and religion; and, Whereas, The public curriculum, which includes tales of heathen gods and ancient mythology, but omits the great book which in surpassing grandeur reveals the one true God and inspires in the heart love of all the virtues, deprives the pupil of the most important element in true education; and, Whereas, Although the interpretations placed upon the Bible may be, and in fact are, sectarian, we blieved that the Bible itself is elementary, fundamental and no more responsible for sectarianism than the ocean for the battles which rage upon its surface; therefore, be it Resolved, That we profoundly deplore the decision of the Supreme Court of Illinois which makes possible the exclusion of the Bible from our public schools, and be it further Resolved, That we favor all honorable methods to secure a reinstatement of the Bible into our public schools even to the amending of our state constitution." Three hundred laymen and ministers attended the meeting at which the resolution was adopted. William E. Church and Thomas E. D. Bradley spoke, deploring the fact that the Illinois Supreme Court had made possible the exclusion of the Bible from the schools.

Bibles for the Immigrant.

The Southern Presbyterians, who met last week in Kansas City, report 1,706,459 Bibles distributed through home agencies last year, an increase of 280,222 volumes over the preceding year. In commenting upon the report, Rev. M. D. Porter of Richmond, Va., asserted that the best way to Americanize immigrants is through the Bible. "If we could put the Bible into the hands of every immigrant who enters the country, the immigrant problem would be solved," he said.

William Allen White Preaches.

Twelve Kansas editors delievered lay sermons in the churches of Lawrence on a recent Sunday. William Allen White, of the Emporia Gazette, widely known as editor, author, and political leader, would make social Christianity the heart of the gospel for the present needs. "A god is a living god only so long as the

Rev. Maitland Alexander, D. D., elected this year to the moderatorship of the General assembly of the Presbyterian Church in the United States of America, was born in 1867 in New York City. He was graduated from Princeton University in 1889 and from the Princeton Theological Seminary in 1892. He served his first pastorate in Long Branch, N. J., from 1892 to 1896; New York City, Harlem Presbyterian Church from 1896 to 1899. Since that time he has served the First Presbyterian Church of Pittsburg, Pa., of which he is now pastor.

god lives in the emotions and the will of men," declared Mr. White. "When a god appeals only to the mind, to the memory, to the intellectual and physical side of man, the god is dead. Now it so happens that in the civilized part of this world of ours today all the gods are dead—save one—'Christ and Him crucified.' The story of Christ still appeals to the hearts of men, still moves their wills, still influences their conduct. . . . We are beginning to find a new Christ—the Christ with a social message, as well as an individual message. . . . Of course, the social Christ who is stirring the world today with a message of brotherhood, of self-respect, of fellowship, is greater than our age's conception of him. He has been greater than the conception any age has had of him."

Baptists Discourage Unity Spirit?

It is reported that at an adjourned meeting of the B. Y. P. U. and Sunday-school Field Workers' Association of the Baptist Church Sunday evening, May 10, interdenominationalism and the work of organizations which aim at extending it were denounced by members of the association as untrue to the Baptist policy and practice. The declarations grew out of the proposal to adopt the Baraca name for adult classes. It was objected that to this name some term should be added to mark the organizations as Baptist. The Presbyterian Advance remarks that: "If the Baptists should decide to continue these organizations under another name as strictly denominational work it would be on a par with the action of Baptists and Methodists in withdrawing from the United Society of Christian Endeavor while utilizing the Endeavor idea in denominational organizations."

Dr. Gladden on Newspapers.

One of the preachers at the recent conference of editors, held in Lawrence, Kas., was Dr. Washington Gladden, of Columbus, Ohio. His subject was "Tainted Newspapers, Good and Bad." Among other things he said: "The first task of newspapers is to teach the people to avoid exaggeration and violent speech, and to cultivate moderate and rational modes of expression; second, to resist the tendencies which dementalize democracy and which substitute the mob mind for the deliberate habit; third, to hold the popular judgment firmly to the truth that character and manhood, not money and popularity, are the central values of human existence; fourth, to turn the thoughts of men more and more from the negative virtue of detecting and exposing the evil to the positive virtue of discerning and praising good."

Episcopal Rectors to be Pensioned?

Plans made by the Episcopal pension fund commission for the establishment of a general pension fund for the benefit of aged and infirm clergymen were indorsed last week by the Episcopal diocesan convention held at the Cathedral of SS. Peter and Paul. The plans will be voted upon at the next general convention, which will be held in St. Louis in 1916. A resolution favoring the maintenance of peace was adopted, and it was voted to send a copy of it to President Wilson.

No Tobacco for Methodist Preachers.

The General Conference of the Methodist Episcopal Church, South, in session in Oklahoma City, last week, decided by a vote of 118 to 116, that hereafter candidates for admission on trial in the ministry of that church must promise to abstain from the use of tobacco.

Canadian Church Unity.

The Church Union Committee of the Presbyterian Church in Canada has held a meeting in Toronto, at which it was decided by a vote of 31 to 8 to proceed with the proposed merger of the Presbyterian, the Methodist, and the Congregational churches of the Dominion. As a preparation for the further discussion of the subject the committee requested the other denominations to assist in making a general national survey of the religious conditions in Canada. It is believed that the results of this survey will show a great over-churching in many communities, and it will not be surprising if it also shows great under-churching in many others.

Of Human Interest

"Most Useful Citizen" Dies.

Several years ago Theodore Roosevelt termed Jacob A. Riis America's "most useful citizen." Mr. Riis had distinguished himself by relieving the suffering of the poor in New York, cleaning out tenement pest holes, obtaining playgrounds and breathing spots in congested city districts, bettering the working condition of laborers and by his lifelong fight against the misery of the slums.

Mr. Riis died May 26, 1914, at his summer home in Barre, Mass., after a long illness.

Mr. Roosevelt upon learning of his death wired to the widow from Washington as follows: "I am grieved more than I can express. I feel as if I had lost an own brother. Jake's friendship has meant more for me than I can ever say. I mourn with you and wish I could say anything that would be of any comfort to you."

The career of Mr. Riis is supremely interesting. Here is a brief resume of the chief facts in his history:

BORN—At Ribe, Jutland, Denmark, May 3, 1849. One of thirteen sons of a Latin teacher.

MARRIED—Elizabeth Nielson, his childhood sweetheart, who spurned him when he was 21, became his wife six years later, in 1876. She died in 1905, he and two years later, July 27, 1907, married Miss Mary Philip of St. Louis, who had been his private secretary.

EMIGRATED—To America in 1870 after he had obtained a certificate in Denmark as a carpenter's apprentice. Landed in New York with $40, half of which he spent for a pistol "to fight Indians and desperadoes." He struggled for existence for six years, building miners' huts in Pennsylvania, mining coal, making bricks, driving a team and peddling flatirons and books.

CAREER—Became a reporter on a New York City newspaper in 1876 and began almost immediately his fight for "the other half" by instituting and pushing campaigns for schools and tenement house reform and for small parks and playgrounds. He owned a newspaper in Brooklyn for a few years. After twenty-seven years as a reporter he quit the newspaper business to devote his time to writing books. Of late years he had been a familiar figure on the lecture platform throughout the country, fighting always for the poverty-stricken and the laborer.

MET ROOSEVELT—When the colonel was police commissioner in New York City. He won Colonel Roosevelt's admiration and lifelong friendship by his fight for the poor.

BOOKS—From Mr. Riis' pen came "How the Other Half Lives," "The Children of the Poor," "The Making of an American" (his autobiography), "The Battle With the Slum," "Children of the Tenements," "The Old Town," "Theodore Roosevelt, the Citizen," and "Hero Tales From the Far North."

Two Significant Wills.

Mr. George F. Baer, late president of the Reading Railway Company, stated during the great coal strike that the Lord had placed the management of the coal mines in care of himself and his associates. He leaves an estate of $5,000,000, and it is said that his will makes no bequests. The Watchman-Examiner remarks that, apparently, it was Mr. Baer's opinion that the Lord had entrusted him with the stewardship of the coal mines for the exclusive benefit of his own family! Contrast the coal magnate's will with that of Daniel S. Ford, late proprietor of the Youth's Companion. He left $3,185,092 to religious and charitable objects, and only $150,000 in trust for his daughter, with her hearty consent!

Bishop Chandler Tells Story.

The St. Louis Globe-Democrat, relates Bishop Chandler, of Atlanta, apropos of worldly persons, said the other day:

"There was a worldly parson of this type in Philadelphia—a great fox hunter—whom a Spruce St. Quaker took in hand.

"'Friend,' said the Quaker, 'I understand thee's clever at fox-catching.'

"'I have few equals and no superiors at that sport,' the parson complacently replied.

"'Nevertheless, friend,' said the Quaker, 'if I were a fox I would hide where thee would never find me.'

"'Where would you hide?' asked the parson, with a frown.

"'Friend,' said the Quaker, 'I would hide in thy study.'"

One From Secretary Garrison.

Secretary Garrison, apropos of his bill for creating six vice admirals, said at a luncheon in Washington:

"This bill will make things better from a diplomatic standpoint, though the actual working of the navy will remain the same. Yes, the navy itself will remain the same. Yes, the navy itself be like Brown.

"Brown, idle through slack times, started to tramp to Buffalo by way of the Erie Canal to look for a job.

"He met on his way a good many canal boats coming up and down, and finally, stopping a canal boat captain, he offered to work his passage.

"The captain took him on and set him to leading the horses along the tow-path.

"He led the horses for two days, thinking hard. On the third day he had thought it all out, and he resigned.

"'By the powers,' he said, 'I might as well walk as work my passage.'"

W. F. McCombs on Philanthropy.

At a recent banquet in New York Mr. W. F. McCombs told a story of a discussion on public generosity in which several well-known philanthropists were mentioned and praised to the skies.

After they had been speaking for some time a man in the corner remarked: "Your philanthropists are all right, but I think it is only just that my next-door neighbor should be included."

"Is he generous?" asked one.

"I should just say he is," was the emphatic reply. "No matter how many tramps go to his door, he never seems to send one of them away empty-handed."

"You don't mean it!" exclaimed one of his hearers.

"I do," replied the other man. "He always gives them something; he always gives them a letter of introduction to me!"

The World is Growing Better

Free Ice for Chicago's Poor.

In the crowded tenement districts where infant mortality runs high in the hot months tired mothers last week breathed sighs of relief and gratitude. The news spread that Fred W. Upham, president of the Consumers' Company, has pledged through the Record-Herald all the free ice needed by the Visiting Nurse Association, and that Mr. Upham's gift would be supplemented by a public subscription started by the Record-Herald to insure distribution to those living at some distance from the company's yards.

Ministers and physicians have been asked to co-operate in the distribution of free ice certificates. A letter was sent out by Mr. Upham to 8,000 clergymen and physicians reading:

"This company desires to give free ice to the destitute poor of Chicago during the period of extreme hot weather, as we have heretofore given free coal through the severe cold weather.

"We wish your co-operation in this work, asking only that you pass upon the actual necessity of those to whom you wish such relief given. We believe that notwithstanding the many calls upon your time you can find time to aid us in this work.

"By returning the inclosed card with your address we will send you blank certificates, each of which will be honored for fifteen pounds of guaranteed pure ice on any day in the year 1914 at any one of our depots."

Commenting on the free distribution offer Miss Jane Addams said:

"I think it is a splendid offer. Nothing produces more acute suffering among Chicago's poor than lack of ice. It certainly is a very fine thing that Mr. Upham plans to do."

Miss Edna L. Foley, superintendent of the Visiting Nurse Association, said:

"I know from visits to many homes that free ice is a godsend to the poor. Each of the seventy-eight nurses employed by our association has wished for free ice, although we have had but few hot days so far this year. Every nurse will rejoice in The Record-Herald's plan for insuring its free distribution."

For Truthful Advertising.

"Promotion of Truthful Advertising" is the purpose of a distinctly new type of organization now being formed in Cleveland, O., by members of the retail merchants' board of the Cleveland Chamber of Commerce. W. J. Noble of the board explains the evils the organization is designed to abolish in the following interview. "One of the evils to be eliminated is the inflation of values—telling the people that an article is a $100 value and advertising it for sale at $37.50. This word 'value' as used in this connection is one of the most deceiving words in advertising. You might as well advertise a loaf of bread as a $100 value, with the excuse that a starving castaway on a desert island would value a loaf of bread at that sum. The time has come to call a halt on the scramble for preferment by means of one merchant trying to outdo the other in extravagant claims." A majority of the merchants are said to favor the movement.

Our Readers' Opinions

RELIGION AND MYSTICISM.

Editor The Christian Century:

The etymology of the word religion indicates that the root meaning of the word is that of re-binding,—a rebinding of the soul to God.

Mysticism signifies "that man may attain to an immediate, direct consciousness or knowledge of God as the real and absolute principle of all truth, and of all essential, divine truth in Him."

These definitions imply the soul's innate power to know God, the recognition of His existence and of allegiance to Him. This, in the truest, profoundest sense, is religion —the communion of the soul with God.

This communion of the soul with God will result in deeds of mercy and every possible form of Christian service, but these things are not religion—they are the fruits of religion.

These reflections are offered as a result of reading the two excellent papers presented by Earle M. Todd and E. S. Ames at the recent meeting of the Congress. While appreciating each of the papers, I find myself in accord with the views presented by Brother Todd, as they seem to me to deal with the deeper and more vital things of Christianity. A. B. JONES.

Liberty, Mo.

CRITICISES PROF. STARR.

Editor The Christian Century:

I have just finished reading the article in the current number of The Christian Century on "President Wilson's Mexican Policy," by Frederick Starr. I have no desire to review the article as a whole, but I should like to point out one significant fact, namely: that Professor Starr does not go back to the fundamental question in his discussion of the situation. It seems to me that it is impossible to judge recent events apart from earlier events connected with the Mexican situation. Mr. Huerta has never been the recognized head of the Mexican Republic; the most that can be said of him is that he has been the leader of a faction against which the masses of the Mexican people have been contending since the rise of the Madero revolution. It was impossible for our government to remain neutral under the circumstances. To have recognized Huerta and the government which he established would have been to have taken sides with that faction which, as everybody knows, came to its ascendency by one of the most diabolical acts of treachery that history has ever recorded. On the other hand, our refusal to recognize Huerta meant a degree of alignment with those who opposed him. It is perfectly evident that our government has pursued the latter course, and, to my mind, it was more than justified in doing so. Mr. Starr rather tauntingly says that by our course "we were actively allied with rebels." It is perfectly evident, therefore, where his sympathies lie, and his judgment of recent events must be understood in the light of his evident sympathies with Huerta. There are, doubtless, many people in the United States who quite agree with him, but to those of us who believe that the Constitutionalists have, as the root of their warfare, a just cause, the course of President Wilson, at least in the main, is praiseworthy.

It is impossible to predict what will be the outcome of the present complicated situation, but I am not willing to yield the conviction that a constitutional government will be established in Mexico before many months have passed, and that the friendship which the United States has shown toward the Constitutionalists through all these weary months of struggle will enable the administration to exercise an influence over that government that will go far toward making it stable and secure.

I am inclined to sympathize with the idea that it would have been better for our government to have been less exacting in its demands upon Huerta in connection with the Tampico incident. It is my judgment, however, that President Wilson felt compelled to take the stand he did in order to support the demand which Admiral Mayo had already made, and thus, in part, also, answer the demands of people who were urging even a more radical course. At any rate, I cannot impute to the President the rather low motive that Mr. Starr imputes to him. President Wilson is not engaged in a personal quarrel with Huerta. He is simply standing consistently against the usurpation by which Huerta came to his position, and besides his policy has not failed. It seems to me that a man is driven to pretty desperate extremes when in support of his position he finds it so necessary to assign to our President such ignoble motives as personal pique, and at the same time extol the patience and self-control of a man like Huerta. PERRY J. RICE.

El Paso, Texas.

WHAT IS THE SUNDAY-SCHOOL FOR?

Editor the Christian Century:

The problems confronting Sunday-school work in a great city are legion as compared to those in a smaller town, commensurate to the number of devices that detract from religious activities.

There are a few big problems, however, common to all; and it is with one of these that we would deal at this time.

In the conferences of our Greater Chicago Superintendents, from month to month, has been discussed the problem of attendance; and in the majority of cases, I believe it is a fact that the heavy shortage is in the adult departments. There is a reason for this, and efforts are being put forth to increase the interest.

I am not a believer in the brass-brand, picture-show, clap-trap performances, because this does not appeal to me to be a very religious precedent, and detracts from the solemnity and dignity of the cause. I believe there is a way to build up a school on a sure foundation which will weather the storms.

The ideal Sunday-school, from a theoretical point of view, is one composed of every member of the church, as a minimum; and including all others who will, as a maximum.

It is a fact, however, that the Sunday-schools now do not equal numerically the church membership. There is something radically wrong, and it is the problem to locate the trouble and then overcome it.

The one great purpose in view, or end to attain, in the Sunday-school is a knowledge of the Bible. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." This is Paul's statement to Timothy, and it is certain that if we would attain to this high standard, we must do so over the inevitable road of "study." Study what? Study the thing of which we desire to know—namely, the Bible. WILLIAM THURMAN,

Superintendent Sheffield Ave. Sunday-School.

Chicago.

DEATH OF MISS LODUSKA J. WIRICK.

Miss Loduska J. Wirick, independent missionary in Japan, died Thursday morning, April 30, at the Akasaka Hospital, Tokyo. Miss Wirick had been ill about two weeks but had been cared for in her own home by a nurse from the hospital. On Sunday, April 26, she was removed to the hospital where she died the following Thursday morning. The cause of her death was diagnosed by the attending physician as cancer of the stomach. The funeral occurred Saturday afternoon, May 2 in the Koishikawa Church, Tokyo, a church which Miss Wyrick had been instrumental in establishing. The occasion strikingly revealed the deep esteem and sincere love in which Miss Wyrick was held, not alone by the foreign community, but even more so by the Japanese to whom she had given twenty-four years of her life in devoted and untiring service. J. M. McCaleb, independent missionary, was in charge of the funeral service. The service revealed the varied activity of Miss Wyrick's missionary work. J. M. McCaleb spoke of her consecration to her purely evangelistic work—her unfailing dependence upon God for the things necessary for her life and work, her unfailing love and regard for her fellow-workers and her constant willingness to aid in every way. Fully two hundred and fifty of the students from the school, in which Miss Wyrick has taught for many years, accompanied by their teachers showed by their presence and draped flag their love and respect for their teacher. A representative of the President of the school made an address and one of the students, chosen by the school, read an address in English, both splendid eulogies upon the life and work of Miss Wyrick. Teranishi San, one of Miss Wyrick's converts, and at present one of the Tokyo pastors in the employ of the Foreign Christian Missionary Society, told of his deep love and obligation to the one who had brought him to know Jesus Christ and to become one of His ministers. Very touching indeed was the appearance of the little boy who came as the representative of the Sunday-school which met every Sunday in Miss Wyrick's own home. He read an address in Japanese and was followed by a representative from the Leper Home to which Miss Wyrick had given much of her time. The followed addresses by the two most prominent men in the Japanese Empire in the cause of temperance, Mr. Ando, who heads the Temperance Movement, and Mr. Nimoto, member of Parliament and an earnest advocate of all temperance movements. Both these men paid sincere and well deserved compliments to the work Miss Wyrick had done, especially her work during the war with Russia, and the wide distribution of Christian literature.

MISTAKES IN CHURCH BUILDING.

As an architect who is frequently called upon to suggest a remedy for some of the serious mistakes which have been made in the planning of churches, especially baptistries, it may not be impertinent for me to offer some suggestions based upon observation of the wrong methods so frequently employed by church committees, when building a new church, or making changes in old ones.

In most cases lack of funds prevents the doing of all that may be needed, and it is important that every dollar shall be made to count.

Strange to say, the first point of economy has seemed to be dispensing with the services of an architect, not realizing that his employment would probably mean a saving of far more than his fee.

As a matter of real fact, his services at the outset are as important as those of a family physician, when symptoms of illness appear in the home, and the earlier he is called in to diagnose the case, the more intelligently is he able to prescribe. Often in alteration work, much old material can be utilized, and form a general basis of operations, where new material and labor are found to be unnecessary by a competent architect, experienced with similar problems.

Yes, you may say, but suppose such assistance is not at hand; my reply is, the money needlessly expended in doing the thing wrongly and perhaps a second time, will far more than pay the traveling expenses of a wise adviser, as well as a reasonable fee for his service.

When once on the ground, he can make a survey of the situation in conference with the pastor and committee, and is quite likely to offer various different suggestions, from which the church may choose, and which had not been thought of. An approximate estimate of comparative cost of each is an important factor in determining the final choice of the best plans for the least money.

It is not the practice of the better class of architects to furnish sketches for proposed churches until employed to do so, as they cannot offer an intelligent plan until they understand the conditions which are to govern, and which vary in every church.

Minneapolis. HARRY W. JONES.

Disciples Table Talk

Boat Ride For Convention Guests.

Chicago Disciples plan to welcome their brethren who attend the International Sunday-school convention the last of June by giving a moonlight boat ride on Lake Michigan on the Saturday evening of convention week. The steamer Theodore Roosevelt, the largest excursion boat in this harbor, has been engaged for the purpose and local forces are being organized to sell 1,800 tickets. Mr. O. A. Rosboro and Mr. Black, of Englewood and Irving Park Sunday-schools, respectively, are leading in the arrangements.

Houston Entertainment Plan Proves Popular.

Great interest has been aroused by the recent article of Dr. Willett in The Christian Century, on the novel and successful municipal entertainment plan originated by W. S. Lockhart, of Central Church, Houston, Tex. The Congregationalist gives favorable comment to the plan in its social service news department. We note that W. D Ryan, of Central Church, Youngstown, O., is urging a similar plan for the benefit of Youngstown.

Patmont, Sick, Seeks Rest.

A representative of The Christian Century, learning that L. R. Patmont was spending a short time in Chicago, had an interview with the "dry" leader. Mr. Patmont had little to say except that he is sick with heart trouble and nervous prostration as a result of his recent trying experience at Westville, and that he would go into the country for a period of rest. Mr. Patmont expressed himself as very appreciative of the sympathy that has been shown him by the church papers.

Claude E. Hill Suffers Loss.

Lyman E. Page, of the Knox, Ind., Christian Church, sends the information that Claude E. Hill and wife, of the Valparaiso Church, are almost prostrated over the loss of their youngest child, Sallie Mildred, nine years of age, on May 24. Valvular heart trouble was the cause of her death. Her sickness extended over many weeks. The constant care and watching and anxiety have told heavily upon Mr. and Mrs. Hill. Sallie Mildred was born during Mr. Hill's pastorate in Mobile, Ala., in 1905. The funeral was held from the parsonage May 27, the services being conducted by C. G. Kindred, of the Englewood Church, Chicago. The Christian Century joins with the many friends of our National C. E. Superintendent and his wife in sympathy for them in this time of trial.

Some Bethany Park Features.

The Bethany Assembly Program Committee has prepared a rich feast for assembly attendants this year. Program in detail will be printed later, but the following statement of some special features will be of interest now. The Assembly sessions will extend from July 16 to August 14. July 21—31 will be held the first term of the Bethany Assembly Summer School—the School of Efficiency. Its departments will be as follows: Ministerial, Evangelistic Singers, Character Building Studies, Health Culture and Rural Church Work. During this period will be held Pastors' Mass Meetings and Conferences; lectures by Pres. E. Y. Mullins, of Louisville, and President Henry Churchill King, of Oberlin; sermons by Z. T. Sweeney, E. E. Violett and others; Rural Church Mass Meeting, led by J. W. Street. July 26 will be Bethany Assembly Day. August 1 will be Temperance Day, with ex-Governor Hanly and other notables at the helm. August 2, another Bethany Assembly Day, will be marked by two sermons by C. C. Morrison and J. V. Coombs. August 3 will be W. C. T. U. Day, with a gold medal contest at night. August 4—14 will be held the second term of the summer school, with the emphasis on methods. The departments of Sunday-school, Missions and Christian Endeavor will be represented. Of these Garry L. Cook, Bert Wilson and Claude E. Hill will preside, as deans. On August 14 will be held the Commencement Exercises of the Sunday-school Department. Each evening, during the Assembly session, will be given, as usual, lectures, entertainments, etc. W. E. M. Hackleman is chairman of the program committee.

Special Sermons at El Paso.

During May, Perry J. Rice, of First Church, El Paso, Tex., dealt in his morning sermons with the theme, "Finding God in Life's Experiences." The special topics were as follows: May 3, The Man Who Found God In the Offering of a Sacrifice. May 10, The Man Who Found God On the Plains. May 17, The Man Who Found God In the Church. May 24, The Man Who Found God In a Domestic Tragedy. The evening services were distinctly evangelistic. A chorus choir and male quartette lent their assistance toward making these services interesting.

O. A. Rosboro, chairman superintendent's committee of Chicago Disciples Schools. Mr. Rosboro is leading local Disciples in plans for the International Sunday-School Convention.

R. W. Wallace at Hazel Green Academy.

Richard W. Wallace, pastor at Woodlawn Church, Lexington, Ky., delivered the commencement address at Hazel Green Academy, the C. W. B. M. mountain school, of which J. T. McGarvey is Principal. Mr. Wallace reports that the school is splendidly equipped, and is doing a great work for Eastern Kentucky under Prof. McGarvey. Mr. Wallace reports a membership of 350 in the Woodland Church, located in one of the most beautiful residence sections of Lexington. The present pastor has served in this field during four of the six years of its history. Mr. Wallace recently spent a vacation period at Valdosta, Ga., where he served as pastor for over six years.

Roger T. Nooe to Go Abroad.

The church at Frankfort, Ky., has granted its pastor, Roger T. Nooe, a leave of absence. Mr. Nooe will spend three or four months in the following countries: Germany, Austria, Hungary, Roumania, Turkey, Syria, Palestine, Egypt, Greece, Italy, France, Switzerland, Holland, Belgium and England. Mr. Nooe recently delivered the baccalaureate sermon at Owenton, Ky., where W. B. Taylor is now preaching.

T. A. Lindenmeyer to Leave Bridgeport, Ill.

T. A. Lindenmeyer has resigned the work at Bridgeport, Ill., and expects to close his work with the church there about July 1, or not later than August 1. During two years of his ministry with this church, which period closed April 1, the congregation under his leadership reduced the indebtedness on the church building $3,780. The church has made contributions also to the various missionary and benevolent appeals of the Brotherhood. There were 125 additions to the church during the two years, 62 of which were the result of an evangelistic meeting which was conducted by H. M. Barnett, of Kansas City during last February. Mr. Lindenmeyer is open for engagement with some good church that is desirous of having efficient and faithful service and anxious for a capable leader in a forward movement. The local paper speaks highly of Mr. Lindenmeyer's work in Bridgeport.

Progress at St. Joseph, Mo.

W. L. Wright, of King Hill Church, St. Joseph, Mo., writes that the new minister there, J. C. Polley, who has been in this field but four months, has already added fifty-nine to the membership. A reception was given to the new members May 14. The Sunday-school and Christian Endeavor societies are also prospering.

W. A. Fite on "Woman's Sphere."

Discussing "Motherhood" on Mothers' Day, W. A. Fite had something to say of the place of woman in today's life: "It ought to be self-evident," asserted Mr. Fite, "that a woman's sphere, in this age, is not limited to the four walls of her home if she would look after the interests of her children. She must be interested in pure food laws, milk inspection, health regulations, etc. She has a right to demand that the food which her children eat must be free from poison, and the milk they drink as pure as sanitary dairies can produce. She must make it her duty to see that health regulation against contagious diseases and unsanitary conditions be enforced. The true mother will be angry with everything in our modern life which threatens the physical, intellectual, moral and religious life of her child. She should have the weapon with which to fight these evils in our day. The demand for the ballot is not fanaticism but a deep-rooted desire on the part of women who have come into the right vision of the age to protect the childhood of this nation."

Men's Work at Missouri Convention.

The Missouri Convention will have two sessions devoted to the consideration of Men's Work; one will be a Men's Banquet in charge of Jos. L. Garvin, President of William Woods College, the other on Wednesday morning, with an address by E. E. Elliott, National Brotherhood Secretary.

"Social Service" at Terre Haute.

L. E. Sellers, of Logansport, Ind., in his response to the address of welcome at the recent Terre Haute convention, made some pointed remarks regarding the church's duty toward society today. "The church must stand for the conservation of health," declared Mr. Sellers, "the abolition of child labor, the protection of the worker from dangers in his task, for the cure of poverty, for the protection of the family against vicious divorce laws, for better conditions of toil for women, for the redemption of the individual and society from the social, economic and moral waste of the liquor traffic, for age pensions for workers, for a living wage, a minimum in every industry, for the application of principles of our religion in the government of the people, for purity in politics, for equal rights and complete justice for all men, women and children in all stations of life." The Fort Wayne Sentinel, commenting editorially on Mr. Sellers' address, says: "This outline of the field of the church submitted by Mr. Sellers may come as somewhat of a shock to those whose views have not enlarged with the trend of the times and the growth of modern thought and modern effort—and yet, what serious objection can be urged against it? Manifestly the causes in which the Logansport pastor would enlist the militant efforts of the church are admirable ones. The program is big enough and important enough, also, to test the mettle of all humanity, both within and without the church. Organized church leadership would do much toward putting it on its way to consummation."

G. W. Watson Discusses Divorce.

"Breaking Home Ties—Divorce" was the subject of a timely sermon preached by G. W. Watson of First Church, La Fayette, Ind., recently. The sermon was the third of a series on "Home Problems." Mr. Watson placed especial emphasis upon the necessity of young people taking time to make the selection of a life companion. Asking the question, "what can we do," at the close of the discourse, the speaker attempted partial answers: "What can we do? We can, by education, help to restore again the sanctity of the married relation, so that men and women will not enter into it hastily or lightly, nor seek to break its ties when once cemented, without just cause. We can place our stamp of disapproval on the many agencies that tend to break down a sense of the pure and virtuous. We can seek to have written in every state and territory a uniform marriage and divorce law and thus remove the stigma of our 'divorce colonies.' We can make more secure the economic foundations of the family, while at the same time we can give more care to the development of the spiritual life of the people, which in the last analysis is the solution of the many ills that disturb society."

B. L. Smith as Commencement Orator.

Benjamin L. Smith, pastor of Central church, Moberly, Mo., is a favorite commencement speaker. He was in La Plata, Mo., recently, where he delivered an address on "Education by Solution" to the graduating class. He is scheduled to speak also at high school exercises at Queen City, Brunswick and Montgomery City, and preached the baccalaureate sermon to the graduates of Christian College, at Columbia, Mo., May 31.

Cyprus R. Mitchell, who lacks one year of graduation at The Union Theological Seminary, New York, is leaving New York for Melbourne, Australia, Mr. Mitchell has been in the States nine years. In this time he has graduated from Eureka College (1911), has taken his M. A. degree in philosophy at the University of Missouri (1913), and has nearly completed the course in New York. His new address in Melbourne is 528-30 Elizabeth Street.

Walter Scott Priest has been called by Central Church, Wichita, Kan., for another five years. Mr. Priest has seen 1,000 persons added to the membership of this church during his ministry there. The pastor says he is appreciative of the favorable attitude displayed toward his work not only on the part of the congregation, but also of the citizens in general.

Levi Marshall, president of the Missouri Convention, to be held at Moberly, June 15-18, writes inviting Missouri Disciples to "come to the meeting for information, inspiration and transformation. If you have been stepping too high or too low, or too slow or too fast, come and get regulated."

E. M. Waits, pastor of the Magnolia Avenue Church, was appointed chairman of a committee on state Sunday-school work. The other members of the committee were A. C. Parker of Waxahachie, J. G. Slayter of Dallas, A. W. Lander of New Hope and A. C. Boynton of Waco.

The Layman's Missionary Movement Conference at Lake Geneva, Wisconsin, will be attended by forty men from Disciple churches. Lake Geneva is a delightfully cool spot in southern Wisconsin, and is the scene of numerous religious gatherings during the heated term.

L. J. Marshall is able to preach again at Wabash Avenue Church, Kansas City, after a threatened illness. His congregation has given him a leave of absence until September 1, which he will spend recuperating in the wilds of the west or north.

A recent banquet of the men's Bible class at Canton, Mo., was featured by three addresses, "The Place of the Man in the Sunday-school," by H. M. Garn; "The Place of Religion in the Life of Man," by H. B. Robison; "The Place of Christ in Religion," by E. M. Todd.

J. M. Rudy, pastor at Quincy, Ill., has announced a series of talks at the First church of special interest to non-Protestants. The preludes of the services from now on will be furnished by the business men of Quincy.

Dean E. C. Sanderson, of Eugene Bible University, recently saw ordained to the ministry thirteen of his young men, at First Church, Eugene, Ore. J. S. McCallum officially performed the ordination.

The Brotherhood of the University Church at Des Moines established a mission some time ago. Last month that mission was dedicated as a "full-fledged church," with a new building and all things paid for.

President E. V. Zollars, of Phillips University, has recovered from his threatened illness and is at work directing that educational enterprise at Enid. A new gymnasium is being erected.

On the evening of June 14, the Knights of Pythias of the north shore will gather at the Evanston church for a sermon by O. F. Jordan on "Chivalry and Fraternity as Life Ideals."

Baxter Waters read a paper before the annual meeting of the Kansas City and vicinity ministers May 25. His topic was "The Homiletic Value of First Peter."

Sherman Kirk, dean of the Bible College, Drake University, is arranging a series of lectures by the National Missionary Secretaries, beginning in September.

A. W. Taylor, of Bible College, Columbia, Mo., was a speaker at the Southern Christian Institute, Edwards, Miss., commencement.

A "Christian Men's Association" has been organized by the men of the Dallas (Texas) churches, to establish and maintain missions in that city.

H. E. Millsap has been called as assistant pastor to J. O. Shelburne, at Central Church, Dallas, Tex. Mr. Millsap is an evangelistic singer.

W. A. Shullenberger, of Mexico, Missouri, announces that seventy men from his congregation made an every-member canvass May 31.

E. E. Elliott spoke at Exline, Iowa, May 24 on "What the Men of a Small Town can do to Improve Local Civic Conditions."

H. D. C. Maclachlan of Richmond, Va., was a recent guest in Philadelphia, where he addressed the annual Disciples' dinner.

Walter S. Athearn will lecture on modern Sunday-school methods at the Missouri Convention at Moberly June 16.

Graham Frank was a lecturer at the commencement of William Woods College, Fulton, Missouri, May 26.

E. E. Elliott is preparing a booklet of fares and routes to the Atlanta Convention.

Facts and Figures From Disciples' Fields

EVANGELISTIC MEETINGS.

Bardstown, Ky., J. J. Montgomery, pastor, preaching.

Anacortes, Wash., Melvin Putnam, evangelist.

Janesville, Wis., F. L. Van Voorhis, evangelist.

Hutchins, Tex., J. Cell, pastor, preaching.

Waxahache, Tex., A. C. Parker, pastor, preaching; 15.

Hillsboro, Tex., John W. Marshall, evangelist; 35; closed.

Eagle Lake, Tex., Jacks and son, evangelists.

Tioga, Tex., Matt Bradley, pastor, preaching; 17; closed.

Escondido, Cal., G. W. Thompson, pastor, preaching.

Freeport, Ill., E. T. Cornelius, pastor; C. A. Lockhart, evangelist.

California, Pa., union meeting; 80.

Eureka Springs, Ark., W. H. Pinkerton, evangelist.

Los Angeles, Cal., University Church, J. W. Maddux, pastor; Bruce Brown, evangelist; 20; closed.

Wichita Falls, Texas, F. F. Walters, pastor; Scoville company, evangelists; 357; continue.

Cleburne, Tex., G. H. Morrison, pastor; Menges company, evangelists; 250; continue.

Mound City, Mo., A. O. Kuhn, pastor; Hamilton and Stewart, evangelists; 68; continue.

Martinsburg, W. Va., Wilhite and Shaul, evangelists; 40; continue.

Virden, Ill., Fife brothers, evangelists.

Charles City, Ia., Sword and Seniff, evangelists; 50.

Ironton, O., Brown and Leigh, evangelists; 117.

Barbourville, Ky., J. W. Ligon, pastor; J. Ross Miller, evangelist.

Herrin, Ill., H. J. Reynolds, pastor; C. R. L. Vawter, evangelist; 207; closed.

Mexico, Mo., A. A. Bailey, evangelist; 43; closed.

CALLS.

H. W. Waggoner, to Maroa, Ill.

F. G. Coffin,, First, Albany, N. Y., to Fall River, Mass. Will not accept.

George O. Marsh to Sedgwick, Kan.

S. C. Draper installed at Central, Cincinnati, May 24.

H. G. Connelly preached at Central, Louisville, with view to call.

Ellis Purlee, Red Bluff, to Petaluma, Cal, Aug 1.

W. J. Adams to Ukiah, Cal.

P. A. Davis to Monongahela, Pa.

RESIGNATIONS.

H. O. Rocks, Milford, Ill. Will attend university.

E. C. Nicholson, Troy, Mo., South Side.

B. H. Brown, Erie, Pa.

ADDITIONS TO CHURCHES.

Norfolk, Va., First, C. M. Watson, pastor; 36 since Jan. 1.

Wheeling, W. Va., Island Church, C. F. Hutslar, pastor; 2.

Rock Island, Ill., Memorial, M. E. Chatley, pastor; 6.

Sutter City, Cal., F. J. Mattison, pastor; 8.

Ft. Worth, Tex., First, L. D. Anderson, pastor; 4.

Holtville, Cal., J. N. Smith, pastor; 22.

DEDICATIONS, ETC.

Kansas City, Linwood Boul., B. A. Jenkins, pastor; will make $40,000 addition.

Norfolk, First, C. M. Watson, pastor; is completing new Sunday-school building.

Vermont Avenue, Washington, D. C., Earle Wilfley, pastor; will enlarge building for Sunday-school and social service work.

Fayetteville, Ark., L. R. Riddell, pastor, dedicated $35,000 building May 24.

East Liverpool, O., E. P. Wise, pastor; raised $1,468 on church debt, clearing the obligation.

Urbana, Ia., $10,000 building dedicated May 17; T. F. Paris delivered address.

Quincy, Ill., East End; will enlarge building for Sunday-school work.

Russellville, Ky., $8,900 raised to cover $6,500 debt on new church; G. L. Snively, dedicator.

Danville, Ind., cornerstone of new $45,000 building to be laid June 14.

Albany, Mo., will erect $15,000 building.

Cleburne, Tex., will erect $40,000 building.

Los Angeles, Cal., East Side, is making building improvements.

Freeport, Ill., E. T. Cornelius, pastor; will dedicate June 7.

Janesville, Wis., new tabernacle dedicated May 17; F. L. Van Voorhis, dedicator.

Vicksburg, Miss., will buy lot for building.

Los Angeles, Cal., University, have exchanged present property for lot, for new building.

Carrollton, O., J. F. Brown will dedicate new building June 7.

Schell City, Mo., J. Wm. Walters will dedicate new building June 21.

Missionary W. H. Hanna and wife, of the Vigan Mission station, Philippine Islands, have recently completed a translation of the New Testament into the Ilocano dialect and the book is selling rapidly. The cheapest edition sells for fifteen centavos—seven and a half cents. Bro. Hanna is the business manager of the Philippine Christian, of which D. C. McCallum, another of our missionaries, is editor.

Allen T. Shaw, pastor at Macomb, Ill., writes that he is hoping to attend the University of Chicago late in July and in August, and will be glad to supply for some church in or near Chicago during this period. Mr. Shaw recently delivered the commencement address at Blandinsville, Alpha and Adair, Ill., and the baccalaureate address at Table Grove and Macomb.

Finis S. Idleman, pastor of Central Church, Des Moines, will give the baccalaureate sermon for the 210 graduates from the West Des Moines High School Sunday, June 7. Charles S. Medbury of the University Church will give the baccalaureate sermon the same day for the graduates from the North Des Moines High School.

The Librarian of Congress informs The Christian Century that he would like to have a number of the Century, which is missing from the Library files. The desired issue is that for Nov. 14, 1912, Vol. 29, No. 46. Any reader having this number in his possession, and not caring to keep same, would confer a favor by sending to this office.

The church at Irvington, Ind., the seat of Butler College, is building a $20,000 addition to their present structure for Bible-school purposes. It is a part of their plan to replace their present edifice with a new and spacious auditorium which will fully equip the congregation for modern church work.

Clyde Darsie and family, recently removed from Jacksonville, Ill., to Mt. Sterling, Ky., were met at the station in the latter place by a large company in automobiles. They were taken to the home of one of the members of the congregation, where they were entertained for ten days with true Southern hospitality.

H. H. Peters of Paris, Illinois, has delivered five commencement addresses in Edgar County this year. The schools of Edgar County are very thoroughly organized and are doing splendid work. A large percentage of the young people who graduated from the High School enter College.

S. M. Martin, evangelist, after an eight months' campaign across the country, has returned to the Pacific coast. He preached to a large audience recently at the University Church, Seattle, Wash., "firing the opening gun" of the building campaign of this church.

O. E. Tomes, new pastor at West Jefferson Street Church, Ft. Wayne, Ind., has been elected president of the city ministerial association. The West Jefferson Church is greatly pleased with their new leader, it is reported.

Burris A. Jenkins is again in his pulpit at Linwood Boulevard, Kansas City, Mo., after the partially successful operation on his knee. Mr. Jenkins delivered the baccalaureate sermon of the High School at Liberty, Mo.

James Small, of Hyde Park Church, Kansas City, preached the baccalaureate sermon to the graduates of Finley College, at Kansas City. His theme was "True Views of Life." His address was a plea for heart sympathy.

The Disciples Missionary Union of Greater New York announces the fifth annual commencement exercises of the English School for Russians, June 12, at 63 E. Second St., Manhattan. P. F. Jerome is secretary of the Union.

Justice Joseph R. Lamar, one of Uncle Sam's representatives chosen by President Wilson to meet the mediators and Mexican representatives at Niagara Falls, is a Disciple, holding membership at Augusta, Ga.

J. E. Holley, of Hastings, Nebr., finds himself compelled to give up the work at that place on account of ill-health. He will spend a year traveling overland in his auto, living out in the open as much as possible.

C. W. Cauble delivered the principal address at a reception given by the Central Church, Richmond, Ind., congregation to its 300 new members admitted since January 1. R. C. Leonard ministers to this work.

Fourth Church, St. Louis, L. A. Chapman, pastor, used four of its automobiles to take fifteen of the old people of the Christian Old People's Home to attend the Mothers' Day service at First Church.

Ralph V. Callaway, pastor at Clinton, Ill., recently preached a sermon on "Earthly and Heavenly Treasure" to a special gathering which the Knights of Pythias of Clinton attended in a body.

C. J. Sharp has to report a fine record of growth in the church at Hammond, Ind. During the twelve years of his ministry the number of members has increased from 30 to 1,200.

R. E. Henry, pastor at Havana, Ill., recently exchanged pulpits with the pastor of the First M. E. Church there. The exchange was sprung as a surprise on the two congregations.

George H. Combs, of Independence Avenue Church, Kansas City, will be one of the principal speakers at the Southern California Convention, which opens at Long Beach, Cal., July 26.

President Charles T. Paul, of the College of Missions, Indianapolis, wil deliver the commencement address at Hiram this year. His subject is "The Age Task and the Worker."

Charles M. Watson, pastor of First Church, Norfolk, Va., writes that five of his Sunday-school members will attend the International Sunday-school convention, in this city late in June.

W. P. Shamhart, Rockwood, Tenn., will address the Tennessee Sunday-school Convention at Nashville, June 4, on adult class work and work among men.

G. F. Bradford, of the Central Church of Sherman, Tex., preached the commencement sermon to the graduating class of Carr-Burdette College, May 17.

C. S. Medbury is preaching an evening series of sermons on "In the Footsteps of New Testament Evangelism" at University Church, Des Moines.

Drake won the State Championship at the State College athletic meet, over Ames, Iowa, Coe, Grinnell, Morningside, Cornell and Highland Park.

Thomas A. Boyer, pastor at First Church, Oakland, Cal., has been operated upon for appendicitis. He is reported to be recovering rapidly.

Frank M. Dowling, pastor at Fullerton, Cal., delivered the Memorial Day address in that town.

Dr. H. L. Willett has been ill at his home for about two weeks. His trouble is rheumatism.

Dainty Foods Demand It

IN EVERY Receipt that calls for cream of tartar, soda, or baking powder, use the Royal Baking Powder. Better results will be obtained because of the absolute purity and great leavening strength of the Royal. It will make the food lighter, sweeter, of finer flavor, more digestible and wholesome. It is always reliable and uniform in its work.

ROYAL BAKING POWDER CO., NEW YORK.

FOREIGN SOCIETY NOTES.

A. F. Hensey, Bolenge, Africa, writes: "You will be glad to know that the Lord continues to give the victory here. We have baptized 303 since the last annual report, and there are many inquiries. We are glad to hear of the possible appointment of Doctor and Mrs. Barger. They are sadly needed."

"I suppose you have read of Japan's naval scandal: only three men in Parliament are said to be innocent of giving and receiving commissions. Those men are Christians, but the whole nation is guilty." Miss Kate V. Johnson, Tokyo, Japan.

W. L. Burner, Matanzas, Cuba, reports seven baptisms. He also reports the largest Sunday-school they have had in two years.

A stirring letter has been received from Bolenge, Africa. March 22 there were 854 at Sunday-school. A new tribe has been visited by teachers, called the "Ibinzas." Two have been baptized.

W. R. Holder, of Africa, will soon be returning on his furlough. He has done a splendid service. He has endeared himself not only to all the missionaries, but to the native Christians as well.

H. C. Hobgood, Lotumbe, Africa, reports that there are some seventy-five inquirers. He reports that there will be a large number of baptisms soon.

H. C. Saum and family on their way from India sailed from Liverpool May 9. Many friends will give them a cordial welcome, after a long and successful term of service in India. They were expected at Montreal Sunday evening, May 17.

The Sunday-schools are making great preparation for Children's Day. Last year over 4,000 schools participated and the indications are that there will be many more this year. Not only is the interest more widespread, but the schools are planning for larger offerings. The goal has been set for $100,000, and all indications are that it will be exceeded; $92,800 was the amount given last year.

Sunday-schools in Jamaica, Cuba, Japan, Philippines, China, and Africa are observing Children's Day. The response of the mission lands is certainly an incentive for all of the schools at home to observe the day.

F. M. RAINS, Secretary.

NEW YORK CITY'S MISSION REPORT.

M. M. Amunson, chairman of New York's Mission Committee, reports that four missions out of the five are doing excellent work. The Ridgewood Heights Mission, under the ministry of Mr. Mitchell, who is returning to Australia, has reached a Sunday-school enrollment of 177, with an average attendance of 135. The Borough Park shows for the month of April a Sunday-school enrollment of 300, with an average attendance of 209. The Russian Church, with a membership of thirty-three, continues its interesting work. Mr. Johnson is planning, with the assistance of his membership, street meetings in two sections of the lower East Side. Flatbush, under the guidance of Mr. Gordon, has an enrollment in its Bible-school of 334, with an average attendance of 258 for the month of April. Additions from the missions during the month numbered 37, with money raised, $338.

G. L. COOK ON SUNDAY-SCHOOL NEEDS.

Garry L. Cook, Indiana's State Sunday-School Superintendent, is one of the leaders who has glimpsed the educational possibilities in Sunday-school work. His point of view is always constructive. He believes heartily in the work being done by the Bible-school department of the American Christian Mission Society. Mr. Cook writes as follows: "There is a great and growing conscience on the part of the Disciples of Christ as to the necessity of trained leaders. The progress of the kingdom is being retarded because there is a dearth of trained men and women to carry on the work. Of course, the colleges are doing their utmost to properly prepare young men and women for the ministry, mission field, and local service, but it is beyond their power to touch the local field save thus indirectly. But there is also a great necessity for adequate means by which it will be possible to prepare men and women in the local church to properly carry on the work of the church.

The American Christian Missionary Society maintains a Sunday-school department so that the local church may have better trained leaders for her Sunday-schools. The Sunday-school has not kept pace with educational ideals, and yet she is divinely committed to an educational program. It is the business of the American Society's department to bring to the schools not only enthusiasm but modern pedagogical methods for carrying on the work. If the Sunday-school department is adequate to perform the task set for it, it becomes necessary first to have in its employ men and women who are specialists in the different fields or phases of Sunday-school work. Not only must the present force be kept at work, but there is ever reason that there should be other specialists added to the nucleus."

BETHANY ASSEMBLY NOTES.

The Indianapolis News Newsboys' Band will give two concerts at Bethany Assembly, July 18.

Morgan County Church Day will be held at Bethany Assembly, July 19. Sermons will be preached by S. Lappin, E. R. Edwards and B. F. Daily. The music will be under direction of the Martinsville Choir.

O. E. Kelly, Terre Haute, Ind., will lecture at Bethany Park on July 20, his subject being "Soft Soap."

Dr. S. M. Mart, Seattle, Washington, will lecture at Bethany Assembly, July 25, assisted by Prof. C. H. Hohgatt, Pittsburg. He will also lecture upon "Roman Catholicism" during the "School of Efficiency" on July 24.

J. V. Coombs will dedicate the Singers' Amphitheatre at Bethany Assembly, July 26. It is hoped to have all the money raised before dedication. When furnished, the Amphitheatre will cost about $1,000.

Eugene E. Stacy, Secretary, Y. M. C. A. of Ind., will give a stereopticon address at Bethany Assembly, July 28, on "A tour Around the World," showing the work of the association in over forty countries.

Gen. Z. T. Sweeney, New York City, will lecture July 29 at Bethany Assembly upon "The Russian Commission and Its Field." This lecture is looked forward to with great interest.

The Bethany Assembly Singers will give a cantata entitled "King in Zion" at Bethany Assembly on July 30. The words are selected from Scripture by Jessie Brown Pounds, and the music is by Dr. J. B. Herbert, Monmouth, Ill., who will be the chief instructor in the Bethany Summer School of Music. The Singers are now studying the cantata, and copies may be had from the dean, W. E. M. Hackleman.

Herbert Yeuell, Chicago, Ill., one of our well-known evangelists, will give two illustrated lectures at Bethany Assembly, July 31 and Aug. 1., on "Quo Vadis" and "Yellowstone Park." He will also address the Evangelistic Department of the Summer School upon "Organizing the Forces" and "Conversions versus Additions." The latter is a very timely subject these days.

There will be an old-time Christian Endeavor Rally at Bethany Assembly, on August 2. W. D. Bartle, State C. E. Supt., C. E. Hill, National C. E. Supt., will speak. The principal address will be by that princely Endeavorer, E. P. Wise, pastor, East Liverpool, Ohio.

There will be a debate at Bethany Assembly Aug. 3, between two women, the subject being, "Resolved: That we should have equal suffrage in this country." Elizabeth T. Stanly, Richmond, Ind., will handle the affirmative, and Rita Jones, Alexandria, Ind., the negative. A gold medal contest will be held at night under direction of the State W. C. T. U.

News From the Colleges

Bethany College Commencement.

Exercises of the Seventy-fourth Annual Commencement, Bethany College, begin with the baccalaureate sermon by President Thomas E. Cramblet, on Sunday, June 7th, at 11 o'clock a. m. The annual sermon to the Christian associations will be preached in the evening by Prof. W. B. Taylor, Dean of the Biblical Department of Bethany College. The Final Chapter Service will be held on Monday, the 8th, at 3 p. m. On Monday evening the annual contest between the Neotrophian and American Literary societies will be held. The meeting of the trustees of the College will be held at 1 o'clock, Tuesday afternoon, the 9th. Tuesday evening, the English Department will present Shakespeare's "Midsummer Night's Dream" on the beautiful college campus. After the presentation of this drama, the President and Mrs. Cramblet will give a reception to the students, trustees and visitors. The annual class day exercises will be held on Wednesday afternoon, the 10th, and the concert by the Music Department will be given on Wednesday evening.

On Thursday the exercises of Commencement Day proper will be held. These exercises will begin with an academic parade, the seniors, faculty, trustees and distinguished visitors wearing academic gowns. Ten members of the graduating class will deliver orations. Rev. Peter Ainslie, of Baltimore, Md., will deliver the class address. Trustees and visitors will also give short addresses in the afternoon of Commencement Day. The Alumni Banquet will be given at 5 o'clock on Wednesday evening in the social room of Carnegie Library. The final exercises of Commencement Week will be given by the Adelphian Literary Society on Thursday evening. During the week Field Day exercises, consisting of contests in athletic sports, will be held.

The year just closing has been in all respects the most successful in the history of the institution. The enrollment for the session reached 373, the highest in the history of the college. Counting the summer school, 452 different students have been enrolled during the past twelve months. Practically all of the members of the present faculty have been re-elected. In addition, two new professorships have been established. Prof. H. F. Sutton, of Texas Christian University, has been chosen Professor of Oratory and Assistant in English. Prof. Chester J. Roberts, of Milwaukee, Wis., has been secured as Director of Physical Education. Prof. Roberts will act as coach for football, basket ball and baseball.

The total number of graduates in all departments is 48. Every department of the college has shown substantial growth during the past year.

During the year the college has received some substantial gifts in money, in addition to the Parkinson Farm of 261 acres.

The Annual Summer School, continuing six weeks, begins Tuesday, June 23rd.

T. E. CRAMBLET.

Christian University, Canton, Mo.

The closing days of the school year are upon us and the week ending June the eleventh will mark the close of another year of work in the class room. The year that is just closing marks an important step in the history of the school. Dr. Johann, who for many years has been at the head of the institution, has resigned his office. The care of the school has fallen upon Prof. Garn during the enforced absence and retirement of the president. He has filled the position well and it was under his regime that the awakening has come. The time has come for an advancement along all lines and the demands of the hour have awakened those who are in a position to act, to act, not only for today, but for the future welfare and prosperity of the school. A worthy and capable man is being looked for to fill the president's chair. A movement is on foot to standardize the faculty and to increase the library facilities. This work well done will mean a worthy and successful future for the school.

Commencement week will be crowded full of good things. The exercises will commence on Friday night, June the fifth, when the Zetolophian Society will serve their Annual Supper.

W. A. Shullenberger, of Mexico, Mo., will deliver the baccalaureate sermon Sunday morning, in the College chapel.

The Annual Concert, under the direction of Miss Edwards, of the Vocal Department, and Mrs. Cooper, of the Piano, will be held on Monday night. This evening's entertainment is always looked forward to with anticipated pleasure.

The College of the Bible will hold its session in the College chapel, Tuesday morning. A departure from the customary program has been taken this year; instead of several speakers there will be only one. The speaker for this occasion is W. G. Alcorn, of Monroe City.

In the afternoon the athletes will assemble on the college athletic field to contest for the honor of their respective classes. A silver loving-cup is given to the class that wins the most points in the meet.

The evening witnesses the battle of the intellectual giants of the various literary societies in the annual oratory and declamatory contest. Gold medals are given to the winners in the contest. Much friendly rivalry and friendly spirit is manifested in this contest by the students in support of their favorite contestant.

Alumni Day comes on Wednesday and the day is given over to the renewing of old friendships, the transaction of business, election of officers and the day is ended with a banquet. This year promises to be a red-letter day for the association in point of attendance and the number to be served at the banquet. Thursday, Commencement Day, will witness the graduation from the various departments of the school seventeen graduates. Ten will receive their Bachelor's Degree; five will receive their Master's Degree and two will receive their diploma from the Music Department, in piano. The class address will be given by Rev. C. M. Chilton, of St. Joseph.

The week and the school year will be closed by an entertainment, given by the class of "14," in the opera house. Thus another page is written in the history of Christian University. J. T. BLOOM.

FOR SALE

The house-like Bungalow of Dr. and Mrs. Royal Dye, including three lots, close to College, convenient to Church. Special terms for quick sale. Address MARSHALL AND McGUIRE, Eureka, Ill.

The Sunday School

THE GREAT REFUSAL.

INTERNATIONAL UNIFORM LESSON FOR JUNE 21, 1914.

Matt. 19:16-30. Memory Verses, 25-27.

Golden Text.—Ye cannot serve God and mammon. —Luke 16:13.

American Standard Bible.

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(16) And, behold, one came to him, and said, Good Teacher, what good thing shall I do, that I may have eternal life? (17) And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. (18) He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, (19) Honor thy father and mother: and, Thou shalt love thy neighbor as thyself. (20) The young man saith unto him, All these things have I observed from my youth up: what lack I yet? (21) Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. (22) But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions. (23) And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. (24) And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. (25) And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? (26) And Jesus looking upon them said unto them, With men this is impossible; but with God all things are possible. (27) Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? (28) And Jesus said unto them, Verily I say unto you, that you which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (29) And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive manifold more, and shall inherit eternal life. (30) But many shall be first that shall be last; and the last first.

Verse By Verse.

BY C. C. BUCKNER

v. 1. *As he was going forth*: He had been in a home, blessing little children. *Good Teacher*: An unusual form of address. The rabbi was ordinarily addressed, "Rabbi."

v. 18. *Why callest thou me good?* I think Jesus was seeking to learn whether the young man really recognized him as a teacher superior to the rabbis or thought him to be true to the Pharisaical traditions and laws and used this word 'good' to emphasize his belief in Jesus' soundness.

v. 19. *Thou knowest the commandments*: Jesus mentions the last group of the commandments, which have to do with the relations of man to man.

v. 20. *All these things have I observed from my youth*: It appears that the young man was surprised the teacher had not made demands upon his heroism.

v. 21. *Jesus...loved him*: We must not fail to note the compassion of Jesus in his diagnosis of the young man's case. The medicine was bitter but it was prescribed in love.

v. 22. *But his countenance fell*: It was too much. He loved his wealth more than all else.

v. 23. *Jesus looked about, and saith*, etc.: "Jesus read their thoughts, and probably they thought their master had thrown away a great opportunity of winning a very rich man to their cause."—Miss Tarbell.

v. 24. *Trust in riches*: "That is, one who depends for happiness on his riches rather than on obedience to the will of God."—J. W. McGarvey.

v. 25. *A needle's eye*: Some think this was a very narrow passage way through which a camel could pass with the greatest difficulty. It appears to me more plausible that Jesus was merely using a very strong figure and really referred to the eye of a needle.

v. 26. *Who can be saved?* They were fearful lest they themselves should not be rewarded for their sacrifices.

v. 27. *All things are possible with God*: Even wealth worship can be overcome with the help of God.

v. 28. *Peter began*: How natural it was for Peter, the impulsive, to *begin*. *Have left all*, etc.: He wishes the Master to bear in mind all the sacrifices his disciples had made for him.

v. 29, 30. *Verily, I say unto you*, etc.: We are here told that every investment we make in the Gospel will bring enormous dividends.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

Perfection is found only in God. Estimates of values invariably have relation to a fixed standard. Good and evil, right and wrong are terms used with relation to a standard. Our measurements have reference to an adopted unit. The English yard, which is the unit of long measure, has a constructed standard. It is a bar made of a kind of bronze called "Bailey's metal." It has a square section of one inch on the sides and is thirty-eight inches long, and at one inch from each end a well is driven, in which are sunk gold plugs. On the surface of the gold the defining lines are marked, which are read by the microscope of the macrometer. The utmost care is taken to have an accurate standard. The value of jewels is determined by comparing with those most nearly perfect.

Now all this has a bearing upon character, upon truth, upon all that is related to the spiritual being. Jesus Christ came into the world with a new standard of character value. He offered Himself as the world's standard of ideal character. Henceforth personality was to be measured by its correspondence or lack of correspondence to Himself. To determine personal worth tests had to be applied, and the narrative before us is the application of the spiritual test.

CONSCIOUS RESPONSIBILITY.

"What shall I do?" is the earnest interrogation of this young man. His inquiry indicates his sense of personal accountability. He recognized that destiny and duty are related vitally. He revealed in his question the fact that he accepted the obligation of determining destiny. This, too, is indelibly written in the human heart. We cannot excuse ourselves for our defects and derelictions. Our very sense of ill desert when we have violated conscience indicates our belief in our ability to enter harmoniously into the purposes of God. He knew he could not throw the responsibility upon the Eternal Father for his destiny. If eternal life was to be enjoyed by him it would be because he had in some way fulfilled a responsibility which conscience urged upon him. So he inquired with zest, "What shall I do?" It implied willingness to perfect obedience. He did not fully recognize himself. He was neither conscious of his full strength, or his possible weakness.

THE SUPREME GOOD.

A further evidence of the intelligence of the young man is the fact that he understood what constitutes the supreme good of life. Notwithstanding his wealth, notwithstanding his high position, he was an unsatisfied man. He had not realized the best and he knew it. The human heart never rests until it rests in God. Soul satisfaction and peace are found only in the assurance of eternal life. Whether directly recognizing it or not the human heart carries its own consciousness of sin and alienation from God, and without any theological definitions and explanations man is conscious that personal felicity is impossible without complete harmony with the eternal Father.

THE COMMANDMENT TEST.

In order that the young man might discover himself and if possible realize certain personal defects which would demand the pardoning grace of God, Jesus propounded to him the commandment test of character. "Thou knowest the commandments, 'Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and thy mother.'" Would he claim that upon the basis of full obedience he was entitled to eternal life? This was exactly what he did claim. "All these things have I observed from my youth up." As a literalist he had been a seeming success. Tested by legal requirements and measured by Pharasaic standards, he thought well of himself. And yet, he knew there was something wanting. He did not feel assured of eternal life.

LOVABLE THOUGH LOST.

"Jesus looking upon him loved him." There are many lovely *lost people*. We often meet non-religious people who are admirable, and moreover agreeable. There are many among the unattached and indifferent whose attractive personalities awaken admiration. It is easy to confuse things and allow geniality to take the place of godliness, and sweetness and suavity to take the place of soul salvation. The love of Jesus, however, did not go out alone to lovable people, but even his enemies were objects of his pity, his sympathy and his concern.

THE SPIRITUAL TEST.

Jesus well knew that this young man did not in reality stand the commandment test. He also knew that he was blinded to his own defects, and he proceeded to apply another test which would reveal the glaring imperfection and defects of his life. "One thing thou lackest. Sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven; and come, follow me." This was, indeed, the supreme test and when the young man was weighed in the balance he was found wanting. It is much easier to measure up to some program than to live up to a high and holy principle. Jesus revealed the weak link in the chain. He exposed the flaw in the diamond. He showed the spot on the sun. He went to the heart of life and unveiled the concealed motive. The life of the young man was egocentric. He had not been conscious of it himself until now he was compelled to make the great test. He had not been conscious of his devotion to wealth. He would probably have denied it had he been accused of worshiping wealth, but when the Lord undertook to separate him from his wealth it was too much. We are not for a moment to assume that the same test is to be applied to all, except as a *spiritual principle*. Every man must be *willing* if the demands of the Kingdom require it to be parted from his property in the interests of piety. Many things which we are willing to do we are not required to do. It comes back again to the great question of first place. The second feature of the requirement was more severe than the first. "Come, follow me." He was not only to leave his wealth but his associations, and invest his personality in the new kingdom.

THE GREAT REFUSAL.

The supreme opportunity of life had come. He was compelled to declare himself. But, his countenance fell at the saying and he went away sorrowful. Here is the great refusal of life, the refusal of a complete consecration, the refusal to obey when the vision has been given. The quest had been right. The discovery had brought disappointment. The quest might have been followed with splendid conquest, a victory over self and selfishness, but it was not. There was quest but no conquest. Following every true quest there is either conquest or inquest. The issue is life and death. It is life with victory or death with inquest. Because he declines to follow Jesus the world has ever since held an inquest upon the young man's spiritual death.

Said Jesus, "Hardly shall they that have riches enter into the Kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." All speculation as to the term "a needle's eye" results in no benefit or blessing. The manifest purpose of Jesus Christ is to declare the impossibility of serving two masters. The passion for wealth destroys the purpose of piety. When gold is worshiped God is forgotten. Jesus uttered a perpetual warning against absorption in material interests which would leave God out of consideration. What is impossible with man is possible with God. There are no limits to be placed to the spirit's influence. None are to be regarded as beyond hope. All things are possible with God.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JUNE 17.

Vocation and Avocation. Lu. 2:49; Jno. 4: 38; Col. 3:17.

"What is your business?" inquired an acquaintance of a man who was giving much of his time to the Sunday-school. "My business is serving the Lord: I am selling shoes to make a living." Jesus put it: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Our vocation, then, is to live the abundant life.

We serve God by doing specific things and by having definite employments. Vague talk about sprituality may easily be allowed the place that belongs to discussion of plain duty. It has been difficult for us to keep religion down where it belongs. We make it a luxury, a mark of superiority, a support of privilege. With Jesus it was for every day use. If our vocation does not express faith in God and minister to man, the less we say about religion the better will be the reputation of religion in our neighborhood.

"IF ANY WILL NOT WORK."

Paul advised severe measures against the Thessalonians who refused to work. Herodotus says that king Amasis of Egypt "established the law that every Egyptian should appear once a year before the governor of his canton, and show his means of living; or, failing to do so, and to prove that he got an honest livelihood, should be put to death. Solon the Athenian borrowed this law from the Egyptians, and imposed it on his countrymen, who have observed it ever since. It is indeed an excellent custom." The killing of loafers may be contrary to our notions of justice; we are allowed to keep them from thinking too well of themselves. We can use plain speech about men who inherit property and who do nothing to justify them in holding it.

"IN THE NAME OF THE LORD."

We may be sure that the apostle was never interested in a form of words merely as a form. The life that is lived in the spirit of Jesus has power. There is something wrong when we have to announce to our friends periodically that we are disciples of Jesus. Either our friends do not know what it means to follow Jesus or we are following with uncertain steps. The disciple will often mention the name of the Master. There are occasions that call for definite statement of belief. But it is the life as a whole, and not isolated statements, that fixes our standing before the world.

ENLARGEMENT.

"About every five years I take up with a new hobby," said a teacher of chemistry in an Illinois college. "I hope to have a variety of interests when I am too old to engage in my profession. An avocation may be as important as a vocation. Everyone must know his own trade and his self-respect depends upon his skill and energy in following it. A satisfactory life, however, is one that has many interests. The garden, hunting with a camera, the study of a subject that does not seem to be closely related to the main business of life, and other ways in which men seek recreation keep their minds alert and their sympathies human. After the disciple finds Jesus has chosen the occupation which he thinks is best suited to his powers, he has still the privilege and the duty of finding how to get relief from the strain of work. He chooses wisely his avocations, he will find not only to the joy of his life but also to the sanity of his judgments, and he may be saved from vicious practices. The man who does not know how to turn aside from his regular employment and enjoy himself instantly is in danger of mental and moral deterioration.

Mark 6:31-32; Phil. 4:20-21; Gal. 2:20; Jno. 5:30; 6:38; Matt. 26:39; 1 Cor. 10: 31; I Pet. 4:11.

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Some Chapter Titles:

The Meaning of the word "Baptize"
Origin and Early Practice
Baptism and The Church.
The Sociology of Baptism.
John the Baptist
The Baptism of Jesus.
Did Christ Command Baptism?
The One Baptism.
"Born of Water"
Baptism and Conversion.
The Symbolism of Baptism.
The Case for Immersion.
Concerning Infant Baptism.
Baptists and Disciples and Baptism
Re-baptism

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Loyalty to Faith's Legacies

"And Moses took the bones of Joseph with him: for he had straightly sworn the children of Israel, saying, 'God will surely visit you, and ye shall carry up my bones away hence with you.'"

That seems to us a very grewsome burden, but it was an inspiring one, nevertheless. A dead man's bones are not very cheerful company, but those of Joseph more than repaid all the labor involved in their removal from Egypt to the land of promise.

The children of Israel were making their hasty flight from Egypt. There were years of wandering before them, and behind was a pursuing army. They were carrying as much as possible of their own belongings, and were further encumbered by those enforced loans by which they were hoping to make good something of the unrequited labor of almost 400 years. They had flocks and herds also, and each man, besides his care for his own household, had responsibility for the common subsistence and defense. Yet in their haste of flight and their excessive burden, they found time and strength for an added load. The body of Joseph, buried more than a century before, they exhumed and carried with them.

Joseph's tomb in Canaan cost his posterity many a weary day's labor, and the shoulders of hundreds of men ached before the travel and conquest were completed. But it cost Joseph something, too. He might have had a splendid tomb and monument in Egypt. Pyramids already hoary with antiquity were there testifying to the high esteem with which the noble dead were held in the land of Egypt, and his might have been among them, but it was not so. His sons, inheriting his wealth and their mother's official dignity, might have risen to honor in Egypt. To make this impossible to them was Joseph's desire. If Joseph's body had been the only consideration, the pharaoh in whose reign he died would have buried it in Canaan, as he did the body of Jacob. It was Joseph's plan that his children themselves must take it there, and that only when they made Canaan their own permanent habitation. It was determination never to let them rest in Egypt or the wilderness which made his bones restless in their Egyptian tomb. The scores of times in the forty years of desert march and sojourn, the living query was whether it was worth while to march on. Each well in the wilderness, with its oasis, was an invitation to remain. Each space of grass for their flocks raised anew the question of farther progress; but beside Moses with his inflexible will there was a silent member of the company whose voiceless protest against content with the wilderness could not be gainsaid or argued down. They might make homes for themselves there, but where would they bury the body of Joseph? For him there was no resting place short of Canaan, hence no home for his children. Thus Joseph's dying request became an eloquent testimony to his own faith in the deliverance of his people—effective against content in Egypt or the wilderness, a powerful incentive to the fulfillment of the hope which he cherished for the nation, but died leaving unfulfilled.

It was the forgiveness, the fidelity, the magnanimity of Joseph that kept the nation alive in Egypt. Gratitude and truthfulness bound them by the strongest ties to keep their promise to him. It was the legacy of his faith, preserved after he was dead, which kept alive in captive Israel the hope of escape.

* * *

We do not always realize as we should the value of historic continuity in religious effort. There is a righteousness which is sporadic and a righteousness which exists in continuity of effort. Blessed is the righteousness which joins together in one the labor of fathers and sons. It is a pitiful thing when the religion of the father makes no appeal to the conscience of his son. It is sad when that which the father has borne courageously and hopefully through a long life is transferred to his son and is received by him only as a burden to be shoved from his shoulders and buried in neglect as the corpse of an outlived obligation. How many men there are who need to be inspired with this conception of family loyalty to a great moral and religious interest, whose fathers and mothers toiled and labored through the wilderness, bearing that which they had received from their ancestors, and which they carried loyally not for their sakes only, but for themselves. What have you done with your father's religion? What use have you made of your mother's Bible? Your name was written in hope and pride in the record between its Testaments. How loyal have you been to your father's faith? What answer have you made possible to your mother's prayers? Have you counted all this a dead weight and superstition, well enough for the past, but of no interest to you? Shame upon your own disloyal, spiritual laziness. There may be some who have done even worse than this. Some who faithfully promised fathers and mothers, Christian friends now gone, to be true to God and faithful to the Christian life, but who have forgotten all this, proved false to their pledges, and buried in the wilderness of sin and neglect the memories that once were sacred.

Religious Unrest and Heresy

A Sermon Preached at First Christian Church, Louisville, Ky., on the Text: "And this word once yet more signifieth the removal of those things that are shaken, and of things that are made that those things which cannot be shaken may remain."

BY E. L. POWELL.

IT has been affirmed that we are living in an age of doubt, and that our religious unrest is to be traced to the pain and weariness and impoverishment born of doubt. It has been claimed that the church has drifted from the great fundamental truths which have been brought to us in the one and only supreme revelation. On the contrary, we are living in an age of religious unrest, but the religious unrest is born of faith, and is the most hopeful sign of our advancing and conquering Christianity. It is true that so far as traditional theology is concerned, there has been much of it denied and much of it which we have simply outgrown. In no spirit of pride, and yet with a feeling of very great rejoicing, I think it may be affirmed that the old theology which was unrelated to life has passed, and that in its place has come a new theology, whose justification is found in the acceptance of its duties and obligations and privileges in relation to the world in which we live, to the earth upon which we tread.

SOME THINGS THAT HAVE PASSED.

One would be regarded as a heretic today in any church circle, in any theological realm, who should declare that he no longer believes that the parable of Eden is not history. One is not tabooed as respects his genuine faith because he does not accept the seven days' theory of creation, or that creation was the work of a moment instead of an evolutionary process back of which was God.

We do not today believe in any mechanical theory of inspiration. Gone forever are the dogmas of material heaven and a material hell. Gone forever is the dogma that an angry God was placated and made favorable to man through a contractual arrangement entered into between God, the Father, the party of the first part, and his Son, the party of the second part. We do not believe—and I speak for the leaders and thinkers and the intelligent and thoughtful constituency of the church—we do not believe any longer in a salvation by magic. We do not believe in a righteousness that by some mysterious method is imputed to us to cover up our unrighteousness, making God to accept our sin because it is covered by the beauty and glory of the character of Jesus Christ. The old notion of a God as presented to us in the Augustinian theology, who is little other than a representation of irresponsible almightiness choosing arbitrarily whom he will to be saved and assuming arbitrarily those whom he will because of his own good will and pleasure apart from any character in the individual thus chosen or condemned—that conception of God has given place to what is almost modern, the fatherhood of God, with all of its infinite tenderness, and its mercy, which transcends our deepest needs and our greatest sins. Our religious unrest does not come from the loss of this traditional theology. We are not unhappy that it has gone. The church has not been impoverished through its departure, for the great fundamental essential truths of revelation remain, as the everlasting lights in the firmament. The things that are made, made by man, and having the human stamp upon them in every line and lineament and feature, have passed away in order that the things which are unshakable shall stand forth the more clearly and definitely and with greater assurance on our part as to their reality and their tremendous grip on our hearts and lives.

GOD, A GOD OF LOVE.

The God of Calvinism has been supplanted by the God and Father of our Lord and Saviour Jesus Christ. The commercial theory of the atonement has been supplanted by the infinitely precious truth that God loved us, not because he was paid to do it, but because he is love and could not help himself unless he was other than a God of love.

Rev. E. L. Powell.

In the place of a mechanical salvation, purely magical and miraculous, we have a salvation made possible only through character that has been fashioned in harmony with the mind and spirit and will of Jesus Christ. There has been no loss anywhere; there has been almost infinite enrichment, and the faith of our church today was never stronger, never richer, never more sure of itself. We are not living in an age of doubt. We are living in an age of faith. Our religious unrest is not because of a sense of bereavement coming as a result of the surrender—shall we say of very much of a hard, mechanical, metaphysical and utterly unrelated theology to life?

What then is the explanation of our religious unrest? You will find this to be true as you study for yourselves the situation. Our religious unrest is born of the new and more comprehensive vision which has come to the church as the result of its new faith, and the feeling on the part of the church that it is so far removed from overtaking its vision from the realization of the splendid territory that has in these opening years of the twentieth century been laid bare to her hand and to her reach. I mean this:

We have come—I speak now of the Church—to recognize that our gospel has a claim upon all of life, upon society, government, politics, business, home, education, and that it is the province of the Church so to proclaim her gospel as that the power of that gospel shall be dominant over all of the interests, all of the concerns, all of the relationships of life. The Church has barely gotten away from the medieval conception that her province was a cabined and confined and pinioned province, her gospel imprisoned within the four walls of a temple and concerning itself with little more than what we denominate religious exercises; whereas now the Church begins to see that it is within her province to settle the question of labor and capital, that it is within her province to deal with all of the relationships existing between man and man, in all of the realms in which these relationships exist at all. And we feel somehow that we are not doing that thing. We feel somehow that we are being kept imprisoned. We feel that, with the power of that mighty vision calling us out of all that is narrow in our ideas of service and duty, we are not making the progress that we should. We feel that we are inocuous, when we should be aggressive; we feel that we are timid and impotent when we should be lifting the banner and going out into the battle; we feel that the great commission bids us go into every port along the whole shore line of humanity, and that we are remaining within a landlocked bay in sight of shore. The port of government—the Church must go hither. The port of business, with all of its maladjustment—the Church must go hither.

WHAT THE SOCIAL UNREST MEANS.

The port of lands where light has never shone in the face of Jesus Christ—the Church must go thither. There is no relationship, there is no department of human life with which the Church and her gospel are not concerned. Holding fast, so far as America is concerned, to the separation of Church and state, standing for that principle as never to be abrogated so long as we shall put any sort of reasonable construction upon liberty and democracy, none the less the church, through her spirit, through her gospel, through her principles, must influence and must leaven the whole lump of society and must permeate all relationships. Our religious unrest springs from our failure to do this thing.

The church today, as it has been for a long time past, is just getting away from the idea that religion is worship toward God while it has no relationship to man that can be denominated religious. I would say that the social unrest, the industrial unrest, the political unrest, is but a recognition by these various departments of human activity, the recognition of the claim of the church's work upon these several departments, these several realms of human endeavor.

Politics is not comfortable and cannot

be comfortable until it recognizes the principle of righteousness in all political affairs. By the way, that was an admirable statement made the other day by our president in addressing a company of representatives of foreign trade, when he said to them: "Gentlemen, it has long been a wish, dear to my heart, that there should be on the part of America a righteous conquest of foreign trade." Mark the language. "A righteous conquest of foreign trade." These various departments of activity are all astir today, restless, unhappy, uncomfortable, just in proportion as they deny the claim of the Church, which is the claim of the Church's gospel, upon the conduct of all their affairs, upon the carrying forward of all of their enterprises. The Church asks of this country that it shall not be divorced from righteousness. The Church asks of the government that it shall not make of itself a mere machine without any regard to human life and human welfare. The Church asks of all the relationships that exist between man and man that there shall be the recognition, and the recognition shown in active effort, of the golden rule, which is nothing more than the square deal. The Church has been largely kept within the confines of a monastery and she is coming to break away into the open. She is tired of her confinement and her imprisonment. She is not concerned about dissent from dryest theologies. She is not concerned or troubling herself at all in regard to the fact that very much of this old theology has gone into the dump heap of dead systems, but she will not be happy until firmly, strongly, gloriously she moves out into this larger realm of duty and privilege which her commission bids her occupy. There has been a failure of the Church to live up to her commission which is nothing less than the salvation of the world.

THE AGE'S CHIEF HERESY.

Go into all the world and build churches that companies may be gathered together to say prayers and listen to sermons and be delighted with sweet music. Was that the commission which the Man who spoke from the mountain height gave to his disciples? No. Go into all the world and speak the gospel to every creature that the Son of Man has come to seek and save the lost everywhere. How shall we save the world unless we can put our hands on institutions to save individuals and save the institutions? How can we save the world until we can save men so fully and completely as that we shall save the customs that are men's creations? How shall we save the world unless we shall bring Christian civilization to the world? And what is Christian civilization if not bringing the spirit of Christ and the will of Christ into everything that a man has to do with?

So I would say that perhaps the principal heresy of the age in which we are living (from which we are rapidly getting away, however), is the divorce of religion from all of life save that which has to do with the religious exercise of the sanctuary. We have come, many of us, to believe that, if one is orthodox as respects the acceptance of a certain creed, and orthodox as respects the conduct and faithful observance of certain religious ceremonies, he is religious even though he is dishonest in business, even though he is malicious in his relationships with men.

We have virtually in very much of our theology declared that God Almighty broke his heart to set up luxurious institutions of religion that have no sort of relationship toward the betterment of industrial conditions, of sanitary conditions, of educational conditions, or any of the things that do wrong and that make the world so wretched and so miserable.

TWO KINDS OF SERVICE.

Jesus Christ came on earth that you and I might come here Sunday night after Sunday night and listen to a sermon and sweet music and say our prayers and go home, and that great big word of religion, "Christianity," has been minimized until it has come to pass that there is no function for religion to discharge. I accept the definition of heresy which I am fully aware is not given as a definition of heresy by Jesus Christ; it is implied, however—heresy is the collective state of mind and heart or individual, as the case may be, which leads us to ignore in our lives the meaning of love, the interpretation of love in terms of service. One may be orthodox in regard to his conformity to the creed which he has accepted, and if there is unwillingness, through lack of love, to take an interest in the world's work in the sight of Jesus Christ, he is a heretic. You remember those extremely orthodox personages who were making their way from Jericho to Jerusalem, and passed a man who had fallen among thieves, and who had been beaten and desperately wounded.

Those men had the same notion that I have been talking about. They felt that it was not their business to help a wounded man; that it was no part of religion to deal with secular affairs; that they were concerned, and properly concerned, about the exercises of the temple.

The priest said, "I am faithful in the discharge of my priestly office," and the Levite, no doubt, said, "I am strictly attentive to my duties in my office. What more does God require? Let somebody else take charge of this business of binding up the wounds of this man, and besides that, he is a heretic; he does not belong to our company. He does not belong to our religious organization," and so they pass by on the other side. And then there came the man who was not orthodox, so far as ecclesiastical standards were concerned, and without any question at all as to his orthodoxy, and not considering the fact that his religious dignity might not be impaired, he got down from his beast and went to the help of this poor fellow, bound up his wounds, poured oil and wine into them, put the poor fellow on his own beast and sent him to an inn and made proper provision for his comfort, and Jesus Christ virtually answers the question for all time as to who is orthodox and who is the heretic, and he gives to the Samaritan, nameless though he be, an immortality of fame, and has made the priest and Levite to come down through the ages and centuries with the condemnation of a wholesome Christianity resting upon them.

NO RELIGION WITHOUT A HEART BEAT.

I affirm that religion divorced from life is heresy. I affirm that your religion is nothing short of contemptible hypocrisy if it has not a heart beat in it that will lead you to go out into the world of need and give help. I affirm that any church to whom need anywhere makes no appeal, by virtue of refusing to be a missionary church, is branded by high heaven heretical, though it may subscribe to the Westminster Confession or to the Augsburg Confession, to the Nicene Creed, to the Apostles' Creed and to all of the theology that has ever been written by learned and honest men.

And then I believe, furthermore, that we get mighty close to the heretical when we not only deny God entrance into all places save churches, and keep him out of all the enterprises of life save those which we call religious exercises, but when we also virtually affirm that God has gone silent since the Bible was closed, and that there is no longer any God who speaks to men. That to me is a most desolate and awful conception, yet not very long ago it would have been regarded as heretical to affirm that any message had ever come from heaven since the canon was closed. Today we ask such a question as this: Did not God speak to man before the Bible was written? Unquestionably, or else there could not have been any Bible.

WHAT IS THE BIBLE?

The Bible is the record of what God said to the people concerning himself and concerning duty. If God spoke to the people before the Bible was written, making possible the Bible, then has he exhausted himself in his utterances to the few whose names and whose writing constitute the Bible? Is there no longer any word except that which we shall get from the printed page of the book of all books? If you claim that the Bible holds potentially all his truth, I grant you that we have the limit of revelation in the book because we have the limit of revelation in Jesus Christ, the man in the book. But if you mean to say that there is, through experiences of life or through science and art and literature and all the fine things that have been wrought by humanity, no history from God, I not only deny the statement as a reflection upon God, but I would declare that to be very closely akin to what I have in mind as heresy. For me no dead deity, but one who is living and speaking today. Better that there should have been no message at all—perhaps that is rather a strong statement. Better that there should be no God at all than a dead God or a silent God.

"WHERE IS YOUR GOD?"

In our great stress and strain of suffering and service, we look to the heavens, and there comes no response that day, as mockingly Elijah suggested to the worshipers of Baal. "Where is your god? Perhaps he has gone on a journey; perhaps he has other employment; he certainly hasn't any concern so far as you and your affairs may be brought under his cognizance." No, friends, God hath spoken, God speaks, God will speak and in many a still hour, when you can scarcely see your way there shall be heard a voice, not audible, but clear and distinct, saying, "This is the way, walk ye in it!" God speaks through the conscience enlightened by the great revelation given in Jesus Christ. God speaks through the pain and the sorrow and the misery of humanity. God speaks through such a disaster as that of the Titanic or the later disaster of the Empress of Ireland. God speaks through his mighty whirlwinds, through his cataclysms in nature, through all of the fearful experiences that represent the redemptive process going on in humanity. God himself speaks to us or we perish.

So I conclude this sermon by the encouraging word that instead of living in an age of heresy, so far as doctrine is concerned, we are living in an age of

faith, because of the higher vision of the church. I affirm that to depart from that higher vision is the real heresy, and that we are departing from that higher vision if we shall fail to claim all realms as the province of the church and her gospel. That we are departing from that programme, that new spirit which is nothing other than the old spirit of the Master, when we divorce religion from life, and thus try to build up a religion upon other foundations of morality and righteousness; that we are departing from that new spirit and that new faith when we fail to be serviceable, when we fail to lend a helping hand, when we pass by on the other side. Heresy is of the heart rather than of the head. Heresy is to be unloving. Heresy is to selfishly claim your religious privileges and make no use of them. Heresy is being content to come to church and to get inspiration and then let it dry up.

Heresy is getting all you can from the preacher and from the music and from the book and then putting it in cold storage. Heresy is that miserable, narrow, limited conception of religion which gives it nothing to do and takes it out in simply glorifying and crowning it with trust. Heresy is to be no account religiously. Heresy is to boast of your being orthodox in the faith and keeping your orthodox faith so that nobody knows whether it is orthodox or heterodox. Heresy is denying God entrance into all life and keeping him shut up within your little limited sanctuary. Heresy is saying that God hasn't anything to do with humanity now, that once he spoke to men, but that he has gone silent, and that in the hour of my agony, although he may have comforted Isaiah, or he may have comforted Moses or Peter or James or John, he does not know that I am here.

THE REAL HERESY.

Heresy is to make out of our thinking and living an indifferent God, and to have as a substitute a Deity to whom we deliver addresses on occasion, and stated occasions at that. We come together and say we do not believe that you are other than one who desires this etiquette to be observed, and we are willing to be proper. God save us from such a life as that; and I thank God that the church of today is living as never before. Observe the actions taken by recent great religious gatherings, such as the Northern and Southern Presbyterian Assemblies and the Southern Baptist Convention. Those gatherings say in no uncertain tones that our religion, the gospel of our church, has to do with all of life, and so it dares to express itself in regard to these questions. Heresy sometimes consists in being silent when you ought to thunder. We are getting out of the provincial.

We have laid aside our luggage, our encumbrances, we have gotten away from our hard and fast and crass and almost cruel theologies. We have gotten our stride. We feel the mighty winds of the great ocean playing upon our faces as we go bounding over the sea knowing that we have world relations. We are not satisfied with the prim and the proper, but we want the glory of conquest of souls, that through conquest of souls institutions and laws and customs and societies and civilizations may be redeemed. We have gotten the Pauline spirit which represents the gospel of Jesus Christ as having to do with the groaning creation, creating the pain of birth, travail with pain, a groaning for deliverance into the glorious liberty of the sons of God.

And as sure as there is a living, present, speaking God today, whose sweet messages enable us to interpret the message which has been given us here on the pages that never grow old, so surely instead of there coming to the church a time of decadence, there is coming to the church, and has already come, a period of triumphant and advancing democracy, and a triumphant and advancing democracy represented by a universalism of rights and privileges and duties proclaimed in the great commission given us by Jesus Christ. May God keep us so thoroughly unhappy and keep alive so continuously this religious unrest as that we shall find ourselves leaping forward to overtake the vision of the mighty new territory more and more, faster and faster until the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

The Festival of Lights, Madura, India

BY A. J. SAUNDERS.

"ARE you going to the 'Festival of Lights?'" "Yes, we are thinking of doing so." "Sure, you must go. Why, everybody goes. It is the most beautiful religious spectacle that Madura has to offer." "When is it to be held?" "I am not certain of the night at present, but you will soon learn from the preparations and interest of the natives."

And we did, for days before the festival the whole atmosphere was charged with a spirit of expectancy. In many respects India is an empire of child races. Western people are prone to think of the Indian as a well matured man, a deep thinker, a profound philosopher. Some, no doubt, are—a very few. The great majority of India's millions are children in thought and action. They love bright colors, the spectacular, the tawdry. The dress of the little Hindu women is often a blaze of color.

All is noise and confusion out in the street. Immense cannon crackers are being let off. There is shouting and a medley of voices. The shrill native band is playing, and the energetic drummer is having a really good time, the admiration of numerous small boys. The Tamil word for small boy is decidedly pretty—thumby—and means: a little brother. The great car goes by. It is an object of awe. It is a sacred thing. For in that car is the goddess, and she reigns supreme over the life and death of her teeming devotees.

But here is old Jumbo—the elephant, a very necessary part of the performance. The little, tinkling bell the while makes music to his measured tread. He is a stately old fellow, once the monarch of the jungle. He is, however, only one of many in this procession. A number of these great beasts are kept at the Temple for such occasions as this. They always add novelty and interest to any parade. But ask, what is it all for? To stir up interest, to inspire enthusiasm, to satisfy the love of the spectacular which is inherent in all children. These particular processions were to beat up enthusiasm for the festival of lights.

THE TEPPAKULAM.

The scene of the famous festival of lights is the big Teppakulam at Madura. The name itself means "raft tank." It was built by one of the greatest kings of Madura—King Thirumalai Naik, to whom we also owe great portions of the beautiful palace, and extensive Temple, which attract so many tourists every year. Mr. W. Francis, of the India Civil Service, describes this picturesque place in this language:

"This Teppakulam is an artificial reservoir made by Thirumalai Naik. It is filled by a channel from the river Vaigai and lies at the extreme south-east corner of the town. It is almost a perfect square, measuring along the outside of the parapet walls, 1,000 feet on the north and south and 950 feet on the east and west, and is the largest of the kind in South India. The sides are faced with cut granite and surmounted by a handsome parapet of the same material, just outside which a granite walk, five feet wide, runs all round the tank. Flights of steps, three on each side, run down at intervals to the water's edge. In the middle of the reservoir is a square island, also faced with cut granite, on which, among green palms and flowering trees, is a small white temple with a tower of the usual kind, flanked at the four corners of the island with graceful little Mandapams. The whole is exceedingly well proportioned and graceful in effect. The story goes that this spot was the place at which the bricks for Thirumalai Naik's palace were made, and that, when the clay for them was being dug out, the stone image of Ganapathy now in the Temple was found buried underground. Realizing that the discovery showed that the spot was holy ground, the king turned the excavations into this beautiful tank."

It is indeed a beautiful place. The water may not be so fresh and pure as it might be, but the broad roads on its four sides, a number of typical Indian bungalows surrounding it, and tall cocoanut trees, graceful palms, with numerous native trees everywhere all give a setting to the picture which is at once varied and rich in color and truly oriental.

THE FESTIVAL.

The Festival of Lights is an annual affair, held on the anniversary of King Thirumalai Naik's birthday. Toward evening of the day set for the celebration every street and road leading to the Teppakulam is filled with a crowd in holiday attire the like of which is to be found only in India. Some are on foot, some in gaily decked typical bullock bandy, others in horse carriages, others again in the latest design motor cars. All are in good spirits and filled with evident expectancy.

The enclosure around the tank is a spectacle to see. The whole landscape is literally black with people. Not only is it a religious festival, but it is a fair as well. And traders, side-shows, booths of all descriptions are doing an enormous business.

As night deepens lights begin to flash out everywhere. Thousands of little open oil wells are lit on the walls and in special little niches all round the tank. The island is just a blaze of light. The reflection of the myriads of lights upon the water and the seething background of dark-skins form a sight that one shall not soon forget.

Then occurs the great religious event of the whole festival. For weeks before there has been in preparation a huge, ill-constructed raft of bamboo, decorated in the most gaudy manner. On this barge are placed the presiding god and goddess of the great Temple. A strong and long rope is attached, and thousands of devoted Hindu drag the raft with its precious freight all round the tank in the presence of multitudes of the Hindu faithful. Meanwhile there is playing over the whole scene a perfect cannonade of fire-works. The falling stars of the rockets add the crowning glory to this spectacle of color, light and life.

But now, what did it all mean to India's people? It meant honor and worship to their gods. This thing was not play to them. Religion is a real part of and has a definite bearing upon their whole life. They went home that night tired, but happy. They had given their god and goddess a free ride round the sacred tank. Wonderful. To us, my friend, to you and to me, what is it? It is a pathetic sight. It is a spectacle over which the angels may well weep. Fancy that god, that religion. My friend, there is only one thing in all the wide world that can change this condition, and it is doing it,—Christian education.

"Let us seek the desert spaces where the Christless hordes are waiting.
Let us journey to the needy lands we know,
There's a whisper in the midnight, there's a star above to guide us,
Oh, the East is calling, calling; let us go."

Charles Stelzle, "Apostle of Labor"

A HUMAN INTEREST STORY.

ONE of the leaders of the Presbyterian General Assembly held in Chicago was Charles Stelzle, who until a short time ago was the superintendent of the Presbyterians' Department of Church and Labor. Although Mr. Stelzle is without an office now, the Assembly recorded distinct victories for labor and for Mr. Stelzle. The church decided to continue an aggressive fight for the rights of the laboring man.

The friends of Mr. Stelzle, especially those who know of his rise from a New York newsboy to high church position, will hope for Mr. Stelzle's reinstatement to the important position from which he was removed a few months ago.

Mr. Stelzle tells this story of his early days:

"I lived in a rear tenement over near the river on the East Side of New York, where people are huddled together like animals, when I was a boy, with my mother and four sisters. We were very poor. My mother sewed wrappers, for which she received two dollars a dozen. It took her three days and three nights to finish a dozen wrappers, and sometimes I would awake toward morning to see her still sitting at my bedside, sewing. Often she had to go supperless in order that we might have something to eat. We had only a stale roll with a little salt sprinkled upon it, and frequently that was all we had for weeks at a time. It was years before we tasted butter or fruit. We hardly knew what they were. I went to work at eight years of age in the basement of a New York tobacco shop—a sweat-shop you would call it now. I know what it means to suffer for want of the barest necessities of life. If I felt that the church had no message concerning child-labor, if it had nothing to say concerning the securing of a square deal for women, and had no care for the unsanitary conditions in shops and factories, I would line up with some other organization outside of the church. I need simply think of my mother, broken in health and sometimes crippled in body because of the awful suffering of those early years when she worked to keep us from starving, and of my four sisters and all that they passed through, to make me a labor agitator on the other side against the church and against every condition and every institution in society today which stands in the way of my people—the working people—if the church did not care. But the church does care; if it didn't, I would be working elsewhere."

It is the knowledge of men which Mr. Stelzle gained on the streets and in the machine-shop that makes him the power that he is among men of all classes. Workingmen know that he knows what he is talking about. When he steps out on the platform, at one of his big mass-meetings, the crowd cheers him in anticipation, for they know that it is not an academic discussion of their problems, or a theory for the future welfare of mankind that he is going to present to them. Any man who would appear before a crowd of trades-unionists of this country with a visionary scheme would most likely be laughed out of the meeting. Workingmen do their own thinking, and they are not easily convinced. But they have faith in Mr. Stelzle's sincerity.

"Bob" Burdette's Faith

A LETTER AND A CONFESSION.

READERS of the Christian Century will be interested in the following letter of Robert J. Burdette, famed printer, poet, and preacher. Dr. Burdette is now on his death bed, in his California home. The letter was written to a friend in New York:

Ever since June, 1912, when I made my last public appearance, we have been living in our summer home down here by the sea. "Eventide," Mrs. Burdette named it, because it faces the sunset. It is very pleasant, this "afternoon land," in spite of sickness. I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that.

Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there; but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this Heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused. But that other world—that I know. And as the afternoon sun sinks lower Faith shines more clearly, and Hope, lifting her voice in a higher key, sings the songs of fruition.

R. J. Burdette.

My work is about ended, I think. The best of it I have done poorly; any of it I might have done better. But I have done it. And in a fairer land, with finer material and a better working light, I will do better work.

Good-bye, God bless you, and keep you day by day. ROBERT J. BURDETTE.
Rodondo Beach, California.

Kipling Discusses Spelling.

At a dinner attended by Rudyard Kipling one of his fellow guests started a discussion concerning the spelling and pronunciation of the English language.

"Have you ever noticed, Mr. Kipling," he asked, "that in the entire English language there are only two words beginning with 'su' that are pronounced as though beginning with 'sh'? Those two are sugar and sumach. Having made an exhaustive study of the subject, you may take it from me that this is so."

"Are you sure?" was Kipling's only and sufficient response.

Albright, Painter of Children

A Man Who Believes that "An Artist is Revealed Not So Much in What He Puts Into His Picture as in What He Omits."

BY MILTON AINSLIE.

I ASKED Mr. Albright whether he painted children because the models cost him less, or whether he had children of his own whom he had to tend and found that the easiest way to keep them still. He said those were good guesses, and had in them elements of truth, but that if I wanted to know the real reason, I should have to guess again—he painted children because he loved children. That was to have been my next guess. His are no dressed up children painfully sitting with pitchforks back of their heads and frozen stiff with self-consciousness over the idea of having their pictures taken; they are natural youngsters, engaged in the normal joys of boyhood and girlhood. They are so natural and so lovable that people like to look at them, and care to buy them. That is why almost every exhibit of American artists now has one or more of his pictures, and why around each of them can be seen a little interested group of admirers.

IN "HUBBARD WOODS."

I met Mr. Albright in the Art Institute, among his pictures in the Exhibit of American Artists. Then I met him some other times. Then I went to see where he works. He said simply that he lived in a log house in Hubbard Woods. Hubbard Woods is a strip of territory lying in Winnetka and Glencoe, or somewhere near the old Skogie, and if a man gets on the train for Evanston and forgets to get off, he alights at Hubbard Woods and is glad of it. We found the log house. We were looking for a one room cabin with an earth floor, and the patent evidences of artistic poverty, and that was not exactly what we found.

It required 270 great trees, each one 60 feet long, to build Mr. Albright's hut in the wilderness. It is a house built like the letter H. The connecting bar between the two equal parts is an entrance hall with a great big open fire, and a stairway built out of oak beams like railway ties. From this central hall you may go to the right or the left. In one of these two houses he lives, and in the other he moves and has his being. The right wing is the family residence; the left wing is his studio, a one-story structure rising to the height of the two stories of the other wing. The entire structure is 48 by 84 feet. One may stand in the studio and look across it and through the reception hall and dining-room, and the whole 84 feet of distance are his. If he is content with one room at a time, the studio is 32 by 48, all in one room, and has another big fireplace at one end, with most of the north side taken up with windows.

AN ARTIST WITH "TREASURE ON EARTH."

He said he succeeded in getting it as he wanted it by having no architect and no landscape gardener. Thus he saved the triliums and the jack-in-the-pulpits and the cranebills and the wood violets and the prairie roses, and did not permit his trees to be trimmed all the way up to heaven.

The logs of his house are 10 to 14 inches in diameter, and are chinked and plastered. He used sixty bales of oakum to chink the cracks before the plastering was put on; but this was an extravagance.

I asked him how he, a mere artist, could afford such an establishment, and I said to him that if he were only a millionaire I should feel different; but I rejoiced to think that a man who gave his life to a non-commercial pursuit should have laid up for himself so much treasure on earth. I could but rejoice to think how well his brush had served his purse.

BUSINESS AND ART.

He said that he discovered some time ago that no matter how dearly he loved to paint, he could not paint very long if he did not sell his paintings, and he resolved to sell them. Evidently he sells them, for I see them in good homes and in fine galleries. But he tells me he does not try to paint many in a year, for he cannot paint many and keep up his standard.

He said he formerly had a small log

Waiting for the Elephant. By Adam Emery Albright.

studio in another place, and being about to establish this new home he thought of the kind of house and studio he would like to build. Then he said to himself, "Adam Emery Albright, you know what the preachers do when they want something very much. They have faith that they are going to get it and then they hustle around and get it." So he resolved to do likewise and there is the house.

He paints children—country children. Not slum children nor spoiled children, but happy outdoor children.

There was one entitled "An Enchanted Hour" which took the Martin B. Cahn prize. It is a painting of two youngsters in a boat. The sky line is well to the top of the painting, so that one sees much more reflected in the water than he sees in the field above the boat. It is an ingenious pushing up of the horizon for the sake of revealing a little more than one expects to see in the water. But what one sees in the water is not the main thing. The children are the main thing.

He spoke about his backgrounds. He said he could not often use large objects, because they dwarf the children. Yet here and there he brings in a scene with children at the root of a gnarled old tree, as in "The Old Ford," or boys around a large rock, as in "The Cave," where the object does not throw them into insignificance, but serves as a contrast to their youth and wonder.

THE SCIENCE OF COLOR.

"One must sacrifice something in painting," he said. "The very lightest medium we can get is white paint. Any color of any sort darkens it. Yet white paint held against the sky, even a dark gray sky, is dark. So black paint is the darkest medium we have, but is less than absolute dark. Our range of colors is very narrow. If an artist were to paint all the colors in a pile of hay, it would take everything on his palette; and what would he then have left for the rose that grows beside the hay? One must sacrifice much. The artist is revealed not in what he puts into his picture so much as in what he omits. If art were a mere reproduction of nature, the camera has us hopelessly at a disadvantage. We must choose what, out of the bewildering and impossible variety, we will attempt to interpret in our very narrow range of colors and in our very small space. I sacrifice everything else to childhood. That is my choice.

"In making this choice I must sacrifice themes and backgrounds and motives that do not lend themselves well to this main intent.

"Color? Yes, I have gone the full range. Here is one in which the colors run riot. I painted it years ago. Gradually I toned my colors down. Here is one in which the tones are the very lowest I can strike; the keynote is an almost complete absence of color. It is called 'Waiting for the Elephant.' A rich man looked at it and said, 'I wish I could give that boy a half dollar.'"

"That," said I, "is one real test of art. The test of a sermon is not whether it is understood or enjoyed or remembered, but whether it makes men who hear it say, 'I wish I were a better man.' So the question is not whether you paint that in dull grays and sober browns, or whether you put it in the colors of the national flag, nor whether you put on your paint with the palette knife or a toothbrush or a mop, but whether you make a man want to give that boy a half dollar to get in and see the show. But are you intending to keep your pictures down to a low color scheme?"

"MORE COLOR AND CONTRAST.

"No. I am swinging back. I have gone round with the wheel, and am coming back to more color, and stronger contrast. You can see it in 'Berries from the Mountain Top' and in others of my more recent paintings. I do not pretend to put in the real colors of nature; any artist who attempts that is foolish. He can never do it. But I am putting in more of them than at one time I did."

A Minister Who Refused a Pension

A Story Found in the Records of the Rev. Dr. Jeremiah.

BY WILLIAM E. BARTON.

ONCE upon a time there was an aged minister whose name was the Rev. Dr. Jeremiah. He had been the pastor of the First Christian Church in Jerusalem, but had been ousted from his pulpit and for several years had led a precarious life, at times being dependent upon his friends for food and shelter.

After he was an old man, and most people thought him quite behind the times, he was offered a Carnegie pension and refused it. He declined it because of the way in which it came. The story of it is highly to his credit, and shows how high-minded and honorable a man he was. This is the way in which he happened to be offered the pension, though not regularly entitled to it as a minister.

The city of Jerusalem was captured and destroyed in the siege of Nebuchadnezzar. Jeremiah had been about the bravest man in the city, and had done innumerable things for which the people ought to have held him in the very highest honor, but with strange perversity they blamed the minister for nearly all their misfortunes, and when the city fell and they were being led away captive they said all sorts of bitter things about him.

Now it came about that the captain of Nebuchadnezzar's guard, who had Jeremiah in charge, hearing them say so many harsh things about Jeremiah, felt that Jeremiah was really a friend of the Babylonian cause. It was known that he was a mugwump in politics, and the Babylonian captain felt that Jeremiah was entitled to no little consideration because he had discouraged the people in the time of the siege. So he hunted up Jeremiah, and said to him: "Behold, I loose thee this day from the chains which were upon thine hand. If it seems good unto thee to come into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go." (Jeremiah 40:4.)

AN OLD AND FRIENDLESS PREACHER.

Surely, it must have been a temptation. Jeremiah was old and friendless. Babylon had pleasant climate and modern plumbing and great libraries and many advantages. Jeremiah had been hearing now and then from an acquaintance of his, Rev. Mr. Ezekiel, who had been living some time in Babylon and had attained to a very considerable popularity. Here was his chance. He could go to Babylon and draw his monthly salary and be perfectly free to come and go as he liked.

But Jeremiah refused. He would not accept a Carnegie pension with any implication that he had earned it by disloyalty. He knew that no one would ever give him credit for self-denial, for few people have given him any credit down to this day. They have thought of him invariably as a kind of weak, weeping sort of man. On the contrary, he was brave enough in his old age, in poverty and neglect, to refuse rather than eat bread out of the hand of his country's enemy, and this he did with no expectation that anybody would give him credit for it.

"BACK TO JERUSALEM."

The captain of the guard argued the matter a little with Jeremiah. He asked where he intended to go? Jeremiah said he was going straight back to Jerusalem or as near it as possible. The captain of the guard reminded him that conditions in Jerusalem were very much disturbed. The church building had been very badly damaged and nobody there wanted to hear Jeremiah preach, anyway. He asked Jeremiah how he expected to get a living, and Jeremiah said he did not know. The captain of the guard sincerely disliked to see the brave old man going with nothing but trouble ahead of him. But as Jeremiah insisted, the captain gave him a letter of introduction to the Babylonian governor in Mizpah, near Jerusalem, a certain Mr. Gedaliah. Said he, "If you will go back, introduce yourself to Gedaliah, whom the king of Babylon hath made governor over the city of Jerusalem, and dwell with him among the people." So the captain of the guard fitted Jeremiah out with provisions and let him go back to Jerusalem, and the poor old minister trudged wearily back to the city where he once had been a pastor, but whence he had been thrust out, hoping to find in the now pastorless church, which nobody wanted, some opportunity of preaching the gospel.

The Enchanted Hour. By Adam Emery Albright.

Governor Gedaliah received Jeremiah courteously. Jeremiah said to him that he had not come back to live in the palace. He merely wanted an opportunity to visit round among the refugees of the people and gather together a little church and comfort and help them where he could. Gedaliah said he was wholly in sympathy with the movement. He said in substance, "I want these people to prosper. They have been having a hard time, and they have brought it upon themselves, but I think the people who disrupted the church and drove you out have mostly gone to Babylon, and there is a real opportunity here now for you to do something. The city and the church are pretty badly torn up, and you better make your headquarters with me at Mizpah, but come and go as you like and visit among the people, and if I can help you in any way I will."

So the weary old man gathered what courage he could, and began to do such pastoral work as he found opportunity at Mizpah and in the neighborhood of his old church. It was discouraging work, but it had some elements of promise. Governor Gedaliah seems to have been a broad-minded man, not a member of the church himself, but a man who liked the minister and wanted the church to prosper. He was a man free from petty suspicion, and that fact was his undoing. When something told him that there was a conspiracy against his own life and named the conspirator, he refused to believe it, saying that he would not think of such a thing as believing a man he trusted was really plotting against him. One of his captains by the name of Johanan warned Governor Gedaliah. He said, "You better let me go and arrest Ishmael, for I believe he intends to murder you." But Gedaliah said, "Thou shalt not do this, for thou speakest falsely of Ishmael." Ishmael did commit that terrible crime in which Gedaliah was murdered and the principal Jews who were nearest to him. It is one of the most dastardly deeds in all history. It wiped out in a night the whole official board of Jeremiah's little church, and his chief supporter, and left him and the little remnant of his flock paralyzed with fear.

HOPES BLASTED.

Oh, it was murder—cruel, horrible, bloody murder; the murder of a gentleman, high-minded and magnanimous, the best friend the minister had on earth. You can hardly believe that so horrible a thing could have happened. It all came about so wickedly, and dashed to the ground hopes that had begun to rise again. For it is evident that whatever hope there was of settled order and good government in Palestine at that time centered about the good and wise reign of Gedaliah, and the sagacity and righteousness of Jeremiah. You will not believe it if I tell you. I must tell it in the very words of the Bible. This is what

(Continued on page 16.)

THE CHRISTIAN CENTURY

EDITORIAL

A WEEK'S DEBAUCH

WHAT a debauch the people of this nation had last week—what a debauch of mind and emotions! It seems as if every court in the land was hearing a divorce suit and our newspapers made the most of it. In a Pittsburgh paper last Thursday there were detailed stories of eighteen divorce and breach of promise cases involving in most instances the most exciting unexpurgated tales of marital infidelity that could be imagined. These eighteen "stories" by actual measurement included fully two-thirds of the entire space devoted to reading matter.

The next morning on opening the Chicago paper that stands for the highest type of journalism in this city it was found that three out of five of the scare-head "stories" on the front page were divorce cases, besides others rehearsed and headlined in the inside pages. There was Madame Schumann-Heink; there was Billy Sunday's Rodeheaver; there was Sears, the "New Thought" cult leader; there was that blazé millionaire in New York who confessed that he had already paid $40,000 to hush up the story of his adventures, and there was Illinois' State Auditor Brady, whose "wife" brings suit for breach of promise!

This is the subject matter of our daily reading these days. It is almost impossible to escape it. The newspapers are the carriers of this poison everywhither. Young minds are depraved by it and the oldest and strongest of us are not immune to its contamination. Why does a Christian civilization tolerate it? The Presbyterian Assembly recently passed resolutions against the suggestive dress of modern fashion and against a whole round of evil customs tending to erase the fair line of modesty and chivalry and virtue. Last week Chicago Baptists passed similar resolutions.

But their resolves sound so impotent! They sound as if they weren't intended to be taken too seriously. They remind one of Billy Sunday's violent denunciations of popular sins.

The great fact is that condemnations and excoriations and mere vehemence will not cleanse society. Only a quiet folding-in of a lump of real leaven into the dough of our social order will transform it. Our vehemence betrays our lack of positive religion. The Church is keeping alive today on vehemence and high-pressure.

We lack religion.

We need to find Truth, if we would be made free from lust and the pride of life.

AN "INSPIRED" SECRETARY.

ARRIVING on the third day of the Ohio convention of Disciples last week one heard the echoes of what everybody said was a great address given on the day before by Secretary George W. Muckley. Our national secretaries have spoken during so many years to the state and national conventions that their hearers incline to take for granted the excellences of their addresses. It was not so with Mr. Muckley this time. Evidently he made as deep an impression as if he had been a fresh voice instead of one that has been heard at nearly every convocation of his brethren in all parts of the land for the past twenty years. He spoke on the Men and Millions Movement, coming direct from Texas, where the Movement had just been launched.

The glow and zeal of the Movement was upon him. He confessed with eloquent sincerity that his own soul had "caught" something from the atmosphere in which the Movement is being carried forward. It is an atmosphere of devotion, of dependence upon God. There is a seeking for the deeper springs of wisdom and consecration. It is not simply a money-getting affair by the use of hurrah methods; it is a spiritual revival.

This was the way Mr. Muckley, administrator of church extension funds, the champion money-getter of the brotherhood, interpreted the Men and Millions Movement. His hearers said that he talked like one who had seen a vision, like one inspired. They said that his tone and carriage and words all combined to convey the impression that he, the dollar and cents man of Church Extension, felt that the quarter million dollars signed up in the first three weeks of the effort was not to be compared in importance with the spiritual benediction the churches and each one of the score of workers are receiving.

It grows in certainty every day that the deposit of real religion to be left in the path of the Men and Millions Movement will infinitely outweigh the total millions of money which the Movement will gather up.

JUST SUPPOSE!

MR. MUCKLEY'S impressive success as the interpreter of another enterprise than his Church Extension suggests that the churches are missing a large portion of the ministry of the secretaries by hearing them only in their professional capacity as interpreters and pleaders on behalf of their particular societies. Suppose the secretaries should all be shaken together in the same basket, and a program committee draw upon the contents of the basket, "on sight and unseen," for speakers for the various great causes that deserve interpretation at their state convention. And suppose it fell to the lot of Secretary S. J. Corey to talk on Church Extension and Secretary Grant K. Lewis to talk on Foreign Missions and President A. McLean to talk on the care of the orphan and aged, and Mrs. Anna R. Atwater to talk on Ministerial Relief, and Secretary Abram E. Cory to talk on Christian Endeavor. Just suppose!

Would the people go to that convention? It would be the largest in the history of that state. And they would return home amazed at the wide range of sympathy and knowledge and spiritual insight possessed by these men who have always stood to them as symbols of one cause only.

THE SLOUCH POSE MUST GO.

GOOD news comes from the advance agents of fashion. They tell us that the coming styles are to call for an erect pose in woman. We do not know how they know, but we hope these heralds who peep over the horizon and tell us from time to time what is to rise above it in women's garb are correct. Whatever may be said of the present styles in women's dress, there is nothing to be said in favor of the pose which they assume. It will be impossible to show the fashion plates of 1914 to women fifty years from now and make them believe that women voluntarily assumed such ungainly postures. These humpbacked styles, with the skirts drawn at the bottom would cause a woman who shuts one eye to look like a needle, except for the fact that a needle is straight. A recent "beauty item" in the daily press gives to the woman who would be beautiful according to next week's styles the following good advice:

"Stand against a door in such a position that the back of the head, the shoulders, the elbows, the back, the heels and the palms of the hands will all touch it. And it must not be just an almost-closeness, but a real pressure, so firm there can be no doubt as to one's erectness of bearing.

"Easy? Not a bit of it. If you can hold the position a full minute after a month of daily practice, you are doing well. Doing well in more ways than one—not only succeeding in the exercise, but gaining strength and poise and muscle control.

"The secret of grace is complete control of the body, and all the queer poses in the world won't make that statement

any less true.

"Not long ago a noted physician was talking about the modern woman. He said: Unless she learns how to hold up her head and keep the poise of her body, I fear for her mental future. It is a great pity that at a time when women are so capable and so prominent they should throw their entire beings out of harmony by adopting such outlandish poses as one sees on the street, in the ballroom, on the stage."

"Go to the nearest art gallery and look at the 'Golden Stairway,' the beautiful picture by Burne-Jones of lovely women coming down a stairway. There you will find the ideal pose in each figure. It is well worth studying—especially at this critical moment in the pose of womankind. It is deserving of a place in every boudoir."

No one, man or woman, has any right to assume a slouch pose. Stand straight, no matter how tall you are. Any fashion that compels or suggests an erect carriage is so far desirable. We do not know what these new fashions are to look like; they may be in other respects almost as unlovely as those of today; but the erect pose is something much in their favor. Stand straight; and having done all, stand.

THE INADEQUACY OF MERE PHILANTHROPY.

A WISE word was spoken by Bishop W. A. Chandler in the episcopal address before the general conference of the Methodist Church, South, concerning the inadequacy of a philanthropy that has no root in religion. "The church cannot encourage the groundless hope that any transitory philanthropy, the mere fashion of the hour, uninspired by love for God or faith in Christ, can be relied upon to care for even the physical needs of the unfortunate classes of mankind, to say nothing of higher things. She knows her own history too well to indulge for one moment such a notion. When she began her ministrations of Christly compassion in that 'hard heathen world' of the first century, she found in it not a single house of mercy, although it boasted of its arts, its philosophies, and its literatures. Grecian refinement never built a house of refuge for the outcast, and Roman civilization never opened a door of hope for the despairing. Neither the pages of Publius Victor, which describe the public buildings of Rome, nor the Byzantine Chronicles, which picture the public edifices of Constantinople, record the existence of a single purely charitable institution. Ancient paganism, having lost the knowledge of God, the Father, failed to recognize man, the brother. The first public collection ever made in the heathen world for a charitable object was made by the church of Antioch for the poor saints of Jerusalem, the Antiochene Christians for the love of Christ forgetting the unfriendly attitude of the Jews toward the Gentiles and relieving the wants of men and women whom they had never seen, and whom they knew only as members of the Christian household. A Christian widow was the first individual to build a hospital in our sick and suffering world. In the language through which the church first proclaimed the gospel of salvation, she found no terms with which to designate adequately her houses of charity. The pagan world lacked speech to express the superhuman benevolence which it had not been able to conceive. And modern paganism is not less sterile of works of mercy. Except where the influence of Christ's Church has extended and His merciful Spirit has penetrated, the heathen world of the twentieth century is as barren of humane institutions as was that cold and heartless world into which the Babe of Bethlehem was born and laid in a manger because there was no room for Him elsewhere."

"The secularism found within the limits of Christendom, parading its gifts as higher than godliness, lauding its philanthropy as purer than piety, and exalting its benevolence as better than holiness, knows not how dependent it is for its inspiration to render useful service upon the stimulating moral atmosphere and the constraining public opinion which Christianity has created. . . . From the withered breasts of arrant godliness, whether in our own or other lands, the milk of human kindness trickles very stingily, if at all. They who fear not God do not regard man; and if they heed the cries of importunate want, it is that they be not wearied with the calls of distress rather than that they be careful to do justice and mercy. . . . In the household of faith the world must find the main supply of brotherly kindness for the relief of the needy when he crieth and the consolation of him that is ready to perish."

A GRACIOUS AND EFFICIENT SERVICE.

IT IS a gracious service being rendered these days by Rev. Carey E. Morgan, of Nashville, to the American Missionary Society. Since Doctor McCash's resignation a year ago the society has been seriously crippled in executive leadership. While the committee of the Board of Directors is seeking the right man upon whom to bestow the responsibilities of the great task, Mr. Morgan has been meeting the spring and summer conventions in various states and speaking a great message on behalf of Home Missions. His addresses at the Indiana, Ohio and Maryland conventions recently were full of sensible counsel and searching entreaty. He believes the American Society, the Mother society, has been ill-treated by the churches, and that the day of her rehabilitation must be at hand. He brings a persuasive message, speaks it with unction and power and leaves upon the convention an undefinable but very real spiritual glow. No advocate of this neglected at-our-door task in many years has been met with such responsiveness from the people as has Mr. Morgan. His Vine St. Church in Nashville deserves and does receive the grateful appreciation of all her sister churches throughout the land for loaning him thus freely, and no doubt at some cost to herself, to this great and needy work in this the most critical moment of its history.

THE TRUTH AS A COMMERCIAL ASSET.

THAT truth-telling is in high favor among the advertising men is matter for surprise to many people, who hardly expected thus to find Saul among the prophets. A recent utterance of The Churchman is in point:

Advertising is not usually regarded as a field where ethical sensitiveness is cultivated, so it is an agreeable surprise to find that one of the speakers at the recent convention of advertising men proclaimed that being believed was the foundation of success. As a matter of fact, if different periods are compared, truthful advertising is more insisted upon now than in the days when the custom began of proclaiming the value of the wares that were offered to the public. Old advertising was almost as imaginative as the old circus posters. Experience has shown that statements made in advertising must be truthful or the reaction will work harm. It is not known who is responsible for this moral advance, but it is certain that with the improvement of style and language in advertising in recent years the standards of truthfulness have risen. Modern advertising and journalism are closely related. The old party organ which defended its favorite allies through thick and thin can no longer exist. In a rough way, the plea for "square dealing" is universally an effective one. Indeed, oftentimes the disadvantage of the reforming movement is that the masses are apt to lose their sense of proportion in the energy of their moral judgments. Misstatements of fact are not tolerated with complacency. It is held that truthfulness is the bond which preserves the social structure. How great a part is played by the acres of advertising that daily greet the people cannot easily be determined. In any case we do know that two men of conspicuous position in the business world have served terms in prison for misrepresenting stocks in their circulars.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Methodist Church, South, in Convention.

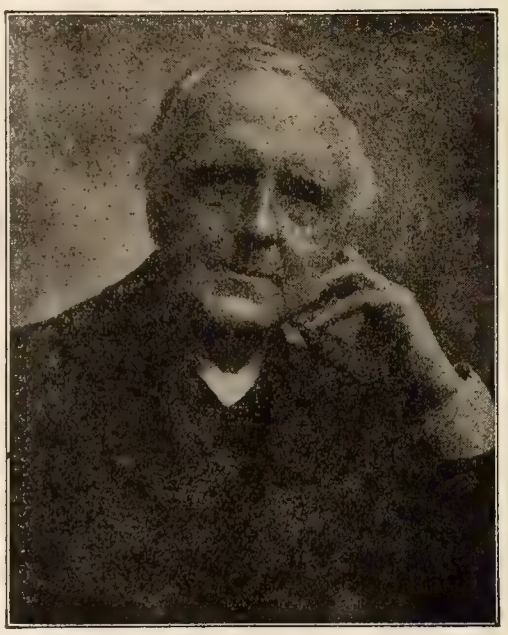
The big issue at the General Conference of the Methodist Church, South, which met at Oklahoma City was the question of union with the other Methodist bodies. The editor of the Central Christian Advocate (Kansas City) reports that the desire for union amounted to a passion. The report of the Commission on Federation and Organic Union was adopted by a unanimous rising vote. The Methodist Episcopal Church (of the north) has been notified plainly that if union does not come between the North and South branches the responsibility will be upon the former. The editor of the paper above referred to writes that one of the leaders of the conference and the denomination said with decision to him: "It is now up to the Methodist Episcopal Church to say what the future shall be. If your church votes for this plan of organic union we will be one denomination in less than four years. The details of readjustment may take a little time, but the big work will be done if your next General Conference votes as we voted. Bear in mind, it is now up to you." The editor adds that "there is not a particle of doubt that organic union is now up to the Methodist Episcopal Church. She is now at the bar of judgment. And history will not fail to take note of what is done when in two years our General Conference meets and faces fate." Another overshadowing question of the conference was that of the Vanderbilt University case, reference to which has already been made in these columns. There were only 331 delegates in attendance at the conference, which fact is reported with some disappointment by Methodist editors. Very few of the old leaders were present; the meeting was notably in the hands of new men.

Southern Presbyterians at Kansas City.

The most important action taken at the meeting of the Presbyterian Church, South, according to The Continent, was that "all matters pertaining to union with other Presbyterian churches were referred to the Council of Reformed Churches in America holding the Presbyterian system." This council will work out some plan for "more effective co-operation between the several Presbyterian churches." As was stated in last week's issue of The Christian Century, William H. Roberts, Stated Clerk of the Presbyterian General Assembly, holds that this step is not considered unfavorable to union, but that it was taken in the feeling that a general union of all the Presbyterian bodies is expected, and that it was thought best by the Southern Presbyterians not to take any step that might prove out of harmony with future actions of other bodies. The Assembly adopted the recommendation of the council that: "1. The supreme judicatories direct their synods each to appoint three representatives to act with representatives of other Presbyterian and Reformed bodies in constituting a joint advisory committee of comity, for the purpose of effecting a fair exchange of churches, to discourage overlapping of home mission forces, to settle cases of friction, and promote other phases of co-operation in home mission work. 2. In any city of less than 100,000, where any Presbyterian or Reformed Church is at work among foreign people, no other Presbyterian or Reformed Church shall open a work for the same people in that city, until other cities and towns, where such work is needed, have been occupied. 3. In case of any denomination contemplating opening work for foreigners in such cities already occupied by one of the constituent churches of this council, this matter shall be referred to the committee of comity."

International Sunday-school Convention.

Sunday-school leaders from all over this continent will gather in Chicago from June 23 to 30 for the fourteenth International Sunday-school convention, to consider the conquest of North America for Christ. Four thousand four hundred regular and alternate delegates will bring credentials from their respective state and provincial Sunday-school associations. Other thousands will attend to avail themselves of the opportunity afforded them of participating in the monster parade in which 50,000 men are expected to march Saturday afternoon, June 27. "Jesus shall reign," the keynote of the convention, will be sounded in the songs that will be sung by the great choruses and in the addresses that will be delivered by Dr. F. B. Meyer of London, Marion Lawrance, Bishop J. C. Hartzell, J. A. McDonald, editor of the Toronto Globe; Fred B. Smith and a host of other speakers. Not only will the new Medinah Temple, Ontario and Cass Streets, with its seating capacity, filled to its limit of about 6,000, ring with the slogan of the convention, but twelve of the largest churches in Chicago and suburbs will be the scenes of the simultaneous duplication of the convention program the evenings during the convention. Thus the people of Cook County, who desire to hear the speakers of the convention, will be enabled to do so. Every phase of Sunday-school activity will be considered in the various conferences of the convention under the guidance of the experts of the International Sunday-school Association and of the denominational Sunday-school board. Besides these regular conferences to consider graded lessons and the work of the different departments of the Sunday-school, there will be conferences on evangelism, rural Sunday-schools, Sunday-school music, social service, temperance, and purity. Special conferences will be held for workers among college students, among foreign speaking people, for ministers, superintendents and field workers. In preparing the program, the program committee kept in mind the varied needs of the seventeen million members belonging to the 173,459 Sunday-schools spread over the whole North American continent and directed by 1,670,846 officers and teachers. Fred A. Wells is chairman of this committee and Marion Lawrance, recognized as the best informed Sunday-school man in the world, is the secretary. Only once before, in 1887, has the International Sunday-school convention been held in Chicago. Chicago Sunday-school history is interesting. The first Sunday-school institute was held in Chicago in 1865; the first system of Uniform Lessons issued in North America was produced in Chicago in 1866; the first Sunday-school Teachers' Journal was published in Chicago in the same year, the first general secretary in North America to give his full time under pay to Sunday-school work was employed by the Cook County Sunday-school Association, of which Chicago is the larger part; and the first central offices of the International Sunday-school Association were located in Chicago in 1907.



Dr. F. B. Meyer, who will speak at the International Sunday-school Convention, at Chicago, June 23-30.

Chautauqua "School of Religion."

With the summer come vacations and the possibilities of summer schools. One of those which is attracting wide attention at the present time is the School of Religion at Chautauqua, New York. This school is but one expression of the abounding interest of Chautauqua in religion. In 1912, a special director of religious work was appointed, Dean Shailer Mathews, president of the Federal Council of Churches of Christ in America. Dean Mathews not only plans the entire religious work of the institution, but himself teaches for four weeks in the School of Religion, and conducts the Ministers' Institute with which the season closes. During the coming summer the school will hold its sessions daily from July 6 to August 14. Successive one-week courses will be given by Rev. G. Robinson Lees, Vicar of St. Andrews, Lambeth, London, England; Dr. Peter Ainslie of the Christian Temple, Baltimore; Dr. Charles F. Wishart, pastor of the Second Presbyterian Church of Chicago; Dr. Washington Gladden, pastor of First Congregational Church, Columbus, Ohio, and others. The program also includes courses by Professor Charles Foster Kent, of Yale University, three weeks in Hebrew Lyric poetry and three weeks in "The Use of the Old Testament in Religious Education;" Professor Shailer Mathews, four weeks in "The Life of Christ," and three weeks in the "Social Aspects of Christianity;" Dr. Jesse L. Hurlbut, three weeks in the Apostolic

Church, and three weeks "Preview of the International Uniform Lessons for the coming year," as well as lectures on the remarkable model of Palestine which is a feature of the landscape at Chautauqua; Miss Georgia L. Chamberlin, three weeks of "Practical Studies in the Old Testament in Religious Education," and three weeks, "The Origin and Growth of the New Testament," a survey for Sunday-school teachers. In addition to these regular courses in classroom work, there will be almost daily conferences, opportunities for observation work in playground, kindergarten, boys' and girls' clubs, etc.; Sunday sermons by some of the greatest preachers in this country and England, and a Sunday morning study hour in grades for all classes from the kindergarten to adults; a junior congregation, a children's choir, daily devotional services and special vespers on stated days. The school has its headquarters in the Hall of Christ, one of the most beautiful buildings at Chautauqua, which is equipped with a good working reference library and art room. Members of the school have access to all the public features of the Chautauqua program as well as to the classes of the school. Churches or other institutions desiring to send a delegate for the purpose of attending the School of Religion may secure a special scholarship for the entire period of six weeks, July 6 to August 16, for $45. This amount will cover board, room, registration and ground fees, thus giving the benefit of the program and all the features of Chautauqua in addition to the work of the School of Religion. Application must be made at once to Chautauqua Institution, Chautauqua, New York. Requests for more complete information may be sent to the same address.

Charles R. Brown in Tour.

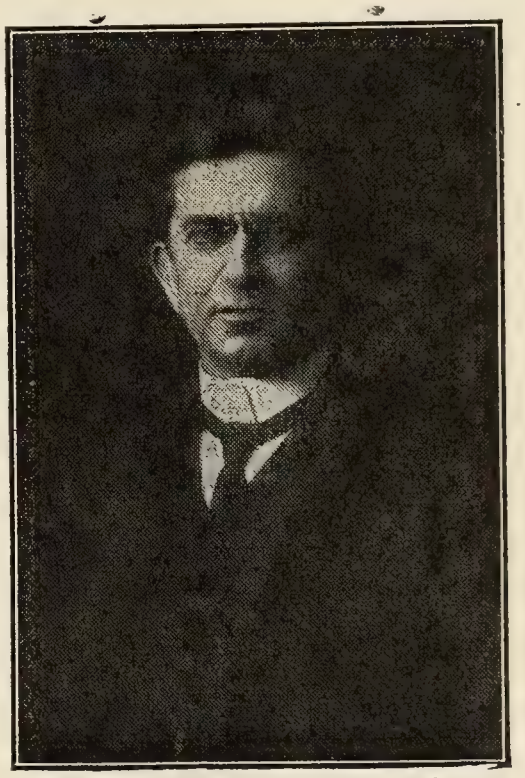
After giving thirty addresses in nineteen different states, including those delivered before fifteen colleges and universities, Moderator Charles R. Brown, of the National Congregational Council, is back at New Haven for the Commencement of Yale Divinity School. He also had personal interviews with scores of students. He spoke before the St. Paul, Minn., Congregational Club and at the Michigan State Conference. He went as far south as Vanderbilt University at Nashville, as far west as Doane College, Crete, Neb., and the State University at Lincoln and as far north as the State University in Minnesota.

Two St. Louis Churches Unite.

Baden Presbyterian and Windsor Memorial Methodist churches, St. Louis, situated in the same part of the city, have been merged into one, with Rev. Otto Duecker, formerly pastor of St. Stephani Evangelical church in Baden, as pastor. The people of both congregations have shown great enthusiasm concerning the union. The church will become Methodist, but the young people will all be Christian Endeavorers. It will stand as a community church, and will welcome all of every name and congregation.

"Church Awakening," Says Marshall.

Vice-President Marshall's declaration that one of America's ills today "is that there is too much science in the so-called educational system and too little God Almighty" occasioned comment in Washington a few days ago. The statement was made at a church gathering in the Capital city. "There is this thing wrong in many of the churches," said the vice-president, "that because church and state are separate and the state makes the schools, the church feels itself absolved from any duty in the direction of education of youth. The state is permitted to mold children from the age of six up through the time when they are going through colleges, where many of the professors are agnostics and atheists. But now the church is awakening to the fact that children should be reared in the way of Christian faith from the nursery upward. I believe that there is in this country today a great spiritual awakening, and the church is beginning to see that it has turned over entirely too many of its functions to the state." The vice-president also let it be known that some day he would forget all of the other political parties and join the Socialist. "But," he added, "I should never do this until it becomes a friend of the church; never while it flaunts on the streets a red banner in the face of faith in God and the marriage service. The socialism in which I believe, and to which I hope some day to adhere, is not that which concerns itself with consideration of power and property, but that of spirit."



Dr. Charles R. Brown, moderator of the Congregational National Council, who has just completed a Western tour.

Bible Teaching in Schools Urged.

The movement for Bible instruction in the public school is gaining in impetus. A recent union meeting of boards of education of evangelical churches of the United States appointed a committee on Bible reading in schools chiefly for the purpose of finding how such readings may be more effective. In Australia such a plan has resulted in a largely increased and much more effective use of the Bible in the schools. With this in mind, Dr. Wilbur F. Crafts was asked, as an associate member of the committee, to collect all books and lists of Bible selections for use in public schools. Doctor Crafts has compiled a series of Bible readings for schools and colleges with the aim of driving home some one great Bible truth each week. An examination of these readings shows that they are well adapted to the end in view. Consideration has also been given to the literary value of passages, especially in the Bible poetry listed. Teachers and others who are interested in this matter would do well to investigate these readings. They are published by the International Reform Bureau, Washington, D. C.

Anglican Church on Healing.

The Church of England has delivered itself on the matter of spiritual healing. The Northwestern Christian Advocate reports that ten medical men, under the chairmanship of the dean of Westminster, have spent many months upon the subject, with the following conclusions: They believe in the efficacy of prayer, but that divine power must conform to the operation of natural law. Spiritual ministration is recognized equally with medical ministration. The body and mind can be influenced by the spirit. Spiritual healing is not found to be different from mental healing or suggestion. Suggestion is more effectively used by some persons than others. While religious influences do not necessarily differ from non-religious influences, yet the former have more power. The committee discriminates between functional and organic ailments, concluding that spiritual influences can be usd to great benefit upon the former, while the latter are beyond the reach of spiritual suggestion. The committee expressed a desire to see increased importance given to spiritual ministrations in the matter of recovery from sickness, but strongly deprecate the independent treatment of disease by irresponsible and unqualified persons.

Civic Center at "Five Points."

The famous "Five Points Mission House" in New York City is to be torn down to make way for the new civic center and courthouse, reports the Northwestern Christian Advocate. At one time the Five Points was considered the center of New York City's criminal activities. The police endeavored in vain to clean up the district and then the women of the Woman's Home Missionary Society of the Methodist Episcopal Church took the matter in hand. They started here a mission to teach the children and to minister to the community. The character of the place straightway improved. The criminal community at the Five Points first gathered about the "Old Brewery" built there in 1792. It was the most infamous building ever known in New York. In 1850 Henry Ward Beecher, Daniel Drew, John B. Gough, and others raised money to buy the "Old Brewery" and to erect a new building. This new building housed the Five Points Mission House, which was dedicated June 18, 1853.

Baptists Find Cause for Rejoicing.

The Watchman-Examiner is finding some pleasure in noting the fact that "the two greatest investigations and revelations of commercial corruption in the history of this country have been conducted by Baptists—Hon. Charles E. Hughes, now associate justice of the Supreme Court of the United States, in the life insurance cases in New York City, and Hon. Joseph W. Folk, chief counselor of the Interstate Commerce Commission, in the laying bare of the dealings that wrecked the New York, New Haven and Hartford Railroad."

Of Human Interest

Two Roosevelt Stories.

When he owned a ranch in the West, Theodore Roosevelt, as he says in his "Autobiography," "could chop fairly well for an amateur," but he admits that he could not do one-third of the work that his men did.

"One day," he writes, "when we were cutting down the cottonwood trees, to begin our building operations, I heard someone ask Dow what the total cut had been; and Dow, not realizing that I was within hearing, answered, 'Well, Bill cut down fifty-three, I cut forty-nine, and the boss, he beavered down seventeen.' Those who have seen the stump of a tree that has been gnawed down by a beaver," adds Mr. Roosevelt, "will understand the exact force of the comparison."

In later years, after his experiences with the Rough Riders, Mr. Roosevelt says the men of the regiment always helped him enthusiastically when he was standing for office. One of them accompanied him on an electioneering trip, and made a speech that concluded, "My fellow citizens, vote for my colonel! Vote for my colonel, and he will lead you, as he led us, like sheep to the slaughter!"

Dr. Parker As Lecturer.

I once heard Doctor Parker deliver his famous lecture on "Clocks and Watches," writes T. G. Dickinson. It made such a vivid impression upon my mind that I could almost repeat it word for word, illustration for illustration. This one was among the best: "A dainty little watch, dissatisfied with its little sphere in a lady's pocket, envied Big Ben, as one day it passed with her ladyship over Westminster Bridge. 'I wish I could be there,' said the little watch. 'I could then serve the multitude.' 'You shall have your opportunity, little watch,' said the doctor. 'Come down, Big Ben, and go into the lady's pocket.' He dramatically described the little watch being drawn up the tower by a silk thread. 'Where are you, little watch? I cannot see you,' he finally exclaimed; then, pausing, in his dramatic style, he said, 'Its elevation has become its annihilation!'"

William Lorimer—Roman Catholic.

The press of Chicago gave a front page notice, a column and a half in length, to the announcement of the fact that Mr. William Lorimer had joined the Roman Catholic Church. It is interesting to quote from his published statement of the reasons leading to his "conversion."

"For more than fifteen years I have read every book on the subject of controversial theology that I could get. I felt, at last, that the only thing for me to do was to become a Catholic because of my honest convictions. I have traveled over the same route that many others have gone. I did not want to join the Catholic Church, but I felt compelled to investigate, and the deeper my research the more settled my convictions became. So I am a Catholic in spite of myself.

"I became convinced that when one starts out to find truth in religion one will come at last to the Catholic Church, no matter how strong one's prejudices may be.

"Year after year I read all the books I could get. I studied the life of Cardinal Newman. I devoured his 'Apologia,' and I found out how he struggled for two years after he left the Church of England before he finally did the thing he hoped not to do, and became a Catholic. I read of the conversion of Cardinal Manning and many others. And then, of course, I had the example always before my eyes of my wife and children, who were Catholics and attended strictly to their religious duties.

"Recently I have seen upon the billboards pictures calling upon men and women to take their children to church. Catholics need no such appeal. They always go to church as a part of their religious duty in which they cannot fail. I found my admiration growing and my conviction strengthening until at last I, too, had to do the thing for conscience sake that I had struggled against doing for fifteen years, because for all that time I have felt that I ought to do the thing I have just done."

The President on "Religion."

Often Mr. Wilson has spoken his mind on the need of religious influence in education, but never more eloquently than he did on the 150th anniversary of Princeton. On that occasion before a distinguished audience representing many countries, he sketched the history of Princeton, saying: "She has always been a school of religion and no one of her sons who has really lived her life has escaped that steadying touch which has made her a school of duty. Religion, conceive it liberally enough, is the true salt wherewith to keep both duty and learning sweet against the taint of time and change; and it is a noble thing to have conceived it thus liberally, as Princeton's founders did. . . . Duty with them was a practical thing concerned with righteousness in this world, as well as salvation in the next. There is nothing that gives such pith to public service as religion. A God of truth is no mean prompter to the enlightened service of mankind; and the character formed, as if in his eye, has always a fiber and sanction such as you shall not easily obtain for the ordinary man from the mild promptings of philosophy. . . . The college must use learning as a vehicle of spirit, interpreting literature as the voice of humanity, must enlighten, guide and hearten its sons that it may make men of them. If it give them no vision of the true God, it has given them no certain motive to practice the wise lessons they have learned."

A Respectable Attendance.

Sydney Smith, once entering a drawing room alone in a fashionable mansion in the west end of London, found it lined with mirrors on all four sides. Finding himself reflected in every direction, he remarked: "Ah, I see. There appears to be a meeting of the clergy here and there seems to be a very respectable attendance!"

MINISTER WHO REFUSED A PENSION.

(Concluded from Page 11.)

he said. They were wise and reassuring words:

"I will dwell at Mizpah, to stand before the Chaldeans that shall come unto us; but ye, gather ye wine and summer fruits and oil, and put them in your vessels, and dwell in your cities that ye have taken."

Likewise when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah, the son of Ahikam, the son of Shaphan, then all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

You see things were beginning to look prosperous; but a warning came to Gedaliah.

Johanan, the son of Kareah, and all the captains of the forces that were in the fields came to Gedaliah to Mizpah, and said unto him, "Dost thou know that Baalis, the king of the children of Ammon, hath sent Ishmael, the son of Nethaniah, to take thy life?"

But Gedaliah, the son of Ahikam, believed them not. Then Johanan, the son of Kareah, spoke to Gedaliah in Mizpah secretly, saying, "Let me go, I pray thee, and I will slay Ishmael, the son of Nethaniah, and no man shall know it: wherefore should he take thy life, that all the Jews that are gathered unto thee should be scattered, and the remnant of Judah perish?" But Gedaliah, the son of Ahikam, said unto Johanan, the son of Kareah, "Thou shalt not do this thing, for thou speaketh falsely of Ishmael."

Now it came to pass in the seventh month, that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal and one of the chief officers of the king, and ten men with him, came unto Gedaliah, the son of Ahikam, to Mizpah; and there they did eat bread together in Mizpah. Then arose Ishmael, the son of Nethaniah, and the ten men that were with him, and smote Gedaliah, the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, to wit, with Gedaliah, at Mizpah, and the Chaldeans that were found there, the men of war.

Ishmael was of the seed royal. He was a descendant of David, and he thought he had a right to the throne. That was his excuse for that bloody murder. He did all this and more, and he did it in the name of the kingdom of David. In a sense I suppose he thought he did it in the interest of religion.

But everybody with any sense knew that it would bring the king of Babylon down with an army to hunt out the last wretched man who had any share in the murder, and perhaps wipe out the whole population in the bargain.

It was a time of terror, and everybody was frightened for his life. A panic seized the whole community.

Well, and what then?

Jeremiah had to keep right on preaching.

No matter whether things go well or ill, the minister had to have a sermon next Sunday, and to tell people that God is good, and that they ought to be sweet and gentle.

Would you not like to know what Jeremiah preached about just after that, and where he preached?

He preached in a summer hotel.

You don't believe it?

Well, go look it up in the Bible, then. That is where I learned about it.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

The Month of Youth

As the month of March is the time when the children have the right of way in the Christian Woman's Board of Missions, so the month of June is assigned to the work of the Young Women's Mission Circles. The children's work was the subject of all auxiliary programs at the beginning of spring time, and now, in this first month of summer, the minds of all our great membership are turned to the young womanhood of the church. How appropriate it is that June, month of roses and lilies, loveliest flowers that blow, should be set apart for our girls! The sweetness, the freshness, the beauty of these rare June days is of the very essence of youth; it is the season of courage and optimism, and takes no account of midsummer's blighting heat and drought, of autumn's chill and frost, of winter's death and cold.

THE FOUNTAIN OF YOUTH.

As the auxiliaries consider the work of the young women of the church in their monthly meetings, it should not only be in the spirit of appreciation of what may be accomplished by this new and indomitable force in our ranks, but a renewing of their own youth, as though they had bathed in the fabled fountain of old. Even though many of the veterans have been chastened and disheartened by time's hard blows, yet it is well to hold fast to the dynamic force of this golden season of life, its high spirit, its fearless outlook on the world, its sublime willingness to attempt the impossible, coming from untainted belief in the ultimate victory of all good. Does not the gospel of our Lord and Master breathe the very spirit of perennial youth?—the spirit that hopeth all things and believeth all things, and says, "I can do all things through Christ who strengtheneth me."

The great movements among the young people of the church, the Student Volunteer Movement, the Young Men's Christian Association, the Young Women's Christian Association, the Society of Christian Endeavor, have been notable contributions toward the attainment of some of its highest ideals, and we have faith to believe that our Christian Woman's Board of Missions will be enriched and uplifted by our ever growing Young Women's Mission Circles.

THE WORK OF THE CIRCLES.

But these groups of girls that are springing up all over our land as auxiliaries to the Woman's Board, are not only an inspiration to those who have been long in the ranks, but stand for definite achievement of their own.

They are the fruits of the higher education of women; many of them are college graduates, and bring to the work a trained mind, and a wealth of information that was denied to the older women in the organization. The Mission Circle furnishes an outlet to this superior mental equipment, and gives to these eager young spirits a task that is worth while—and that is what they are all longing for. We expect from them a type of service, that will enable them to carry on to greater heights the enlarging enterprises of our board, when the mantle of leadership falls on them.

Our Mission Circles are therefore training schools for the missionary army of the future. In their meetings, they study the methods and effective machinery of the Woman's Board, our missionary work both home and foreign, our hopes and ideals for future growth. Above all, they grow in such knowledge of Jesus Christ as Lord and Saviour as shall tend to fulness of life and development of character, and make them meet for the Master's use in the splendid task of the extension of the kingdom of God over the whole world.

And in these circles we hope to find the great recruiting stations for volunteers to the foreign mission field. The very heart and climax of our Men and Millions Movement is the call for one thousand new missionaries. These are to be the choicest spirits of our church—in Mr. A. E. Cory's picturesque phrase, "We want them handpicked." Youth is an essential for volunteers to the foreign field—the usual limit being between twenty and thirty years of age. In our circles, we have the great requirements for the making of women missionaries—youth, Christian character, missionary information, and the resulting missionary zeal.

And so in these perfect June days, our hearts go out to the growing hosts of young girls, gathering in earnest groups all over our land. May they catch a world vision from their work, which will make life ampler and nobler, and fit them for better service for their Master, and those for whom he died.

I. W. H.

WOMAN'S STATUS IN INDIA.

Discussing woman's status in India, a New York suffragette, on her return from a tour of the world, said at the Colony Club:

"I was surprised to learn while in Bombay that woman's position in India is the means of depriving all natives—even native princes—of membership in the smart English clubs.

"Most of us attribute the exclusion of Indians from English clubs to snobbishness; to contempt for an inferior, subject race. In this we are mistaken. The reason for this exclusion is revealed in a discussion between a British army officer and a married Indian nobleman. The army officer, annoyed at the Indian's attentions to a young English girl, said to him irritably:

" 'How would you like it if we flirted with your women as you flirt with ours?'

" 'Ah,' the Indian replied, with a sneer, 'we see to it that you have no chance to flirt with our women. If you don't take the same precaution you have only yourself to blame.'

"This is the explanation of the exclusion of the Indian from English club life. High caste Indian women are not permitted to mingle with English women, let alone with English men; they are not taken by their husbands and fathers into society. Therefore the English club officers decided, and I think, they were wise, that the Indian has no right to expect entertainment from the English women at club balls, dinners, etc., when he takes good care that his own women shall never as much as be seen by Englishmen."

UNMARRIED WOMEN WHO ACHIEVED.

On the honor roll of humanity are the following famous women who never married:

Queen Elizabeth, in whose reign England reached her golden age.

Florence Nightingale, angel of mercy in the Crimean War and establisher of organized nursing in war times.

Dorothea Dix, pioneer of reform in prison and reformatory methods.

Frances E. Willard, founder of the temperance movement.

Rosa Bonheur, who opened new artistic fields in the representation of animal life.

Clara Barton, founder of the Red Cross Society and savior of thousands from death and suffering.

Joan of Arc, one of the important factors in French history.

Susan B. Anthony, pioneer in efforts to procure more equal rights for women.

Jane Austen, whose pen pictures of English village life promise to be immortal.

Jane Addams, first citizen of Chicago and head of Hull House.

Julia Lathrop, chosen from among the women of America to lead in preserving child life and happiness throughout the country.

SONG FOR YOUNG WOMEN'S MISSION CIRCLES.

Tune, "Ancient of Days."

By Ida Withers Harrison.

"And it shall be in the last days," saith God, "I will pour forth of my spirit upon all flesh, and your sons and your daughters shall prophesy. . . . and also upon the servants and upon the handmaids will I pour out my spirit." Joel 2:28.

Prophet of old! we hail the gracious vision
That unto thee was given in days gone by;
Young men and maidens in life's early morning,
Marching to battle and to victory.

Father of gifts! we praise thee for thy mercies,
That to thy handmaids thou hast given a place
In thy majestic plan for earth's redemption,
That every soul may find his Father's face.

Spirit of God! crown us with thine anointing,
Help us to speed this glorious prophecy,
When all the earth shall call on our Redeemer,
His Holy Kingdom spread from sea to sea.

In New Zealand, the number of women voting has increased at each triennial Parliamentary election. In 1893, 90,290 women voted; in 1896, 108,783; in 1899, 119,550; in 1902, 138,565; in 1905, 175,046; in 1908, 190,114; and in 1911, 221,858.

In Australia, in 1903, the first national election in which women took part, 359,315 women voted; in 1906, 431,033; and in 1910, 601,946.

"An ounce of fact is worth a ton of theory."

Disciples Table Talk

Men and Millions Wins in Texas.

A telegram from A. E. Cory, sent from Houston, Tex., June 3, brings the good news that success has come to the Men and Millions team in their Texas campaign. In three weeks a large number of young people have pledged themselves to be among the one thousand volunteers, and many churches have promised to take the every member canvass. Personal pledges of nearly $350,000 have already been made. Other gifts are pending. Only a few of the large towns and cities that have asked a visit from the team have been solicited. Further campaigns in Texas will be postponed until next fall. By that time it is believed Texas subscriptions will far exceed a half million dollars. Mr. Cory reports that results have been obtained in spite of unfortunate weather conditions. Ministers and members have been loyal. A significant sentence of Mr. Cory's telegram is that "Prayer and the spiritual note have been dominant."

J. R. Perkins Honored.

J. R. Perkins, pastor at Sioux City, Ia., has been honored in being elected an official delegate to the "Rotary" convention at Houston, Tex., in June. "Rotary" is made up of the leading business men—for the most part—of all cities in Canada, England and the United States, of above 30,000 population, one man from each line of business. Six months ago Mr. Perkins was made chairman for the Section of Clergymen in International Rotary, and he is in correspondence with fifty ministers of all denominations. He also serves as chaplain for the Sioux City Rotary Club of more than a hundred business men. President Wilson will address the convention at Houston, June 21.

Franklin Circle, Cleveland, in "Best" Report.

W. F. Rothenburger, the pastor, and the congregation of the Franklin Circle Church, Cleveland, may well be proud of the year's work reported at the seventy-second annual business and social session. The records of the work were conceded to be without precedent. The following is a partial report: eighty-nine additions at regular services, fifty-nine by confession; $15,168 raised for all purposes, $4,624 of this amount for missions and benevolences. Besides other missionary interests the church recently assumed the support of the sixteen native workers in the station at Nantungchow, China. The duplex system and every member canvass are used. The growth of the Sunday-school, which has a Slovak and Chinese department, has necessitated the equipping of rooms in the "annex." A six weeks' Daily Vacation Bible School was conducted, three paid and several volunteer teachers, with an enrollment of 366. "Symmetrical Development and Personal Evangelism" have been emphasized. The church has taken an active interest in the Cleveland Federation of Churches, and its pastor was chairman of the Social Betterment Committee which brought about a more stringent regulation of the divorce courts and a lessening of the number of divorces granted; conducted a campaign of Eugenics among all the clerical bodies of the city; and presented the Mayor with a report of the conditions of the district of segregated vice which led to a public proclamation by him that the district would be gradually decreased and finally completely eliminated.

Success at Noblesville, Indiana.

The congregation at Noblesville, Ind., is so well pleased with the progress of the church under the ministry of L. C. Howe that they have recently voted him a substantial increase in salary and an indefinite call. But Mr. Howe is appreciated by the entire community. He was asked to deliver the baccalaureate address for the Noblesville High School, and has given nineteen other special addresses during the last few weeks. The union spirit is strong at Noblesville. In a recent ministers' meeting it was decided to hold union open air meetings in July and August. Such meetings have been a great success at Noblesville, being attended by two thousand people and upwards. Ministers take turns about doing the preaching. The city band and a large chorus of men lead the song service. It has also been decided to hold a big union tabernacle meeting next January with Bob Jones in charge.

President King at Bethany Assembly.

Pres. Henry Churchill King's subjects for his Bethany Assembly lectures are as follows: "The Supreme Claims of the Christian Life Upon Thoughtful Men," "The Significance of Jesus Christ for the Modern Man," "Difficulties Concerning Prayer," "The Difference Between the Bible and Other Books," and "The Problem of Suffering and Sin."

Inland Empire C. M. S. Meet.

J. E. Davis, superintendent of Missions for the Inland Empire Christian Missionary Society, reports that the Third Annual Convention of the Inland Empire Society will open at Waitsburg, Washington, June 29, continuing to July 2, inclusive. The first night of the program will be given to temperance. Thos. H. Harper of the Con-

Secretary G. W. Muckley, who proved a man with a vision at the Ohio Convention.

gregational Church and Louis R. Horton of the Anti Saloon League will be the speakers of the evening. Tuesday, G. W. Muckley will present the "Budget System and Every Member Canvass" and "Equipment of the Church." On this day the missionaries who are doing work over the state will give their reports from the field. Wednesday, Mrs. McDaniel Sterns, Robert M. Hopkins, E. E. Elliott and President I. N. McCash will bring special messages to the convention. Thursday, W. R. Warren will be heard. A special feature of the convention is the arrangement for conferences at regular hours in the morning, the first hour after lunch and for one hour following the afternoon program. The entertainment at the convention will be on the Harvard plan. This will probably be one of the greatest conventions the Disciples have ever held in the Inland Empire, writes Mr. Davis.

California Churches in Convention.

The Disciples of California will meet in annual convention at Santa Cruz, July 13-19. Efficiency institutes seem to be a special feature of this assembly, Each day, from 8 to 9:30 three such "Institutes" are programmed for C. W. B. M., Missions and Church. Some of the addresses of the convention are as follows: "The Men and Millions Movement," by Dr. Dye; addresses by Mrs. McDaniel Sterns, national C. W. B. M. secretary; address, "The Origin and Purposes of the General Convention," by Graham Frank; addresses, "The Social Force of Christian Missions," and "California Dry." Addresses by Secretaries Muckley, Warren, Mohorter, Elliott and Corey will also be heard. Sermons will be preached by G. W. Brewster, Jr., and by C. H. Hilton. A men's banquet will be held at 4:30 p. m., July 17.

Dedication at Norman, Okla.

D. A. Wickizer has served the Norman, Okla., church only about six months, yet reports coming from this field are very encouraging. The old property was exchanged a few months ago for a large brick building, of three stories, containing over fifty rooms. This has been remodeled, so that now there is an auditorium seating over 700 people. The auditorium is modern in every respect, with fine acoustic properties. On the third floor are fifteen rooms which will probably be used for dormitory purposes in connection with the State University at Norman. F. M. Rains was present on the day of dedication, and more than was needed, $6,000, was raised. Mr. Wickizer writes of the Norman work: "This is a University town, having this year some 1,200 students in attendance at the school. We have now by far the best equipped building in the town, and the location is the best in the city. Have had some 35 additions the past month, mostly by confession. Among these are some of the most influential men of the community. We are hoping for a great work in the future, feeling, with the student body the Lord is sending us, he presents to us a challenge that must call forth the best that is in us."

Dedication at Fayetteville, Ark.

May 24 was a proud day, not only for the First Church congregation, at Fayetteville, Ark., and for the present pastor, L. R. Riddell, but also for N. M. Ragland, who for twenty-two years served this church as active pastor, and who is now pastor emeritus. Mr. Ragland's memorial address is reported by a local paper to have been "the feature of the day," and the address is published in full. From this we glean the fact that the church at Fayetteville was organized with about fifty members by Robert Graham, who had just graduated from Bethany College. He came to the southwest in the interest of the "Millennial Harbinger." John T. Johnson was also an early organizer. The church's history goes back to the middle of the last century. Mr. Ragland says of the present pastor, "Mr. Riddell is the beloved and efficient pastor under whose ministry the late success has been achieved. He is one of the best and most capable men in the brotherhood." More than $8,000 was raised by G. L. Snively, the dedicator. On account of the large attendance at the morning service many people were turned away from the doors, and an overflow meeting for the young people was conducted in the First Presbyterian Church, just across the street from the new building. In the afternoon a union fraternal and memorial service was conducted in the auditorium. Maj. B. R. Davidson, one of the "old time" members of the congregation, gave a historic sketch of the several church buildings and related their histories.

Missionary Takes Pennsylvania Pastorate.

After fifteen years of efficient missionary service in Cuba Mr. and Mrs. Melvin Menges have resigned from the work and have taken the church at Le Moyne, Pa. After reaching Cuba in 1899 they worked for a number of years in Havana and then opened up the work in Matanzas. Here they spent eleven or twelve years and endeared themselves to the hearts of the Cubans very much. They leave a well organized church in Mantanzas, and through Mr. Menges' efforts one of the best mission buildings to be found in any of the fields has been erected. Besides the central work in the city, some promising outposts have also been opened up. W. L. Burner and wife of Transylvania went to Matanzas last fall to take up the work there.

Social Service in Eastern Convention.

Next year there is to be an innovation in the program of the convention of the Maryland, Delaware and the District of Columbia Disciples, reports E. B. Bagby. One-half of Preachers' Day is to be devoted to a discussion of the report of the newly appointed Social Service Committee. One member of this committee is to report on the social activities of the local churches, another on legislation in the several states affecting the moral and social welfare of the people, and the third upon the conditions of the rural churches. Preachers' Day program this year was exceptionally good, Mr. Bagby states. Howard Peters spoke on "Pastoral Evangelism;" W. F. Smith on "The Preacher and Men;" J. L. Wilmeth, "My Ideal of a Preacher;" Andrew Wilson, "The Preacher and Moral Reform;" G. L. Townsend, "The Preacher as a Leader of the Church," and G. A. Miller, "The Cause and Cure of Church Factions." Other convention notes are as follows: The H St. Church, Washington, is erecting a $20,000 building, and Benning, D. C., begins an addition to cost $5,000. Mt. Ranier cleared its indebtedness to the Church Extension Board, but finds, under the able leadership of Harry L. Ice, it must provide a larger meeting-house. Calhoun St., Baltimore, won the prize banner for the best Sunday-school work, with Tuxedo, Md., second, and Fork, Md., third. Two new congregations sought admission—Bradbourne Memorial, Washington, and Landover, Md. These congregations, numbering about fifty each, were, until recently, affiliated with another communion. Both possess valuable properties.

California Churches Report Progress.

The spring convention of the San Joaquin Valley churches was held May 18-20, at Fowler, where C. O. McFarland, recently from St. Louis, is minister. The convention was one of the largest and most enthusiastic ever held in this district. The reports from the churches, Bible-schools and Christian Endeavor societies showed such progress that President Dr. H. O. Breeden declared it as his belief that the churches of San Joaquin Valley had never presented such favorable reports. The convention sermon was preached by J. H. Hughes. Roy O. Youtz had charge of the music. The Bible-school session was conducted by Chas. Laurant Beal of North Side Church, Fresno. The Endeavor and C. W. B. M. programs were helpful and encouraging. Dr. Breeden reported 196 conversions from the Sunday-schools alone during the past six months. The next convention will meet at Dinuba in the latter part of November.

R. G. Frank Impresses Texas Disciples.

J. C. Mason, of Texas, writes that the great address of the Texas Convention was that of Robert Graham Frank on "The General Convention of the Disciples of Christ." It was "prepared, clear, clean, conclusive." Mr. Mason reports that "some at least who had opposed the General Convention idea were convinced of their mistake."

W. B. Hopper, pastor at Sullivan, Ill., writes that the Sixth District Convention of the Illinois Christian Missionary Society will be held at Sullivan, June 18-19. Those who are planning to attend should notify Mr. Hopper. Lodging and breakfast will be furnished free; other meals at usual prices.

Thad. S. Tinsley, pastor at Midway, Ky., delivered the baccalaureate sermon to the graduating class at the orphan school at that place, his theme being "The Flower of Our Country." A "Brightening Up Fund" of $200 was taken last week to be used in painting the Midway parsonage.

L. C. Howe, pastor at Noblesville, Ind., has recently finished a special series of missionary discourses, reviewing the great modern movements in pagan lands. The every member canvass was taken at Noblesville, with generous results.

Melvin Menges, pastor at Lemoyne, Pa., addressed the Woman's Missionary Union of Harrisburg, June 2.

Facts and Figures From Disciples' Fields

EVANGELISTIC MEETINGS.

Rockford, Ill., Central, W. B. Clemmer, pastor; W. J. Lockhart, evangelist; 33; closed.

Martinsburg, W. Va., Rev. Mr. Roush, pastor; Wilhite and Shaul, evangelists; 69; continue.

Charles City, Ia., S. T. Burgess, pastor; Sword and Seniff, evangelists; 66; closed.

Virden, Ill., A. M. Hale, pastor; Fife Brothers, evangelists.

Henryetta, Okla., T. L. Noblett, pastor; W. J. Menges, evangelist; 75; continue.

Coldwater, Mich., J. W. Cargill, pastor; Hull brothers, evangelists.

Ardmore, Okla., M. S. Johnson, pastor; F. B. Thomas, evangelist; 40; closed.

Centralia, Ill., R. H. Robertson, pastor; F. B. Thomas, evangelist.

Kansas City, West Side; Wm. Mayfield, pastor; W. L. Harris, evangelist; 96; continue.

Ironton, O., Brown and Leigh, evangelists; 131; closed.

Portsmouth, Va., R. H. Fife, evangelist; closed.

Mound City, Mo., Hamilton and Stewart, evangelists; 200; closed.

Valley Mills, Tex., J. W. Holsapple, evangelist.

Amarillo, Tex., W. P. Jennings, pastor; J. W. Kerns, evangelist.

Falls City, Ore., Lee Sadler, pastor; G. E. Williams, evangelist.

CALLS.

Floyd J. Evans to Lindsay, Cal.

A. E. Ewell, First, Beaumont, to Oak Cliff, Tex.

J. W. Harrell, Portsmouth, Va., to First, Dayton, O.

G. W. Foley to Philo, Ill.

W. H. McDonald to Castana, Ia.

Norman Brighton to Park Avenue, Des Moines, Ia.

RESIGNATIONS.

J. S. McCallum, First, Eugene, Ore. Will look after investments.

E. B. Billman, Ottawa, Ill. Resignation not accepted by board.

J. T. Bloom, Green City, Mo.

J. E. Holley, Hastings, Neb. Ill health.

ADDITIONS TO CHURCHES.

Norfolk, Va., First, C. M. Watson, pastor; 2.

Connellsville, Pa., Clark Buckner, pastor; 23 during two months of present ministry.

Logansport, Ind., L. E. Sellers, pastor; 5.

Mt. Sterling, Ill., L. G. Huff, pastor; 89 since Jan. 1.

Pendleton, Ore., T. F. Weaver, pastor; 125 since Jan. 1.

Enid, Okla., W. H. Kindred, pastor; 297 in twenty months.

DEDICATIONS.

Lemoyne, Pa., Melvin Menges, pastor; ground broken for new building.

Norman, Okla., D. A. Wickizer, pastor; F. M. Rains dedicated remodeled building May 10, raising $6,000.

Wilmington, O., dedicated new building May 31.

Cleburne, Tex., First; has bought lot for $40,000 building; half of the money subscribed.

Lafayette, Ind., First; G. W. Watson, pastor, in charge of dedicatory service for new building.

Center, Mo., will dedicate $15,000 building June 14, F. M. Rains in charge.

Wauseon, O., burned mortgage May 24.

Kansas City, Mo., Swope Park, dedicated $20,000 building May 31, Dr. Joseph L. Garvin in charge.

Fresno, Cal., First; H. O. Breeden, pastor, laid cornerstone of $80,000 building.

Lynchburg, O., A. D. McMurray, pastor; G. L. Snively dedicated new building, with $3,000 surplus.

Ohio's Enthusiastic Convention

Ohio's convention at Bowling Green last week was attended by about 450 people. The hospitality of the church in that town of about 6,000 people was very cordial and intimate and gave a somewhat more "homey" character to the gathering than usually obtains when the convention is held in larger cities. The pastor, Z. E. Bates, and Mrs. Bates were especially gracious, both on the program and in the social mingling of the attendants. Two days were devoted to the Woman's Missionary Society. On the second day the men held forth in two sessions devoted to a discussion of their peculiar interests and responsibilities in the church. On the evening of the second day and on Wednesday the sessions of the Ohio Christian Missionary Society were held with men and women jointly participating. Thursday was devoted to sectional conferences on Sunday-school work, with an eleven o'clock mass meeting addressed by the missionaries supported by state funds. Ohio is the second state to adopt the plan of small sectional conferences on many topics of particular interest, Indiana having arranged its program on the same principle last month. The list of leaders of these conferences is too long to give, but the following with their topics will suggest the plan: W. R. Walker, "The Rural Field as a Life Ministry;" L. N. D. Wells, "Church Publicity;" Mrs. Z. E. Bates, "The Ladies' Aid Society as a Social and Financial Asset;" W. R. Moffett, "The Lord's Supper;" Percy M. Kendall, "Church Music;" W. D. Ryan, "The Budget System;" L. I. Mercer, "Evangelism in the Sunday-school;" W. S. Goode, "Reverence in Worship;" H. E. Stafford, "The Preacher in His Study;" W. F. Rothenburger, "Recruiting the Ministry;" G. W. Muckley, "Church Debts;" J. H. Goldner, "The Long Pastorate;" S. S. Lappin, "The Sunday the Preacher is Away," etc. This list does not mention the twenty-one sections into which the Sunday-school half-day was divided. The general opinion seemed to be that the small grouping for these special conferences has much in its favor and is a step forward.

BROTHERHOOD DAY SUCCESSFUL.

Much was said in praise of the Brotherhood sessions held simultaneously with the women's sessions on Tuesday. There was no organization to promote, no technique to bind the free actions of the men who gathered in a crowd of more than 300 to hear discussions on such topics as: "Ohio Dry, 1915," by James White of the Anti-Saloon League; "Father and Son," by John P. Sala, of Dayton; "Playing Fair With Men," by D. D. Kimmel; and testimonies from the experience of Mr. W. H. Cowdery's men's class in Euclid Avenue Church, Cleveland. This, together with W. F. Rothenburger's statesmanly survey of the whole Ohio field as related to the Disciples task, constituted a strong and rich morning program for the men. In the afternoon, the Men and Millions Movement occupied the whole of the stage with C. O. Reynard of Hiram College speaking on the Men, Geo. W. Muckley of Kansas City speaking on the Millions and J. Campbell White of New York, though not set down for any particular theme, speaking on the Movement. The reverberations of this session kept on sounding through all the later sessions of the convention. Mr. White spoke three times on the two days of his stay. His daring way of thinking about the missionary enterprise is well known. He believes we are only playing at the great task, and he lays upon his hearers the responsibility of incomparably deeper sacrifices than the church has ever known. Mr. Muckley's address is referred to in the editorial pages. F. M. Rains spoke on Foreign Missions and Carey E. Morgan, of Nashville, captivated the convention in two truly great addresses on "Home Missions." Of the women's sessions it goes without saying that they were immensely inspiring. A fruitful year's work was reported. Mrs. J. McDaniel Stearns of Indianapolis and Prof. T. M. Iden of Ann Arbor Bible Chair were the "imported" speakers at the women's sessions. The next convention will be held at Nelsonville.

News From the Colleges

HIRAM COMMENCEMENT PROGRAM.

The following is a brief announcement regarding the commencement program at Hiram College this year.

President Charles T. Paul of the College of Missions will deliver the commencement address at Hiram College on Tuesday, June 16. His theme is "The Task, Age and the Worker." Professor Paul's intimate relation with the college, both as a graduate and for many years professor of modern languages and later of missions, renders his selection for this service a peculiarly happy one. The Hiram people are expecting a great address and will not be disappointed.

Fuller announcement of the commencement program will be published later.

J. O. Newcomb.

COMMENCEMENT AT PHILLIPS UNIVERSITY.

The commencement exercises at Phillips University closed on the evening of May 28. The several departments of the institution are in good condition as was manifested by the commencement program. The baccalaureate sermon was preached by Rev. E. L. Watson, pastor of the Baptist church in Enid. The various Protestant churches of the city dismiss their services annually and unite to make this one of the greatest events of the year.

The high school has this year twenty-seven graduates. Of this number at least twenty will enter the College of Liberal Arts to swell the Freshman class. The commencement address was given on the evening of May 26, by Z. A. Harris, president of the Board of Trustees. He spoke on the "Value of Education." Brother Harris is a close student of the trend of things in education and was therefore able to give an address of a very high order. Some wonder why Phillips University maintains a first class high school. The reason is that Oklahoma, being a new state, has only twenty-one high schools that hold membership in the North Central Association. One of these is the Phillips High School. It will probably be necessary for several years to come for the university to maintain its own high school.

On Wednesday morning occurred one of the most impressive programs given during the week. It was an ordination ceremony at which three of the graduates were formally ordained to the ministry of the gospel. The three churches of which the candidates were members united in the ceremony and were assisted by the professors of the Phillips Bible College.

The College of Fine Arts held its commencement exercises on the evening of May 27. There were twenty-two graduates in all, representing the schools of music, oratory, and fine arts. On the same evening diplomas were also given to the graduates of the school of trained nurses of the University Hospital. The program given was an elaborate one and one of the best of its kind ever given in Phillips University. The College of Fine Arts is one of the very best in the southwest.

Thursday morning was the day set apart for the class day exercises of the seniors. On Thursday evening occurred the commencement exercises of the College of Liberal Arts and the College of the Bible. Fifteen young men and women received the Bachelor's degree and two received the Master's degree. Of this number, ten expect to be ministers or missionaries. Six are already experienced preachers of ability. Three others are volunteers for service in the foreign field. One is already under appointment to go to Japan. Another will take a medical course before sailing. Two ladies received the church worker's certificate. This is a department that can easily be enlarged as with the corps of instructors the institution has it is well equipped to train church workers. The commencement address was given by H. E. Van Horn of Oklahoma City. He spoke for one hour on the "Electives of Life's University." Brother Van Horn is pleasing in his address, is thoughtful and practical. This was his first visit to Enid and he was given an enthusiastic reception.

President Zollars presented the diplomas at all of the commencement exercises. This is the thirty-third year that he has sent forth graduates with his blessing and with a marked improvement in health that has come to him since Christmas, indications are that many other classes will receive their diplomas from his hands. All together he gave out sixty-six diplomas, not counting the diplomas of the business college, for which no special commencement exercises were held.

Phillips University has just closed a very successful year. The total enrollment was above five hundred different students. Crop conditions in Oklahoma and Kansas promise to break all previous records. Wheat harvest is at hand and an enormous yield is assured. An additional professor has been added to the College of Liberal Arts for the coming year. A large increase in attendance is confidently expected. The Bible College will doubtless have a large increase in enrollment next year. The work of pulpit supply has been placed in the hands of Chancellor Roth, who will remain in Enid during the vacation. A number of professors will attend the large universities during the summer quarter.

Frank H. Marshall.

Enid, Oklahoma, May 29.

COLLEGE OF MISSIONS, INDIANAPOLIS.

The following program was carried out at the closing exercises of the College of Missions, June 5:

I

College Campus—9:00 a. m.—Planting of Ivy, conducted by the students.

II

Graham Chapel—10:00-12:00.—Invocation. Hymn—"O Zion, Haste." Address on Behalf of the Mission Boards, Mrs. Effie L. Cunningham, Secretary Christian Woman's Board of Missions. Address—"The Educational Emphasis in Missionary Preparation," President Thomas Carr Howe, Butler College.

Address and Presentation of Missionaries, President Charles T. Paul, College of Missions. Music. Commencement Address, Rev. Carey E. Morgan, President American Christian Missionary Society.

Dedication of Missionaries, conducted by Dean William Charles Morro, Butler College; Professor Jabez Hall, Butler College; Rev. Charles H. Winders, Pastor Downey Avenue Christian Church, Irvington. Benediction.

The following students have been appointed to missionary service:

To India: John Nichols Bierma, B. A.; Mrs. Regina Elinor Bierma; Sterling Gould Rothermel, M. A.; Mrs. Zeena Rothermel, M. D., Miss Mary Louise Jeter; Miss Ina Hartsook, B. A., B. Ed., under the Christian Woman's Board of Missions. Ray Everett Rice, B. A.; Mrs. Merle Thomas Rice, B. A.; under the Foreign Christian Missionary Society.

To China: Miss Wenona Wilkinson, B. A.; under the Christian Woman's Board of Missions.

To Argentina: Elmer Ray Child, B. A.; Mrs. Elsie Lorena Child, B. A.; under the Christian Woman's Board of Missions.

To Liberia: Miss Myrta Pearson, B. A.; under the Christian Woman's Board of Missions.

DRAKE COMMENCEMENT.

The following program is being carried out at Drake this week:

SUNDAY, JUNE 7.

3:30 P. M.—Baccalaureate sermon. Church Auditorium. Sermon by Dr. Charles Sanderson Medbury, Chaplain of the University.

MONDAY, JUNE 8.

3:00 P. P—Alumni ball game.

8:15 P. M.—Senior play. University Auditorium.

TUESDAY, JUNE 9.

10:00 A. M.—Annual meeting of the Board of Trustees in President's office.

2:00 P. M.—Senior class exercises on campus.

3:00 P. M.—Alumni program.

5:00 P. M.—Class reunions.

8:00 P. M.—Concert by Senior class of Conservatory of Music.

WEDNESDAY, JUNE 10.

9:30 A. M.—Commencement exercises. Church Auditorium. Address by Dr. Herbert Martin, Professor of Philosophy, Drake University. Charge to the graduating classes by Theodore Perry Shonts, Chairman of the Board of Trustees.

2:00 P. M.—President's reception to seniors, trustees, faculties and friends.

EUREKA'S COMMENCEMENT PROGRAM.

SUNDAY, JUNE 7.

10:45 A. M.—Baccalaureate Sermon, Rev. V. W. Blair. 7:30 P. M.—Sermon and Ordination, President H. O. Pritchard.

MONDAY, JUNE 8.

8:00 P. M.—Inter-Society Contest.

TUESDAY, JUNE 9.

3:00 P. M.—Annual Exhibit, Art Department. 8:00 P. M.—Play by Public Speaking Department, "Pride and Prejudice."

WEDNESDAY, JUNE 10.

10:00 A. M.—Preparatory Department Exercises. 2:00 P. M.—Field Day Exercises. 8:00 P. M.—Graduating Exercises School of Music.

THURSDAY, JUNE 11.

10:00 A. M.—Graduating Exercises Art Department. 2:00 P. M.—Meeting of Board of Trustees. 2:00 P. M.—Program by Class of 1894. 5:00 P. M.—Alumni Reunion and Dinner. 8:00 P. M.—President's Reception.

FRIDAY, JUNE 12.

10:00 A. M.—Fifty-fourth Annual Commencement. Address by Dean Shailer Mathews.

HIRAM COLLEGE.

Program of Commencement Week.

SATURDAY, JUNE 13.

*8:30 p. m. Literary Society Commencements.

SUNDAY, JUNE 14.

11:15 a. m. Baccalaureate Sermon....
.....President Miner Lee Bates.

8:00 p. m. Anniversary of the Christian Associations.

MONDAY, JUNE 15.

10:00 a. m. Final Chapel Exercises.

11:00 a. m. Annual Meeting of the Board of Trustees.

2:30 p. m. Class Day Exercises.

5:00 p. m. Reunion and Dinner of the Delphic Literary Society.

8:30 p. m. Opera, "Pinafore".....
Hiram Choral Society
John McKenzie Henderson, Director.

TUESDAY, JUNE 16.

10:30 a. m. Graduating Exercises.
Address, "The Age, the Task, and the Worker," President Charles T. Paul, College of Missions, Indianapolis, Indiana.

1:00 p. m. Alumni Dinner and Annual Meeting.

8:30 p. m. Play, "Nathan Hale," Given by the Literary Societies of Hiram College.

*All hours Eastern standard time.

NEW MEXICO—WEST TEXAS CONVENTION.

The annual convention of the New Mexico-West Texas Christian Missionary Society was held with the church at East Las Vegas, N. M., May 26-29, inclusive.

While the attendance upon the annual conventions in this territory is never large it is usually very representative. In point of attendance the general interest of the last convention was one of the best, if not the best, that has ever been held since the organization of the society seven years ago.

FOR SALE

The house-like Bungalow of Dr. and Mrs. Royal Dye, including three lots, close to College, convenient to Church. Special terms for quick sale. Address MARSHALL AND McGUIRE, Eureka, Ill.

The program had been arranged with special reference to the state work, and, therefore, the national secretaries were not in attendance with the exception of Grant K. Lewis, who was present throughout the entire convention and lent valuable aid. The forenoons of each day were given over to what was called a "Preacher's Retreat," in which the problems peculiar to the preacher's life and work were considered. The C. W. B. M. session was held on Thursday afternoon under the leadership of Mrs. J. J. Beck, secretary of the state work.

One of the most profitable sessions of the convention was one in which all of the pastors in attendance met for conference and prayer. This meeting lasted for nearly three hours and the whole situation was considered in the most careful and prayerful manner. The results of this conference were embodied in the report of future work committee which emphasized the importance of maintaining the work already begun in various parts of the state, the necessity of getting into direct communication with scattered Disciples wherever they may be found in order to keep them informed with reference to the work, and to acquaint the board with opportunities for beginning new work, and further to arrange for addresses or sermons to be delivered from time to time in centers of population where our work is not represented by organized churches, setting forth our plea for the union of Christians, and with a thought of organizing churches at present.

Practically all of the work in New Mexico-West Texas is missionary, there being but four self-sustaining churches in the entire field. The success of the past year's work has been very gratifying. By grouping missions each of the twenty-eight places where we have missions has had some sort of pastoral oversight, and preaching has been done at various other points The society is fortunate in having such men as the veteran, Frank Talmage, now pastor at Roswell; H. P. Williams, formerly of the Philippine Islands, now at Albuquerque, Judge L. A. Dale of El Paso, formerly a preacher in East Texas, now in the practice of law, and others of equal merit, as its counselors. The writer was re-elected as president of the board and general superintendent of missions throughout the territory, a service which he renders without cost to the board and by the grace of the First Church of El Paso, which he serves as pastor.

PERRY J. RICE.

MISSOURI'S CONVENTION PROGRAM MOBERLY, JUNE 15-18.

MONDAY EVENING, C. W. B. M.

Invocation, B. L. Smith, Moberly.

7:30 Devotional Service, Mrs. W. T. Henson, Moberly.

7:45 Address, Mrs. Anna R. Atwater, Indianapolis, International President of C. W. B. M.

8:20 Address, Mr. Frank Garrett, Nankin, China.

Benediction, W. T. Henson, Moberly.

TUESDAY MORNING.

8:30 Devotional Service, Mrs. Minnie Borden, St. Joseph.

8:45 Business and Reports.

9:30 Presentation of District Colors, Double Honor and Honor Rolls, Mrs. R. S. Latshaw.

10:00 Address, Miss Mattie Burgess, India. Solo, Mrs. J. B. Hunley, Kansas City.

10:45 Address, Mrs. A. T. Ross, Canton. Solo, Miss Edna Ward, Holden.

11:15 Address, Mrs. Anna R. Atwater.

TUESDAY AFTERNOON, BIBLE-SCHOOL SESSION.

1:45 Devotional—"Seasons of Prayer in the Life of Paul," W. J. Lhamon.

2:05 Address—"God's Graded Child," W. S. Athearn.

2:50 Conferences led by Prof. Athearn.

3:30 Address—"Missouri and the New Standards," J. P. Rowlison.

4:00 District Articulation, C. A. Lowe, J. H. Jones, J. S. Mill, J. B. Lockhart.

TUESDAY EVENING.

7:30 Devotional, Clifford A. Cole.

7:45 Address, R. G. Frank, Secretary of General Convention.

8:10 Address—"Men and Millions," A. E. Cory.

WEDNESDAY MORNING.

9:00 Devotional Service, Robt. Finch.

9:15 President's Address, Levi Marshall.

9:45 Report of State Board, R. B. Briney. Report of treasurer, F. L. Bowen.

WEDNESDAY AFTERNOON.

1:45 Devotional, Bowling G. Reavis.

2:00 Report of Social Service Commission. Alva W. Taylor.

3:30 Address—"The Missouri Plan in Promise and Prophesy," C. M. Chilton.

5:30 Men's Brotherhood Banquet at First Christian Church, East Side, in charge of Jos. L. Garvin, Toastmaster. Plates, 60 cents.

WEDNESDAY EVENING.

7:45 Devotional Service, Earl M. Todd.

8:00 Christian Union Session, J. H. Garrison, presiding.

Address, Dr. E. H. Eckel, St. Joseph, Field Secretary, Southwest Province of the Episcopal Church.

Address, Dr. W. J. Williamson, St. Louis, Pastor Third Baptist Church.

THURSDAY MORNING.

9:00 Devotional, B. H. Cleaver.

9:15 Report of Committees.

9:45 Report of Education Commission, Geo. A. Campbell, chairman.

10:35 Address—"Men and the Kingdom," E. E. Elliott.

11:05 Address—"Missouri Disciples and Apostolic Benevolences," J. H. Mohorter.

CHURCH EXTENSION NOTES.

STATEMENT OF COMPARATIVE RECEIPTS FOR APRIL AND MAY, 1913 AND 1914.

Churches.

For this year	$1,205.27
For last year	1,192.01
A gain for this year	$ 13.26

Individuals.

For this year	$ 7,791.00
For last year	11,829.00
A falling off	$ 4,038.00

It will be noted that we have a falling behind during April and May of $4,038 for individuals. This would not have been the case had some annuity gifts materialized before the end of the month. These will come in to help the receipts during the month of June.

During April and May the following loans were closed: Apalachia, Va. (J. W. Gill Fund) $800; Batesville, Ark. (Cedar Rapids Iowa, Church Fund) $1,000; Severance, Colo. (Sidney S. and Rebecca J. Chapman Memorial Fund) $600; Eureka, Mont. (Frankfort, Ky., Church Fund) $1,500; Clearwater, Nebr. (Akron, Ohio, First Church Fund) $500; Robertsdale, Ala. (Sunday-school Fund) $500; Scottsbluff, Nebr. (Annuity Fund) $1,500; Woodland, Wash. (Y. P. S. C. E. Fund) $800; Chelan, Wash. (Margaret K. Long Fund) $800; Alliance, Nebr. (Nell B. Ford Fund) $2,000.

At the April meeting the board granted only a few loans as follows: Kirwin, Kans., $1,200, 6 per cent; Malden, Wash., $600; Lambert, Okla., $500; Klamath Falls, Ore., $1,500, 6 per cent; Deming, New Mex., $3,000, 6 per cent.

During the month of May the corresponding secretary visited the Georgia and Texas conventions and spent twelve days in the team work of the Men and Millions Movement. The associate secretary attended the Indiana and Maryland conventions, and also visited many churches in the East that were delinquent on the payment of their indebtednses to the board.

G. W. MUCKLEY,
Cor. Sec.

N. B. A. EASTER OFFERING.

The Easter offering, received at national headquarters up to June 4, amounts to $19,362.55. This is an encouraging showing but the amount by no means equals, as yet, the pressing needs of the association.

The friends of the widow and orphan everywhere among us will understand that the Easter offering is the association's main dependence for bread and butter for its nearly six hundred wards. Many of our Bible-schools have not yet sent in their offering. We earnestly suggest that every school in the Brotherhood have fellowship this year in this Christlike ministry. Will you not for the sake of our Lord's neglected and dependent little ones see to it that your school takes an offering for this cause at an early date? We crave the assistance of every school.

The association is just in receipt of a $1,000 annuity gift from a dear friend of the cause in California. This gift will be a blessing to this sister while she lives, and will perpetually bless the needy for whom it is given.

Send all offerings to The National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo.

BETHANY ASSEMBLY NOTES.

Dr. H. J. Hall, Franklin, Ind., has arranged for three lectures at Bethany Assembly upon "Health Culture," by three of the leading physicians of Indianapolis. Dr. J. N. Hurty, state health commissioner, Dr. J. F. Barnhill, Secretary Indiana Medical College, and Dr. J. Rilus Eastman, surgeon, are the speakers.

Christian Endeavorers will be glad to know that Karl Lehman, Field Secretary of the National Christian Endeavor Society will give a lecture at Bethany Assembly on the evening of Aug. 12. He will give a world-survey of Christian Endeavor.

Bert Wilson, Lincoln, Neb., Secretary Foreign Missionary Society, will deliver two lectures at Bethany Assembly August 7 and 13. His subjects will be "The Every-Member Canvass," and "Our Modern Missionaries."

Judge Edward Jackson, candidate for Secretary of State of Indiana, from Newcastle, will speak on Temperance Day at Bethany Assembly.

John R. Golden, Angola, Ind., will lecture at Bethany Assembly on Temperance Day on "Prohibition in Illinois."

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The Sunday School

A REVIEW OF THE QUARTER'S LESSONS.

By Rev. A. Z. Conrad, Ph. D.

LIFE AT HIGHER LEVELS.

Luke 14:7-24. The scramble for first place is a continuous performance. The world's suffering is due to selfishness. The great defeats experienced are due to misdirected efforts. Self-promotion is followed by disappointment. A false humility is as reprehensible and as despicable as egoistic assumption. True humility is always held in honor. Jesus warned against seeking the first place without respect to merit or approval. He made it clear that all true promotion must be on the basis of merit. The appeal for the life of unselfishness is urgent and unanswerable.

THE GREAT SUPPER.

Luke 14:12. In the parable of the great supper the warning against self-deception is clear. Those who were bidden "with one accord began to make excuse." Self justification is always the ground of excuses for the failure to fulfill duty. Life is presented as an opportunity. Discipleship is a privilege. Christian service is not to be regarded as an irksome responsibility but as the highest joy. Under the type of a feast the Christian life is presented. The folly of apology for neglect is forcefully set before us. No *excuse* goes with God. He asks nothing which is not reasonable. He requires nothing which is not beneficial. The *best* is open to all.

ON THE WAY WITH JESUS.

Luke 24:13-35. The day seemed lost. The *Cause* appeared to have failed. Jesus had cried, "It is finished," and died. He had been entombed and now the third day had come. Certain rumors and reports proclaimed him alive. Some of the disciples are gathered together contemplating events and awaiting the further revelation. Two went on their way to Emmaus, discoursing about the tragedy which had transpired. Jesus joined them. They did not know him. They told him their trouble. He at once interpreted to them the prophecies, the theophanies, the types, the events and incidents leading up to the crucifixion. As they sat down to the evening repast he was recognized. It is a great lesson upon the consequences of fellowship with Jesus Christ. It presents to us the true law of interpretation. No Scripture can be properly interpreted which does not recognize the Divine Spirit as the great teacher of the human heart and mind.

THE COST OF DISCIPLESHIP.

Luke 14:25-35. The test is severe. The obligation is insistent. Jesus will never share his throne with any other. It is wholehearted devotion to the point of worship or it is nothing. It is a reasonable request. Nothing else is possible. "Whosoever doth not bear his own cross and come after me cannot be my disciple." Jesus never concealed the issue. No honeyed words and soft phrases were used to allure. He spake the case frankly, and yearningly appealed for loyalty and obedience. He wants those who enter upon the Christian life to do so with their eyes open. They must be willing to pay the price. Great as is the cost, the results are so infinitely beyond the price paid that it is irrationality itself to hesitate. The call is for a great renunciation, but brings an infinitely greater enrichment. The half-hearted disciple is likened to savorless salt. The most useless individual in the world is one who seeks to be neutral and non-committal in his relation to Jesus Christ.

THE JOYS OF RESTORATION

Luke 15:1-10. The parables of the lost sheep and the lost coin portray the dangers of departure: the impossibility of self-restoration; the sympathy of the shepherd; the persistence of Jesus Christ in his search for the lost; the completeness of recovery and the joys of restoration. The Good Shepherd is measurelessly kind. Every soul not having covenant relations with Jesus Christ is hopelessly and helplessly lost. Restoration is never due to human initiative. Redemption, regeneration, rehabilitation, all these have the initiative in God. The adequacy of his mercy and his grace constitute the true basis of our hope.

ROYAL RESOLVE IN A FAR COUNTRY.

Luke 15:11-32. Rebellion against restraint is the cause of measureless suffering. The world's ruin is its rebellion. License is mistaken for liberty. Life at its best and bravest works in harness. Co-operation with God does not make for limitation but for liberty. The prodigal with the swine herd is a graphic picture of perverted purpose. Decision determines destiny. The resolve in a far country is a picture of the movement toward the higher life. In no portrayal is the nature of God so beautifully set forth as in the father's embrace of this prodigal profligate, yet now returning, son. We can never really get away from God. We can never get away from memory. The highest resolve of life is the resolve to be in harmony with the law and love of God.

TRANSMUTED DEATH.

Luke 16:1-13. Every material thing is capable of transmutation under the guidance of love. Wealth is of little advantage until we have learned how to employ it so as to produce happiness and holiness. A larger enthusiasm in the Christian life would result in awakening the indifferent and the unattached and would multiply the membership of the Christian church. In the parable of the unjust steward zeal is commended, foresight is commended, but above all the importance of so employing time, talent, opportunities, health, wealth that at the end of life here we shall take it all with us into the life beyond. We are entreated so to live that we shall not leave behind us what we have, but gather it up into a larger life and employ it in the service to which God will call us in the life beyond. Man's choice in the last analysis is a choice of masters. He can enter upon spiritual realities, bowing to the lordship of Jesus, or he may become so engrossed with the things which are purely temporal and material that Mammon will become his master. There is no middle ground. "Ye cannot serve God and mammon."

PRODIGALITY AND POVERTY.

"After death, what?" Luke 16:15, 19-31. Of all the utterances of Jesus none are more weighted with solemnity than the parable of Dives and Lazarus. If any who have ever lived knew of the life after death Jesus was that teacher. The parable is so explicit and emphatic that there is no getting away from it and no misinterpreting it. In the parable Jesus teaches that the consequences of living here reach beyond the grave. The reprehensibleness of prodigality and wastefulness is emphasized. Above all, there is clearly declared an impossibility of regarding the helpless about us as negligible. He who makes gold his god, who lives selfishly and considers only his physical comfort can see himself in the picture of Dives as drawn by our Lord. Lazarus illustrates patient suffering, settled purpose and holy resolve. The contrast *here* is heightened *there*. The great felicity of the trusting soul that has suffered here and still been faithful finds the clearest enunciation in the words of Jesus. Men gravitate to their *own place*. No arbitrary decision put Dives in Hades nor did it put Lazarus in heaven, but the heart in each case followed its own treasure.

FORGIVENESS CHALLENGING FAITH.

Luke 17:1-10. The sense of insufficiency becomes almost oppressive in the presence of a perfect ideal. No man lives to himself. We are responsible for influence. Jesus cautions against the disturbance and destruction of human faith. The awfulness of misleading an immortal soul cannot be overestimated. Let us beware how we introduce or suggest doubt. One of the severest tests of discipleship is ability to rise above all resentment. Retaliation is deadly in its recoil. Nothing is harder but nothing is more profitable than forgiveness. As an *act*, forgiveness often has to wait upon opportunity. As a *condition* it may be constant. The spirit of willingness to forgive is a strong mark of Christian character.

PURIFYING PROCESSES.

Luke 17:11-19. Ten lepers sought healing. They pleaded for mercy. The response was a surprise. They were asked to do the last thing which conditions and circumstances seemed to declare as reasonable. They were to show themselves to the priest. Yet there was no evidence of healing. Obedience brought results. "As they went they were cleansed." One returned to give thanks. Regeneration is an instantaneous act. The perfecting of life is a process. The Christian graces have to be cultivated. We can determine the direction of life instantly; the reaching of the goal takes time. Gratitude is one of the fundamental principles of godliness. The ratio of true righteousness, one to ten, seems small. Perhaps it is truer to the fact than we think. Our question is, whether we are counted with the nine, or whether we belong to the appreciative class, remembering the source of all benefit and blessing and thanking God for every gift of life. Expressed thankfulness develops the spirit of gratitude. Our prayers should be more occupied with thanksgiving.

THE EXPANDING KINGDOM.

Luke 17:20-37. Jesus had much to say of the kingdom. He proposed to himself the colossal task of becoming the imperial head of the greatest kingdom the universe had ever known. He had said so much of the kingdom that his followers were ever looking for some spectacular demonstration of power and the institution of an earthly kingdom. Jesus said, "The kingdom of heaven is within you." Yes, but it is also without. It begins within. It is to be a kingdom all embracing. Jesus warns them against following false leaders. In the figure of the lightning he indicated the simultaneousness of manifest power in the day of his coming to claim the world as his own. As it was in the days of Noah and the days of Lot so shall it be. Some will believe and be ready, and others will be in despair and be lost. The effort to escape will be unavailing. The great thing is to be prepared. He emphasizes also the inevitableness of separation based upon the attitude of people toward God. "One shall be taken and another left." No stress was laid by our Lord upon the time of his coming, but the whole of the teaching of Jesus would indicate that the one thing required is a continuous preparedness. He has authorized no one to set the year or the day of the coming of the Son of Man. The one thing which is determined is the fact that either Christ will come as the imperial ruler or we shall be called to him. The supremely important consideration is harmony with his will, and faith in his saving power.

PERFORMANCE AND PIETY.

Luke 18:9-14; 19:1-10. The rebuke of self-righteousness could hardly have been more emphatic than in the picture of the Pharisee and the Publican. Soliloquy is not prayer. Self-adulation is not acceptable to God. Recounting our virtues is not calculated to develop humility of spirit. The value of any religious act is measured by the approval of God. "This man went down to his house justified rather than the other." This is what Jesus says of the publican. Why? He recognized his need, he appealed for mercy, he accepted the offers of divine grace. Justification is a primary requisite to soul satisfaction. The mysterious power of the atonement to bring to the sinner a sense of justification is testified to by the untold multitude who, through faith, have received Jesus Christ. The conversion of Zaccheus reveals the entire independence of conscious and caustic criticism which Jesus ever felt. Not profession, or class, or caste, or race is determined, but desire to know God and to obey him. When we welcome Jesus as a guest in the palace of the heart we become conformed to his will.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JUNE 24.

Unifying Agencies in American Christianity. Eph. 4:17.

The fact that we are discussing Christian union points to something more fundamental than anything we say. The conditions which have put before us the subject for serious consideration should engage our attention more than the utterances of church leaders, however passionate and eloquent. These utterances are significant, but we should use them only as aids to getting at the facts. Our conferences and speeches may give us a theory of union that does not meet the situation. It would not be impossible, I suspect, to find men who preach much about union and practice little of what they preach.

HISTORICAL STUDY.

The theory of development is finding its way into all departments of study. For a long time religious people were afraid of it. They reasoned that since religion is of God it was impious to employ the methods of scientific investigation in the study of religious origins. A change has taken place. We can believe that God is in what develops in an orderly way. Instead of stating before we begin our study what must have been, we honestly endeavor to find out what actually was. The student of religion studies himself that he may know his predilections and prejudices. He sets forth his conclusions modestly. He does not anathematize his opponents; he asks for proofs. He is more anxious to discover and present to the world the important contributions to history that have been made by the different denominations than he is to expose their errors. He is showing us that no denomination has a monopoly either of error or of truth.

MINISTERIAL EDUCATION.

The preachers are sometimes charged with being the chief offenders in promoting sectarianism. They are not sinners above all other members of the churches, for they are the representatives of the churches. When the churches demand something different they will get it. But there is a heavy responsibility upon the leaders. The education of ministers has often made them sectarian. The art of theological warfare used to be taught systematically in theological schools and the enemies whom the young preachers were trained to combat were Christian ministers and Christian churches. We have a different idea of ministerial education today. The ambitious young man who wishes to deliver his message most effectively chooses a school whose teachers are catholic in spirit and scientific in method.

A COMMON TASK.

The policeman who undertakes to arrest a wife-beater often finds himself opposed by both husband and wife. Man and wife may fight each other, but they stand together against the outside world. Republicans and Democrats and Progressives are arrayed against one another on election day, but if a foreign power should invade American territory, they would unite to drive out the common enemy. The churches of America are realizing that they have a common service to render to the world. They have made the discovery that it is not the chief business of a disciple of Jesus to define his belief and then denounce everybody that does not sign his creed. They are to give the world right notions of God, it is true, but they have found a God so great that he cannot be defined by any one man or group of men. Therefore they are putting the emphasis on love and service. The moral and the spiritual are being exalted above the metaphysical. Vice and crime and injustice menace civilization. The disciples of Jesus are uniting against them.

Acts 11:1-18; Acts 26:14-18; Mal. 2:6, 7; Matt. 20:25-28; 1 Cor. 9:16-23; 2 Cor. 4: 2; 6:2-7; Rom. 12:4; Eph. 2:14-21; 3:6.

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Charles E. Coleman
Manager of Estates—Farm Mortgage Investments
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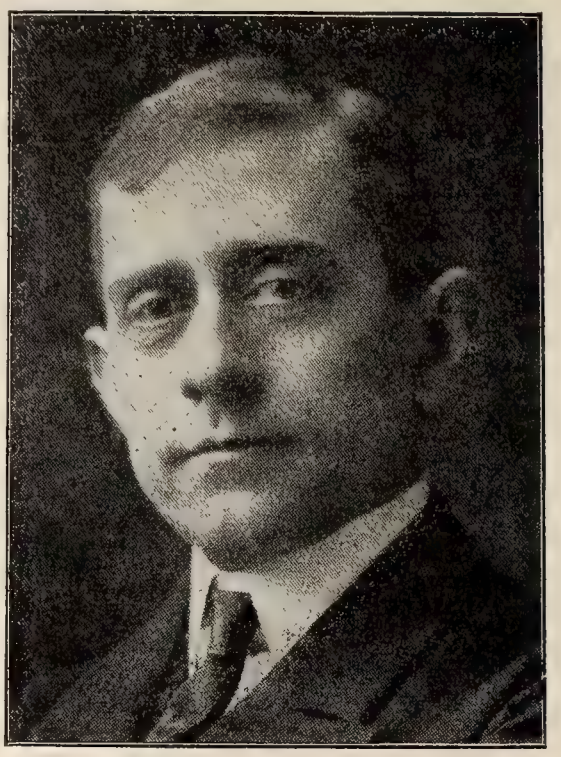

THE MESSAGE OF THE DISCIPLES has had a large sale and is now in its second edition. It consists of a series of lectures delivered before the Yale Divinity School with unusual success, and is an interpretation of the message, origin and history of the Disciples of Christ. Every minister and every layman should possess a copy of this work. . .. .

THE CALL OF THE CHRIST is a study of the challenge of Jesus to the present century. It has been called "a work of striking power and reality," a positive yet persuasive presentation of the claims of Christ. It will strengthen the faith of those in doubt, cheer the sorrowing and impart to every reader a satisfactory and realistic vision of the Master. A new edition of this book is now on the press, which shows that the demand is not yet supplied.

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By Henry Kingman

Building the Tombs of the Prophets
By E. B. Barnes

A Developing Religion
By James M. Campbell

Jeremiah as a Business Man
By William E. Barton

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THE CHRISTIAN CENTURY

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Character Talks

By Austin Hunter, Pastor Jackson Boulevard Christian Church, Chicago

Rev. Austin Hunter.

SELF-CONTROL

Self-control is an indispensable element to a useful life. Great power is of little service unless it is under control. Many a man spoils all the good he has accomplished by allowing his temper to get the better of him. It is no mark of greatness to be high-spirited unless you master yourself. Some insane people are high-strung. We are exhorted repeatedly in the Word to moderation. It is not "Let your self-assertiveness, or your anger, but rather let your moderation be known to all men." Self-mastery is a key quality; it is the secret to steadfastness, to service and to safety in Christian work. How perfectly self-possessed at all times the Master was! Hence nothing ever caused him regret. We are to "bridle" the tongue. This is the organ put in motion when we lose self-control. The perfect man is one who offendeth not in "word." Let every one who would seek to be great understand that "he that controlleth his own spirit is greater than he that taketh a city."

"The Conquest is just what you say it is—'a journal of character-building,'" writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school—serious Bible study, religious ideals and Christian service? "The Conquest" has as its aim not simply to give schools what they have been used to—small talk of school work; but to publish such material as will actually GROW CHARACTER.

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We do not ask you to use the "Bethany." We do ask you to compare it with other systems. If it does not prove to be the Best, after a careful examination, use the system that IS the best.

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Rev. Finis Idleman, of Des Moines, Will Write for "The Conquest"

Rev. Finis Idleman.

For several months "The Conquest" has been looking for a man who could work out our ideal of what a Sunday School lesson treatment should be. In addition to the Scripture text and a "verse by verse" explanatory column, there should be a straight-from-the-shoulder talk applying the principles of the Sacred Word to today's life. We have found the man who can do it, and is willing to do it. Mr. Idleman will talk to "Conquest" Bible classes just as he talks to his great Des Moines class. His treatment of the lessons will be forceful, inspirational, up-to-date. This feature will begin early in July. Watch for it. Still other new features are to be announced.

Have you seen "The Conquest?" Send for free copy.

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700-714 E. 40th St. CHICAGO, ILL.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

A Bow at a Venture

We are told of a case in which "a certain man drew a bow at a venture and smote the king of Israel between the joints of the harness."

Great pains had been taken on both sides that it should have been otherwise. Ahab had assumed a disguise, and arranged with his friend Jehoshaphat to put on royal robes and attract attention to himself and so distract it from Ahab. It was a clever device of the two kings, who are supposed to have been most unlike in character, but who had many things in common, and who were just then arranging that Jehoshaphat's son should marry Ahab's daughter. It was a convenient use to which to put a relative by marriage, and Ahab had no hesitation in suggesting that Jehoshaphat impersonate him in the battle, and draw away attention from himself, while he, disguised, went on with the fighting. It all seemed to be working well.

Such partnerships are likely to be a disappointment. In this case it was disastrous. Ahab got killed, and the curse of Jezebel, which was upon both countries then and later, had added to it the bitterness of defeat in battle, the tragedy of the death of the king, and the humiliation of foreign subjugation.

But who killed Ahab?

None of the men in the front of the fight. They were pursuing Jehoshaphat. They were so far from the place where the fatal shot was fired that no one of them could claim the honor. When investigation was made it was discovered that the arrow in the dead king belonged to a man who was stationed some distance back. He had merely shot at random into the enemy's ranks as they moved into the fight, and he was as much surprised as any one to know that he had killed a man, and that man the king.

* * *

Doubtless they made a feast for him. Probably they promoted him. Doubtless they went back to Damascus singing his praises. He, probably, rode in a chariot for the first time in his life. To his wife came for the first time the suggestion that her husband was a hero. This is as it has been in all ages, and the common private soldier, promoted that day and pointed out ever afterward as a hero, had all the while the uncomfortable feeling that it was a mere stroke of luck. He did not deserve the honor. He had merely shot his bow at a venture.

There is something in luck. Call it by whatever name you like, the accidents of history are too many to disregard While the man who sits back knowing just what he would have done if he had been there seldom gets there, there is something in the fortunate circumstance that works to the advantage of the man who is on the spot when the great occasion arises.

But this man was not in the front at all. He was not in the party in hot pursuit of the man whom everyone supposed to be the king. He was one of those who were supposed to have no opportunity for heroism. He shot at a venture because that was the only way a man at his distance could shoot.

* * *

The Bible encourages us to shoot some bows at a venture. We are counseled to put forth our best effort in view of the certain reward of some good efforts, and the complete uncertainty of others. We are told to "Sow beside all waters," though some of them bear the seed away and it never returns to us, while others bring our bread back after many days. We are told that "He that regardeth the clouds shall not sow," that is, we are not to wait for perfect conditions and certain results. If we do, we shall wait forever and do nothing. Here is the fine word exhorting us to take chances in the doing of good: "In the morning sow thy seed, and in the evening hold not thy hand." And the reason for sowing at both times, the favorable and the unfavorable, is not that we know that one is a good time and the other not, but precisely the reverse, namely, "For thou knowest not whether shall prosper, either this or that, or whether both alike shall be good."

Some great harvests have resulted from very unpromising sowing. Some fine results have come from good deeds where it seemed the good was wasted. If you have a good word to say, say it now. If there is any good thing you can do, do it today.

It is well to take careful aim. We need the kind of work which is preceded by careful planning. There is too much waste of ammunition in all good causes. The guns fire tons of metal for every man killed. There should be less waste in our moral warfare. We need more careful aim, more resolute and thoughtful endeavor in religious work. Church work is growing to be better organized. The methods of doing good work are less wasteful than formerly. This is as it should be. Nevertheless there still remains, and very likely always will remain, the need of the effective shot at a venture.

"Billy" Sunday and True Religion

A Favorable and Friendly Analysis of the Famous Evangelist

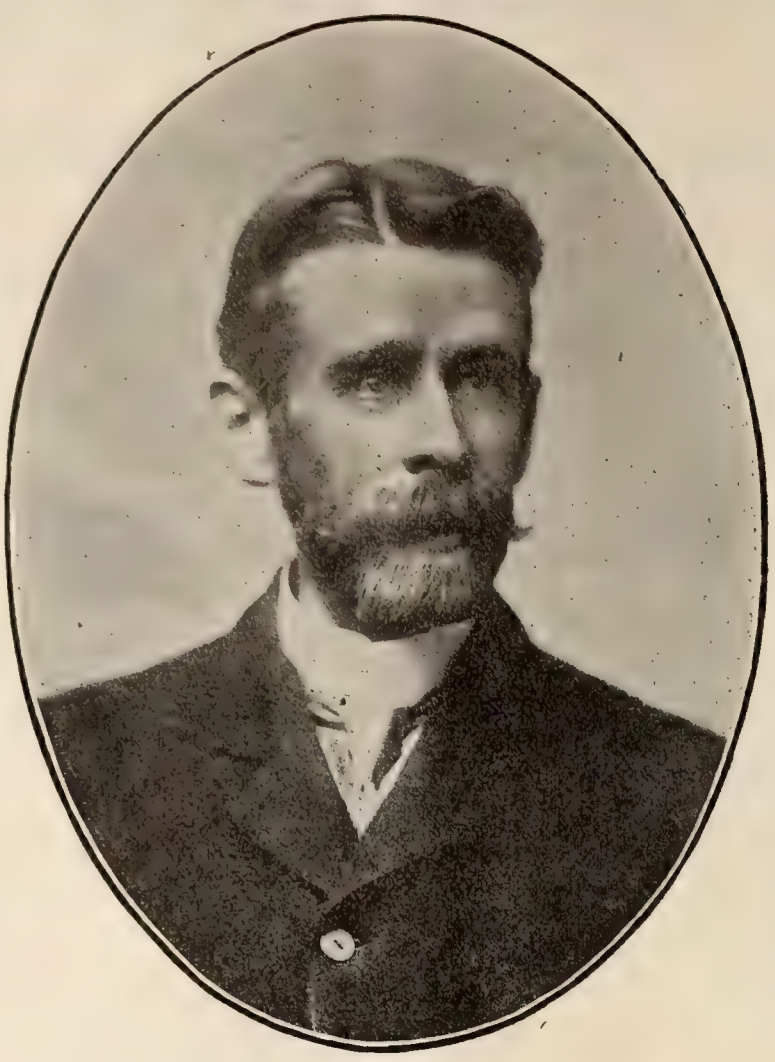
BY HENRY KINGMAN.

FOR years Mr. Sunday has been the most popular preacher of religion in America. Recently, however, he has ben invited by the Provost of the University of Pennsylvania, an ancient and dignified educational institution founded by Benjamin Franklin, with over 5,000 students, to conduct meetings for the students there. And the results are held to have justified his action.

What is the explanation of this phenomenon? Is it because our generation prefers sensationalism? Is it because it has clean forgotten the sweet reasonableness of Christianity? Is this preference for so crude a gospel as that of Sunday a sign of the times?

First of all, who is this Billy Sunday?

He was a famous baseball player twenty-five years ago, and a godless man. Upon his conversion he determined to give his life to taking to others the gospel which had saved him. He became a preacher of righteousness and an evangelist. But he took with him into the pulpit the language of the baseball field and of the man of the street; and though he is now a Doctor of Divinity of the Presbyterian Church, he has never altered in this regard. As someone has said, "He fairly drips with slang." It is not evil slang; it is simply such language as is used right here on our campus. But taken into the pulpit and used regarding sacred things, it jars painfully on any sensitive hearer. It violates what I think we must all concede to have been a characteristic of Jesus' preaching—the seemliness, the reverence, with which instinctively we handle the more sacred things of life. It is a sound instinct that makes us shrink from such grotesqueness in the pulpit; and it is no part of the gospel message of today that it should be couched in language that somehow ill befits either our deepest moods or noblest aspirations.



Rev. Henry Kingman, D. D.
Claremont, Calif.

AN INTOLERANT DOGMATIST.

Again, Mr. Sunday has taken over without reserve or change the theology that met him 25 years ago, and continues to preach it uncompromisingly, to a day and generation that has passed on in some respects unto purer and more just conceptions of Christian truth. He knows nothing of biblical criticism or of anything resembling an evolutionary principle, either in the material or religious world: and as a result he bids such open defiance to the views of thoughtful men as might well set them against his message altogether. He preaches dogmatically and confidently as facts some things that most of us are as powerless to believe as we are to believe in the flatness of the earth's surface. No zeal nor piety nor evangelistic success can make this any part of the gospel message, nor justify in any wise such mingling of truth and error.

Furthermore, he accompanies this dogmatic adherence to the thinking of a past generation with the harsh intolerance of those who differ with him on these points. He has denounced at times in almost lurid language those whose intellectual habit is that of the educated men and women of our day. This also is no part of true religion of a Christian gospel. It would be as dishonorable and ungodly in me to believe in the Bible as Billy Sunday sees it as it would be to profess belief that 2 plus 2 make 5. It is not a matter of will but of common honesty. And yet we are assailed as unfaithful to our trust. Both the gentleness and the justice of a true minister of Jesus are wanting here.

DROSS WITH THE GOLD.

It is further to be noted that not all the seeds Mr. Sunday plants are seeds whose fruitage is to be good. Perplexity, doubt and alienation will follow in some minds. Many of those who take from him their first religious convictions in these things will have slowly and painfully and with much danger to face by and by the recognition of a different world from his: and he is prolonging the era of dissension and misunderstanding that is so hurtful and trying for all the church of Christ.

There are other things that might be said in just criticism of the evangelistic message, and even what I have ventured to say might be put much more strongly and at great length. But this is enough to indicate my conviction that in Mr. Sunday's message, and in the method of it, there are elements that are unworthy and untrue, and that have no place nor excuse in a Christian evangel for our day. The fact that I am one of those whom he attacks—that I am in sympathy, heart and soul, with the fearless and utterly untrammeled critical scholarship of my generation—may make me unduly sensitive to the injustice of some of his deliverances: but I do not think it invalidates the fairness and kindness of the judgment I have expressed.

What makes all this of grave importance is the fact, to which I invite your earnest attention, that Mr. Sunday is the most popular speaker in the world today. There is no living man, so far as any of us know, who can command and hold from week to week such tremendous audiences of profoundly attentive hearers as this untrained evangelist. Not even Mr. Bryan nor Mr. Roosevelt nor Lloyd George, nor any other man who represents the most virile social message of the hour, such as thrills men's hearts to hear, can equal Mr. Sunday in the marvelous intensity of his drawing power. There have been great audiences within men's memory gathered to hear notable speakers, and there have been great buildings erected to accommodate them. But here in modern Pittsburgh, not even one of the largest cities of our country, Mr. Sunday was able to gather and hold week after week audiences of 18,000 and above. On a single day, in two meetings, 40,000 men heard his great sermon against liquor. And another day when the services were for women only there were more than 40,000 present. What is the explanation of this unparalleled popularity?

As sensible people we should dismiss at once the suggestion of his enemies that any clever man who will make a mountebank of himself, and sufficiently advertise his performance, can secure such crowds to hear him. The "Nation" has recently advanced this theory. Its spiteful folly needs no comment. Every city in the Union has clever and sensational speakers along many lines, who would almost sell their souls to secure an audience like Sunday's. But if they succeeded a few times by prodigious advertising, their audiences would inevitably and immediately fall away. Those tens of thousands of earnest men and women representing every class in Pittsburgh from richest to poorest, and from the most refined to the men and women of the slums and dives, were not there to amuse themselves with the contortions of an actor or with occasional clever squibs at the expense of the clergy. They were grimly concerned with the harshest difficulties of their own lives, and it was as obvious as daylight that in the end they were fighting out their problems with God, and not thinking of Billy Sunday.

NOT A MOUNTEBANK.

We must be sternly on our guard against many of the newspaper reports of his extravagances. Many of us here remember well when Mr. Moody was called an illiterate mountebank, and very many other worse things. We remember that immense interests hate Mr. Sunday with a vitriolic hatred, and would count no sum too great to expend in his destruction or even partial besmirching of his character. If they do not succeed in befouling him, it will be because money cannot purchase and human ingenuity cannot devise a way to bring him into contempt.

And further, we are compelled to admit that it is almost invariably those

who hear Mr. Sunday at second hand who are troubled by what they call his buffoonries. Those who listen to him, clergymen, bankers, teachers, business men, students, for the most part are his loyal supporters and claim that the great portion of his address is plain, homely good sense and that his occasional extravagances are so natural an expression of the man himself, are so tempered by his unquestionable sincerity and kindliness that they do not at the time challenge criticism. I could pick out of a certain one of Dan Crawford's addresses six detached sentences that would lead almost any man, not knowing him, to say that he was a ranting boor. But did any of us regard him as a ranter or a boor in fact? Let us dismiss the idea if we ever cherished it, that it is Mr. Sunday's sensationalism that enables him to gather to himself as with hooks of steel the men who are the brain and sinew of any city, the policemen, the reporters, the street car men, the doctors and lawyers and judges, the great employers of labor and the men from the mills and factories, coming as they did repeatedly in delegations of thousands at a time. I am strongly tempted to use up all my time in telling what to many of you would be all but incredible, the response of every class in society to Mr. Sunday's appeal. On one evening practically all of the 4,000 city employees who could get off duty were present, grouped about the Mayor. Again, 7,000 stalwart workingmen from one of the great mills attended in a body, and even from surrounding towns such delegations of workmen were brought in by special trains.

PERSONAL RELIGION INTERESTS MEN.

I think we may fairly admit that there is no other theme in the world which so deeply and constantly interests the men and women of today as religion—vital, intense, personal religion—and that there is no other exponent of it who has so profound a hold upon the people as Billy Sunday, explain it as we may.

Before we go on to attempt this explanation, notice one or two other characteristics of his work relating to its spirit and its results. Its pervading and essential spirit is what you might expect of a work which is utterly built on prayer. Not only in the life of the man himself, though this is true; but in the case of his last campaign over a thousand prayer-circles met for six weeks in advance, in preparation for his coming. And now, all over Pittsburgh and its suburbs, hundreds of the circles continue permanently as Bible-study classes. On prayer and Bible-study he maintains his own life, and for the new converts he lays strong insistence on their organization at once into these Bible-study classes. Not for the study of the Bible as a literary document, with the following legitimate fruit of literary and intellectual culture; but for the study of the Bible as the living word of God for the saving of a man's soul, with its fruit of rebuke and guidance and inspiration in the first business of a man's life day by day. You will find these classes existing still, as centers of power in the cities where he has gone in years past.

SOME SUNDAY RESULTS.

The results also are notable. In Pittsburgh over 26,000, publicly and by card, expressed their purpose to begin a new life in Christ. Figures are of little worth. Thousands of these cards we may discount at once as of very slight significance. But all observers agree that many thousands of others, from all over Western Pennsylvania, who gave no public sign, are among the trophies of the kingdom of God from these services.

Of deeper significance than any figures is the recognition on the part of the prominent men of the community that there has been a moral upheaval that will affect in months to come not only the city but the state. As one of the leading city officials said: "In all the 250 years of the existence of the city, this last eight weeks has been the time of epochal importance." Billy Sunday's gospel might be derided by some as purely individual and utterly out-of-date in these days when the social obligation has so largely become the message of the church. But the wisdom of the New Testament message of personal guilt and personal salvation is witnessed by the amazing awakening to social responsibility on the part of Mr. Sunday's hearers. No series of up-to-date conventions on purely social topics would have produced a tithe of the social awakening that this plain call to repentance and

W. A. ("Billy") Sunday.

godly living has achieved. There is not a home in Pittsburgh but is safer today—and if it chose, cleaner and happier—for Sunday's preaching.

Here also the confirmatory facts that could be adduced are almost bewildering in their richness. I cannot speak of them. They continue to appear. Some of you noticed in the press this last week the statement of a Republican political organizer who went down to Pittsburg to interview the local political leaders as to the outlook for Senator Penrose. One and all they assured him that they were done with Penrose; that it was impossible for them to support him since the Sunday meetings, or even to keep out of the Prohibition movement. The papers have not been able wholly to ignore that action of the Pittsburgh Chamber of Commerce, a little while ago, said to be unprecedented in America in such a civic body of so large a city, declaring unequivocally against the license of the liquor traffic and in favor of national prohibition. That action of the Chamber of Commerce was one of the fruits of Sunday's call to men to give themselves to Christ.

"BILLY" SUNDAY'S SIGNIFICANCE.

But we must turn quickly to our chief inquiry. We are not deeply concerned with Billy Sunday himself, either pro or con. It is as a sign of the times that we are interested in him; he is only the point of departure for our inquiry as to the significance of this religious phenomenon in our day. What bearing does it all have on the question of true religion, of what is the real gospel?

We admit first of all that Mr. Sunday has grave faults, both in the method and matter of his preaching. They are hardly recognized as faults by the man on the street, but to us they are peculiarly glaring and offensive.

GOD WORKS THROUGH EARTHEN VESSELS.

But on the other hand, what preacher has there been in all these centuries, who has not had grave defects peculiar to himself and his miserably imperfect apprehension of the unclouded truth? We have reason here to be grateful for the dignity and reverence of our own pulpit and the lofty ideals that are kept before us. But there are worse defects than those of good taste. Suppose Billy Sunday should come to me and say: "Brother, I don't like your preaching. It has grave faults. You are so hampered and hamstrung by intellectualism and conventionalism and apologetic consideration for the prejudices of your hearers that your message has no regenerating power left. How many men and women has your preaching won over from a sinful life in the last ten years, to the public confession of the Lord Jesus?"

It is legitimate to throw stones at Mr. Sunday, but it is not I who will lead in casting them. Rather would I be willing to be a fool for Christ's sake if I might do some of the work that he is doing. But the fact is this. Every preacher of the evangel, through the centuries, has his own work; does, we will say, the best he can with his limitations. But the power is in the eternal gospel of Christ that shines through his crudities; and its magnificence, its infinite reaches of regenerating resource, are such when it is especially prominent as utterly to overwhelm and make negligible the crude human additions of foolishness or superstition. If a man can in this day set forth with single intense conviction and flaming earnestness the central realities of human need and divine sufficiency, he will find a great tide of human longing setting in as a flood to meet him and to greet his message. It is for thirsty mortals a stream of life. Though it bear on its surface the driftwood and refuse of out-of-date dogmas and narrow personal prejudices, and incongruous mannerisms, these are less than nothing in comparison with the fact that a flood of life underlies them and thirsty souls can take and drink and live.

"THE GREAT CENTRAL REALITY."

You would not tolerate for one week from this pulpit the crudities and extravagances and superstitions of the greatest preachers of the ages, who hold whole civilizations in their debt. Chrysostom, Augustine, Bernard, Francis Xavier, Luther, Wesley,—all of them saw in a glass darkly, and set forth the gospel with grievous limitation of prejudice or credulity. But because they saw as in the light of eternity the great central reality of the cross of Christ, and set it forth fearlessly and with supreme abandonment, the hearts of millions leaped up to greet the vision and to share its comfort. And poor Billy Sunday, with his weaknesses and prejudices, has not shaken a great city this last winter because of his wisdom or his cleverness,

or his vulgarity,—but it is the grace and power of Billy Sunday's Saviour, that he loves to set forth in every message, that have triumphed even over his limitations. And the heart of the common people has thrilled to the ancient, unchanging, yet ever-changing message of eternal love. This clever, sophisticated twentieth century is beginning to show what coming years will make more surprisingly conspicuous—that it is as eager for the fearless incisive preaching of personal sin and personal salvation and personal devotion to a living Lord as any priest-taught gathering of the middle ages.

SUNDAY'S MESSAGE EASILY UNDERSTOOD.

Think for a moment further of the appealing quality of Billy Sunday's message. He makes sin hateful, fearful, as has no other preacher of modern times—in sharp contrast to a gentler spirit like Gypsy Smith. We sometimes pride ourselves that we do not appeal to men's fear; and thereby we show our shallowness and folly. The man who above all others set forth the fear of sin was Jesus. It was he who had the courage and the love to say: "Fear not those who destroy the body and after that have no more that they can do. Fear him who can destroy both soul and body in hell. Yea, I say unto you fear him." And many such warnings Jesus uttered.

A doctor could take us to a children's hospital where you might see bright, hopeful little lads and lasses from babies up, some of them blind, some of them crippled and deformed, some scourged with cancerous disease, suffering patiently and wonderingly year after year—for what—for their father's selfishness. And the shock of it staggers one like a bullet,—the unspeakable fear of such a sin. You may go to one of our huge and evergrowing asylums for the insane; and as you see the piteous unhuman wreckage in some of its wards, and remember that selfish indulgence in drugs or stimulants made them what they are—blasted them for this world—you get a shuddering glimpse of the fearfulness even of venial sin.

Jesus Christ knew all this and infinitely more of the hideous ravages of sin here and beyond our sight. And his wisdom and his love and his courage made him scourge sin and set forth the terror of its consequence. Some of us have not love enough nor courage enough to be faithful with men in our preaching—perhaps we are too polite. But the heart of the common people goes out to a man who in the spirit of Jesus will scourge sin today, and there is no popular lecturer they will go so far to hear as the man who, like Billy Sunday, preaches in love and power the fear of

sin and the absolute and glorious assurance of a way to escape.

Further, our generation hungers for the man who can somehow disentangle the living, palpitating truths of the Bible from the dusty lifeless accessories of mere Biblical scholarship. Deep answereth unto deep, and the man on the street today longs for a message in which appears the whole passionate strenuous heart of a man, wrestling with divine reality.

John Burroughs said the other day: "Man lives in his emotions, his hopes and fears, his loves and sympathies, more than in his reason." And yet many of us actually try to make our religion a dry and desiccated and unnatural thing of intellectual processes and results only. We are afraid of ourselves and of our emotions.

The message of Billy Sunday appeals to the whole man—to the intellect first of all, of course; but to the heart also, as did his Master's—to men's love and fear and penitence and gratitude and soaring hope. And it is a sign of the times that our wise, suspicious, critical age comes back like a little child to hear with delight anyone who can tell them with power and assurance how God loves the world.

SUNDAY AND THE STUDENTS.

Not only the common people—but the students of the universities. Did you see how at Columbia, a few weeks ago, 2,000 men every night crowded the hall to hear John R. Mott on personal religion? How at Lafayette 220 men took a stand for Christ, including the captain, the manager and nine members of the football team, and the captain and manager and five members of the baseball nine. How even at Berkeley the other day in spite of every effort to obstruct them, 1,600 men attended every night of Sherwood Eddy's meetings in the gymnasium and 1,200 stayed to the after meeting: 140 men accepted Christ for the first time.

These are not isolated and disconnected events. They all point—and here must needs be our brief conclusion of the whole matter—they all point to the eager hunger of our driven and harassed age. The hunger, not primarily to hear of the religious discoveries and by-products of this last generation, even in their most modern adaptation to our day; but the hunger to listen to an ancient confession of faith, uttered by a man of power with passion and conviction—"Christ the Son of God loved me and gave himself for me." This is the message of supreme attraction for our day; for as Jesus said, and now for the first time we come in sight of our text: "I if I be lifted up from the earth will draw all men unto myself."

Editor's Note: Doctor Kingman's article on Mr. Sunday will be followed next week with an article by Dr. Theodore Gerald Soares, of the University of Chicago on "Revival by Religious Education." He suggests a somewhat different point of view and different standards for judging of individual evangelists.

Humbler Heroes

EDMUND VANCE COOKE IN THE SATURDAY EVENING POST.

IT might not be so difficult to lead the light brigade,
While the army cheered behind you, and the fifes and bugles played;
It might be rather easy with the war-shriek in your ears
To forget the bite of bullets and the taste of blood and tears.
But to be a scrubwoman, with four babies, or more,
Every day, every day setting your back
On the rack,
And all your reward forever not quite
A full bite
Of bread for your babies. Say!
In the heat of the day
You might be a hero to head a brigade.
But a hero like her? I'm afraid! I'm afraid!

It might be very feasible to force a great reform;
To saddle public passion and to ride upon the storm;
It might be somewhat simple to ignore the roar of wrath,
Because a second shout broke out to cheer you on your path;
But he who, alone and unknown, is true
To his view,
Unswerved by the crush of the mutton-browed
Blatting crowd,
Unwon by the flabby-brained, blinking ease
Which he sees
Throned and anointed. Say!
At the height of the fray,
You might be the chosen to captain the throng.
But to stand all alone? How long? How long?

Building the Tombs of the Prophets

A Lesson In Tolerance Drawn from a Very Modern Illustration.

BY ELLIS B. BARNES.

A REMARKABLE instance of the time-honored custom of building the tombs of the prophets has just come to light. The flight of Glenn H. Curtis a few days ago in "Langley's Folly," the aeroplane which tumbled into the Potomac a dozen years ago, now proves the correctness of Prof. Langley's theories. It will be recalled that the inventor died a broken-hearted man owing to the failure of his aeroplane to work. The recent successful flight demonstrates that the aeroplane was defective merely in its starting device and not in the principle upon which the lamented professor worked out his machine. But at the time of the fatal flight every jokesmith who lives upon the frailties or misfortunes of others, every man who believes that wisdom will die with him, all the safe and sane who would scoff at Columbus before and shout with him after he discovered America, sharpened their wits and unlimbered their contemptuous "I told you so's," at the expense of this eminent scientist and scholar.

It is too late now to make amends, too late to shed availing tears, but not too late, fortunately, for us to draw a few lessons from the incident for the benefit of those who are neither hopelessly learned nor invincibly ignorant. At present we can build a national monument to the inventor; and those who scoffed at his "failure" will now commemorate his success by every device known to adulation and tears. Incidentally, some of this class will claim that they were the discoverers of Prof. Langley's genius, and had it not been for their unwearied persistence in urging him to give his attention to the science of aerial navigation he would have died unknown to his generation. This is the historic way we have of washing our hands of the blood of our victims. There are probably a half million men or more who boast of their shrewdness in discovering presidential timber in the present resident of the White House, against whom they voted, in all probability, and who, had he been defeated, would have boasted with equal fervor of their superior judgment in saving the country from an impending crisis. Nothing produces so many sages, so much shouting, so great majorities, and so much hypocrisy as success.

"I TOLD YOU SO."

The wisdom that flowers in the "I told you so" type of person is not peculiar to the American people. It is the vice of the human race. It is a sad commentary on human nature that even the heroic failures of our fellow beings set fire to our scoffing, start us all a-lecturing each other on how the thing should not be done, and lead us to measure our ability according to our vanity. The vocabulary becomes unctuous, the chest expands, pity is effusive, though free from solace and full of sting. We are never as confident of our knowledge as when our neighbor lacks confidence in his. The fact that we know that he does not know is to us an inspiration. Fortunately, as in the case of Prof. Langley and hundreds of broken-hearted men like him, it comes to pass that our assumptions were too well founded to be just, our conclusions too well demonstrated to be correct, and our confidence too well established to be secure.

The earth did move even when an overwhelming majority proved that it could not move.

HEARKENING TO NEW VOICES.

Of course this it not to say that every invention is a success; the patent office at Washington shouts its denial of such a possibility. Nor is it to say that we should plunge into every reform that is proposed; nor yet that every intellectual venture should find us among its propagandists; nor that we should be charmed toward fatal shores by siren voices pitched to the tune of progress. But it is to say that we should be hospitable toward new ideas, considerate of the claims of those who believe they have an invention of value to the race, tolerant

Rev. E. B. Barnes.

toward all men who come to us with altruistic messages even if on first examination they appear to be revolutionary. We can afford to be patient and to wait before we wax merry, when that mirth is as salt to the sensitive soul of a fellow creature.

We can afford to wait before we call men who are our equals dreamers, impracticable or heretical. Words like these have in them the sharpness of steel; and our levity is often but velvet concealing death in the leaden paw. If humanity had waited, the story of long ages would not be cleft by rivers of crimson, nor overshadowed by lofty pyramids of human bones and skulls; nor would diabolical instruments of tortune have been invented for use in inquisitions; nor would malicious books have been written in the interest of brotherly love, and pious editorials designed to ruin the reputation and character of able men, had the open mind, rather than the open dungeon policy prevailed.

The practice of tolerance is, on all hands, admitted to be worthy of all praise, though the sectarian will not hesitate to warn us of its dangers. One who strives to give every man a square deal in theological circles is likely to be set down as an indifferent pagan, caring little for either truth or error. The religious jokesmith, or more properly the sacrilegious jokesmith, will sharpen his wits for the tormenting of those who believe that the truth needs not the support of carnal weapons, whether they be bloody swords or pens of detraction.

The wise men who identify truth with the peculiar tenets of their creed, will wag their heads at the approach of any man who will not be dangerously aggressive against a brother who differs from the majority, though his life is above reproach. The fanatic will be as anxious to kindle a fire for him as for the avowed heretic; and we are more liable to suffer from the fanatic than from the heretic. How the world has groaned under the tyranny of the fanatic! How his cocksureness has enabled him to regard all who are not as ignorant of history as he, and therefore not as magnificently fearless, as temporizers, spineless, disloyal! He is not content unless he is "lining up" everybody on all occasions. The man who believes that the cause of truth would be served by delay is read out of the kingdom. And however valuable these zealous souls may be to a cause, their value would be immeasurably greater if their zeal would be tempered with charity.

COMPENSATIONS FOR THE TOLERANT.

But for the tolerant there are many compensations. Neither the blood of men nor the tears of widows and orphans will be required at his hands. If he has erred in being patient he can atone for his sin. The intolerant can only make reparation for their errors, if intolerance have its perfect work, after a godly man has been ruined in reputation and fortune, after the grave has closed over a broken heart. The tolerant is always willing to allow the truth to vindicate itself without the aid of blows or knocks. Such a man will weep rather than jest over the errors or failures of a brother, over the disappointment and heartbreak of hero, saint, or martyr. He will not add a single cloud to the sky of the world's woes, or a tear to its heart-wrung anguish. He can enter into the struggles of the men who had hoped to achieve; he can feel the pangs of the disheartened and the disappointed; he can eat the bitter bread of sorrow with them all, and mingle his consolations with the dregs of their cup of bitterness. And when the day comes for the truly elect, the time-beaten martyrs and reformers—all of whom have trod the path of the despised and the rejected—to claim their inheritance, the tolerant and all who are in the royal line with them, will have no apologies to make, no regrets that they helped to weave crowns of thorns, no repentance to record, no reversals of history to write. They can enter with joy into the fellowship of the goodly company who attained, and sit at their feet to learn the lesson of patience anew. In that hour the consciousness that they helped by sympathy every man who had a device to lighten the loads of the world, every man who had a doctrine that cheered and inspired, every man who tried to live a life that brought God nearer the needs of men, will be as precious as are the prayers of saints to him who answers his children before they call.

The sea of life is full of struggling swimmers. Why should we in the name of theology or science thrust a worthy, even if an erring, brother beneath the waves when we require so much effort to keep ourselves out of the power of their untiring and merciless gravity?

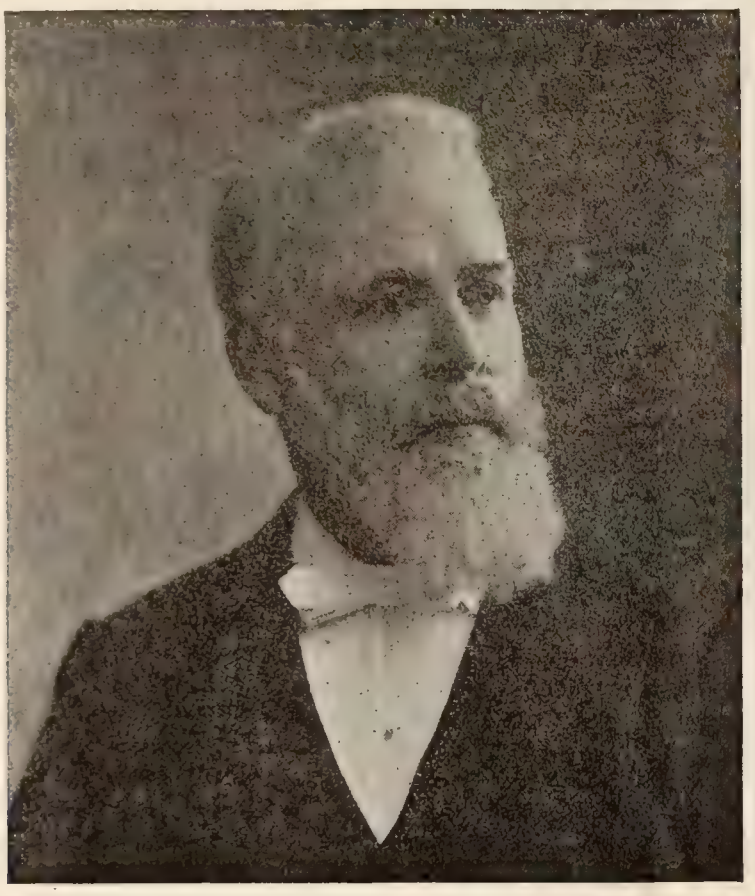
Christianity a Developing Religion

A "Growing Temple Upon Which Every Successive Generation Works, but Which is Never Completed Here."

BY JAMES M. CAMPBELL.

THE religions of the East are stagnant and stationary. They suffer from arrested development, and are either dead or dying. Among the religions of the world Christianity alone continues to make progress. It has in it something of the fire of eternal youth. It is a sunrise, not a sunset. It holds the future in its hands. It claims for its own not only things present, but things to come.

The reason why it is sure of the future is because it has power to adapt its inherent, growing life to changing conditions. In this it resembles the Bible, which is structured from beginning to end upon the principle of adaptation. It is a record of the development of truth from its crudest to its highest forms. It reveals a process of moral education, in which every successive lesson was wonderfully adapted to the growing intelligence and quickened moral sense of those to whom it was given.



Rev. James M. Campbell, D. D.

DOCTRINAL FORMULAS NEED REWRITING.

The Church has followed the same line of development and adaptation. It has done so more hesitatingly in its methods of work. It has done so in its polity and government. It has done so still more tardily in the revision of its statements of doctrine. And yet it is here that the work of reconstruction is most imperatively required. For no definition of truth is final. Words change their meaning and become obsolete. They grow and die, as men do. Hence our doctrinal formulas need to be rewritten, so as to be adapted to the requirements of language, if nothing else. But not only do words change, thoughts change also. They are growing things, and outgrow the words in which they were expressed, as flowers outgrow the pots in which they were stuck. God's expanding truth refuses to be imprisoned in our formulas; its outward forms must "with endless change be fitted to the hour." Truth is eternal, but it needs to be frequently reminded. Truth never changes, but our conceptions of it do. God is ever the same, but our knowledge of him ought to increase. Finality belongs to the divine, progress to the human. As Browning has said, we

"Find progress man's distinctive work alone—
Not God's and not the beasts'."

And it is simply inconceivable that there should be progress in every sphere of human thought and interest, save that of religion.

The process of development is by no means uniform. There are times when it is retarded, and times when it is accelerated. The present age is generally looked upon as one of swift movement, because of its transitional character. But every age has doubtless appeared to those living in it to be transitional, and if the present age appears to us more so than any that has preceded it, it may simply be because we know it better. Yet it is possible that future students of Church history, looking back upon this age, will characterize it as transitional in a preeminent degree. The application of scientific methods to religious inquiry has led to marvelous changes in religious thought. There has been a breaking up of religious dogmas similar to the breaking up of the ice-bound lakes and rivers in spring. Many untenable theories have been abandoned; and the truth, relieved from the burden of unnecessary defense, has been made to shine forth in its own self-evidencing light. It was inevitable that at first criticism should have been destructive; now it is becoming constructive and creative. The era of theological reconstruction is upon us. Doctrines that were in a state of solution are beginning to crystalize, and to re-form under the new combinations. The points of emphasis are being shifted.

There are two main lines upon which this work of development and reconstruction is going on. In the first place it is a movement from the external to the spiritual. A mighty change is taking place corresponding to the breaking up of the old order of things when the law was succeeded by the gospel. That change so graphically described in "The Epistle to the Hebrews" is now being duplicated. There is a passing away of the outward; a religion of mere ceremony is rapidly becoming a thing of the past; a religion based upon outward authority is fast crumbling away, and in its place coming a religion based upon the inward authority of the spirit. The Christ who was once known only after the flesh is coming to be known as he now is; and those who were wont to look for his coming in outward apocalyptic visions are learning with John to find his presence in the soul. And what is still more important from this movement is coming freedom from bondage to the letter in matters pertaining to the religious life; and emancipated souls are entering into the glorious liberty which belongs to them as the children of God.

CHRISTIANITY AGAINST NARROWNESS.

The present day movement of development is also a movement from the limited to the universal. We see how it began to take on this form even in the apostolic days. Take, for example, the liberation of Peter from the Judaistic shackles. By the vision which he beheld on the house top in Joppa that work was completed, and he was brought to include the Gentiles in God's covenanted mercies, and welcome them into the Messianic kingdom. Ever since, Christianity has had to contend with the spirit of racial prejudice, of caste exclusiveness, of class distinctions, and of religious bigotry. It has steadily proclaimed the twin doctrines of the fatherhood of God and the brotherhood of man. It has rebuked all narrowness of sympathy and interest. It has taught its followers to pray for all men, and to minister to their welfare in the whole circle of their needs. Whenever it has had its way it has lifted them up into the universal by making their lives blend with the world-embracing purpose of divine redeeming grace.

While this outward movement is not actually resisted, it is often unconsciously hindered by harking back to the past. A restoration of Apostolic Christianity is often pleaded for. Now, Apostolic Christianty was suited for the apostolic day, but in many of its aspects it is unsuited to the present day. We are to "build upon the foundation of the apostles;" we are to use what they have bequeathed to us, just as we use the garnered knowledge and experience of the past in any other department of life. But the edifice to be erected is our own. And we in our turn are to leave something upon which those coming after us are to build; for the temple of God is, as Paul puts it, " a growing temple" upon which every successive generation works, but which is never completed here.

Jeremiah as a Business Man

With a Defense of the Modern Preacher in the Same Role.

BY WILLIAM E. BARTON.

IT would have been good for Jeremiah if he could have gone out among a group of real friends who could have taken his mind off his burdens. But his occasional appearances in society were not wholly happy. He went out one time where other people were enjoying themselves, and people kept as far away from him as if he had been carrying a pot of bright green paint in one hand and a brush in the other. Describing it afterward he said, "I sat alone because of thy hand; for Thou hast filled me with indignation." He did not mean that he was indignant, but that every one else was indignant at him, and he felt he was not to blame for it. They treated him as if he had been a loan shark, of as if he had borrowed money and were afraid to meet his creditors. Jeremiah was proud of his reputation in business matters, but he got no credit for it. People still discounted his business ability. He said, "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have not lent, neither have men lent to me; yet every one of them doth curse me." (Jer. 15:10.)

He paid his debts promptly on the first of the month and yet he never got any such reputation as his business ability deserved.

A PREACHER AND BUSINESS MAN.

One of the most popular fallacies cherished by business men is that ministers have no business ability. They were just as sure in Jeremiah's day as they are now that the ministerial temperament is incompatible with business judgment. There is an element of truth in it. A preacher must have imagination, must have vision; he must see other than material things. Where there is no such vision the people perish. A mere business-man-preacher to whom God's gift of salvation is a commercial transaction, and whose idea of running the church is based on ledger entries, may be a very satisfactory man to those who have the church finances in charge, but a church may grow very poor in its spiritual life under a prosperous business administration. No preacher has any right to be wholly or even chiefly a business man.

Yet ministers are better business men than they are given credit for. With small salaries they manage to rear good-sized families and send their children to college, and they rarely are found in the poor house. Jeremiah's father was a good minister, whose orthodoxy was under suspicion, but he managed to give Jeremiah an education which shows him to have been, all in all, the best grounded of all the prophets in the history, literature and legislation of his nation. Not one of them shows so excellent an equipment in the way of educational preparation as Jeremiah. Not only so, but Jeremiah contrived during his ministry to save a little money.

I do not know how Jeremiah saved any money out of his salary. He was a single man and that may have made a difference. If he had had to keep up a house, and feed and clothe a growing family in an era of stationary salaries and increased cost of living (and that was the time he lived in), he would have had no money in the savings-bank. But he was economical, and had some cash on deposit.

AN INVESTMENT IN REAL ESTATE.

Then hard times struck Jerusalem, and stocks came down. Different people who had made investments that were not paying tried to unload them upon the prophet, just as they do today. But he did not invest in any mining-ventures or oil-wells or rubber plantations. He was a careful financier. One day, while he was in jail (for he went back to jail, though not to the cistern), a cousin of his came around, and said: "Jeremiah, how would you like to buy my farm for a country home?"

He thought that Jeremiah, being in jail, would not know that the armies of Babylon were approaching, and even then were camping on that very farm. But Jeremiah had had in mind for a good while that about this time real estate would be low. And he had kept his money on deposit ready for an emergency. And he made an offer which his cousin accepted on the spot.

Then Jeremiah said: "I want you and all these witnesses to understand that I know just what I am getting. At present I am buying about ten thousand Babylonians with this field, and that is why you want to sell it. I want you all to know that I am not deceived in my purchase. Real estate in the neighborhood of Jerusalem will be low for a good while to come; but I am sure that in time it will have a value. And I buy this to certify that I fully believe that in time God will restore this land to the faithful among his people, and therefore I consider this a good investment."

met that crisis undismayed. He was ready to put up money on the result, and invest his savings in the promise of God. Men smiled and said that preachers were

He was the one man in Jerusalem who poor business men; but Jeremiah knew. He had more business ability than the king, and more than most business men in Jerusalem.

ALWAYS UNPOPULAR.

I should like to tell that Jeremiah retired to his little farm after Jerusalem fell, and lived to a good old age. That I think, had been his hope. He was offered his choice, to go into Babylon or stay near Jerusalem, and he chose to stay, and went to look after the fences of his little farm. But he was not permitted to remain there. There was another period of fighting, and Jeremiah was captured and taken off into Egypt, and there he died. The farm became valuable, but some one else cultivated it. That hope of the prophet to go back and till the soil and raise chickens after he had reached the deadline was unfulfilled.

Jeremiah was unpopular to the last. But of all ministers of the gospel who have ever lived there never was a braver, truer soul than he of whom shallow people know only that he wept. He is not the only man whose influence for good cannot possibly be measured by his popularity.

Several men since Jeremiah's day have had a ministry of tears; but out of the investment of their own lives and heroic sacrifices have bought precious things for the future. Jeremiah ought to be more popular among ministers than he really is. For some of them have had his experiences and do not know that they have been in such good society.

After a while everything went to smash. There was a slump in values, both of religion and of real estate. The bears had everything their own way. I should like to tell you how Jeremiah behaved when the slump occurred.

A CHRISTIAN HUMANITARIAN.

"A city's heart—if it be large and throbbing with feeling for the least of its citizens—is worth more than big industries or a large population!"

That's the creed of Dr. Harris R. Cooley, director of the new department of welfare in Cleveland, Ohio, according to the editor of La Follette's Weekly.

He would change the motto of Cleveland to "The city of good will," because the peace and happiness of a community are more to be desired than commercial prosperity.

"Times are changing. Cities are changing. Ambitions and standards of men and women are changing. And all changes are inevitably tending towards a reverence for human life, its fellowship and community of interests," declares Doctor Cooley.

In an address before the chamber of commerce, at Madison, Wis., Doctor Cooley enumerated these reasons why Cleveland is high up in the world census of cities which have grown in humanitarianism:

"The new charter creates a great welfare department, purposed to see to the comfort and content and well being of its citizens. A famous correction farm has been established where men are reconstructed mentally and physically on the honor system. A splendid colony of buildings and fields is the comfortable refuge for the country's indigent, where old and infirm men and women are tenderly cared for. A tuberculosis sanitarium has been established. An efficiently designed boys' home turns the steps of erring youngsters into paths of health and capability. All these things are expressions of the real heart of Cleveland," believes Dr. Cooley.

"A great community Christmas was held last year in 'the city of good will.' United efforts were made to give the poor and needy food and clothing on that fete day. Universal peace and the brotherhood of all mankind is near at hand. The highest test of society today is what it does to aid the poorest and the weakest—the men and women furthest down. Our welfare department has been established to prove that the securing of human happiness and the opportunity for development of our citizens is today a legitimate municipal function."

Doctor Cooley has grown old in the service of society. His face is full of kindly wrinkles, and his hair is thin, but his finger is ever on the pulse of the humanity of Cleveland.

A WEALTHY BEGGAR.

The hump on the shoulders of a beggar who was sheltered by the San Francisco police recently was found to be a box containing gold coin and paper money in the amount of $23,000. The beggar picked his food from the ash-pit and slept in the open air, says The Christian Endeavor World.

A CONSTRUCTIVE WEEKLY

EDITORIAL

BILLY SUNDAY.

PROBABLY, after all the criticisms are in, the truth about Billy Sunday is that his evangelism is a perfectly logical expression of modern Protestant religion. Our religion has passed from individual experience into a highly-organized institution. It is not now a vigorous inner life that the minister strives to create; he strives to build up a vigorous institution. The inner life with its calm perception and response to spiritual values is nurtured by one thing only, and that thing is Truth. The institutional life is maintained by Pressure, the pressure of a social situation upon the individual. Billy Sunday's evangelism creates and utilizes this social situation. It therefore produces some apparent good.

It hardly pays to criticize the objectionable methods that are distinctive to Mr. Sunday. The thing that needs criticism is the thing that is common to him and to Chapman and to Scoville and to a large proportion of the pastors and editors as well as practically all professional evangelists, the thing common to the whole Church of today, namely, the lack of a religious Idea big enough and potent enough to grip and control the souls of men from within their souls without resorting to artificial social stimuli such as our revivalism has developed.

Perhaps even this deep lack, common to us all, should not be criticised. A better course would be to earnestly strive to possess the mind that was in Christ Jesus and patiently bear with one another until we find it.

It is in this spirit that we have given space to Doctor Kingman's article which though far from a satisfying treatment of the problem Mr. Sunday's presence always raises, is, nevertheless, the best favorable comment we have seen.

THE PERIL OF POPULARITY.

BERGSON, the philosopher, is in danger of being buried under the debris of his own popularity. He has become a fad, and that is almost fatal to philosophy. He has found it necessary to cry out in pathetic plea to be delivered from his friends. He says:

"Almost everything that has been written about my course and my audience is absolutely false. Perhaps some society people do come, but in a small minority. Besides, there are some people of fashion who are very serious. I have known some. I know some now. Why should we be surprised? People like philosophy. Technicians, professors, doctors and former students who come to the lectures at the College de France are just as serious as the small group of students in philosophy. The rules do not permit seats to be reserved either for the former or the latter; but the students who come in to find the seats occupied by those who have the leisure to wait become angry. There is a regrettable but unavoidable conflict. There are, it is true, a few attracted out of curiosity, as everywhere else, who ought to be elsewhere. There are jostling and crowding. But the hall cannot be enlarged. Tradition at the College de France does not permit us to teach elsewhere. A course of the College de France cannot be given somewhere else. Unfortunately this problem seems insoluble. One thing is certain—the hall is too small.

"I am judged by hearsay, by legends, from stories which gain currency by repetition. How often are my works criticized from reports made from the perusal of an article written by somebody who knows nothing about me except a résumé of my philosophy, a false summary of it, published by a writer trusting the word of somebody who could never have possibly held one of my books in his hands. But I do not protest. I let all this stupidity pass."

But M. Reuillard attacked him savagely for the friends he has made, saying:

"One must consider M. Bergson, whether as writer, as professor, or as lecturer, as an elegant product of our modern bourgeoisie. He comes from it and he turns toward it. He flatters its pride and he makes use of it in his plans. In one word, he is of it. This is the cause of his success with the popular public which he has created as God created man, in his own image, so that in worshiping him this public is worshiping itself. It would be a curious task to cite pages of the works of M. Henri Bergson and to extract from them the extracts of human truth that they contain. I have not the space to undertake this amazing task. And clearness, alas, is not always their quality. But the Soul, the unsubdued, ethereal Soul palpitates in these pages, trembles in them, emancipated from low corporeal contingencies. The Soul rises toward Heaven like a cry, or, to be more exact, like a wail—this Soul that was given to man, to man alone, by God himself."

Some ministers suffer in this same manner. Bergson is paying the price of popularity.

HOME RULE FOR IRELAND.

IT HAS come at last. Long fought for and bitterly contested, it has won against an opposition wearied out but not convinced. One more blow suffers the British House of Lords, and one more triumph is believed to have been secured for the people. Home rule for Ireland, so long and bitterly demanded, has come at last. Let us hope that Ireland has not made a leap out of the frying pan. Home rule can deliver Ireland from oppression by the English, but not from oppression by the Irish. Protestant Ireland, in particular, will watch the results of home rule with deep interest and not without anxiety. Let the Irish now show that home rule is a benefit.

Not that the Irish are incapable of government. The history of American municipal government shows that the Irish can govern other things. Let us now hope most earnestly that they will show that they can govern themselves with calmness, economy and justice. The Irish can manage American cities, but we do not remember any that they have managed well. It is time Americans were demanding home rule for their own cities; and if we get that we shall not begrudge the Irish home rule for Ireland.

A CITY LEADER.

AS SUPERINTENDENT of Chicago missions for the past six years Rev. Orvis F. Jordan has grown into a unique position among the Disciples. It is often reiterated to us that, as a communion, we Disciples have missed our great opportunity in the cities. We began in the country and have found our chief growth in the country and the sturdy towns. In few, if any, cities of the first class have we undertaken the problem of developing city churches on lines especially appropriate to city life. What churches have been established have involved very slight self-conscious activity by the sisterhood of churches already existent in the city. Each one has grown up more or less independently, too often, alas! through disaffection and division within the fellowship of another congregation.

For a dozen years the Disciples of Chicago have been striving to effect a unity of inter-congregational life among themselves. As compared with the older days of outright indifference, much progress was made in the half-dozen years before Mr. Jordan became the head of the city work. But since his regime very pronounced progress has been registered. The churches are bound together with a mutual self-regard unknown in former times. The quarterly Assembly held in the heart of the city is a unique event among the denominations of Chicago and probably has no match among Disciples in any city. Two or three ill-advised missions have been discontinued and the others put upon a constantly improving basis.

Mr. Jordan has devoted but a portion of his time to this city-wide task, having during his entire term of service been pastor of Evanston church. But he has brought to his gen-

eral problem a systematic method, an energy and authority, and a clear vision of what results are worth while and what are not, which make his present relinquishment of the leadership in this work a deeply-felt calamity.

Instead of spending some $6,000 a year on mission work in Chicago and employing a secretary for but a quarter of his time, it would seem that this great brotherhood should more than double that amount and command the full time of Mr. Jordan—we were going to say, "or a man like him," but there is no other like him—to administer it. The Chicago field is still a virgin field for our people. But the time is not far distant when it will be taken and held by others unless taken by the Disciples now.

THE JOY OF THE BIG TASK.

ONE of the surest ways in which to interest a boy in a piece of work is to make it big. He wants to know that the thing he is doing is worth while, and to convince him of this it is necessary to let him see how big it really is. Then he takes hold of it with all his might and sings at his job.

It is the same way with those who are older; they too like the sense that the work that they are trying to do is big. We respond to the task that will call for a little more than the powers that we think we possess with more zest than we do to that which we know we can do comfortably. There must be a challenge in the task or it does not call forth enthusiasm.

It is when we see the full meaning of the program of Jesus, which is another name for the Kingdom of God, that we respond with joy to the summons sounded to all to choose it as the supreme task. Here is simply the greatest thing in all the world demanding our unquestioned loyalty and our fullest measure of service. It is larger than anything else that ever has been proposed. The dreams of a conquered world that fired the ambition of Alexander or Cæsar or Napoleon are as nothing compared with the program of Jesus that looks toward a world restored to God and a kingdom of righteousness and peace and joy. In all the bravest ideals that have stirred the minds of men there is no match for this ideal of Jesus of Nazareth. It challenges the highest hopes of men. It evokes the bravest service that human hearts can render. It awakens the divinest yearnings that can stir the human soul.

This is the challenge of the big task of the Kingdom of God. To it the hearts of all strong men and true women respond with the offer of service and loyalty that correspond to the ideal and to the Master who proclaimed it.

"OUR FATHER."

IF JOSEPH had been addicted to scolding and petty paternal tyranny and Jesus had looked back upon an unhappy childhood, would He have ever taught us to call God "our Father in Heaven?" The whole world, in the use of that name, pays its unconscious tribute to the wisdom, kindness and strength of the humble man who protected, fed and taught the boy Jesus. And Jesus compelled every father thereafter to become to his son an interpreter of God.

In this no father has choice; his choice is what kind of God he will teach his son God is. Jesus compelled this situation, and meant to do so. It is the perilous and sacred honor of fatherhood; and not even the beautiful holiness of motherhood is more sacred than this.

ROOSEVELT AND RIIS.

COLONEL ROOSEVELT returned just as Jacob Riis was about to depart. There was something dramatic in the coincidence. They were most unlike. In temperament and training they might have seemed to possess little in common. But the big, blustering American and the gentle, loyal Dane, had much that bound them together. They wrought out their life purpose with common ideals, and with a mutual love that was as wholesome as it was sincerely reciprocal. Colonel Roosevelt went into the wilds to put a new river on the map, Jacob Riis went into the slums to put Mulberry Bend off the map, and to make that desert blossom into a children's park. It is far too early to write a just estimate of Colonel Roosevelt. It is his nature to waken mighty friendships and strong opposition. But he has taught his generation many useful lessons, and has ennobled his nation's ideal of good citizenship. So also did this poor lad from Denmark, who taught us How the Other Half Live, and who gave to America another great name to add to the list of her honored dead.

NO MORE FREE BREAD.

THE free potato has gone; exit now free bread. Until the cost of living began to soar the railway dining cars gave bread, butter and potatoes free with meat orders, but when the meats began to be marked up, a price list appeared opposite potatoes, while bread and butter remained free. The only food we are taught to pray for was the only edible one could obtain free.

About a month ago the dining cars on the Pennsylvania began charging a dime for bread and butter, and the New York Central Lines soon followed their example. The differential roads still serve bread free with meat orders, and so do the lines west of Chicago; but this may or may not continue. Free bread was economy's last stand against the advance in the cost of living. Not without sorrow do we bid it farewell. To be sure, it is as reasonable to pay for bread as for meat, fowl or good red herring; and there never was any very good reason for expecting it free; but its passing is one more evidence that high prices show no sign of lowering. Free bread, farewell!

NOT A SCAPEGOAT.

IN A recent issue we spoke in terms of strong condemnation of Mr. Mellen's admission of his willingness to deal with the devil, and said that we had been disposed to consider him more or less a scapegoat for popular fury, but that that opinion was in process of modification in view of Mr. Mellen's own testimony. That modification has proceeded steadily ever since Mr. Mellen took the stand. The former president of the New Haven stands self-condemned by his own testimony for direct personal responsibility for the unrighteous deals by which that railroad was looted, small investors were plundered, and human life was sacrificed. Mr. Mellen has himself characterized the transactions. There were deals with the devil. The policy of reposing so much power as Mellen had in one man—and he a man controlled by another, as Mellen was controlled by Morgan—is bad for the public. The devil was the gainer and the public the loser in these transactions, and Mr. Mellen stands between the devil with whom he dealt and the deep sea of righteous public condemnation.

Mr. Mellen was not a scapegoat. Yet he himself came near applying that term to himself. He called himself "the goat." He meant by that that he had not been the one to escape. Mr. Morgan could go to Carlsbad or could die, but Mellen had to live and take the blame.

He deserves it. He has admitted that he was "Morgan's man;" that he feared Morgan; that Morgan by a brusque word could drive his conscience back into its shell; and that he was to all intents and purposes a tool of great financial interests whose bidding he did.

It is a lamentable spectacle when a man who has stood nominally at the head of an immense institution, with thousands of employés, thousands of small stockholders, and millions of passengers putting their trust in his incorruptibility, integrity and loyalty to conscience, and he acknowledges that all the time he was "proud to be known as Morgan's man."

No, Mr. Mellen is not the kind of a goat we were charitable enough to think him; nor is he quite the kind of goat he weakly acknowledges himself to have been. The American public is calling its servants to account, and separating those who have shown honor, righteousness and conscience from the other kind, as a shepherd divideth his sheep from the goats. Mr. Mellen may pass to the left.

The Larger Christian World

A Department of Interdenominational Acquaintance.

"Christian Faith and Social Service."

The Presbyterian bodies have not been content to declare in high-sounding terms that they are interested in the problems of modern social and industrial life. They have gone seriously to work getting the bearing of the church's teachings upon these problems, with a view to putting the church actually at the task of social betterment. In line with this effort a Declaraton of "Christian Faith and Social Service" was prepared by a joint committee representing the assemblies of the Presbyterian, the Southern Presbyterian and the United Presbyterian churches, and the Synod of the Associate Reformed Church. The "Declaration" has been approved and passed by the two first named. The last two have not yet been heard from. In its report the committee explained that, in the Declaration, the words "Christian faith" are used to designate the teachings of the whole scriptures, the essential doctrines of which are held in common by all evangelical churches; that the word "church" is used to designate an organized body, and that the term "social service" is used to designate the practice of the principles set forth in God's holy law which regulate the relations by which men are bound together in the social order.

The Declaration of Faith.

"I. We believe that man's chief end is to glorify God and to enjoy him forever, and that the first duty of all men is to seek God, to repent of sin, to accept the offer of salvation through Jesus Christ and to dedicate their lives unreservedly to his service.

"II. We believe that, from the creation of man, God has ordained for us those social relationships which are to his glory and to the happiness and usefulness of mankind, and that in every age he has made known his will that he that loveth God must love his brother also.

"III. We believe that the moral principles upon which all social relations are based were written in the heart of man, when he was made in the image of God, that these principles have been obscured by sin and are revealed anew in the Holy Scriptures. Inasmuch as all evils, social and individual, have their source in human sin and selfishness, they can be remedied only by the divinely appointed plan for salvation from sin and through the divinely given motive, which is the love begotten in our hearts through God's great love for us in the gift of his Son.

"IV. We believe that the church, holding the gospel of Jesus Christ, is not only the appointed means to salvation from eternal death, but that with the state and the family, she has a distinctive work to do in bettering the social relations of men in this present world. The power given to the church is spiritual, ministerial and declarative, and her function, through the word and the Holy Spirit, is to inculcate and apply those principles and to quicken those motives which are essential to all true and lasting reform."

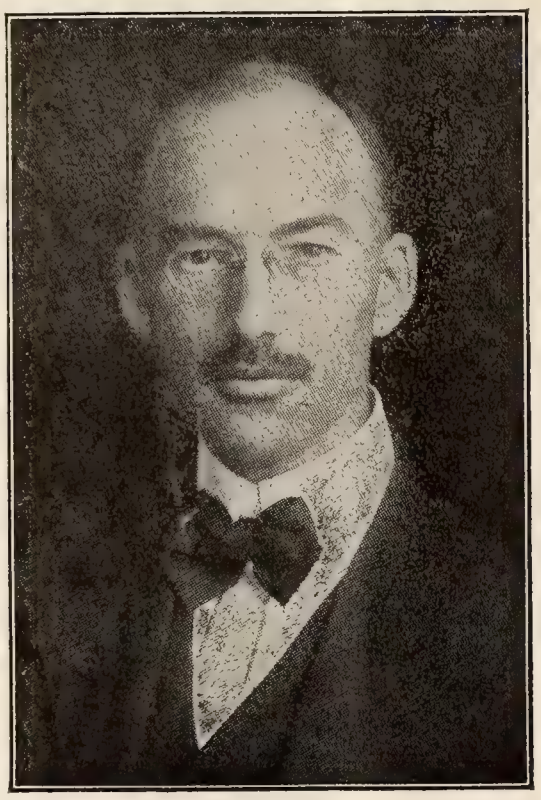
Statement of Modern Conditions.

In Section V are pointed out the reasons why under present conditions especial emphasis should be placed upon the message of Christianity.

"V. We believe that the social conditions of our day require emphasis upon the divine message for the following reasons:

"1. The tremendous advance in our time of scientific discovery and invention and of commercial, industrial and civic enterprises by which men have been brought into closer relations of reciprocal dependence and service towards one another as individuals and towards society as an organized body.

"2. The vast increase of wealth, its unequal and often unjust distribution, and the consequent increase of the power of the privileged few to exploit their fellowmen for private and selfish ends.



Rev. Bouck White, who has established a new social church in New York City.

"3. The development of great business corporations which discharge many of the functions once belonging to individuals, and as a result of this the weakening of the sense of individual responsibility for social wrongs.

"4. The fostering or protection of vice as an instrument to private gain or to selfish ambition for place and power.

"5. The submergence of large classes in ignorance and poverty so that the difficulty of reaching them with the message of Christ is greatly increased."

What the Church Shall Emphasize.

But the committee is not content with this general declaration of conditions. It follows with a statement of certain facts that the church must emphasize in its teaching and practice. "These reasons require that the church of Jesus Christ, which takes its stand as Christ did against the sins of social injustice and tyranny, as well as against other forms of sin, should emphasize:

"1. The duty of man towards his fellowmen as individuals and towards society, with reference to the life that now is as well as to the life which is to come.

"2. The duty of men to put into practice the Christian principles of love, justice and truth in all their social relations, economic, industrial or political; as officials or citizens of the state, as employers and employes, as capitalists and laborers, as stockholders or officers in corporations, and in all similar relationships.

"3. The responsibility of men both for the manner in which they acquire positions, possessions and power in their social relations, and for the manner in which, as stewards of God, they use these, lest in the great day of judgment, they be found unfaithful.

"4. The responsibility of every individual not only for those social wrongs to which he may be a contributing cause, but for those which by his prayers and efforts, he could assist in abolishing.

"5. The duty of Christian citizens to observe those principles of our religion which require that every man do his full share of the world's work; which oppose injustice and tyranny, even when these are entrenched in the usages of our civilization; which lead men to endeavor to maintain themselves in a self-respecting, God-fearing way, this self-maintenance being understood to include a fair return for labor, sufficient to support the man and his family, conditions of labor that are safe and healthy, opportunity to provide against illness and old age, and relief from labor on one day in seven; which lead to movements to secure childhood against forced labor and woman against conditions degrading to womanhood.

"6. The duty of every man to accept Jesus Christ and obey his teachings as the only cure for the injustice, tyranny and sin now looming so large upon the world's horizon.

Organizations for Social Betterment.

"VI. We believe that, inasmuch as many of these evils are rooted in the past and have grown with the development of civilization, they can be cured only by concerted and organized effort on the part of all good citizens. Our churches, therefore, should always encourage voluntary organizations for the betterment of social conditions and urge their members to co-operate in them, leaving private judgment to decide what means or methods or what organizations are best adapted to the promotion of these desirable ends."

Boston Baptist Social Union.

The Baptist Social Union of the city of Boston is said to be the first of such organizations in the United States. An endowment of $1,000,000 given a few years ago by Mr. Daniel S. Ford, recently deceased proprietor of the Youth's Companion, has made it possible for the union to add something to its program of work in addition to the ordinary social features. A part of the money was invested in the Ford Building, the income of which is used to carry on the work of the union. The chief aim has been to reach the people who are out of touch with the church.

Y. M. C. A. Aids Churches.

The Young Men's Christian Association now "sees the light" and is devoting much of its energy to putting its men and boys at actual tasks within the church. The association of Providence, R. I., has been doing a fine piece of cooperative work with the churches of that city and in its vicinity. Volunteers from the churches are working under the supervision of the association where they meet for conference weekly. The association makes assignments and assists in the formation and management of the clubs. Thirty such clubs with a membership of 1,600 were conducted last year. Necessarily much is done to entertain the boys but the religious element is not overlooked. In every club some sort of decision service is held before the close of the season. As a result of this many boys have been won to the Christian life and to church membership.

Men's Federation Makes Social Survey.

One of the most interesting of recent social surveys has been conducted by the Men's Federation of London, Ontario, representing the churches of the city. The report is published in a neat 100-page booklet. The investigation covers recreation and delinquency, education, considerable place being given to indus trial education, religious education and church life, public health, charity and hospitals, liquor and social vice, industrial conditions, including housing and markets. The purpose of the survey was constructive, and was not intended to humiliate the city or its people. Recommendations are made, and necessary follow-up action is indicated.

Quaker Editor Rouses Church.

The editor of The American Friend, looking over the activities of sister churches in the establishment of brotherhoods, the holding of congresses and the organization of societies for social service, has decided that if the "Society of Friends" is to prosper it too must meet the spirit of the age with a strenuous program. He declares that the Society of Friends must "break through the shell of somewhat exclusive environment into larger fields of service wherein lies the hope both for the present and the future." He closes his editorial with the following words: "The call of the world is in our ears and in our hearts. It is the cry of humanity for light and for guidance. No local meeting, no yearly meeting can solve our problems alone. By taking counsel together and by rallying around our central boards, shall we not put forth a supreme effort to incorporate our Quaker ideals into the life of this century as an important element in the Christianizing influence of this age?"

Dr. Gulick for Federal Council.

The Federal Council of the Churches of Christ in America has appointed a Commission on Relations with Japan, has secured the release of Dr. Sidney L. Gulick from his work with the American Board of Foreign Missions and engaged him to serve as the representative of the Commission. Plans are now being formed, looking towards an attempt to consider the whole question of our relations with Japan in the Christian spirit and from the Christian point of view. Dr. Gulick will continue to represent the Federal Council in addresses before chambers of commerce, city clubs, churches, universities and other influential groups.

English Baptists Great Givers.

The Baptists of England have completed a fund of $1,200,000, the income of which is to be devoted to supplementing the salaries of ministers in small churches. The leader of the undertaking, whose personal magnetism has been a very large factor in its success, is Rev. J. H. Shakespeare, who has in this achievement duplicated his feat of ten years ago, when he raised an equal sum as a "twentieth century fund" for building new churches at home and abroad.

Missionary Education Conferences.

The Missionary Education Movement of the United States and Canada announces the following conferences for 1914 in the United States. Blue Ridge, N. C., Friday, June 26, to Sunday, July 5. Asilomar (near Pacific Grove), Cal., Friday, July 3, to Sunday, July 12. Silver Bay, Lake George, N. Y., Friday, July 10, to Sunday, July 19. Estes

Prof. E. O. Excell, who will direct the singing at the International Sunday-school Convention in this city.

Park, Colo., Friday, July 17, to Sunday, July 26. Lake Geneva, Wis., Tuesday, August 4, to Thursday, August 13.

Secretary Cope's Summer Plans.

Secretary H. F. Cope, of the Religious Education Association, announces that his plans for the summer include lectures and addresses at the state universities of Oklahoma and Virginia, at the University of Pittsburg, the Conference of American Rabbis at Detroit, the International Sunday-school Association, the Religious Education Association Conference in connection with the National Educational Association at St. Paul.

R. S. McArthur on Church Names.

Robert Stuart McArthur, the famous Baptist preacher of New York City, is quoted as follows: "The name of Presbyterian, Congregationalist, Methodist and Baptist, however much we love it, and however loyal we are to it now, is to give place to that name which is above every other name. The day will come when the dashing waves of time and eternity shall strip off every name but one. Not our name, but the name of our Lord and Saviour, our Prophet, Priest and King, will abide! and amid the light of earth and the increasing glory of eternity, that name shall alone be read—Jesus Christ."

Notables at Moody Institute.

Rev. F. B. Meyer, Rev. J. Stuart Holden, Rev. Charles R. Brown and Rev. John McNeill, of Toronto, will be at the Moody Bible Institute of Chicago, this summer. The first-named lectures, July 1 to 5, in the regular summer course and the others during the recess, August 23 to 30. Pastors, theological students and other church workers can avail themselves of these privileges without cost for tuition by addressing the institute.

Unitarians Seek New Name.

The name "Unitarian" was characterized as inadequate in the report of Secretary Lewis G. Wilson, at the eighty-ninth annual meeting of the American Unitarian Association held at Boston last week. "If we are to take advantage of the world-wide opportunities now awaiting us," the secretary's report said, "we should have for our practical use, or at least as an alternative, a new and a more adequate name. We hold a new and a more adequate name. We hold no attitude of hostility toward any religious body. It is our mission to instruct, enlighten and harmonize the churches of Christendom. but the name we bear often prevents us from carrying out our purpose. No one desires to bring about an immediate change in name, but is it not possible to take the first step?"

Southern Baptists Sound Unity Note.

The Southern Baptist Convention began its sessions at Nashville, Tenn., May 13. It is interesting to note that this convention placed itself on record as approving the movement toward Christian unity, at the same time, however, holding the church to Baptist activities. The third section of the report of the efficiency Commission dealt with the question of union in these words: "We are in hearty accord with every movement and cause in which Christians of every name may take part without doing violence to the sacred mandates of conscience and without impairing their sense of loyalty to Christ." The commission then expressed the view that the highest efficiency of the denomination would be attained by "strict loyalty to Christ" and by the fostering and multiplying of denominational schools. "We believe that in this way we can render the greatest service to other Christians and most surely and speedily promote their union on the Holy Scriptures, the only possible basis of a real and abiding Christian union."

Oldest Woman Minister 89.

Rev. Antoinette Brown Blackwell, on her eighty-ninth birthday, May 20, planted trees in her private forest on Martha's Vineyard. Doctor Blackwell is also a pioneer suffragist. Recently she spoke at the suffrage day celebration in Elizabeth, N. J., her home town. When Doctor Blackwell was prepared for college in 1843 only one college—Oberlin, then known as the Collegiate Institute—admitted women. Since her ordination 2,500 women have become regularly ordained ministers.

Of Human Interest

Wu Ting Fang on "America."

The following statement comes from Dr. Wu Ting Fang, late Chinese Minister to the United States. It is taken from his recent volume, "America Through the Spectacles of an Oriental Diplomat." This paragraph indicates how America appears to the cultured people of the Orient:

"The nation which has a large army and a strong navy may be called powerful, but it cannot be considered great without other good requisites. I consider a nation as great when she is peacefully, justly and humanely governed, and when she possesses a large number of benevolent and good men who have a voice in the administration. . . . The territory of the United States is separated from Europe and other countries by vast oceans; so that it would be difficult, if not impossible, for a foe to successfully attack any portion of that country. But who wishes to attack her? She has scarcely an enemy. No country is invaded by another without cause, and as the United States is in friendly relations with all the powers, there is no reason to fear foreign invasion. Even should a foreign power successfully attack her and usurp a portion of her territories, a supposition which is most improbable, would the enemy be able to hold what he seized? History shows that no conquered country has ever been successfully and permanently kept without the people's consent, and there is not the least chance that the Americans will ever consent to the rule of a foreign government."

Some of Lincoln's Lesser Troubles.

In "The Every Day Life of Abraham Lincoln," Mr. F. F. Browne included an amusing anecdote told by Admiral Porter about the president's short visit to the front in the latter part of March, 1865. Mr. Lincoln had changed his quarters from the "River Queen" to the "Malvern," Admiral Porter's flagship, which was then lying in the James River, near City Point. Admiral Porter says:

The "Malvern" was a small vessel with very poor cabin accommodations, and was not at all fitted to receive high personages. She was a captured blockade runner. I offered the president my bed, but he positively declined it, and chose to sleep in a small stateroom outside the cabin that my secretary occupied. It was only six feet long by four and a half feet wide—a very tiny place to hold the president of the United States; but Mr. Lincoln seemed pleased with it.

When he came to breakfast the next morning, I asked how he had slept. "I slept well," he answered, "but you can't put a long sword in a short scabbard. I was too long for that berth." Then I remembered that he was over six feet four inches, and that the berth was only six feet! That day, while we were away from the ship, all the carpenters were put to work. They took down the stateroom partitions and enlarged the room to eight feet by six and a half feet. A mattress four feet wide was put in the new berth.

Nothing was said to the president about the change in his quarters, but the next morning he came out of the room, smiling, and said, "A miracle happened last night; I shrank six inches in length and about a foot sideways. I got somebody else's big pillow, and slept in a better bed than I had on the "River Queen." He enjoyed it greatly; but I think that if I had given him two fence rails to sleep on he would not have found fault. That was Abraham Lincoln in all things that related to his own comfort. He would never let you put yourself out for him under any circumstances.

Where He Might Fit In.

Senator Vance was one of a large family of boys. Their mother hoped that at least one would have been a good Presbyterian minister, but they slipped through her hands. Zebulon was the youngest; and all her hopes centered in him, until he said, "Mother, I am sorry, but I cannot become a minister." "Why not? What is the reason?" He answered: "I am not good enough to be a minister." She was sorely troubled, but at last faltered out, "Zeb, don't you think you are good enough to be a Unitarian minister?"

A Bismarck Anecdote.

Bismarck had little regard for women who attempted to think for themselves in matters of state and politics. Moreover, he never took any pains to conceal his dislike for them. Occasionally, however, when his adversary was a clever woman, he found the snub returned as effectively as he gave it. Tit-Bits describes one such incident:

One day he paid a visit to the Russian embassy at Berlin. Several women who were present joined in the conversation, which turned on some of the political questions of the day. Bismarck was as gruff and surly to the women as usual; he flouted even the mistress of the house, the Countess Schouvaloff.

At last, to the relief of everybody, Bismarck took his leave. A few moments later the family mastiff was heard barking at the great man, in the courtyard.

Immediately the countess ran to the open window and called, in tones of gentle entreaty:

"Oh, please, Monsieur le Chancelier, please don't bite my dog!"

Emerson Had a Poor Memory.

Ralph Waldo Emerson's period of literary production might have been considerably longer had he followed the light breakfast regime advocated by the London Lancet. An authority says: "We are all human and we all need cheering cups—but no pie at breakfast! It was pie at breakfast that broke down Emerson prematurely; no human being, however well, can live long and keep his mind unclouded on pie at breakfast. Emerson lost his mind—or memory—at a much earlier period than he would have been likely to lose it owing to the vicious habit of pie at breakfast."

In later life Emerson's memory played him some strange tricks. James Cabot, his biographer, says that he met him one day in the streets of Boston, apparently at a loss for something, and asked him where he was going. "To dine," said Emerson, "with an old and very dear friend. I know where she lives, but I hope she won't ask me her name." Then he went on to describe her as "the mother of the wife of the young man—the tall man—who speaks so well" and so on, until Cabot guessed to whom he was referring.

Emerson was often at a loss for the names of common objects. Once, when he wanted an umbrella, he said, "I can't tell its name, but I can tell its history. Strangers take it away." This failing led to a pathetic scene at Longfellow's funeral. After gazing long at the face of his lifelong friend, as he lay in his coffin, Emerson said to a bystander, "That gentleman was a sweet, beautiful soul; but I have entirely forgotten his name."

The Mexican Robin Hood.

Villa was an outlaw for twenty-two years. When he was only a boy of sixteen, delivering milk in the streets of Chihuahua, he killed a government official and had to take to the mountains. The story is that the official had violated his sister, but it seems probable that Villa killed him on account of his insufferable insolence. That in itself would have not outlawed him long in Mexico, where human life is cheap; but once a refugee, he committed the unpardonable crime of stealing cattle from the rich haciendados. And from that time the Mexican government had a price on his head.

Villa was the son of ignorant peons, states John Reed in the June Metropolitan. He had never been to school. He hadn't the slightest conception of the complexity of civilization, and when he finally came back to it, a mature man of extraordinary native shrewdness, he encountered the twentieth century with the naive simplicity of a savage.

It is almost impossible to procure accurate information about his career as a bandit. There are accounts of outrages he committed in old files of local newspapers and government reports, but those sources are prejudiced, and his name became so prominent as a bandit that every train robbery and hold-up and murder in northern Mexico was attributed to Villa. But a number of popular legends grew up among the peons around his name. There are many traditional songs and ballads celebrating his exploits—you can hear the shepherds singing them around their fires in the mountains at night. For insance, they tell the story of how Villa, fired by the story of the misery of the peons on the hacienda of Los Alamos, gathered a small army and descended upon the Big House, which he looted, and distributed the spoils among the poor people. He drove off thousands of cattle from the Terrazas ranges and ran them across the border. He would suddenly descend upon a prosperous mine and seize the bullion. When he needed corn he captured a granary belonging to some rich man. He recruited almost openly in the villages far removed from the well-traveled roads and railways, organizing the outlaws of the mountains. Many of the present rebel soldiers used to belong to his band and several of the constitutionalist generals like Urbina. Everywhere he was known as "The Friend of the Poor." He was the Mexican Robin Hood.

Mixed Metaphors.

In discussing a live question before the Methodist ministers of Chicago a colored pastor of another denomination exclaimed, "Brethren, I took the bull by the horns, I started the ball to rolling until every preacher in town was shaking in his boots"—which same is a fairly creditable bull.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

The Lord of Out of Doors

As surely as the sap rises in the trees in the spring time, so surely does there come to the normal heart the "impulse to the vernal wood" at this blessed season. Old things are passed away—winter's cloud, and cold, and storm, and death—behold, all things are become new—spring's sunshine, and warmth, and color, and fragrance, and music! Around and about us is a new heaven and a new earth, of such exquisite and heavenly loveliness, that the heart aches for utterance of its quickly coming, swiftly passing beauties; and though our own poor lips are dumb before the pageant of new life that is daily unrolled before us, now and then there come stealing to our minds old, half-forgotten strains from others, who could not only see, but tell whereof they saw. As we gaze on the spring sky, with its silver clouds and sapphire dome, how we love to recall that matchless picture from Ruskin—even though it carries a reproof to our own blindness.

"Who can tell me," asks the great prose poet, "of the forms and principles of the chain of tall white mountains, that girdled the horizon at noon yesterday? Who saw the narrow sunbeam that came out of the South, and smote upon their summits, until they melted and moldered away in a dust of blue rain? Who saw the dance of the dead clouds, when the sunlight left them last night, and the west wind blew them before it like withered leaves?"

And that other rebuke of Wordsworth's, in the sonnet where he laments that the world is too much with us, and exclaims—good and devout Church of England man though he was!—

"Great God! I'd rather be
A pagan suckled in a creed outworn
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn—
Have sight of Proteus, rising from the sea,
Or hear old Triton blow his wreathed horn."

But a greater than Ruskin or Wordsworth has set us the example of loving study of nature, and to Him we can always go for the thought that interprets and satisfies. The background of his life was the open air, with the warm winds blowing about him, and sunlight and shadow falling on hill and plain and town. How seldom do we read of him in house, or synagogue, or even in the Temple! On the mountains teaching and preaching, holding his night vigils under the splendid Syrian stars, or communing with heavenly beings, going back and forth on the lovely lake, or talking to listening multitudes on the shore from the swaying boat, making the grassy plain a banquet room for the thousands who flocked to hear him, through the corn fields, by the wellside, in the city streets—how many times must he have followed foot paths up and down the land of Palestine! Is he not, indeed, our Lord of Out of Doors?

And how his teachings reveal him as the lover of trees, and birds and flowers—as the practised observer of earth, and sea, and sky! How different are his modes of speech from those of his greatest interpreter and follower! Paul, city born, city bred, a man of the world in the best sense of the term, has his thoughts colored by the thronging civic and military life of his day—he uses its stately buildings and temples, its races and athletic games, its ever present soldiers, to illustrate his spiritual truths.

But the life and words of Jesus are so linked with God's great out of doors, that he seems to walk more closely beside us than ever at this peerless season.

The busy round of spring work is full of parables of teaching and comfort. The homely task of seed sowing, and seed growing, speaks to us of the open, prepared heart, that his truths may sink deep into good ground, and bring forth a harvest of good works.

And the lesson of fruit bearing!—how dependent is the branch on the vine, and yet how the vine cannot bear its fruit, except on the branches! And how eloquent of meaning is the spring task of pruning those vagrant branches—teaching that lesson so hard to learn, that often much that is green and beautiful in our lives must be pruned away before we can be fashioned into the shape he would have us be!

As we look with wistful tenderness on the frail flowers, and see how they bloom in matchless loveliness in spite of their dread enemies, chill and frost, do they not tell again the old, old story of the care of God for them—and for us?

The spring song of birds is ever echoing the same refrain—"Fear not; ye are of more value than many sparrows; your Heavenly Father feedeth the ravens; be not anxious—for he careth for you."

Our gardens are not only beautiful with plant and bloom and singing birds, but they are rich in holy memories at this time of their full consummate flower.

The story of human life began in a garden, where was every tree that was a delight to the eyes and good for food. In it, man held unbroken communion with his Maker, and often as the evening wind stirred the trees was His voice heard in the cool of the day. And in that garden was played the tragic drama of sin and shame and exile from its pleasant paths, and from the presence of Jehovah.

"Now in the place where he was crucified, there was a garden; and in the garden a new tomb, wherein was never man yet laid. There laid they Jesus."

Disciples Table Talk

H. H. Harmon Celebrates Anniversary.

With June 17, Harvey H. Harmon completed eight years of leadership with First Church, Lincoln, Neb. Mr. Harmon began his pastoral work at David City, Neb., in September, 1896, having recently graduated from Cotner and Nebraska State University. From David City he went to Columbus, Ind., where he served as pastor for three years. Mr. Harmon received his M. A. degree from Butler the following year. He came to Lincoln in June, 1906. Mrs. Harmon is a Cotner graduate, and has proved a true helpmeet in the Lincoln work. The following "Appreciation" of Mr. Harmon is the expression of the church he serves: "June 17, 1906, Harvey H. Harmon became pastor of the First Christian Church of Lincoln, Nebraska. The results to the church of his eight years of leadership are recorded in the brick and mortar of its material prosperity, in the numbers and unity of its membership, in its vital relation to the life of the community about it, and in its world-wide vision. Mr. Harmon's sincerity of purpose, his democracy, his charm of personality, his instinctive sympathy with the joys and sorrows of others, his industry and devotion to the cause in which he labors, his blamelessness of life—these are some of the qualities that bind pastor and people in genuine affection and that have won for him recognition far beyond the bounds of congregation and city. He has grown as the work has grown, and tenaciously adhering to the essentials of the faith, he has constantly challenged his people to avail themselves of the best in present day learning and experience. On this eighth anniversary of his coming among us, the First Church greets him and his good wife and family with assurances of confidence and love and high esteem, and the expression of the hope that the relation of pastor and people may continue many years."

Cedar Rapids Church Thrives.

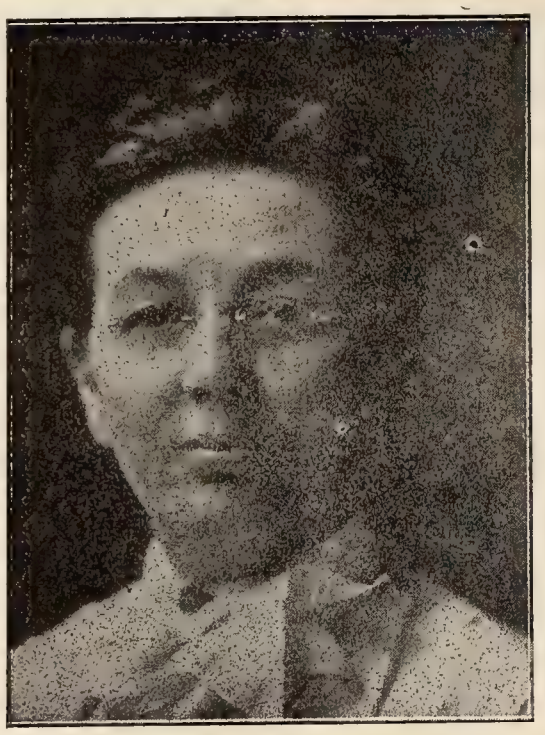
The annual "family supper" and business meeting of First Church, Cedar Rapids, Ia., June 3, was a pronounced success. The fellowship and reports for the year were most encouraging, writes Walter M. White, pastor. The work of the congregation is divided among twelve different organizations, so distributed as to meet the various ages and needs of the entire membership. Each of these reported decided actual progress made during the twelve months, some departments showing an increase of quite one hundred per cent, this being noticeably true of the Sunday-school and C. W. B. M. Auxiliary. The church and auxiliaries raised and expended in the various lines of Christian service during the year a little more than $9,500. The congregation has fellowship with all of the organized missionary and benevolent agencies. The church has enjoyed a splendid growth in membership during the year, 91 new members having been received at the regular services of the church. The net increase in membership for the year was 82.

W. W. Dowling's Biography to be Written.

"A Condensed Record of a Very Busy Life" will be the title of a sketch of W. W. Dowling's career which is soon to be issued. Mr. Dowling has truly shown himself "diligent in business, fervent in spirit, serving the Lord," especially in his editorial work, which has demanded his time for a half century. During the year 1864 he served as Chief Assistant to Elder Elijah Goodwin, editor and publisher of "The Weekly Christian Record," at Indianapolis, Ind., which was afterwards merged in "The Christian Standard," of Cincinnati, Ohio, January 1, 1865, he began the publication of "The Little Sower.' Many who afterwards became eminent as ministers, missionaries, teachers, editors, writers, lawyers and business men and women, received this paper in the Sunday-schools in their childhood days, and some of them who are yet alive no doubt remember it well. Mr. Dowling served as head of the Sunday-school department of the Christian Publishing Company for many years. He also wrote song books and works of a miscellaneous character. During these busy years, Mr. Dowling has always been found faithful in his duties with the church of his affiliations. He says his wish has always been to be permitted to work on until "the last day in the afternoon."

It Is "Dr." Harrison Now.

Transylvania University last week conferred the degree of LL. D. upon Mrs. Ida Withers Harrison, editor of the department of Modern Womanhood in The Christian Century. In conferring the degree Doctor Crossfield, the president said: "Mrs. Ida Withers Harrison is perhaps the first woman to receive the honorary degree of Doctor of Laws from a Kentucky college. Mrs. Harrison, we are not forsaking the beaten paths of convention in conferring this degree upon a woman for the sake of novelty, but we are moved altogether by a deep sense of academic justice. Nearly two thousand years ago, on a house top in a city by the sea, it was symbolically shown to the leader of a great religious and social movement that God made no distinction between Jew and Gentile—that the existing



Mrs. Helen L. Dungan, Disciple hymn-writer, who recently died at her home in Indianapolis.

prejudice against the other nations was unjust and un-Christian. A vision has likewise come to the modern world, showing us that there should be no distinction between male and female. You have attained unto great eminence in the world of religious activity and the field of social service. Your mind has been well trained and stored with the best thought of the ages. Your perception and appreciation of the best expressions of literature have been highly developed; your services to this community, to the state, and to the nation through the agencies of organizations for women have been recognized and rewarded; and your attainments in the field of letters have won the admiration and warmest esteem of a large group of contemporaries. It is, therefore, with unusual pleasure that I confer upon you the degree of Doctor of Laws."

Transylvania Honors Church Leaders.

President Miner Lee Bates, of Hiram College, and Secretary Stephen J. Corey, of the Foreign Christian Missionary Society, also received the LL. D. degree. The former was characterized as one who has "contributed a definite and valuable deposit to the sum total of human knowledge and greatly blessed mankind." To Mr. Corey President Crossfield said: "Your wisdom, patience, and boundless enthusiasm for the realization of the ideal society described in the greatest of books have placed your name in the list of contemporary heroes of the faith."

The Arkansas Convention.

The Arkansas convention at Fort Smith was not largely attended, but important work was considered. There was planned at the convention an "Arkansas Convention of Men" this fall at Little Rock, for the purpose of "Assisting the Church of Christ in Arkansas" and throughout the world. A committee headed by J. H. O. Smith has charge of arrangements. G. A. Hoffman, once identified with the Christian Evangelist, now a pastor in Arkansas, presided over the convention. In his report as President he made some remarks about conditions that caused a flurry in the convention. He said that the reason the Christian church has not prospered in Arkansas as it has elsewhere, is largely due to the fact that the religious newspapers of the "anti" element have been introduced, to the exclusion of progressive journals. "It is everywhere recognized," Mr. Hoffman said, "that the religious paper which sows discord, and objects to every move which points toward progress, is an enemy of the cause, and ought to be banished. The difference between organization for the conduct of the theology of the church, and organization for the conduct of the Missionary enterprises of the church, is the difference between ecclesiasticism and co-operation. J. H. O. Smith said, "The reason our 'anti' churches do not cooperate, is, that they have had no part in forming the co-operation. Let us begin to organize our districts, by asking every church, 'anti' included, to appoint a representative on the District Board. We will then begin to grow a co-operation to which the antis cannot object. Mrs. Laura Delaney Garst represented the C. W. B. M. National organization at the convention. The Disciples have 125 churches and 84 preachers in Arkansas.

A Treat for Iowa Pastors.

Every pastor, elder and deacon of every church in Iowa should be interested in the Rural Life Conference to be held at Iowa State College at Ames June 22 to July 3, inclusive. A strong program has been arranged and this program is graced by the names of some men of national reputation, among them being ex-Secretary James Wilson, Ernest Seton-Thompson and Dr. Luther Gulick. Perhaps the most valuable lectures for ministers and church officers, however, will be those of H. N. Morce, a former minister who is now in county improvement work in the East. He will give a lecture each day dealing with Religious Education in the community. There will be no fees for attendance upon the conference. Rooms will be provided free for ministers provided notice is sent at once. Any making application for these should indicate the church to which they belong. L. C. Harris, pastor at Ames, and his people will do their best to provide for all if word is sent in at once.

Buffalo Church Loses Leader.

R. H. Miller, pastor at Richmond Ave. Church, Buffalo, reports the death of one of the most useful members of this congregation, A. B. Kellogg. Mr. Kellogg's entire business life has been spent in Buffalo, as editor and agent for many large estates. To the Richmond Ave. Church of Christ Mr. Kellogg's death comes as a great loss. He had been a trustee of the church almost from the date of its founding in a chapel. During all the years of the church's growth and expansion he had been director and confidant of the congregation in every phase of its affairs. During the years in which many men accumulated a fortune Mr. Kellogg distributed his income in benevolences and church work. He dedicated his genius for business management to the church and was the chief factor in its development from a little chapel to the present modern structure on Richmond avenue. When the community-house was built in connection with the church in 1910 Mr. Kellogg arranged and directed the whole financial scheme. He was also for many years a trustee of the New York State Christian Missionary Society and a liberal contributor to the general missionary agencies of the Christian church.

F. W. Emerson Keeps Busy.

F. W. Emerson of Albany, Ore., is a busy man. He was recently re-elected president of the Oregon State S. S. Association at both Albany and Pendleton. The twin conventions will meet as one in Portland next year. On the 31st he preached the baccalaureate sermon for the Albany high school, on the 7th of June, delivered the Memorial sermon for the Modern Woodmen and on the 8th he left for the East to fill a series of lectures and Chautauqua dates. He will be gone about three weeks.

Noted Hymn Writer Passes Away.

Mrs. Helen L. Dungan, noted as a writer of hymns, died Sunday at her home in Indianapolis. She had been for years a member of the Executive Board of the C. W. B. M., and was an active worker. She is survived by her husband, Prof. J. M. Dungan, and her sister, Mrs. Mary Woods, of Los Angeles.

Besides his manifold cares as the pastor of the greatest church among the Disciples in Oklahoma, and one of the greatest churches in the Christian brotherhood, H. E. Van Horn has been having as many as three commencement addresses in one week.

W. B. Zimmerman, pastor of the church at Pleasantville, Iowa, will spend the months of July and August on the Chautauqua platform, as manager and Bible lecturer. He is with the Midland Lyceum Bureau of Des Moines and this is his second year.

Doctor Powell, in his article on "Religious Unrest and Heresy," published in last week's Century, was made to misstate himself in the first line of the second paragraph. The little word "not" should be inserted after the word "would."

S. R. Hawkins was recently elected president of the Portland Ministers' Federation for the coming year. This organization has a membership of about 300 preachers, residents of Portland and vicinity.

If you expect to attend the convention at Atlanta send to E. E. Elliott, R. A. Long Building, Kansas City, Mo., for booklet telling of the fares and routes.

Walter M. White, of Cedar Rapids, Iowa, writes that all eyes are now turned toward Colfax, the Jerusalem of the Iowa disciples, for the week of July 13-19.

Arkansas Disciples are arranging a special train to run through from Little Rock to the Atlanta convention. The fare is $18.65 for the round trip.

Grant W. Speer, pastor of Central Church, Toledo, O., is expected home from a tour of the Orient about July 1.

On a recent Saturday "Pinkerton Day" was observed in honor of the retiring pastor at Kenton, O., T. W. Pinkerton.

ATLANTA IS PREPARING.

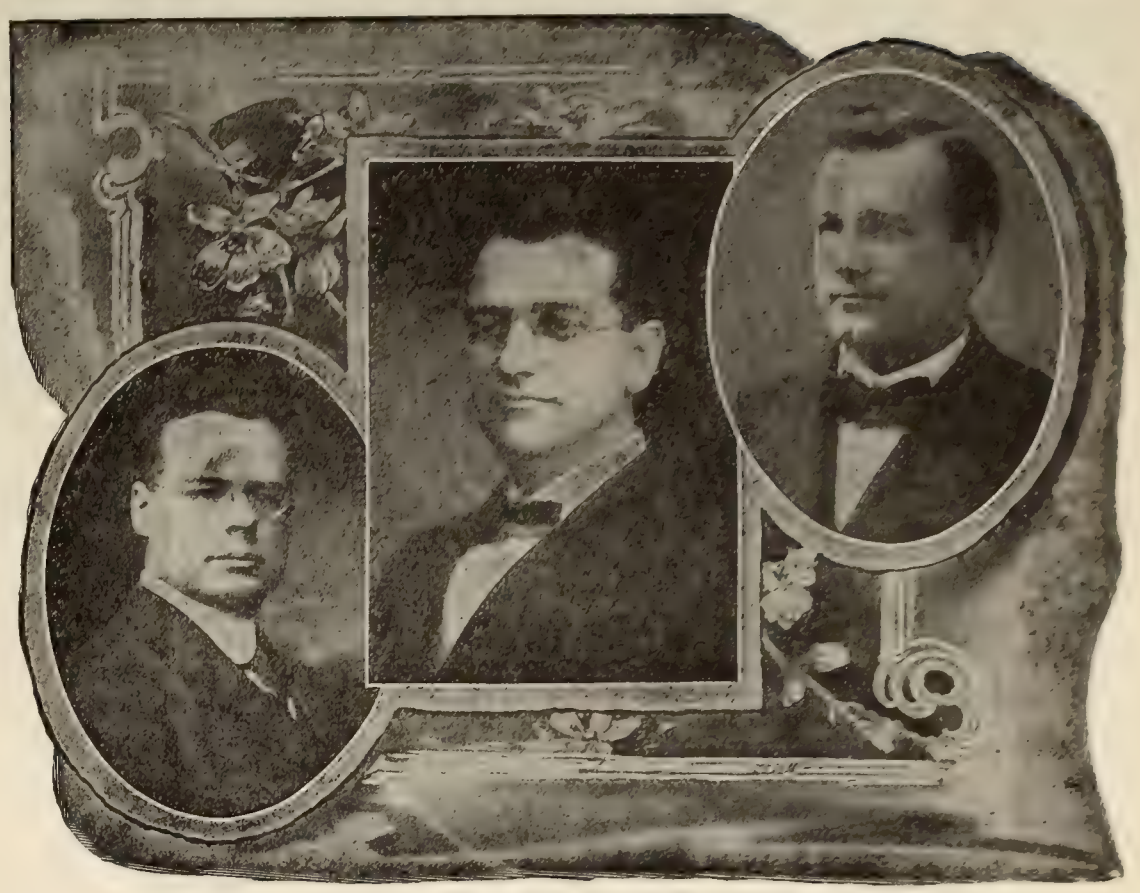
Perhaps the largest supper ever served in the First Christian Church, of Atlanta, Ga., was that of Monday night, May 18, when about two hundred sat around the festival board. The supper was the first of several to be given between this and October, when the great convention will convene in Atlanta.

The feast finished, L. O. Bricker, general chairman of the local committee, called the assemblage to order, and stated the object of the gathering. The chairman of each committee gave a talk on the duties of his committee, and the progress made so far. The reports show that everything is most encouraging and the chairmen have the duties of their committees well in hand.

The great Shriners' Conclave, just closed, has the remarkable record, in the Railway Bureau, of handling 500 Pullman cars per day, and during this conclave not a person was killed or injured by the railroads. Over 60,000 shriners and about 40,000 outsiders were in Atlanta and so thorough was the system adopted and followed by the Railway Bureau that so far as known not a person was injured.

Indications at this early date point to

(Continued on next page.)



Prof. W. C. Bower, Secretary Corey and Mr. R. A. Doan.

Foreign Society Commission to Far East

On July 21 a Commission of the Foreign Society, consisting of Secretary Stephen J. Corey, Prof. W. C. Bower of Transylvania University, and R. A. Doan of Nelsonville, Ohio, will sail for the Philippine Islands, China, and Japan. This step is taken in response to frequent and urgent requests from the missionaries and the native churches.

The society is to be congratulated upon its good fortune in securing these able men for this important task. Secretary Corey is an acknowledged leader in any group of missionary experts. His ability to see things worth while, and his power to picture to others what he does see, is well known. Almost 10,000 copies of his book on the work in the Congo were sold, and a similar journal may be expected from his pen upon his return.

Prof. W. C. Bower is an experienced missionary pastor, a teacher of missions in the department over which he so ably presides, a man of broad information, sound judgment and withal possesses a consuming passion for the world's evangelization.

R. A. Doan is a consecrated business man, the teacher of one of the largest men's Sunday-school classes in the world. His reputation as a successful business man is known far and near. Honored and loved in his own city, he is looked to as a leader in all social and religious and business enterprises.

This step marks a new epoch in our missionary history. This is the experience of a number of other older missionary societies. The work now bulks so large, its interests are so varied that careful administration is a problem of growing importance.

Modern missions to the non-Christian world requires schools, colleges, training-schools, hospitals, orphanages, publishing plants and other institutions. With the growth of these avenues of service, all of which are truly evangelistic, comes the necessity for careful planning and the wisest possible administration. The work must be projected into the distant future and solidly builded.

The cheer to the missionaries and the churches on the fields and the more intimate information brought back to the Board of Managers will repay manifold for all the time and trouble expended.

It is expected that all the expense of the commission will be met outside of the regular missionary funds.

Mr. Doan, in company with his family, will continue his journey on to India and around the world, and will be gone a year or more. However, Messrs. Corey and Bower are expected to return to San Francisco by December 20 next.

Facts and Figures From Disciples' Fields

EVANGELISTIC MEETINGS.

Charles City, Ia., S. T. Burgess, pastor; Sword and Seniff, evangelists; 66; closed.

Kansas City, West Side, Wm. Mayfield, pastor; W. L. Harris, evangelist; 123; closed.

Huntington, W. Va., W. D. Hendershot, pastor; C. R. L. Vawter, evangelist; 105.

Barbourville, Ky., J. Ross Miller, evangelist; 49; closed.

Henryetta, Okla., T. L. Noblett, pastor; W. J. Minges, evangelist; 150.

Martinsburg, W. Va., W. A. Roush, pastor; Wilhite and Shaul, evangelists; 96; continue.

Wichita Falls, Tex., J. Will Walters, pastor; Scoville Company, evangelists; 508; continue.

Virden, Ill., A. M. Hale, pastor; Fife Bros., evangelists; 31; continue.

Longmont, Colo., J. A. Shoptaugh, pastor; Fife Bros., evangelists.

CALLS.

Clarence Mitchell, to Fairmont, W. Va.

N. Brighton, Altoona, to Park Ave., Des Moines, Ia.

Jesse Bader, of Atchison, Kans., to Jacksonville, Fla. Has declined.

D. C. Loucks to Franklin, N. H.

D. C. Troxel, to Falls City, Neb.

R. F. Quiggan, to Cecil St., Toronto, Ont.

RESIGNATIONS.

E. B. Billman, Ottawa, Ill.; resignation not accepted.

F. L. Taylor, E. Creighton Av., Ft. Wayne, Ind.

Ray E. Hunt, first, Duluth, Minn., Sept 1.

H. James Crockett, Eldorado, Kans.

David Lyon, McPherson, Kans.; will enter evangelistic field.

F. W. Emerson, Albany, Ore., Aug. 1. Will go on lecture platform.

O. D. Thomas, Marysville, Kans.

J. W. Crutcher, Neosho, Mo.

L. D. Cartright, Fowler, Colo. Will attend University of Chicago.

DEDICATIONS, ETC.

Van Wert, Ia., A. B. Cornell, pastor; new building begun.

Lancaster, Mo. Dedicated June 14.

Wauseon, O., First, mortgage burned; will build parsonage.

Denison, Tex., C. R. Scoville will dedicate July 5.

Kansas City, Mo., Swope Park; President J. L. Garvin dedicated May 31.

the Atlanta convention being the largest in the history of the Brotherhood. The local committee are each day in receipt of information which is indeed most encouraging for a great crowd. Every one wants to come and see "Dixie;" and well they may, for it is a wonderful country. Over 60,000 Shriners from everywhere have just left singing the praises of Atlanta and the South. Here is what the newly elected Imperial Potentate of the Shriners, a man of caution with words, a man of experience with cities, Dr. Frederick R. Smith, says:

"This aggregation of 140,000 to 150,000 extra population Atlanta has received, housed and entertained with a completeness of program and an absence of hitches that is not short of astounding. We knew to expect much from Atlanta, for the reputation of Atlanta stretches as far as the English language is spoken on the North American continent. But expectation was extinguished in a flood of reality when the plans your people have made on a colossal scale were materialized, and when you took us all into your hearts as friends and brothers."

The very same reception and hospitality await the brotherhood, and Disciples will never be sorry they came to Atlanta.

CHURCH COLLEGE.

Christian College at Columbia, Mo., closed its sixty-third year, June 2, with a week of splendid programs. Thirteen graduates from the school of Arts and Science received the degree of Associate in Arts. There were twelve graduates from the School of Music; six from the School of Expression; two from the School of Art. Nine certificates were granted by the Academy which prepares for entrance to standard colleges and universities.

On May 28, the annual art exhibit was held in the college studio. Nearly all the work in ceramics was from original designs by the students, and the display in black and white, water colors, and oils was of a high order. The thoroughness of the work in the School of Art is indicated by the fact that a total credit of four hours is granted by the University of Missouri.

On May 29, occurred the annual meeting of the board of trustees in the spacious new library room of Dorsey Memorial Hall. That evening undergraduates in the school of expression gave a program of readings and scenes from "David Copperfield." In November, students of this department gave the Greek play, "Alkestis" with the same musical setting as used by the students of the University of Michigan. By a recent affiliation, all work done in the School of Expression will be given full credit at the Emerson College of Oratory in Boston.

On Saturday night, May 30, occurred the closing concert by graduates of the School of Music. A brilliant program was given. The University has examined the work in the theoretical courses and has granted four hours of college credit in these courses; 256 students have been enrolled in the School of Music during the past year. On May 31, baccalaureate services were held at the Christian Church. The sermon was preached by Benjamin L. Smith of Moberly, Mo. The speaker took as his theme, "The Loom of God," and his forceful, eloquent address was heard by an audience which taxed the capacity of the church. A beautiful musical program was rendered by college talent.

Historic class day was celebrated by the college seniors the morning of June 1. A clever program was given beginning in the college auditorium and closing with the processional to the campus where was given the ivy oration followed by the ivy planting.

Dr. Edward Alfred Steiner, Professor of Applied Chemistry at Grinnell College gave the commencement address the morning of June 2. Doctor Steiner's subject was "The Challenge of the American Spirit." President St. Clair-Moss gave a brief closing address on the "Value of the Junior College for Women," and conferred the degrees, diplomas and certificates. Immediately following commencement the annual alumnæ luncheon was held, covers being laid for almost one hundred.

The college has enrolled during the year 256 students from seventeen states and from Australia and Canada; 165 have been registered in the boarding department. To accommodate the demand for rooms, a residence hall across the street was leased, and the dormitory and this annex have been filled all year. More dormitory space will have to be provided or late applicants refused for lack of room.

The college records the loss of its oldest, and one of its most valued trustees, Mr. William H. Dulany, who recently passed away at his home in Hannibal, Mo. Brother Dulany was a strong friend of Christian College and gave generously to it at a time when this help was greatly needed. The trustees will announce in the near future a memorial to Brother Dulany by one of his family.

The outlook for the next year is of the brightest. The fact that students may do their first two years of college work under the careful supervision of a junior college, is bringing to us the best and choicest of young women.

PEARL CRUMP,
Secretary.

INDIANA MOVES FORWARD.

Truly, a new day has come to our state work, with aggressive new leaders at the helm.

Keep your eye on Indiana, for she is determined to do some big things in the near future. State educational institutions and Bethany Park Summer Assembly are to be chief beneficiaries in the new advance and development. Large things are also being planned for Butler College.

* * *

Terre Haute Convention marked high achievement for the first year under the new regimen in state missions. Marshall T. Reeves is standing back of our Indiana work with the spirit of a generous philanthropist.

* * *

The presence of Dr. C. C. Morrison in the convention was most helpful and he was enlisted for some spiritual and soul uplifting service while with us.

* * *

These things are to be wrought out in Indiana under the state board, viz.:

(1) Thorough supervision of the entire state under the five district evangelists.

(2) Close and effective organization of each county in the state.

(3) Generous encouragement to Bethany Park and educational interests in the state.

(4) The more thorough development of the School of Methods idea for our state gatherings.

(5) The permanent establishment of new churches before state aid is withdrawn.

(6) Strategic and vital mission points given first preference.

(7) More time and deliberate attention given to reports of committees and regular business in future conventions.

(8) New propaganda for conservation of rural fields and forces to be wrought out.

(9) New slogan, "Forward with Christ with unity and harmony for all interests in the new advance."

(10) To make this the greatest year in our Indiana Mission work of enlargement.

L. C. HOWE.

Noblesville, Ind.

ABOUT BETHANY ASSEMBLY.

The Knights of the Holy Grail will camp at Bethany Assembly this year. Several hundred boys are expected. The use of tobacco is prohibited; profanity will not be tolerated; fighting will not be permitted under any circumstances. Dr. Edward Powell, founder, will direct the camp this year as usual.

The C. W. B. M. Rally will be held August 4 at Bethany Assembly. There will be addresses, conferences together with messages from district, state and national officers. In the evening H. J. Derthick, Indianapolis, Ind., will give a lecture.

The National Association of Evangelists will conduct a ten days' School of Methods at Bethany Assembly, July 21-31. Each day from 8 to 9 a. m., there will be a round table upon "Modern Evangelism." The 9 to 10 a. m. period will be the "Sermon Period," at which time vital subjects will be considered. At 3 to 4 p. m., there will be a mass meeting in the auditorium each day. The subject for the first five days, July 21-31, will be "Isms in Religion," while for the second five days, July 27-31, the subject will be "Sunday-school Methods and Evangelism" which will be discussed by R. M. Hopkins, national superintendent of Bible Schools.

There will be a conference of evangelists and pastors at Bethany Assembly, at 4 to 5 p. m., each day from July 27-31. "Methods in Evangelism," "Relationship of Evangelists and Pastors," "Recruits for the Ministry," "Conservation of Results" and kindred subjects will be discussed.

Our young people should not overlook the "Life-work Meetings" that will be held each day at Bethany Assembly from 6:45 to 7:30 p. m., from August 4-14. Bert Wilson will be the leader. This hour should be the best of all the periods in that many will be directed toward that which they will make their life-work for the Master.

John D. Zimmerman, Topeka, Kans., will deliver ten lectures at Bethany Assembly, August 4-14, at the 2 to 2:45 p. m. period on "Christian Endeavor Methods." These ten days are especially directed toward the needs of the young people, and there should be not fewer than 500 taking these courses in the Bible School, the C. E. and Mission departments of this, the second term of the Summer school.

There will be a Basket Dinner at Bethany Assembly, Sunday, July 26, under the direction of the Rural Church Department of the Summer school. J. W. Street and "Only Ever" Kelley will be in charge. Special addresses in the afternoon by eminent speakers.

The Rural Church Department is arranging for a debate at Bethany Assembly on July 27. The subject is, "Resolved That Our Churches are Injured More by the 'Railroad Minister' Than They are Helped." There will be something going on at the C. W. B. M. cottage at this hour, 8 to 9 a. m., if we mistake not.

The music at Bethany Assembly will be a feature this year. Singing evangelists to the number of 100 are expected. All of these will be heard in concert and in other ways, such as opportunity will afford. There will be an orchestra organized by Prof. J. E. Sturgis, teacher of orchestral instruments in the Summer school. All who play small instruments are requested to report as soon as possible on July 20. Schools will do well to send their entire orchestra to Bethany these ten days and let them be trained under this great leader.

ELDRED MEMORIAL BUILDING.

On Lord's Day, May 24, the Church of Christ in Coldwater, Mich., met to consider affairs vital to the continuance of this organization. One of the subjects considered was a church building. At present they are worshiping in a remodeled blacksmith shop. Guy Amaden, an elder of the church and an Angola-Hiram man, suggested the idea of building an Eldred Memorial Church of Christ in Coldwater, county seat of Branch County, where R. Ray Eldred, missionary to Africa, was born, and in which county his mother and father are still living. A few days ago Mr. Amaden, Jas. A. Cargill and wife and the Hull Brothers, who are holding a meeting here, visited the Eldred home and presented the plan of the memorial church, which met with the family's approval. Several of the Eldred family are members of this congregation.

This congregation is not able to build a suitable building demanded by the idea involved, so voted to ask the Brotherhood to join them in such an enterprise. I feel the cause for which we plead, the noble life of

FOR SALE

The house-like Bungalow of Dr. and Mrs. Royal Dye, including three lots, close to College, convenient to Church. Special terms for quick sale. Address MARSHALL AND McGUIRE, Eureka, Ill.

the Eldreds, their sacrifice of all for Africa, and the inspiration to missionary heroism, should call forth a quick response to this memorial undertaking.

The Bible Chain Memorial to Mr. Moninger at Bethany College has been an inspiration to the Sunday-school work, and so will the Eldred Memorial to the missionary enterprise. If a church building could be erected here in our home land for every missionary whose life work should win the same approbation as the Eldreds, what blessings would come to the cause of missions and to the heart of our missionaries. Some wealthy Disciple should volunteer to the Foreign Missionary Society for such servi e. Erecting a building in some important or needy place would increase the missionary churches in the home-land which would bless, fill and thrill our members for work at home and abroad. "I am not afraid to die, but wish I might carry on my work," is the dominant thought of the missionary. None of us like to be forgotten after having wrought a noble work. The Eldreds' was noble and royal. During my ministry in Indiana we had the pleasure of the Eldreds in our home and on several missionary trips, where Mrs. Hull and I saw their real heart-love for the redemption of Africa. I feel the Foreign Missionary Society should lead in this enterprise, as it will be a blessing to the society, an uplift and inspiration to our churches to hear of missionary achievements and see the faces and places, near and dear to our workers. Let us pray, plan and act as one man for a worthy recognition of our missionaries and their work.

JOHN DELANO HULL.

Makes
the most nutritious
food and the most
dainty and delicious

ROYAL
Baking Powder
Absolutely Pure

No fretting over the biscuit
making. Royal is first
aid to many a
cook's success

FEDERAL COUNCIL ISSUES DIRECTORY.

The Commission on State and Local Federations of the Federal Council of the Churches of Christ in America, of which Prof. Alfred Wm. Anthony is chairman, has issued a complete Directory of State and Local Federations of churches in the United States. It contains a brief historical statement and defines the kinds and characteristics of federations, indicating also the extent to which the different Protestant denominations are participating in the federative movement.

There is also included a statement of the principles of federation and definitions of the various terms employed.

Under each Federation are indicated its functions and activities, showing the possibilities and opportunities for community action.

Copies of the Directory may be procured at the cost of printing, ten cents each, upon application to the office of the Federal Council, 105 East 22nd St., New York .

ECHOES FROM CHILDREN'S DAY.

The Sunday-school at Charter Oak, Brock, Neb,, sends $30 to support a student in India. The school is very small and this is a fine offering. Mrs. Emma Scrimsher is the Missionary Superintendent.

Lawrenceburg, Ky., through E. B. Bourland sent $86, their apportionment for Children's Day.

Miss Elizabeth Farley, Missionary Secretary of the First Christian Church, Roanoke, Va., writes: "We had a delightful Children's Day program in every way on May 31. Offering $104."

E. S. Cummings, Seventh Christian Church, Indianapolis, Ind., reports a fine Children's Day with an offering of $96.10. They are building a new church and the Sunday-school is meeting in five different places.

The First Sunday-school, Akron, Ohio,sends $525. This school is a living-link and supports Mrs. G. B. Baird at Luchowfu, China.

The Sunday-school at Bachelor Creek, (Wabash) Indiana, reports a splendid Children's Day with an offering orf $164.03.

The little Sunday-school at Pine Grove, W. Va., gives an offering of $28.75. Twenty-one children gave $1 each. This is a fine record for the school.

The Sunday-school at Zanesville, Ohio, doubled their apportionment on Children's Day.

Edgar A. Rice, Superintendent of the Crawfordsville, Ind., Sunday-school sends a noffering of $150, thus reaching their apportionment.

O. H. Curtis of Owenton, Ky., writes:—"We have a new church to build, having lost our old one by fire, but we want to keep in touch with the missionary work." They more than reached their apportionment.

Our Sunday-school will have about $110 towards support of Mrs. Hensey. This will be sent in a few days. We will make full $600 this year. W. B. Hendershot, Central Christian Church, Huntington, W. Va.

The Opportunity, Washington, Bible School pledged $32 last Sunday for Foreign Missions, $5 more than our apportionment. We feel greatly encouraged over such a showing. C. M. Green, Supt.

The Sunday-school at Antioch (Bolckow) Mo., C. C. Eisiminger, superintendent, sends $22.82. This is a great advance over any previous year. STEPHEN J. COBEY, Secy.

OKLAHOMA CONVENTION.

The twenty-third annual convention of the Oklahoma Christian Missionary Society convened in Sapulpa, June 1-4, and has gone down in local history as the best in years.

Sapulpa is a vigorous little city located on the borders of the famous Glenn Pool oil district and its setting is so picturesque that it made an ideal convention city. Careful preparation had been made by the good people of that place, under the capable direction of our pastor, M. F. Ingraham, for the accommodation of the visitors. As our church there is on the verge of building a new house of worship, because of the inadequacy of their present church building, the brethren of the M. E. Church South, kindly opened their commodious church for the sessions of the convention.

The C. W. B. M. session was called to order Monday by the president Mrs. D. A. Wickizer of Norman. This organization has done commendable work throughout the state during the past year.

Monday evening the convention proper opened with a devotional period conducted by T. T. Roberts of Enid, field secretary of Phillips University. M. F. Ingraham of Sapulpa, delivered the address of welcome which was responded to by Frank H. Lash of El-Reno. The convention sermon was preached by R. W. Clymer of Okmulgee.

From this time on to the close of the convention Thursday afternoon the sessions were all of the highest order. Many of our national workers were there including W. J. Clarke of the Bible School department of the American Society, Dr. Garrett of the Foreign Society, Grant K. Lewis, John Bootn and Otis Hawkins who presented the work of the Benevolent Association. R. B. Briney, Cor. Sec. of Missouri was present and gave an account of the state work in that state, and telling specifically of the Missouri plan of organization.

However the major part of the program was furnished by our own efficient corps of workers. Several new preachers to the state were introduced to the convention including J. C. Burkhart of Muskogee, Chas. R. Hulme of Bartlesville, H. E. VanHorn of Oklahoma City, J. W. Umphres of Chandler, Summer T. Martin of Nowata, and M. McCormick of Alva. Bro. Burkhart delivered a stirring address on "The Value of Organization in Church Work," and Sumner T. Martin brought a timely message on "Christian Union."

One of the features of the convention was an old fashioned round table with reports from all the churches represented. An encouraging growth and wonderful prospects were reported almost without exception.

The Bible School session, under the direction of H. S. Gilliam, our efficient State Secretary of Sunday-schools, was a wonderful inspiration. A most excellent report was rendered by the secretary after which addresses were made by G. W. McQuiddy of Oklahoma City, Isom Roberts of Ponca City, and W. J. Clarke of Indianapolis.

The Bible Study periods were conducted by A. G. Smith of Enid and E. T. Lane.

The business sessions were given over to a serious consideration of the needs of the field. Many advance steps were taken and never was more earnest study of our local needs made. A plan of work similar in some points to the Missouri plan of work but adapted to meet local needs and conditions was adopted.

The sessions were ably presided over by A. R. Spicer of Lawton who was present at all the sessions but the first.

The music was in charge of C. H. Altheide, one of our strong singing evangelists.

There were two banquets. A Bible School banquet Tuesday evening with C. H. Nichols of Oklahoma City as toastmaster and a Brotherhood banquet with A. R. Spicer of Lawton as toastmaster. The latter was a great occasion with over 150 plates, while the former was but little smaller and as full of life and inspiration.

Oklahoma City was selected as the place for the convention next year, and Geo. P. Taubman of Tulsa was elected President of the O. C. M. S. with Chas. R. Hulme of Bartlesville as recording secretary.

FRANK H. LASH, Rec. Sec. Pro. Tem.

The Sunday School

THE LABORERS IN THE VINEYARD.

INTERNATIONAL UNIFORM LESSON FOR JULY 5.

Matt. 20:1-16. Memory Verses, 6, 7.

Golden Text.—He maketh his sun to rise on the evil and good, and sendeth rain on the just and the unjust. Mt. 5:45.

American Standard Bible.
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(1) For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. (2) And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard. (3) And he went out about the third hour, and saw others standing in the market-place idle: (4) and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. (5) Again he went out about the sixth and the ninth hour, and did likewise. (6) And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? (7) They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. (8) And when even was come, the lord of the vineyard saith unto his steward, Call the laborers and pay them their hire, beginning from the last unto the first. (9) And when they came that were hired about the eleventh hour, they received every man a shilling. (10) And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. (11) And when they received it, they murmured against the householder, (12) saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. (13) But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? (14) Take up that which is thine, and go thy way: it is my will to give unto this last, even as unto thee. (15) Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? (16) So the last shall be first, and the first last.

Verse by Verse.

BY C. C. BUCKNER

v. 1. *That was a householder*: The householder represents Christ. *Went out early in the morning*: The working hour began at sunrise. *His vineyard*: This represents the world.

v. 2. *The laborers*: The disciples of Christ. *A shilling*: The shilling was worth a little less than seventeen cents. It was the regular daily wage.

v. 3. *About the third hour*: According to our method of reckoning time it was about nine o'clock in the morning.

v. 4. *Whatsoever is right*: It is always well to leave the adjustment of such matters to the employer if he is a true man. *And they went their way*: Because of their confidence in the householder they were perfectly willing that he should pay them what he considered their labor was worth to him.

v. 5. *About the sixth and ninth hour*: According to our reckoning the hours were about twelve m. and three p. m.

v. 6. *Eleventh*: Five p. m. *And he saith unto them*, etc.: Note the interest of the householder in those who have no employment.

v. 7. *Because no man hath hired us*: They were not willing idlers. As Christ's representatives we must be aware that there are many men idle in the great church of Christ simply because they have never had the opportunity to work. Whenever a man comes into the church he should be given a task at once. For, except he has the chance of translating his high resolution into action, it will surely evaporate.

v. 8. *Pay them*: Every effort which we put forth for Christ is paid for sooner or later.

v. 9. *They received every man a shilling*: No man was paid less than he deserved.

v. 11. 12. *When they received it, they murmured against the householder*: We must not fail to see that a very common but subtle form of jealousy is here set forth. It was irritating for them to see others enjoy unusual fortune. There are many men today who make their lives miserable by the development of a sourness on the world because some people enjoy extremely good fortune.

v. 13. *But he answered and said to one of them*: Several had made complaint but when the householder wished to speak to them in answer to their murmuring, he singled out one and spoke to him personally. We must not fail to note how, on many occasions, Jesus addressed himself to only a part of those in his hearing. This very personal element in the teachings of our Lord is one of the most distinctive. *Friend*: While he wished to speak without any evasion, yet he would have them know that he bore no unfriendly feeling toward them. How very considerate and kind does the householder show himself to be in this form of address! *Didst not thou agree with me for a shilling?* It was his own bargain. There is no doubt but that he was perfectly satisfied at the time of the engagement.

v. 14. *Take up that which is thine*, etc.: While the householder was kind and large-hearted, yet, we see that he was also firm. there was nothing "easy" about him. The man deserved a rebuke and so received it. He was firmly kind and kindly firm.

v. 15. *Is thine eye evil because I am good?* In this place *good* means generous, or more than just as in Rom. 5:7. "The *evil eye* is a phrase of jealousy: Are you jealous because I am generous?" *Tarbell.*

v. 16. *So the last shall be first and the first last*: In this great verse is pointed out the unfitness of man as a judge and the perfect fitness of God. Man only guesses at the right. His standards of right and wrong are imperfect; and his judgments of living up to even his own standards are imperfect. But God knows all things. He knows the right and he knows when men are doing the right. And so how perfectly natural it appears that in the afterwhile, we shall discover, that those whom we have been placing first will come last and those whom we have been placing last will come first. Let us not serve God on the wage basis, however. Let us find our pay in the fact of work well done.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

Jesus spake in parables. Truth is many sided. Not a single parable was designed to cover the entire truth of the subject under consideration. The parables of the Kingdom each deal with certain features and phases of the Kingdom, and not with the Kingdom in its entirety. There is much in emphasis. The right thing must be stressed or you lose the import of the parable. The parable of the vineyard touches many points but stresses one. What hope could there be for a nation, a community or individual who had lost the most of the day before the opportunity for service was discovered? The message of the parable emphasizes two points, first, the graciousness of God and secondly, beatitude for the belated. The Jewish nation was first in opportunity but last in response. The patience and mercy of God constitute the supreme miracle of the ages. While mercy avails even for wasteful prodigals the lesson of this parable has particular reference to those who are late in finding the way into Christian service but who have not absented themselves from the "market place." They have been seekers for truth and an element of sincerity characterizes their activity.

THE VINEYARD.

"The Kingdom of Heaven is like unto a man who was a householder who went out early in the morning to hire laborers into his vineyard."

The type of the vineyard suggests the attractiveness of the Kingdom. Opportunity and beauty are the fundamental thoughts associated with it. It is something that has to be cultivated. It is cultivated with the expectation of vintage. The Kingdom does not grow without attention. As the weeds in the vineyard have to be suppressed so manifold evils have to be eliminated in Kingdom growth. Certain fruit must be gathered. Laborers must be secured for this purpose. The laborers did not furnish the sunshine nor the fountain. God must do that. He did the growing. They must do the cultivating and the harvesting in co-operation with him. Rightly understood the most attractive thing in the world is the Kingdom of God. Here the richest fruits of Christian character are to be found. Here the most rewarding service is to be performed. Here the flowering and the fruiting of the truth of God reveal his presence. The Christian religion furnishes the most attractive field for activity and there is nothing more instructive or more inspiring than a study of the Kingdom of Jesus Christ in the world. It furnishes the most charming fellowship, the highest and holiest themes for thought, the mightiest appeals for unselfish devotion, and the kingdom is represented by the church. The philanthropic and humanitarian activities outside the church are only a reflection of the church in her holy engagements and enterprises. High incentive and holy motive are to be found in the teachings of the church of Christ.

OPEN DOORS FOR THE BELATED.

The third, the sixth and the ninth hours the householder is represented as going again to the market place and employing all whom he found ready for service. As a further indication that the door of opportunity is never closed he went at the eleventh hour and through his graciousness and goodness he threw wide open the door of opportunity even for these belated ones. "Why stand ye here all the day idle?" is his pertinent inquiry. It is worth while to note that they had been *in the market place* and not loafing upon the street corners, or engaged in questionable amusements, or self-indulgence. The parable deals with those who were willing when shown *how* and *what* to do. It is not to be construed therefore as indifference to the life which is negligible, wantonly wasteful, and selfishly degenerate. Yet, there is something of rebuke in the inquiry. They had no need to have idled away the time. They could have been searching more diligently for an opportunity to gain employment. Yet, through his graciousness the householder at once employs them. Their replies are illuminating. "No man hath hired us." The householder might well have answered, "You have not been sufficiently diligent in finding one to employ you. A proper zeal would have discovered opened doors." As applied to the church of today both the question and the answer are forceful. The leaders and teachers of religious truth are profoundly impressed with the greatness of Christian opportunity, yet, it is doubtful whether a clear conception of the kingdom has obtained. Both in the leadership and the following there have been confusion and misunderstanding. A multitude of church members have become indifferent and drifted away because "no man has hired them." False ideas of Christian service have led people to believe that, unless they could be doing something in the nature of office holding or of committee work or some specified thing to which a man could send them that they were not working in the kingdom. Now the great and all important truth is that Jesus Christ sets men to work who are willing to work, and that in the kingdom the one supreme task set before every one is, the winning of another soul to Christ. Everything else is subordinate and even unimportant in comparison with this. Furthermore, this furnishes young and old people of all classes and kinds an opportunity for service, for each can reach by persuasive influence certain individuals who are particularly responsive to that especial personality. It is immensely encouraging to those who feel that much of the day has been passed; that even now at the eleventh hour they may enter heartily and with the assurance of divine acceptance into the work of kingdom building. When the vision comes and the right ideal of service is presented and possessed how many there are who, even during the eleventh hour, work with such zeal and intelligence that they accomplish almost a full day's work. This is also illustrated nationally in such countries as Korea, where the pentecostal power has been so wonderfully manifest. This eleventh hour nation is outstripping almost any other nation in exemplifying the teachings of Jesus and in its holy passion for redemption.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JULY 1.

Christian Patriotism. Rom. 13:1-7. I Tim. 2:1-4.

Among the men whose names are detested traitors to their country have a conspicuous place. Of those whom the world delights to honor there are many whose patriotism is their most distinguished characteristic. The Christian man, professing to have at heart the welfare of all men, discharges his obligation to the world through service to his own country. He who knows the heart of one people is able to understand the heart of humanity. The detached man is superficial and devoid of noble enthusiasm.

THE LARGER PATRIOTISM.

In his address on the death of Gladstone John Dillon said: "He loved his own people as much as any Englishman that ever lived. But through communion with the hearts of his own people he acquired that wider and greater gift: the power of understanding and sympathizing with other peoples. He entered into their sorrows and felt their oppressions. And with splendid courage he did not hesitate even in the case of his much loved England, to condemn her when he thought she was wronging others, and in so doing he fearlessly faced odium and unpopularity among his own people which it must have been bitter for him to bear; and so he became something far greater than a British statesman, and took a place among the leaders of the human race. Amid the obstructions and the cynicism of a materialistic age he never lost his hold on the Ideal! And so it came to pass that wherever throughout the civilized world a race or a nation of men were suffering from oppression, their thoughts were turned toward Gladstone, and when that mighty voice was raised in their behalf Europe and the civilized world listened, and the breathing of new hopes entered into the hearts of men made desperate by long despair."

THE PATRIOTIC IDEAL.

At a time when men are being accused of fostering the war spirit for their financial gain one is apt to make slighting remarks about the patriotism that never shows enthusiasm until mention is made of the army and navy. We should put over against this false patriotism that of Mazzini, which is the patriotism of all good men. To the young men of Italy he said: "Love humanity. You can only ascertain your own mission from the aim placed by God before humanity at large. Beyond the Alps, beyond the sea, are other peoples, now fighting, or preparing to fight, the holy fight of independence, of nationality, of liberty; other peoples striving by different routes to reach the same goal. Unite with them and they will unite with you. And, young men, love and reverence the Ideal—that is the country of the spirit, the city of the soul, in which all are brethren who believe in the inviolability of thougnt, and in the dignity of our immortal natures. From that high sphere spring the principles which alone can redeem peoples.

PRAYER FOR RULERS.

Rulers are human beings. The worst mayor and the worst governor in the country have some good qualities. Paul could admonish men to maintain a sympathetic attitude toward Rome when Nero was emperor. The Christian minister who denounces men in authority ought to remember that they are his fellow creatures. They may be grievously in the wrong. The denunciation from the pulpit that causes men to think they are listening to a bitter partisan, a disappointed politician, and not to an ambassador of Christ, hurts both church and state. Prayer for rulers is to be more than a formal affair. He who speaks the words must be deeply concerned for the souls of the rulers and of those who must obey the laws. The wrath of the pulpit must be that of love.

Psalms 51:18; 85:1-13; 122:6; 128:5, 6; 137: 1-6; Is. 62:1; Jer. 8:11; 9:1-2; Neb. 1:4-11; 2:17-18; 5:1-18.

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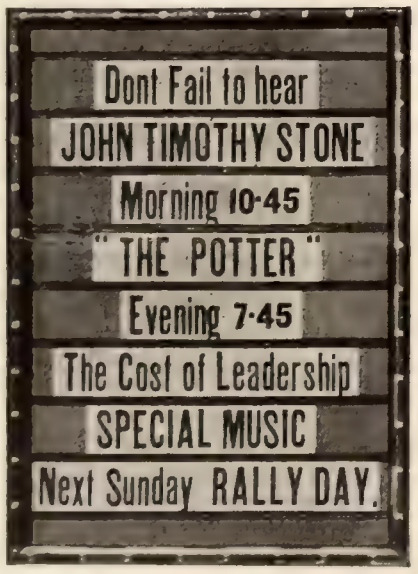

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* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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By Austin Hunter, Pastor Jackson Boulevard Christian Church, Chicago

Rev. Austin Hunter.

SELF-CONTROL

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Free With Every Drink

The saloons are given to displaying their attractive signs: "Egg, oyster or sandwich free with every drink." Doubtless many a hungry man is persuaded the more easily to spend his last dime or nickle for a drink because of what he is assured will come free with it.

The saloon-keeper is true to his sign. He does furnish what he advertises free with every drink.

But there are some things which he furnishes and does not advertise. He is so modest about publicity in this matter that we feel impelled to do a little advertising for him. So here is a display of the things that may be had free with every drink, and not a cent do we ask the saloons for this display of what they furnish gratis to their customers.

Not long ago we saw a woman and a little boy waiting at a short distance from a saloon. The woman was thin and trembling and the wind whipped her garments about her. The boy cowered at her side with the fear written on his face that is bred in the home of the drunkard. They were waiting in the hope that they might catch the husband and father before he should enter the saloon and spend his wages. And this fear and dread in the face of the mother and her boy is what is served free with every drink in the saloons.

Yes, Mr. Saloon-keeper, you know that it is not the egg or the sandwich alone that you give your customer for nothing. You know that it is your business that gives the shivering dread to fearful women and causes the nameless terror in the faces of little children. That is the free lunch that you serve along with your whiskey and beer.

Why don't you put it on your sign where it can be seen by every customer: "Broken hearts and awful fear free with every drink."

* * *

An overturned automobile lay among the stones in the ditch and the shuddering people pried and pulled at it until they took out the dead bodies of two men and sent two more bleeding forms to the hospital. It was the end of a drunken joy ride and the men got their liquor in saloons which advertised what they gave free with every drink, but somehow forgot to put the whole horrible offering on the sign in the window.

Why not make it read clear and plain, Mr. Saloon-keeper: "Mangled forms and sudden death free with every drink."

The son of a Chicago business man ended his brief career in an Eastern college not many months ago and came back bringing his broken health and the record of his shame with him to a home where all the noblest and best ideals of America are still represented by a sad and suffering father and mother. The wreck was made on the rocks of college punch and liquor bought from men who never advertised all the things that they were furnishing free with every drink.

But why not display the sign so that the college man can see what a splendid bargain he is getting when he buys your goods, Mr. Liquor-dealer? Let it be put up in big letters: "Ruined manhood and broken ideals free with every drink." Then at least the transaction would be honest and you would be doing business on a sound basis.

* * *

In a town there was a little home. God sent his greatest gift to it. In a few hours the young mother was dead. A man staggered through life with a crippled soul. He never said much about it all; but he knew. The doctor was drunk. He got a muddled brain and a clumsy hand free with his drink and he blasted a home and ruined two lives.

Put it up on your sign—but you have no sign, Mr. Blind-tiger where the doctor got his. Well, write it on a mental sign where you can read it the next time you sell a quart of whiskey in secret. Make it look like this: "Paralyzed professional skill and dishonor free with every drink."

The saloons are brilliant and warm and filled with the results of the most up-to-date advertising. Somehow they fail to put the real article on exhibition. They put up the base ball scores. But they do not display a tabulation of the amount of crime and pauperism that is caused by their business. It would look attractive. There are statistics plenty to be had and they are the findings of the economists and scientists, not the tabulations of the Anti-Saloon League alone.

Put up the tables and then write a big sign to go alongside it: "Part of the cost of all this free with every drink." This would at least be treating the tax-payer fairly and letting the burden fall where it ought to rest.

We shall claim no copyright on these signs. The saloons are free to use them all. And there are scores of others. You can frame one quickly as a result of your observation of the effects of drink on the bodies and souls of men, on politics and society and homes. How easily they come to mind: "Political corruption free with every drink." And so you go on framing them.

Next time you see the familiar sign in the saloon window, then mentally put another and another beside it. We fear the whiskey men will not do it. They are very modest.

The Modern Revival of Religion

BY THEODORE GERALD SOARES.

That there is any other kind of religious movement rightly deserving to be called a revival save the high-pressure agitation of the church and community such as, for example, Mr. Sunday's work represents, is difficult for some people to imagine. In the following article, which appeared in Religious Education, Doctor Soares, of the University of Chicago, shows how a quiet leavening process of religious revival is now going on under the ideals of religious education.

THERE is a widespread feeling today that we are in great need of the high motive power that comes from a vital religious faith. A university president, recently becoming aware of serious immoral practices among his students, said with much earnestness, "What we need is an old-fashioned revival of religion." He is not an excitable man, his religion is of a distinctly unemotional type, and he added, "Of course the revival would have to be of a different kind." Yet he felt profoundly that the great motive for the godly, righteous, and temperate life need reforms, prosecutions, warnings, instructions, substitution of good activities for evil; but thoughtful men and women are questioning whether these will go deep enough, and whether anything can be ultimately effective but the great religious imperative, "Thou shalt love the Lord thy God, thou shalt love thy neighbor as thyself," and the great religious inhibition, "How can I do this great wickedness and sin against God?"

It has become a commonplace to say that commercialism is sweeping us from our moorings, and that nothing but a deep religious experience can make us

Prof. Theodore G. Soares, Ph. D.

which is derived from a vital experience of God was what those boys needed to keep them true.

Our social investigations suggest the same need. These are great days for investigations. We have become determined to know the facts of our social life. So there have been examinations of high schools; and they have brought to light in many cases moral conditions, among girls as well as boys, that are appalling. The studies of the experts of the Juvenile Protective Associations have demonstrated that the conditions in which large classes of our youth are brought up render vice and crime almost inevitable. Vice commissions have found a network of organized institutions of demoralization beginning with mere amusement and ending with degradation. Evidently we feel that a man's life does not really consist in the abundance of the things that he possesses. Our ambitious youth passionately desire things. All our wonderful modern industry is producing things. If faith, hope, love, justice, truth, are greater than things we must somehow help our boys and girls to find it out. But does not the desire for things impel us to toil? Would anything but the whip of want and the allurement of acquisition make us bend our backs to bear the burdens of the world? A prominent labor leader said recently that the working men were determined to gain the power to direct industry, but that when they had gained it he could not foresee what motive would remain to drive them to the necessary work. Yet a notable book has appeared with the daring title, "Christianizing the Social Order," an expression of faith that we can actually humanize our big, brutal business life by religion.

THE NATIONS TURNING TO RELIGION.

The Far East has the same hope. They are looking, as we are, for a preservative that the choice fruits of civilization may not be lost. With the hurrying changes of recent years old sanctions are breaking down, old moralities are disintegrating, commercial and official life are degenerating. The wisest men in Japan are burdened with a solicitude for the moral vigor of their young men. With all the wonderful advance in education during the last half century it is probably true that Japan is morally weaker than under the old régime. And they are turning to religion. It was deeply significant that the government should call together the representatives of the three great religions, including Christianity, to confer upon the question, What can religion do to strengthen the morality of the nation?

No less a word has come from the President of China. Doctor Mott has told us of his notable interview with Yuan Shi-kai on the subject of the Christian message, and of the great utterance of that far-seeing man, "Confucius has told men the truth, but your message tells them of a power to enable them to obey the truth." Motive again. The echo from the East of our own hope of a revival of the religious motive.

RELIGION AND EDUCATION.

Are we then to be saved by some miracle? Do the prophetic eyes of these men of vision look for some spiritual upheaval that will take our times, all out of joint, and set them right? Scarcely that. As Joan of Arc said to the Bishop, "The men of France must fight the battles, but God will give the victory." And it will not come in a day. Our youth will not all suddenly be inspired with high ideals. Our victims of evil environment will not be immediately made whole. Our social antagonisms will not be resolved at a stroke. The sanctions of the past will not be replaced by new ones that will immediately have the force of centuries. We may have the expulsive and the impulsive power of new affections. We may see waves of enthusiasm for righteousness, splendid advances of faith, noble responses to the spiritual appeal of our day. But the meaning of life cannot be seen in its spectacular crises alone; it must be seen in the long reaches of ordinary experience. The modern revival of religion is an educational endeavor in all the glorious vital meaning of education.

Lyman Abbott standing between two eras has told us that it was the task of the Nineteenth Century to make education free and universal, while it is ours to lift it to the moral plane. The fundamental faith of the Religious Education Association, the unity of faith that links us all together, is that every influence surrounding youth may be made religious in the broad sense, and that one

vital process of education, including every kind of healthy stimulus and worthy activity, may make the men and women that are needed for the tasks of our new day.

This means religious parenthood, involving instruction in the duties of that high office, and co-operation of society and church that parenthood may be possible, healthy, hopeful. That is eugenics, if you please. It means the religious conception of childhood, every child of the race to be thought of as a child of God. And if theirs is the kingdom of heaven they must have it. Whatever the far reaches of that kingdom of goodness may be, its first meaning for childhood is good food, fresh air, plenty of room, joyous self-expression, parental love and discipline. And then good schools, organized to give significance to social living. And churches where childhood is understood and training in unselfishness and reverence is given. The modern revival of religion is the companionship and guidance of youth in the great years of self-realization, so that a fine sobriety shall be victor over self-indulgence, and a noble devotion to some worthy calling, supplanting mere greed and competition, shall give the business of making a living its high significance. This last is industrial education conceived in a generous spirit. It is then a chivalrous respect of man for woman and a modest, gracious bearing of woman toward man so that the young men and maidens may join hands in work and play, and prepare for the life unions that shall last. And through all this, natural as breathing, shall be the fear and love of God, discipleship to Jesus Christ, loyalty to the church, the experience of religion.

NO SACRED, NO SECULAR.

The modern revival of religion means earnest, scientific study of social conditions, an unselfish study, careless of personal consequences, following truth where truth may lead. It means men of opposing interests striving to get each other's point of view, willing to do right as God shall give them to see the right. Believing in this world as well as in the next, it is a great passion to save mankind, to banish poverty and disease, to open the way to life's best values for every human soul.

Such a revival would be a great reaffirmation of the distinction between the sacred and the secular. There is a distinction. Some things are holy, some are very common. Friendship is sacred, selfishness is secular. Ministers, men and women who serve any human need, are sacred, hirelings in any calling are secular. It is not the old distinction, which ran a vertical line through life, putting church interests on one side and human interests on the other. The line runs horizontal through all life's interests, through play and prayer, work and worship, schools and church, kitchens, factories, market places, through all the ways of artisans, business men, prophets, poets, priests. Everything that is fine and human and good is above that line and is sacred, and all that is selfish and mean is below and is unsacred. We must teach our boys and girls that everything good and clean is sacramental, revealing God, in whom we live and move and have all our being. That is the process of religious education.

This revival is not the dream of a few enthusiasts; it is actually coming by the efforts of earnest people at the present time. Churches are being organized as educational institutions. The needs of childhood and youth are becoming understood. Activities engage the eager interests of boys and girls in healthy self-expression. Multiplying opportunities for kindly, unselfish service teach the young people that religion is doing deeds religious. There is seemly companionship of young men and women, recognizing their interest in one another, and lifting amusement out of danger into purity without making it banal. Boy Scouts and Camp-Fire Girls are inspired with ideals of honor, service and reverence.

RELIGION IN RELATION TO LIFE.

Religious instruction has been given new meaning by its adaptation to the needs of the growing pupils. We have not reached an ideal curriculum, and it would not solve all our problems if we had. But we have gained something in recognizing that Sunday-school lessons must be based on the needs of people and not upon the demands of theology. To be sure a religious orator has warned us that the Lord took the floods in his right hand and devastated Ohio, and the cyclone in his left hand and desolated Kansas because nature study had been introduced into the Primary Department. But even so we are learning that the religious education of children is in their appreciation of this world, which is God's.

Schools and colleges are developing courses of religious instruction. The denominational colleges are waking up to realize that they have forgotten their very reason for existence, and they are now beginning to offer courses in the Bible, in sociology, in philanthropy, in Christian Missions. The state universities are realizing that many subjects fundamentally religious are simply human, real humanities, and entirely within their proper sphere. When I went to college there was one such course! now there are many. And some of our larger institutions are offering to their students opportunities of religious education equivalent to a fourth of the entire curriculum. At least two prominent publishing houses have now in preparation a complete set of textbooks in religion for college use. Theological seminaries are actually beginning to train the ministry for the educational work of the church. Some interesting experiments are being tried in co-operation between church and state in religious education. The North Dakota plan is notable, where a certain amount of biblical study is accepted for high school credit, the study being carried on in the churches under the natural religious leaders, an examination being set by the state to determine the intellectual quality of the work. There are possibilities here of getting an attention to religious studies and a superior grade of instruction that are full of interest.

RELIGION IN SOCIAL SERVICE.

More important even than instruction in religion is the increasing opportunity of practice in religion. The Christian associations in many colleges are organizing unselfish service. Students are teaching foreigners the English language and making ties of friendship with these new Americans. They are seizing the opportunities offered by the Social Settlements for the expression of neighborliness. Older students are taking responsibility in steering younger students into good activities and away from dangers. Student commissions are concerning themselves with the moral standards of the colleges. The students of many colleges support missionary representatives abroad and in some cases are maintaining missionary institutions. Young men and women are learning the spirit of him who went about doing good, and, being willing to do the will of God, they are finding the truth.

Our young people's societies, which have too long been organizations for the oral expression of piety, are coming to include other expressions of religion. Young men and women are helping boys and girls. Young people are investigating charities, learning conditions of social life, and helping in endeavors of amelioration. They are not giving up their prayer-meeting. This is not a movement away from spirituality. They are meeting for definite prayer that the good that is being done may be blessed of God and that more efficient means may be found to end all evil.

A new demand is coming to us from our foreign missionaries, who are so often in the van of progress in these days. They want men and women trained as experts in social service, that our religion may be presented to the non-Christian peoples in the spirit of Jesus Christ, the minister to human need. We have long presented this humanitarian character of our faith in medical missions, but the demand is made that we shall take all our socially beneficent activities to these less privileged lands. Our better equipped theological seminaries are heeding this demand and are now at work preparing students for such duty.

MOVEMENT IN FOREIGN LANDS.

The mission colleges are already enlisting their students in social service. Courses of study are offered in China, Japan, India, giving to those students the technique of social investigation and amelioration. And hundreds of young men in those lands are practicing Christianity as they are teaching their fellow countrymen the principles of hygiene, the obligations of citizenship, and setting themselves to abate some of the immoral customs that have the sanction of the centuries.

This is not the substitution of social service for religion in missions. It is the finding of religion in human service. Do we want evidences of an interest in personal religion? In China alone thousands of students have promised to make a study of the gospels and to seek the leading of God that they may find the truth. One thousand have recently been baptized or are ready for baptism. And in that land where lucrative positions are waiting for college men as soon as they are ready, one thousand of them have pledged themselves to become ministers of the gospel of Christ at the meager salaries which the Chinese churches are able to pay.

I am not presuming to offer grounds for self-congratulation upon the achievements of the new religious education at home and abroad. We are all too much impressed with the measure and the gravity of our task to feel very much inclined for that. But we have the right to feel encouraged. The longing for a new religious experience in the conditions of our modern life is significant. And something has been done to bring the desire to fruition. Some principles are clear. Some methods have been vindicated. Some definite ways of advance are before us. Though much is still to be learned, yet we know enough and the steps ahead are clear enough, so that we can move on with confidence that genuine religious education may bring a new revival of religion in our generation.

Assur, the First Assyrian Capital

Some Facts the Archæologist's Spade Has Revealed.

BY EDGAR J. BANKS.

ARCHÆOLOGISTS seem to vie with each other in their efforts to discover the oldest cities of civilized man. Earlier explorers have taught us much of ancient civilizations, but during the past decade we have been uncovering the very beginnings of things. The once supposed mythical Menes, the first king of Egypt, has left us his tomb and his inscriptions. Sargon, the first known Semitic king of Babylonia, has bequeathed to us his history recorded on tablets from his very day. The life of the cave dwellers, who were apparently the first people to live in Palestine, is portrayed in their pottery and tombs and implements of war, and now the city of Assur, the first Assyrian capital, is being excavated, and is revealing the beginnings of that great nation. The Germans, representing the Deutsche Orientgesellschaft, will soon bring to a close their wonderfully successful work of eight years among the ruins of the oldest of the Assyrian cities.

The City Gate at Assur.

BUILDING OF THE CITY.

Some time not far from 2000 B. C., a colony of Babylonians, probably crowded out by over population, migrated to the north, up the Tigris valley. There, halfway between the modern Bagdad and Mosul, they built the city of Assur and worshiped a god of that same name. The colonists, later known as the Assurians or Assyrians, developed a civilization distinct from that of their mother country. For about eight centuries the Assyrian kings lived at Assur. When the royal residence was moved north to the later cities of Nimrud and Nineveh, the old capital continued as a sacred city to the end of the empire in 606 B. C. The recent excavations have revealed the oldest Assyrian city walls, the methods of defense, the palaces and temples, the paving of the streets, the water system, the drainage, the private homes and shops, the tombs of the kings and nobles, and the monuments erected in the public square.

The mound into which the city turned lies on the west shore of the Tigris. Along the river is a massive embankment of square brick masonry, which protected the city and still protects its ruins from the swift current. The ruin, some over half a mile in length and nearly as wide, rises sharply up from the plain. Near its northwest corner a tall conical mound marks the site of the ancient temple tower. The excavations along the edge of the mound have revealed the city walls, which are the best preserved of any yet discovered in Mesopotamia. The walls were double, and separated from each other by a considerable interval, and the space between them was filled with private houses, possibly the homes of the soldiers. The foundations of the walls were of cut stones to resist the attack of the battering rams, and to prevent the enemy from undermining them. Upon the stone foundation the walls of unburned bricks were carried to a considerable height. Along the outer side of the city wall near the summit ran a parapet or walk about six feet wide. Here the defenders of the city stood, and protected by a low wall along the edge of the parapet, they discharged their arrows down through almost vertical loop holes at the enemy below. A score or more of the loop holes are perfectly preserved. Along the outer edge of the wall ran the moat which is now filled with debris.

GATES AND TEMPLES.

Three of the city gates have been cleared by the excavators. According to a common Oriental custom, the gate ways were crooked, so that one standing without could not look through into the city. On each side of the gate way were small chambers for the guard, just as in the gate ways of the walls of Constantinople, and from them led steps to the summit of the walls. The arches over the gate ways have fallen. Probably also above were other chambers for the guards. In the masonry at the sides of the gate ways were large grooves for holding the wooden gate posts. As the city stood on a mound, an inclined plain winding along the wall where it might be easily protected led up from the street without.

A short distance from the main gate way, in the level plain without the city, were found the foundations of a temple. The temple contained the outer and inner shrines, with the usual surrounding chambers for the priests. It was to it that the statues of the gods were carried in procession on feast days, according to a religious custom. The temple stood in the center of a large park, but the soil of the park was so hard and barren that it could produce no vegetation, nor does any grow there at the present time. The ancient gardener overcame the difficulty by digging large

The Ruins of a Palace at Assur.

holes several feet in diameter and about four feet deep, into the clay, and filling them with rich loam. Hundreds of the holes have been found, all in rows running in both directions, and covering several acres in extent. Water was carried to the trees in trenches. It is uncertain just what trees were planted there, but it is likely that they were the date palms which are still common a little to the south.

A STREET THAT WAS STRAIGHT.

Running from the western gate directly through the city was a straight street about ten feet wide, the only straight street which the excavators discovered. It was paved with stones, upon which was a covering of very small flat stones set upon edge, and laid so firmly that in places they are still in a perfect condition. Along the sides of the street were the shops, small, square structures of bricks not unlike the shops of a modern Oriental town. Their walls were standing to the height of but a few feet. None of the roofing material was found, but undoubtedly the common flat roof, supported by the trunks of mulberry trees, prevailed.

Of special interest was the large house which the German excavators have called the home of the mayor of the city. It faced upon the main street. Like the modern Oriental home, it consisted of two large courts from which several small chambers opened. One of the courts with its adjoining chambers was reserved for the harem. In the brick paving along the edges of the courts were shallow grooves for conducting fresh water into the various chambers. This was the method of piping the house for water. There was one chamber paved and lined with bitumen; it was for storing water; or it may have served as a bath. There were toilets similar to those still employed in the Orient. Beneath the floors was a drain, carrying away the waste water, and connecting with the main sewer of the city.

A SEWER SYSTEM.

The city sewer system was an arched drain of bricks, showing conclusively that the arch is not, as we have long been taught, of Roman origin. Several of the Babylonian cities, as Fara and Tello, dating from the fourth millennium B. C., were provided with arched drains which would be a credit to any city. The arch with the keystone was commonly employed during every period of Babylonian and Assyrian history. The sewage of Assur was emptied into the Tigris river.

A little to the north of the main street the Germans uncovered the houses of a crowded residential district. To it they have given the name of Pompeii because the streets are so narrow and winding, and the houses are so small and crowded. Only the bases of the house walls have survived. Many of the houses were scarcely more than four feet square, too small for one to lie full length to sleep.

In the very center of the city, where they might be protected from the grave robbers, were the tombs of the kings and nobles. Among them the Germans at the present moment are making most interesting discoveries. The tombs, which were imposing structures, chiefly of stone, would do credit to any modern cemetery. They were rectangular in shape, measuring in the interior about four by eight feet. The walls were of cut stone, and surmounting them was the arched roof of square, burned bricks. The roofs of many of them had fallen in; others were still perfect. At one end was a heavy stone door, which, in some instances even now, turns upon its stone door post. The tombs were entirely filled with dust which has filtered in. A vast amount of pottery was discovered in them; the pots contained the food and drink supposed to be required by the spirit of the dead. Stone and glass beads also appeared in great abundance, but there were few seal cylinders or inscribed objects. In some were a few fragments of bones. It seems that several bodies were buried in a single tomb.

Along the Summit of the City Wall. Through the Holes in the Foreground, Arrows Were Discharged.

A Gang of Men Clearing the Tombs.

THE PUBLIC SQUARE.

By far the most interesting discovery at Assur was made in an open place adjoining the southern wall of the city. There was a public square devoted to the monuments erected in honor to the kings and nobles of the empire. Fully a hundred of the monuments were found standing in their original position. They were monoliths of various stones and sizes; some of the larger were eight feet high, with flat sides and rounded tops. Without exception they all bore on one side near the top a short Assyrian inscription containing the name and titles of the person to whom the monument was dedicated. When the inscriptions are published considerable new light will be thrown upon the earliest period of Assyrian history. A translation of one of the inscriptions begins: "The column of Sammuramat, the palace wife of Samsi-Adad, king of the world, king of Assyria, etc." Sammuramat is the same name as Semiramis. Until the discovery of the monument it was believed that Semiramis, who tradition says was nourished by the doves, and who, upon her death, was transformed into a dove, was a mythical being. Now, as Queen of Assyria, she has resumed her rightful place in history. Hers is the only name of an Assyrian woman of high position which has appeared on the monuments.

When Things Went to Smash

A Story Found In the Ancient Records of one Rev. Dr. Jeremiah.

BY WILLIAM E. BARTON.

WE were telling, as you may remember, about the Rev. Dr. Jeremiah, a minister in good standing but not popular, who preached years ago in Jerusalem. It seems a pity to have to tell in each of these stories how he was always predicting doleful things. Let us remember to his credit that he was at heart an optimist. How do I know? Bless your heart, the Bible tells about it.

The city of Jerusalem experienced one of the severest reverses in all history. It was captured and destroyed in 586 B. C., and Jeremiah was there and saw it all, and kept on preaching. That is one solemn thing about it. Whether times are good or bad, Sunday comes 'round again, and the minister is there with his sermon. The minister has all his plans made to preach a sweet little sermon, and down goes the Titanic, or the rivers rise and cities are overwhelmed with a flood, and he sadly throws his sermon into the waste basket and begins a new one, endeavoring to interpret to men the strange ways of God. And do you yawn through that sermon, and pick at it with your toothpick after your Sunday dinner, you reprobate? I know where you would have stood in Jeremiah's day!

Well, things happened then; and every time a bank failed, or a good man went wrong, or the king made another blunder, Jeremiah preached about it. He just had to preach; didn't I tell you about that? And don't I know? I read it in the Bible, and I have been there myself.

But when the first great calamity came, and a multitude of people were carried away captive into Babylon, Jeremiah was left in Jerusalem, and he preached regularly; but he was interested, too, in the captives. He wrote out at least one sermon and sent to them.

GOOD ADVICE FROM DR. JEREMIAH.

Somebody told him about the people in Babylon, that the young folks wanted to get married, but that older people said, "No, these are the times of God's displeasure, and you must not marry." Somebody told him that there were favorable opportunities in Babylon to buy land and build homes, but that religious people thought that might be a sin. Jeremiah wrote them a letter, and he said, "If you have a good opportunity to buy land, buy it, and prosper. If you have money to build a home, build it, and enjoy it. If you know a nice girl and love her, and she loves you, marry her." That is the kind of letter Jeremiah wrote.

Moreover, he said, "If you have opportunity to get elected to office, do it. Get into politics. Keep good men in office. Seek the peace of the city where you are."

Some of them took his advice, and the names of Daniel, Shadrach, Meshach, Abednego, and other gentlemen of the ghetto appeared on the ticket, and carried the full Jewish vote in their wards.

It is interesting to know that at least one of those optimistic letters is preserved, and I want you to read it:

Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace. For thus saith Jehovah of hosts, the God of Israel: Let not your prophets that are in the midst of you, and your diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith Jehovah. For thus saith Jehovah, After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith Jehovah, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you again unto the place whence I caused you to be carried away captive. Jer. 29:4-17.

THE UNMERITED TITLE OF PESSIMIST.

Now you have skimmed over the book of Jeremiah, and have noticed that he wept and complained, and have called him "the weeping prophet" and have supposed that that was all you needed to know about him. Take off your hat in honor of that old optimist! For he was an optimist. He preserved his faith in God throughout all the evils which the folly of other men brought on his generation, and when everything went to smash, there he was, smiling when he saw men prospering, happy when he saw someone buying a home, and throwing rice all the way from Jerusalem to Babylon when a nice young couple got married. Do you call that pessimism? You don't know the meaning of the word. Jeremiah was the optimist of his time. And you never knew it? Then it is time someone told you what I am telling you; and if you will read your Bible you will discover which of us is right.

"It's easy enough to be pleasant
  When life flows on like a song;
But the man worth while
Is the man who can smile,
  When everything goes dead wrong."

That man's name was Jeremiah. He had his faith invested where it held when everything else went to smash. Have you your faith invested there? If not, it is time you established your faith on the God of Jeremiah.

The prophet Jeremiah began his ministry a diffident and reluctant young man. He shrank from the publicity and the peril of the ministry. He did not want to preach. But he knew he must preach. And he did preach. He passed through moods of doubt and struggles of soul to complete self-conquest and settled confidence in God.

He was not friendless. Prominent men sometimes protected him, and gave him the willing shelter of their homes. Kings admired and sometimes counseled with him. Great men were his companions, so far as he had companions. But his was a lonely life. He was compelled to live in an age that witnessed the crash of established institutions, and to answer to his own heart and his nation the question, "What is left?" It is a hard question to answer; and he answered it bravely and worthily.

God and righteousness were left, he told the people; and that being true, they were to face life calmly and bravely, trusting God and doing good. His letter to the exiles in Babylon, dying of homesickness, was not the letter of a misanthrope, out of sympathy with the normal joys of human life, but the sincere expression of a genuine human, sympathetic man, capable of a happy life had duty permitted. He was a pessimist only so far as pessimism was necessitated by his steadfast honesty.

He refused to accept the external evidences that proudly were forced upon his attention to prove that things were going on as they ought. He knew that Josiah's reformation was hollow because it proceeded from the will of the king and not from the heart of the people. He refused to rest his faith on the whim of a king, or on the external authority of the newly discovered law, or on the nation's pride or on the ritual of the temple. He knew that religion, if it has any reality, must be a thing of the heart.

JEREMIAH'S LASTING FAITH.

One by one external props gave way. The nation slowly sank to its doom, and at last went down with a crash, and it never rose again. The temple was destroyed. The priesthood was scattered. The king was blinded and led away in chains.

What was left?

God and righteousness, and the prophetic word were left. The law within the heart was left. The sure value of goodness and the supreme worth of spiritual ideas were left. All these were left. The doom of nations had not shaken them.

So Jeremiah, of all men in his time and land, so far as we know, was alone in apprehending the spiritual value of the things that were left. That is heroic optimism. He built his faith on something that could not be wrecked. More than any other one man in his generation, he saved the faith of the future.

And you never knew this about Jeremiah? And you supposed you had read your Bible? You never have really read it. It is time for you to begin.

THE COST OF PUBLIC SCHOOLS.

Recent figures compiled by F. G. Blair, state superintendent of schools for Illinois, show that in six counties of Illinois the cost per student of a year's public instruction is less than $10. In six other counties it is above $30. The cost in the ninety remaining counties ranges between these low and high figures. The total number of teachers in the public schools in 1913 was 30,565. The average length of school term was 7.6 months, the average cost per pupil enrolled was $27.70, and the annual salary of teachers averaged $662.07. In Cook County the 8,218 teachers were paid an average salary of $1,163.87.

The Sunday School Convention

International Association Forces Assembling at Medinah Temple, in This City.

BY A. G. FEGERT.

SUNDAY-SCHOOL leaders from all over this continent are gathering in Chicago for the fourteenth International Sunday-school Convention, to consider the conquest of North America for Christ.

Four thousand four hundred regular and alternate delegates will bring credentials from their respective state and provincial Sunday-school associations. Other thousands will attend to avail themselves of the opportunity afforded them of participating in the monster parade in which 50,000 men are expected to march Saturday afternoon, June 27.

"Jesus shall reign," the keynote of the convention, will be sounded in the songs that will be sung by the great choruses and in the addresses that will be delivered by Dr. F. B. Meyer, of London, Marion Lawrance, Bishop J. C. Hartzell, J. A. McDonald, editor of the Toronto Globe; Fred B. Smith and a host of other speakers.

Not only will the new Medinah Temple, Ontario and Cass streets, with its seating capacity, filled to its limit of about 6,000, ring with the slogan of the convention, but twelve of the largest churches in Chicago and suburbs will be the scenes of the simultaneous duplication of the convention program the evenings during the convention. Thus the people of Cook County who desire to hear the speakers of the convention will be enabled to do so.

Every phase of Sunday-school activity will be considered in the various conferences of the convention under the guidance of the experts of the International Sunday-school Association and of the denominational Sunday-school boards. Besides these regular conferences to consider graded lessons and the work of the different departments of the Sunday-school, there will be conferences on evangelism, rural Sunday-schools, Sunday-school music, social service, temperance and purity. Special conferences will be held for workers among college students, among foreign speaking people, for ministers, superintendents and field workers.

In preparing the program, the program committee kept in mind the varied needs of the seventeen million members belonging to the 173,459 Sunday-schools spread over the whole North American continent, and directed by 1,670,846 officers and teachers. Fred A. Wells is chairman of this committee and Marion Lawrance, recognized as the best informed Sunday-school man in the world, is the secretary.

Only once before, in 1887, has the International Sunday-school convention been held in Chicago. Chicago Sunday-school history is interesting. The first Sunday-school institute was held in Chicago in 1865; the first system of Uniform Lessons issued in North America was produced in Chicago in 1866; the first Sunday-school Teachers' Journal was published in Chicago in the same year; the first General Secretary in North America to give his full time under pay to Sunday-school work was employed by of the Cook County Sunday-school Asso-tion, of which Chicago is the larger part; and the first central offices of the International Sunday-school Association were located in Chicago in 1907.

SPECIAL FEATURES OF THE CONVENTION.

A Sunday-school exhibit showing all the devices employed to increase attendance at Sunday-school, the work of graded students in the Sunday-school and the literature available for Sunday-school workers will be displayed in the lower part of the convention building.

A festival concert will be given Friday night, June 26, under the auspices of the Cook County Sunday-school Association in the Auditorium Theater. The May festival chorus of a thousand voices, said to be the largest ladies' chorus in the world, will sing special selections composed for the occasion.

A historical pageant will be given Saturday night, June 27, in which twenty-seven Sunday-schools will participate, showing by tableaux and by performances the methods employed of teaching the scriptures from the time of the patriarchs to the present time. Reunions, banquets, denominational rallies have been arranged for Saturday night.

Sunday-school sermons will be preached all over the continent Sunday, June 28, and a specially prepared responsive service will be used in thousands of Sunday-schools. Special Sunday-school services will be held in the Chicago churches Sunday night.

The most spectacular feature of the convention will be the parade along Michigan Boulevard, Saturday afternoon headed by an escort of mounted police; 50,000 men are expected to participate. Ten reasons why the parade is being held are published on a card issued by the Parade Committee. They are as follows:

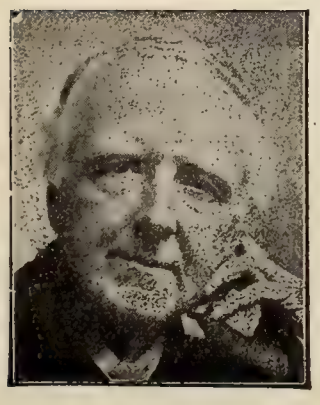
1. To give a united witness for Christ.
2. To promote a continent-wide movement for Christian conquest.
3. To provide a tonic for Bible study in the churches.
4. To present a mighty challenge to the men and boys of Chicago.
5. To strengthen public sentiment for civic reform.
6. To help Christian men to discover their combined strength.
7. To furnish a proper reception for the adult Bible class guests from all parts of North America.
8. To increase the number of men teachers in the Sunday-school.
9. To impress the continent that more than 3,000,000 men are attending the Sunday-schools of North America.
10. To enlist the men of America in a campaign to win the men of the world to Christ and Bible study.

A preliminary convention will be held Monday, June 22, the day preceding the opening of the great International Convention by the Illinois Sunday-school Association in Medinah Temple.

One of the most prominent and interesting characters in the convention plans is Marion Lawrance. Forty years is the length of time Mr. Lawrance has been active in Sunday-school work. He started as a teacher in the Washington St. Congregational Sunday-school in Toledo, O. Three years later, in 1876, he became superintendent of the Sunday-school and held the position for thirty-one years, until his removal to Chicago in 1907. The Sunday-school which he served so long and faithfully is now known as the "Marion Lawrance Sunday-school," and has an enrollment of two thousand members. It has become the pattern for Sunday-schools the world over, for efficiency.

For four years he was the American General Secretary of the World's Sunday-school Association. The association of which he is the general secretary, through its subsidiary state, provincial and county associations conducts annually approximately 20,000 conventions, has about 300 paid workers who devote all their time to Sunday-school organization activities, 1,800,000 volunteer workers who serve as superintendents and teachers in 173,459 Sunday-schools with an aggregate membership of more than 17,000,000 persons.

A Group of People Prominent in the International Sunday School Association



Rev. F. B. Meyer, of London, England, former President of the International Sunday-School Association, a convention speaker.

E. K. Warren, chairman of the Board of trustees and one of the principal speakers of the Sunday-school Association.

Marion Lawrance started as a teacher in a Congregational Church in Toledo. Now general secretary of the Association.

W. C. Pearce, Associate general secretary and superintendent of the Adult Division of the Sunday School Association.

Mrs. Mary F. Bryner, who is prominent in Sunday-school work in connection with the Elementary Department.

THE CHRISTIAN CENTURY

EDITORIAL

GOOD WILL TOWARD RELIGION.

ONE thing more than any other came out in connection with Go-to-church movements. It was the latent good will of the whole community toward the church. It was the easiest thing in the world to get the help of all sorts and conditions of men in a movement for the widening of the influence of the church. The butcher, the baker and the candlestick maker put cards in their windows announcing the movement, and tied up their packages in go-to-church wrapping paper, and talked about it, and wished it well. The street cars proclaimed it; the milk wagons started to advertise it at three o'clock in the morning. Every pot was holiness unto the Lord, and the very bells of the horses rang out a message in consonance with the church bells. We have not always utilized as we might this latent good will. "Peace on earth among men in whom is good will." Where the good will exists, let us make the most of it. The church has more friends in the community than it sometimes realizes. Let us find them and make them our own.

BARS AND BOYS.

THERE is an essential connection between them. Bars cannot be successfully maintained unless there is a constant company of boys being recruited to drink at them. The old topers are a short-lived race of customers. The hope of the bars is in the boys.

Some people seem to think that boys are cheaper than bars, or at least that they are not worth so much. These economical citizens rate the income from the bars as more precious than the outgo of boy life that is required to bring in the profits to the bars. So they license the institution that destroys the boys and use up all the money that the bars pay in to support the jails and asylums that care for the product of the bars. It is a wondrous system of calculation.

Of course the wise men expect that the boys are to belong to someone else than themselves. If it were their own boys whom the bars were to ruin they would feel less confident about the value of what the bars are supposed to yield to the state. But it does not come so close home when the boys belong to someone else. Occasionally one of our own boys is sacrificed. Then we see more clearly what the bars cost in terms of boys.

THE PRESIDENT'S SUMMER HOME.

LAST summer President Wilson donned his white flannel suit and stayed in Washington well into the summer. Let us hope Mrs. Wilson will shake the suit out from the moth balls, press it into shape, and see that Mr. Wilson wears it again this summer. The white flannel suit is a blessing. The only fashions more foolish than those of women are the fashions affected by men in summer. What man in his right mind, and left to his own judgment, would ever have put on a stiff bosomed shirt, impervious to ventilation as a sheet of armor plate, and choke himself with a stiff collar, melted down at the back into an idiotic pulp? And then a black suit, and a stiff hat! How much farther could folly go if it tried to be foolish? Let Mr. Wilson blazon the white suit on his escutcheon, and send it far and wide as a fashion plate.

But something more than a white suit is needed if a man is to do business. The President has been under necessity of staying in the White House, which in summer is a kind of whited sepulchre, or of renting from the public a house at his own expense. It probably is best that the government should not attempt to provide a summer capitol, though there is something to be said in favor of that plan. This summer the White House is to dwell in a tent set up on the White House lawn. So let it be. This going forth of the President like Abraham of old, dwelling in tents, has good historic precedent; and we hope Mr. Wilson will enjoy it. If he wants to move his tent to a pleasanter place than the White House lawn, we can provide him a place to pitch it, and show him where there is good fishing between times. If we were going to live in tents the White House lawn is not the place we should choose, for we know several nicer ones.

THE VALUE OF VERACITY.

ONE reason some newspapers are untruthful is that their readers do not want the truth. They want their own prejudices confirmed by their reading. Newspapers are coming to an increasing estimate of the value of truth. At the Connecticut Editorial Association a few days ago Mr. Chester S. Lord gave an address in which he said: "Every honest newspaper editor will join me in saying to you: Print your edition in red ink if you like; print your edition in job type if you like; print your edition with headlines a foot long if you like, but—stick to the truth!

"It is for you to say whether you will make your edition cheap, or whether you will hold to your high ideals. And it is for you to decide whether you are to follow the people, or the people are to follow you; but in either conclusion I commend the words of our old friend, 'the poet,' who wrote:

> "'There's an adage as ancient as Adam,
> If not as old as the sun,
> The early birds don't gather in herds,
> They get there one by one.
> And the moral of that is as certain
> As the moral of this is true,
> If you wish to succeed, you must take the lead,
> And the world will follow you.'"

The Brooklyn Eagle prints this address in full with hearty words of commendation.

ED HOWE STILL AT IT.

WE ARE glad to notice in the May American that our genial friend, Ed Howe, is still coining pungent sayings. The following country saws are his:

"Every country town man who goes East has his picture taken with Niagara Falls for a background.

"There is usually enough of everything on the table except cream.

"The position a man gets away from home is never as good as his folks at home say it is.

"When a man is trying to sell you something, don't imagine he is that polite all the time.

"Whenever a boy comes anywhere near his mother, she says to him, 'Look at your hands!'

"When a man tells his friends that he has 'accepted' a new position that was offered him, he doesn't fool them any. They know from experience that the position was not offered him, but that he hounded it for months. Not one man in twenty ever had a position offered him."

A WHITE-ROBED THRONG.

TWO trunks for each woman was the estimate of the railway people, and that meant a total of something like forty thousand trunks. Not without labor were they transferred from the railway baggage rooms to the hotels and other lodging places of the assembled multitudes. The weather was hot; Chicago, shamelessly indifferent to her reputation as a comfortable summer resort, sizzled in August weather born out of due time in early June.

What those forty thousand trunks contained we will not attempt to guess; but of one thing we are persuaded, each of them held inter alia a clean, soft, fluffy white dress. And when those 20,000 women had looked into those 40,000 trunks each one of them found that white dress, and wore it, together with white shoes. So Chicago blossomed on the occa-

sion of the Biennial General Federation of Women's Clubs in white-robed women.

They looked cool and comfortable and attractive. They looked the precise opposite of a hot weather convention of men.

We have seen in Chicago not a few great conventions. Repeatedly have we sat in the Coliseum and witnessed a great political convention nominating a candidate or president. They were hot, steaming hot. They sat in hot coats for a time, then tucked handkerchiefs around their wilted collars and finally removed their coats and sweltered in their shirt sleeves.

Also we have witnessed religious conventions not a few—such as the Laymen's Missionary Convention and the recent Presbyterian General Assembly. So far as we recall, they all had less torrid weather. The sun, though it shine on the evil and the good, somehow spared these good people its fiercest attacks. Anyway, they kept their coats on, and looked as cheerful as crows in a coal bin.

But with the women it was not so. The first thing the papers noticed about them was their attire, and perhaps that was the first thing they thought of. Anyway, they thought to a good result. They put on their white dresses, and the Auditorium bloomed all in white.

In some respects women's dress is even more stupid than that of man, but let it be remembered that on these hot days when men swelter in penitential garb or go about in dishabile, women don their cool, sensible and becoming white frocks, and put us to double shame for our ugliness and stupidity.

A NEW PAN-AMERICANISM.

AS SOON as this Mexican matter is settled, the United States owes it as a solemn duty both to itself and its neighbors to set about the cultivation of a new Pan-Americanism. South of us lie an important group of American republics, and we do not know them nor they us. We do not trust them nor they us. They are American in geographical location and republican in government; but they are Spanish in language, German in trade, and we go to England to get them.

There is abundant reason why we should know them and they us. There is now one more reason than there ever was before—the Panama Canal. It is great odds to us whether the republics north and south of our new water-stairway across the isthmus are our enemies or our friends.

But there is a reason even more important. We are the big brother of all republics the world around. China is a republic because she has faith in us. Turkey is a constitutional government because she has learned something of self-government—albeit far too little—from America. These other American republics, born out of due time, have constitutions closely patterned after our own. We taught them to aspire to self-government. Now, let us teach them to use it. Let us be a big brother to all struggling republics. Let us weld all America in the bonds of a new Pan-Americanism.

THE EVILS OF POLITICAL BANKING.

THOUSANDS of small depositors were thrown into a panic last week when state officials closed a string of four banks owned by former Senator William Lorimer and C. B. Munday. These banks were not members of Chicago Clearing House, and for months rumors of their financial soundness had been freely current; but the City of Chicago, the Sanitary District, the Clerk of the Probate Court and the Clerk of the Superior Court all had deposits there, the aggregate of public funds being upward of a million. It is said that all these deposits are fully secured, but why were they ever deposited there? Every banker in Chicago has known for months that conditions in the Lorimer banks were not above suspicion. Who can believe that these particular banks were chosen for the deposit of these public funds because they were known or believed to be the strongest or soundest in the city? There ought to be a complete divorce between politics and the money of the people. The founding of banks on political favor and the securing of deposits of public money through political pull ought forever to cease. That the city is secured in ways that private depositors are not is not an answer to the charge. Public money should not be deposited with institutions that take the money of the people and do not return it. The entire system is wrong, and the question whether these public funds are secured is quite incidental. No matter how secure they were, they ought not to have been deposited in an unsound bank.

CUBIST POETRY.

AT LAST the world knows what literature would be if daubed on with the big brush after the manner of the cubist. Gertrude Stein has issued a book called "Tender Buttons." It is a sort of trilogy on "objects," "food" and "rooms." Here is a sample of the way she does it.

A Cloth.

Enough cloth is plenty and more, more is almost enough for that and beside if there is no more spreading is there plenty of room for it. Any occasion shows the best way.

More.

An elegant use of foliage and grace and a little piece of white cloth and oil.

Wondering so winningly in several kinds of oceans is the reason that makes red so regular and enthusiastic. The reason that there is no more snips are the same shining very colored rid of no round color.

A New Cup and Saucer.

Enthusiastically hurting a clouded yellow bud and saucer, enthusiastically so is the bite in the ribbon.

A Leave.

In the middle of a tiny spot and nearly bare there is a nice thing to say that wrist is leading. Wrist is leading.

Suppose an Eyes.

Suppose it is within a gate which opens is open at the hour of closing summer that is to say it is so.

All the seats are needing blackening. A white dress is in sign. A soldier a real soldier has a worn lace a worn lace of different sizes that is to say if he can read, if he can read he is a size to show shutting up twenty-four.

Go red go red, laugh white.

Suppose a collapse in rubbed purr, in rubbed purr get.

Little sales of leather and such beautiful beautiful, beautiful beautiful.

Little sales ladies little sales ladies little saddles of mutton.

A Shawl.

A shawl is a hat and hurt and a red balloon and an under coat and a sizer a sizer of talks.

A shawl is a wedding, a piece of wax a little build. A shawl.

We could comment on the foregoing but we forbear. We leave the matter to the tender judgment of our readers.

RATS!

WE ARE glad the scientists are getting after a little larger game. They have had us hunting microbes till we are weary, and want something nearer our own size. They are coming our way. Once the bacillus was our worst foe; then it was the housefly; now it is the rat. Farm and Fireside quotes a writer in the Technical World as saying that there are five rats for every human being. "There are, then, in the United States 500,000,000 rats. They all eat, and what they eat is less than what they destroy. On a basis of weights, allowing two pounds to the rat and a hundred pounds to the average persons, the rats weigh one-tenth as much as the people; and without any allowance for waste by rats their maintenance costs us a tenth as much as our own food. The rat is the most destructive of all beasts. If any animal ever gets the upper hand of the human race on this earth it will be the rat. They are demons of cunning, and can live in any climate."

This writer declares that the rat is humanity's worst enemy. Whoever wants our five rats may have them.

The Larger Christian World

A Department of Interdenominational Acquaintance.

United Brethren Men Meet.

The United Brethren Church recently held a convention for men at Dayton, Ohio, the headquarters of the church. This convention was modeled on the lines of the Convention of Methodist Men held in Indianapolis last autumn. Reports showed an increase in membership of 6,500 members last year, but this is offset by 24,000 members lapsed during the year. Reports also show that during the last year five hundred churches, some of them among the largest of the denomination, did not receive a single member on profession of faith. The convention, like that in Indianapolis, was a time of great inspiration.

Noted Preacher on Christian Unity.

Rev. Robert F. Coyle, famous as a Presbyterian preacher, is reported to have expressed himself in a Denver paper, on the subject of Christian unity. His words are as follows: "If I were just beginning my ministry, instead of ending it, I would strive to unite all Protestant faiths into one great catholic church, united and all-embracing. Creeds and dogmas are relatively unimportant. It does not matter whether a man believes in foreordination or immersion or infant baptism; if he believes in Jesus Christ he is a Christian, and he should be in the church, and it is a crime to keep him out of the church simply because he refuses to accept all the doctrine."

Chicago Methodists in Notable Work.

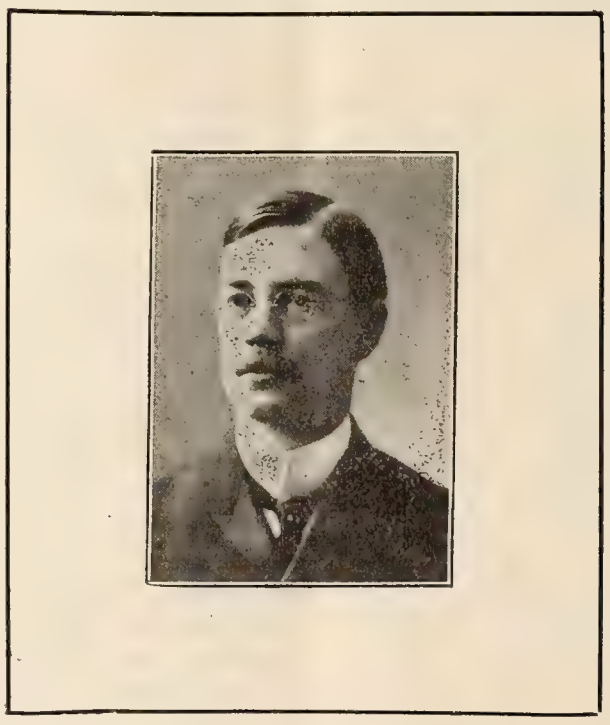
The Methodist Episcopal Church, Chicago, will build a $1,000,000 skyscraper at Washington and Clark Streets, in the heart of the downtown business district. The building will be on the site of the historic First Methodist Episcopal Church and will contain a new First Church, a bookstore and offices of the Methodist Book Concern. Two hundred thousand dollars additional will be expended in the erection of a printing plant in one of the manufacturing districts of the city.

Labor Sunday, September 6.

The Federal Council Commission on the Church and Social Service has, according to the usual custom, designated Sunday, September 6, as Labor Sunday with the additional recommendation that congregations which have not returned from their vacations on that Sunday give recognition to the day on the nearest possible following Sunday. A pamphlet of suggestions for the observance has been prepared and may be obtained upon application to the Social Service Secretaries of the various denominations. Abundant informational material may be obtained from the year book of the church and Social Service which is supplied by the Federal Council Commission at the cost of printing, which is 30 cents, and which may be obtained from the Book Department of the Federal Council, 105 East 22nd Street, New York.

Noted Unitarian Says "No New Name."

There was published recently in this department of The Christian Century the statement that there has come a demand from some Unitarian leaders for a new name for the church. The old name was declared out-of-date and of an unpleasant association in the minds of the people. It seems that Ex-Secretary John D. Long is opposed to a change. We reprint the following from one of the Unitarian publications: "May we not say, then, that the prejudice against the name is, slowly indeed, becoming a thing of the past, together with the prejudice against the faith of which it is the name? Having fought the good fight thus far, it is hardly the thing to give it up now, when education, literature, science, philosophy, and progress in every field of thought are opening the public mind, liberalizing it, and preparing it for our appeal to reason and conscience. For this appeal what better background than the faith, literature, teaching, and all the enlightening and enlarging influences for which the name Unitarian has so long and so bravely stood, and with which it is identified as no other name can be? Shall we not, as a matter of consistency and practical good sense, and not merely of sentiment, keep it? Any attempt to adopt another will only lead to infinite dispute and friction, and, even if a new one were adopted, the prospect of which is hopeless, at the very next meeting of our association there would be an effort to change it. 'The game is not worth the candle.'"



Dr. Henry Churchill King, of Oberlin College, who will be one of the speakers at Bethany Assembly this year.

Has the Church Lost Ground?

In a recent number of "The Nation" appeared an interesting symposium on the question, "Has the Protestant Church Lost Ground in Endeavoring to Make Itself a Social and Sociological Force?" The participants represented the educational and literary worlds and the religious bodies. Those taking part in the discussion were Samuel A. Eliot, president of the American Unitarian Association; George A. Gordon, pastor of the Old South Church, Boston; W. S. Rainsford, formerly rector of St. George's Episcopal Church, New York: Charles F. Thwing, president of Western Reserve University; and Meredith Nicholson, the author. All these men practically agree that the church must be a social force if it would be loyal to Christ and successful in his service.

Southern Presbyterians and Education.

At the recent assembly of the Southern Presbyterians, held in Kansas City, the Executive Committee of Christian Education and Ministerial Relief made the following report concerning the ninety-five educational institutions of the church. There are now in the church six theological seminaries, with property valued at $1,086,477, and an endowment of $1,564,963; 27 colleges with property valued at $4,282,684, and an endowment of $2,022,316; 20 institutes, seminaries and academies, with property valued at $880,025, and an endowment of $104,000; 31 Mountain Mission schools, with property valued at $206,320, and an endowment of $14,700; 11 orphans' homes and schools, with property valued at $740,000 and an endowment of $158,000; making a total of 95 institutions with property valued at $296,320, and an endowment of $3,899,979.

Churches Combine in Congo Work.

One of the most stirring addresses delivered at the meeting of the Southern Presbyterians, in Kansas City, was that of Bishop W. R. Lambuth, of the Methodist Episcopal Church, South, who told of the founding of the mission of their church in the Congo. This mission was established upon the earnest request of the Presbyterian mission, with its headquarters at Luebo, on the Congo, Africa. Under the masterful leadership of Rev. W. M. Morrison, and the other missionaries who have been laboring there for many years, this has been the most prosperous mission of our church. Chiefs of savage and cannibal tribes have come during the past five years a distance of seven hundred miles from many directions, asking that teachers be sent to point them to God. So frequently have these requests been made, and so large is the territory to be covered that the Presbyterian Church found itself unable to answer. Possibly never before was work started with more cordial coöperation of two denominations than these prosperous missions in the Congo.

Baptists to Build Hospitals.

A general movement is under way among Southern Baptists for the establishment of hospitals. A fine $500,000 hospital plant has been built in Dallas, Tex. Colonel Slaughter has recently added $200,000 to its property. A second Baptist hospital is operating at Houston, Tex., and another is projected for San Antonio. The Baptist Tri-State Sanatorium at Memphis serves Tennessee, Arkansas and Mississippi. Its plant is valued at $300,000. Jackson, Miss., has its Baptist Hospital. The Georgia Baptists have purchased Dr. Broughton's Infirmary—a plant valued at $150,000. A further movement is now on foot to raise $500,000 for a Georgia Baptist Hospital.

Church Enrolls Sixteen Nationalities.

The First Baptist Church, Chicago, claims to be a church "melting pot" of the first class. The pastor, Rev. Myron E. Adams, states that in the membership of the church, or in some way affiliated with it, are the representatives of twenty-five nationalities. They are: Japanese, Chinese, Korean, Hindu, Cuban, Negro, Jewish, French, Hungarian, Polish, Swedish, German, Norwegian, American

Indian, Spanish, Bohemian, English, Irish, Scotch, Greek, Italian, Danish, Dutch, Austrian, and American. Out of the 269 children, enrolled in the kindergarten, there are sixteen nationalities. These children all come from within one-half mile of the church.

New Plan of Evangelism.

It is reported that tentative arrangements are being made for the introduction of a new plan of "neighborhood evangelism" into twenty American cities. The plan comes from London, where it has been tried out, and its supporters declare it means a new era. It completely reverses the city-wide campaign idea used by the Laymen's Missionary Movement and the Men and Religion Movement. Instead of spending much money for halls, expert workers, and attempting to reach a whole city, this plan selects city neighborhoods and holds meetings in the local churches very largely under the direction of the workers already regularly on the field. Not merely evangelism in the narrower sense, but all sides of the work of the Church of Christ are given a hearing. The result is a far greater number of people reached at a much decreased expense.

Canadian Jews Plan Christian Church.

Jewish Christians in Toronto, formerly connected with local Presbyterian churches, have now come together into a "Christian Synagogue (Presbyterian)." Permission to form the first Hebrew Christian Presbyterian church was granted unanimously by the Toronto Presbytery. The meetings of the church are held in the Christian Synagogue, a new building with thirty rooms. Of these, nine are occupied by the medical mission. The synagogue hall seats 350 persons, and there are reading rooms, classrooms, and on the third floor the superintendent's and workers' residence. The building was put up at a cost of $30,000.

Presbyterian Ministers Needed.

More than 1,000 young ministers are needed by the Presbyterian Church in order to man its pulpits, according to the report of the committee on Christian education and ministerial relief, submitted to the general assembly of the Presbyterian Church held in the city of Chicago. While that branch of the Christian Church has made a net gain of 250 ministers during the last 10 years, the increase in the number of churches is 355. At the beginning of 1914 there were 735 churches in the denomination without pastors, and there are now 275 places, aside from these, where there are opportunities to organize new churches. In all, says the report, there are needed at once 1,110 new preachers.

Presbyterianism in Chicago.

A recent study of Presbyterianism in Chicago, the results of which are published in the Continent, brings out these interesting facts: There are 62 Presbyterian churches in Chicago beside eighteen missions and three settlements. There are 22,407 members as compared with 14,298 in the year 1900, an increase of 56 per cent in 14 years. In the difficult downtown section the membership has increased 15 per cent, while Baptists, Congregationalists and Methodists have lost. Fourteen per cent of the Presbyterian churches are in this downtown section, 45 per cent in the older residence section, and 31 per cent in the suburban section within the city limits. Twelve of the 62 churches have parish houses, 17 churches have pastor's assistants, 15 have 32 church visitors, and 25 have church secretaries. Eighty per cent of these churches claim that their work is becoming more difficult for which the following causes are assigned: Thirteen per cent, business coming in; 26 per cent, lack of finances; 30 per cent, inadequate staff; 49 per cent, foreign population; 60 per cent, indifference to religion; 72 per cent, changing population; 79 per cent, removal of members. Other causes assigned are: Fourteen per cent, distrust of the church; 10 per cent, conservatism of the members; 10 per cent, low wages of the people; 7 per cent, new wealth.

Winona Bible School.

The Summer Bible School, held in connection with the Chautauqua program at Winona Lake, Indiana, July 6-August 20, 1914, will be in charge of the Extension Department of the Moody Bible Institute of Chicago; and the schedule presents the following teachers: Rev. James M. Gray, D. D., dean of the Moody Bible Institute; Rev. L. W. Gosnell, assistant to the dean; Rev. B. B. Sutcliffe, assistant superintendent of men; Mr. E. O. Sellers, acting director of the Sunday-school course; Miss Ella E. Pohle, assistant in

Mr. W. C. Pearce, International Adult Superintendent, one of the leaders at the Sunday-school Convention held in Chicago this week.

the correspondence course; Rev. F. N. Palmer, D. D., former director of the Winona Bible School; and the following members of the Extension Department: Mrs. Frances C. Allison, Bible teacher; Miss Angy Manning Taylor, Bible teacher; Rev. Geo. E. Guille, Bible teacher; Rev. Bob Jones, evangelist, and Rev. Parley E. Zartmann, D. D., secretary. Three sessions are held daily and the program will be comprehensive and varied. The Winona Assembly has arranged so that those having the regular assembly ticket need not pay tuition for the privileges of the school. A leaflet of information about the Bible School can be obtained from the secretary of the Extension Department, 153-163 Institute Place, Chicago; and a booklet about Winona Lake and its attractions for the season of 1914 can be obtained by writing to Rev. Sol. C. Dickey, Winona Lake, Indiana.

Cardinal Gibbons on "Prohibition."

While Cardinal Gibbons was in New Orleans, a few weeks ago he declared himself opposed to prohibitory methods of dealing with the liquor traffic. An expression of sorrow at this declaration, from certain friends of temperance, resulted in a second statement, in which the Cardinal seemed to favor the abolition of the saloon. Just before sailing for Rome a few days ago, reports the Northwestern Christian Advocate, he was approached the third time to secure, if possible, some definite and incontrovertible statement of his position on the liquor question. He complied, and his authoritative statement, in answer to the query whether his seeming temperance sentiment was of general application, is as follows: "That is only partly true. I am too old now to change my attitude on a subject as important as this, and what I said recently applied only to Charles County, Maryland, where the saloons were not conducted in a satisfactory manner. I declared I hoped the saloons of that county would be abolished, and I still hope so. While I am a strong advocate of temperance, I am certain that prohibition can never be enforced, and if it should be it will make hypocrites and violators of the law. It will also cause the manufacture of illicit whiskey, which is not a good thing, since it will replace a good product, of its kind, with a bad product. It will also rob the government of a legitimate tax and a very considerable one. Prohibition cannot be enforced in any Christian country."

Dr. Francis L. Patton's Successor Named.

As successor to Dr. Francis L. Patton, retired president of Princeton Theological Seminary, has been selected Dr. J. Ross Stevenson, now pastor of Brown Memorial Church in Baltimore, but formerly pastor of Fifth Avenue Church, New York City, and prior to that time professor of church history in McCormick Seminary, which was his theological alma mater. Dr. Stevenson will also occupy the chair of homiletics.

How Christian Union Will Come.

The Congregationalist's prophecy of how unity between the churches will come, is stated in a late pronouncement of its editor. "Our own conviction is that union is likely to come along the line of the least resistance, and between bodies with natural affinities, sooner than between bodies many of whose members still cherish deep-going theological antagonisms or totally different conceptions of the church and the ministry. Already Congregationalists and Presbyterians are united in South India and in China in the carrying on of colleges and theological schools. They ought to come together in many a community where they are competitors rather than coadjutors in the work of the kingdom. They ought in the great cities and with reference to the in-coming foreigners, to frame common plans and in many cases support common enterprises; and there should be at least a bowing acquaintance between our National Council and the great and glorious General Assembly. Beyond that we must trust to the workings of time to develop further points of affinity."

Churches to Give Instruction on Marriage.

The Detroit Pastors' Union, composed of all the evangelical pastors in the city, is planning a two weeks' campaign to teach the young people the responsibility of marriage as a means of combating the divorce evil. The coöperation of civic societies and other organizations is sought in an educational campaign on the subject of "Marriage and Divorce." Books and pamphlets on the subject are to be widely circulated.

Of Human Interest

Bryan on Church-Going.

Secretary Bryan says: "The spiritual part of man is the important part, because it is the directing force. It needs sustenance as much as the body and mind. If spiritual emaciation were as easily noticed as emaciation of the body it would not be so hard to convince people that they need one day in seven for the consideration of those things which pertain to the development of the heart and to the science of how to live. No matter what one's creed may be, or whether he has a creed, he can make good use of the interpretations of Holy Writ which he can expect from the pulpit and of the application which should be made of moral principles to the daily life."

Bad News of Villa.

A depressing news item regarding Villa is reprinted by the Northwestern Christian Advocate. It is the account of a dinner given General Villa of the Constitutionalist Army by the American war correspondents. When, in the course of the evening, it devolved upon him to propose a toast he did so with the following words and with the ensuing result:

"Senores, for the first time in my life I am going to propose a toast and for the first time in my life I am going to drink a toast, and it will have been the first time in my life that I ever willingly let liquor pass my lips, but the occasion demands it. You gentlemen should be proud of the fact that you are Americans; that you represent the press of the greatest nation on earth, ruled by the greatest man alive, your President Wilson. Let me fill my glass to the brim, my friends, so that we may all drink to the health of that great man and president."

All arose and poured the libation, followed by the crashing of the glasses as they were thrown to the ground, General Villa himself setting the example. General Villa was loudly cheered at the conclusion of his speech, the Americans leading. Soon after this a sentiment that seemed to strike the general, now beginning to feel the effects of his cup, brought him to his feet with a yell and a cheer, in which all joined. The Americans then sang "For He's a Jolly Good Fellow," gave a number of college yells and three hearty American hurrahs for Villa.

Professor Taft on "Spanking."

Ex-President Taft said recently that he had great faith in the old-fashioned spanking as against so-called modern methods of reproof, which he contended were responsible for much of the present-day disrespect to parents. As an illustration he told the following story as coming from his brother, Horace D. Taft, who has a school for boys at Watertown, Conn.: A schoolmaster had flogged a particularly fractious scholar, who thereupon wrote home complaining of the episode. A few days later the boy's mother wrote: "We cannot tolerate such treatment of our son. At home we have never had to raise our hands against him —excepting in self-defense."

Skimpy!

A contributor to the American Magazine tells the following story:

"A clerk in one of the great jewelry stores on Fifth Avenue in New York City exhibited to a rich and weary customer a lady's handbag, five inches square, made of platinum and fairly well covered on one side only with diamonds. The price was $9,000. The fact that one side only was covered with diamonds troubled the customer. Turning the handbag around and around, and looking at it from all sides over and over, he finally said, 'Very pretty—really. But I don't like one side without diamonds. Honestly the thing looks skimpy—rather skimpy.' At an additional expense of $7,000 this difficulty was removed."

No Insult Meant.

Representative Patterson of Pennsylvania once had a local railway pass for himself and wife, says the Saturday Evening Post. An Irish constituent came to him, smiling, and said, "Mr. Patterson, sor, as a favor would you be after loaning me the use of your pass?" "But, Tim, everybody round here knows me; and they would know the pass wasn't yours." "Oh, bless ye, sor, I don't want it for meself at all. I want it to let me old woman feel sort of grand. Ye see, sor, no one would know me old woman from yours, and so I thought"—Patterson was paralyzed. But then the funny side of it struck him, and the Irishman thought he had been struck with ague he laughed so.

Adlai E. Stevenson in Public Life *

BY EDGAR DEWITT JONES.

FOR more than two decades Bloomington, Illinois, has been known the nation over as the home of Hon. Adlai E. Stevenson. Because of him more than any other man the name of the city we love has gone the world around. Verily it is true that "none of us liveth to himself and none dieth to himself." In the life and death of Mr. Stevenson his fame and glory are shared with the nation he served, the state he honored, and especially with the city where his home has been for half a century.

Mr. Stevenson's public career was long, varied and distinguished. Congressman, assistant postmaster general, vice-president of the United States, member of the monetary commission to England, France and Germany, nominee of his party for vice-president in 1900 and in 1908, candidate for governor of Illinois in what was perhaps the most extraordinary campaign of his entire career—such in barest outline was our first citizen's life in the nation.

Singularly strong and praiseworthy were certain qualities in Mr. Stevenson's life as a public man. First and foremost, is the fact that throughout his long and notable career he ever wore the white flower of a blameless life. Active as he was in a political period characterized by campaigns of personalities and incriminations and marred sometimes by methods now discredited Mr. Stevenson kept his heart pure. Through forty years of public service and a score of stressful campaigns he bore his escutcheon unspotted to the end.

Mr. Stevenson was a party man but not a partisan. In a day when prejudice and rancor were rife and party spirit ran riot Mr. Stevenson preserved that fine large charity which "vaunteth not itself" and "thinketh no evil." Here at home in the midst of campaigns of widespread interest and elections fraught with intense excitement he was never known to engage in controversy or arguments with his fellow-townsmen who differed from him politically. Moreover, he numbered among his closest friends many men of political views other than his own. This of itself is an extraordinary tribute to a nature which was large and generous and possessing a perfect genius for friendship.

Mr Stevenson's friends in public life included the most distinguished leaders of the last thirty or forty years. Congressmen, senators, justices of the supreme court, cabinet officers, presidents—with them he mingled alike honoring and being honored. Fortunately these rich and varied experiences are in a measure treasured up for us and for those who shall come after us, in his fascinating book "Something of Men I Have Known" —a volume that will be read with interest and profit by thousands yet to be.

Bloomington was justly proud of her first citizen and delighted to do him honor. No notable event in this city was complete without Mr. Stevenson's presence and participation. How often his voice has been heard at great gatherings, in conventions, at banquet boards, and in memorial meetings. The plain, comfortable homestead on Franklin Park Square has been our city's Golden Milestone, where all our main traveled streets converged. When our friends came from afar their visits were consummated when they had called upon our first citizen. How wide the doors, how generous the hospitality of that home. How unfailing the courtesy of that genial host. How courtly his manner. All in all we shall not look upon his like again.

Whether at home or abroad Mr. Stevenson was a democratic soul, plain, simple and a most approachable man.

"Greatest, yet with least pretence,
Foremost hearted of his time,
Rich in saving common sense,
And, as the greatest always are
In his simplicity sublime!"

And now he is gone! Bloomington can never be again just what it was when Mr. Stevenson was alive. The old homestead on the park square will be eloquent in its loneliness. We shall miss the courtly figure from our street and seek in vain the outstretched hand of greeting. But nothing, thank God, can deprive us of his memory.

Today loving friends and neighbors will lay our chief citizen to rest by the side of the wife of his youth and not far from that illustrious group of his old time friends who have gone on before—David Davis and Matthew Scott; Isaac Phillips and General McNulta; Lawrence Weldon and Robert Williams, and in the years to come what the tomb of Clay is to Lexington, what the shrine of Jefferson is to Monticello, so shall the grave of Stevenson be to Bloomington.

*Besides Mr. Stevenson's pastor, Rev. Dr. Elliott, and his son-in-law, Rev. Dr. Hardin, of Chicago, the family of the former vice-president desired that an appreciative message be spoken on behalf of the wider community of Bloomington, and asked Rev. Mr. Jones, pastor of First Christian Church, to speak at the funeral. We are happy to publish Mr. Jones' message in full.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

President's Daughter Captures Chicago

If the popularity of Miss Margaret Wilson, eldest daughter of the president, has any bearing on the country's present feeling for President Wilson, it may be taken for granted that the people still have confidence for their national leader, in spite of his present uncomfortable diplomatic situation.

Great was the multitude and great the excitement that centered on the Auditorium on Wednesday evening of last week as the result of the announcement that the eldest daughter of the president of the United States would be one of six young women to respond with an address to this question asked by a body representing one million American women, "What is the greatest service the general federation can render the young women of America?"

"LET'S GET TOGETHER."

Miss Wilson's reply was:

"Neighbors, turn every district schoolhouse in this dear land of ours into a council chamber. There let us get together, there let us talk, there let us learn our lessons in the highest citizenship, there let us fearlesly listen to every idea. 'Socialism even?' some one cries. 'Yes,' I say, and I am not afraid, and you mustn't be afraid. Right ideas will live. The others will perish. The wrong ideas will live for a little while, perhaps, but they will live only as the tares in the wheat live. And when the harvest comes they will be separated from the good grain."

Her subject was "The School-House as a Civic Center."

"Our national, state and city representatives meet in council," said Miss Wilson, "to decide the great public problems. There are no places provided for the citizens who choose these representatives to hold councils of their own to decide who they shall choose for these offices.

"There is no place provided for them to meet regularly and discuss the questions of government and politics. How little the average man discusses the questions which he decides at election. The average man reads his newspaper every morning. He gets incorrect information and sometimes false and narrowly prejudiced judgment. He goes to a few partisan meetings, at which the program is arranged privately by private parties. Then he goes to a rough, undignified place, often the back room of a saloon, to cast his ballot.

PRINCIPLE OF COMMON COUNCIL.

"Isn't it strange that we neglect the great principle of common council? Our forefathers realized the necessity of it, and met regularly in the town hall or the schoolhouse. We today are so absorbed in our little private business that we forget the great public business, government. We have left it for a few to make it their particular business, often for their own private ends.

"The great interests and the political bosses know the value of coöperation. We have forgotten it. We have disintegrated and fallen apart and forgotten government because we are more interested in our own business.

"Every school district has a capitol. We must meet in those capitols. We must meet as neighborhoods and not as partisan organizations. If we meet thus, we shall form public opinion. Our legislators will know what we want. They will not be misunderstood and we shall not be misunderstood.

"Each town must have a civic secretary who shall be paid from the public treasury. His business shall be to promote the organization of citizens. He shall be the greatest public servant. He ought to be the assistant of the superintendent of schools.

"Every neighborhood organization must have its secretary. These should be the principals of the schools, who should be given more money and more assistants to take care of their school work. Every one who believes in free speech and government by the people must believe in these things. Let us all get together with our neighbors and work for justice and freedom and peace."

OTHER SPEAKERS.

The other speakers were Miss Laura Holmes Reilley, of North Carolina, Miss Dorothy Loyhed, of Minnesota, Miss Jessica Briggs, of California, Miss Ruth Bush, of Louisiana, and Miss Agnes Squire Potter, of Chicago.

The gist of Miss Wilson's plea was for "the restoration of the town meeting of our forefathers," and she also put her text thus—"the social and civic functions of school centers."

Sometimes she used the catch phrases of the "first class in civics," as when she said, "If a community has not corporate consciousness it is not well governed," but at other times she would drop into fond and homely phrases like this, "We must sympathize with each other, but how in the world can we do it if we don't get together?"

She referred several times to "the principle of coöperation" and with just a suggestion of tartness she asked the people to remember that if they had "forgotten the principle of coöperation they could be pretty sure that the corportations and the politicians hadn't forgotten it," because they thoroughly understood that it was their life.

"FREEDOM AND JUSTICE."

Here are threee of her most striking sentences:

"The schoolhouse is the political capitol for us all if we only knew it."

"We don't want school buildings to be social settlements, but community centers."

"The greatest thing the Federation of Women's Clubs can do for the young women of America is to show the way they can coöperate with all of the women and men of America in promoting the causes of freedom and justice."

One of the city's journals notes that Miss Wilson "was perfectly conscious of her own best points" and that she referred to them with entire candor as being the best—as when she said, "Now this is a very, very important point." "Saying that," remarks this paper, "she would look up and smile, and when she smiled it was a large smile that showed gleaming teeth. All that was exactly in the manner of her father."

CLUBS APPROVE WOMAN SUFFRAGE.

Probably the most important step taken by the General Federation of Women's Clubs assembled in Chicago last week, was its taking official action in favor of suffrage on the morning of June 13. The following resolution was presented by the resolutions committee in a special report and passed by an overwhelming vote:

"Whereas, The question of political equality of men and women is today a vital problem under discussion throughout the civilized world, therefore,

"Resolved, That the General Federation of Women's Clubs give the cause of political equality for men and women its moral support by recording its earnest belief in the principle of political equality, regardless of sex."

At the afternoon session of the same day, a telegram announcing the Illinois Supreme Court's decision in favor of the Constitutionality of the state equal suffrage law called forth a jubilant demonstration. And that evening, at a banquet given by the Illinois Equal Suffrage League to the visiting club women, the double victory for woman suffrage was celebrated. Miss Jane Addams, Mrs. Carrie Chapman Catt and Mrs. Ella Flagg Young were among the prominent suffragists who spoke.

ABOUT WOMEN.

Maine is the latest state to grant pensions to widows.

Pittsburgh club women are asking for a woman chief of police.

Denver women are asking that they be drawn as grand jurors.

Several women have passed the examination for the bar in Georgia, but have not been allowed to practice.

Kansas has a school district which all women teachers pass up as undesirable because it is infested with rats.

The front page of a Chicago paper tells us that Owen Johnson, author of "The Salamander," believes that women are going to abandon religion and revolt against all accepted standards, while the second page quotes a Young Men's Christian Association secretary as saying, after a world tour, that he believes civilization is advancing.

THE IGNORANCE OF PUPILS TODAY.

A series of questions put to 100 pupils of public and parochial schools of New York City brought answers which show that the average youth knows as little of many other things he ought to know as he knows of the Bible. As reported in the Survey, of these 100 pupils from fourteen to sixteen years of age, ninety did not know the name of the mayor of their own city, forty-eight had never heard of nor had any clear idea of what the governor of their own state had to do. Seventy-four had never heard of the Constitution of the United States. These propective citizens who will be of age from five to seven years hence had no comprehension of the fundamentals of citizenship. Sunday-school teachers who have long had it dinned into their ears that their work is immeasurably inferior to that of the publis schools may find in these facts some ground for encouragement.

Disciples Table Talk

Vacation Bible-school at Lebanon, Ind.

A. L. Ward, pastor at Lebanon, Ind., Central, writes that his church has just completed a very interesting experiment. Last year Mr. Ward conceived the idea of adapting the vacation Bible-school idea, which has been used quite successfully in larger cities, to a smaller city. The Lebanon people have just closed a two weeks' school, and it has been a delight to all, writes Mr. Ward. The teachers engaged in the work, are enthusiastic over the success, and many parents are urging that such a school be opened next year. Ninety-six pupils were enrolled in the school. The classes met for one hour each day, at 9 o'clock in the morning. There was a story period for children from six to ten years old; and two, one for boys and the other for girls, ten years and older. Mr. Ward recommends this plan to pastors.

T. W. Pinkerton Honored at Kenton, O.

May 29 was "Pinkerton Day" at Kenton, O. T. W. Pinkerton, pastor of the Kenton church for sixteen years, who is closing his work for a rest, was honored in seeing the business houses of the town suspend activities to go to a specially arranged ball game and

Rev. Stephen J. Corey, LL. D.

to engage in meetings, parades, gift-presentations in honor of Kenton's beloved citizen and leader. The Masonic order, of which Mr. Pinkerton is a member and the Kenton Boy Scouts were especially active in making the day a notable one.

To Teach in Christian College.

Chicago and California friends of the late E. W. Darst, whose work as missionary evangelist in both these fields is gratefully remembered, will take especial interest in the news that Mrs. E. W. Darst has accepted a call to the professorship of philosophy and education in Christian College, Columbia, Mo. Mrs. Darst has but recently returned to this country after a year's study in Germany.

Two Professors Appreciated.

The return of two professors in whose places they were substituting has released Profs. J. L. Deming and Ellsworth Faris from the faculty of Iowa State University. Both these teachers have made such a place for themselves in the academic and community life of Iowa City that the "Daily Press," the city newspaper, speaks out editorially in protest against their being allowed to go even though the regular occupants of the respective chairs are to return. "These two men," says the "Press," "have been two of the most popular teachers in the university, and have been equally popular in the community outside. Their brilliance in the classroom has been fairly matched by their touch upon community life, and as their abilities have come to be known, they have been called into constantly widening circles of influence in the city and state. The university, if it is to become the strong factor in the life of this state that its friends hope and have now reason to expect, cannot afford to let such men go. The reason given for the release of Profs. Deming and Faris is the return of the two older men whose places they were temporarily filling. Prof. Deming has been teaching in place of Professor Loos, since the latter has been unable to continue his class work; and Professor Faris has been supplying the place of Doctor Starbuck. Everybody rejoices that Professor Loos feels himself able to resume his active duties in the classroom, and that Prof. Starbuck has brilliantly completed the literary labors that have called him elsewhere during the past year. But S. U. I. needs not only to welcome back the old, but to hold fast to the new men, who have proved themselves strong and popular. There have been hints, of course, that a tendency toward reaction has set in—that the board of education, having differed with ex-President Bowman, is inclined to uproot the constructive work he tried to do; and rumor has mentioned the names of others of the new men said to be marked for slaughter. The Daily Press does not credit such inferences, and believes that the board is actuated merely by the feeling that the budget cannot be made to carry the extra expense of retaining both the old and the new teachers. But, for the reasons given, and others which might be named, the board ought to strain a point in the case of Faris and Deming. They ought to be retained at any sacrifice. Interestingly, both Professors Faris and Deming are Disciples, and their friends in the church will be gratified but not surprised to know that their impression upon the Iowa institution has been so deep as the above disinterested comment indicates.

Magnolia Ave. Church, Los Angeles.

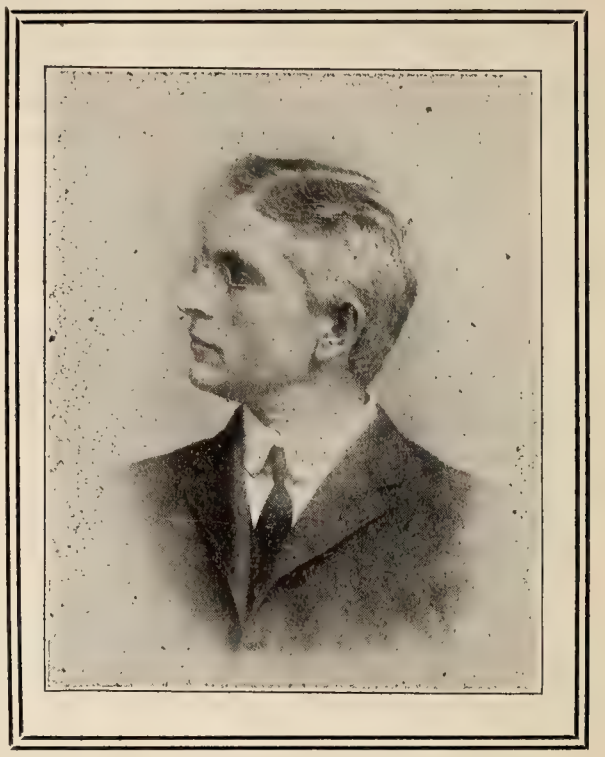
Two weeks ago R. W. Abberley closed his first year in the pastorate of this church. During this time 114 persons have united with the congregation, thirty-two by confession and baptism and eighty-two by letter and from other communions. Mr. Abberley writes that he has found the Magnolia Church to contain some of the choicest spirits on the continent, devoted to the cause of Christ. The Sunday-school is averaging about 350 in attendance. Church and school support W. B. Alexander as living-link at Damoh, India. Everything is encouraging, Mr. Abberley reports, in spite of unusual difficulties incident to southern California—"the playground of America." Indications are that a great forward step is about to be taken by the churches in Los Angeles in the immediate future.

Central Church, Rockford, Ill.

Central Church, Rockford, Ill., with the services of Evangelists Wm. J. Lockhart and J. P. Garmong, in a recent meeting, reports that about twenty-five will come into the fellowship of the church from this effort. W. B. Clemmer, pastor at Rockford, writes that the services were held in the unfinished auditorium of the new church, rough floor, no plaster, temporary lights, but roomy and comfortable. The last Sunday Mr. Lockhart made the call for funds to cover the needs for present construction, up to the amount promised by the Church Extension Board. Three thousand dollars was secured which will be increased to $4,000; $5,000 more is needed before the building can be completed, but with a finished basement and some extra Sunday-school rooms, a baptistry and robing rooms, the church can meet its present needs well. Fifty-six persons have been added to the membership during the last twelve months, in spite of the heavy building burden, with services in the court house, mornings only, for eight months of this time.

Offering for the Temperance Board.

The attention of all Disciples is called to the following word from W. J. Wright, President of the American Temperance Board of the Church of Christ. Especial interest is needed now from the fact that the board is without a secretary, just at this important time of the offering for the work. Dr. Homer J. Hall, as stated in a recent issue of The Christian Century, has retired from this work after many years of service, to serve on the "Flying Squadron." Mr. Wright writes that the work is being divided up, and an effort will be made to reach 2,500 of the best churches. "More than all other evil agencies," says Mr. Wright, the liquor traffic retards individual and social salvation, the evangelization of our own and foreign lands, and the general progress of the Kingdom of God. To destroy it is to advance immeasurably and immediately every good work. Seven American states will try to vote prohibition into their constitutions this year and a dozen others seek advanced temperance legislation. They all clamor for our aid. A joint bill is before Congress looking toward writing prohibition into the Constitution of the United States. We ought to be pushing that movement. The time is ripe! To push hard now means to abolish the American traffic in liquor within twenty years. The first Sunday in July is the first time regularly set in the church calendar for an offering for the Temperance Board. Speak out for this



Rev. Frank Garrett, D. D.

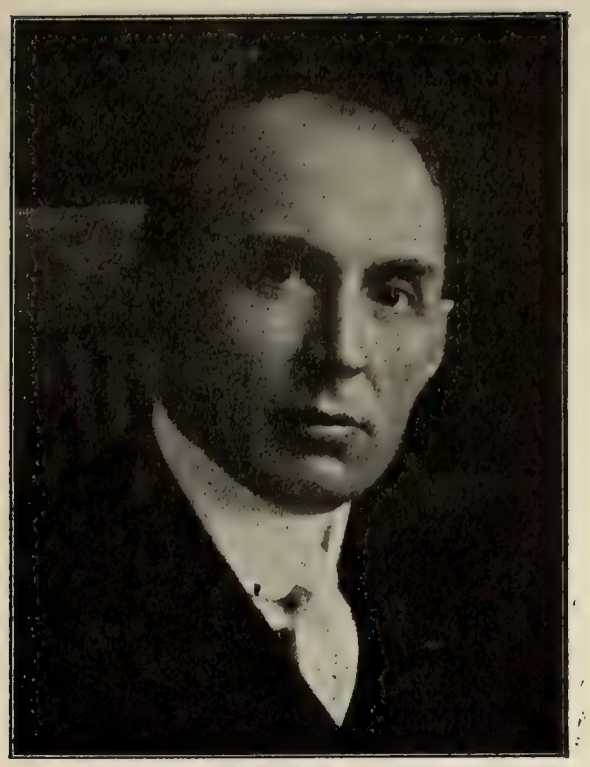
nation wide movement. Come to our aid! Take the offering of July 3, and so worthily celebrate our National Independence Day. Our country must destroy the liquor traffic or it will destroy our country. Make all exchange payable to the Temperance Board, and address all communications to Wm. J. Wright, President, Franklin, Ind.

E. N. Duty, pastor at Charleroi, Pa., reports for June 14 an impressive dedicatory service of the new organ, the gift in part of Andrew Carnegie. The church gave $1,200, the Pittsburg magnate $750. Prof. Jean C. Moos, director of the Bethany College School of Music presided at the organ. A successful recital was given on June 12.

W. D. Ryan, pastor at Central, Youngstown, Ohio, reports that Children's day was observed by the Sunday-school there June 14. The attendance was 1,408 and the offering $706.85. The offering will be divided among the various missionary interests.

Associated Press dispatches from Ft. Worth announce the gift of $100,000 in cash and the guarantee of a $30,000 Bible college building for Texas Christian University, from L. G. Brite, of Marfa, Texas.

L. J. Marshall, of Wabash avenue, Kansas City, is summering with has family, in the Great Lake region.



Rev. A. E. Cory, D.D.

Mrs. Ida W. Harrison, LL.D.

Rev. Peter Ainslie, D.D.

The year 1914 has produced a healthy crop of Doctors in Disciple ranks. A. E. Cory and Frank Garrett were given the degree of D. D. by Drake; Mrs. Ida W. Harrison, President Miner Lee Bates and Secretary S. J. Corey received LL. D. degrees from Transylvania; and Peter Ainslie has just been made a Doctor of Divinity by Yale. In presenting Dr. Ainslie for the degree of doctor of divinity, Professor Cross, of Yale, said: "Dr. Ainslie has become, though but midway in his career, one of the most influential men in the church of the Disciples. He is widely known for his labors in the movement toward a universal Christian brotherhood. He stands for that broad, liberal spirit represented by the Yale School of Religion."

The Men's Parade, Saturday, June 27th

Christian conquest, Christian citizenship and civic righteousness will be proclaimed by the demonstration of the Men's Parade, which will be a notable feature of the International Convention this week, at Chicago.

Some of the men's parades that have startled the public in past days are the following: At Louisville, Ky., in 1908, when 1,200 men marched. At Harrisburg, Pa., in 1909, with 8,000 men. At Washington, D. C., in 1909, with 8,000. At San Francisco, in 1911, with 10,000. At Cleveland, in 1911, with 13,100. At Philadelphia, in 1912, with 27,000. Now if Chicago's motto, "I Will," counts for anything, Saturday afternoon, June 27, will see 50,000 men of Christ proclaiming his sovereignty.

The route of the parade will probably be from the Twenty-sixth street, north on Michigan avenue. It is hoped to have on the reviewing stand the governors of Illinois, Indiana, Missouri, Kentucky, Iowa, Wisconsin and Michigan. The mayor of Chicago and governor of Illinois have tentatively promised to be present. World and International Sunday-school leaders will also review the parade.

100 AUTOMOBILE STREET MEETINGS.

Speakers in automobiles will precede the parade and at specified streets on Michigan avenue, they will, in short, pointed talks, give information about the purpose of the parade and distribute cards and literature.

The age of the marchers will be fifteen years and upward.

An apportionment of representation has been made for the parade. About 10,000 are being apportioned from outside Chicago, 40,000 from Chicago and Cook County. The following is the apportionment of Chicago by districts:

Districts	Men in Parade	Total S. S. Enrollment
1	500	4263
2	1500	8206
3	2000	8743
6	500	7695
7	2000	5741
8	500	5817
10	2500	8923
11	1000	9125
13	500	6156
14	3000	11562
15	2000	5082
16	1000	7773
17	2000	6717
18	1500	6281
19	500	5766
22	1500	7461
23	1000	2526
24	2000	4683
25	2000	4141
26	2000	5712
27	3000	9804
29	1500	7509
30	2000	7199
33	1500	5739
37	1000	3926
41	1000	3938
45	2500	6046
49	500	1695

OUTSIDE OF CHICAGO, IN COOK COUNTY.

Evanston	2000	6950
Proviso	500	3848
Oak Park	2000	5576
Calumet	1000	2701
Thornton	500	3220
Bloom and Rich	200	2103
Lyons and Riverside	500	2440
Berwyn	200	1265
Niles & Maine	300	1901
Other suburbs	2000	5409

Formation of the Parade.

CHICAGO AND COOK COUNTY DIVISION.

West Side Division, Chicago and Cook County will form in Twenty-first street, facing west and east to Calumet avenue, their districts forming in Indiana and Prairie avenues facing north and extending east in Twenty-second street, from Indiana avenue as far as necessary.

North Side Division, Chicago and Cook County will form in Twentieth street, the head of the column in Michigan Boulevard, extending east to and including Calumet avenue, their districts forming in Indiana, Prairie and Calumet avenues, facing north between Twentieth and Twenty-first streets and extending south in Calumet to Twenty-second street if necessary.

South Side, West Division, Chicago and Cook County will form in Eighteenth street, facing west, the Districts using Indiana, Prairie and Calumet avenues, facing north from Twentieth street to eighteenth street.

South Side, East Division, will form in Sixteenth street, facing west, the Districts forming in Indiana and Prairie avenues, between Sixteenth and Eighteenth streets.

Athletic Division if a separate formation will form in Sixteenth street, west of Michigan boulevard, facing east and extending west as far as necessary. Assembling place, First Regiment Armory, Sixteenth street and Michigan boulevard.

BOAT RIDE FOR DISCIPLES.

On Saturday evening, June 27, from 8 p. m. to 10 p. m., will be given a Lake Michigan boat ride on the large steamer, "United States," secured for this special occasion. This is an effort of our own Bible-schools and churches to afford the out-of-town folk of our denomination (as well as others who wish to go) the privilege of a refreshing and pleasant evening boat ride.

Special music, both instrumental and vocal, will be provided on the boat; and possibly some of our well-known leaders throughout the country will speak.

Our own folks should take advantage of this opportunity to get better acquainted with Disciples both in Chicago and from elsewhere. Tickets for this boat ride (35 cents each) will be on sale during the convention.

O. A. ROSBORO.

CALLS.

A. L. Crim, to Central, Tacoma, Wash.

Ernest H. Reed, Kansas to Pontiac, Ill.

H. J. Young to Alliance, Neb.

W. E. Brandenburg, Hebron, Neb., to Central, Parsons, Kans.

Geo. C. Minor, Harrisonburg, Va., to Dover Place, St. Louis, Mo.

W. T. Mullins, Chaplain to Middletown, Ky.

RESIGNATIONS.

L. O. Lehman, Gibson City, will join faculty of Eureka College.

ADDITIONS TO CHURCHES

Coshocton, O., C. M. Burkhart, pastor; six in two weeks.

Pittsburg, East End, J. R. Ewers, pastor; 119 since Jan. 1, 78 by baptism; 430 in less than five years.

Lemoyne, Pa., Melvin Menges, pastor; 3.

Petoskey, Mich., W. H. Hedges, pastor; 13 since close of meeting, April 16; 50 since January 1.

Abingdon, Ill., J. Newton Cloe, pastor; 35 in six months.

W. J. Clarke says the men's movement in the Clifton church, Louisville, Ky., is directly responsible for the organization of scores of Men's Bible classes in that part of Kentucky, not alone among the Disciples, but also in the Methodist, Baptist and Presbyterian churches. Mr. Clarke is the new adult superintendent of the A. C. M. S., and formerly the pastor of the Clifton Church. This Men's Bible class assists in the financial support of Mr. Clarke in his present work.

The twenty-six Disciple churches in Greater Kansas City publish a combined announcement each Saturday in one of the local papers. The name and location and pastor of every church is thus announced, and kept before the people, and the expense to each church is only 20 cents per week.

In a recent issue of the Century it was stated that S. C. Draper had been called to the Central pulpit at Cincinnati, O. The fact is that the work at Central goes on more prosperously than ever under Claire L. Waite. Larger audiences, larger school, additions every Sunday are reported.

A men's movement has been organized in the Wabash Ave. Church, Kansas City, Mo., where L. J. Marshall ministers. These men meet for an hour preceding the evening church service for prayer and conference.

L. N. D. Wells, of Akron, O., is drawing great crowds to his church by using the paid advertising columns of the daily papers. He had an exhibit of advertisements at the Ohio State Convention.

G. A. Campbell, pastor at Hannibal, Mo., who was called to the presidency of Christian University, Canton, Mo., has declined and will remain at his post in Hannibal.

BETHANY ASSEMBLY NOTES.

A. W. Connor, known as the "Boys' Friend," will speak at Bethany Assembly July 21, 29, 30, 31, and August 5. His subjects are as follows: "Inseparable Lifelines," "The Dignity of the Common Kid," "Jacob and the Boy Problem," "Eternal Friendship," and "The Heart of a Boy."

John H. Booth, Kansas City, Mo., will give five addresses at Bethany Assembly as follows: "An Educational Policy for the Local Church," "The Every-Member Canvass—Why?" "The Every-Member Canvass —How?" "The Challenge of the United Missionary Campaign to the Disciples of Christ," "The Missionary Committee." This gifted advocate of church extension will be heard with great pleasure and profit on these timely subjects.

Pres. E. Y. Mullins' subjects for his Bethany Assembly lectures are as follows: "The Testimony of Christian Experience," "Christ's Response to Modern Thought," "The Leadership of Jesus," "Higher Appreciation of Christianity," and "The Moral Awakening in American Life."

Bethany Assembly will celebrate its thirty-first anniversary on July 28, with appropriate ceremonies. Dr. S. H. Creighton, President of the assembly, and F. M. Rains, Cincinnati, Ohio, will be the chief speakers. Pres. Creighton's address will be historical in character, as well as prophetical in giving the outlook for the future. Secretary Rains will speak upon "The Perpetuity of Bethany Assembly." This will be a red letter day for Bethany Assembly. Some important announcements will be made that day that will cheer every member of the ever-increasing "Bethany Family" now scattered over many states.

The C. E. Cottage at Bethany Assembly will be enlarged and remodeled at considerable expense this year, and will be ready for the evangelistic sessions of the first term of the summer school July 21-31. The Endeavorers will occupy it with their School of Methods August 4-14. The National Christian Endeavor board for the Disciples of Christ now owns this building and will hold annually therein a School of Methods for Endeavorers. Many of the Christian Endeavor state superintendents of different states will meet here annually to discuss plans for the future of this great and growing work among the young people of our churches.

BIBLES FOR PUBLIC SCHOOLS.

The following resolutions were adopted unanimously at the last Union Ministers' Meeting held in Chicago:

Whereas, the Bible is regarded throughout Christendom as the very foundation of civilization, social justice, character, morality and religion, and

Whereas, the public school curriculum which includes tales of heathen gods and ancient mythology, but omits the great book which in surpassing grandeur reveals the one true God and inspires in the heart love of all the virtues, deprives the pupils of the most important element in the true education, and

Whereas, although the interpretations placed upon the Bible may be, and in fact are sectarian, we believe that the Bible itself is elementary, fundamental, and no more responsible for sectarianism than the ocean for the battles which rage upon its surface, therefore

Be it resolved, that we profoundly deplore the decision of the Supreme Court of the State of Illinois which makes possible the exclusion of the Bible from our public schools even to the amending of our state constitution.

Done by unanimous vote this 25th day of May, 1914, in Union Meeting of the Protestant Ministers of Chicago at Chicago, Illinois.

W. B. MILLARD,
Executive Secretary.

DRAKE CLOSES SUCCESSFUL YEAR.

Drake University closed its thirty-third year June 10, with the annual commencement exercises. Degrees or diplomas were conferred upon 216 men and women. Honorary degrees of Doctor of Divinity were conferred upon Abram Edward Cory, '99 and Frank Garrett, '96. The commencement address was delivered by Dr. Herbert Martin, Professor of Philosophy, Drake University. At the meeting of the board of trustees it was announced $225,000 had been pledged to the school during the year.

The College of Liberal Arts led in degrees conferred with seventy-five. Thirty-one degrees were conferred by the law school and twenty-one by the College of the Bible. Many students of the Bible department were represented among the graduates of the College of Liberal Arts. The class was cosmopolitan. Six lands and fourteen states were represented in its membership. Four races also were represented. Emily Doris Ware claims Shanghai, China as her home. Arthur George Scambler, Australia; Paulo Claro Palencia and Domingo Jose Samonte are from the Philippine Islands. William Mander is from the British Isles and Frederick Zweers from the Netherlands. The states represented by the graduating class are Iowa, Missouri, Kansas, Illinois, South Dakota, Minnesota, Texas, Colorado, Oklahoma, New York, Idaho, Washington, California, Wyoming, Alabama.

Commencement activities were ushered in by the annual baccalaureate sermon by Charles S. Medbury, chaplain of the university. His subject was the place of religion in the new social order. Monday afternoon baseball team of Medical and Liberal Arts Alumni combined defeated a team of Law Alumni 10 to 7. Tuesday morning the seniors defeated the faculty 3 to 2. Senior class exercises and a contest among the children of the alumni filled the afternoon.

Wednesday morning the academic procession, the commencement address, the conferring of degrees on graduates and honorary degrees upon two of Drake's best known sons, with a final word of appreciation by President Hill M. Bell closed the work of the year.

COMMENCEMENT AT WILLIAM WOODS.

The twenty-fourth annual commencement of William Woods College closed with the graduating exercises held in the D. M. Dulany Auditorium on Thursday evening, May 28, 1914. The commencement address was delivered by Judge J. C. Pollock, of Kansas City, Kans., who has attained fame as a Juvenile court judge. Essays were read by Miss Nelle Hawkins of Brumley, Mo., the valedictorian of the class, and Miss Anna Jameson, of Fulton, Mo., the salutatorian of the class.

The commencement activities began with an old fashioned Missouri Barbecue which was held on the campus and to which were invited the students and faculties of Westminster and Synodical colleges. Six sheep and two shoats were cooked to a turn in the afternoon. The class baseball teams competed for the college letter under direction of the instructor in physical education.

On Sunday the bacalaureate services were held in the First Christian Church and Rev. M. A. Hart, pastor of the First Christian Church, Columbia, Missouri delivered the message. In the evening Rev. T. E. Winter, pastor of the Fulton Church, addressed the undergraduates.

Monday and Tuesday evenings were given over to the Voice and Expression Departments.

The Board of Directors held their annual meeting on Wednesday. Dr. W. S. Woods for whom the college is named made a gift of $8,000 to the maintenance fund of the college. It is one of the largest gifts he has made the college during the years he has so generously contributed to its financial support. Our new members of the board were nominated and two old members. The new members are the Honorable Champ Clark, speaker of the House of Representatives, Rev. Robert Graham Frank, Liberty, Mo., President of the State Board of Missions, Mr. W. T. Kemper of Kansas City, Mo., president of the Commerce Trust Company and Mr. Frank C. Stokes, Banker of Auxvasse. The re-elected members are Messrs, J. Harry Atkinson and Don P. Bartley of Fulton.

The board took up the matter of building the J. B. Jones Academic Memorial and decided to co-operate with the alumnae Association which is raising funds for the building. It is expected that this building will be erected and dedicated upon the twenty-fifth anniversary of the college in May, 1915. Ground will be broken for the building this fall. The Board of Directors and their wives were guests at a one o'clock dinner served by the members of the class in Domestic Science under the supervision of Miss Susie B. Kerr, Domestic Science teacher.

The Alumnae Association held its important meeting on Wednesday afternoon and re-elected Miss Jessie B. Farrell of St. Louis as president. Other officers elected were: Mrs. Perry Watson, Fulton, first vice-president; Miss Goldie Murry, Stephens, second vice-president; Miss Nell Jasper, teacher in mathematics, Fulton secretary; Miss Jessie Gooldy, Auxvasse, assistant secretary; Miss Mildred Jones, director of the Conservatory of Music, Fulton, treasurer. The association held a six o'clock banquet and a mass meeting in the evening. Robert Graham Frank was the speaker. The alumnae association plans to erect an academic building to the memory of the late President James B. Jones. It will cost $40,000 and the foundation will be laid this fall.

The new gate—four large ornamented brick pillars with large bronze lanterns upon them—was completed the week before commencement. In connection with this gate a "White Way" was installed on the campus and the display pleased the large group of visitors who attended the commencement. These also were gifts of Dr. and Mrs. W. S. Woods.

The college enters upon a most promising year in the way of attendance and service, having reached the Junior College standards required by the University of Missouri and having been so thoroughly equipped with all necessary books, maps, appliances and laboratory supplies for accredited work. The work done received the approval of standard colleges. There was an enrollment of over two hundred students in the college this year.

The state of Missouri has given to junior colleges the privileges of granting its graduates licenses to teach in the state for two

FOR SALE

The house-like Bungalow of Dr. and Mrs. Royal Dye, including three lots, close to College, convenient to Church. Special terms for quick sale. Address MARSHALL AND McGUIRE, Eureka, Ill.

and three years. Graduates taking the teacher training course will receive these licenses without examination. The teacher of this department holds an A. M. degree from Northwestern University of Evanston, Ill.

The Board of directors decided to emphasize the fact that William Woods College is owned and controlled by the Christian churches of Missouri. This is a Christian College and upholds Christian ideals. Besides courses of the Bible which are offered for both secondary and junior college students, there is a flourishing Y. W. C. A. and mission study class. The college and church work together and students attend Sunday-school and participate in the organization life of the church.

"WE SEEK NOT YOURS BUT YOU."

In the Gainesville Convention and other meetings of the Men and Millions Movement in Texas conspicuous above all the charts displayed was an immense banner with the above inscription. Its unanimous adoption and constant use grew out of the first meeting of tne team of fifteen National Workers who went into Texas for the campaign.

R. A. Doan of Nelsonville, Ohio, had been appointed to lead the group in a season of prayer. He read the 12th chapter of 2 Cor. and laid especial emphasis on the central clause of the 14th verse. This was not only instantly and unanimously adopted as the motto of the team, but aptly characterized the spirit in which the Texas work was done.

The addresses in the public meetings were made up not of exhortations and appeals, but of condensed and vital information. No public calls were made for money, nor were any gifts accepted in the meetings.

When one or two members of the team, with the local minister or some other active worker of the congregation, called on any individual privately it was to give more detailed information in regard to the world call of the Christ and the plans of the Men and Millions Movement. The situation was laid before him as an opportunity for investment in the Kingdom of God, and no effort was made to exercise hypnotic influence on any one, or to bring undue pressure to bear. Each individual was left, whether he subscribed or not, a better friend that before, not only of the Men and Millions Movement, but of the Church of Christ and its various agencies. If any regrets followed the passing of the team in any place they are not disappointment over having pledged, but repentance for having pledged so little or failed to invest at all.

The splendid total realized in the Texas Campaign could lead one to think that there could be very few regrets of this sort. The readiness with which the people seized the opportunity was indicated by the fact that one brother became anxious lest no one should call upon him, and had not a pledge but a handsome check ready for the canvassers when they arrived.

In every place it was felt that a great blessing as of a mighty revival had come into the church and every soul and every congregation must hereafter be richer in the things that make for real wealth.

W. R. Warren.

MAKE THE FOURTH SIGNIFICANT.

By Sidney L. Gulick.

Great progress has been made of late in making Independence Day "safe and sane." Why not also make it really significant in our national life? Let us make it, not only a day of commemoration of a glorious past, but also a day constructively productive of a better present and a greater future.

This is not so difficult a matter as might be supposed. Pageants, historical and racial, have already been tried here and there, with excellent results. Can we not go further? Can we not make the day still more significant and valuable? My proposal is as follows:

Make the fourth of July our great national birthday, the one day in the year when new individuals are admitted to citizenship in this Republic. Let the ceremony of administering the oath of allegiance be restricted to a single day, and let the service be dignified and patriotic. And why administer the oath of allegiance only to aliens who become Americans? Is it not important and highly desirable that every young man, though born in the United States and of American parents, shall also in a formal way acknowledge his citizenship and swear his allegiance to the Stars and Stripes?

How impressive and significant would the Fourth of July become if, on this national birthday, all young men who have attained their manhood, together with all aliens who desire citizenship in this land, should take part in a formal service of admission to the rights and duties of citizenship.

Let there be processions, with flags and banners and bands. Let each race carry its own flag to the churches or schoolhouses or courthouses. Let native-born American sons carry pure white flags without colors. Let there be welcome orations by noted citizens; and let responses be made by representatives of the different groups and races seeking citizenship. And when all the preliminary exercises have been completed, let the flags of the nations be lowered, let the Stars and Stripes be raised, and then, with uplifted right hands, let the new citizens pledge with a loud "I do" their loyalty and love for the flag and the nation of which they now become an organic part. Then let miniature American flags with the date upon them be given to each new citizen to take to his home as a life-long souvenir of admission to the great Republic.

Thus shall we make the great and glorious Fourth, not only a day of commemoration of a great past, but constructively productive of a greater future. Let every new citizen, whether native or foreign born, enter upon his citizenship rights and duties only after formal admission to citizenship and public expression of allegiance.

NEWS FROM THE FOREIGN SOCIETY.

The returns for the ten days following Children's Day show that the Sunday-schools gave $15,955, a gain of $1,495. The churches, as churches, show a gain of $1,045 during the same time. There was also a gain in the number of contributing churches and Sunday-schools. These are encouraging figures, and they ought to cheer us on to show a still better record.

W. R. Hunt and family are on furlough in England from China.

Chas. P. Hedges, under date of April 13, says: "We are glad to report nine baptisms on April 5. We have just sent nineteen evangelists to thirteen outposts." He was writing from Longa, Congo, Africa.

C. E. Robinson, Sendai, Japan, reports three young men baptized in that district during the past month. The pastor of the Sendai Church, M. Y. Suto, one of the ablest of our preachers in Japan, has been very sick.

A department of missionary training of the University of Nankin, Nankin, China, has been opened. Fifteen students enrolled in the first class. The second class had thirty-six. This promises to be a movement of great usefulness.

The church at Delta, Iowa, will, in the future, support Mrs. Dr. L. B. Kline, Vigan, P. I.

Miss Mary L. Clarke will begin her furlough period in England, her native land, October next.

Frank Garrett of Nankin, China, is planning to spend the month of August in the Rocky Mountains with his children and with a brother and sister. He was in the Million Dollar Campaign in Texas.

It is expected that Mr. and Mrs. L. D. Oliphant of Japan will be permanently stationed at Tsurugaoka.

The Euclid Ave. Church, Cleveland, Ohio, will give the Foreign Society, $2,400 for its work this year.

Miss Edna P. Dale will take charge of the Girls' School in Nanking, China, while Miss Emma Lyon is home on her furlough.

Mr. and Mrs. Thos. A. Young are to be permanently located in Fukushima, Japan. They have been in the language school in Tokyo.

Last week the Foreign Society received two annuity gifts—one from Ohio and one from California.

Mr. and Mrs. Arthur Bowman now at Nantungchow, China, will be changed to Wuhu, China.

W. R. Holder, Monieka, Congo Free State, Africa, reached Cincinnati, Ohio, June 17. He will remain in America some time on his regular furlough. It will be remembered that he went out from Birmingham, Ala., and was at that time the pastor of one of the churches in that city. He was educated in the College of the Bible, Lexington, Ky.

F. M. Rains, Secretary.

ROYAL
BAKING POWDER
Absolutely Pure
Absolutely has no substitute

Many mixtures are offered as substitutes for Royal. No other baking powder is the same in composition or effectiveness, or so wholesome and economical, nor will make such fine food.

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The Sunday School

GREATNESS THROUGH SERVICE.

INTERNATIONAL UNIFORM LESSON FOR JULY 12.

Read Luke 18:15-30. Memory Verses, 43-45.

Golden Text.—The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

American Standard Bible.
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(32) And they were on the way, going up to Jerusalem: and Jesus was going before them; and they were amazed: and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, (33) saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes: and they shall condemn him to death, and shall deliver him unto the Gentiles; (34) and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days shall rise again.

(35) And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. (36) And he said unto them, What would ye that I should do for you? (37) And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. (38) But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? (39) And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: (40) but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. (41) And when the ten heard it, they began to be moved with indignation concerning James and John. (42) And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. (43) But it is not so among you; but whosoever would become great among you, shall be your minister; (44) and whosoever would be first among you, shall be servant of all. (45) For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

At the Heart of the Lesson.

By Rev. A. Z. Conrad, Ph.D.

Language is a very imperfect means of communication. It is meaningless without an ability to understand. Words convey thoughts and feelings. There must be a correspondence between two minds before there can be any real revelation of the inner life. The words of Jesus are empty until the soul is responsive to the purpose of Jesus. A man out of harmony with God finds little in revelation either to instruct or inspire. God and his Book are inevitably rejected unless the heart is obedient to the divine will. A purpose to know God's will is the indispensable prerequisite to a direct revelation to the soul. In sundry times and in divers manners God spake to the prophets and the poets and the holy men who were sympathetic with his purpose and thus could understand him. Jesus associated with himself a little company of disciples and among them there were one or two who seemed particularly to understand him. The secrets of the soul can be told only to a soul susceptible to such secrets. Jesus was nearing the end of his public ministry. V. 32. "And they were on their way, going up to Jerusalem, and Jesus was going before them. And they were amazed and they that followed were afraid." There was an atmosphere of hallowed mystery about Jesus. As he neared the end of his earthly mission this seemed to increase. His enemies were awed in his presence and his intimates were amazed at his teaching, his bearing and his personality. He was radiant with divineness.

IN THE TEETH OF THE TEMPEST.

"And he took again the twelve and began to tell them the things that were to happen to him." Why the twelve? They were best prepared to receive the secrets of the "passion." He could open his soul to those who had already learned something of its divine meaning. The wonder is that they could endure the narration which he proceeded to unfold. The prophecy of the coming events was simple and distinct. It was calculated to awaken faith when the fulfilment had declared his supernatural insight. He told them he was to be delivered into the hands of the religious authorities. This was a thing, they thought, to be avoided and much to be dreaded. Calmly he declared the certainty of betrayal. Furthermore, he did not hesitate to declare the certainty of condemnation. He was to be sentenced. For what? He had done nothing but love men into a larger life since the first moment of his public ministry. Yet, he was to be condemned. The injustice of it should have overwhelmed them. Then he was to be handed over to the Gentiles who would mock him, scourge him and kill him. The recital was climacteric. He does not conclude the forecast of tragedy, however, without the triumphant assurance of his resurrection. This is the main point of this revelation. He would soon rise again. Everything is to hinge upon the fulfilment of this prophecy. His coming forth from the tomb on the third day would be the final guarantee of the established kingdom. It would be the promise and precursor of kingdom development. How little we understand ourselves. How insistent is self-interest. The virtue of self-effacement is rare as it is beautiful. The story of the tragedy of the Lord's death was not sufficient to eliminate self-interest. Through their mother, Salome, James and John come and present their request for exalted position in the new kingdom. The prophecy of Jesus regarding his kingdom had made clear to them that the hour was approaching when some striking manifestation of divine power would place Christ upon the throne. He had already told them that the apostles would sit on thrones judging the twelve tribes of Israel. They would speak for their places now. Poor human nature! How easily it loses sight of the suffering of others in its own inordinate ambition. "Grant that we may sit one on thy right hand and one on thy left hand in thy glory." It must have been like a sword thrust in the heart of Jesus. But no more than are our own expressed or unexpressed ambitions for preferment in the fact of kingdom tragedies. When the call of the cross is most earnest and we are appealed to by every consideration of the redemptive work of Jesus to throw ourselves unselfishly into the saving of men how ready we are to make that secondary, or forget it entirely in our ambition for place. How it condemns our littleness and our leanness. Are we not again and again appalled at some self-revelation of weakness, of pride, or self-seeking. The request was a petition. Not all petitions are answered as desired. Prayer is not prayer unless it has involved in every utterance, "Thy willl be done."

CHRISTIAN ASSURANCE.

The answer of the Sons of Zebedee has much to praise and admire. They answered, "We are able." There was in the heart a high resolve. There was a noble purpose. They were facing the tempest with the Lord. They knew it would break upon them but they were willing to go through it if only afterward they might be near him If they were self-centered, at the same time they were determined. In a large measure they spake the truth. It is true that with others they forsook him and fled. It is equally true that one of them became the first martyr and the other endured untold afflictions for his master's sake. Christian confidence is immensely important. There is a degree of positive assurance as to what we may do and endure, which is eminently desirable. We cannot and will not undertake tasks which try our souls unless we believe we shall be able to endure. But it is quite possible for us to overestimate our spiritual abilities. "Let him that thinketh he standeth take heed lest he fall." Our confidence must always be tempered with humility and trust.

NO ARBITRARY ELEVATION.

"To sit on my right hand or on my left hand is not mine to give." V. 40. This scripture is easily misunderstood. It is employed by some to make Christ deny his own deity. The meaning is perfectly plain. What they desired was not something that could be arbitrarily conferred. It is proper and probably better to translate it, "Is not mine to give except for whom it has been prepared." They were asking promotion and elevation independently of any worthiness to occupy it. It was not his to give merely as a matter of showing personal preference. Our Lord was teaching this, that all spiritual promotion must have spiritual excellence as a reason. The relationship of honor would depend entirely upon spiritual oneness with himself and the Father. We need not concern ourselves about high positions but we may well leave to our Lord all the rewards of service. It is ours to be occupied with worth and worthiness.

"They which are accounted to rule over the Gentiles lord it over them." As true today as when Jesus uttered the words. Nothing is so easily abused as authority. The dictator degenerates into the tyrant. The world has suffered immeasurably from misused power. This is not less dangerous in ecclesiastical directions than in secular. The whole church has been imperiled by a hierarchical conception of church authority.

SERVICE AND SUPREMACY.

"But it is not so among you. But whosoever would become great among you shall be your minister." The relation of service to supremacy finds emphasis here. True promotion is consequent upon unselfish service. The noblest life is one that serves the most. Over and over again our Lord illustrated and exemplified his own teachings. The incarnation was an act of condescension. Service reached its climax in the death upon the cross. Today, those loved most, esteemed most, are those who worship most devoutly and serve most humbly.

THE PREEMINENT MINISTRY.

"For the Son of Man also came not to be ministered unto but to minister." V. 45. This was the designation Jesus most frequently uttered regarding himself. He never seemed to think his deity would be questioned. His mysterious sayings, his wonderful doings, and his sacrificial dying were enough to establish his divinity. He was the representative man. He sustained a unique relation to all humanity for in his human nature he experienced what each child of the race experiences apart from sin. He stands as the incomparable example of self-abnegation and self-forgetting service. Of all who have ever lived he was most worthy to be ministered unto. Yet ,he never solicited it. He never sought it. He devoted himself unremittingly to serving others. He was much with the sick and the sad and the suffering. There was no ministry like his. Never was one so utterly indifferent to the immediate consequences of his acts of love. He did not wait for approbation nor was he disturbed by condemnation. He simply fulfilled the Father's will in perpetual bestowal of himself. The result was, healing and help and hope wherever he went.

SALVATION THROUGH RANSOM.

"And to give his life a ransom for many." That there was a transactional relation between God and man accomplished by Jesus Christ no one can doubt, who accepts the teachings of Christ respecting himself, and the teaching of the apostles regarding him. The very climax of his ministry was his deliberate surrender of his life on the cross as a ransom. If language means anything it means that the death of Christ has distinct and definite relation to soul liberty. What Jesus accomplished was a real atonement. He changed relations between man and God. He changed them forever. He made adequate provision for the complete forgiveness of the whole human race. The cross is effectualized in each individual instance through the hearty and trustful acceptance of the work of Jesus Christ in its behalf. If we are saved it is because Jesus Christ has ransomed us. "God was in Christ reconciling the world to himself." To those who believe on his name he has given power to become the "sons of God." We are saved to serve.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JULY 8.

Paul the Convert. Acts 9:3-9; 26:12-18; 22:6-11.

Interest in the conversion of Paul will continue as long as Christianity remains upon the earth. Harnack has said that "Paul is the most luminous personality in the history of primitive Christianity." "We regard him as Christ's disciple, as the apostle who not only worked harder, but also accomplished more than all the rest put together. It was Paul who delivered the Christian religion from Judaism." If we would understand primitive Christianity, we must study Paul. If we would understand Paul, we must give attention to his conversion.

"WHO ART THOU?"

A vast amount of mischief is being done in the world by conscientious persons. These persons shut their eyes to what God is doing in the world. They take as the standard of truth a few propositions which the experience of past generations has formulated. To modify, add to, or to take from the opinions of the fathers is to deny the faith. Paul was very zealous for the traditions of the fathers. He meant to do the will of God. He was opposed to the disciples of Jesus because he believed they were defying God. But Paul was ignorant of some things which it was his business to know. If we undertake to keep the world from adopting new opinions, we ought to be very careful to know what we are about. It may be that the man we accuse of turning the world upside down sees more clearly than we do and is doing the thing that ought to be done now, while we are trying to uphold an order that has outlived its usefulness. Paul changed his attitude toward Jesus the moment he found out who he was. In later life the apostle deeply regretted that he had been so blind before his conversion. To his credit we can say that he was glad to follow the truth wherever it led him. He did not attempt to change the facts.

"WHAT SHALL I DO?"

New truth modifies conduct. Opinions that have no effect on conduct may be ignored. As soon as Paul learned that Jesus was a very different sort of person from what he had thought him to be, Paul knew there was something to do. He did not say, "I will change my creed a little." He immediately made inquiry about his duty. His knowledge of Christianity was incomplete when he first asked what he should do. It would never have been greater if he had not seen the connection between faith and action. What he said in his writings to the churches about salvation by grace and by faith should be interpreted by the life he lived. The personal question is needed today. We know vastly more about many things than our practice indicates. How shall we make our homes more attractive? How shall we avoid the diseases whose causes we know and can control? How shall we make our influence count for good in every direction? What shall I do to give the church of God its full power over the hearts of men? A prompt use of what we know will bring wider and deeper knowledge.

A CONVERT WITH A MISSION.

A young girl decides to join the Catholic church because of its ceremonies and its mystery. A man unites with the same church because his wife is a member. For business reasons another changes his church relationship. None of these things moved Paul to change his religious associations. Those who unite with church for the reasons mentioned and for others of like nature are usually of small force in any church.

Gal. 1:13-17; 1 Cor. 15:9-10; 9:1; Eph. 3:7-81; Tim. 1:15-16; Acts 22:3; 26:4-5; 21:39; 2 Cor. 4:6; Phil. 3:7.

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The Modern Superintendent

The old-time Sunday school superintendent often had no other justification for his election to the superintendency than the fact that he was "a faithful brother" and a good man. Sometimes he did not know the first elements of religious education. Perhaps he had little education of any sort. Of the Bible he often knew little, and of the methods of instruction nothing.

This is not saying, however, that there were not superintendents in the old days who were masters both of Bible knowledge and of the principles of teaching. But such men and women were exceptions, rather than the rule.

Times have changed. Today the churches are demanding the very best talent for the critical positions of Sunday school leadership. Many city schools employ paid Religious Directors. These are usually university men, alert to the very best matters and methods of religious education. In smaller towns, where paid leadership is impractical, the superintendent is very often the public school superintendent, principal, or a teacher. In many cases the pastor serves as superintendent, and it is not an uncommon thing to hear such leaders declare that they consider the opportunities of this position the most fruitful afforded them.

This change means much. We believe that if our country is to be saved from the corruption that has destroyed many another nation, the chief reason for its salvation will be that it practices in its life the principles of the Bible, which is and will always be the chief text book of the Sunday school.

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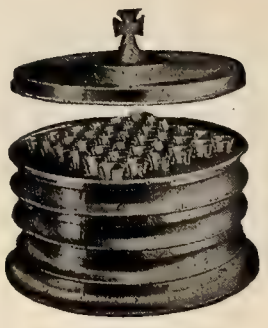

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The Whole Duty of Man

Micah set out deliberately to answer the question "Wherewith shall I come before the Lord?" He considered whether any sacrifice could in itself please God. He enumerated various sacrifices, and considered their value in money and in spiritual worth. What was the worth of burnt offerings, calves a year old, thousands of rams, ten thousands of rivers of oil? Had these any spiritual value? If the value of sacrifice depended on its cost to the giver, then perhaps a man ought to slay his own child in the service of God; could these or any like offering please Him?

Here was his unqualified answer: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

* * *

It is not easy to reduce duty to a nutshell; yet, here it is. Every being who can think and feel and execute his own purposes must be conscious of duty. Duties on the one side correspond with rights on the other. When God made sentiment beings to share the universe with him, their existence gave them certain rights, and God assumed certain obligations. Having given them life and life needs and moral capacity, God assumed the obligation to seek their best good. God is good because he perfectly conforms to all obligation.

On the other hand, our existence as children of God, and brethren of one another, lays us under obligation both to God and our fellows. These obligations are many, because the rights of others are many. God has a right to our love and loyal service; our fellow men have a right to our co-operation and sympathy and help. We meet those about us in such various relations that our duties are very complex and the resultant duties sometimes seem to clash, though they never do so. They are so numerous as to be confusing, and we sometimes wish we had an epitome of duty.

* * *

Our duties to God, also seem many. How many are his requirements in the Old Testament? Shall we ever be able to do his commandments? Shall we ever be able to distinguish the essential from the temporary?

Sinful men always act as though duty were unreasonable. Many a man says he "tries to do as nearly right as he can," but is unwilling to submit to God. He admits that to become a Christian would be right, yet seems to fancy that between doing right and becoming a Christian there is a debatable ground where a man is safe, and that becoming a Christian is something of the nature of supererogation. Israel followed the statutes of Omri and Ahab, and complained that God's ways were not equal. In the prodigal's demand for the portion of goods falling to him, there is a suggestion of what we find in the demand of sin that God shall give us more liberty. After all, there is little required by God. Duty is capable of reduction, in the last analysis, to a few simple rules. The old Testament law contains tons of ceremony and grains of command concerning morality, yet the latter outweigh the former. There are chapters of ritual and sacrifice, yet plain declarations that God has no delight in them. There are volumes of mere ceremony, all rigidly prescribed, and verses of ethics dimly hinted at. Yet all the ritual is the husk to protect the ethical kernel within. There is no righteousness but rightness of heart; there is no salvation that does not save from sin. To save men from sin, to make them holy, to help them to do justly and love mercy and walk humbly with God, this is all there is of duty, and all of religion beside this is a means to an end, or else is some invention of man and not a command of God.

* * *

This is what the Bible is for. This is what the Incarnation is for. This is what the Cross is for. It is to teach us to do justly and love mercy and walk humbly with God.

Two cannot walk together except they are agreed. Walking with God is not difficult, but it is not a thing to be accepted too much as a matter of course.

* * *

Justice is the rendering to every man his due, the even-handed squaring of obligation with performance of duty. Mercy is kindness toward those over whom we have the advantage. Humility is not that weak and spurious thing that often goes by the name, but is gentleness of spirit and a willingness to submit our own will to the will of God and the good of others.

Everything else is important in proportion as it brings us to this spirit. This is the fruit of real religion.

The World's Greatest Play

The Pageant and Masque of Saint Louis.

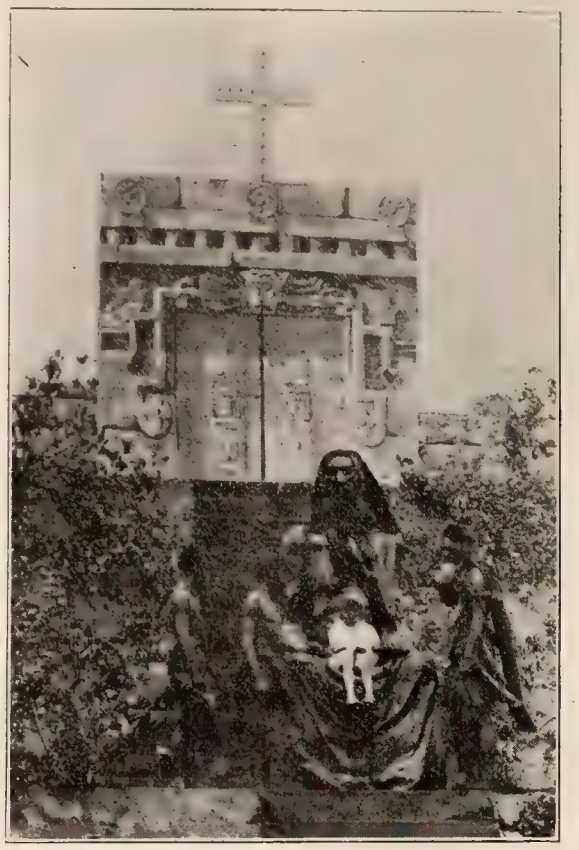
BY HORACE F. HOLTON.

SUPERLATIVE is the best word to describe the impression that has been left in the minds of the people of St. Louis, by the Great Pageant and Masque with which they celebrated the 150th anniversary of the founding of their city, on the 28th, 29th, 30th and 31st of May. In the biggest natural open air amphitheater to be found in any of the great cities of the world, on the largest stage ever constructed for such a purpose, the biggest caste ever gotten together presented the "World's Greatest Play," before what is said to be the biggest crowd that has ever witnessed a similar event. In view of these facts the word "superlative" would seem well chosen.

It started in the public play grounds. Miss Charlotte Rumbold, their supervisor, was planning a great out-of-door exhibition of the work being done in her department. Then some one remembered that the city was about to have its 150th anniversary. This is a very respectable age for a western city to have attained. Why not have a great birthday party, at which the history of the city, from its founding to the present time should be reviewed? And so the pageant idea was born. The little group of people who conceived it were dreamers, dreamers of a better, fairer, more prosperous St. Louis. They were of all creeds, and of no creed, united under the standard of the great army of the common good. Their dream grew and grew until they themselves were almost overwhelmed with its splendor.

THE BEST TALENT SECURED.

They were not dreamers only, they were people of a very practical turn of mind as well. Some one said, "It will be a colossal success or a colossal failure." That it was the former, rather than the latter, is due entirely to the far-sighted wisdom of its promoters. An executive committee was formed consisting of representative citizens taken from all sections and all classes of the city. To this committee was entrusted the carrying out of the details of the plan. They proceeded immediately to secure the best talent available anywhere, to write and stage the play. Thomas Wood Stevens, head of the School of Drama in Carnegie Institute, was asked to write and stage the Historical Pageant. Percy Mackaye, dramatist and poet, was secured to write the "Masque of St. Louis," while Joseph Lindon Smith, a pageant-master of international fame, should stage it, and Frederick Converse, of Boston, should write its music. The selection of these men, backed by the enthusiastic coöperation of the people of St. Louis, insured the production of something really worth while from the literary and artistic point of view.



The Future in the lap of the Past.

Strong business men were put on the finance committee. At first it was estimated that $50,000 would be needed. Ultimately the cost was $130,000, all of which was raised, a part by popular subscription, the rest from the sale of seats. A speakers' bureau and a publicity committee were organized that the people of the city and of the country at large might be fully informed of what was going on. Before it was over nearly ten thousand men, women, and children were giving an immense amount of time and energy to it, and all without pay or personal advertisement.

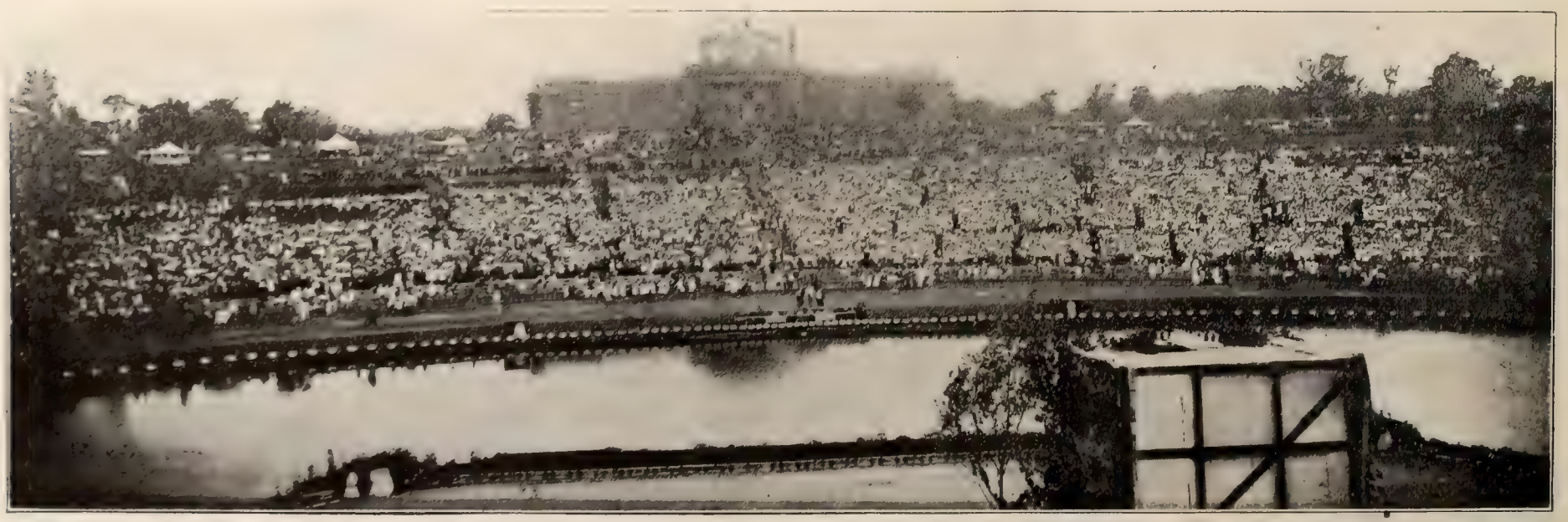
THE SITE OF THE PLAY.

The site that was chosen was the great natural amphitheater, that sweeps in a long slope from the top of Art Hill, in Forest Park, down to the lagoon at its base. This was the site of the Cascades at the St. Louis World's Fair. Out over the lagoon was built the mammoth stage. Its semicircular measurement was 880 feet, the width at its back was 520 feet, and the depth from the foot lights to the great 50-foot screen of timber at the back, which acted as scenery and sounding board combined, was 200 feet. At either side of the stage to the front, great wooden towers, 40 feet high, were erected; these were used for the light effects, and to complete the decorative scheme. Here also was placed the telephone station of the stage manager, for the stage was so large, and there were so many actors, it was necessary to direct the different groups by phone. A caste of 7,500 people was organized and thoroughly drilled. Great tents were erected as dressing rooms for this immense company. On the hillside across the 200 feet of water that was left in front of the stage, were arranged seats for an assembly of 60,000 people, with a great vacant space, stretching away to the top of the hill, where as many more could stand. One half of the seats were reserved, the sale of these seats going to meet the expense of the Pageant and Masque committee. The division betwen the free and reserved seats was entirely impartial, all seats on the right of the great center aisle were free, while those on the left were reserved.

THE PLAY BEGINS.

When the time came for the opening performance on Thursday afternoon, May 28th, every thing was completely ready. Early in the afternoon the great crowd began to gather, and by the time the performance was scheduled to begin, there was an assembly gathered there such as no one who saw it will ever forget. It was a vast audience of orderly, intelligent men, women and children. So quiet and well behaved was it, that the spoken parts of the play could readily be heard even to the outskirts of the crowd. There were comparatively few outbursts of applause, but rather an absorbed attention which, at times, became positively thrilling as one realized that the people were getting hold of the great ideal that was in the minds of the creators of the play.

Promptly at 6:30 o'clock the Pageant began. This was the first part of the



Amphitheater—The great audience beginning to assemble early in the afternoon.

play and consisted of a series of three movements or acts in which the romantic history of St. Louis, from the time of the Mound Builders to the close of the Civil War, was unfolded in a gripping drama. To the spectators the effect was as if they were stationed on the Illinois side of the Great River and were witnessing the growth of the city before their very eyes. First they saw the Mound Builders and the Indians. Then came the discoverers and the gold seekers. They planted the cross on the ancient mound of the former civilization, and went their way. The Settlers followed, headed by Laclede and Chouteau. Then came the period of the French and Spanish occupation, ending in the impressive day of the three flags, when in 1803 St. Louis, by the Louisiana purchase, became a part of the United States. A New Englander, witnessing all this, could not but be mightily impressed with the fact that St. Louis was as strongly Catholic, French and Spanish, in its beginnings, as Boston was Puritan and English. And therein he found much food for thought!

The third and last movement of the Pageant was the most thrilling. One saw the Lewis and Clark expedition departing for the Northwest in 1804. Then came the great stream of pioneers pressing on through the town into the great west beyond. A beautiful scene was that when Lafayette visited the city in 1824. A truly war-like touch was added when Battery A returned from the Mexican War, and the original guns captured in Mexico went rattling across the stage drawn by their full quota of horses. The Pageant ended after representing the stirring period of the Civil War, when the citizens were divided in their loyalty for the North and the South, all rejoicing together when peace was declared.

ST. LOUIS' HISTORY INTERPRETED.

By this time it was 8:30 o'clock and quite dark. The crowd was glad of an intermission of half an hour to get rested in anticipation of the second part of the play, the Masque. This was a spectacular, symbolic interpretation of the history of St. Louis; though by changing the names of the characters it might with equal truth be applied to the history of every American city. The wonderful light effects, the beautiful costumes, the greatness of the poetic conception combined to make the Masque a spectacle of unparalleled splendor and dignity. Perhaps it should be said though, that its meaning was a bit too subtle to be caught by the great majority of the audience. The plot, however, was a simple one. Mississippi brings to Cahokia, the spirit of the mound building civilization, a white child, who is christened Saint Louis. The child passes up the steps of the great temple and in through the gate. After the passage of time, represented by a wonderful living frieze, high up on the top of the temple wall, the gate opens again and Saint Louis comes forth, clad as a youthful crusader with the flaming sword in his hand, and the star on his brow. Then come the pioneers, miners, rangers, calling on Saint Louis to lead them. At this point, Gold, as symbolic of the spirit of materialism and greed, enters the scene and defies Saint Louis. There follows a series of spectacular struggles between the champions of Saint Louis and Gold and his minions. In each case Gold is vanquished. At last there is heard a dirge of women's voices, followed by the wail of Poverty. With her come her children, Shame, Vice, Plague, Dumbness, Despair, and Rebellion, also there comes a mysterious hooded figure, the father of her children. Saint Louis unmasks the hooded figure, and finds his old enemy, Gold. Gold seizes the sword of Saint Louis and rushes up the steps and captures the temple. Saint Louis calls on the cities to form a league to help him. But they all are unavailing against the power of Gold, until Imagination and Love ascend the steps and summon him forth. He rushes out to destroy them, but his sword falls from his nerveless hand when he encounters them, and from that time he becomes the servant and not the master of St. Louis. Here the Masque ends.

Imagination and Love triumphant over Gold.

The play was repeated on four different nights and each time a vast audience witnessed it. The Friday night performance had to be postponed until Monday evening, but even then the crowd seemed to show no abatement to its interest. It is estimated that about 500,000 people in all witnessed the Pageant and Masque.

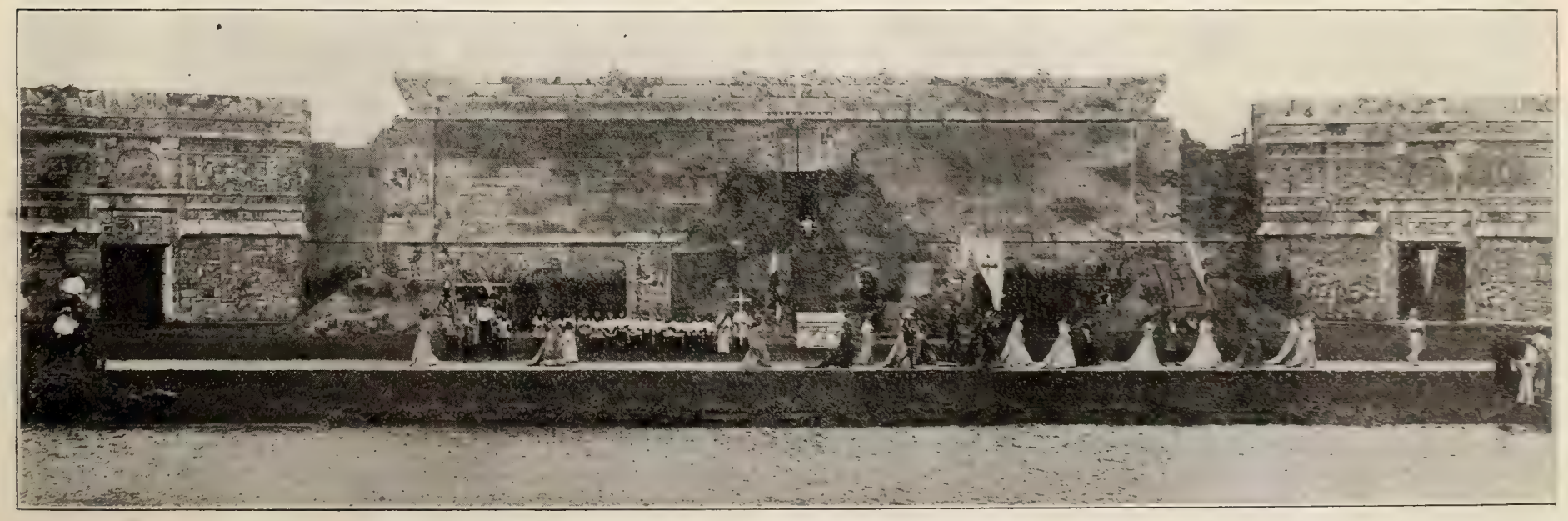
PUBLIC IDEALISM.

And what was the reason for this great expenditure of labor and money? The committee's official announcement was that "It was given not to make money, or to advertise anybody or anything, but to bring all the people of the city together, to make them know each other, to make them proud of each other as citizens and proud of their city." "If we play together we shall work together," was the way that one of the leading business men of the city expressed it. There was need that the people of St. Louis should learn to work together. There was a free bridge to be completed, a new charter to be adopted, and a new spirit of civic pride and progressiveness to be fostered. We have learned to play together, and there is every evidence that we are now ready to work together as never before. And the promoters of the Pageant and Masque are even more pleased at the manifestation of this new spirit, than they are with the marvelous success of this great plan. It has left us all feeling, as Saint Louis expressed it, in the great closing scenes of the Masque:

"O sisters, brothers, cities leagued by love!
If we are dreaming, let us scorn to wake;
Or waking, let us shape the sordid world
To the likeness of our dreams."

ANOTHER ANTI-SALOON VICTORY.

By a decision of the Supreme Court handed down last week, the greater part of northern Minnesota has been added to the "dry" teritory. A long conflict has existed between federal agents seeking to enforce the laws against the introduction of intoxicating liquors into the Chippewa Indians' country and the saloonists and other sellers of intoxicating liquors. The decision of the court forever settles the contest and many saloons will be driven out.



Ecclesiastical Procession, the Christening of St. Louis.

The Bible in the Public Schools

An Article of Exceptional Authority on a Vital Topic.

BY JUDGE WILLIAM E. CHURCH.

BY a recent decision of the Supreme Court of the state of Illinois in a case which came before it on an appeal of some Catholic parents of school children, from a judgment of the Circuit Court of Scott County, two propositions were laid down and established as the law of this state.

First: That the reading from the Bible, as a part of the daily opening exercises of the school, of certain passages selected by the teacher,—not otherwise described or identified—the repeating in concert of the Lord's Prayer and the singing of a sacred hymn violated the provision of section 3, article II of the constitution of the state, usually called the "Bill of Rights," which declares that "The free exercise and enjoyment of religious profession and worship, without discrimination, shall be forever guaranteed. . . . No person shall be required to attend or support any minister or place of worship against his consent nor shall any preference be given by law to any religious denomination or mode of worship."

THE BIBLE A SECTARIAN BOOK.

In the case before the court it did not appear that any further participation in these exercises was required of complainants' children than that during the singing of the hymn they should stand with the rest and that during the reading and prayer they should rise in their seats, with the others, fold their hands and bow their heads. It was held by the court that the exercises described were religious worship and constituted the school room a "place of worship" within the meaning of the prohibitory clause of the constitution.

Second: That the reading of passages selected from the Bible as above described constituted a violation of section 3 of article VIII of the constitution which declares that "neither the General Assembly nor any county, city, town, township, school district or other public corporation shall ever make any appropriation or pay from a public fund whatever, any thing in aid of any church or sectarian purpose."

Upon this branch of the case it was held by the court that considering that there is much of the Bible which cannot be regarded as sectarian, yet that no satisfactory test can be applied by which to distinguish the sectarian portions from those which are unsectarian; wherefore it must be declared that the Bible in its entirety is a sectarian book and as such, without discrimination as to various versions, must be excluded altogether from use in the public schools.

SOME SPECIFIC CASES.

The opinion of the court, written by Justice Frank Dunn, is long, and cites and discusses many authorities from other states, admitting that most of them reach conclusions adverse to those reached by the Illinois court but attributing this fact, to some extent, to differences in the languages of their respective constitutions, which, in my opinion, are not of a character to justify the discrimination.

Two of the justices—Cartwright and Hand—joined in an extended and religious dissenting opinion, in the course of which they declare that the majority of the court have not found, and cannot find, a single authority in support of their opinion; that the judgment is in conflict with the opinions of every court of last resort in the United States which has spoken upon the subject and is inconsistent with and contrary to the principles laid down by the Supreme Count of Illinois in several previous cases.

Most courts—among them the Supreme Court of the United States—hold that the Bible is not a sectarian book. The courts of Wisconsin and Nebraska alone hold that it is not wholly sectarian and that there is no reason for excluding the reading of non-sectarian passages.

DO NOT VIOLATE CONSTITUTION.

None of them hold that exercises of the church described violate the usual constitutional guaranty of freedom of worship. Prominent among the earlier cases in this state are the following:

In one case it was held that the use of the schoolhouse under the permission of the school board, by various church organizations, for stated meetings for religious worship at times when the house was not occupied for school purposes violated neither of the constitutional provisions above quoted.

As to the first of which it was held that the thing contemplated was "a prohibition upon the legislature to pass any law by which a person should be compelled, without his consent, to contribute to the support of any ministry or place of worship."

In McCormick vs. Burt, 95 Illinois, 263, it was held that school directors acting in good faith are not liable in damages for enforcing by expulsion a rule requiring all pupils to lay aside their books and remain quiet during opening exercises consisting in the reading of a chapter from the Bible, and that the rule was a reasonable one.

In North vs. Trustees of the University of Illinois, 137 Illinois, 296, it was held that the constitution was not violated by a rule of the trustees requiring the attendance of pupils at daily religious exercises in the chapel, unless excused for good cause—such exercises being substantially identical with those complained of in the Scott County case.

THE COOK COUNTY POOR FARM.

Until the Scott County case was decided, the foregoing were, I think, all the cases in Illinois in which these questions were chiefly raised, but since that case it has been held by the court in an opinion written by the same judge, that it was not a violation of the constitution for a county board to grant permission to a Catholic bishop to erect on the ground of the county poor farm at Oak Forest a permanent chapel 138x66 feet in size, for the sole and exclusive use of the Catholic Church, for holding various religious exercises according to the forms and under the direction of that church; the title to the building to rest in the county but the church to have the use of it and of the ground free. Richwald vs. County Board, 258 Illinois, p. 44.

Some incidental history will be instructive and illuminating.

Illinois has had three constitutions—one adopted in 1818, one in 1848 and the present one in 1870.

The first two contained provisions relating to freedom of worship, which, for the purposes of this discussion, may be regarded as substantially similar to those of the constitution of 1870.

Neither of these earlier constitutions, however, contained the provisions of the later one forbidding the appropriation of public money for sectarian purposes.

During all this time—sixty years under the earlier constitutions and forty years under the present one—so far as I can ascertain, the practice of opening the daily sessions of the public schools with simple exercises, such as are above described, has been generally if not universally followed under the general supervision of the local school boards, and never has been successfully challenged as a violation of the constitution in any respect until the Scott County case.

EFFECT OF THE SCOTT COUNTY DECISION.

The daily sessions of the constitutional committee of 1870 were opened by prayer, those prayers were regularly printed as a part of the daily proceedings, and the officiating clergymen were paid out of the public funds by vote of the committee, a stated sum for their services. A proposition to add to article VIII a section forbidding the legislative committee to pass any law excluding the Bible from the schools was very extensively debated and was finally, without action, referred to the Committee on Education, where it was buried, but the course of the debate showed two things:

On the part of the advocates of the provision, a solicitude lest some future legislature might be induced to pass an act excluding the Bible from the schools.

On the part of its opponents, the reply that such a fear was groundless; that the proposition to add such a section was unfair as containing an implication that there was some purpose to exclude the Bible, when no such purpose existed and to raise an issue where none existed; that the insertion of such a clause might arouse factional opposition when the constitution was presented to the people for adoption and possibly imperil the whole instrument and that it was better to make no mention of the subject in the constitution, but to leave it where it had always been, with the local school boards.

But the most significant fact is that throughout the whole debate no suggestion or intimation was made by any one, that as the constitution was framed, the Bible was effectually excluded from the schools, nor was any such interpretation ever given to it until the decision in the Scott County case in 1910—in other words, that decision overthrew a contemporaneous interpretation to the contrary and a general public acquiescence therein from the foundation of the state.

SOME CONCLUSIONS.

My own study of the subject has led me to the following conclusions:

That the employment of the exercises described, as a part of the daily proceedings at the opening of the sessions of the public schools, is not a violation of the constitutional guaranty of freedom of worship; that that guaranty was never intended to apply to such incidents, especially where no pupil was compelled to participate actively therein, but was an expression of the determination of the people of this state, as of most of the other states, to abolish that governmental supervision and control of public worship which drove the Pilgrim Fathers to New England, and which they immedi-

(Continued on page 17.)

Up From Tiberias to Tabor

A Modern Version of the New Testament Story, "Down from Jerusalem to Jericho."

BY HERBERT L. WILLETT, JR.

Some weeks ago there appeared in the Associated Press dispatches the account of a robbery and shooting near Tiberias, the victims being members of the faculty of the Syrian Protestant College at Beirut. We were at that time concerned as to whether Mr. Willett might have been in the party, as no names were given in the dispatches, and he had spoken of a plan to make a vacation trip south from Beirut. The present article tells the story of the occurrence. It is an interesting side light on the conditions prevalent in lands under Turkish rule.—EDITOR.

DURING the spring vaction which covered the period of the Latin and Greek Easters, a party of our staffites set out for a trip through Galilee; they took the boat from Beirut to Haifa, and then by donkey and carriage made their way to the Sea of Galilee.

From Tiberias they set out on foot for a visit to Mount Tabor and Nazareth on their way south to Jerusalem. Two of the men, photographic enthusiasts, started out early in the afternoon to get some sunset effects from the hills overlooking the Sea of Galilee, while the others, seven in number, waited for the shadows of the evening to diminish somewhat the heat for which Tiberias is infamous. (Herod could not have chosen a spot in which to express warmer admiration for his emperor.)

A MISADVENTURE.

About five o'clock the pilgrims set out on their moonlight walk, expecting to reach Tabor in four or five hours. They did not know the road; Arabic was the least of their possessions; and they were unarmed. But strong in the belief that a party of teachers should be safe anywhere, they mounted the slopes overhanging the city, and sought to make their way southwest to the dome-shaped mountains plainly visible in the distance. Direct paths have not been properly arranged for eager travelers, and so from time to time stops to make somewhat labored inquiries where necessary. The Bedawi of the region are not noted for their social instincts, and upon occasion the party was met with insolent or sullen silence from shepherds or farmers, while once those men, mounted and heavily armed, forced the explorers to turn at right angles from their course and strike through a field which seemed to be limitless.

SHEPHERDS WANT "FLEECE."

This misadventure led them behind a small hill which hid from them their destination, and so, after a few efforts to find a path, they approached three shepherds watching their flocks under the rising moon. A civil question was answered by stares; a second by inarticulate grunts, while the natives took stock of the party. Finally one of the men, a negro, offered to conduct them to Tabor for a certain backsheesh, and his aid was eagerly accepted. But when the group started on their way, they noticed that the other two men, armed with revolvers and rifles, were following. Knowing that even if safety did not make it wiser for them to have but one guide, saving of expense did, one of the teachers motioned for the two to go back, and spoke to the authorized guide. He turned to speak to his companions while the party moved on and all seemed to have been arranged when a gun was pointed at the leader and backsheesh was demanded in immediate payment.

A short parley followed, in which the party made it plan that only upon arrival at Tabor would they pay, and, to give force to their refusal, they again started forward. Hardly had they gone twenty paces, however, when a shot rang out, followed quickly by two others, and Scheaner, one of the group, fell just as he was calling to his companions, "Drop; they're going to shoot!" In the excitement which followed the shepherds approached the group with levelled revolvers, and demanded their money. Scheaner was lying on the ground, and beside him fell Brown, pretending to have been wounded. Wilson hid behind a comrade long enough to secrete his gold in his shoes; but Agne, the leader, with a pistol at his head, emptied his pockets and produced two bishliks, all the change he had kept out of the purse stowed away in his helmet. Billmay, seeing this small prize accepted, produced his coppers without hesitation, but Utidjian had given all his money to the treasurer of the party, and fearing that his life would pay for his inability to add to the booty, called out in agonized tones, "For God's sake, Agne, lend me a bishlik!"

ROBBERS GROW BOLDER.

So far the demands had been fairly restrained, for the robbers evidently feared the presence of arms, but now they became bolder. One man's kodak was snatched from him; another was forced to give up his coat. Agne was again approached, and this time disclosed the hiding place of the party funds. Scheaner, who could not move, was brutally kicked and struck with a rifle, while Brown found it necessary to produce a few of his coins, no longer the copper ones, as gold was now demanded.

The whole affair took but a few moments, and even shorter was the time necessary for the thieves to disappear. The wounded man was first attended to, and the bullet hole was found in his back and bandaged, before they attempted to carry him back to Tiberias. When they lifted him, however, and started to walk, even with an improvised stretcher to lay him on, the pain of moving was too severe for him, and they had to lay him down again. He kept repeating his fear that he could not live, and with that cry in their ears, the men planned how to get the nearest aid. Two retraced their steps; two pushed on as best they could to Tabor; while the third pair stayed with Scheaner. All night they talked to him, trying to keep up his courage, and nearly froze because they they were detained by force. The other had to give him their coats. A native woman from a village nearby brought a bowl of milk for him to drink, but nobody else came near.

RESCUE FOR THE WOUNDED.

The two who went to Tabor finally reached the monastery only to be refused help on the ground of danger in going out at night, and when they tried to go back to those waiting for them two reached Tiberias and soon stirred the town to action. Animals were loaded with surgical instruments, clothes and food, and Doctor Torrence, of the mission hospital, along with another doctor and some Turkish soldiers, hurried to the place of the robbery. Their difficulty in carrying Scheaner back I need not describe. Twenty-two hours after the accident the bullet, a slug the size of the end of a man's little finger, was extracted. It had shattered the shoulder bone and one rib, and stopped less than half an inch from the heart.

UNUSUAL OFFICIAL ACTIVITY.

President Bliss of the college, Ambassador Margenthem, Earl Bryce, and the British Consul-General were all close to Tiberias at the time and as a result the Turkish officials outdid themselves in tracking down the thieves. All the soldiers obtainable were sent out to scour the country; whole villages were questioned; the woman who had given Scheaner milk was beaten on the supposition that she had been kind only to turn suspicion from her husband and that she could tell who the offenders really were. One shepherd who refused to answer the questions of a soldier was shot and died shortly afterward. Never had such a hue and cry been raised, though robbing in the vicinity is fairly frequent.

Finally two men were brought into Tiberias, and all the officials present sat as a jury. But instead of having the staffmen identify the prisoners, the latter were forced to identify their victims, telling from which man they had taken various articles, and finally they confessed the hiding place of much of the booty. Under a stone near the scene of the robbery some money was found, and in a pool nearby two kodaks, their lenses broken and bellows torn out. Evidently they had been thought to be the hiding places of gold.

NEGRO NOT FOUND.

The negro, presumably the leader of the party, was not found, though he is a well-known character in the region. Interest died down after the visitors left; backsheesh was evidently set at work, and now it is believed that the matter will never be pushed any further. Scheaner has come back to Beirut and is recovering rapidly, but his chances of claiming damages from the government are small. It was only good fortune that restored any of the property, because there is little doubt that, except for the presence of the ambassador, no steps would have been taken to arrest the robbers. But we have learned not to travel unarmed, and the shops which sell revolvers have done good business since Easter.

Beirut, June 5.

An Old Minister in a Hard Field

Recording the Home Missionary Experiences of Rev. Dr. Jeremiah.

BY WILLIAM E. BARTON.

ONCE upon a time there was a minister, whose name was Rev. Dr. Jeremiah, who, after having had a conspicuous pastorate in a large city, spent his last days as a home missionary far out upon the frontier. It is one of the most tragic stories in all the annals of the ministry.

This man Jeremiah was of a good family, he had an excellent education and considerable business ability. There were ways enough in which he could have earned a living, and he never had wanted to enter the ministry, but he began preaching while still a very young man, preached first in a little village, afterward accepted a call to a large city, and late in life became a home missionary.

After the death of Governor Gedaliah, who had been his principal supporter, and some service as pastoral supply in Bethlehem, where he preached in the Chimham Hotel, he accepted a call to a struggling work among some pioneers far out upon the frontier.

HE DID NOT WANT TO GO.

He did not want to accept the call. Jeremiah never did anything that he wanted to do. It was never given him to mingle joy with duty. The hard tasks of the ministry came to him one after another in unending succession. He had some feeling that a man who had lived to be as old as he, ought not to be expected to go so far from home and to take up so difficult a work. He wanted to live and die in his own state, as near as possible to his home city and to the place of his birth, but the only field that offered itself was the frontier field in Egypt, where a colony of his people had gone and where others of his acquaintance were going.

Jeremiah declined the first call, but they brought pressure to bear upon him and he accepted reluctantly. They almost forced him to accept. He had hardly any choice in the matter, so we find the record of his call and final acceptance and one or two fragments of his sermons preached on this home missionary field.

WHAT DID THEY WANT OF A MINISTER?

Now, it is painfully evident in the records that have come down to us that these immigrants for the most part left their religion behind them. It is hard to see what they wanted of a minister anyway, considering how little religion they had. Jeremiah did not have a single church. He had to travel from Migdol, where he preached in the morning, to Tahpanhes, where he preached at night, and now and then he got in a service at Noph and made a good many pastoral visits out in the country in the neighborhood of Pathros. The Year Book of 586 B. C. has his name opposite four separate stations, and the list will be found in Jeremiah 44:1. It doubtless was hard work journeying from one of these fields to another, but that was not the worst of it. The hardest part of it was that hardly anybody came to church. It must be remembered that Jeremiah was a man of ability and education, a man who had had a pastorate in a large city, a man in every way greater than a little frontier community had any right or reason to expect. They ought to have considered themselves exceedingly fortunate to have had such a minister as the Rev. Dr. Jeremiah, but they did not. They said he was a poor old fogy, a back number, and very few of them cared for his sermons.

We have one incident in the experience of Dr. Jeremiah. Some little time after his acceptance of the call to this Egyptian pastorate there appears to have been a picnic in the vicinity of Tahpanhes. They were building a palace there for the Egyptian king, and the Jews who were scattered in several nearby towns decided to hold a gathering in that vicinity and renew old acquaintance and look at the wonders of the new palace. They did not expect to be admitted and were not admitted to the interior of the structure, but the building, which was larger than any they had ever seen, was an attractive feature of the day and helped the excursion committee to round up a good crowd.

THEY PROSPERED.

A good many Jews had been settling in Egypt during these troubleous times, and some of them were already established in business and prospering nicely. Some of them had garages of their own, and on the day of the picnic cranked up their camels and honked over the road to Tahpanhes, while their humbler neighbors riding on Egyptian donkeys came in that less ostentatious but more comfortable fashion.

I wish I knew how Jeremiah got there. Some people suppose that a home missionary minister can never have money enough laid away to ride first class, and I have no reason to suppose that at this time any of Pharaoh's railroads were giving half rates to the clergy, but I somehow have it in my mind that Jeremiah did not walk. I hardly think he was rich enough to afford a camel, and having ridden a camel myself in Egypt I rather hope he did not, but I can see him in my mind's eye mounted on a fleet little Egyptian donkey with a swarthy little son of the desert running behind to keep the animal going. I imagine that Jeremiah went to the picnic on a donkey, and it is the safest and altogether the most pleasant way to travel in Egypt unless one has a boat and can take his journey on the Nile.

I can imagine some of these well-to-do Jews who had established themselves in some one of the four towns where Jeremiah preached, and who had begun to do a prosperous business in second-hand clothing, honking past him on their camels and leaving him in the dust, but Jeremiah got there just the same.

HE HAD NO UNION CARD.

Now after the luncheon, as the people sat around among the dinner baskets, they were interested in seeing the old prophet climbing up the scaffold and going around among the workmen, and they wondered that the old man had the nerve to do it, but Jeremiah moved around unimpeded, no foreman asked him if he had a union card, nobody hindered him or told him to get out of the way. Jeremiah had given an extra piaster to his donkey boy and with his assistance carried several large stones up to an elevation near the entrance of the palace and the Jews all gathered around on that side of the building to see what he was going to do. Jeremiah took the stones and deposited them in the brick work where all the Jews could see just what he was doing. Evidently they built up art outside of the structure in regular courses and filled in the interior with such stones as they chanced to have. He dropped the stones he had gathered into the building inside the outer and regularly laid courses, and the Jews wondered whether they were bombs, but they were not. Jeremiah said, "There is nothing the matter with these stones; they are good, honest stones, but for the purpose of my illustration they might be something else. The point is that the Egyptians are not putting them in here, I am putting them in myself and they will be covered up by the other masonry and last as long as the rest of it. I am no member of the I. W. W. and I am not committed to any act of sabotage but you can see how it would be possible to hide defective stone in here where sometimes its weakness might seriously affect the stability of the building. Now, as a matter of fact that is what is happening in Egypt. You yourselves are an illustration of it. You are essentially a foreign element deposited in the life of Egypt and no organic part of its national life, and Egypt has included in itself a good deal of just such material with no motive to fight for it in time of war and no sympathy with it in its system of government. This is an inherent weakness in the life of Egypt and when the time comes, as it surely will come, that Egypt is in conflict with Babylon, Egypt will get the worst of it for it has no inherent national unity. Then all you Jews who deserted your duty and came down here and invested your money on the assumption that Egypt is a safe, financial proposition will find you have risked your money on a losing bet. The conflict is inevitable and Egypt is sure to get the worst of it and you will suffer with it, whereas if you had stayed in Judah as I told you to and had preserved the pure faith there, you might have suffered some temporary financial disadvantage, but in the end it would have been better for you and you would have had the joy of handing down a legacy of a pure religion to the children who are to follow you. You have lost your religion for the sake of your pocket-books and in the end your pocket-book will suffer also."

GLOOM IN THE PICNIC.

This is the substance of the sermon which Jeremiah preached from the top of the balustrade in front of the new palace at Tahpanhes and it threw something of a gloom over the Jewish picnic there in progress, but the Jews said Jeremiah was an old fogy and a back number and that it would be foolish for anyone to mind him, so on the whole the day was passed pleasantly and late in the afternoon the picnic broke up and the people scattered back to the towns from which they came.

It happened very much as Jeremiah said. Egypt was a long country, strung along the Nile and had a hard enough time unifying itself, and the people who migrated thither from colder climates did not prove a wholly stable part of the population.

And yet I should like to take this opportunity of speaking a good word for those of the Jews who remained faithful. There must have been a good many of them. To them and their successors we owe two very important facts in the life of the Christian church. The first is the Septuagint version of the Bible. The conquest of Alexander the Great included Egypt and brought with it the Greek lan-

guage and the essential elements of Greek culture. The Jews who were living in Egypt forgot their Aramaic Hebrew and if they read at all they had to read in Greek. For their sake the first translation of the Bible was made from Hebrew into Greek and it is one of the noblest monuments of the Jewish religion. That was the version which Jesus and his disciples used and its influence not only on the Jewish church but on early Christianity is larger than I will now stop to tell.

SOME BENEFITS.

The other thing is the schools of learning which the Jews began to establish in Egypt. Through these they came into such contact with the philosophy of their time that the method of their approach to religious truth was considerably developed. The opening verses in the fourth gospel show something of the influence of the Alexandrian school of thought and a large number of the early church fathers of influence did their work in the schools of Egypt. It is not at all certain that Augustine would ever have written his immortal confession of his treatise on the city of God if there had been no Jews in Egypt in the time of Jeremiah.

Not only so, but the flight of Joseph and Mary into Egypt at the time of the birth of Jesus was doubtless an easier achievement because large numbers of Jews were already there, some of them representing continuous lines of descent from the time of the exile.

So we must not fail to note that while Jeremiah was right on the general proposition it would be a great mistake to assume that everybody who went down to Egypt left his religion behind him.

APPROACHING THE END.

Of some of them just that thing has been told by Jeremiah himself. Do you remember the time when the men decided that religion did not pay and the women went over to Christian Science, a new religion which they thought just too cute for anything? I shall have to tell you about it in the next chapter of this truthful narrative, and that will end the story.

But sometimes when I think of Jeremiah, I feel sorry that so great and good and able and scholarly a minister as he should have been turned out into a home missionary field in his old age; and I should be more sorry if such a thing could happen in these more enlightened days.

The Missouri Idea

How the "Show Me" State is Settling Down to Business in Church Administration.

BY ALVA W. TAYLOR.

THE "Missouri Idea" stands for church conservation, efficiency, closer coöperation and a new era in home missions. The Missouri churches recently held at Moberly the greatest state convention of recent years and many were willing to call it the greatest in the history of the state. So experienced a convention attendant as the beloved A. McLean volunteered the testimony that he had never attended its superior and that he thought more practical things were done at Moberly than at any convention in the history of his experience.

Rev. G. A. Campbell of Hannibal, Mo., elected president of Missouri Convention.

Every theme was a practical theme. It was not a convention revival meeting, nor a mere round-up of the saints, but a business meeting of the churches. The attendance was good though it has been better. The gratifying thing was that no one seemed inclined to judge the worth of the convention by the numbers present. There were some good speeches but no one talked much about oratory or sermons or eloquence. The customary comparisons between the merits of the respective logicians and rhetoricians and defenders of the faith were not heard about the convention lobbies.

SOLID SUNDAY-SCHOOL SESSION.

The Sunday-school session was not a boom nor a rally nor was a word said throughout it about booms or rallies; it was devoted solidly to efficiency and to reports from the men who are overseeing Sunday-school progress in the state. The C. W. B. M. session was the same business-like meeting we have grown accustomed to, with just enough exhortation to add sauce to the solid meat of reports, the discussion of methods and the business of the day.

Social service and the rural church were given a full session of their own. That was something new under the sun but a commission of six had put in a solid year of conscientious work in studying the situation and presented their findings with no overplus of rhetoric and without any sobs or tearful warnings. It is needless to say their reports were received as light upon a new day in religious work by all save just enough of a minority to keep the fires burning.

Instead of the usual series of short speeches for each college with a "rah" and a "boom" for your favorite, there was a studied report upon educational conditions as represented in the schools. Some serious things were proposed and some put into working order, while others were left to run the gauntlet of more serious consideration at the hands of the state board. The sessions will be strictly limited to two and one-half hours next year.

A definite program of legislation was proposed for the Christian citizenship of the state. The convention got squarely behind temperance legislation without a quibble being raised as to their right, ecclesiastical, representative, delegated or otherwise. Christian union was talked squarely both from our own and the viewpoint of others, and we all listened to the other fellow without hint of "making him take it back" or even raising the issue with him—we listened as we would like to be listened unto.

SUBTRACTING SIX HUNDRED CHURCHES.

One of the most interesting things was to see the calm with which the Missouri saints saw some six or seven hundred churches subtracted from their statistical report. There was no declaiming over numbers nor desire to save reputation by refusing to admit the facts. Little was said, in the whole convention, about planting new churches; the fact was clearly recognized that Missouri has too many churches already and that it is more to the honor of the Master to work for unity and coöperation among the religious interests than to go on duplicating an already overdone churching. The missionary interest was one of conservation and nurture. There was little talk about "the sects" and much about "the kingdom."

The "Missouri Idea" is responsible for this transition from a convention rally to a business convention. In the former days a good man was given the task of working with and for the supposed 1,600 churches in the state. He did the best he could, but he never could know that there were not more than 1,000 churches instead of 1,600. His business was to plant churches and to nurture as many as his time permitted. He was expected to get as many offerings as possible for state missions in the hope that somehow or other the wider missionary interests would be thought of and that the churches would remain loyal to Missouri enterprises anyhow.

FIVE SUPERINTENDENTS IN SERVICE.

Today we have five superintendents, each with a definitely limited territory, each with a definite program that includes all missionary and church interests, and each with more to do than to plant churches and straighten out difficulties. These men have found several hundred "dead" congregations and they know where every living congregation is, wheather it has a preacher or not, how many members are on its roll, what its financial record is and whether or not it has a Sunday-school and is missionary in spirit and in deed. They have attended all the county conventions, organized efficiency campaigns, given impetus to the "every-member canvass," connected up preachers and churches, held Sunday-school institutes, and promoted in every church every interest of the brotherhood. These district leaders are not "evangelists;" they are "superintendents," and Missouri Disciples do not fear them nor grow pale over any specters of ecclesiasticism nor have any cold chills at the suggestion that they may fail to call scriptural things by scriptural names. They are good men who carry their Bibles with them and obey all the commandments and fulfill the apostolic function of caring for the churches without exercising any authority over them more than unremitting toil on their behalf wins for their labor of love.

UNITY AMONG OUR OWN CHURCHES.

In many of the counties a closer supervision is being established through county conventions and even county superintendents who visit every church in the county and promote every enterprise of the kingdom, including coöperation between the local congregations, teaching them that they are not many, but one body, and that congregational coöperation well befits brotherly love.

THE CHRISTIAN CENTURY

EDITORIAL

EXCUSABLE PRIDE.

ONE'S clannish pride could not quite be suppressed at a teacher-training conference held last week in connection with the International Sunday-school Convention in Chicago. Fundamental questions were being discussed. They were raised by a committee report prepared and read by Prof. Walter S. Athearn, of Drake University, which advocated a revision of the teacher-training standards and the projection of teacher-training upon much more pedagogical and ideal levels.

Professor Athearn's proposals were criticized on the ground that they were "too stiff," that they assumed more intelligence on the part of the students than the students actually possessed—a criticism that finally found its epitome in the maxim about keeping the cookies on the lower shelf.

In the discussion it was noticeable that every Disciple speaker stood for the higher ideals of teacher-training, and against the incompetent and defective present system. Secretary Robert M. Hopkins, Dr. R. P. Shepherd, Mr. Garry L. Cook and Mr. E. W. Thornton spoke, and all spoke on the side of progress, on the side of higher standards, on the side of real training as against mere playing at training teachers.

It was heartening to hear these men answer the whining complaints of a certain type of field worker and publishing agent. The teacher-training movement is the most significant thing in the modern Church. It will be rescued from what Dr. H. M. Hamill called "fakirism" and commercialism and child's play, and it feels mighty good to know that Disciple Sunday-school men are in the front of the rescuing party.

THE MYSTERY OF LIFE.

DR. WILLIAM HAYES WARD is publishing in The Independent a series of strong articles entitled "What I Believe, and Why." They show not only that fine sense of journalistic penetration which is characteristic of Doctor Ward, but a surprising familiarity—even to those who know of his erudition—with scientific and philosophical hypotheses. In the eighth of these papers Doctor Ward treats of "The Mystery of Life." He says:

"If the powers of life are so utterly different from and superior to those of inorganic matter, one is forced to ask how dead matter came to get life. Physical forces can give us a diamond, a mud-bank or a star; vital forces can give us a lichen, an oak, a star-fish and a man. Physical forces began to act we do not know how many myriads of eons ago; whether with the origin of the nebulous swarm out of which our solar system started, or how much farther back in the first of the possible succession of repeated cosmic evolutions under which worlds exist. We only know that as long as there has been matter in any form its material laws have been in force. But vital force had a beginning in a vastly later time, after the deposition of the Archean rocks and the quieting down of the boiling oceans. How happened it that this new sort of force was added to the old?

"We cannot see that there was any tendency in the chemical forces themselves to develop into vital forces. Thus far chemists have been utterly unable to persuade chemism to blossom into life. Every possible way that ingenuity could devise has been tried in vain. I cannot deny that it may be achieved, but thus far the strong evidence is against it."

After speaking of the marvel of organic life he proceeds:

"Ordinary chemical and mechanical processes cannot explain all this. They can do their part as long as life is present to direct them, but when life ends, although the plant or animal remains the same, the ordinary chemical and mechanical reactions assert themselves, and what was evolved under life is dissolved and decays. All the time there is an end in view, a new organism to be created, just as truly anticipated and worked for as when a man makes a mallet or builds a house. Nothing less does the egg do when it makes a chicken, or the blood when it repairs a broken bone. I say as Prof. Anton Kerner has said before, that this is no operation of ordinary chemistry, that it works only so long as the molecules of protoplasm are swayed by what we call the vital principle, but as soon as that is lost the same protoplasm can do nothing but fall under the forces of common chemical action. There are, so far as I see, only two possible theories for the origination and development of vegetable and animal life on the earth, one by the undirected, accidental attractions and repulsions somehow possessed by the ultimate electrons of matter, and the other by the purposed guidance and direction of a superior, self-existent Intelligence. To my mind the latter seems the more reasonable and likely."

STARVE THE FLIES.

NOW is the time to prevent swarms of flies in midsummer. It is well to swat them, but better to screen them, and still better to starve them. These are the three remedies, swat, screen, starve. Dr. Leonard K. Hirshberg in a popular article, says:

"Epidemics of typhoid, dysentery and those other pests in military encampments have been so conclusively shown to be due to flies that the Japanese sanitarians in the Russian-Japanese war were able to maintain their immense field forces free of these troubles by directing efforts specifically against the fly. A courier of the plague, indeed. Yet many people say, 'Merely a harmless insect.'

"Every fly is the harbinger of disease and possible death. Flies will crowd each other for food and for breeding places. The garbage cans, open gutters, decaying fruits and vegetables, exposed market edibles, the mosses, ferns and decaying leaves upon the caves of your roofs, all of these, as well as green groceries, butcher shops, thatched shingles and all exposed liquids and foods, will be quickly seized upon by the plague of flies that will have already been born before April has waned.

"There is but one chance of obviating the danger and preventing the appearance of these multitudes of microbe-bearing demons. The sole means left to avoid this prospective danger is to start now at once to combat the threatened avalanche. Let every boy and girl, man and woman, resolve instanter to destroy once for all each and every fly that is now encountered. Annihilate them the moment they are seen. Do it now. Begin at once."

THE "DAY OF REST" AND HUMAN EFFICIENCY.

THE refreshing influence of the weekly "day of rest" on a person subjected to the strenuous routine of a busy life is a feature which he himself can duly appreciate in the effects on his "feelings" and "spirits." The efficiency of the working man, the length of the working-day, the interjection of pauses for rest in the schedule of labor for persons of different ages and stations in life—questions of this sort are constantly arising for solution on a scientific basis. Not only in the field of manual labor, but also in the case of the school child, the office boy, the factory girl, the banker and the merchant, efficiency is the keynote of the times. Fatigue is the enemy of efficiency; and to detect and compensate for or overcome it, is the duty of those concerned with the promotion of human welfare.

In view of this says the Journal of the American Medical Association it is of more than passing interest, to know that Doctor Martin and some of his associates in the Laboratory of Physiology at the Harvard Medical School, have been making a careful study of the whole question of fatigue and efficiency from a physiological standpoint. A long series of experiments have been made on first-year medical students who were following a regular routine of school work during

six days of each week. The routine was interrupted weekly by the Sunday recess, an interval occupied variously by the students, but in no case in precisely the manner of the week days. The daily observations made on these persons during several weeks show that at the beginning of the week the nerve reaction tends to be high, that from then until the end of the week there is a fairly continuous decline, and that following the interruption of the routine by the intervention of Sunday, it returns to the original high point.

The decline is interpreted as a cumulative result of general fatigue incident to routine. What is even more significant however, is the added fact that a pronounced break in the routine —such as the "day of rest" occasions—may bring about a return of sensitiveness to a high point or, in other words, it restores the nervous tone. Studies continued in this direction should lead to some useful conclusions regarding the maximum of work, with respect to both its duration and type, that should determine the conditions under which the organism of man may be maintained without depletion.

BETTER THAN FLOWERS AT THE FUNERAL.

PROFESSIONAL leaders not infrequently are accorded credit for the achievements of church or school or reform movement, when the greater credit is really due to some patient, generous, loyal layman of the ranks. Drake University's board of trustees, rejoicing in the achievements of the past year, at the recent commencement season passed a resolution appreciatively setting forth the indebtedness of the university to Mr. J. B. Burton, a business man of Kellogg, Iowa, who for many years has given a quality of support to the school which has been the admiration and inspiration of alumni and Disciple churchmen of Iowa. Not by any means disregarding their great debt to President Bell, the trustees insisted upon recognizing the services of Mr. Burton which they did in words as manifestly sincere as they are delicately chosen. This is what the Board said:

> Whereas, there is a type of service that merits large praise and yet always disclaims credit, and,
>
> Whereas, among us a godly man of marked business ability and of competent personal credit in the eyes of all the community, has labored through the years, and
>
> Whereas, without reflection upon the services and sacrifices of others, we feel that this man in his quiet, efficient way has been peculiarly our rock of defense, and
>
> Whereas, we realize that few of even Drake's most loyal friends would have so consecrated their means to meet emergencies, so freely assumed personal obligations to maintain the institution's unblemished credit and so constantly labored in season and out of season to advance the cause of Christian education, and,
>
> Whereas, as a Board, we believe that love for the living is more precious than flowers for the dead and deserved praise for men in the ranks better than eulogies for the fallen, therefore be it
>
> Resolved, that the heartfelt thanks of this Board, with our every wish for heaven's sweetest good will, be extended to the unassuming, bravely patient, tirelessly faithful treasurer of Drake University—Mr. John B. Burton.

For years this good man has given himself, his money, his financial credit to Drake University. Through many dark days and long periods of gloom his support has not faltered. In the hour of the university's triumph these words must taste sweet to his heart.

What layman in the ranks working patiently, and too often unregarded, at the seemingly slow-moving enterprises of Church and Kingdom will not be heartened by this appreciative resolution given to Mr. Burton?

MR. LORIMER'S RELIGION.

SINCE the failure of Mr. Lorimer's bank, the following recent statement of his religion will be of interest: "For more than fifteen years I have read every book on the subject of controversial theology that I could get. I felt, at last, that the only thing for me to do was to become a Catholic because of my honest convictions. I have traveled over the same route that many others have gone. I did not want to join the Catholic Church, but I felt compelled to investigate, and the deeper my research the more settled my convictions became. So I am a Catholic in spite of myself.

"I became convinced that when one starts out to find truth in religion one will come at last to the Catholic Church, no matter how strong one's prejudices may be.

"Year after year I read all the books I could get. I studied the life of Cardinal Newman. I devoured his 'Apologia,' and I found out how he struggled for two years after he left the Church of England before he finally did the thing he hoped not to do and became a Catholic. I read of the conversion of Cardinal Manning and many others. And then, of course, I had the example always before my eyes of my wife and children, who were Catholics and attended strictly to their religious duties.

"Recently I have seen upon the billboards pictures calling upon men and women to take their children to church. Catholics need no such appeal. They always go to church as a part of their religious duty in which they cannot fail. I found my admiration growing and my conviction strengthening until at last I, too, had to do the thing for conscience sake that I had struggled against doing, to do the thing I have just done.

"I do not know that I am any better now than I have been. I just feel that I am touching back to apostolic times as a member of the same church that Christ founded and to which he would send his Spirit so as to guide it into all truth."

We hope Mr. Lorimer's religion will be a comfort to him and to his depositors.

THE SACRAMENT OF TIME.

AT FIRST glance it seems meaningless to employ these words in such a league. A sacrament is something very holy. It is the "outward sign of an invisible grace," and has to do with the adorations and reverences of life. But the more deeply we think of it the more accurate the union of the terms appears to be. What can be more sacred than the gift of time? It is God's great talent entrusted to us all, and each must use it as a divine responsibility.

It is just because time is so common that we forget how sacred it is. Only when we come to the supreme moments and the pressing emergencies of life do we realize how precious an hour is. Only when we reckon up what is sometimes gained and lost in a moment are we conscious of the fact that time is truly sacramental.

We often say that time is money; but this touches only the margin of the matter. It is something more than money. It is divine opportunity; it is sacred privilege; it is sacramental test and grace. When we stand in the presence of our time in this mood we are lifted to a new level of joy and we are renewed by the sense of our dignity in being made laborers with God.

THE TRUE NEED.

"We know the path wherein our feet should press;
  Across our hearts are written the decrees;
Yet now, O Lord, be merciful to bless,
  With more than these.

Grant us the will to fashion as we feel.
  Grant us the strength to labor as we know;
Grant us the purpose ribbed with steel
  To strike the blow.

Knowledge we ask not—knowledge thou hast sent;
  But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
  The deed, the deed."

—The Spectator.

Of Human Interest

Dr. van Dyke on Grenfell's Work.

"I regard the work that Dr. Grenfell is doing in Labrador as one of the most simple, direct and vital applications of the gospel of Christ to human needs that modern times have seen. He has gone out into that wild country as a man seeking for hidden treasure; not the treasure of gold mines and diamond fields, but treasure of an opportunity to serve humanity and to make known the fulness of the salvation which Christ brings to man's body, mind and heart. He has discovered among the people who live on those desolate shores of the northern sea and among the fishermen who ply their perilous work up there a wonderful chance to do good. They had been living for many years, not only without churches or preachers, but also without a physician to care for them when they were sick or wounded, and without a firm friend and counsellor to save them from the consequences of their own ignorance and from the rapacity of evil men who ministered to their vices, preyed upon their simplicity, and kept them (through a false system of trade) in a state of debt which amounted almost to slavery. For fourteen years Dr. Grenfell has thrown himself into the work of helping these people in Christ's name and in Christ's way. He has healed the sick, clothed the naked, delivered the captive, and taught the people of his thousand-mile parish to understand the love of God through the love of man. He has built four hospitals, and established five coöperative stores where the fishermen get fair prices for their fish, and buy their supplies at reasonable rates; given surgical and medical care and preached the good news of Christianity."

Villa's Genius for War.

In the field, Villa has had to invent an entirely original method of warfare, because he never had a chance to learn anything of accepted military strategy, and in that he is without the possibility of any doubt the greatest leader Mexico has ever had. His method of fighting is astonishingly like Napoleon's, says a writer in the Metropolitan Magazine. Secrecy, quickness of movement, the adaptation of his plans to the character of the country and of his soldiers—the value of intimate relations with the rank and file, and of building up a tradition among the enemy that his army is invincible and that he himself bears a charmed life— these are his characteristics. He knew nothing of accepted European standards of strategy or of discipline. One of the troubles of the Mexican Federal army is that its officers are thoroughly saturated with conventional military theories. The Mexican soldier is still mentally at the end of the eighteenth century. He is above all a loose, individual guerrilla fighter. Red tape simply paralyzes the machine. When Villa's army goes into battle it is not hampered by salutes, or rigid respect for officers, or trigonometrical calculations of the trajectories of projectiles, or theories of the percentage of hits in a thousand rounds of rifle fire, or the function of cavalry, infantry and artillery in any particular position, or rigid obedience to the secret knowledge of its superiors. It reminds one of the ragged Republican army that Napoleon led into Italy. It is probable that Villa doesn't know much about these things himself. But he does know that guerrilla fighters cannot be driven blindly in platoons around the field in perfect step, that men fighting individually and of their own free will are braver than long volleying rows in the trenches, lashed to it by officers with the flat of their swords. And where the fighting is fiercest—when a ragged mob of fierce brown men with hand bombs and rifles rush the bulletswept streets of an ambushed town—Villa is among them, like any common soldier.

A Story of Lincoln.

The last time I saw President and Mrs. Lincoln was in my father's house, writes a contributor in The Continent. They had been invited to meet my mother's cousin, a political friend from St. Louis. In those days the dinner hour was from 12:30 to 1 o'clock and friends were invited most often to supper, which was a very substantial meal. This time we waited and waited for the guests of honor, but they came not. The old negro cook, a family servant who reigned supreme in the kitchen, vowed she wouldn't "wait no longer fur nobody and spile every livin' thing fur supper;" that the beat biscuits "wus already hard as rocks and de fried chicken dry as a bone." President or no President, she was bound she was "gwine to sarve dat supper."

I think my mother feared she would fulfill her threat, but at last the doorbell rang and the delayed guests arrived. Mrs. Lincoln had so evidently been crying that she felt she must explain the cause, and told my mother she had picked up an eastern paper that had been sent her and read a story, marked lest she should miss seeing it, to the effect that she was a most disagreeable tempered woman and wife; that she neglected her children to such an extent that Mr. Lincoln was forced to turn nurse. All of which so wrought upon the lady's nerves that she could not keep back the tears. The floodgates once opened, they could not be shut again. She felt she was too much disfigured by weeping to come, but Mr. Lincoln had assured her she did not look bad, so here she was.

Wu Ting-Fang Advocates Temperance.

Writing in Harper's Magazine, Wu Ting-Fang, late Chinese minister to this country, makes a strong plea for dinners without intoxicating drinks:

"I do not suppose that many will agree with me, but in my opinion it would be more agreeable, and would improve the general conversation, if all drinks of an intoxicating nature were abolished from the dining-table. It is gratifying to know that there are some families (may the number increase every day) where intoxicating liquors are never seen on their tables.

"So long as the liquor traffic is extensively and profitably caried on in Europe and America, and so long as the consumption of alcohol is so enormous, so long will there be a difference of opinion as to its ill effects; but in this matter America, by means of its state prohibition laws, is setting an example to the world. In no other country are there such extensive tracts without alcohol as the 'dry states' of America.

"China, who is waging war on opium, recognizes in this fact a kindred, active moral force, which is absent elsewhere, and, shaking hands with her sister republic across the seas, hopes that the latter will some day be as free of alcoholic poisons as China hopes to be of opium.

"The facts and arguments adduced against tobacco-smoking, strong drink, and poisonous foods are set forth in such a clear and convincing manner in a book written by a talented American lady that soon after reading it I became a teetotaler and 'sanitarian' and began at once to reap the benefits. I felt that I ought not to keep such a good thing to myself, but that I should preach the doctrine far and wide. I soon found, however, that it was an impossible task to try and save men from themselves, and I acquired the unenviable sobriquet of 'crank;' but I was not dismayed.

"From my native friends I turned to the foreign community in Peking, thinking that the latter would possess better judgment, appreciate and be converted to the sanitarian doctrine. Among the foreigners I appealed to, one was a distinguished diplomat, and the other a gentleman in the Chinese service with a world-wide reputation. Both were elderly and in delicate health, and it was my earnest hope that by reading this book, which was sent to them, they would be convinced of their errors and turn over a new leaf. I was disappointed. Both, in returning the book, made substantially the same answer: 'It is very interesting, but at my time of life it is not advisable to change life-long habits. I eat flesh moderately and never drink much wine.'"

Astronomy Not So Much.

Sir Robert Ball, the famous English astronomer, whose death occurred a few months ago, used to tell a little story of an experience that he had when he was at the Dunsink Observatory, states the Youth's Companion. A farmer came to him one day and asked if he might look at the moon through the telescope.

"Surely you can," said Ball. "Come around tonight, and I shall be very happy to let you see it through the telescope."

"Can't I see it now?" asked the farmer, surprised.

"I am sorry that you cannot," said the astronomer. "You will have to wait until night."

"Huh! Then your old telescope is not so great a thing as I thought it was!" cried the man, relieved from his illusion. "I can see the moon at night without it."

Tact and Contact.

In emphasizing the need for the personal touch in religious work among immigrants, the Rev. F. W. C. Meyer, First German Baptist church, speaking before the Milwaukee Ministerial Association, told the following story:

"Two young men had been suitors for the hand of a certain young woman; she refused one and accepted the other, and in due time the two young men met again.

" 'Tell me,' said the unlucky dog, 'how you managed to win her. I sent her candy, I sent her flowers, I sent her books—in fact, I used all the tact a man could possibly use.'

" 'You did,' conceded the lucky dog. 'But you used tact, while I used contact.' "

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

The General Federation of Women's Clubs Endorses Woman Suffrage

TWENTY-TWO years ago, the first Biennial Convention of the General Federation of Women's Clubs was held in Chicago, when 297 delegates were present, from 185 clubs, in 29 states.

The great convention just closed in the same city, marks the wonderful progress of the woman's club movement; in this second Chicago Bienniel there were over 3,600 delegates present, representing more than a million women from clubs and state federations from every state in the union.

The General Federation of Women's Clubs is now conceded to be the largest and most influential woman's organization in the country, and the increase in activities has been even more notable than the growth in numbers and influence. When it was organized a quarter of a century ago, the dominant note was culture; and for probably a decade after, history, science, poetry, drama, art, and music were the great themes studied in the meetings. But gradually, the relation of these subjects to the life about them became the point of interest, and the clubs grew to be factors in the promotion of kindergartens, domestic science in the public schools, vocational training, public and traveling libraries, forestry, preservation of birds, conservation of natural resources, pure foods, civil service reform, immigration, prohibition of child labor, protective legislation for women, suppression of commercialized vice, and many other forms of social service. But during all these twenty-five years, with a certain indomitable conservatism, the Federation has fought shy of woman suffrage!

At the San Francisco Biennial, two years ago, a determined effort was made to have the Federation adopt a resolution in favor of votes for women; but the Board of Directors, though avowedly in sympathy with woman suffrage, were afraid it might produce a rupture in the organization—so the movement was defeated, in spite of the wishes of their hostesses, the enfranchised women of California.

When it was decided to hold the next Biennial in Chicago, the leaders doubtless thought that no such pressure would be brought to bear on them as in the "free" western states. But what did the women of Illinois do in the two intervening years, but secure from their legislature full presidential and municipal suffrage—with more to follow! And so, to those on the inside of things, it was known before the hosts gathered in Chicago, that a strong effort would be made to introduce a suffrage plank in the Women's Club platform, with every prospect of success.

On the opening night, in the welcoming and introductory speeches of Mrs. George Bass, president of the Illinois Federation, and of the beloved Miss Jane Addams, suffrage was brought squarely and bluntly before the convention. Mrs. Bass said:

"Here in our beloved Illinois, after first having justified and earned our citizenship, our legislature freely and gladly gave us its crowning privilege, and we entered into co-equal partnership with our men in all the business of life and government."

Miss Addams' address on "Women's Clubs and Public Policies," marked the climax of the evening, when she said:

"Without the franchise, woman is shut suddenly out of the game—the game played all over the world by statesmen who at this moment are attempting to translate the new social sympathy into political action."

The overwhelming applause that greeted her statement was conclusive proof as to how the vast majority of the delegates stood on the question.

The speech of Mrs. Carrie Chapman-Catt, president of the International Suffrage Alliance, on "Woman Suffrage, a World-wide Movement," was a splendid contribution to the cause. The suffrage resolution was not introduced until the fourth day of the convention, and by that time those in charge had so felt the pulse of the delegates, that there was no doubt of the result. When the resolution was finally presented, it was brief and to the point, with only fifty-five words in it—but they were enough! Here it is:

Whereas, The question of political equality of men and women is today a vital problem under discussion throughout the civilized world. Therefore, be it

Resolved, That the General Federation of Women's Clubs give the cause of political equality its moral support by recording its earnest belief in the principle of political equality regardless of sex.

When "the little president from the southland," as Mrs. Bass called Mrs. Pennybacker, put the question to the convention, there was an enthusiastic chorus of "ayes," with only a few faint and scattered "noes"—and the deed was done.

And, as though this were not victory enough, on the same day the Supreme Court of the State of Illinois rendered its decision, upholding the constitutionality of the law, passed by the Illinois Legislature last year, giving to the women of the state the power to vote for all officers, except those named in the constitution.

And last month, at its Triennial Convention in Rome, Italy, the great International Council of Women, representing twenty-eight nations, and more than seven millions of women resolved by unanimous vote, that in every representative government, women should be granted full parliamentary and local suffrage, with eligibility to hold office. These three endorsements of woman suffrage, coming within less than one month, show conclusively how fast the sentiment, not only of this country but of the world at large, is moving toward granting to women equal political rights with men. They should inspire the suffragists of the United States to greater activity and a more determined purpose than ever to win the five campaign states at the November election.

I. W. H.

WOULD SPEND THEIR OWN FUND.

At the Southern Presbyterian Convention held recently in Kansas City, the women made a hard fight to secure the right to distribute the missionary funds which they had themselves raised.

In their report, the Committee on Systematic Benevolence, commonly known as the "House of Bishops," declared that the "unity of the whole" must be preserved. From the floor one member said that the women had already done their part by raising their quota of the money, and that it would be better in every way for the central body to handle all the funds, distributing the women's money with the men's. This arrangement would promote unity and efficiency, and the women would be relieved of much unnecessary labor.

The women made a spirited protest. They acknowledged the authority of the central committee, and declared their loyalty to it. But they said that the labor involved in the distribution of their own money was neither unnecessary nor irksome. They were, in fact, willing and eager to undertake it. The women who had contributed the money would be more enthusiastic about raising the next apportionment if they were allowed to distribute the present one. Furthermore, granting the women this right would appeal to their sense of justice and of loyalty, and they would meet the appeal by efficiency and coöperation.

One prominent leader said, in closing her appeal: "It is impossible to finance a church nowadays without placing the heavy end of the burden on women. We are not complaining of this, but we know that we can carry that burden more effectively if we decide many of the details of our work. Two years ago, after a long discussion you granted us the privilege of raising our own funds through a separate organization. You admit that the success of our efforts is unquestioned. We beg of you not to tie our hands by taking away the right of appropriating our own funds."

HIS PREDICAMENT.

Vice-president Marshall's remark, "My wife is against suffrage, and that settles me," has inspired a good deal of poetry. Feargus O'Brien writes:

My wife dislikes the income tax,
  And so I cannot pay it:
She says that golf all interest lacks,
  So now I never play it:
She is opposed to tolls repeal
  (Though why, I cannot say),
But woman's duty is to feel,
  And man's is to obey.
  And Peter Parkins says:
I'm in a hard position for a perfect gentleman,
I want to please the ladies, but I don't see how I can.
My present wife's a suffragist, and counts on my support,
But my mother is an anti of a rather biting sort;
One grandmother is on the fence, the other much opposed,
And my sister lives in Oregon, and thinks the question's closed;
Each one is counting on my vote to represent her view,
Now what should you think proper for a gentleman to do?

The Larger Christian World

A Department of Interdenominational Acquaintance.

Sunday-school Forces at Chicago.

Any person who thinks of the Sunday-school in red penny terms would have his eyes opened were he to attend such a convention as that which is in session at this writing at Medinah Temple in this city. It is the Fourteenth International Sunday-school meeting, and began its sessions June 23. These International conventions are held every three years, although at this meeting steps have been taken toward dating them every four years. That Chicago is taking good care of the guests is indicated by the remarks of the delegates and others in attendance. The only complaint that has been heard has been relative to the restrictions upon attendance at the Temple. Looking forward to a great crowd of delegates, admittance was provided only for the regular delegates: other visitors, with Chicago Sunday-school people, have had to content themselves, largely, with smaller meetings at the churches. However, early in the convention it was decided to throw open the Temple meetings to the public, and E. K. Warren, manufacturer and Sunday-school promoter of Three Oaks, Mich., urged that messengers be sent out to "compel them to come in."

Chicago A Sunday-school Center.

That the choice of Chicago, as the convention point, was a logical one, is indicated by the following facts relative to Chicago's place in Sunday-school history: (1) Here was inaugurated the first campaign to organize every county in a state. For over forty years every county in Illinois has been organized. (2) The first organized Teacher Training work undertaken in any state was inaugurated here. (3) Here was held the first Sunday-school Institute, called "The Northwestern Sunday-school Teachers' Institute." "The Training Class of the Chicago Sunday-school Union" was organized in 1867. These were the forerunners of Sunday-school institute work in North America. (4) The first system of Uniform Lessons issued in North America. entitled "Two Years with Jesus," was issued by the Chicago Sunday-school Union. Out of this grew the Uniform Lesson System which has been in use over forty years. (5) Here the first Sunday-school Journal was established, entitled "The Sunday-school Teacher," and published by the Chicago Sunday-school Union in 1866. (6) It was in a Chicago religious weekly, "The Standard," that the first notes on the Sunday-school Lesson were regularly published. (7) It was a Chicago religious paper, "The Advance," that first published a full account of a state Sunday-school convention. Twenty-five thousand copies of this issue were distributed. (8) The first general secretary to devote his full time to the Sunday-school work was W. B. Jacobs of Chicago. (9) The World's Sunday-school Association was first conceived by B. F. Jacobs, and the first convention was called from his office. (10) The first festival of religious and patriotic songs ever held in North America was inaugurated here, and the concert is still given annually, with the largest chorus of ladies' voices in the world. By request, their concert for this year has been changed from May to June, and will be given next Friday night in the Auditorium. (11) Here the Adult Bible Class Movement was first adopted as a department of organized Sunday-school work. (12) The first Bible Class Athletic Association in connection with the organized work had its birth in this city. (13) The Bible Class emblem, the red button with a white center, was devised by a Chicago man.

"Jesus Shall Reign."

As the theme of the World's Convention held at Zurich, in 1913, was "A World-wide Program," the theme of the current meeting is "Jesus Shall Reign." The title of the sermon preached by Bishop C. P. Anderson of the Episcopal Church at the opening service was this convention theme, which shone above the platform in electric letters. "I have only one fault to find with your motto," Bishop Anderson said. "Jesus 'does' reign, not 'shall' reign. A belief in a living and not a dead Christ is the distinguishing belief of the Christian Church." Bishop Anderson was severe in his denunciation of those who would substitute other organizations for the church. "I believe in ethical culture," he said. "Yes, and I believe in horticulture, and I believe that one is as effective as the other in saving the world. The worth of individuals is not to be judged by the number of theater parties or dinners they can give, but by their spirit of service and of sacrifice. I believe in a religion that causes a streak of light" —here he looked towards the illuminated motto—"across the sky of this world. We have too much preaching and too little teaching; too much exhortation, too little definite instruction; too much mere culture, and too little conversion. Everybody knows that some of the best educated men in the United States are the biggest scoundrels. Our education is losing its religious significance and pure religion is losing its educational ideal. The primary place of teaching religion is in the home. Some say let the public schools teach the child purity. I wonder if it is not time to get back and teach religion in the home. Democracy is coming. It has come to the United States and it is coming to Russia, China, and Japan. Secularity is going."

Fred Smith Throws Bomb.

The reports of the superintendents and secretaries were full of enthusiasm and records of real progress. More detailed account of these will be given next week. It was wholesome for the convention after these reports to hear Fred Smith, famous both as Y. M. C. A. secretary and as a prime factor in the recent Men and Millions Movement. This virile speaker stood before the convention with a prophet's message and told the secretaries that they had reported the several million of men that had been gained for the Sunday-school, but had said nothing about the fourteen millions of men that they had not reached. He said that he had been close, for many years, to men, especially labor union members and business men, and had found it to be a fact that these classes are for the most part sadly estranged from the Sunday-school. "You have been handing out little ditties to full grown men, but they have not been willing to sing them." "The Sunday-school," he declared, "is essentially a man's movement. Its great leaders are men. But the reason why men are not appealed to more by the Sunday-school is because it is too often represented by an 'ossified sissy of a man.' If I were a pastor of a church and had one of these ossified sissies, eternally effervescing," he continued, "I would have him expelled from the church on the ground that the Bible deals with male and female. If the Sunday-school is going to reach those 14,000,000 men, it must have a masculine program. We are in the midst of a great crisis. To the Sunday-school it is a crisis of danger and of hope. The whole commercial and civic world is shot through and through with the principles of Jesus. The head of a great firm sends out 700 traveling men with the admonition, 'Remember that business today has to be conducted according to the principles of Jesus, or you are going to get into trouble.' Again, if the Sunday-school is going to win it must go after the major sins, rather than the minor ones. Dancing, card playing and theater-going are not the major sins."

The New Lesson Committee.

It was felt by the Sunday-school leaders that the big feature of this convention would be the change in the make-up of the Lesson Committee. For several years there has been growing a "denominational consciousness," and with its development a demand on the part of the various churches that the churches, as churches, should be represented on the Lesson Committee. Up to the present time the committee has been the creature of the International Sunday-school Association. With this new idea in mind a Sunday-school Council of Evangelical Denominations was formed to extend this propaganda. To this change the International Association has been entirely agreeable. Last April, at Philadelphia, a conference of the Association and the Council of Denominations was held, in which a basis of agreement was determined, looking toward representation of the various churches and of the Sunday-school Council, as well as the association, in the formation of the Lesson Committee.

The New Scheme Adopted.

This agreement was adopted by the Sunday-school Council, and was adopted by the Executive Committee of the International Association, with the understanding that their action was not final until ratified by this convention. The convention last week adopted the agreement in full. The following are the principal provisions of the agreement: 1st—Unity of Lesson Courses with denominational freedom for any desired modification. 2nd—The joint selection of all courses on the part of the International Sunday-school Association, the Sunday-school Council of Evangelical Denominations and Denominational Agencies. 3rd—All Lesson Courses available for all publishing houses."

Concerning organization and work of the Lesson Committee: 1st—That the International Sunday-school Lesson Committee be created as follows:

(a) Eight members to be selected by the International Sunday-school Association.

(b) Eight members to be selected by the Sunday-school Council of Evangelical Denominations.

(c) One member to be selected by each denomination represented in the Sunday-school Council now having, or that in the future may have, a Lesson Committee.

2nd—It shall be the duty of the Lesson Committee thus elected to construct lesson courses, to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

3rd—No course shall be promulgated or discontinued by the Lesson Committee unless the action is approved by a majority of the members of each of the three sections of the committee.

4th—The Lesson Committee shall be created not later than July 1, 1914, and the Lesson Courses constructed by it shall take effect at the close of the present cycle of Uniform Lessons ending December, 1917.

Thus was ended in peace a fight that has at times been somewhat bitter. The decision semed to be thoroughly satisfactory to the assembled convention.

H. M. Hamill for President.

H. M. Hamill, of Nashville, Tenn., has been elected president of the International Association for the next three years, to succeed W. N. Hartshorn, of Boston. Dr. Hamill is superintendent of teacher training in the Methodist Episcopal Church, south. He was for twelve years identified with Sunday-school work in Illinois before going to Tennessee. He is a veteran of the civil war, having served in the confederate army under Gen. Robert E. Lee. He is at present chaplain general of the Confederate veterans. [The story of the convention will be continued in this department next week.]

A New Force in Church of Scotland.

The Continent tells of a recent movement in the Church of Scotland, which appears to be a kind of protest against the shriveling influence of devotion to mere scholarship and routine adherence to form. It is described as the "new devout school." An exponent of this idea is now in this country—Rev. J. M. Shaw, "a brilliant young scholar who carried off the highest honors in philosophy in Edinburgh University." He has been lecturing in Canada and made a profound impression. "Mr. Shaw's message is a testimony to the emptiness and unsatisfaction of scholarship as a gateway into the meanings of the Bible and religion. He can speak with power on this point, because his own scholarship is so far beyond all disparagement." To him the greatest expression in the New Testament is the phrase, "In Christ." The incarnation, the atonement, and the resurrection are the great fixed points of his faith. "It is well known that a host of the young men of Scotland are in passionate sympathy with him, and the opinion is expressed by sober observers that a movement has begun among the Scotch churches as powerful in the surge of its purposes as was the Oxford movement a half century ago in the Church of England."

Noted Sunday-school Leader Dies.

Sunday-school workers throughout the world are saddened by the news that Sir Francis Flint Belsey, of London, passed out of this life on May 25, 1914. His loss will be keenly felt. Sir Francis began his service for the Sunday-school at a very early age. At sixteen he was secretary of the British and Foreign schools at Rochester, England, and for sixty years he has been an active worker in the Sunday-school. He was president of the first World's Sunday-school Convention, held in London in 1889; he was chairman of the council of the Sunday-school Union of Great Britain, representing over 700,000 Sunday-school teachers. Because of his distinguished services on behalf of the Sunday-schools of the Old World he was knighted by King Edward in 1910. His remark on the occasion of his knighting is typical of the man. "It is the Sunday-school that has been knighted," said he, "and I am proud to be its representative and to accept the honor on its behalf."

Bible Society Gives Villa Bible.

The American Bible Society has made presentation to General Villa, the hero of the Mexican revolution, of a copy of the Bible . It was done by the pastor of the Mexican Presbyterian Church in Dallas, Texas. Several passages in it were marked, including the Sermon on the Mount and the fourteenth chapter of John. The Bible bore the following inscription: "Senor Francisco Villa. This Book has made the United States and England great. And this Book will save Mexico."

Philadelphia Presbyterians in Campaign.

The Presbyterian Church of Philadelphia has launched a great city campaign for home missions, agreeing to raise the sum of $100,000 to finance the movement. That church has seventy-five congregations and nine missions, with a membership of 42,865 within the city. A committee of one hundred ministers and laymen have gone forth to raise the needed money.

A "Year Book of Social Service."

The commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has issued a comprehensive "Year Book of the Church and Social Service" by Harry F. Ward, associate secretary of the Federal Council Commission. It contains a complete directory of church Social Service organizations, a historical chapter on the Social Service movement in the churches, a very full description of the various denominational and interdenominational organizations, a list of their publications, and a series of Social Service bibliographies. The various secular organizations are described as coöperating agencies and a complete list of national organizations for charity and social work is set forth with descriptions of the work done by each. The two most helpful chapters are those on "Methods and Programs" and "The Voice of the Churches." The first of these gives important instructions for every type of community service on the part of the churches, and the second the utterances of the Federal Council and the various denominational assemblies upon industrial and social conditions, social justice, civic activities, capital, labor, industrial democracy, wealth and property, and social redemption. This volume, which should be in the hands of all pastors and church workers, may be obtained at the cost of publishing which is thirty cents in paper and fifty cents in cloth, upon application to the Book Department of the Federal Council, 105 East 22nd St., New York.

Roman Catholic Missionary Figures.

The Catholic churches of America gave $440,000 to world missions last year. This is extremely meager when compared with the contributions of the Protestant churches to the same cause. However, it is a great increase over ten years ago when the Catholics of America gave only $45,000 to world missions.

THE BIBLE IN THE BUBLIC SCHOOLS.

(Concluded from page 8.)

ately re-established on their own behalf.

That even although it should be conceded that certain parts of the Bible are of a sectarian character, as tending in themselves to inculcate sectarian dogmas, yet that the Bible being in reality composed of several independent books, collected and combined to form the Sacred Cānon, and many of these books being confessedly non-sectarian, at least so far as civilized people are concerned, is not in its entirety a sectarian book and that in no view of the constitution of Illinois ought it to be held to be excluded in its entirety from the schools of that state.

That the Bible is not mentioned in the constitution, that the expression of any purpose to interfere with the then existing practice of reading it in the schools was designedly avoided, and that any interpretation of either of the questions quoted, and especially of section 3, article VIII, which imputes to them any such purpose or effect, is fundamentally unsound and can only be reached by reading into the constitution what was purposely omitted.

That it is quite impossible to reconcile the decision of the Scott County case with the principles clearly laid down in the earlier cases cited and which the court intimates no purpose to overrule, and equally imposible to reconcile it with the later opinion in the Oak Forest case.

That sixty years of contemporaneous practical interpretations of the provision of the two earlier constitutions and forty years more of practical interpretation of the provision of the present constitution, making one hundred years of unbroken acquiescence in the practice of reading the Bible in the public schools under the supervision of the local boards, ought to have been considered by the court an impregnable barrier to such a change as was wrought by its decision and that for the sake of the peace and welfare of the whole community the court ought to have replied to the complaint of these two or three trouble makers, as did the Supreme Court of the United States in a very early case, "Of course the question is at rest, and ought not now to be disturbed."

In my judgment, the people of the state at large were entitled to that disposition of this important question, and it seems to me peculiarly unfortunate that in a proceeding of this character it should now, and I think unnecessarily, be turned loose to vex and disturb the peace of all the community.

Although as a lawyer and a good citizen I must affirm the binding force of the judgment to the extent to which it operates, I must also as a lawyer and a citizen regard it as a judical amendment to the constitution.

Chicago.

Disciples Table Talk

Becoming a National Institution.

Bethany Assembly at Bethany Park, near Indianapolis, seems about to become an institution of national character for the Disciples of Christ. There is evident purpose on the part of the program makers as well as the managers of the institution to give this summer's sessions a breadth and richness of quality far surpassing the gatherings of previous summers. The engagement of Pres. H. C. King, of Oberlin College, and Pres. E. Y. Mullins of the Baptist Theological Seminary at Louisville, Ky., will assure every minister and thoughtful layman that his time and money will be profitably expended if he includes Bethany Assembly in his vacation plans. The sessions begin on July 19 and continue until August 14. The School of Methods for Sunday-school Workers, under the deanship of Garry L. Cook is an especially attractive feature. This comes in the closing days of the Assembly.

Character Builder Builds Church House.

A forty years' ministry devoted to the building of Christian character has for the first time borne fruit in the building of a house of worship. The pastor at Albion, Ill., Thomas J. Clark, is leading his people in that city in the erection of a $15,000 building which will be dedicated on July 5. George L. Snively will assist Pastor Clark at the dedicatory exercises. This pastor's career is one of the most interesting and inspiring among the Disciples of Christ. By very quiet methods Mr. Clark led the church at Vincennes, Ind., from 1872 to 1894, growing it from a congregation of fifty members to one of six hundred. In 1894 he was called to Bloomington, Ind., the seat of the State University, and served in this field for fourteen years. Since he left this work he has shepherded the flock at Albion. His spirit is that of a true shepherd. He is an apostle of Christian character, and his ministry works on the principle that leaven works.

To Oklahoma Disciples.

The following note comes, signed by Virtes Williams, Stillwater, Okla., chairman and A. G. Smith, Enid, Okla., Secretary, exchange committee of the Oklahoma State Board:

"At a recent meeting of the state board it was decided to combine the interests of our state missionary society, state Sunday-school and state Christian Endeavor society under the supervision and direction of the state secretary. All schools and Christian Endeavor societies will therefore send their offerings from this date to W. A. R. Lovell, state treasurer at Medford, Okla. The executive committee plan to enlarge the effect along both lines of work in connection with state missions. Let all schools and societies send in a liberal offering at once so that the work along these lines may be pushed immediately."

Mr. Settle Assumes Constructive Task.

The resignation of Mr. Myron C. Settle from the state secretaryship of Ohio to become director of religious education for the Disciples of Gary, Ind., is an event which indicates the great significance of the new departure in the public school system of that young city of 40,000 people. Some months ago Superintendent Wirt, in charge of the Gary schools, backed by his board, offered to release children one hour each day for Biblical or other form of religious instruction to such churches as parents might designate. No opposition to the plan developed. Catholics and Jews have the opportunity to care for their own, as Protestants. The system in less clear cut form is in use in Germany. Mr. Wirt has sought to improve on the German method, and has at least thoroughly Americanized it. The Disciples of Christ have three churches in Gary, the Central, Tolleston, and Glen Park. All are splendidly located in respect to the public schools. Our Sunday-school at the Central is the largest in the city. Mr. Settle therefore faces a magnificent opportunity in connection with this experiment. He will direct the whole program of religious education including the Sunday-school work, in the three churches. Deputations from many cities have visited Gary to learn the plans. When the experiment has demonstrated its success many cities throughout America will probably offer the churches the same opportunity. We are yet too close to the initial stages in the move-

Mr. Myron C. Settle who resigns Ohio superintendency of Sunday-schools to take Gary's new work in Religious Education.

ment to predict results with assurance. From the present outlook it would seem one of the most significant movements in the field of religious education which this generation has witnessed.

Sunday-School Reorganization at Atlanta.

Nearly a thousand scholars and friends celebrated Reorganization day at First Christian Sunday-school. It was the largest crowd assembled in this school since the attendance contest last year. A complete new corps of officers was placed in charge, which, under the leadership of Dr. L. O. Bricker, bids fair to put the school in the front rank in Atlanta, for efficiency and in point of number of scholars.

Dr. Philputt Visits Former Parish.

J. M. Philputt, of Central Church, New York City, recently addressed his former congregation, at Union Avenue Church, St. Louis, and delivered himself of some straight-from-the-shoulder remarks regarding some "new sins." Doctor Philputt introduced his subject, "Thy Kingdom Come," by telling of various needed reforms suggested by a popular canvass in New York recently, as to what would be the greatest reform possible at the present time. One had suggested the abolition of the liquor traffic; another, the abolition of child labor; a third, the end of war. "I mention these things," said Dr. Philputt, "to show that the minds of men are turning toward better social conditions. Men are thinking and saying that things must be made better. Conditions which give rise to disease and oppression and injustice and cruelty must be put away, and it must be done in the name of Jesus of Nazareth. The church is waking up to the fact that she must broaden her view. She must face, not the evils of the past, but the evils which confront us now. The church needs constant readjustment to predict results with assurance. New varieties of sin have sprung up in our day—varieties not known in the Bible or the prayer book. They come in the garb of virtue, and it is sometimes hard for us to discriminate their real character. They wear respectable clothing, they are thoroughly fumigated, there is no brimstone on their garments. They are not individual sins; they are social sins. The old highwayman said, 'your money or your life.' It was a clean proposition, and we understood him. But the modern highwayman says, 'Your money or you can not have the necessities of life.' It is more intricate. Here is a man who would not steal your overcoat, but who will so manipulate the market as to squeeze out a multitude of small holders. Here is a dealer who would not take a spoon off your table, but who will sell you a gold brick and clean you out, spoons and all. Here is a man who would condemn Herod for killing little children, but who in a factory breeding disease, ill ventilated and insanitary, will kill off the little ones, and their mothers also; quack doctors, patent medicine vendors, directors that use the securities of their stockholders for their own benefit, the railroad official that grants secret rebate for private graft, the labor leader who instigates a strike so that he may be paid for calling it off—these are the gentlemen that we have to deal with in these times. These are the men that are dangerous in our society."

Washington, D. C., Church Rejoices.

Sunday, June 7, the Thirty-fourth St. Christian Church, Washington D. C., burned its mortgage. The occasion was one of great rejoicing. Dr. Peter Ainslie, of Baltimore delivered the address. The day was ideal and a crowd assembled which taxed the capacity of the building. The church was started as a Sunday school about twelve years ago in the home of the Bondurants, who are still active and valuable members. The school grew rapidly and soon a church building was erected. The Sunday-school outgrew the building and forced the church to build larger and better quarters, the building now occupied. The school is again pushing for room. The Sunday school has enjoyed a steady growth under the leadership of H. L. Stanforth, the efficient superintendent. On last Lord's Day 309 were present. The church has always been self-supporting. Two of the former pastors of the church, writes the present pastor, Harry L. Ice, deserve much cerdit for the unselfish work done here; C. C. Jones, now of Phoenix, Ariz., and C. C. Waite, now of Paulding, O. Mr. Ice's ministry began here two years ago. During this period more than $1,200 has been raised above the running expenses of the church. One hundred additions, a good portion of them men, are reported. The Sunday-school has been practically doubled. The pastor's salary has been increased twice.

H. J. Crocker to Leave Kansas Work.

H. James Crocker, after three and a half years as pastor of First Church, El Dorado, Kans., has resigned, resignation to take effect Aug. 1. During his pastorate, 275 members have been received into the fellowship, nearly 200 by baptism. The membership now is 500. The congregation is a great force for righteousness in the community. This year the church supports Miss Edith Russel in living link work among the Chinese in Frisco, besides keeping up their usual contributions to other missionary enterprises. Mr. Crocker's plans for the future are not definite yet but he expects to take a pastorate about Sept. 1.

Cedar Rapids, Second Church.

Second Church, Cedar Rapids, Ia., under the ministry of Perry Schuler, has made commendable progress for the past few months. The building is taxed to its full capacity both for the Sunday-school and preaching services. The men's Bible class has been obliged to take refuge on the outside under an awning. The day for a new building for this congregation is near at hand. Mr. Schuler is in Washington state this summer, for a two months' engagement on the Chautauqua platform.

Champ Clark Trustee of William Woods.

Speaker Champ Clark, member of the Bowling Green, Mo., Disciples' Church has been elected to the Board of Trustees of William Woods College, at Fulton, Mo. The new trustees include W. T. Kemper, president of the Commerce Trust Company of Kansas City; Robert Graham Frank of Liberty and Frank C. Stokes of Auxvasse. Dr. William Woods of Kansas City, benefactor of the college for several years and for whom it was named, has recently made it a gift of $8,000 for maintenance.

Notes from Missouri Convention.

E. E. Elliott sends the following notes picked up at Moberly last week:

Frank Garrett said at the Missouri Convention that President Yuan Shi Kai is sending his children to the mission schools of China.—The Nanking University is receiving grants of land from the Chinese government, according to reports of the Missionaries of the Christian Church.—"We have been accused of counting numbers, and we have been guilty," said Mrs. Atwater, in her address at the Missouri convention.—Emory Ross said, "I'd rather be sent as a missionary to Africa, than to be chosen by the United States government as Ambassador to the greatest nation on earth."—Mrs. R. S. Latshaw, state president of the Missouri C. W. B. M. was unable to attend the State Convention at Moberly on account of illness. At last accounts she is reported as recovering.—Mrs. J. H. Garrison presided at the sessions of the C. W. B. M. of which organization, she is vice-president.—"The man who never made a mistake died a long time ago and left no children," said Chairman B. L. Smith, at the Moberly convention, in explaining that mistakes might be made in assigning people to homes for entertainment.

Drake Sends Forth Workers.

There were six young men and two young women of Drake University formally set apart to the ministry and the mission fields is year: Mrs. Verna Waugh, Chillicothe, Mo.; Miss Margaret Darst, Oklahoma City, Okla., both of whom expect to go to China in the near future; Hugh C. Guy, Kansas City, Mo.; George O. Marsh, who is just graduating from the liberal arts department of the University; Oscar Joneson, Coffeyville, Kan.; Walter Girdner, Mercer, Mo.; William Mander, Birmingham, Eng.; Charles B. Tupper, Woodbine, Ia. In all, twenty-three are going out from Drake this year into the active work of the ministry, some of whom have been ordained elsewhere.

Jasper T. Moses Leaves Colorado Field

Jasper T. Moses has closed a twenty months' pastorate at Grand Junction, Colo., and June 1 took the work at Fowler, Colo., succeeding Lin D. Cartwright, who will begin a year of post-graduate work at Chicago University with the summer quarter. Mr. Cartwright took the Fowler Church upon its organization four years ago by State Superintendent C. W. Dean, and has made it one of our best village churches in the West. The religious education work of this church is almost a model under the aggressive superintendency of C. W. Buck, editor of the local newspaper. The church has a cozy brick building thoroughly adapted to educational and social work. Regarding the departure of Mr. Moses from Grand Junction, the Daily Sentinel of that city says: "He has been a strong factor in the continued growth of the church and has been a great force in the spiritual uplift in this city." Complimentary reference is also made to his work as president of the city Ministers' Alliance, member of the Board of Managers of the Colorado Christian Missionary Society and president of the Western Slope Missionary District.

EASTERN SCHOOL OF METHODS, JULY 15-24.

No more fitting place for the Eastern School of Methods, arranged by the Sunday School department of the American Society, could be chosen than Keuka Park, N. Y., one of nature's beauty spots. It is nestled among the hills of western New York on Lake Keuka. Ample room for all sessions of the school will be provided in Keuka College. The College dormitory will provide rooms for more than one hundred persons, while additional reservations have been secured in the neighborhood.

The faculty consists of the following lecturers.

Geo. W. Kramer, New York City—"Sunday school Architecture." Miss Hazel A. Lewis, of the American Christian Missionary Society—"Missionary Methods." Prof. R. J. Bennett of Keuka College—"Religious Pedagogy." R. H. Miller, Pastor of the Richmond Ave. Church Buffalo—"Church Efficiency" and "Boys' work" Miss Cynthia Pearl Maus, of the Christian Board of Publication—"Girls' Work." Mrs. Jessie Brown Pounds, Hiram, Ohio—"Story Telling." Dr. Conrad H. Moehlmann of the Rochester Theological Seminary—a series of studies in "Paul's Life and Letters." Arthur Braden, Pastor of the Central Church, Syracuse—a series of studies in the "Teachings of Jesus." Robt. M. Hopkins of the American Christian Missionary Society—"Organization and Management." President Jos. A. Serena of Keuka College, will be Dean. John E. Pounds, of Hiram, Ohio, will deliver the Commencement address. There will be fifty-two hours of study work. An international certificate will be awarded to those satisfactorily completeing not less than thirty hours of this work. A special feature will be the sunset devotional prayer meetings conducted by C. H. Barnett, State Bible-school Superintendent of New York. The afternoons will be free for recreation and will be in charge of W. J. Clarke who has given this matter much though. Sunday, July 19, will be a special day. Dr. Charles H. Rust, pastor of the Second Baptist Church of Rochester will preach twice during the day and a great Demonstration Bible-school will be held. The expense of the school to those in attendance will be but $10 for ten days.

DR. MEDBURY IN BACCALAUREATE ADDRESS.

June 7, was baccalaureate Sunday for Drake University. Chaplain Charles S. Medbury preached the baccalaureate sermon in the University Place Church auditorium at 3 P. M. His address gave emphasis to the new idealism that is coming to permeate the thought of the higher education of the age—the religious ideal that marks and is more and more to mark the age. Spite of materialism there is a palpitating interest in the things of the spirit, a quickening of interest in the altruism of the kingdom of heaven. It was a summons to the young men and women who are going out from the University halls to the things of the higher life and to a grappling with the problems and tasks with a faith and a fidelity and the fortitude that overcomes the world.

Chaplain Medbury called attention to the fact that Drake University has always stood for the thing dear to the Christian heart. It has always advocated the linking of education and religion and stood against any conflict between faith and enlightment. The tendency nowadays, he said, is to humanize religion and to religionize politics. "These things," he declared, "are inseparable, and the modern idea is to link them inseparably together." "Religion without education easily becomes a superstition," declared Dr. Medbury, "and education without religion as easily becomes superficial and ineffective. We must have both in our lives in order to reach that standard of life which the world would have us reach, and that we may be able to answer the call of the social order, which is nothing more or less than the call of God."

He emphasized the fact that God has not been idle or absent through all the years waiting for science and modern standards of sociology to make it possible for him to take his place in the affairs of man. "He has always been God," said the speaker, "and has ever been at watch over humanity."

"It has sometimes been claimed that God is not practical," he said; "it has likewise been claimed that the church and the preacher have been impratical, but if so, and I admit that the preacher may not always have been practical, lay the blame to the preacher and not to the One whom he proclaims."

"It has always been a pleasure to me to preach the baccalaureate sermons to the outgoing students of Drake University," he said, "and it is a great pleasure for me to do so to-day, and I would call you of the graduating class to that old battle cry, 'God wills it,' that cry of the crusaders; that cry that reaches far back of the crusaders to the time of God watching over Israel. I would ask that you do all that you do in the name of Him whose call it is.

"You who have riches to give, riches far greater than public libraries to com-

munities all over the world, or to distribute wealth broadcast for the benefit of charity. You have the riches of a culture that breathes of the spirit of Almighty God, and these riches it is your duty to disseminate throughout the world.

"Politics has been separated from religion and many persons think this a progressive step, but such is not the case. Politics for the people cannot be separated from religion, for the world is governed of God, and with this knowledge, and with these riches you have to give, leaving us now, we bid you God-speed."

OHIO SECRETARY'S LETTER.

The Bowling Green Convention marks the turning point between the old year and the new. It was a satisfying convention. The large number of delegates present was a gratification. From beginning to end there was no occurrence to mar the perfect fellowship of the gathering. The program was rich in good things and was received with zest by an eager congregation. Those who brought messages gave their hearers something rich to treasure in their hearts. For all these reasons it was a satisfying convention.

We face the next year's work with high hopes of making it the best year in our history. We labor under no delusion, however, as to the problems involved. Our obligations are many and only the strenuous endeavor of every wide-awake church and minister will enable us to measure up with our duty.

The Evangelistic Committee of the convention issued a call for 10,000 additions to the church, all to be reported in our state paper, "The Ohio Work." Drop a card to this office on the last Monday of each month and report additions for the month. We are well able to make it 10,000.

Now that Ohio Disciples number at least 100,000, we should be aware of our power and should perform service commensurate with that power. A call will soon be sent out for fresh statistics. We are earnestly hoping that we shall hear from all the churches promptly in response.

In the office preparations are making for the District Conventions, which are to come. The schedule is at present made out and will be published in the very near future. It provides for conventions from Aug. 28th to Oct. 30th, covering every portion of the state. The schedule requires strenuous work on the part of the state workers. An effort will be made in the program to carry some of the best things in inspiration and method to workers in every church in the state. See that your church is adequately represented in your District Convention this fall and get in line for the best things in your local work.

Among all the good things, we have occasionally to call attention to some phases of the work that are less pleasant. At this time we have to report the unwelcome news that Myron C. Settle, who two and one-half years has been our efficient Sunday-school worker, has been called by the American Christian Missionary Society, to be the Director of Religious Education among the Churches of Christ at Gary, Ind. This new work appealed to him very strongly and we are compelled to relinquish him from our work in Ohio. In his stay among us, Brother Settle has endeavored to do a substantial type of work that would result in the permanent uplift of our schools and his efforts have been appreciated by his fellow workers in the state, who will greatly regret his loss from among our forces. However, we shall all bid him God-speed in his new and important enterprise and, profiting by his instructions while among us, will endeavor to continue Sunday-school work in Ohio upon a high plane.

I. J. Cahill, Cor. Sec'y.
2047 E. 9th St., Cleveland, O.

The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

Royal Baking Powder
has been found by the official examinations to be of the highest leavening efficiency, free from alum, and of absolute purity and wholesomeness.

Royal Baking Powder is indispensable for making finest and most economical food.

NEWS FROM THE FOREIGN SOCIETY.

D. E. Dannenberg has moved from Nankin, China, to Chuchow.

Arthur Bowman and wife have been appointed missionaries of the Foreign Society. They are now on the field doing a most splendid service. They are located at Wuhu, China.

The city records show that our kindergarten in Osaka, Japan, begun in the M. B. Madden home, is the first Christian kindergarten in that city nearly as large as Chicago.

A. E. Cory started on his trip to Russia June 23. He will be back in Cincinnati by August 25.

Last week a friend in Michigan sent $4,100 cash as a direct gift.

The Children's Day receipts have gained over those of last year almost every day since June 7th. We must reach the $100,000 from the Sunday-schools. We cannot do the work demanding support without it and the Sunday-schools will be blessed in giving it.

"Missionary Programs and Incidents" is a most helpful Sunday-school volume just from the press. It has in it fifty-two fifteen minute missionary programs for the Sunday-school and fifty-two five minute missionary incidents. This covers every Sunday in the year. We know of nothing so helpful as this book for superintendents and missionary secretaries. It is a wonderful handbook of ready material for practical use. It sells for 50 cents and the Foreign Society can furnish it.

The Commission of the Foreign Society to the mission fields, which sails July 21, expects to bring from the fields some fine moving picture films of the work in China, Japan and the Philippines. These pictures will be most helpful in presenting the missionary work to the churches.

Eight hundred young men from the colleges of the Central West gathered at Lake Geneva the last of June for the annual college Y. M. C. A. Conference. Thirty of these were Disciples. These summer meetings are very significant as in them a large number of students volunteer for the foreign fields. A. McLean represented our people at the Conference and reports that the interest and impression made was wonderful.

F. M. Rains, Secretary.

THE ATLANTA CONVENTION.

Preparations for the Atlanta Convention are going forward in the most encouraging way. The various local committees have their work well in hand. We are assured of the very best possible arrangements for the pleasure and success of the convention. The programs for the various sessions are being worked out. These programs will be up to the usual high standard of our National Conventions. E. E. Elliott, Executive Secretary in Charge of Transportation, is making unsurpassed arrangements for special trains and good rates. The committee on arrangements is doing all that can be done in the work assigned to it. The Attendance Committee, of which Prof. Colby D. Hall is chairman, is preparing to keep the convention prominently before the churches in the hope that every church will take sufficient interest in the convention to select and send representatives to it. Prof. W. E. Hackleman will be in charge of the music for most of the sessions and will have a large chorus for the evening sessions. Robert E. Speer will make the leading address on the first night. The Pastors' Session, a new feature of our convention program, will be held on Wednesday morning of the last day of the convention. B. A. Abbott is in charge and is providing a rich program. Simultaneously with this session, there will be a Conference Meeting of Ministers' Wives, another new feature thoroughly in keeping with the spirit of our age. This conference will be conducted by Mrs. Walter M. White, Cedar Rapids, Ia. The last night of the convention, there will be an address by Col. John Temple Graves and probably one by Speaker Champ Clark.

A rich feast is being prepared for us in Atlanta. A new day of co-operation on the part of all the churches has dawned. We confidently expect more churches to be represented in the Atlanta Convention than were ever represented in any convention of our people.

The dates of the convention are October 7th-14th inclusive.

Graham Frank,
Cor. Sec'y. of the General Convention.

ADDITIONAL NEWS ITEMS.

J. A. Barnett, minister of the Third Church, Danville, Ill., has been active in community affairs in spite of the hot weather. He recently delivered a patriotic address in one of the large public schools and at the National Soldiers' Home. On July 21, he delivered the memorial address for one of the local fraternal orders, and on the next afternoon took part in the ceremonials at the laying of the cornerstone of the splendid new Y. M. C. A. building now in course of erection in that city.

Geo. L. Snively dedicated the Budd Park Church in Kansas City June 7, raising $17,000 in five-year pledges to pay for the structure. W. H. Scrivener is the pastor at Budd park.

Dean A. M. Haggard, of Drake University Bible College, is supplying Central Church pulpit in Denver while the pastor, Geo. B. Van Arsdall is on his vacation.

Among the Colleges

CHRISTIAN UNIVERSITY.

The total impression made by the program of commencement week was that we are preparing students as never before for world-wide citizenship and service. Almost every exercise made a direct contribution to this impression. The three addresses by W. A. Shullenberger, Mexico, Mo., on baccalaureate day; W. G. Alcorn, Monroe City, Mo., on Bible College day, and C. M. Chilton, St. Joseph, Mo., on Commencement day, all harmonized in this impression. Larger men are being prepared for larger life and service.

Twenty-one diplomas were granted. Eleven received the A. B. degree, five the A. M., two the diploma from the Department of Music in piano, and three the diploma in Religious Pedagogy. Seven are preachers, and the remarkable thing about all the graduates is that they have all, with one or two exceptions, assumed the active Christian attitude, and upon occasion enter the pulpit and speak.

The alumni were much in evidence during the week, and their growing earnestness to more adequately equip the laboratories and libraries gave purpose and delight to their gatherings and banquet speeches.

Five of oru teachers are studying this summer, one of them in Europe and four in three universities of this country. The members of the faculty are vigorous and are seeking to realize their ideals of the highest service.

President Carl Johann, who came to Christian University in 1902 and who because of failing health has been unable for active service for a year and a half, presented his resignation to the board of trustees. The resignation was accepted and he was elected president emeritus with salary. Professor H. M. Garn, who has been acting president during President Johann's illness, declined to continue in that capacity so that he might give all his time to the work of teaching. Therefore, we are ready for a new president, and the position calls for one of the largest men. The possibilities of the school and its importance demand the best that we have. Such a man may be obtained in a short while, but if not, we have a firm conviction that we should wait till we can get a man of adequate equipment and size. Rapid developments here await the right man.

Canton, Mo. H. B. ROBISON,
Dean of the Bible Department.

HIRAM COLLEGE.

President Bates' baccalaureate sermon was in his happiest vein and breathed throughout the spirit of Christian democracy and Christian service. On Sunday evening, President Charles T. Paul, of the College of Missions, Indianapolis, addressed the joint anniversary meeting of the Young Men's and Young Women's Christian Associations on "Christianity and the Student World Movements." He also gave the Commencement day address. His theme was "The Age, the Task and the Workers." Always an eloquent, inspiring speaker, President Paul is at his best among his old friends at Hiram, where he spent ten happy, fruitful years.

The outgoing class numbers forty-two. Including two who took their Senior work elsewhere, forty-four received bachelor's degrees and two Master's degrees. Twenty-five of the forty-six are young men. A goodly number will enter the ministry, five or six going to the foreign field.

Six cash prizes are awarded each year: a Freshman prize of $25, a Sophomore prize of $50, a Junior prize of $75 and a Senior prize of $100, all based on scholarship. The committee were unable to report the names of the first three recipients commencement day. The Senior prize went to Mrs. H. N. Vanvoorhis whose husband graduated two years ago. The Mrs. Abram Teachout prize of $50 to the best all-round young woman went to Miss Lillian Collins; the A. R. Teachout prize of $100 to the best all-round young man went to Howard Fram, both Seniors.

An interesting feature of Class Day exercises has come to be the presentation to the college of some substantial memorial of affection. Last year's class presented a fine tower clock. The class of '14 presented a pair of elegant bronze electric light pillars with clustered light globes, flanking the entrance to the main college building.

During the year Hiram has won the intercollegiate oratorical contest and both debates in a dual intercollegiate debate.

Among the distinquished guests was the Hon. A. H. Pettibone, of Birmingham, Ala. He is the sole surviving charter member of the Delphic Society, which held its sixtieth anniversary this year and of which the late R. Moffett was the first president. The society issued a beautifully artistic souvenir booklet containing the names of charter members, present living members, a roll of Delphic soldiers in the Civil War and a history of the society.

One of the gratifying events of the year has been the completion of the $50,000 fund for the Almeda A. Booth Memorial Chair for Dean of Women.

Some changes in faculty are to be noted. Professor Snoddy, Class '96, Chair of Philosophy, goes to Transylvania. Through eighteen years of service at Hiram he has grown in power and into the hearts of his students and co-workers in a rare degree. Hiram's best wishes go with him and his family to their new field, and Transylvania is to be felicitated in their acquisition of so valuable a man and teacher. The new teachers at Hiram so far as now determined are Albert A. Crecilius, Professor of Public speaking, Barton Haggard, Chair of Economics and Sociology; Ralph C. Goodale, Chair of English, and Miss Salome Wetterholt, teacher of Piano. Mr. Crecilius comes to us from Ohio Northern University and the Curry School of Expression; Mr. Haggard from Drake and Harvard; Mr. Goodale from University of Michigan and from Minnesota University where he has been teaching; Miss Wetterholt from New York City, where she has been continuing her studies since finishing the musical course at Hiram several years ago. All come to us with enthusiastic recommendations. Additional teachers will be announced later. A Chair of Education is also announced, the incumbent yet to be chosen.

Hiram, O. B. S. DEAN.

TRANSYLVANIA UNIVERSITY AND THE COLLEGE OF THE BIBLE.

The 116th commencement of Transylvania and the 49th annual commencement of the College of the Bible was held in Morrison Chapel, June 11, and marked the close of a most satisfactory year's work in these institutions, writes President R. H. Crossfield. There were thirty-nine graduates, twenty-four bachelors, five masters, and ten graduates in the English and classical courses in the College of the Bible. Twenty-three were given diplomas in Hamilton College, the Junior college for women. The class representatives were Mr. Hugh Calkins and Miss Elizabeth Roff, both of whom delivered well prepared and very thoughtful addresses. The annual address to the class was given by President Miner Lee Bates, of Hiram College. This message, on life's call and preparation, was one of the great and significant utterances that have been heard in Morrison Chapel. President Bates was at one time a student of Transylvania, and his introduction was a most happy allusion to the experiences of those days. After the degrees had been conferred upon the graduates, the honorary degree of LL.D. was conferred upon President Bates, Sec. Stephen J. Corey, and Mrs. Ida Withers Harrison. In naming the latter a Doctor of Laws, the presiding officer stated that this was the first time such an honorary degree had been given a woman by a Kentucky college. The attendance was large, taxing the capacity of the chapel, and was composed of representatives of more than a dozen states.

It was announced by the president that the year 1913-14 had been the most prosperous in the recent history of these institutions in point of attendance, college spirit and enthusiasm for the highest ideals, and financial showing. The College of the Bible had not incurred a deficit, but would have about $1,800 to pay on the indebtedness. Transylvania was entirely out of debt excepting a small deficit incurred recently. This report was received with applause by the intimate and financially interested friends in these colleges. It was explained, however, that these exceptionally good financial reports were due to the fact that these institutions had received some unusual gifts during the year. Such may not be counted upon for another year. The churches of the state of Kentucky gave during the year $1,800 to these colleges. It is hoped that the congregations of the state will soon be contributing at least $5,000 to assist these institutions in Christian education. The address delivered by R. E. Moss, of Eminence, Ky., on the baccalaureate occasion at the Woodland auditorium, and that given by H. C. Winders, of Indianapolis, at the Hamilton College commencement were of a high order, and were greatly appreciated by large audiences.

THE MILLIONAIRE.

Speak kindly to the millionaire;
Perhaps he does his best;
Don't try to drive him to despair
With rude, unfeeling jest.
Don't laugh at portraits which display
His face with comic leer,
And, when he gives his wealth away,
Don't take it with a sneer.

Speak kindly to the millionaire;
He has a right to live,
And feel the sun and breathe the air
And keep his coin or give.
You may be rich yourself, you see,
Before your life is through.
Speak kindly, and remember he
Is human, just like you.

—Washington Star.

For Your Adult or Young People's Class

It is the purpose of this house to make a specialty of studies for adult classes. Note some of the excellent courses we can supply your class:

THE WORLD A FIELD FOR CHRISTIAN SERVICE. Our regular first year Senior graded course. This deals with the problems of young adults, such as choosing a life work, etc. 15 cents for Teacher's, 12½ cents for Pupil's book.

THE PROBLEMS OF YOUTH IN SOCIAL LIFE. Deals with questions of morality, temperance, business honesty, among young people. 15 cents for Teacher's, 12½ cents for Pupil's book.

THE HISTORY AND LITERATURE OF THE HEBREW PEOPLE. The latest and finest addition to the Bethany Graded Lessons. Regular second year Senior course. 15 cents for Teacher's, 12½ cents for Pupil's book.

THE GOSPEL OF THE KINGDOM. A monthly magazine of social service edited by Josiah Strong. 10 cents per copy, 50 cents a year in classes.

THE LIFE OF JESUS, by Dr. Loa E. Scott. Positive, practical. 50 cents, 40 cents in quantities. Adapted to high school pupils, their parents and grandparents.

Assure your class a year of real religious education by using one of these splendid courses.

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700-714 East Fortieth Street, Chicago

The Sunday School

BLIND BARTIMÆUS.

INTERNATIONAL UNIFORM LESSON FOR JULY 19.

Matt. 20:29-34. Memory Verses, 51, 52.

Golden Text.—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing.—Isa. 35: 5, 6.

American Standard Bible.
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(46) And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. (47) And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me. (48) And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. (49) And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. (50) And he, casting away his garment, sprang up, and came to Jesus. (51) And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. (52) And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH. D.

"The Son of Timaeus, Bartimaeus, a blind beggar, was sitting by the wayside." The perils of poverty are many. Extreme destitution is pitiful. It involves deprivations which often seem disastrous and which are always difficult to endure. We may gloss it over as we will and consider all the relieving facts and preach about the valuable lessons which are learned, and extol the virtues which sometimes grow out of it, we cannot conceal the real nature of extreme poverty. This man on the outskirts of Jericho was dependent upon the charity of his fellow-men. Evidently his own name and the name of his father were well known. It is probable he was what we would call well connected. His destitution may have been no fault either of his own or of his family. Qualities of his character are revealed which would lead us to believe that the great reverses suffered were not due to any personally degeneracy. Nothing is more evanescent than wealth. It is much harder to keep it than to gain it. The man without money soon discovers himself to be a man with very few friends. The influence of a bank account upon professed loyalty and love is wonderful. One of the tests of reality in professed friendship is a continuance of loyalty through enforced poverty.

Add to poverty the deprivation of vital faculty and you have multiplied the misery of the situation. Bartimaeus was not only poor but he was blind. He lived in a house without windows. The closing down of the curtains of night leaves the physical world dark, indeed.

PASSING CHARIOTS.

The sound of passing multitudes was not so unusual. Blind Bartimaeus had heard the measured step of passing caravans again and again. The tramp of moving armies, the rushing by of multitudes in quest of pleasure, with all these things he was familiar. An unusual event was transpiring. The pilgrim throng on their way to the Passover feast did not particularly interest him. A friendly voice told him that in the throng the miracle worker of Galilee who had opened the windows in many a darkened life was passing by. In his own conscious suffering Bartimaeus had dwelt much upon the stories which had come to his ears concerning Jesus of Nazareth and now he had come! It was not as though his passing was at intervals or that anytime he might call upon him. This was his only chance. It was the only time. It was not as though there were many ways in which he could receive his sight. There was but *one* way and this the only way. If he were ever to see, if the joys of the physical splendors were ever to be his it must be now. Precisely the same is true of spiritual sight and insight. Men dare not neglect the opportunity of God's passing chariots. There are times when God is peculiarly near. We recognize the fact of his omnipresence. There is no moment that God is not near to us, but there are times when there are special manifestations of his love and power.

THE IMPORTUNATE PLEA.

Does heaven have to be bombarded before help will be granted? Is God deaf to whispered entreaty? Certainly not. Yet our importunity is an indication of our sincerity. The definiteness and dominance of our desire is largely determining as to what God can safely give us. "Jesus, Son of David, have mercy on me." The cry was pathetic, piercing, persistent. The address indicated his recognition of the Messiahship of Christ. But is there not a suggestion of a feeling of the bond of sympathy which existed between them. He does not say, "Jesus, Son of God." That was taken for granted. Otherwise he could not expect the miracle of healing. He said, "Jesus, Son of David." Not only was Messiaship suggested but furthermore his humanity, consequently his kinship, his sympathy and compassion. If he was the son of David his humanity was not to be questioned. He could enter into the infirmities and afflictions of his fellow men. The appeal indicates the spiritual insight of Bartimaeus into the very nature of Christ. His cry for mercy indicates his confidence, the tenderness as well as the triumph of the Nazarene.

INTERRUPTIONS AND IMPATIENCE.

Only great souls continue patient under interruption. We speak of the broken thread of discourse, of interference with the flow of mind. We treat too often with brusqueness and expressed impatience those who seem to intrude upon the sanctities of contemplation. Those accompaning Jesus rebuked the poor beggar. They did not seem to realize that they were interrupting the deep desire of a needy man more than he was interrupting them. They were quite in desiring to protect Jesus from unnecessary intrusion, but they did not understand him or they would have recognized that this was no intrusion, that Jesus delighted more than in anything else to be able to manifest his power in giving wholeness to the broken life.

LOVE'S MANDATE.

"And Jesus stood still and said, 'Call ye him.'" Jesus was too great to be disturbed by interruptions. He coveted the opportunity to indicate his exhaustless friendship. We are too busy to pause in our mad rush for pleasure, for wealth or for fame. God Almighty is never too busy to give attention to the cry of need. It was to the credit of the multitude that they had too much sanity to tell the blind man he was not blind; that nothing was the matter with his eyes, that it was a mere delusion. They recognized his calamity but regarded it as hopeless. This was stupid of them in view of what Christ had already done in like situations. The commands of love are always kindly. Jesus was imperial but never imperious. The man must be brought to the fountain before he could drink. He must connect himself with the eternal power before he himself could be made whole. He must indicate confidence before his ailment could be conquered.

THE ENTHUSIASMS OF SPIRITUAL RESPONSE.

The real glow and glory of living has never been experienced until one has heard the call of Christ and recognized in Him their Saviour and Lord. Blind Bartimaeus quickly threw aside his outer garment. Nothing was of any concern to him now but the one matter of sight restoration. "He sprang up and came to Jesus." The very eagerness of his action indicated his hope and his faith. His act puts to shame the dilatoriness, the shrinking and the shirking which is characteristic of many who have to be pulled into the presence of their Lord that he may end them with heavenly gift. It seems strange that there should not be a larger enthusiasm in responding to every divine call, in obeying every divine mandate. The heart should sing for gladness and be consciously filled with good cheer from the very fact of the royal invitation.

THE HEART'S DOMINANT DESIRE.

Jesus demanded of him a definite request. He asked the controlling purpose and wish of this man whose cry had been a burning appeal for mercy. "What wilt thou that I should do unto thee." Hear his answer, "Rabboni, that I may receive thy sight." This is the kind of a petition which will secure a response. This is the prayer that will have answer. It is a concentration of purpose and desire at a single point. Now that the rays of the sun have focused we shall see the flame. Now all the lines of his life are converging upon one point. How little we appreciate the value of our faculties until deprivation makes its own revelation. It is only the individual who suffers that can properly appraise the common things of life. How sporadic and uncertain are our prayers. We must become definite. We must become intense. We must become irresistible.

THE VISION SPLENDID.

"Thy faith hath made thee whole." And straightway he received his sight! What a flood of glory flashed upon his vision. The world was instantly transformed. His own life was changed. His attitude toward all things in the world was changed. Faith in Jesus became adoring worship. It is always so. When our spiritual eyes are opened the Bible ceases to be an ordinary book. Jesus Christ is then seen as the Son of God and as a Divine Saviour. What were before mere coincidences now become providences. Where before there was monotony there is now beauty and attractiveness. The supreme vision, the real vision splendid is seeing Jesus as he is. We enter the realms of the spiritual with our eyes blinded by sin. We are prejudiced. We are easily disturbed in faith. Indeed, it seems there is no faith worth while. When we become conscious of our need and cry, "Jesus thou son of David have mercy on me," our eyes are opened. Life still has its stern duties, its disappointments, its afflictions, but, the view point is changed. Nothing appals, nothing overwhelms, for *the vision splendid* ever presents to the soul Him who overcame the world, who is now the satisfying sufficiency to every child of faith.

There is a definite relation between faith and every achievement worth while in life. Faith so relates us to God that divinity becomes available. Faith is a loving belief that not only accepts the great facts of revelation and the testimony of consciousness, but having accepted them it obediently seeks to fulfil the call to a holy life. As the rambler rose clings to its trellis and rises ever higher sending out its beauty in every direction, so faith with its delicate tendrils clings to Jesus Christ and is rooted in the revelation of God's love and grows into an ever increasing beauty.

FOLLOWING THE GLORY AND NOT THE GLOOM.

Hitherto blind Bartimaeus had been in the could he become the strongest witness, as least, to follow the gloom and not the glory. The giving of sight studded the world with the very glory of heaven. It did more. "His eyes were opened and he knew Jesus," nothing could separate him from his Saviour and benefactor. "And he followed him in the way." With what warm devotion, with what close affiliation, with what intense adoration he clung to Jesus Christ. Thus could he best show his gratitude. Thus could he becomt the strongest witness, as Friend and Healer. We have not received less than Bartimaeus for we too have been given the vision splendid through faith. If it grows less it will be because we fail to "follow him in the way." If finally we lose sight of him it will be because we have permitted ourselves to be allured from that holy pathway which never pauses until it reaches the Glory Land. The Light of the world is Jesus. Until he opens our eyes we are in darkness. His touch gives wholeness. He will grant more than we ask. When our eyes are opened to see him we see the Father. We see in Christ all we shall ever see of God and all we could ever understand of God. In every new spiritual obligation, and every dividing of the way, at every study hour when we are seeking to learn his will from his word, our cry should be, "Lord. that I might receive my sight."

The Mid-Week Service

By Silas Jones.

TOPIC FOR JULY 15.

Paul the Missionary—First Journey.—Acts. 13-14.

"He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake." We are to have three studies in the ministry of Paul. We shall follow him as he goes from place to place with the testimony of Jesus. We shall try to understand his motives. If we are wise, we shall observe carefully what things he suffered for the truth he loved; we ought to know what it cost to give the message of Jesus to the world. We like to meet the successful man. We may at times pay honor to those whose success is only in appearance and who possess none of the heroism of the men who agonize for the salvation of the world.

AT ANTIOCH.

It was not an accident that Paul ministered to the church in Antioch. "And he went to Tarsus to seek Saul; and when he had found him, he brought him to Antioch." Barnabas knew Saul and when he needed a man to help him in a forward movement, he went after Saul. The helper proved himself worthy of the confidence reposed in him. The church prospered, the people were taught, and the disciples won the name by which the followers of Jesus are still known. Antioch became a new center of operations. The distinction between Christianity and Judaism became clearer even to the disciples. Doubtless there was much discussion of the mission of Christ to all mankind. In this discussion Saul of Tarsus bore a prominent part. By their work he and Barnabas showed themselves ready and fit for a mission to the Gentiles.

THE DEDICATION.

The prophets and teachers of the church at Antioch realized that they were taking an important step when they sent out missionaries. Their decision was reached after due deliberation. They sought to know the will of God. The enterprise was not of a private character. They set a good example to the men of all succeeding ages who might profess to undertake great things in the name of the Lord. They neither waited for the sanction of the mother church at Jerusalem nor did they rashly choose their course. They separated and sent forth those whom the Spirit appointed to the work of missions.

THE WORK IN CYPRUS.

Barnabas was a native of Cyprus. Perhaps this fact accounts for the decision to preach first in that island. The gospel had already been preached in Cyprus, with what results we do not know. Nor are we told what was the effect of the ministry of Barnabas and Saul in any of the towns except Paphos. At Paphos we encounter Bar-Jesus the sorcerer and the Roman proconsul Sergius Paulus. The sorcerer, "skilled in the lore and uncanny arts and strange powers of the Median priests," represented an Oriental system of science and religion with which Christianity had to contend. The proconsul was a man of practical ability who was interested in something more than the details of his business. The exposition of Christianity which he heard deeply impressed him. He was profoundly moved by the defeat of the sorcerer by Paul. He believed. We wish we knew more of his life and faith.

IN THE MAINLAND.

From Cyprus Paul and Barnabas went to the mainland. Henceforth Paul is the leader. It is to be noted that the message was always delivered to the Jews first and then to the Gentiles. The teacher and the preacher will find instructive examples in the addresses of Paul. The apostle met his hearers on their own ground. He used their knowledge. And when the work was hindered in one field, he went to another. He knew what he was about and he did not intend to keep still because some men did not like what he said. Acts 11:19-26; 4:37.

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Vol. XXXI July 9, 1914 Number 28

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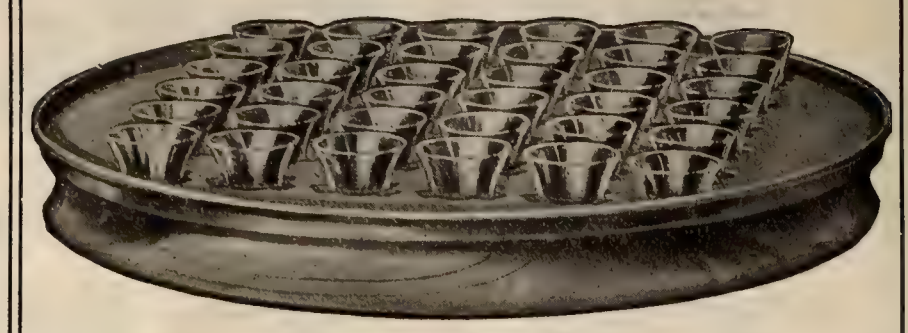

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The House of Rimmon

The Bible records many acts and words on which it pronounces no final judgment. The question as to whether Naaman did right in attempting to worship Jehovah in the house of Rimmon, and whether the prophet did right to permit it, has been discussed pro and con for something like 2,600 years, and the question is still open for discussion. He incurred a risk in attempting it, a terrible risk, and maybe more than that. There was the risk to his own spiritual life; there was the risk involved in his example, and certainly it would not have been altogether easy for Naaman in that situation to have given to the king a consistent answer to a question concerning the faith that was within him. There are those who maintain that Naaman ought never to have returned to Syria, that he should have stayed in the land of his healing, devoting himself to the service of that country, its prophet and its God. And the answer to this is that it would have been a poor manifestation of his new religion that it should have thus made him a traitor to his nation and an ingrate to the king who had loved him and trusted him and sent him to the prophet to be healed.

* * *

Let us not try to settle the question for Naaman. He settled it a long time ago in the manner that seemed right to him. He had no question concerning his duty as a soldier. He assumed that his duty called him back as fast as he could go, and he knew that when he returned the king would depend upon him as he had depended upon him before. Let us leave the question of the wisdom of his decision; indeed, we shall have to leave it. Naaman settled that himself. He did not submit it to the prophet, much less did he leave it for us to decide. Moreover, the prophet did not intrude his advice on that question. He assumed that that was something which Naaman must settle for himself. He promised Naaman that even when he should be kneeling in the house of Rimmon beside a king who was worshiping an idol, God would accept the worship of his heart.

We have reason to be grateful to the prophet for this word. It has certain very important lessons for us. People cannot always choose their own environment. Try as we may to improve it and to make for ourselves ideal surroundings, there still will be for all of us conditions which we would be most glad to alter, but must accept and make the best of. Young converts must learn to serve God in homes where there is no family altar; they must bear their silent testimony in the midst of opposition, misunderstanding, criticism and scorn. It is not always their duty to preach. The prophet did not instruct Naaman to tell the king how very sinful it was for him to worship Rimmon. The occasion might arise when that would be his duty; on the other hand, he might have years in which to serve silently and no one but God himself to know the deep current of religious life flowing beneath his silence.

* * *

It is sometimes our duty to escape from temptation. Often it belongs to us to make a complete break with surroundings that are harmful or a menace to our spiritual life, yet this cannot always be the program of the Christian. There are times when it is not only permissible to stay, but cowardly and wicked to flee. It is not the policy of God to take us out of the world, but to keep us from the evil in the world.

There is a sense in which each one of us has to worship in the temple of Rimmon. There is need on the part of every Christian that he shall offer the request which Naaman made of the prophet. It is important that we find not merely grace to alter external conditions, but that we learn how to possess our own faith and rely upon the grace of God within our own souls even in the midst of a very naughty world.

Did Naaman prove himself a true worshiper of God in the house of Rimmon? We wish we knew. His was a place of spiritual peril; we have some reason to fear that he was not equal to the test. His was a situation of great embarrassment and we cannot be sure how it resulted. But our problem is not what became of Naaman; it is what is to become of our endeavor to be true to God while living in the world. We are here to make answer to that question.

THE HUMAN TIE.

"Speak tenderly! For he is dead," we say;
"With gracious hand smooth all his roughened past,
And fullest measure of reward forecast,
Forgetting naught that gloried his brief day."
Yet of the brother, who, along our way,
Prone with his burdens, heartworn in the strife,
Totters before us—how we search his life,
Censure and sternly punish, while we may.
Oh, weary are the paths of Earth, and hard!
And living hearts are ours alone to guard.
At least, begrudge not to the sore distraught
The reverent silence of our pitying thought.
Life, too, is sacred; and he best forgives
Who says: "He errs, but—tenderly! He lives."

—Mary Mapes Lodge.

Sunday School Hosts in Convention

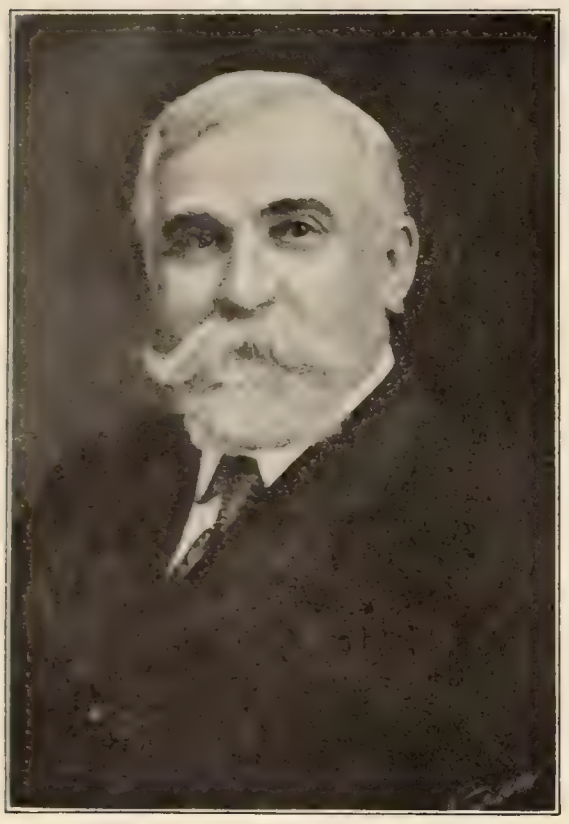
Report of Meeting of the International Association, Held at Medinah Temple, Chicago.

BY THOMAS CURTIS CLARK

THAT the Sunday-school movement is no longer to be identified by the jingle of coppers and the pit-a-pat of children's feet was proved by the triennial convention of the International Association, which closed its sessions in this city on June 30.

The sessions were made notable by big discussions of big ideas by big men and women. Work for men, community service, world wide missions, national prohibition, Bible study in the public schools—these are some of the themes that kept coming up through the convention's discussions.

Big men were there: William N. Hartshorn, business man of Boston, and



Mr. W. N. Hartshorn, of Boston, retiring president of the convention.

a Sunday school warhorse; E. K. Warren, millionaire manufacturer of Three Oaks, Mich., who takes more pleasure in a new school organized than in a good bulge in his week's business; H. J. Heinz, who would rather be remembered as a Sunday school philanthropist than as the country's most successful "pickle man;" George W. Bailey, a Philadelphia business man, who although an invalid, insisted upon attending the convention.

SOME MEN WHO WERE THERE.

Then there were men present who were great in other ways: Rev. F. B. Meyer, believed by some to be the world's greatest preacher; Bishop J. C. Hartzell, of Africa; Rev. T. Ukai, director of the Japanese Sunday School Association; C. R. Blackall, 84 year old editor of Baptist Sunday-school supplies; H. M. Hamill, of Nashville, Tenn., who was once a Confederate soldier, but who has won greater honors in the field of teacher training and general Sunday-school promotion. Justice Maclaren, of Canada, was there, and Miss Margaret Slattery, who by the way is a stateswoman as well as a writer of books on religious education; H. H. Meyer, newly appointed editor of the Methodist Publication Society; Ira M. Price, who heads the Lesson Committee: and John I. Sampey, of Louisville, who is a general of tactfulness as well as an expert in lesson planning.

The evening sessions and the Sunday afternoon meeting were made notable by great addresses. At the opening session, Bishop C. P. Anderson spoke to the convention theme, "Jesus Shall Reign." Richmond Pearson Hobson discussed national prohibition of the liquor traffic on Sunday afternoon. Booker T. Washington won many friends by his address on the relation of the Sunday-school to the moral development of the negro. Then at the last session, Miss Margaret Slattery, of Boston, made a profound impression with her call to service, her subject being, "Stars." J. A. Macdonald, the distinguished Toronto editor, placed a period at the end of the program with a discussion of the conquest of North America through the Sunday-school.

THE CONVENTION LEADERS.

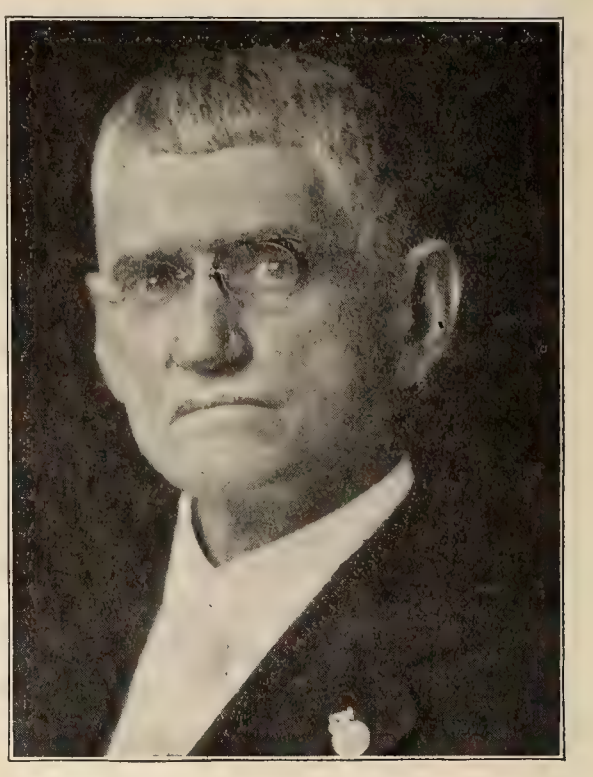
Marion Lawrance, general secretary of the International Association, was undoubtedly the favorite among the leaders at the convention. Whenever he arose to speak he was cheered. His was a significant report of work done and of work to be done. He reported 175,685 schools in 1914, with 18,441,036 members enrolled. This is an increase of 2,200 schools and two million members since the San Francisco convention, held in 1911. Mr. Lawrance set forth as some of the goals to be reached during the coming triennium, the following: "One million new Sunday-school scholars each year; one million total abstinence pledge signers; one million members of the Sunday-school pledged to definite community service; one million accessions to the churches from Sunday-school membership; ten million to be reached through home visitation campaign; 25,000 additional organized classes in the secondary and adult divisions of the Sunday-schools; 20,000 new home departments; 50,000 new cradle rolls; 50,000 new mission study classes; 100,000 new members enrolled in teacher training classes; a civic training school or institute in every city of 50,000 or more, with at least one or more in every state or province; 100 new graded unions; graded instruction on efficiency and co-operation standards presented at all state and county conventions; 10,000 organized classes in some definite form of community service." The last mentioned objective, strongly emphasized by the speaker, made a deep impression on the delegates.

RELIGION AND PUBLIC SCHOOLS.

In connection with his discussion of the relation of the public schools to religious development, Mr. Lawrance pointed out that the recognition of the work of the church and Sunday-school in the regular work of the day school is one of the most significant advance steps in the religious welfare of the nation. "The giving of credits in the public school for Bible study in the churches is new to most of us and opens up possibilities we never had dreamed of before. The co-operation in all of these matters of protestant, Catholic and Jew, permitting each to teach the word of God to his own children, and to read in public those portions of the word that are accepted by all, is certainly an indication of the growing spirit of brotherly regard and toleration. We look upon this as a step forward in the study and recognition of the Bible and under wise direction there is much of promise in it."

Mr. W. C. Pearce, who has served as adult superintendent for several years, has been honored in being selected as Mr. Lawrance's associate. It is planned to give over to other hands the responsibilities of the adult work, that Mr. Pearce may devote his entire time to the rapidly expanding international activities. Mr. Pearce reports 41,939 organized adult classes, as against 35,815 in 1913, and against 20,950 in 1911, as reported at San Francisco.

John L. Alexander secondary superintendent, reported 8,702 organized classes



H. M. Hamill, of Nashville, Tenn., elected president of the 1914 convention.

for teen age boys and girls. Mrs. Mary Foster Bryner, elementary superintendent, brought in a record of nearly 50,000 cradle rolls, as against 27,870 reported at San Francisco.

Dr. Franklin McElfresh, international teacher-training superintendent, voiced a demand for greater seriousness in the important work of training teachers. He believes the Sunday-school has passed out of its fad period and that, if the schools are to take advantage of the opportunities being afforded them of co-operation with the public schools, they must get down to business. The teacher-training conferences emphasized the same idea. Disciples note with pleasure the place that Prof. W. S. Athearn has taken in general religious education work. Prof. Athearn proposed at one of the conferences a revised plan of training courses.

UNIFORM VERSUS GRADED LESSONS.

The most threatening question that disturbed convention counsels was that of uniform versus graded lessons. Dr. H. M. Hamill withdrew from the presidential chair long enough to read before the convention a memorial signed by twenty or more religious leaders asking for the "good old-fashioned B. F. Jacobs variety" of uniform lessons. H. H. Meyer moved that the memorial be laid on the table, as the new lesson committee would undoubtedly consider fully all such mat-

ters. C. R. Blackall and Dr. Hamill were both rather insistent on placing the plea before the committee, "to be accepted, revised or rejected, as the committee might see fit." But by a vote, Dr. Meyer's motion to lay on the table won. Mr. C. G. Trumbull, of the Sunday-school Times, and one of the signers of the memorial, later appeared with a similar petition and asked the committee to give it consideration.

From the discussion at the convention hall and at the conferences, these conclusions seem justified: (1) There will be no backing down as regards the present year-by-year graded lesson system; (2) A less complex grading by departments will be arranged for smaller schools; (3) The uniform lessons will continue, but the lessons will be adapted variously to the several departments of the schools.

THE NEW LESSON COMMITTEE.

As reported in last week's issue of The Christian Century, the make-up of the

W. C. Pearce, who will leave the Adult Department to devote his entire time to the work of Associate General Secretary.

International Lesson Committee will no longer be entirely in the hands of the International Association. Eight members will represent that association; eight have been chosen by the Sunday-school Council of Evangelistic Denominations; and each denomination represented on the council will also have its own representative in the committee. Among the members of the new Lesson Committee from the International Association are: Ira M. Price, J. R. Sampey, H. L. Calhoun (Disciple), Amos R. Wells and Justice Maclaren. The Sunday-school Council will be represented by the following, among others: B. S. Winchester, H. H. Meyer, E. Morris Ferguson and Mrs. J. W. Barnes.

The principles upon the basis of which the committee will work are as follows: Unity of lesson courses with denominational freedom for any desired modification; the joint selection of all courses on the part of the International Sunday-school Association, the Sunday-school Council of Evangelical Denominations and denominational agencies; all lesson courses available for all publishing houses.

THE NEW OFFICERS.

Following the report of the nominating committee, the convention elected as its president Prof. H. M. Hamill, of Nashville, Tenn; for first vice-president, E. K. Warren, of Three Oaks, Mich.; for treasurer, E. H. Nichols, of Chicago.

THE NEXT CONVENTION.

New York has been chosen by the executive committee of the association as the meeting place for the fifteenth triennial convention to be held in 1917, but a late recommendation providing for quadrennial conventions with the next one in New York in 1918, was adopted. Delegates from Canada made a strong plea for Calgary, Alberta, but the final vote gave New York twenty-seven and Calgary seventeen. As a recognition of Calgary's effort to get the next convention the committee expressed a sentiment favoring that city for the 1922 meeting.

THE PARADE OF MEN.

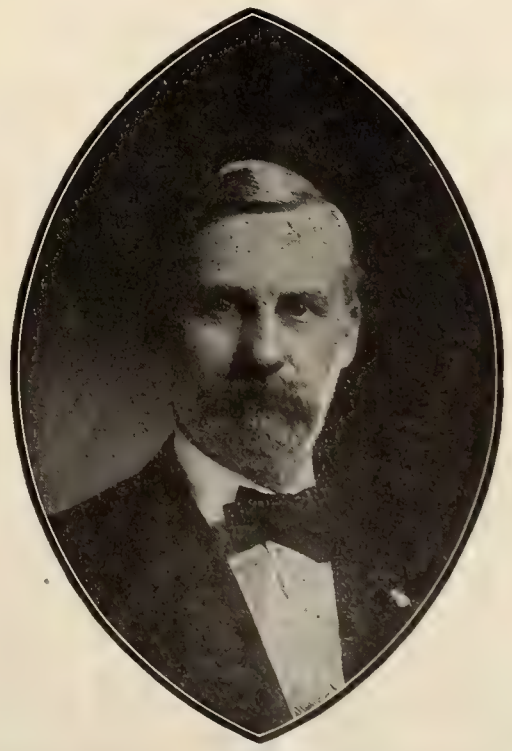
The most spectacular feature of the convention was the men's parade, which roused Chicago on Saturday afternoon, June 27. About 12,000 men and youths, from all parts of the city and country marched, under gaily colored banners, up Michigan avenue, from Twenty-fourth street to Randolph. For an hour and a half the singing hosts thronged the avenue, waving flags and banners, giving preference in their singing to "Onward Christian Soldiers." The parade was reviewed before the Art Institute by many of the notables of Chicago and of the Sunday-school world.

The greatness of this 1914 convention may be gauged by glimpsing some of the big messages that were brought to the assembled hosts by visiting notables.

Representative Hobson spoke to a crowded house on Sunday afternoon, making an appeal to the Sunday-school forces to attack with vigor the world-old enemy of civilization.

Booker T. Washington believes in the Sunday-school and insists that the "old theology" be given the negroes of the Southland.

"I don't want to spoil the old theology," he thundered in tones of which the passers in the streets could catch every inflection. "That's the theology that I want you to take to my people on the plantations of the South; my people who are close to the soil and who will be better off for staying there if you will take them the Sunday-school and all that the Sunday-school means. The old theogy! Take them that! The old theology, that says thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness. That's the old theology I mean."



Marion Lawrance, General Secretary of the International Association.

MISS SLATTERY'S MESSAGE.

The last session of the convention was perhaps the most stirring of all. Two great addresses, by Miss Slattery and by Dr. Macdonald, marked the high tide of the sessions. Miss Slattery closed her address with an eloquent appeal for idealistic service.

"Go back to your boys and girls and give them the insignia not of brute force but the tokens of service and of peace. Give them the message of the star Jane Addams saw. Teach them the message of the star so that nothing shall ever extenuate in their eyes the awful contrast of useless wealth and causeless poverty in a rich land. Teach them those things so that they shall never extenuate what we have come to extenuate because we will not give heed, because we have not tried to understand.

"Go back to your boys and girls! Go home, fathers and mothers! Develop the conscience of your community so that all the people shall say not only 'There

J. A. Macdonald, editor of the Toronto Globe, who made the final address of the convention.

is something terribly wrong,' but shall say, 'This shall not be.'

"Go home! See the star—the star that shall burn itself into the soul.

"Go home! Follow the star."

Those who attended the Disciples convention at Toronto last year will remember what was perhaps the most striking address of the week—that of Dr. J. A. Macdonald, of Toronto. His presence at the last session of the Chicago convention lent dignity and power to the occasion. Dr. Macdonald believes in the power of ideas.

"I care not how venerable or how puissant an institution may be, woe to the institution against which a vital, pregnant idea comes. Its day is doomed!

"And a new idea has been released in the states and provinces of North America against the old iniquities and the established oppressions. It is the social message, the social program, the social motive—the message of one man and another, not the message of the individual, I tell you, but the message of one man and another."

Thus closed the 1914 meeting of the International Sunday-school Association. A great convention it was, great in attendance, in record of work done, in ideas and ideals urged. There was a forward look evident in all messages proclaimed and actions taken. One thing is certain, the Sunday-school is not yet built, it is only beginning to build. History is not the keyword, but prophecy.

Ministers Should Be Gentlemen!

Intimate Suggestions from a Pastor to His Fellow Pastors.

BY J. A. BARNETT.

THE courteous minister has a due regard for the rights and feelings of his congregation. Many ministers bring their personal injuries and grievances into the pulpit. Because of the misconduct of one or a few they berate the whole flock of God. The picking of flaws in the church soon gets to be a very bad habit. The impression is given that the whole church is like the few who deserve fierce anathemas. Many are attracted by the bold speech of the denunciator and applaud him as a very brave man. He may or may not be. His congregation has no chance to talk back to him and when he is face to face with the objects of his stern rebukes he is as meek as a turtle dove. The brave and courteous minister will not say to his flock collectively, what he would not dare say to them singly or in the privacy of their homes.

THE SCOLDING PREACHER.

What a wholesome fear and shame lurks in the hearts of the good, sensible men and women of the church, when they know their preacher is a selfish scold and liable at any time to break forth in a bitter tirade upon the congregation over almost anything, big or little or fancied! And they know he may do it if he just happens to be in a grouchy mood. He works off his grouches on his poor people. How many times, my brother minister, have you gone to the house of God with feelings wrought up to the breaking point, and with good cause often. You felt that you would just literally "rip things open." And then you ascended the pulpit and looked down into the faces of your people. There they were, from all walks of life, having experienced widely different things since you last met. Here sat the hard-working father of a large family who has had a hard struggle during the week, in his fight as a bread-winner, and in his harder fight to be true to Christ among sinful men. There he sits with wife and family, looking to you for spiritual food and for help. Here is a mother in Israel, bowed in bereavement, having come up for comfort and strength.

Here are the young with radiant faces and open hearts ready to be led or repelled. You looked over your flock as a good shepherd knowing their lives and needs, and you are ashamed at your selfishness, and you asked, "Did these folks come up here today to hear me scold and vent my wrath because somebody has not done his duty this week? Or did they come to be fed? Dear Master, forgive thy weak and tired servant! Help me to fed thy lambs, "today." You arise with a new spirit and bring a message that warms the hearts of your hearers and they turn away stronger for the duties of the new week. You find a strange peace in your own heart and you thank God and take courage.

THE MINISTER AND THE COMMUNITY.

One who has such a purpose and strives to fulfill his ministry will beget a quiet confidence in the hearts of his people. They will be glad to bring their friends to church, knowing that no matter what may have transpired during the week, the man of God will be there to speak words of helpfulness and cheer. Does any man fail to prize dearly that quiet confidence he sees in the hearts of his people, and the ease it begets, because they know he will always say and do the right thing?

The minister not only has obligations to discharge to his own church, but should consider himself also a servant of the whole community. How important it is that the preaching elder of the modern congregation be held in esteem by those without. His standing will depend largely upon his own attitude toward the community. A true man will make a place for himself in the community by patient perseverance in well doing. His attitude toward the things that

Rev. J. A. Barnett.

benefit and uplift in the community will determine his standing.

The problem of modern denominationalism is one of the most serious things that the minister faces. In even small rural communities there are two or more religious bodies represented. There is no field today where the minister is likely to have things all his own way. Usually in every field there are representatives of all the great religious bodies. I have often wondered what the Apostle Paul would do in face of our modern sectarianism. I have no doubt he would "preach the word" without fear or favor, and yet with all due courtesy toward those who had been taught from their earlier years in the ways of their fathers. Perhaps there is a safe precedent in his attitude toward the Jews who were blinded by their traditions, yet were the objects of his sincere solicitude.

THE SPIRIT OF CO-OPERATION.

Now the preacher may often greatly help or hinder the progress of his work in the community by his attitude toward other churches. It is not a matter so much of how he regards these churches, as it is a matter of how the community regards them. He must be bound somewhat by the feeling of the community at large. And nowhere will tact be so valuable as in his treatment of this problem. It is not necessary to sacrifice any private convictions or compromise the truth in coöperating with the various ministers and churches in the popular movements of the day that look toward the betterment of the social, moral and religious life of the community, but he may greatly advance the plea for Christian union by his support of these things.

The fellowship among ministers of the various denominations is much more general and genuine than in times past. This is a good sign. And it is gratifying to note that most ministers are quite generally active in the various ministerial associations. A better acquaintance has led to a fuller appreciation on the part of all.

THE MINISTER AND HIS FELLOW MINISTERS.

Brotherliness is the foundation of true courtesy. Lyman Abbott fittingly says: "Courtesy is simply love applied to social life, to the conduct of small affairs. Good feeling and good sense underlie almost all rules of courtesy. The first thing, therefore, for one to do who wishes to develop a courteous habit is to develop good feeling and good sense. This truth finds expression in the Greek original rendered in our English Bible, "be courteous;" it is literally, "be friendly minded." Our calling being the highest, it is imperative that the highest code of ethics should obtain among us. And if this is to be true, it is necessary that we have the love and respect for each other that our high calling demands.

Absolute sincerity and open dealing should characterize us in all our relations with each other. By reflecting honor upon our calling we reflect honor upon themselves as men. The ideals of the Christian ministry should ever be upheld. If love and trust is to prevail among us we must treat each other as if we were worthy of it. Confidence is begotten by confidence. If we want the people to respect the office of the ministry we must deal with each other on such a high plane of mutual respect and love as to beget it. Where the people look with suspicion and disrespect upon the cloth it is almost always the fault of some minister who has brought disgrace upon it.

The freedom that we enjoy as preachers and congregations relative to choosing fields and pastors has given rise to abuses for which both preachers and churches are to blame. But first of all the preachers should refuse to come into competition with each other for vacant pulpits. Sometimes the preacher is led into this dishonorable thing unwittingly by the church which wants to "sample" several men before making a choice. But if the preachers would take a stand on the matter and refuse to enter into negotiations with a church so long as it is considering another man the abuse would be largely eliminated.

COMPETITION AMONG MINISTERS.

The elders of our churches should be led to see the evil effects of such unholy competition. Churches are divided, and the minister coming to a congregation under such conditions finds his work greatly hampered. Let the churches adopt a high and honorable standard in their methods of choosing a leader and the difficulty will be largely removed. It is a painful spectacle to behold an advertisement in a church paper by some good church that wants a minister, and then still more painful to learn the following week that there have been a hun-

dred applicants for the place. Ministerial associations might do a great service both to churches and ministers by evolving some sensible method whereby the minister seeking a new field and the church wanting a pastor can be brought together.

Evangelists and pastors are often in competition for honors. Quite often one or the other feels impelled to belittle and criticise the work of the other. Is not the field large enough for us all to move in doing our particular kind of work without quarreling with our fellow workers? The result of all such bickerings is to lower the regard of both callings in the mind of the people. Can we not be content to let Paul plant, Apollos water, and still another do the reaping, so long as "God giveth the increase?"

THE PREACHER IN A NEW FIELD.

Upon entering a new field the minister has the opportunity of displaying what manner of man he is. If he is interested only in the cause and does not look upon his new field merely as a job, all will go happily. He will be willing to give his predecessor all due credit and praise for work already accomplished. But unfortunately some men have the idea that they can make themselves look large only by minimizing the work of those who have gone before him. Hence many of the glowing reports of pastors just arrived on the fields which altogether ignore anything that has ever been done in those places before.

Upon leaving a field the pastor has a still greater opportunity of showing his quality of character and his devotion to the cause. If he does everything in his power to make the way of his successor smooth, well and good. But often men either refuse to help in this way, and even erect obstructions to hinder the man that follows. Here the proper view of the ministry will help. The interest of the cause we profess to love should take precedence over all personal considerations. The preacher who looks at the matter from the right viewpoint, will try to so prepare the way that his successor may do a larger work than he was able to do. In this way he will reflect the most honor upon himself.

Then there is that troublesome question of a pastor returning to a former field for funerals and weddings when his successor is on the ground. Ordinarily friction on this point may be avoided by the leaving pastor if he leads his congregation to understand that the new man is coming to be their pastor in every sense of the word and that they are to look to him as such upon all occasions. It is generally conceded that by funerals and weddings the pastor finds his way helpfully into the hearts of his people and for this reason the new pastor ought to be left unhampered in every way by the leaving pastor. It is natural that a man who has been long in a field should be looked to with affection on the part of his congregation. He has helped bear their burdens of sorrow and mingled with them in their social activities until they look to him as their spiritual father. This is as it should be. But when a man deliberately uses the prestige he has thus acquired for his own selfish preferment, and to the detriment of the incoming pastor, he is guilty of the grossest breach of professional ethics.

A SACRED TRUST.

When a man has been several years on a field it is possible for him to reach so many homes through funerals, weddings and baptisms that he naturally intrenches himself in the affections of the people. If he abuse this sacred trust by seeking to hold on to the people after he has gone, he displays a very low conception of ministerial courtesy. It is in his power to lead the hearts of the people to love and trust the new pastor.

When a man lets go, he ought to let go for keeps.

For the good of the work, and for fear of hindering the plans of his successor, it is often necessary to refrain from keeping in touch with his friends on the field quite as much as he would naturally desire. For it is natural for his friends to ask his advice about policies, and if, perchance, he express an opinion contrary to the avowed plans of the new pastor, friction may be created at once. When a man moves he ought to pull up his tent stakes and take them with him.

But a word may be said from the other side. The incoming pastor should not regard funerals and weddings and baptisms as personal property. The rights and feelings of the people are to be considered. A funeral occasion should be viewed from the side of the mourners. This certainly is the side from which the preacher should view it. At such an hour the hearts of the bereaved naturally go out toward the dearest friend they may have in the ministry, and we should not deny them the right to have whatever comfort they may derive from this source. A cheerful acquiescence in the wishes of the family will be the means of raising their esteem and trust. However, the returning minister can do a great deal in avoiding any embarrassment for the local preacher, by seeing to it that he is given a place of honor with himself in whatever occasion he is called to participate in.

PRACTICING THE GOLDEN RULE.

Before all the evils mentioned can be corrected, we, as ministers of the Lord, will have to cultivate a better mutual understanding, get together oftener and become acquainted with each other, and then cultivate such a wholesome public and professional opinion upon these things that none will dare transgress them.

In short, the conclusion of the whole matter is for all to agree to practice the Golden Rule as well as preach it. A fuller appreciation of the true calling of the minister will help us to avoid many mistakes. Our outward bearing toward one another is indicative of our inner conceptions.

"Manners are the shadows of virtues," says Sidney Smith, and I may close the discussion with this gentle suggestion from Shakespeare:

"We need be gentle, now we are gentlemen."

Danville, Ill.

The Preacher at Hotel de Chimham

Another Jeremiah Story.

BY WILLIAM E. BARTON.

YOU are wondering about that sermon which Jeremiah preached in the dining-room of the Hotel de Chimham. We have an abstract of it giving its main line of argument. Never in all his ministry did Jeremiah give to a sermon more earnest thought and prayer; and the people had promised in advance that they would do exactly what he told them. For they had reason to trust his judgment and his piety and his prophetic insight.

WHAT THEY WANTED TO HEAR.

Jeremiah knew what the people wanted him to say. They wanted him to advise them to get out of Palestine altogether and go to Egypt. They wanted him to advise them to give up the struggle, and go where the situation was not so strenuous, to migrate to a place with mild winters, and a less constant effort to keep things going. What was there in Palestine but hard efforts to keep up the interest on the mortgage and to maintain services in the church? There was peril and possible tragedy. Why not give it up? The average Jew in Jeremiah's congregation had as many friends in Egypt as the average Chicagoan has in California, and they were forever boasting about the climate, and writing all their friends to leave the land of cold winters and hard work and come where conditions of life were easier, and flowers bloomed out-of-doors all the year round.

It would have been an easy thing for Jeremiah. He would have liked to live the rest of his life in a less inhospitable climate, with conditions a little more inviting than he had recently known.

But he was sure that was not the best way.

In the first place, he did not believe it was necessary to run from the danger. Ishmael, he believed, was too thoroughly scared to return; and as for Babylon, he did not believe it would send an army just then to punish the murder of Governor Gedaliah, or that if it did, that this band of refugees would be held responsible. And he feared that if his people went down into Egypt and gave up the struggle, they would lose their religion, what little of it they still had.

WHAT THEY HEARD.

So he faced his congregation after ten days of earnest prayer, and this is what he said:

"Thus saith Jehovah, the God of Israel, unto whom ye sent me to present your supplication before him: 'If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, saith Jehovah: for I am with you to save you, and to deliver you from his hand. And I will grant you mercy, that he may have mercy upon you, and cause you to return to your own land.'

"But if ye say, 'We will not dwell in this land,' so that ye obey not the voice

of Jehovah your God, saying, 'No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread: and there will we dwell:' now, therefore, hear ye the word of Jehovah, O remnant of Judah. Thus saith Jehovah of hosts, the God of Israel, 'If ye indeed set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt; and the famine, whereof ye are afraid, shall follow hard after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there: they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon them.'"

You will remember that the people had promised the minister that they would follow his advice. They meant to do it. But sometimes when people promise that they mean that they will take the advice if it pleases them.

During the ten days that Jeremiah was working over that sermon public sentiment had not been all one way. There were those who recalled their long standing prejudice against Jeremiah; and while it did not seem a propitious time to say anything about that, it broke forth in a burst of vehemence against Baruch. They said that if Jeremiah was not a mugwump, Baruch was; and they were sure that Jeremiah was getting senile and Baruch was writing his sermons.

TALKING IT OVER.

So when Jeremiah finished his sermon, strongly opposing their proposed migration to Egypt, the burst of popular disapproval was instantaneous. The people replied to Jeremiah with vigor and without very much courtesy. They said:

"'Thou speakest falsely; Jehovah our God hath not sent thee to say, Ye shall not go into Egypt to sojourn there; but Baruch, the son of Neriah, setteth thee on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captive to Babylon.'

"So Johanan, the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of Jehovah, to dwell in the land of Judah. But Johanan, the son of Kareah, and all the captains of the forces took all the remnant of Judah, that were returned from all the nations whither they had been driven, to sojourn in the land of Judah; the men, and the women, and the children, and the king's daughters, and every person that Nebuzaradan, the captain of the guard, had left with Gedaliah, the son of Ahikam, the son of Shaphan; and Jeremiah the prophet, and Baruch, the son of Neriah.

"And they came into the land of Egypt; for they obeyed not the voice of Jehovah: and they came unto Tahpanhes."

I wish I could tell you that Captain John took a different attitude from that of the people. He had some elements of nobility, and I could wish that he had stood up for Jeremiah at this time. But he did not. He joined in the popular clamor. The people had had enough of war, of struggle and disappointment. They looked over the list of picture postcards which their friends had sent back from Egypt, and kept saying it must be out-of-doors all the year round, and not be bothered about so many things as perplexed them in Palestine. So they decided to move.

TAKING HIS ADVICE.

They told Jeremiah he was a back number, and from that time on the hotel waiters seldom answered his bell unless he tipped them in advance. Those last days of Jeremiah in the hotel at Bethlehem were very lonely days. I sometimes wonder if toward the end they did not ask him to give up his room and move to the third floor back.

If so, he was not the last worthy person who was treated inhospitably in that hotel; for it was that very inn, as I suppose, to which there came nearly six hundred years later a Galilean carpenter and his bride, seeking lodging for the night; and there was no room for them in that same hotel. There was no room for Joseph and Mary even on the third floor back. So in the stable of that same hotel Jesus was born.

The people told Jeremiah they were going to Egypt, no matter what he said. And they went.

What do you think Jeremiah did when the people made that answer to his sermon? You think he resigned and sought another congregation? He certainly had sufficient provocation. But he did not resign. He stayed with his people, foolish and unappreciative as they were. And they wanted him to stay; for in a way they believed in him.

Do you remember what happened when the men lost their religion and the women went over to a new religion which was awfully cute, and what Jeremiah said about it? I am having to tell you a great many things which you could have gotten yourself out of the Bible. However, we are nearing the end and I may as well tell you the rest of the story.

But first, I wish you would stop and think for a week over this question, Were the people really to blame for not knowing that Jeremiah was really a true prophet and treating him as such? How could they have been expected to know? How would you have known, if you had been there?

WHAT WOULD YOU HAVE DONE?

Let me talk to you plainly. I have discovered during these chats about Jeremiah that behind your pretended reverence for the prophets you conceal a mighty and wholly inexcusable ignorance. You pretend to honor the prophets and to treat their messages as the word of God, but you are just about as ignorant of Jeremiah as you are of the Book of Mormon or the Koran, and you have never taken pains to understand it. What I have been telling you was not anything hard to find out; it is all in the Bible in plain English, and I have merely changed the stage setting a trifle, made it a little more modern so that you could see how very simple it all is.

Now don't tell me that it has been your reverence for the Bible that has kept you from knowing this before, because you know where people go who tell that sort of story. It was sheer indolence. The book is not hard to understand, except that parts of it are in chronological disorder, and it is difficult to keep the connection.

Now be honest. If you had lived in Jeremiah's day, would you have stood by him or opposed him?

He was one of many prophets, and most of them said the very reverse of what he said. Would you have believed Jeremiah? How would you have known that he was the real prophet of the Lord?

Just think over that question a little. How would you have known that Jeremiah was a true prophet?

You ought not merely not to fear death—that is a poor attainment. If the soul could really be alive in you, death would be lighted up with glory as the day when that soul is to enter into its own.—Phillips Brooks.

A Prayer for Newspaper Men and Writers

(From "The American Magazine")

BY WALTER RAUSCHENBUSCH.

O THOU great source of truth and knowledge, we remember before thee the writers of books, newspaper men, and all whose calling it is to gather and winnow facts and to inform the people. Grant them a determined love for honest work and a staunch hatred for the making of lies, lest they pervert the judgments of our nation and teach us to call light darkness and darkness light. Suffer them not to drug the mind of our people with falsehood and prejudice. Since the sanity and wisdom of a nation are in their charge, may they count it shame to set the baser passions of men on fire for the sake of gain.

Grant them boldness to turn the unwelcome light on those who love the darkness because their deeds are evil. Put into their hands the shining sword of truth, and make them worthy sons of the champions of the people in the past who held truth to be a holy thing for which men should die. Make them realize that they have a public function in the commonwealth, and that their country may be saved by their courage and undone by their cowardice and silence.

Grant them the heart of manhood to cast their mighty influence with forces which make the people strong and free, and if they suffer loss, may they rejoice in that as proof to their own souls that they too have been friends of the common man and servants of the higher law.

Give the Mothers and Children a Chance

THE uppermost picture represents a typical basement tenement in Chicago, the home where fresh air, trees, grass, and most of God's blessings do not enter. What chance has this little boy or girl in life, living under such difficult conditions, with insufficient food, no play ground except the street, and surrounded by temptations and all manner of vice?

There are in Chicago thousands of just such families, who will suffer terribly from the blazing heat, unless our readers can contribute a little to help them. There are mothers with babies who cannot afford to buy milk or ice. Many of these babies will die if left in the city.

Contrast this with the picture below, taken at Camp Algonquin, Algonquin, Ill. This beautiful spot is located on the prettiest part of the Fox Rixer where there are great shade trees, lots of grass, opportunities for bathing, rowing, etc. In this camp there are accommodations for several hundred mothers and children. The best medical care is given, and there is plenty of milk and good wholesome food. Mothers can rest and recover their health, and the children can romp and play on the grass and in the swimming pool. We who live in comfortable homes, away from congested tenement districts have no conception of how these poor people suffer from the heat, and what a blessing an outing at Camp Algonquin means to them.

Do you want to enjoy your vacation as you never have before by making it possible for a few pale faced boys and girls, or some worn-out mothers and their wan babies to get away from the arid treeless districts out into God's green country? $100 will send fifty sick mothers with all their children to this summer hospital for convalescence for ten days. $5 will give five or ten poor children an outing on the farm or at Camp Algonquin. $10 will do twice as much.

A Typical Tenement Home in the Most Congested Part of Chicago.

It is evident from these figures that the United Charities know how to make a dollar buy or do the work of two dollars when it comes to vacations for needy mothers and their children.

During the next few weeks we want to send at least ten thousand of the needy poor out of the killing heat of summer into the restoring freshness of the country, under Christian influences.

If God has prospered you this year, or if you have anything to be thankful for, won't you express your thanks to him by helping to save some of his unfortunate children this summer, and make it possible for some mothers and their children to escape from the heat of the city to this blessed retreat.

"We Ain't Mad At Nobody."

Use the coupon below if you like, and send your check for as much as you can afford to Mr. Eugene T. Lies, Genl. Supt. of the United Charities, Chicago, Ill.

Camp Algonquin, a Place of Joy and Re st to Poor Mothers and Their Children.

Mr. Eugene T. Lies, Genl. Supt.,
United Charities,
Chicago, Ill.

Dear Sir:

I inclose $——— to help give some poor mothers and their children an outing at Camp Algonquin.

Very truly,

Name———————————

Address———————————

THE CHRISTIAN CENTURY

EDITORIAL

CHRISTIAN UNITY THROUGH THE SUNDAY-SCHOOL

ATTENDING the inspiring sessions of the International Sunday-school Convention has given all Chicago religious editors an enlarged outlook upon the significance of the Sunday-school. The editor of the Northwestern Christian Advocate sees in the Sunday-school the proper field for planting the seeds of Christian unity. In a leading editorial that paper makes one of the most sensible and attractive proposals for coöperative Christian work which has yet appeared. It declares for a union Sunday-school. It sees the Sunday-school idea undergoing great expansion in the modern Church through the introduction of graded lessons. The Sunday-school is now at the "unfolding hour." Great possibilities are before it.

> New and modern educational ideas are flowing into the organization. The whole thing is expanding. The old idea of one lesson for all, from the tot to the patriarch, taught by anyone who was willing, whether qualified or not, and the whole school sitting in a babble of voices, is fast becoming obsolete. Not only has the International Sunday School Association adopted the graded system, but different denominations have begun to work out this particular expression in their own schools. The development of the different grades into kindergarten, primary, intermediate, adult and Bible departments, with separate lesson helps and equipment for each, requires permanent, new, and larger quarters for proper utilization. A few churches are fairly well constructed and furnished to meet the present-day demand, but, as a rule, the church building as we have it today is woefully ill-adapted to house an expanding Sunday school. But the forward movement in Sunday school work is so vital that it must result in reform in church school construction. We may confidently expect to see a large amount of Sunday school building in the next decade—building either as part of the original church structure, or separate.

The Advocate looks with dismay upon the needless duplication of Sunday-school buildings by various denominations in a given community and suggests that just here is the great chance for the churches to

> fold their denominational differences in a napkin, join hands, hearts and money in the erection of a common school house adequate for the combined community and constructed after the most improved pattern; then each furnish its quota of teachers and gather all the children under one roof for a serious investigation of the Word.

Who would dare prophesy the result of such an enterprise? the Advocate asks. Certainly the spectacle of an entire town in one school of religious education would be a demonstration of the essential unity of the evangelical churches. And such an enterprise would grow into a social center of wonderful leavening influence throughout the whole community. "We are positive," continues the Advocate, "a decade or two would suffice to so spiritually weld an ordinary community that the theory of federation would have developed into the fact of federation, and that, in turn, have resulted in a practical union."

> Practical and effective union is impossible today because of inherited and cultivated peculiarities of mental approach to spritual problems in the adult. But the child possesses none of this. The mind and heart are plastic and devoid of dogmatic bent. And if ever the Church of Jesus Christ is to get very far beyond the frigid beauty of theoretical federation or denominational union, it will undoubtedly be wrought out in the child mind and heart; and no organization today so prominently reaches all branches of the Christian church as the Sunday school, which thus possesses the supreme opportunity to try out the much-praised doctrine of oneness in Christ.

Theer is no doubt at all that the rank and file of the church people are fully ready for such a practical move as this, and the earnest plea for it from a representative denominational paper indicates that official inhibitions are not so strong as they used to be.

BASEBALL'S BIRTHDAY.

WE HAD forgotten that baseball could have a birthday. It seemed to have come over in the Mayflower, or to have followed as a corollary from the Declaration of Independence. But the Associated Press reminds us that the first game of baseball on record was played sixty-eight years ago, on June 19, 1846. It was an evolution, doubtless, from that prehistoric amusement "four old cat" which, from a simpler game of "one old cat" had evolved into a square field, with the runners making the circuit of the bases.

The first game was between the Knickerbocker and New York clubs in the Elysian fields at Hoboken, N. J. The players were members of the leading New York families and engaged in the sport as a pastime. A bevy of town belles in the group of spectators made the occasion seem like a social function.

The field was marked off into the baseball diamond familiar today. None of the players wore gloves, masks, or protectors. It was the custom for the batter to say where he wanted the ball thrown. The pitcher, or "giver," as he was then called, delivered it with an underhand toss, according to the rules of the game. It was thought that the pitcher had an unfair advantage over the batter when he threw the ball overhand, hence the rule.

The catcher stood at a safe distance behind the batter, ready to catch the ball on the first bound. The rules dictated that if he caught the third strike on the first bound the batter was out; otherwise he must throw to first base to put him out. Likewise, the fielders, or "scouts," were permitted to catch hits on the first bound. Three outs retired the side.

The team that first scored twenty-one runs, or "aces," regardless of the number of innings played, was accounted the winner. After the game the players resorted to one of the famous taverns of the day, where the victors had a dinner at the expense of the vanquished.

Baseball is a good game. It has been kept free from gambling, and it compels its successful players to live a clean and temperate life. It inculcates worthy ideals in American youth. We count it a worthy institution, and one that is peculiarly an expression of our American life. We have come a far cry from the days when a tip and a ketch was sure to fetch, and over the fence was out, but still the game is young.

EPWORTH LEAGUE.

THE Epworth League is celebrating its twenty-fifth anniversary at Buffalo this week. Thousands of young Methodists are gathered there. The Epworth League is a mistake. It was born of a sectarian motive. Methodist young people should today be called Christian Endeavorers, and would be so called but for the exercise of bigoted ecclesiastical power which took them bodily out of the interdenominational Christian Endeavor movement and securely hedged them about inside their own denominational fence.

Had the spirit of the Northwestern Christian Advocate's editorial, from which we quote elsewhere, been the spirit of the Methodism of twenty-five years ago there would never have been an Epworth League.

THE SOCIAL GOSPEL.

UNTIL a comparatively recent date, men with practical unanimity believed the earth to be the center of the universe, with all the heavenly bodies revolving round it. It was a simple and logical system, and explained a considerable body of phenomena. It had in its favor the apparent testimony of the senses, and the unbroken record of preceding generations, who were all sure that they had seen the sun rise and set with unfailing regularity, and the earth had remained stationary. Simple and logical as the theory was, and widely as it was held, and stoutly defended, it was wrong. We may not forever hold the Copernican theory, but we have

A CONSTRUCTIVE WEEKLY

forever discarded the Ptolemaic. The sun may not be, probably is not, the center of any large portion of the universe, but the earth certainly is not. When we change our theories we shall change to something larger; we shall never go back to the smaller and outgrown hypotheses.

There are two theories of moral action which may be called the Ptolemaic, and the Copernican; one is the theory that each man lives for himself, and the other is the theory that life has a center of good round which all life revolves, each one finding its mission in its relation to the whole. The Ptolemaic, the self-centered theory, has many zealous advocates, but it is wrong. It is wrong, not because it is destitute of truth, but because it accounts for only a segment of life. A theory that accounts for all life must be vastly larger.

"No man dieth unto himself." That sounds absurd. One by one men go forth out of life, isolated and unaccompanied. Yet few indeed are the funerals where no tears were shed; and if there were any where there was rejoicing instead, still it would be true that the death of the unloved man showed the relation of his life to others. It is said that no bullet on the battlefield kills a man but it finds the heart of a woman somewhere.

Men sometimes take their own lives on the theory that their lives are their own. There never was known a suicide that did not involve sorrow, humiliation and bitterness to some one, and the shifting of a load from the man whose duty it was to bear it, to some one else with burdens of his own. Your life is not your own. It belongs to all whom it may help or hinder. Live it, bravely, faithfully, heroically.

THE REPORT OF THE BALKAN COMMISSION.

A COMMISSION of inquiry was appointed in the summer of 1913 to investigate the conditions in the Balkan States and determine how far the shocking reports of massacres and atrocities were actually true. The commission was international in character, being composed of representatives of Great Britain, France, Russia and the United States and was appointed to investigate and determine how far the shocking reports of atrocities alleged to have been committed in the Balkan war were actual occurences. Its report has been drawn up and is now ready for circulation.

The contents are sufficiently horrifying. Atrocities have been committed in the Balkan States and outrages have taken place. The commission has been able to give a more accurate and detailed account of the situation and to fill in the vague reports given out by the press, but it has not found that these reports were without foundation, although they were, of course, in many cases exaggerated. "War under exceptional circumstances," said Mr. Brailsford, "produced something worse than its normal results." Women and children were brutally massacred, villages reduced to heaps of ruins and the countries absolutely impoverished. "The Turkish war and the war of the Allies constituted a ghastly chapter of horrors. Both among the regular troops and the irregular bands which accompanied the armies, there were many of low, criminal and even bestial type, with no human feeling and no care for civilized standards, who were ready at all times to do atrocious deeds. . . . There is evidence to show that in some cases these acts were committed by soldiers acting under orders."

"When a band of soldiers or comitadjis, either under orders, or, as was many times the case, under the impulse of hatred, greed and lust, surrounded and attacked a village, the very doors of hell seemed to be opened. No language can describe the tortures and griefs which followed. Repeated instances of death by fright of girls and young children attest the horror of the orgy of crime which was enacted. In one house in Doxato, to which fifty persons had fled for safety, all but one little girl, Chrisanthe Audom, were slaughtered like beasts in the shambles. In the same town a well-to-do family of thirteen owned and occupied one of the best houses. After extorting £3,000 from the head of the family on the promise that they would be spared, the soldiers proceeded to kill them all. These are typical instances of the many which are found in the depositions contained in the appendices." There is also a long series of reports of the torturing, mutilating and slaying of wounded soldiers and instances of ill-treatment of prisoners.

The report also contains an account of the ethnography of the Balkans and a history of the causes of the war. In its entirety it constitutes an important historical document as well as a revelation of the horrors of war.

DENOMINATIONAL HARI KARI.

OF the leading evangelical denominations probably none is more conspicuously unaffected by the trend of modern sentiment toward Christian union than the Baptist denomination. Southern Baptists poured out great floods of praise upon an address delivered at their recent convention, in which it was gravely counselled that Baptists still had a very vital function to perform in the world, a function distinct from all other Christians. The brethren were warned to be chary as to the lengths they allow themselves to go in coöperation with non-Baptists, lest their "distinctive principles" be sacrificed!

And here comes so respectable and in many ways so open-minded a newspaper as the Standard of Chicago—by all odds the most respectable and open-minded journal in the American Baptist denomination—declaring editorially that "the Baptist denomination is not yet ready to commit hari kari—not even for the greater good of the kingdom of God."

Over against that utterance let us put this from the Northwestern Christian Advocate:

> In a community where there are three or four denominational organizations with friendly and sympathetic relations existing, each needing improved quarters for its school, the plan [a union Sunday school for the entire community] could be adopted and executed without delay. There would probably be a partial loss to the denomination at large in that a number are to be deducted from the total registration, but we must remember that *that is part of the plan.* The first question is, How can the Kingdom be best set up in a community?

Nothing would bring such rejoicing in heaven and so prompt realization of the kingdom of God on earth as the literal commission of "denominational hari kari" by our dear Baptist brethren and the Methodists and Presbyterians and all the rest.

Our denominationalism is in the way of the Kingdom of God. Let it get out of the way!

MAYOR NATHAN.

ERNEST NATHAN, former mayor of Rome, has arrived in New York City, under appointment of King Victor Emmanuel to represent the interests of Italy at the Panama-Pacific Exposition.

Mr. Nathan was elected mayor on an anti-Catholic platform in 1907, and has served continuously until his resignation a short time ago. So far as we know he is an entirely suitable person to represent his country in this fashion and wherever he goes he deserves that courtesy in this country which is befitting his rank and mission.

There is, however, a desperate protest on the part of some bigoted Roman Catholics and a demand that on his account all Romanists absent themselves from the San Francisco Fair. A Roman Catholic paper in New York is endeavoring to create such a boycott and it appears to have some support in circles of that denomination. Whether the fair would be seriously injured by their absence we do not undertake to say, but we register our emphatic protest against any attempt to determine the proper status of any foreign representative on the basis of his religious opinions.

Mr. Nathan was received with great enthusiasm by a large delegation, but Mayor Mitchel, of New York, found it convenient to be out of town on the day when he arrived.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Northern Baptists Discuss Education.

The big question at the recent convention of Northern Baptists at Boston seems to be that of education. Two or three years ago the convention appointed an Education Board, with Rev. Frank W. Padelford, of Boston, as chairman. During the years of his service, Dr. Padelford has been making an investigation of the Baptist schools of the country, and is seeking to enlist the body of the brotherhood in support of them. One of the delegates at Boston created a tumult by rising to his feet and stating that he did not know a single Baptist school that he would wish to see a son enter because they were all more or less tainted. This wild statement was greeted with cries of "No, No," and the speaker was enthusiastically asked to sit down. The Baptist Standard (Chicago) presents the following editorial on the importance of the report of the Education Board: "The report presents to the denomination a great and insistent task— a task to the importance of which we have not as yet fully awakened. It is evident that there are still many regions where there is need of education on education. There is, even in 1914, a lingering distrust of the results of modern educational methods and we have not as yet fully outgrown the tendency to exalt evangelism at the expense of education and the assumption that for some reason one is opposed to the other. But a bare beginning has thus far been made. Hardly more than $8,500 has been spent by the board of education during the past year, largely in coöperation with several state conventions in the maintenance of a ministry to the thousands of Baptist students in our state universities. This, however, is but a small part of the great and insistent task confronting the Baptists of the North. If our Baptist colleges are to be continued with that recognized degree of efficiency demanded by the educational standards of the modern state, not less than several million dollars are needed in the immediate future. The securing of these funds is imperative if we are to give our children the education to which they are entitled, and which will ensure our denomination the leadership it must have."

Can Unitarians and Congregationalists Unite?

The recent demand on the part of some leaders of the Unitarian Church has brought forth from some the suggestion that Unitarians unite with the Congregationalists. In New England, where the two fellowships are very closely intertwined, the suggestion does not seem entirely impractical. The Congregationalist reports that, at the May meetings in Boston, which are the great eccelsiastical gatherings of Unitarianism, a definite proposition was made by Rev. Thomas Ven Ness, pastor of the Second Unitarian Church of Brookline, that the name "Unitarian" should be dropped, and that the orthodox Congregationalists should be invited to abandon the minor "doctrinal and creedal statements drawn up by their grandfathers." The Congregationalist has something to say regarding such possibilities: "To the right of a body of churches to call themselves by any name they please, so long as it implies no exclusive claims to Christ and his authority, we could not as Congregationalists, even if we desired, make objections. We have never felt that the name 'Unitarian' was a happy denominational designation. From our point of view the principal objection to Dr. Van Ness's proposal would be that it might tend to popular confusion of thought. Were the Unitarian churches to call themselves Congregational, the public must often be misled in regard to real differences of purpose and point of view. That, however, is a matter for the Unitarian churches to consider in their own interest. Outside of New England, outside, indeed, of Eastern Massachusetts, the comparative rarity of Unitarian churches, except in the great cities, might greatly minimize this difficulty. We have no desire at this time to enter into a discussion of the doctrinal points at

Mr. Amos R. Wells, a member of the new Sunday-school Lesson Committee.

issue between the two groups of churches and schools of thought. It may be well, however, to put on record what seem to us the distinctive qualities which lie at the heart of Congregationalism. The Congregational churches that can best fulfill their mission of service to Christ in helping to build up the kingdom of God, in America and in the world, rest upon the acceptance of Christ as the full revelation of God's character and purpose and the living and active leader of the church in its work. Their ultimate purpose in education and in evangelism alike is to bring men into personal relations with Christ and to make him the supreme ruler of moral life and social methods. Christ is king in his own church. All those who are in sympathy with us in this purpose of loyalty to Christ as the revealer of the loving fatherhood of God and promoter of the active brotherhood of man that calls for justice and for love are entirely welcome in our wide and comprehensive Congregational brotherhood."

Federal Council Appoints Delegates.

The Federal Council of the Churches of Christ in America, through its Administrative Committee, has appointed as Executive Delegates to the Church Peace Congress to be held at Constance, Switzerland, in August, Rev. Charles S. Macfarland, the secretary of the council, and Rev. Sidney L. Gulick, representative on International Relations. In addition to these the following have been appointed as delegates: Bishop Luther B. Wilson, Bishop E. R. Hendrix, Rev. Peter Ainslie, Rev. Wm. Pierson Merrill, Hamilton Holt, Rev. Frederick Lynch, Rev. Howard A. Bridgman, Rev. Ernest Abbott, Rev. David Baines-Griffiths, Rev. Philip S. Moxom, Rev. W. C. Bitting, Rev. George U. Wenner, Rev. Rivington D. Lord, Canon George W. Douglas, Rev. Nehemiah Boynton, Prof. William Adams Brown, Judge Henry Wade Rogers, Rev. George E. Horr, Rev. James I. Good, Rev. Walter Laidlaw, Rev. Jonathan Day, Rev. James I. Vance, D. Willard Lyon, Rev. Ezra Squires Tipple, Rev. William H. Roberts, Rev. Chester F. Ralston, Pres. Samuel Dickie, Rev. Claudius B. Spencer, Rev. Charles L. Thompson, Rev. Samuel Z. Batten, Bishop William F. Anderson, Robert H. Gardiner, Bishop James R. Winchester, Bishop J. W. Hamilton, Rev. Cornelius Woelfkin, Prof. Graham Taylor, Rev. James R. Joy, Rev. Henry C. Minton. These delegates have been instructed to hold a meeting at the close of the congress to prepare a report to be submitted to the Federal Council.

Missions At Lake Geneva.

The Missionary Education Movement announces its programs of speakers, teachers, and leaders for its tenth Annual Summer Conference at Lake Geneva, Wisconsin, August 4 to 13, 1914. Among the platform speakers announced are: Dr. James M. Stifler of Evanston, Illinios; Dr. Edgar Blake, General Secretary of the Board of Sunday Schools of the Methodist Episcopal Church, and Miss Helen Patten, Missionary Superintendent of the Board of Sunday Schools of the Methodist Episcopal Church, both of Chicago; Rev. W. E. Doughty, Educational Secretary of the Laymen's Missionary Movement, of New York; Dr. Bruce Kinney, of Topeka, Kansas; Miss Ina E. Burton, of Chicago; Dr. J. Y. Aitchison, District Secretary of the American Baptist Mission Societies, of Chicago; Rev. A. L. Wiley, of India; Mr. Sam Higginbottom, of India; Rev. and Mrs. Herbert A. Hoisington, of Africa; Rev. E. A. Sidley, of the Philippines; Rev. A. C. Darrow, of Burma, and others. The central theme of the conference this year is "The Social Force of Christian Missions," with the slogan "Christ for every life and all of life." All the work of the conference is in preparation for the educational campaign of 1914-15, in which practically all the Mission Boards of the United States are united through a special Committee of Twenty-eight representing the Foreign Missions Conference, the Home Missions Council, the Federation of Women's Boards, and the Council of Women for Home Missions. One of the features will be a miniature Indian camp, so that those delegates may study the history of the American Indians and missionary work among them. Practically all mission fields at home and abroad will be represented in some effective way on the program.

Bible Circulation Growing.

The board of managers of the American Bible Society recently requested Dr. William I. Haven to visit during this coming autumn and winter the society's agencies in the far east, including Japan, Korea, China, the Philippines, Siam. He will sail Aug. 15. In these far eastern agencies last year the society circulated 2,261,507 volumes; in the levant agency, 156,926 volumes, making a total in these eastern agencies of 2,418,523 volumes. In these fields the society is in coöperation with the missionaries in the translation and revision of the scriptures. The Japanese scriptures published by the society are now undergoing revision by a competent committee. The Korean Bible, only recently completed, is being perfected. Two committees are at work on the leading Chinese versions (the society carries on its list seventeen Chinese versions). In the Philippines the society has translated the Scriptures in whole or in part into ten languages and dialects; in Siam into two, and in the levant the society has thirty languages on its list.

Dr. Mott's Program.

After the Edinburgh Continuation Committee met at Lake Mohonk in this country in the fall of 1912, Dr. John R. Mott, its chairman, started to the orient under the committee's commission to hold a series of conferences with missionaries in India, China, Korea, and Japan, which have since been recognized as exerting an epoch making influence on mission labor in all these countries. This coming September, the Continuation Committee will meet in England, and from that Mr. Mott will immediately set forth to a series of conferences in the near east of the same character as those which he held two years ago in the far east. Algiers, Cairo, Beirut and Constantinople will be the main points visited, and to each place a group of seventy-five to 100 missionary workers of all denominations will be drawn to take counsel on the big current questions of mission policy. On this tour, as on the tour of the further orient, Dr. Mott will take time for evangelistic meetings with the students of both missionary and government colleges. Dr. Mott's companion and assistant on the former tour, Sherwood Eddy, will not accompany him this year. Mr. Eddy, instead, is going back to the student populations with whom his work had great influence two years ago.

Chicago Growing Religious.

The Sunday Evening Club of Chicago, which maintains a great downtown Sunday evening service in Orchestra Hall, has closed its seventh season with an aggregate attendance of 80,000, or an average per Sunday evening of 2,500. Mr. Clifford W. Barnes, president of the club, reports that the attendance remains much the same whether the speaker be one of national reputation or one known only in his own locality for notable work.

Seven Millions for Cathedral.

Will the investment pay? Not all Episcopalians approve, it is reported, the great expenditure being made in connection with the building of the cathedral of St. John the Divine in New York City. So far there has been an expenditure of about seven million dollars and other millions will be required before the scheme is completed. A monthly periodical of the Church discusses the subject of so great an outlay in this way as follows: "If we were spending this money on men, not monuments, what a missionary work would it not do. We do not realize how simple is the necessary apparatus of the Church. A great preacher could convert his thousands from the court house steps. The sacraments can be celebrated in the parish churches or in the country school house or in the homes of the people. The thing is to get the real work done and the real work does not require stone, but men. Before the New York Cathedral is finished twice as much will have been expended as hitherto. The Church in the country districts is shrinking away. In the metropolis they are closing up and selling chapels and churches. The stones grow up into the cathedral building. The living stones are not built up into this Church. If the process were long enough carried on there would be an awful monument of mingled architecture, but the inscription would be In Memoriam."

Summer Bible School at Winona.

The summer Bible school, held in connection with the Chautauqua program at Winona Lake, Ind., July 6-Aug. 20, will be in charge of the extension department of the Moody Bible Institute of Chicago. Among the faculty are Dr. James M. Gray, dean of Moody Institute; Rev. L. W. Gosnell, Rev. B. B. Sutcliffe, F. N. Palmer, D. D., former director of the Winona Bible School; also Rev. "Bob" Jones, evangelist, and Parley E. Zartmann, D. D., secretary of the extension department. The aim of the work is to develop the spirit of Bible study as well as to provide instruction which will increase knowledge of and faith in the fundamentals of Christianity. A leaflet of information can be obtained from 153-163 Institute place, Chicago.

Facts From the International Sunday School Field

REPORTED BY MARION LAWRANCE, GENERAL SECRETARY.

Every State and Province has a paid General Secretary of its own, except the more sparsely settled States of New Mexico, Arizona, Nevada, Utah and Wyoming.

We have a record of 1,690,739 Sunday-school officers and teachers, showing a gain of 19,893 over the record of three years ago.

The total Sunday School enrollment of North America is 18,441,036, being a gain of 1,823,686, meaning that 1,665 new members join our Sunday Schools for every day of the year.

The Home Department shows a membership of 788,057, being a gain of 143,640.

The Cradle Rolls now number over 44,000 with an enrollment of over a million. This indicates a gain of 347,000.

Two thousand five hundred ninety-two counties of the 3,442 counties in our field are now organized and out of these 1,122 counties have reached the banner standard indicating that they are fully covered with township, city or district organizations. This is a gain of 51 counties organized and 72 banner counties. Three hundred and eleven cities have organizations of their own, being an increase of 74.

The number of Sunday School Conventions held during the last triennium reaches the enormous figure of 58,435. This shows a gain of 5,055. This means that we are holding 19,478 Conventions annually or an average of over 50 Conventions a day, including State, Provincial, County, Township and City.

The total number of Sunday Schools reported is disappointing, the number being 175,685, or a gain of 2,226.

The average attendance of the Sunday Schools is not what we would like it to be. The figures indicate 9,394,747, which is just about 50 per cent of the enrollment. The enrollment, however, includes the Home Department and the Cradle Roll.

Decision Day, or its equivalent, was observed during the triennium in 28,302 Sunday Schools.

One great occasion for rejoicing is that according to the figures there were added to the church from the Sunday School by conversion and confirmation, during the triennium, 1,055,444. This is a decrease from our last report of about 140,000. However, the figures are encouraging. They indicate that about 6,765 of our scholars unite with our churches every Sunday during the year.

The number of schools holding worker's meetings weekly is reported as 18,864.

There has been a large gain in the number of departments reported as using the Graded Lessons. We report 16,869 Beginners' Departments as against 10,234 given in our last report, also 18,578 Primary Departments as against 8,773 and 17,763 Junior Departments as against 7,310. This shows a total gain in Departments using the Graded Lessons of 26,893, or a trifle over 100 per cent. In addition to the above there are reported 5,914 Intermediate Departments and 3,625 Senior Departments using the Graded Lessons.

There are 171 Graded Unions reported with a membership of 6,238. Three years ago we reported 179 Graded Unions, and six years ago 258.

The Secondary Division reports 10,416 organized classes with a registration of 93,345.

The Adult Department has made a great gain in its organized classes, reporting 43,517 as against 22,567. Six hundred and sixty-one classes are reported as having disbanded. The total registration of adult classes is 819,061. The estimated membership of Adult classes not organized is 1,116,316.

The number of First Standard Diplomas granted for teacher training is 31,321, a gain of 4,313.

The number of Advanced Standard Diplomas granted is 1,905, a gain of 1,435.

There have been 4,035 seals granted for specialization in Teacher Training.

City Training Schools have been held in 63 cities, and have enrolled 13,930.

The number of schools reporting definite missionary instruction is 18,597.

Home Visitation has been carried on in 156 cities and 72 counties, reaching 16,856,000 people.

When we were half way through the triennium we instituted a pledge-signing campaign, hoping to reach a million pledge signers for the triennium. We are glad to report 1,049,314.

There are 97 Superintendents' Associations in cities and towns. Seven of our Associations report having Superintendents' Departments and 33 have not.

Number of paid workers giving full time to the Organized Sunday School Work, 189, a gain of 35. Number of paid workers giving part of time, 132, a gain of 89, showing a gain since our last report of 124 workers paid for part and full time.

Of Human Interest

Capitalizing Correspondence.

Annoyed by the injury done to one of his trees by the driver of the local 'bus, Mr. Kipling wrote a vigorous letter of complaint to the 'bus owner, who is also landlord of an inn. The landlord sold the letter for ten shillings in cash. A second and stronger letter followed; and this also found a purchaser, this time at £1, as befitted its increased violence. Boniface again said nothing. To him next day entered Mr. Kipling, briskly wrathful. "Why didn't I answer your letters, sir? Why, I was hoping you'd send me a fresh one. They pay a deal better than 'bus driving!"

Paderewski's Repartee.

Quickness in repartee has been credited to Paderewski. A gentleman once introduced the pianist to the champion polo player of England, and added, "You are both leaders of your separate professions, though they are, of course, very different.' "Not so very different," quickly responded the great pianist. "My new friend is a dear soul who plays polo, whereas I am a dear Pole who plays solo."

Very Mad, Indeed.

Sir Morell Mackenzie at an "at home" chanced to converse with a celebrated authoress, who introduced herself with these words: "I am John Strange Winter." Sir Morell did not read novels, and gazed at her wonderingly. She added, "'Bootles' Baby,' you know." "Yes, yes, of course," he answered soothingly. He afterward remarked to his hostess that the poor lady was very mad, indeed. First, she had told him that she was a man, then that she was somebody's baby.

A Mark Twain Riddle.

Mark Twain once sent this note to his familiar friend, Rev. Dr. Joseph K. Jerichell, of Hartford, Conn.:

"Dear Joe: Religious conundrum suggested by my present disease. Question: If a congress of Presbyterians is a presbytery, what is a congress of dissenters? Answer: A dysentery.

Joe, you can sell the above to some religious paper or get it off on Dean Sage as original.

"Yrs. ever, MARK."

Villa's Home-Made Money.

When Villa proclaimed himself military governor of the state of Chihuahua he began the extraordinary experiment—extraordinary because he knew nothing about it—of creating a government for 400,000 people out of his own head. It has often been said that Villa succeeded because he had educated advisers. As a matter of fact he was almost alone. What advisers he had spent most of their time answering his eager questions and doing what he told them, writes John Reed in the Metropolitan Magazine.

There was the financial question. It came to Villa in this way. He noticed all of a sudden that there was no money in circulation. The farmers who produced meat and vegetables refused to come into the city markets any more because no one had any money to buy from them. The truth was that those possessing silver or Mexican bank notes buried them in the ground. Chihuahua not being a manufacturing center, and the few factories there having closed down, there was nothing which could be exchanged for food. So, like a blight, the paralysis of the production of food began all at once and actual starvation stared at the town populations. I remember hearing vaguely of several highly elaborate plans for the relief of this condition put forward by Villa's advisers. He himself said, "Why, if all they need is money, let's print some." So they inked up the printing press in the basement of the Governor's palace and ran off two million pesos on strong paper, with Villa's name printed across the middle in large letters.

This first issue of currency was guaranteed by absolutely nothing but the name of Francisco Villa. It was issued chiefly to revive the petty commerce of the state so that the poor people could get food. And yet almost immediately it was bought by the banks of El Paso at 18 and 19 cents on the dollar because Villa guaranteed it.

Of course he knew nothing of the accepted ways of getting his money into circulation. He began to pay the army with it. Then on Christmas Day he called the poor people of Chihuahua together and gave them $15 apiece outright. Then he issued a short decree, ordering the acceptance of his money at par throughout the state. The succeeding Saturday the market places of Chihuahua and the other nearby towns swarmed with farmers and with buyers. Villa issued another proclamation, fixing the price of beef at seven cents a pound, milk at five cents a quart and bread at four cents a loaf. There was no famine in Chihuahua. But the big merchants, who had timidly reopened their stores for the first time since his entry into Chihuahua, placarded their goods with two sets of price-marks—one for Mexican silver money and bank bills and the other for "Villa money." He stopped that by another decree, ordering sixty days' imprisonment for anybody who discriminated against his currency.

The New Idea.

"Uncle Joe" Cannon, chewing a long cigar vigorously, said in Danville:

"These young Socialists and anarchists and what-not want to run the world. And a pretty mess they'd make of it, with their 'hunger strikes' and 'silence patrols' and what-not. Why, they've got no experience."

Uncle Joe smiled a grim smile.

"We used to say that you were never too old to learn," he grumbled. "Nowadays the idea seems to be that you're never too young to teach."

Kipling on the Ideal Man.

This is one ideal for the Christian; it is from a speech on explorers, by Rudyard Kipling. "A man had been asked why he invariably followed a well-known man into the most uncomfortable situations; he had replied: 'All the years I have known So-and-so, I've never known him to say whether he was cold or hot, wet or dry, sick or well, but I've never known him to forget a man who was.'"

Hard on the Archbishop.

When Dr. Randall Davidson, archbishop of Canterbury, was a curate, one day at Dartford he took a Sunday-school class in a neighboring parish. The subject was "King Solomon," and after the lesson he proceeded to catechise the children.

"Tell me, boys," he said, "what was the difference between Solomon and other men?" No answer. "Come, come!" said the future archbishop. "Was there any difference, for instance, between King Solomon and myself?"

A tiny hand went up, and a tiny voice replied, "Please, sir, Solomon was wise!"

Latest News of Dr. Wu.

An amusing glimpse of the "safe and sane" policy which Wu Tingfang, diplomat and, recently, author, is pursuing amid the turmoil of Republican China is given in "My Lady of the Chinese Courtyard" (Stokes). The lady Kwei-li writes:

"Wu Tingfang was here and talked long into the night with my husband. My son says of the great man that he is with the party that is 'on top,' that he spends most of his time sitting on the fence—whatever that may mean. I drove past his house the other day and did not see him sitting on the fence, but on his veranda, calmly drinking tea."

Princess and Prize Fighter.

A rather amusing anecdote is related of Princess Troubetzkoy (Amelie Rives, author of "World's End"). For a number of years she was in delicate health, and the family servants, who are extremely fond of her, were very solicitous. On one occasion the coachman was introduced to John L. Sullivan, the ex-prize fighter. "Do you know what would be good for a little lady who is not well," said the coachman. Mr. Sullivan immediately prescribed his own series of setting-up exercises, and the coachman came back glowing with the conviction that this cure must be infallible. The Princess was, of course, careful to hide her smile and was sincerely grateful for the trouble taken. It is distinctly amusing to imagine the small and delicately featured woman practicing Mr. Sullivan's exercise.

Getting Them Mixed.

A member of the Nebraska Legislature was making a speech on some momentous question, and, in concluding, said:

"In the words of Daniel Webster, who wrote the dictionary, 'Give me liberty or give me death!'"

One of his colleagues pulled at his coat and whispered:

"Daniel Webster did not write the dictionary; it was Noah."

"Noah, nothing," replied the speaker; "Noah built the ark."

A Mild Way of Putting It.

Congressman Eugene E. Reed, of New Hampshire, told of the reputation of a party named Abner.

Abner was hailed to court to answer to a complaint that grew out of a broken bargain, and among the witnesses called to testify was Hiram Wilkins.

"Mr. Wilkins," said the examining lawyer, "you know the defendant in this case, do you not?"

"O, yes," answered Hiram. "Knowed him nigh onter forty years now."

"What is his reputation for veracity?" asked the lawyer. "Is he regarded as a man who never tells the truth?"

"Wall, I can't say that he don't never tell the truth," answered Hiram, "but I do know that if he wanted his hogs ter come ter dinner he'd have ter git somebody else ter call 'em."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Notes From the Biennial Convention

The Sisterhood of Woman.

The world note in the woman movement was not only sounded by Mrs. Carrie Chapman-Catt in her great address at the Chicago Biennial, but it was emphasized by the presence and speech of representatives from many lands. India, Australia, the Philippines, Germany, France, Belgium, Denmark, Sweden, Great Britain, Canada and Cuba sent expressions of their cordial coöperation in the aims and ideals of the organization. Possibly the most thrilling messages were those from Japan and China. Delegation after delegation, from every state in the Union, rose to their feet as the greeting of Countess Okuma, of Japan, was read by Mrs. H. E. Coleman, president of the Tokio Woman's Club. It was as follows:

A LETTER FROM JAPAN.

Waseda, Tokio, Japan, 1914.—To the President and Members of the Federation of Women's Clubs: Hearty greetings and congratulations from Japan to your biennial meeting. I desire to express to you my deep interest and sympathy in the splendid work you are doing for women. I realize deeply that the many associations you represent with your thousands of members have a far reaching influence in woman's cause, not only in America but for women of all lands.

The advancement of women, a matter dear to my heart, has made wonderful strides of late years in all parts of the world, and America, always formost in progress, leads in this as in other reforms.

Japan, too, is not standing still, and though woman's work is outwardly not so apparent here, there is a strong underlying movement onward, especially in educational matters. At least two hundred women's societies have already been formed for various objects and are flourishing, and this form of activity will increase when a large number of women are broadly and highly educated. But the work in Japan at present is more educational than social, on club lines.

The relations between America and Japan have already been most cordial and intimate, and we Japanese women look to America for inspiration and help in the solution of our problems for women, just as Japan has regarded America as a guide in her development along modern and western lines.

I ask your continued interest in us, and desire that there may be closer intercourse between us, and greater knowledge of one another, to the end that our two nations may be drawn together in the future.

It is therefore a great pleasure for me to send to you, O women of America, a heartfelt greeting at this time. May East and West join more and more in the great work for the advance of all women and of society the world over.

With best wishes, I am, yours cordially,

AYAKO, COUNTESS OKUMA.

A MESSAGE FROM CHINA.

The message from China, by Miss Hie Ding Sin, an eager little medical student from the University of Illinois won all hearts. There were tears in many eyes, when she stretched out her hands, and uttered her simile of the bird that for 4,000 years has been living in a cage, and now flutters out to the sunlight and is bewildered. And this is what she said:

"We Chinese women come to you so like birds that for 4,000 years have lived in cages. And so, dear ladies, there is danger for us—danger what direction we fly. This woman of China, this bird that has been in the cage so long, how shall she use this new freedom that you tell her of? We want you to teach us how we better fly, so that we, that come out of great darkness and see the great world and the bright sunshine around us for the first time, know what to do, and not fly into danger.

"Chinese woman stands with outstretched hand, waiting for someone to teach. Will you kind ladies please come across the sea and help my women to know how to do. You lead. We follow. All our clubs there are suffrage. We want to teach biggest things in life as soon as we can. In America some districts give women vote. With vote and American women's great intelligence she can make the world a beautiful world. My women have to learn first, before the use of ballot will give them aid: Show us how here, and send women to show us how there."

The brotherhod of man is a great word, but the sisterhood of woman measures up to it in every particular.

"CONSOLIDATED MOTHERHOOD."

Another big phrase was flung out by an earnest speaker, when she called the Federation "The Consolidated Motherhood of America." It was on the day devoted to the consideration of Social hygiene, and such speakers as Julia Lathrop, Dean Sumner, Dr. Rachelle Yarros, and Mrs. Ella Flagg Young made it in many respects the most momentous day of the Twelfth Biennial. Miss Lathrop said: "I will tell you what we are here for today. We are here to consider life at its very source—to save life and to save suffering at the very front as never before.

Mrs. Young gave strong testimony in favor of teaching personal hygiene in our public school systems.

Dean Sumner brought out these aspects of the subject: "One kind of a man walks our streets without a spark of honor, without a spark of sportsmanship. He is the hunter of uninformed, lonely girls, the girl who is lonely as you and I never have been. She is hunted down by him. She is lost to her family, lost to her friends, lost to herself, lost to her God. But he is accepted everywhere. He continues to walk the streets—a romantic figure.

"It will never be any different until you women demand the single standard, until you say to your boys—and teach them to live by the saying—'Somewhere some girl is keeping herself clean and sweet for you. Can't you do as much for her?' I challenge you, the flower of womanhood, to say to men, 'No longer shall you exploit my sex in the degradation of a marriage to which you bring disease.'"

Many other things were spoken and done at this great convention—to tell of them would far exceed the limits of this department. This Biennial has proved that the Woman's Club movement is one of the great moral and civic agencies in our land.

"The club women are studying, thinking, working. No civic, social, political, ethical problem is alien to them. They have shown courage, good sense, moderation, as well as zeal and earnestness. They are already a mighty, a wonderful force for righteouness and good government, and at no distant day they will become an irresistible force." I. W. H.

DEATH OF NOTED LEADER.

Baroness Bertha von Suttner, the Austrian writer who had devoted most of her life to the cause of peace and to whom was awarded the Nobel peace prize in 1905, died June 21.

Baroness von Suttner had been ill three weeks. She was undergoing a cure for obesity, which her constitution proved unable to bear. She gave instructions that her body be cremated at Gotha, without religious ceremony, speeches or flowers, her ashes to be deposited in a columbarium there.

Born in 1843, the daughter of Field Marshall Count Franz von Kinsky, the baroness became noted as the editor of Die Waffen Nieder (Lay Down Your Arms), the magazine of the International Peace Bureau in Berne, which was named after a novel written by her in 1889, designed to spread the idea of peace throughout Germany and Austria.

The baroness was at one time secretary to Dr. Alfred B. Nobel, who established the Nobel foundation, and as a champion of the "Brotherhood of the Nations" is said to have been the inspiration that prompted him to offer his peace prize. She was a member of the advisory council of the Carnegie Peace Foundation.

The baroness was called by the late Pope Leo "the most remarkable woman in the world."

Baroness von Suttner's romance, "Lay Down Your Arms," has been termed the "Uncle Tom's Cabin" of the modern peace movement. Her marked and vast capacity for sympathizing with suffering creatures was one of her most conspicuous characteristics, and this is the secret of her literary success.

She was known as "the woman who moved the czar," as it was her influence that caused him to call the first peace conference at The Hague. It was when the Russian emperor read her book, "Lay Down Your Arms," that he sent for her and manifested a deep interest in her opinions.

For sixteen years Baroness von Suttner was vice-president of the Berne International Peace Bureau and lectured throughout Europe on the subject of "Peace."

Baroness Bertha von Suttner visited Chicago in the summer of 1912. She came here accompanied by her secretary, Mrs. Andrea Hofer Proudfoot, a Chicago woman. During her stay she addressed various associations. Among them were the Chicago Woman's Club, the American School Peace League and the National Educational Association. Her addresses were an appeal for world-wide peace.

Disciples Table Talk

M. M. Amunson Goes Abroad.

Mr. and Mrs. M. M. Amunson of Sterling Place Church, Brooklyn, N. Y., will spend the summer in Europe. Mr. Amunson, as secretary of the Commission on Foreign Relations, will visit the Scandinavian churches in the interest of the Commission and will attend the Waldensian Church Convention at Torre Pellice, Italy. Mr. Amunson begins his sixth year in the pastorate of the Old First Church, 123 Sterling Place, Brooklyn, N. Y.

Canton, Mo., Retreat for Ministers.

The time is approaching for the gathering of the ministers of Sixth District Mission for their annual outing and time of good fellowship in the Retreat to be held at Canton July 14-17. Each day informal conferences on matters of importance to preachers will be held. Two or three great, strong, inspi-

Rev. Claude E. Hill, National Endeavor Secretary for Disciples, who will conduct a Christian Endeavor Training-school at Bethany Assembly.

rational addresses will be given by able men. The social message of Christ to our age will be a central theme for consideration. This year promises even richer things than were realized last year, writes H. B. Robison, secretary of the Retreat. There will be a larger group of men, and they will be better acquainted to begin with. The railroad fare will be pooled. It was $2.79 last year. The entertainment will be $1.25 a day, 25 cents each for meals and 50 cents for care of the buildings.

Death of Mrs. Betsy Pounds.

W. A. Shullenberger, pastor at Cleveland, writes that Mrs. Betsy Elma Pounds, mother of John E. and Miss Mattie Pounds, passed away May 29, at the home of the latter, in Cleveland. Mrs. Pounds was in her ninety-seventh year, having been enlisted with the Restoration movement for seventy-eight years. At the age of thirteen, during one of the yearly meetings conducted by Alexander Campbell she made the good confession, and even in her later years she followed the movement and the work of the local church with an interest and alertness altogether remarkable. Mr. Rothenburger says, in praise of this noble woman: "She was concerned about the welfare of the kingdom in a most aggressive way. With her husband and four small children she moved to a community where no church existed. Forthwith she secured an evangelist to conduct a meeting in a nearby school house. Her young husband was the first convert, and became a leader in the community in matters pertaining to the kingdom. Up to the time these good people were eighty years of age, after having reared a family quite as much interested in the kingdom as were they, a drive of six miles to the little country church was made each week with a regularity most commendable. Always gentle and courteous, most gracious and appreciative of every attention, devoted to her children with an abiding passion, it was good to have her presence in the community. Neither is it strange that her family are so well known among the Disciples." Four children survive Mrs. Pounds: Mrs. Alice Bower of the west, John E., pastor of the Hiram Church, Howard H., real estate dealer and Miss Mattie, former National Secretary of Junior Endeavor, both of Cleveland.

L. O. Lehman Eureka's Field Secretary.

L. O. Lehman, recently resigned at Gibson City, Ill., is afraid that "some of the friends of Eureka might fear that the educational standards of the college are being lowered," and for that reason asks that a correction be made of the statement made in The Century last week that Mr. Lehman would become a member of the faculty there. Of his new relation to the school Mr. Lehman writes: "I am to be Field Secretary, not a member of the faculty. I am to be the handy man to the college administration and we are going to make a determined effort to put the old college on its feet. It is going to be a tremendous task but since it is settled that I am to try it, I am eager for the fray and the more I think it over, the more I believe we are going to win." Mr. Lehman has served the church at Gibson City for five and a half years.

Death of Rev. J. Durham.

The Disciples' cause in California has suffered loss by the death in a railroad wreck of J. Durham, of Irvington, Cal. Mr. Durham was returning from Clays Station, after a visit there, when the wreck occurred. He was on the opposite side from the main collision but in falling he struck a timber, and his skull was badly cracked above the right temple. Death occurred instantly. The body was taken to Irvington, and his son, Dr. J. H. Haley Durham, took charge of it. All of Mr. Durham's children were present at the funeral except William, who lives in Chicago, and who was sick at the time. The children present were: Mrs. Elda Cutler, Leland Cutler and Miss Georgia Cutler of San Francisco; Mrs. Mary Ingram, H. C. Ingram and Raymond Ingram of Oakland; Mrs. Annie Smith, Guy Smith and daughter, Georgia, of San Jose. J. H. McCullough gave the leading address, followed by short addresses by Rev. Boyer of Oakland, Rev. McHatton of Fruitvale, Rev. Pier of Palo Alto, Rev. Cave of San Francisco, Rev. Boren of Berkeley, Rev. Ford of Alameda. Mr. Durham came to California from Abingdon, Illinois, in 1872. He has made his home in Irvington since 1883, and has been preaching in California longer than any other Christian minister.

H. H. Peters as Chautauqua Manager.

H. H. Peters of Pars, Illinois, has been engaged as platform manager of the Chautauqua at Eureka. Mr. Peters will thus have an opportunity to spend ten days where he rendered important service as Field Secretary of Eureka College for almost five years.

Honor for Arthur Braden.

At its 1914 commencement, Syracuse University granted to Arthur Braden, of the Syracuse Central Church, the degree of Ph. D. After a four years' course in Hiram College, four years of theological study in Auburn Seminary and a special course in Syracuse University it well qualifies him for his chosen work. "The modern religious revival and its after effects" was his thesis.

Dr. Garrison Ill.

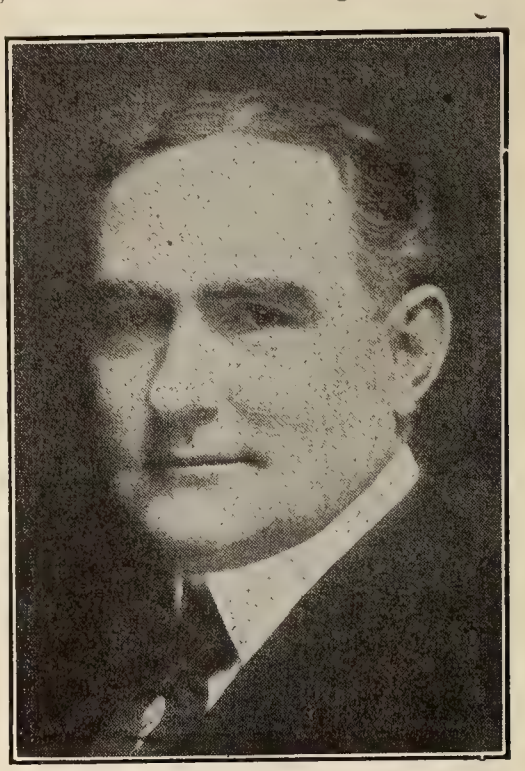
We regret to learn that J. H. Garrison, Editor Emeritus of the Christian Evangelist has been ill at his home in St. Louis. Dr. and Mrs. Garrison attended the Missouri State Convention at Moberly, sat through every session from first to last, and the next day went to Columbia to attend the annual meeting of the Board of the Bible College of Missouri. These strenuous days and the heat proved too much for him, and he is not able to attend the meeting of the Board of Directors, nor to leave for Garrison Park, Pentwater, as usual.

Finis Idleman Suffers Misfortune.

Finis Idleman, of Central Des Moines, writes that Mrs. Idleman is only slowly recovering from a serious operation performed early in June. One of Mr. Idleman's children also has been ill. These misfortunes, together with the crowding duties of the church work, have prevented Mr. Idleman's getting to the preparation of Sunday-school lesson talks for the Christian Century and the Conquest. He hopes in a few weeks to give us the first installment of the lesson treatments.

Progress in North Dakota Convention.

It will be of interest to all Sunday-schools, especially to those that study during July the Home Mission Program concerning



Dr. R. P. Shepherd, who is now with the Illinois Sunday-school Association.

North Dakota, to learn that a sixth school has been organized to be added to the group placed hitherto upon the map of that state. The state convention met last week at Minot, in the north central portion of North Dakota, a city of about ten thousand population, the third largest in North Dakota. At one time a school existed here but it had ceased to meet. During the convention an effort was made to round up all the Disciples living in Minot, and it was discovered that more than fifty could be found. On Sunday morning of convention week, in response to announcement made during the convention, sixty people met and organized a school to meet for the present in the assembly room of the Public Library. E. A. Long was elected superintendent and three good men were chosen as associates, R. H. Hays, M. F. Schooler and L. M. Swigart. Teachers and other officers were chosen and an offering of $14.56 was taken with which to purchase supplies, provide for the rent and meet other expenses. R. M. Hopkins, of the American Society, writes that the report of the work made by the state corresponding secretary, F. B. Sapp, indicated that there are many other communities in the state where a similar work could be quickly done. "It would seem a wise thing to do," adds Mr. Hopkins, "had we the funds, for the Bible-school Department of the American Christian Missionary Society to have one or more men giving their entire time to such extension work as this in North Dakota and other frontier states. We do not have a single worker at present in the field whose principal task is the organization of new schools. We are hopeful that the offerings from the schools for home missions will so increase as to make the securing of such an extension worker possible very soon."

Rogers, Ark., Church Host to Big Convention.

At Rogers, a beautiful little city of the Ozarks, in the heart of the orchard lands, the twenty-first annual convention of the Arkansas Christian Endeavor Union was held from June 18 to 21. The First Church of Rogers was the convention church. This was one of the largest and most helpful Endeavor conventions ever held in the state, reports J. E. Heins, pastor at Rogers. G. D. Serrill, minister at Hot Springs was president of the convention, and proved himself a master of assemblies. Karl Lehmann, of Boston, interstate secretary of Christian Endeavor, was the chief speaker. Splendid progress in the work was reported. Hot Springs was selected as the convention city for next year, and G. D. Serrill was re-elected president.

Bloomington, Ill., Pastor Busy.

Edgar DeWitt Jones, who is rounding out his eighth year at First Church, Bloomington, has besides his regular work, been busy delivering numerous commencement and patiotic addresses in central Illinois towns. For eight winters Mr. Jones has given at Bloomington a series of Sunday evening sermons that have attracted large audiences. Already he has planned for a similar series for next winter, by sending out sixty letters to Bloomington citizens of all walks of life, containing twenty-four questions bearing upon the Church, the Bible, the Home, Municipal Politics, and questions of a personal nature. He will make the answers to these questions the basis of six Sunday night sermons that will likely be popular and profitable. Mr. Jones will be, along with George A. Campbell, of Hannibal, a speaker at the Ministerial Retreat at the Christian University, Canton, Mo., July 14 to 17.

Cotner University Prospers.

Cotner University reports one of the happiest commencements this season which it has had in years. A class of twenty-five was graduated, W. F. Richardson of Kansas City, delivering the address. Of the twenty-five graduating, nine are young men entering the ministry, the greater number of whom are locating with Nebraska churches. This commencement marked the twenty-fifth anniversary of the founding of the school. Great honors were given to Chancellor and Mrs. Aylsworth, Mr. Aylsworth having been connected with the school from its beginning. The future of the school seems very bright and Chancellor Oeschger and all his workers are to be congratulated upon this outlook.

Broadway, Los Angeles, Welcomes Pastor.

A reception was given last week by the members of the Broadway Christian Church, Los Angeles, in honor of their new pastor, Charles F. Hutslar, recently from Wheeling, W. Va. All the ministers from the other Christian churches attended with many of their parishioners to welcome Mr. Hutslar to Los Angeles. Many spirited speeches of welcome were made. Over 400 were in attendance.

Notes From Canton, O.

Phillip Y. Pendleton, of Cincinnati, goes to Canton to take the Chair of First Principles in Phillips Bible Institute, beginning with the school year in September. This gives the institute a faculty of six. The First Christian Sunday-school of Canton, Ohio, has been in an attendance contest with the twenty-six schools of the Disciple schools of Greater Chicago. The contest ran from February first to the last Sunday of June—twenty-two Sundays in all. Chicago's total attendance for the twenty-two Sundays was 67,036. Canton's, 68,457, including those present in the parks of Canton, on the last Sunday, who listened to Bible talks arranged for the occasion. Canton won, according to this arrangement, by a plurality of 1,421. The average attendance of Canton for the time was 3,111 per Sunday. The number of new pupils enrolled in the attending school was 506 and 100 in the Cradle Roll. The last day of the contest Canton had 7,716.

Walter D. Trumbull, pastor at Kendallville, Ind., is making a reputation as a platform speaker with his lecture entitled, "Clothes Make the Man."

Byron Hester, a classical graduate of Transylvania University and the College of the Bible, has been called to the work at Pryor, Okla.

O F. Jordan completed seven years' work as pastor at Evanston, Ill., July 1. He delivered an anniversary sermon July 5.

EVANGELISTIC MEETINGS.

Des Moines (Urbandale) W. J. Lockhart, evangelist.

Terre Haute, Ind., Central, George Darsie, pastor; Fife brothers, evangelists; meeting planned for fall.

Wichita Falls, Tex., F. F. Walters, pastor; Scoville, evangelistic company; 613; closed.

Green Pond, Ill., B. G. Reavis, evangelist; 34; closed.

Henryetta, Okla., T. L. Noblitt, pastor; W. J. Minges, evangelist. 12,000 persons added to churches by the Minges company during the past season.

Tyler, Tex., W. T. Brooks, evangelist; 73; continue.

Longmont, Colo., J. A. Shoptaugh, pastor; Fife brothers, evangelists; 184; continue.

Bethany, Mo., union meeting, Scoville company, evangelists; 258; continue.

Louisville, Ky., (South Louisville) John T. Brown, evangelist.

CALLS.

F. C. Lake, South Side, Lima, Ohio., to Elkhart, Ind.. Accepts.

R. W. Lilley, First, Keokuk, Iowa, to Kirksville, Mo.

O. W. Winter, Villisca, to Redfield, Iowa. Will do post-graduate work in Drake.

RESIGNATIONS.

M. P. Hayden, Mystic, Iowa.

A. R. Spicer, Lawton, Okla. Will become state missionary secretary Aug. 31.

DEDICATIONS, ETC.

Oklahoma has adopted the Missouri plan of district superintendents, and starts the work at once. A. R. Spicer of Lawton has been elected state secretary, and will move to Oklahoma City September 1.

First, Norfolk, Va., will dedicate Sunday-school building Sept. 1. C. M. Watson, pastor.

Pattonsburg, Mo., W. H. Hobbs, pastor; G. L. Snively dedicated new building free of debt.

ADDITIONS TO CHURCHES.

Broadway, Los Angeles, Cal., C. F. Hutslar, pastor; 6.

University of Chicago Notes

The registration at the University of Chicago for the Summer Quarter already exceeds that for the corresponding period a year ago, when more than three thousand students were enrolled. All parts of the country are represented in the attendance at the University, the southern states as usual having large delegations. One special train of two hundred teachers came from Texas alone, Galveston, Fort Worth, and Dallas being among the cities represented.

* * *

Among the members of the summer Faculty of the University are more than fifty from other institutions, including Harvard, Yale, and Leland Stanford, and the universities of Texas, Manitoba, and Saskatchewan.

* * *

The Second Term of the Summer Quarter begins July 23 and the Quarter closes with the Autumn Convocation on August 28.

* * *

The Disciples' Divinity House has enrolled the largest attendance in its history. Dr. Sharpe's class in the Disciples characteristic doctrines is large as is also that of Dean Willett in "The Place of the Disciples in the Religious Forces of Today."

* * *

Sunday School Institutes are to be held at the University of Chicago from July 7 to 10 and from August 4 to 7. The earlier sessions will be devoted to "Religious Education and the Civic Ideal," and the later to "Religious Problems of the High-School Age." Professor George W. Fiske, of Oberlin Theological Seminary; Dr. Henry F. Cope, Secretary of the Religious Education Association; and Professor H. Augustine Smith, of the Chicago Theological Seminary, will be among those from other institutions taking part in the program. Professor Theodore G. Soares, Head of the Department of Practical Theology in the University, will discuss the question of "The Civic Ideal in the Sunday-School Curriculum," and Associate Professor Allan Hoben, of the same department, will give the opening address on "Civic Training in the Home."

* * *

The University Preachers for the Summer Quarter at the University of Chicago include for the month of July Professor Herbert Lockwood Willett, of the Department of Semitics, who speaks on July 5; Professor George Burman Foster, of the Department of Comparative Religion, who is the speaker for July 12; Professor Charles Richmond Henderson, Head of the Department of Practical Sociology, for July 19; and Dean Shailer Mathews, of the Divinity School, for July 26. On August 2 the speaker will be Dr. William Byron Forbush, President of the American Institute of Child Life, Philadelphia.

* * *

In the important series of lectures on "The Aims and Methods of Modern Theological Scholarship," now being given at the University of Chicago, Shirley Jackson Case, Associate Professor of New Testament Interpretation, discusses on July 3 "The Historical Interpretation of Christian Origins;" on July 14 Professor Andrew C. McLaughlin, Head of the Department of History, discusses "The Study of Church History;" on July 24 Professor George Burman Foster, of the Department of Comparative Religion, speaks on the subject of "The Philosophy of Religion"; and on July 28 Professor Gerald Birney Smith discusses "The Present Problems of Systematic Theology." The whole series will conclude with two lectures in August.

* * *

Members of the Faculties of the University of Chicago have been in great demand as commencement speakers during the month of June. Professor John M. Coulter, Head of the Department of Botany, gave the commencement address at Illinois College on June 12 and received from the college the honorary degree of Doctor of Laws, and also gave the address at the Bradley Polytechnic Institute, Peoria, on June 19; Dean Shailer Mathews, of the Divinity School, spoke at the commencement of Eureka College on June 12, and also at Lincoln College, June 17, on "Militant Idealism;" Director Charles H. Judd, of the School of Education, gave an address at Toledo University, June 10, on "Cultivation of Initiative in Students," another June 12, at the Elgin high school on the same subject, and a third at the Central State Normal School of Michigan on June 24; Dean Albion W. Small, Head of the Department of Sociology, was the speaker at the commencement of Iowa State College on June 11; Dean Otis W. Caldwell, of University College, spoke at the Goshen (Ind.) high school commencement on "An Efficient Education," and also at the Rockford high school June 18, on the same subject. Professor Theodore G. Soares, Head of the Department of Practical Theology, was the commencement speaker at the LaSalle-Peru township high school, his subject being "Life-long Eucation," and Professor Nathaniel Butler, of the Department of Education, gave the address at the commencement of Monticello Seminary, of which he was recently made a trustee.

A DISTINCTION NOTED.

E. E. Elliott, secretary of the Brotherhood, writes that the "Men and Millions Movement" should not be confused with the "Brotherhood of Disciples of Christ." The former is a movement among the agencies of the Churches of Christ for the purpose of gathering one thousand workers and six million dollars in six years. The latter is a movement among the men of the churches. for the purpose of stimulating and educating our laymen for efficient service, seeking nothing for itself, but rather seeking to serve every worthy cause without thought of money return.

REPORT FROM JAS. C. OGDEN.

Jas. C. Ogden on his return trip to Tibet, writing under date of April 19, to the Foreign Society, says: "We are two days past Chungking on our way to Kiating. So far as we can learn the country is quiet and we are getting on well. Dr. Shelton and Dr. Hardy and their families are in Tachienlu. We hope to join them soon. The natives treat us kindly all along the way. We have no particulars about Batang except that our Mission was looted."

FOURTH RURAL LIFE CONFERENCE.

The Ex-Secretary of Agriculture, James Wilson, was one of the speakers at the fourth annual rural life conference at Iowa State College, Ames, Ia., June 22--July 3. Other speakers were Ernest Thompson Seton, writer, and Luther H. Gulick, physical culture expert. Courses of lectures on "Religious Education in the Rural Community" were given. This conference afforded a rich opportunity to ministers interested in the problems of the rural church.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The summer sessions of the Mount Hermon Federate School of Missions will be held at Mount Hermon, in the Santa Cruz Mountains, California, July 20 to 25 inclusive. As in former years, Mrs. D. B. Wells, so widely known in Eastern summer schools, will teach both home and foreign interdenominational text-books, the two new books this year being, "In Red Man's Land," by Hon. Francis E. Leupp, ex-commissioner of Indian affairs, and "The Child in the Midst," by Mary S. Larrabee, formerly missionary to Persia. The pamphlet, "Missionary Women and the Social Question," by M. Katherine Bennett, published by the Council of Women for Home Missions, will also be used. There are now seven denominations affiliated in Mount Hermon Federate School of Missions.

Registration for entire course, one dollar.

As California is to vote on state-wide prohibition in November, the temperance question will be taken up at Mount Hermon, Mrs. Eugenia F. St. John, national evangelist and lecturer of the W. C. T. U., being expected to speak. Another speaker on the program is Mrs. J. McDaniel Stearns, formerly missionary of the Christian Church in Mexico.

Rev. F. S. Brush will give an illustrated evening lecture on a trip to places around the Mediterranean. It is hoped that Mrs. Paul Raymond, author of the text-book, "The King's Business," may be present. Other speakers are looked for. Rallies of the different denominations will be held during the week.

MARY E. BAMFORD,
Press Sec. Mt. H. Fed. School Missions.

WESTERN WASHINGTON NOTES.

The Western Washington Convention is being entertained this week, July 6-10, at First Church of Seattle, all nine of the Congregations uniting in the entertainment. This suggests a few facts of interest to the Brotherhood at large as appropriate at this time.

Work here began in 1882, and the Ballard work began in ninety-six; but the most effective progress did not appear until the First Church built its present structure in 1902. Then the work became active all over the city, and the seven additional congregations have started since that time.

Within a short time West Seattle and Ballard have dedicated new basements for substantial buildings, and are doing effective work in growth to soon justify the balance of their structures. Central has just a similar foundation and roofed it for dedication July 5; while First and University churches are planning to build large, practical structures this autumn. The First Church building will be of the Institutional nature, and the University Church will plan for the most effective Christian Educational work with assistant pastor to aid work in Western Washington University student body.

Queen Anne congregation built its Bible-school Chapel in 1911, and is growing preparatory to the main building's completion.

W. L. Fisher, pastor of First Church, is well known in our Brotherhood, and the First Church is one of our fifty leaders in missions.

Cleveland Kleihauer recently took his A. M. at University of Nebraska after his A. B. at Cotner. He is a strong man. L. E. Lakin at Ballard has added over two hundred members during his five year ministry, and the finance has grown to four times its proportions when he first came.

The people of these churches are self-sacrificing, but not rich in finance, and these undertakings are taxing their utmost powers. This convention should greatly aid them. Eight of the national secretaries will be present. Seattle now exceeds three hundred thousand in population, has more than doubled its commerce within a few years, and with the further opening of Panama Canal and Alaska promises to become one of the first cities of the world.

THE ONE-HOUR WATCH.

Among the impressive things disclosed by an examination of the records of the Board of Ministerial Relief are the extreme age of the pensioners, their long terms of service and the brief periods of retirement.

Within the last two years of the work's rapid development it has happened again and again that the veteran's strength was so completely spent before he allowed his name to come before the board, that he was called home before the first payment reached him. In many other instances only two or three payments were required. If we had failed in these our Master might well have exclaimed again: "What! could ye not watch with me one hour?"

Of the ministers now on the roll who are pensioned on account of age, the average age is seventy-three and two-thirds, the average length of service thirty-six and two-thirds and the average age when enrolled seventy and three-fifths.

About a fifth of the whole number are being pensioned on account of other disabilities than age. These, stricken with paralysis, tuberculosis and blindness, average fifty and four-fifths years of age, and had rendered an average of seventeen and one-half years of service each when enrolled.

Of the total roll of 107, two-fifths are widows. Their average age is sixty-four and three-fourths and the average time of service that they shared with their husbands was thirty and three-eighths years.

Board of Ministerial Relief,
W. R. Warren, Secretary.
120 E. Market Street, Indianapolis, Ind.

BETHANY PARK SUMMER SCHOOL FOR CHRISTIAN ENDEAVOR.

For the first time in the history of Christian Endeavor among the Disciples of Christ, a summer school of Christian Endeavor methods and management will be held August 4 to 14 in connection with Bethany Assembly. A carefully constructed course of study has been prepared and capable instructors will be on hand to lead the young people who may attend. And it is our hope that hundreds of Christian Endeavorers among our people will take advantage of this exceptional opportunity and attend the school. Expenses at the park are so reasonable as to come within the ability of nearly all young people. The school affords a rare chance to combine vocation and profitable study. Bethany Assembly is growing greater each year, and is becoming more and more the National Chautauqua of the Disciples of Christ. The Board of Christian Endeavor has recently secured by purchase the Christian Endeavor Cottage and this building is now undergoing extensive repairs. The assembly room of the cottage is being put in first class order and will be used for all Christian Endeavor meetings. Plans have been made to conduct a school each year, making it a part of the General Assembly program. We have long needed a common meeting place for our young people interested in Christian Endeavor, and Bethany Park seems, from every stand-point, the most suitable place. And this cottage, which has been purchased and is now being practically rebuilt provides for all our needs as to class and assembly rooms and a general head quarters building. The Board of Christian Endeavor made the purchase and is making the repairs to the building believing, first, that the Endeavorers will attend in large numbers making the summer school a success from the start; and second, that

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Absolutely
Pure
Its active principle is derived from healthful fruit
FULL WEIGHT
ROYAL BAKING POWDER
ABSOLUTELY PURE
No alum
No lime phosphates
Alum baking powders derive their active principle from sulphuric acid
Study the Label

the societies in our churches will provide the Board with any balance of money necessary to pay cost of purchase and reconstruction. It will be kept in mind that all the money we have to use for any purpose comes from the Endeavor Day offering and the voluntary contribution of the societies. It appears now that we will need about $400 to complete the work we have begun. With this sum, our Endeavorers will own a property worth at least $2,000 and which will be used year after year as a summer meeting place for young people.

This article is written to inform the Endeavorers of our churches concerning this summer school, to urge the attendance, and to ask the societies to have fellowship in payment for the building. There are hundreds of societies which have made no contribution at all to our Christian Endeavor work this year. We need your help now and it is asking very little of a society to send a few dollars for this cause. Will not every preacher and every Endeavor officer who reads this notice, bring the matter to the attention of your society, urging that an offering be sent at once to the undersigned? Then, do not fail to call attention to the school itself, and if at all possible, see that one or more representatives from your society attend. The meetings are from August 4 to August 14. The place, Bethany Park. The sessions of the school will be held in the New National Endeavor Cottage. The instructors are: John D. Zimmerman of Kansas, Bert Wilson of the Foreign Society, Henry C. Armstrong of Baltimore, C. E. Underwood of Indianapolis, and the writer. This will be a real school conducted under the most favorable conditions. Our Endeavorers will be proud of this building. Help us pay for it by sending an offering at once and come to the summer school and enjoy it.

CLAUDE E. HILL,
National Superintendent.

CHRISTIAN UNITY IN ST. PETERSBURG.

At the first general Convention of Evangelical Christian Churches in Russia, St. Petersburg, September, 1909, with great inspiration, it was resolved to arrange every year, in Passion Week, prayer-meetings for brotherly unity among all Christian communities of evangelical character in Russia. For this purpose invitations were sent to the following brotherhoods: Evangelical Christians, Baptists, Mennonite Brethren, Methodists and Presbyterians. During the existence of this blessed institution, there have been received every year many kind reports on inspiring prayer-meetings especially in connection with Baptists and Evangelical Christians.

In St. Petersburg, where there is a great number of churches of the above mentioned character, we have had every year overcrowded and exceedingly blessed meetings. This year the prayer-meetings were held in "Nobel's People House." The magnificent hall with crowds of God's children had an overwhelming look. The meeting continued from eight to eleven o'clock in the evening. All representatives of the different churches in St. Petersburg spoke with deep warmth and hearty love on alliance between true believers. Mr. Prokanoff, leader of the First Evangelical Christian Church in St. Petersburg presided. First Brother Prokanoff referring to John 17, spoke on the high importance of good fellowship with all believers and then some words on the history and purpose of present meeting. After that spoke Brother Kargel, minister of Second Evangelical Christian Church in St. Petersburg, on unity of spirit. Brother Arndt delivered a speech on "The Emptied and Exalted Christ." The representative of Lettish Baptist Church Brother Shvalbe, of Swedish-Finnish Church, Brother Sarve, the second representative of mentioned Second Evangelical Christian Church, Brother Solomin and Brother Reimer, a Mennonite brother of southern Russia, expressed themselves about the same subject with brotherly feelings. Sister A. Renberg, missionary of China Inland Mission, transmitted greetings of Chinese Christians and Christian Unity in China. Between the speeches hearty prayers of brotherly love among God's people were sent to the throne of grace. In the same way the choir sang different sweet gospel songs. Finally Brother Prokanoff spoke once more some words on John 17, and the choir sang "For the Faith of the Glorious Gospel" (national hymn of Russian believers). The magnificent prayer-meeting caused to all followers of Jesus Christ holy inspiration. Every one of them left the hall with strong resolution to pray and work more than before for the benefit of union among all true believers.

The above is from a Russian report of the Union meetings in St. Petersburg. It would seem that our brethren there lead in the great work as we do here. The seventeenth of John has the same message to Christians in Russia that it has to Christians in the United States. May our heavenly Father hasten the glad day when all the warring and wrangling children of God may be filled with the spirit of the Master as recorded in that chapter, that "they may all be one, that the world may believe that God has sent Jesus to be our Saviour and leader.

For the Commission on Foreign Relations of the A. C. M. S.

M. M. AMUNSON, Secretary.
Z. T. SWEENEY, President.
388 St. John's Place, Brooklyn, N. Y.

The Daily Vacation Sunday School

How the Franklin Circle Church, Cleveland, Ohio, Fought the Summer Slump.

For some years many city churches have succumbed to what seems to be an inevitable summer slump. In my own parish, one of the oldest churches of worship in what is considered to be the finest structure in this part of the city has for many years closed its evening services with the last May meeting, divided its Sunday-school into two classes and so far as I know placed emphasis at no particular point in its program. Other churches have seen fit to close their Sunday-school entirely for the summer months. It is interesting to note, however, that in these recent years a number of churches have placed emphasis upon the danger of such a procedure. Union park services, out-door lawn services, and occasional indoor union services have indicated a desire on the part of the church to take advantage of summer opportunities. Ready made audiences have thus been reached with a vital Christian message. The Sunday-school has in sporadic instances adopted the Anti-Summer-Slump Campaign. In our own school such a campaign a year ago was most profitable. But the spirit of the daily vacation Sunday-school idea seems to afford a still greater motive and program for the young of the community. The plan had its birth in New York City some half dozen years ago. A few other cities have adopted such a program. Among them, our Sixth City; first by the Baptists, second by the Presbyterians. Last year witnessed an unusual interest in such a scheme, resulting in seventeen such centers in the various parts of the city. Two of these were among the Disciples of Christ, namely, at Aetna Road and Franklin Circle. In view of the opportunities which are before our churches for summer work, urgent requests have come for a brief statement of such a plan.

The teaching force is of first importance. We were able to secure three paid teachers within our own ranks. Mr. John Bradshaw, a senior in Hiram College and Secretary of boys' work in the Hiram Y. M. C. A. was chosen superintendent and boy specialist. Miss Flora McCallum, a public school teacher of ability and superintendent of the Primary Department of our own school, and Miss Mattie Pounds, known throughout the states among the Disciples, constituted the other two members of the paid staff. Perhaps a dozen volunteer workers in various ways were used during the season.

In preparation for the school which began the second week in July, a large banner was suspended from the church and five thousand announcement cards were distributed throughout the community by volunteers. The response was unusual in its growth. On the first day of the school about fifty children gathered. Within two weeks the enrollment had reached two hundred and by the close of the six weeks three hundred and sixty-six children had become a part of the school. The fluctuations of summer rendered the average attendance about one hundred. The enrollment revealed the following very interesting facts:

Protestants, 136 of whom forty-three were from Franklin Circle; ninety-three from other churches; Catholics, 147, eighty-three from homes with no church affiliations.

Situated as we are, with residence territory of the English type on one side and a mixed foreign population on the other, the following variety of nationalities came to us:

American	194
Irish	24
Dutch	4
German	16
Scandinavian	3
Canadian	9
English	10
Austro-Hungarian	14
Italian	1
Russian	4
Danish	1
Swiss	1
Scotch	8
Slav	4
Finns	5

Thus it may be seen that the school was as cosmopolitan as could well be imagined.

The school assembled at 9:30 in the morning on the street, then marched into the building, taking their places in such fashion as is done in the public schools. The first hour of the program consisted in saluting the flag, singing religious and patriotic hymns, the telling of Bible stories, prayer, health talks by physicians and dentists, moral and religious talks by the pastor, Y. M. C. A. and Y. W. C. A. workers, and such other numbers as would feed the real life of the child. It was our first intention to confine the work of the school to the type of program indicated in the first hour, but the hot weather, the vacation spirit, and the experiences of other centers seemed to warrant introducing the program of the second hour. This consisted in raffia work, basket making, sewing, hammock making, etc. On stated days the boys were taken for a "hike" and a swim at the Y. M. C. A. or a ball game. Near the close of the school a general picnic was arranged for in one of the parks. While we were impressed with the fact that the church could not duplicate such industries as the above, and that its mission was supremely a religious one in the community, experience has confirmed us in the belief that the second hour served a magnetic purpose and satisfied the vacation spirit of the average boy and girl. There may be types of communities where a whole program as indicated in our first hour might suffice, but for the average community the second hour fills a large place. On the last day of the school an exhibit drew a large number of the parents and friends of the little folks and the attempt at this point seemed eminently fitting and worth while.

The interest increased with every week and the results were highly gratifying. It gave the church a worthy task with the small expenditure of $300. It put us in touch with eighty-three children whose homes were unchurched. Every one of these homes was visited by our workers with the result that many of these boys and girls are now regular members of our school. It gave to one hundred forty-seven Catholic children their first taste of a non-ecclesiastical church life, several of whom are now also members of our school. It impressed our part of the city with the fact that the church was attempting to serve the community. It gave to 366 boys and girls a most delightful and profitable vacation of six weeks with something really tangible in the way of moral and religious uplift.

W. F. ROTHENBURGER.

The Sunday School

THE POUND AND THE TALENTS.

INTERNATIONAL UNIFORM LESSONS FOR JULY 26.

Memory Verses, 16, 17

Golden Text.—Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.—Matt. 25:21.

American Standard Bible.
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(11) And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. (12) He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. (13) And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. (14) But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. (15) And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. (16) And the first came before him, saying, Lord, thy pound hath made ten pounds more. (17) And he said unto him, Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities. (18) And the second came, saying, Thy pound, Lord, hath made five pounds. (19) And he said unto him also, Be thou also over five cities. (20) And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: (21) for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow. (22) He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow: (23) then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? (24) And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. (25) And they said unto him, Lord, he hath ten pounds. (26) I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. (27) But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.

Verse by Verse.

BY CLARK BUCKNER.

v. 11. *As they heard these things*: When they heard the words of Jesus concerning Zacchaeus. *Because he was nigh to Jerusalem*: The end of his life is very near at hand. Conscious of this, Jesus wishes to complete his teachings. *Supposed that the Kingdom of God was immediately to appear*: His followers thought he was going into Jerusalem to be proclaimed "King of the Jews."

v. 12. *A certain nobleman*: A man of rank who might be expected to lay claim to a throne. In the parable, the nobleman *represents Christ. Into a far country*: The country is the earth. *And to return*: The return is to the home of the Heavenly Father.

v. 13. *Called ten servants*: The servants represent all those who have been entrusted with the interests of the kingdom. *And gave them ten pounds*: Each man was given a pound which amounted to about $16.00. While this seems to be a rather small amount, yet at that time it had a purchasing power considerably larger than today.

v. 14. *His citizens*: They represent the Jews who repudiated the claims of our Lord. *Ambassage*: A delegation of men with a message.

v. 15. *That he might know what they had gained by trading*: There can be no evasion of the day of accounting. Very often it is delayed, but it always comes.

v. 16. *Thy pound hath made ten pounds*: We hear much these days about Christian Socialism. In this parable we must certainly see that the socialism of Jesus does not kill incentive. Just here, he approves of the accumulation of money by investment.

v. 17. *Have thou authority over ten cities*: It is not the success of the servant which is rewarded. He is rewarded because he has been a *good* servant: because he has been true to the little charge. It was equally as fortunate for the *ten cities* as for the *good servant.*

v. 18. *Thy pound, Lord, hath made five pounds*: This man had been true to his charge, too, but he probably did not have as great ability as the other man.

v. 19. *Be thou also over five cities*: Responsibility and honor are in proportion to ability and effort. This man was given a work, which he showed a capacity for doing.

v. 20. *Here is thy pound which I kept laid up in a napkin*: Notice that it is the *pound* that was kept in the napkin, not the talent. The talent, in Matt. 25:24-30, was hid in the earth.

v. 21. *I feared thee, because, etc.*: This man, by this confession, clearly indicates that he has not the proper conception of the character of his master. It is a fundamental to Christian growth, that disciples of Christ know the true character of their master.

v. 22. *Out of thine own mouth I will judge thee*: So, we are to be judged for the use we make of our pounds. Not by hearsay, but "out of our own mouths" shall we be judged. *Taking up that which I laid not down and reaping that which I did not sow*: The master quotes after him, these words, which probably form a proverbial saying applied to grasping persons.

v. 23. *Then wherefore gavest thou not my money into the bank, etc.*: The master argues that, if it were true that he was such a man, then there was all the more reason why he the servant should have been even more diligent and put the money in tne bank, thus avoiding all risk of loss.

v. 24. *Unto them that stood by*: His officers.

v. 25. *Lord, he hath ten pounds*: They could not understand his great generosity to the good servant. God is unstinted in his rewards for faithfulness.

v. 26. *Unto him that hath shall be given*: If we use our gifts we shall have more. *But from him that hath not, even that which he hath shall be taken away from him*: If we fail to use the gifts which we have, though they be small, they, too, shall be taken from us.

v. 27 These words are directed to "them that stood by."

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

MISINTERPRETATIONS OF THE TRUTH.

We are born with a bias. Heredity counts for much. Early environment gives a bent to our thinking and doing. In its more plastic period the mind is susceptible to impressions which have a lasting influence upon character. The clay on the wheel will respond to the slightest touch, but the vase from the furnace will break before it will bend. Truth has to fight its way for acceptance. It makes progress in the teeth of the storm. The mental and moral twist of men results in defective vision. Misunderstanding and misinterpretation are inevitable in consequence of human prejudice and human limitation. Prejudged cases are not helped by the multiplication of witnesses. Logic is useless when irrevocable conclusions are reached. Only the open mind is worth approaching with persuasive appeal.

The concluding part of the eleventh verse is the key of the parable of the pounds. "Because they supposed that the kingdom of God was immediately to appear." They had misinterpreted Christ's doctrine of the kingdom. Why? Because they had conceptions of the Messianic reign and rule which were almost ineradicably fixed. The Jewish conception of the Messiah was that of an earthly reigning prince who should begin the conquest of the world and in the end be the crowned conqueror. So prejudiced were they in favor of this earthly Messiah that when Christ appeared they were unprepared to credit his claim for Messianic honor. Even His own disciples misunderstood Him and were momentarily expecting the inauguration of a tremendous revolution.

THE RETURN OF THE ABSENT LORD.

"When He was come back again having received the kingdom." This refers to the coming of Christ, His second coming. It was evidently intended to convey to the disciples the fact that the return of the Lord was not to be expected at once. This was the very point concerning which they were in error. He desired to correct this misinterpretation of what He had said. "The far country" indicates that a considerable time was expected to elapse before His return. The whole gist of the parable is to the intent that Jesus did not wish them to understand that His return was to be *immediate.* He *did* wish them to understand that during His seeming absence they would be expected diligently to engage in extending the kingdom. Jesus received the kingdom just as He had declared both in His utterances to the disciples and in His prayer, He received the kingdom through having overcome the world and having fulfilled his mission to the world. "I go to prepare a place for you," He said, "and if I go I will come again and receive you unto Myself." In His last words to His disciples He bade them to be steadfast in prayer until the Holy Spirit should come upon them.

STRICT ACCOUNTABILITY.

"He commanded these servants unto whom He had given the money, to be called to Him that He might know what they gained by trading." He had a right to expect industrious and diligent engagement. He had a right to expect a careful and cautious investment of what had been entrusted to them with the natural returns. He was asking them nothing unnatural, nothing unreasonable. They were indebted to Him to do their best with what He had intrusted to them. The whole question was one of faithful investment. Zealousness and good judgment alike were expected to be employed. Precisely this applies to the way in which we shall let our light shine before the world and unfold the sacred message to those who do not know it or who have disregarded it. We are expected to extend the kingdom by increasing the number of those who accept the Lordship of Jesus. It is idle for men to excuse themselves from the responsibilities of life. We are to be held strictly accountable for what we are and what we do and no specious arguments, no sophistical reasoning need be employed for purposes of deceiving others or in self defence. Nothing can change the fact that we are directly responsible to God for every thought and every act of life.

THE REWARDS OF SERVICE.

"Well done, thou good servant. Because thou wast found faithful in a very little have thou authority over ten cities." There is no reward for service comparable with the hearty approbation of Him who appoints us to service. The "Well done" of Jesus Christ is Heaven itself. The sense of divine approbation brings to the heart a peace which nothing else affords. The applause of men counts for little. The approval of God counts for everything. Personal promotion is the result of faithfulness. No self-exaltation can lift us one inch beyond our level of life.

"The second had gained five pounds." Perhaps there had been less of diligence. Perhaps he was less deserving. There was no condemnation because he had at least increased to some extent that which had been intrusted to him. However, we do not read here any "Well done." It reads simply that He gave him a promotion relative to his faithfulness to Himself. He was to be over five cities and not ten. It is very significant that there are distinctions and differences even in the matter of divine approbation. An enthusiastic service and a whole hearted devotion wins a divinely enthusiastic beatitude. The day of reckoning may be the day of death or it may be the hour of the second coming of Christ, or it may be the great general judgment. All this is a matter of secondary interest as compared to the vital fact itself that no one can escape from rendering an account of the deeds done in the body.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JULY 22.

Paul the Missionary—Second Journey. Acts 15:36; 18:22.

The expansion of a religion is a test of its doctrines. The missionary emphasizes the universal elements of his faith. He learns to let men think as they please about the local and temporary. Paul the preacher of Christ to all men dropped from his teaching many elements that were precious to the Jewish disciples. The Jewish brethren very naturally questioned his loyalty to the gospel. Paul in reply said that men were to be saved through Christ. They therefore had a right to do whatever was consistent with obedience to him. To impose Jewish customs upon non-Jews would have been a most un-Christian procedure. The lesson to us of today is obvious. We must determine the value of local and racial practices in the light of the world-wide gospel.

AT PHILIPPI.

The companion of Paul on his second journey was Silas. A contention over the conduct of John Mark led to the separation of Paul and Barnabas. Barnabas and his companion returned to Cyprus. Paul visited the churches he had established on his first journey and confirmed them in the faith. But he was not content with this. He longed to extend his ministry to other regions. Forbidden to enter the countries of Asia Minor, he finally came to Troas. Here the man of Macedonia gave his call for help. In answer to the call, Paul was soon in the city of Philippi. Here he first preached in Europe. Here he found friends who had fellowship with him in the furtherance of the gospel until he was lodged in prison at Rome. Here he met and defeated the commercialism that traffics in souls. In the jail at Philippi Paul illustrated the method of making opposition and persecution preach the truth. The song of hope and joy from men whose backs were bleeding had power to create faith in the hearts of men.

AT ATHENS.

If the enemies a man has testify to his strength, the seventeenth chapter of Acts contains all the evidence we need that Paul was a man of tremendous force. Men were not simply displeased with him, they were filled with wrath, and their wrath did not cease with the going down of the sun. The stay of Paul at Thessalonica produced a church that later received his commendation for its work of faith and labor of love and patience of hope. The wrath of the Jews of Thessaloica followed him to Berea and drove him thence. At Athens he encountered a more serious difficulty. The professional wise man who mocks at enthusiasm and who is sure he knows the way of approach to truth or that truth is unattainable is harder to reach than the bigot.

AT CORINTH.

Corinth was a commercial city. It had the enterprise and the vices of commercialism. It was the capital of the Roman province of Achaia. "It was proud of its political priority, proud of its commercial supremacy, proud also of its mental activity and acuteness." It was "perhaps the most licentious city in the Empire. As numerous expressions and a variety of well-known passages testify, the name of Corinth had become a by-word for the grossest profligacy." "Corinth was the Empire in minature." Any one who could make his voice heard in Corinth was addressing a cosmopolitan and representative audience, many of whom would be sure to go elsewhere, and might carry with them what they had heard. "To this conceited, self-satisfied city came the apostle with his determination not to know anything among them but Jesus Christ and him crucified." He got a hearing.

Acts 15:36-18:22 Phil. 1:3-11; 4:10-18; 1 Thess. 1:2-8; 2:1-8; 3:1-7; 1 Cor. 1:20-25; 2:1-5.

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By J. H. Goldner, Pastor Euclid Avenue Christian Church, Cleveland : :

Rev. J. H. Goldner.

WHAT RELIGION IS

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Vol. XXXI July 16, 1914 Number 29

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Religious Education: Its Problem and Program
By Joseph C. Todd

Jeremiah and the Women
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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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Character Talks

By J. H. Goldner, Pastor Euclid Avenue Christian Church, Cleveland

"SHOW US THE FATHER"

Rev. J. H. Goldner.

"Lord, show us the Father, and it sufficeth us." This was Philip's challenge to Jesus. We talk much about our Father, telling of his nearness, power, love, sympathy, interest, care, and helpfulness. Under the circumstances the world is fully within its rights when it challenges us to show our Father. The end of all controversy, of all uncertainty about our Father will be to show him. How shall we show him? No purely intellectual process ever led anyone to the Father. I would as soon expect a man to find the mythical pot of gold at the end of the rainbow as to expect a man to find God at the end of a syllogism. When God wished to unmistakeably show himself to the world as Father, he expressed himself in terms of a human life. Jesus did not answer Philip's challenge by arguing with him; but by calling attention to his own life. "Have I been so long a time with you and dost thou not yet know me, Philip? He that hath seen me hath seen the Father." There is but one finally effective way to show the Father and that is: under all circumstances to live as if we had a Father. Show the Father in that way and it will suffice; for men who would not be convinced by the profound arguments of learned scientists, philosophers, or theologians, have found the Father as expressed in some simple, consistent, obscure Christian life. Here is the counsel of Peter in his first letter: "For so is the will of God, that by well doing ye should put to silence the ignorance of foolish men."

"The Conquest is just what you say it is—'a journal of character-building,'" writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school—serious Bible study, religious ideals and Christian service? "The Conquest" has as its aim not simply to give schools what they have been used to—small talk of school work; but to publish such material as will actually GROW CHARACTER.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Tyranny of Precedent

These precious habits of ours, which we must stick to because we have always done so, how did we form them? We inherit some of them, and we make others. Then we bow down and worship the works of our own hands. "Fools make fashions; wise men follow them." Therein the fools are wiser than their followers; they at least have initiative.

You remember the poem of Sam Walter Foss, based on the tradition that the streets of Boston are laid out along the paths made by good old Parson Blackstone's cows:

One day through the primeval wood
A calf walked home as good calves should,
But made a trail, all bent askew,
A crooked trail, as all calves do.
Since then three hundred years have fled,
And I infer the calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale.
The trail was taken up next day
By a lone dog that passed that way,
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep;
And drew the flock behind him too,
As good bell-wethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path;
But still they followed—do not laugh—
The first migrations of that calf,
And through the winding wood-way stalked,
Because he wobbled when he walked.

This forest path became a lane
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare.
And soon the central street was this
Of a renowned metropolis!
And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zigzag calf about,
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,
And lost one hundred years a day;
For thus such reverence is lent
To well-established precedent.

A moral lesson this might teach
Were I ordained and called to preach;
For men are prone to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
To do what other men have done.

They follow in the beaten track,
And out and in, and forth and back,
And still their devious course pursue
To keep the path that others do.
They keep the path a sacred groove,
Along which all their lives they move;
But how the wise old wood-gods laugh,
Who saw the first primeval calf.
Ah, many things this tale might teach—
But I am not ordained to preach.

Mr. Foss merely told the story, and declined to moralize because he was not called to preach. Some one who has been called to preach ought, therefore, to do a little moralizing about the blind following of calf-paths of the soul. "Walk in the old paths." Yes, for there is a presumption of safety where other men have trodden. But who made the old paths? Civilization is constantly straightening its road, reducing the grades on them, and providing for better transportation, and now and then surveying a new road.

Our habits are a large part of our stock in trade. Our good habits are our stability in righteousness. We cannot live effectively without acquiring habits. But life is not mere habit. Life is progress. Life is attainment. And he who attains must now and then survey a new path, and he will do well to try to straighten a few of its windings.

The Goal of God

BY C. SILVESTER HORNE.

Editor's Note: Readers of The Christian Century will remember the details of the death of Mr. Horne, reported in a recent issue of this paper. Mr. Horne was probably England's greatest "social service" preacher, but gave up the ministry to become a Member of Parliament. Last spring he came to Yale to deliver the Lyman Beecher Lectures. Leaving the States by boat for Toronto, he was stricken with heart failure and died immediately.

YE HAVE seen the end of the Lord." In other words, "Ye have had sight of the goal of God. There is a difference between you and all others in that you in Christ had sight of the goal of God." There is, as we cannot help noticing, a new note among the Apostles. They have passed out of the hesitancy, of the doubting words of Thomas: "Lord, we knew not whither. How can we know the way?" It is now "We have seen the goal of God." The two great evils of life exist for them no longer. They do not doubt that there is a goal, that there is a consummation, a far-off divine event to which the whole creation moves; and they do not mistake the goal, and set their hearts upon any false hope. They know the end of the Lord because they know the Lord, who is full of pity and merciful.

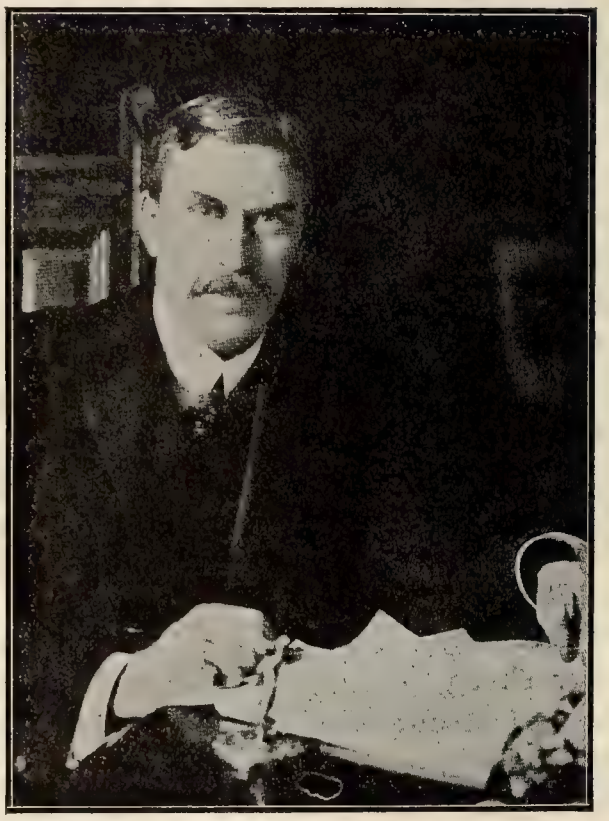
The teaching of this passage is very simple; and yet I do not know that there is any lesson that our time needs more than this, for it is a rebuke to our tendency to pronounce judgment upon

AN INTERMEDIATE PROCESS

as if we were dealing with the final problem. We take up an unfinished article of manufacture, with its tangled, ragged edges, and its coarse and unattractive appearance. "Call this the fruit of design!" we say. To our eyes it is so shapeless that we may go so far as to say that there is no evidence of a design in it, or if there is, it is a blundering and ineffectual piece of work, and proves either a lack of power in the designer or else a breakdown in the machinery. The simple fact, of course, is that it is unfinished. The edifice is only half built, and we do not hold the key to the whole design. We prematurely and unjustly pronounce judgment upon the sketch, crude and imperfect, as if it bore all the final touches of the master's hand. Impatience is always injustice.

There are many evidences in the Epistles that already some of the Christians of the Early Church who had been carried away by the new enthusiasm were growing impatient, because of what seemed to them a delay in ushering in the kingdom. Their minds were unacclimatised to the idea of a slow and gradual coming of Christ. To them the most palpable feature of the present situation was the losses they were sustaining, the cruelties and the persecution which they were suffering. Every day saw their brethren taken from their side. Every day saw widows and orphans left in unspeakable sorrow, anxiety and suffering; and if you had gone to these people and told them that their day of suffering was only a fleeting moment of the day of Christ, and yet it was as great and necessary a stage in the sublime process as that magnificent moment when the trumpet shall sound, the coping-stone fall into its place and the majestic work stand out in all its beauty, they would hardly have understood what you were talking about. They pointed to the existing misery. They said, "Don't you see the poverty; the reign of terror? What a mess is here, what a tangle of threads! There is no sort of design perceptible. All is chaos and confusion. Surely if Christ were all that we have been taught to believe Him to be His handicraft would be very different from this?" Hemmed in by the dark high prison walls of their present sorrow, they were tempted to apply to the present process the tests that only belonged to the final problem.

The argument which the Apostle James brings to bear upon these poor souls, doubting and troubled as they were, is drawn from the realm of literature—the Book of Job. James does



The late Rev. C. Silvester Horne.

not elaborate his argument, but we may be permitted to indicate it in some detail. Suppose in reading that great book we read it as we are apt to read our own life; suppose we apply to the central period of Job's story the tests that are intended to be applied only to the final achievement, what a tangle of trouble and error and misery the life of Job appears! A superficial observer is staggered by the unlimited suffering of a good man, and straightway, if he is like many people of the present day, flies off at a tangent often into naked atheism. "This is a nice thing for your God to do!" he says. "Look at it. This man is not only submerged by the sorrow, but even the comfort of his faith has been taken away from him. He is involved in the cruelties of persecution. He is the victim of an intolerable and inexplicable agony of body and of mind, and all undeserved. For my own part," he says—and goes out and says it in Hyde Park—"for my part, I cease to believe in a God who has done such a cruel piece of work as that." Just there is your trouble, my friend. God has not done it.

"Ye have seen the end of the Lord, how that the Lord is full of pity and merciful."—James v, 11.

GOD IS ONLY DOING IT.

This is one step in a long process. It is a painful stage, I grant you, and a mysterious one, but the salient fact is this—that it is not the last. These ragged edges of Job's faith, these touches of temper, this crookedness of vision—it is a sorry product; but it is not the finished and complete product. The Divine Artist is still at work upon the picture. God is still making His man.

If you were to go to-day into the operating-room of one of the great hospitals, you might see things that would make you shudder and suffer in agony of terror and of horror. Your first impression would be that this kind of work was the devil's business, and that it could not possibly be full of pity and mercy. But possibly months after this you meet the very person who was the subject of the operation, and you discover that he is now free from pain, rejoicing in a new lease of health and life, and you begin to deplore the harshness and the folly of your rash and impatient judgment. You see clearly now that to condemn as if it were the end, what is only a painful intermediate state, is an unpardonable injustice.

So the Apostle James speaks to his Jewish readers. He says: "You know how the Book of Job ended. You have seen the goal of God. God's goal is to make saints, and He will make them, and He is always full of mercy and of pity."

"But

IS IT NECESSARY

all this suffering?" somebody says "Could not God have done without it?" I am not going into that question, for the reason that whatever we say we shall always end here—that we cannot price character in the currency of pain. All I know is this: the tender heart, the humble spirit, the earnest, chastened temper, the sense of a Divine love constraining through all the extremities of affliction—there are no gains in all the world that are comparable to them—and if you will tell me how you can get them without the pain, then we will discuss the matter again. To this all the painful intermediate process is leading up. You did not see it at the time. You thought faith was being taken away from that man when it was only being reconstructed. You thought character was being chastened and strengthened. You judged by the process when you should have waited for the product—the goal of God. The Lord is full of pity and mercy.

We need to remember that as much as ever to-day, even though we have a more adequate sense than the Apostle James of the history of our race. We know to-day, or we should know, that we are not living in a made world, but in a world that is in the making. You say, "God made the world." I say, No, sir—

GOD IS MAKING THE WORLD.

We have no perfect humanity. We have a humanity that is slowly being perfected. It is tangled enough with black threads, I confess, and all we can do is to hold up such lighted torches of certainty as we can discover amid the mass of confusion and chaos in which we are seldom involved.

When sometimes in a quiet hour I try to gather up my own reminiscences of the bereavements through which I have known Christian people to pass, I am astonished at the impressive uniformity of testimony. There are always circumstances of mercy. Even the most stunned from the blow are able to realize that the hand that has smitten them is merciful. Sometimes the insight only comes with the fleeting of the years in the final retrospect. We grow surer and more confident as the years go by that, however the present appearances deceive us, if we could see the end it would be merciful. Yes, there are lighted torches enough in life if only we had the courage and the wisdom to walk by them.

A young fellow in one of the London hospitals, suffering from the consequences of his own folly and self-indulgence, said to the visiting doctor, who mentioned it to me, "Sir,

GOD ALMIGHTY WRITES A VERY PLAIN HAND."

He does. The mercy of the providential order of His universe is that sin never goes unpunished. The punishment is not always so open for every one to see as in the case I have indicated, and for this reason. No human eye can watch by the death bed of an ideal. No physician can operate for cataract of the soul. Men who seek the world and gain it do not always lose their souls, but as it has been ably said, "they always lose soul." That is part of the penalty they pay, the punishment they endure. They may not trouble about it at the time, but when some day they have the leisure and disposition to read the moral of their lives it is very legible. God Almighty writes a very plain hand. They can hardly fail to see that the law of degeneration which they have despised is not a law of cruelty and vengeance, but a law of mercy and of love which would fain have gathered them under its wings, but they would not.

Let us take this truth and turn it round to the practical application to ourselves. Surely one of the great calls of this Book is this, "Be ye imitators of God." We have seen the goal of God. What is the goal of life? The end is to be mercy, kindness, pity, helpfulness, unselfishness, love, humanity, brotherhood. That is the goal of God. One of the things for which we always suffer in life is simply mistaking the goal. Whether as individuals or as nations we go blundering on, because

WE MISTAKE THE GOAL.

I sometimes think the greatest tendency to-day is to make knowledge final, to make what we call culture, education, the goal of life. We are familar with the saying concerning education that "it is a fine thing in itself, and invaluable for purposes of self-advancement." That may be very true, but to say so in so many words is to bundle the greatest ideal into the back-ground of life.

Take the great profession of medicine and surgery, one of the most humane of all the professions. Surgical and medical studies are so fascinating in themselves, their inherent interest is so great, that to pursue them for their own sakes, to make them an end in themselves, is by no means unnatural. Yet there is no one but does not realize what the loss in nobility and power there would be if ever the ideal of mercy and of pity were to pass out of so great a profession, and how the very science would become sordid and secularized and divorced from everything that elevates and uplifts and inspires. The highest and the greatest discoveries in the world have been inspired, not by the love of science, but by the love of man.

If, however, any argument could be said to be settled by historical and experimental evidence this was settled through the period that we call the "Renaissance," the time of the revival of learning in Europe, when tens of thousands of people mistaking the goal of life, caught up by the great new inspiration and enthusiasm of scholarship and knowledge and learning, were confusing things as perhaps never before or since. The boast of that age was that all satisfaction was to be found in books and learning. "This is Life," they said, "—to know." And we know the result.

Even then there were some of the greater souls of the Renaissance who made the supreme discovery and saw what Jesus saw, and they brought their richly-stored minds, their large endowments of genius, and they laid them at the foot of Christ, and dedicated them freely and fully to humanity, the spirit of brotherhood and of helpfulness. They discovered in the words of the old catechism that the chief end of man is not to know all things, but to glorify God by holiness of life and by service to humanity. It is an old and well-worn lesson now, and yet in these days of reviving scholarship it is well if any one of us has learned the truth that the bread of knowledge is not the bread on which we feed our souls, but

THE BREAD OF BROTHERHOOD

and charity which is the satisfying bread for our humanity.

You with your face in your hands, weeping over the broken, blundering, stumbling life of yours—"This is what after all my vows and all my prayers," you say, "He has made me." No! no! He has not made you, you are only in the making. Have you never watched the building of a house, or a church? Look in when the work is half-done. What a chaos? See the rough stones that have yet to be shaped and polished and set. What sharp discipline will be needed there! And, lo! yonder workman has blundered, and there is bad work to be taken out, and the clouds of dust go up again, and there is more confusion. One man, and only one, keeps a serene face and a quiet heart. He has seen the end of it all. He does not judge the rough and jagged masonry as if it were the perfect achievement. He is thinking of the day when the corner-stone shall be raised to its place, the scaffolding shall fall, and the last vestiges of disorder shall disappear, the dust shall be swept away, and there shall stand out fair and noble the finished fabric before all men's eyes. He has seen the end of the intermediate process, and it is well.

So shall it be for all who keep the vision undimmed. They, too, shall forget the things that were behind. There shall be oblivion over all the faults and stumblings, the doubts and dreads, the disorders and the defeats, in the day when the Son of Man shall see of the travail of His soul and shall be satisfied.

What sure hope can the world have concerning its future, save in the light of the promise which shines from Him? —J. G. Greenough.

The Dreamers

AUTHORSHIP UNKNOWN.

Back of the beating hammer
By which the steel is wrought,
Back of the workshop's clamor,
The seeker may find the Thought,
The Thought that is ever master
Of iron and steam and steel,
That rises above disaster
And tramples it under heel!

The drudge may fret and tinker
Or labor with lusty blows,
But back of him stands the Thinker,
The clear-eyed man who Knows;
For into each plow or saber,
Each piece and part and whole,
Must go to the Brains of Labor,
Which gives the work a soul!

Back of the motor's humming,
Back of the belts that sing,
Back of the hammer's drumming,
Back of the cranes that swing,
There is the eye which scans them,
Watching through stress and strain,
There is the Mind which plans them—
Back of the brawn, the Brain.

Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in these we trust.
But back of them stands the Schemer,
The Thinker who drives them through.
Back of the Job—the Dreamer
Who's making the dream come true.

Religious Education:

Its Problem and Program

BY JOSEPH C. TODD.

Editor's Note: Mr. Todd, because of his long-time interest in the problems of religious education, and of his actual achievements in connection with the Bible Chair work at Indiana's State University, at Bloomington, is entitled to a hearing on the important topic he has chosen. We take pleasure in presenting his paper to Christian Century readers.

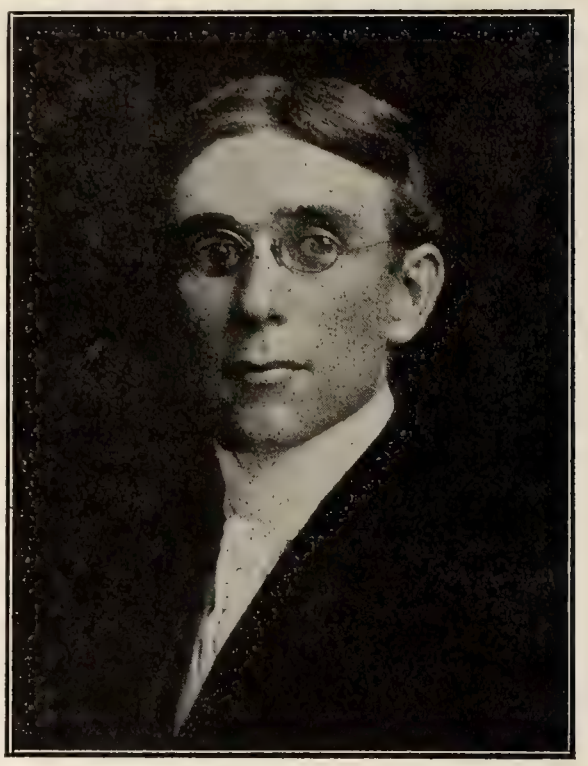
THE purpose of religious education is to transmit to the children of the present the religious inheritance of their fathers. Each new generation has a right to two inheritances from the past, the inheritance of wealth and the inheritance of thought. We inherit the wealth of our fathers and their fathers in the accumulated results of labor; in cities, roads, improved farms, railroads, cables, telephones, silver and gold. Each generation passes on to the next all the accumulated wealth of the world. Education is the transmission of the accumulated store of thought. All the agencies that aid in passing the thought, the mental products of the past to the next generation are educational agencies. This social task is accomplished by the home, the church, and the school by means of the blessing of language, the vehicle of thought, in written and spoken forms.

WHAT RELIGIOUS EDUCATION IS.

Religious education is the process of transmitting to our children the accumulated wealth of religious thought and experience. The home, the church and the school are the agencies. And herein lies the problem of religious education. Is not the childhood of the present being robbed of its wealth of religious inheritance? The home is no longer a place of religious instruction, except in rare instances; It is no longer a place of religious life as a part of the home activity. The church functions as a place of worship and an institution for directing certain social service activities. Through its Sunday-school work it is making the beginning of a system of religious education. But the Sunday-school leaders know better than anyone else that the children of the nation are not receiving a religious education through our present Sunday-schools. The public grade schools and high schools make no attempt to transmit the literature and thought of religion. The great state universities to which our children have gone this year, 147,000 strong, are legally barred from passing to its students their rightful religious inheritance. Few of the independent and private corporation colleges give it any attention at all. The church colleges are the only institutions in the land that make a serious attempt at a true education in which all the thought inheritance of the past, including the most important, religious thought, is given to their students. But a very small percentage, indeed, of the children of the nation ever attend church colleges. Which means that we have no adequate system of religious education in America. The problem is made evident by these facts.

A SERIOUS SITUATION.

Before any program of religious education can be successfuly carried out, we must become deeply concerned over our present misfortune and its costly consequences. We would quickly change the conditions if we were aroused to the real seriousness of the situation. Cripple our national system of schools and we would endanger the republic. But we are tolerating a badly crippled religious educational system with the result that the foundations of morality and religion are threatened. We are actually "Blasting at the Rock of Ages" by our failure to make systematic instruction in the literature and life of religion a part of the training, a part of the educational pro-



Rev. Joseph C. Todd.

cess of our schools. The first step to be taken is for us all to come to know that religious education is actually a part of education, the most vital part. This is expressed by Pres. N. M. Butler when he says:

"Education is a spiritual growth toward intellectual and moral perfection.

"That knowledge is of most worth which stands in closest relation to the highest forms of the activity of that spirit which is created in the image of him who holds nature and man alike in the hollow of his hand."

A WAY OF PROCEDURE.

With a consciousness of the need of a religious educational system as effective in its results as our school system, how shall we proceed?

1. There is no need to consider the home as a hopeless religious education agency. If religion has passed out of the home as a part of its institutional activity, let's bring it back. It will mean much for religious education and save the home. Religious instruction and worship should be a part of the life of every home. Why not make it so?

2. The church must provide an adequate school of religious instruction that parallels the grade school and high school with courses in the literature and life of religion. These church schools of religious instruction must be as well conducted and as efficiently taught as the public schools. And they must be schools, not Sunday-schools. Let the Sunday-school continue, but these schools should be conducted five days in the week just like the public schools. If the churches were prepared to conduct such schools, the children could be released from the public schools an hour a day for this instruction.

3. When we come to the colleges, we have three classes of colleges: independent, church, and state. We need not consider the independent schools, for if religious education becomes a part of the institutional activities of the others, these will follow; they would be compelled to do so.

The church schools, church colleges are in the best position to make religious education a real factor in general education. This is their great advantage. This is their most important reason for existence.

THE STATE UNIVERSITY IS A FIELD.

The great and growing state universities afford us a difficult yet a most strategic field. At present the different religious bodies who have large enrollments are creating agencies of religious education about these schools. These agencies must have facilities for teaching and faculties equal in efficiency to any of the departments of learning in the university. So far as possible they must become a part of the institutional life of the school. In the end these different agencies should combine in one building and form a school of religion, a union school of religion, the teachers and support coming from the communions caring to participate. In a few instances, where one church has already established a strong Bible Chair or affiliated Bible college, the work may be so conducted as to supply the need of the university and be acceptable to other churches as a means of religious education for the whole school.

In a word, then, the problem of religious education is to hand down to the children of the present the religious literature and life of the past. During the grade school and high school age this must be the function of the home and the church. In college we must not cease our efforts until religious education has its rightful and necessary place in every college and university, so that the greatest gift our colleges make to their students is a knowledge of the supreme place in life they must give Jesus Christ.

Bible Chair Hall, Bloomington, Ind.

For Thou art the dawn of the world, dear Lord,
Our Christ of the breaking day.
Death was the night,
And Thou, the first light
That showed where God's pathway lay;
Sin was the dark
And Thou, the first spark
That rolled the late shadows away.
Thou art the dawn of the world, dear Lord,
Our Christ of the coming day.

—Madeleine Sweeny Miller.

Jeremiah and the Women

Concluding the Series of Papers Dealing With the Records of An Ancient Prophet from the Standpoint of Today's Life.

BY WILLIAM E. BARTON.

I AM very glad you like these stories I have been telling you. A good many people have said to me that they never knew before that the prophets were so interesting. Of course they are interesting. They had the most thrilling human experiences, and while the conditions under which they worked were not quite identical with those of the modern ministry, they had the same essential features; for these prophets were preachers of righteousness, delivering to their congregations the messages which from time to time they received from God, and finding in their congregations the same diversified sorts of human nature that ministers find now. The trouble in our reading of the prophets is that we have quite forgotten that they had genuine experiences out of which the revelations of God came to them, and by means of which they were able to deliver those messages to their people. What I have been trying to show you in these stories is that God utilized those experiences of pastoral responsibility in the revelation of his truth.

A NEW REASON FOR READING THE PROPHETS.

Most Christian people get a net total of about six verses out of all the writings of all the prophets. It is their own fault and the fault of those who have taught them. If we only would read the prophets, not for the sake of digging out a few proof texts, most of which do not prove very much, but for the sake of finding out what the prophets really taught, we should find them thrilling with interest, and the general outlines of their message would be very easily intelligible.

We were talking about Rev. Dr. Jeremiah, and it is time we were bringing the story to a close. I wish I could think of a happier way to end it. I wish there were some story on record somewhere of a comfortable old age for that heroic old man, but I must tell the story just as the Bible tells it, and so I shall have to relate it with the very last scene recorded in his biography. You can find it in the 44th chapter of his book of sermons.

You will remember how after the fall of Jerusalem and the murder of Governor Gedaliah and the panic of the people, Jeremiah advised his congregation to stay in their own land and perpetuate the faith of their fathers, and how he warned them not to go down into Egypt, but when they disregarded his advice, he still stayed by them and accompanied them on that forbidden pilgrimage.

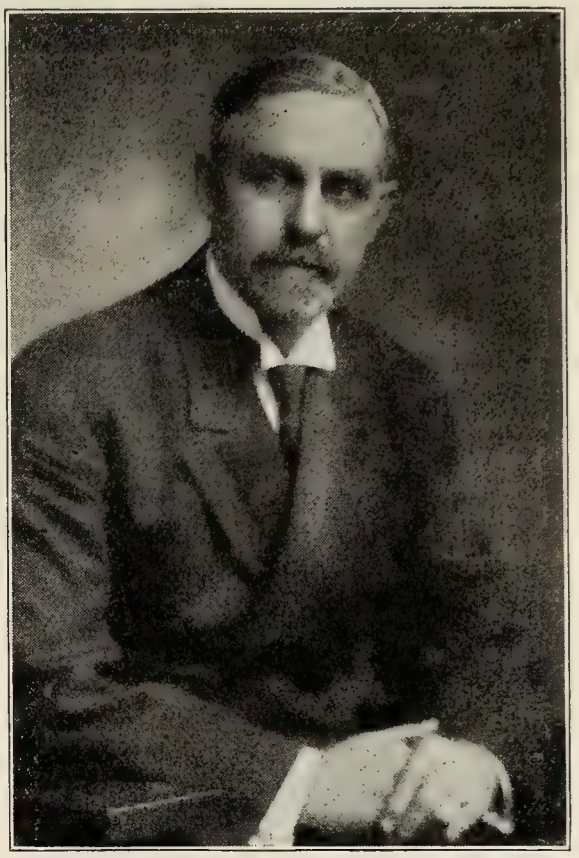
Apparently the Jews prospered so well in Egypt that his prediction of evil seemed entirely discredited. They put behind them all fear of invasion; they ceased to worry about maintaining the temple and defending a hopeless cause. They settled down into conditions of apparent comfort and began to make the best of things, as they supposed.

THE LADIES' ETHICAL CULTURE LEAGUE.

This very interesting thing happened and it has happened in other places. The men became frankly irreligious, but the women began organizing ethical culture societies and studying comparative religion and having what they thought a perfectly delightful time discussing the beauties of the heathen faiths while they stirred the lemon in their four o'clock tea. They would not invite Jeremiah to the Woman's Club and he knew better than to intrude upon them, but he preached to their husbands in the presence of the women and we have a rather long extract from that sermon.

"Do you know what your wives are doing?" he said. "Do you know that this ethical fad of theirs is sheer heathenism? Do you know that they are burning incense unto the Queen of Heaven?"

Now, whether the Queen of Heaven was the moon or Mrs. Eddy, we are not quite certain, but they had given the name "Queen of Heaven" to some woman or heavenly body or some vague idea and they were burning incense to her and they thought this new religion was something just too lovely for anything.



Dr. William E. Barton.

JEREMIAH IN A TIGHT PLACE.

It seems to have been at a meeting of the Men's Club of the church that Jeremiah took the matter up with the men. The women too were present. Perhaps they had been serving the dinner. Jeremiah was the guest of the evening and they probably thought he would make a few complimentary remarks about how good a thing it was to have an organization of this kind and how interesting it was to see the ladies present, and that he would tell one or two funny stories and sit down. But he did not do any thing of the kind. He told the men it was a shame for the men to allow their wives to practice heathen fads. Jeremiah commanded the men to tell their wives to stop burning incense to the Queen of Heaven. He supposed that if the men told the women to stop, they would stop. Jeremiah was a single man.

When he had finished his address the people began to answer him back. The answer of the men and women is given, somewhat mixed, in one paragraph, but the two can be separated. The women said it was just horrid; they thought Jeremiah was a mean old thing. They suggested that their husbands would have difficulty in controlling them if they tried; they were emancipated. But they added that their husbands really could not say anything for when the women burned incense to the Queen of Heaven their husbands came around and helped eat the cakes they baked.

The men at first felt rather sheepish over the matter, but they gathered courage when they saw their wives' resentment. And they told Jeremiah that he was a back number; that he ought to have stayed back in the land of old fogy ideas. They said to him that their wives should do as they pleased. As for themselves they did not see that it made any particular difference; all religions looked alike to them. Indeed, if there was any difference, it was in favor of the Queen of Heaven's religion. They really thought crops were better, and times less hard when the women worshiped the Queen of Heaven than when the whole family had to go to church, and the burden of religion was on the men.

They gathered courage as they proceeded these brave men who had their religion in their wives' name—and not very much of it, either—they grew very brave facing that one old man and they flouted him to his face, and thought they had shown him they were not afraid of him or his God.

A PROPHET WITHOUT HONOR.

It would be interesting to know how much those men could have done in the way of restraining their wives if they had tried. What we know is that they did not try.

"Then all the men who knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah saying: 'As for the word that thou hast spoken unto us in the name of the Lord we will not hearken unto thee." (Jer. 44:15, 15.)

The old minister was astonished at their bold and godless declaration. Again he pleaded with them to listen to his words and be obedient to his teaching, but they told him they did not care a rap for his sermons. They said: "We will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven." Still the prophet remonstrated, and he told them evil would surely come upon them if they did this idolatrous thing. But the men answered that they had tried his religion and it had not paid. So far as they could see his preaching never raised the price of corn; and they were really more prosperous when they were godless and better off when they saved their pew rent.

By this time the women were getting their things on and the men pushed their chairs back and prepared to go home. The women said they thought Jeremiah was just a poor, broken-down old preacher, and it was a mistake that the church ever called him. It was time they had a younger man.

REQUIESCAT IN PACE.

I wish I knew some cheerful way to end this story. I have hunted through the Year Book of that period in a vain effort to find something which can soften

down the hard outlines of this picture. Alas! this is the last recorded chapter in the life of Jeremiah. It is not the last chapter in his book, for the last part of the book is in confusion. The old minister attempted to do some literary work, to gather together a volume of his sermons and prepare them for publication, but he seems to have died before he finished it for he never succeeded in arranging his papers in chronological order and they were published some time afterward with no serious attempt to arrange them methodically, so one must hunt out the stories from the scattered memorabilia, interspersed as they are with his sermon notes.

ANCIENT EXAMPLE FOR MODERN PRACTICE.

This is the end of the story. This brave, good, old man, after years of faithfulness in the ministry, seems to have died in this country parish, far out on the frontier, and if anybody wept for him, or realized how great and good a man he had been among them, we have no knowledge of the fact. It remains to this day a sad commentary on the religion of the people in Migdol and Tahphanes and Noph and the country of Pathros that this earnest, devoted, scholarly man of God was permitted to preach his last sermon to small congregations of heedless people whose men had lost very nearly all their religion and whose women were hunting after religious fads.

Let us hope that nothing of this sort has ever happened in any other place and that it will never happen again.

So endeth the story of the life of the Rev. Dr. Jeremiah, pastor of the Christian churches in Jerusalem, Migpah and Migdol, and it is not without its lessons for these modern days.

Substantial Sunday School Building

BY O. A. ROSBORO.

Editor's Note: For a score of years Mr. Rosboro has been a leader in Sunday-school work. For several years he superintended the great Englewood school, and at present is Chairman of the Superintendents' Union of Chicago Disciples. He has a thorough understanding of the problems of Sunday-school building, and is a pronounced advocate of quiet, conservative methods of growing a school, as may be learned from the following article.

THE Sunday-school of today must meet the needs of those whom it reaches, and must reach those who need its teaching and influence. These statements have been confused by the narrow-mindedness of some people.

The building of a substantial Sunday-school is no easy task. There is many a school of which it might be said, "In the morning it flourisheth; in the evening it is cut down and withereth." With the change of a superintendent, or the inauguration of a new pastorate, some schools either "flourish" or "wither."

The fundamental plan upon which a substantial Sunday-school is built must be a thorough understanding of what the Sunday-school is or should be, and what its relation is or should be to the church.

The foundation comes next—an organization, not in name only, but one of permanency and consecration; not an organization in which the offices are awarded for the honor thus accorded those holding them, but one in which the tasks are recognized for their difficulties and the possibilities of development and experience. The substantial organization is one wherein every officer and teacher, regardless of his or her obligations, is a consecrated Christian, enthusiastic and alert to every responsibility; and inspired by a coöperative leadership of prayerful pastor and superintendent, to carefully instruct and guide those of all ages in the fundamental truths of Bible teaching. Above all, must the teachers be concerned as to how they live, how they prepare and impart the lessons taught; and all must be done with only the one purpose of winning the children and the older unsaved for Christ, and increasing Christian service of those already Christians. Is it always possible to obtain such a corps of efficient workers? Perhaps, not always; but this ideal can be attained.

GROWING A SCHOOL SPIRIT.

"School spirit" is the necessary superstructure or frame-work in the construction of the substantial Sunday-school. A genuine school spirit is not found in all schools. Why? The reason is not always apparent; though undoubtedly the trouble is wholly within the school itself. As surely as material used in a building must first be prepared in proper sizes to fit into the construction, so must there be harmony between all workers, all departments and branches of the school's activities, before the "school spirit" can be built up substantially. Never permit anything which would precipitate the least feeling between classes or departments, other than that of the most friendly nature. Contests within a school—between classes—are usually unwise, unless very judiciously managed. Children below the Intermediate department should be impressed with the "department" idea, rather than emphasize the "class" idea. A department spirit will grow, as the

Mr. O. A. Rosboro.

child's vision enlarges, into a "school spirit." Primary and junior children should always be considered as members of the department and never "classified" according to teacher or class. The genuine "school spirit" will reach out for increased numbers in every department and every class, and the entire school will undoubtedly build up a regular attendance which should, and probably will, average about 70 per cent of the total active enrollment. A substantially built Sunday-school should grow numerically and spiritually.

LOYALTY TO THE CHURCH.

Complete your substantial Sunday-school with a covering or roof of "Loyalty to the Church" in every phase of its work. The Sunday-school is not a separate institution unto itself, but is the recruiting department of the church, and as such must remain loyal to the church if either is to be effectual and substantial. When pastors realize more fully than some do how much assistance the Sunday-school, its workers and agencies can be to the church's activity, there will be cemented more firmly that affiliation between church and school necessary to both. Get your adult classes pledged and interested in attending the regular services of the church, and encourage them in coöperation with every activity of the church life. Unpleasant feelings and even a chasm at times are precipitated between the church and the Sunday-school, caused by some misunderstandings—sometimes between pastors and superintendents, sometimes between Sunday-school workers and those especially interested in other auxiliary work of the church; and sometimes because the church itself fails to recognize and help the school; and even some superintendents will thoughtlessly permit this strained relation between church and school to actually continue and grow. Loyalty to the church is absolutely essential.

MISSIONS IN THE SUNDAY-SCHOOL.

A building is not complete without equipment; neither is your Sunday-school complete or substantial without missionary enthusiasm, which it is possible to obtain through a constructive missionary instruction in all departments. Evangelism and spiritual development are of missionary inception, of which prayer and Bible study are component parts.

These are all practical problems which confront us today; but none are impossible of accomplishment. Few, if any, schools have substantially built every phase of their work.

It is possible to reconstruct the weak parts.

The sick need one to make them whole, the wanderer one to guide them, the thirsty the living fountain whereof they that partake shall thirst no more; the dead are in need of life, the sheep of the shepherd, and the children of the teacher; but all mankind needs Jesus—Clement of Alexandria.

An Exciting Day in Barcelona

FRANCIS E. CLARK, IN THE CHRISTIAN ENDEAVOR WORLD.

I HAVE attended many an interesting Christian Endeavor rally, but never a more exciting one than in the great Spanish metropolis of Barcelona on the third day of May, 1914. We had reached the city the day but one before, and enjoyed a delightful Junior rally with Pastor Smith's great company of Junior Endeavorers in the suburb of Clot. We had had time also for refreshment and rest in the excellent Colegio Internacional of the American Board, with its splendid corps of teachers and its large company of bright and pretty Spanish girls, many of whom are Endeavorers.

But the excitement did not begin until Sunday, May 3, though there had been mutterings of a possible coming storm many days in advance. There were dire threats of vengeance, too, on the Endeavorers, and especially on the leaders who might take part in the coming meeting.

CATHOLIC PARTY AROUSED.

What crime, you will ask, had the Endeavorers committed which so roused the wrath of the extreme Catholic party?

Just this: they had secured for their Sunday afternoon meeting the Palacio de Bellas Artes, the largest and most beautiful hall in the city, a hall which seats nearly four thousand people, and is used only on great occasions.

Moreover, the mayor and city government had given them the use of this hall free of charge.

"It is not to be endured," said the Catholic hierarchy. "It will advertise Christian Endeavor and incidentally Protestantism. It will bring it to the front, and make it talked about. It must be stopped."

So the Archbishop of Tarragona, the highest ecclesiastical authority of the region, took a hand, and tried to stop it. Then the governor of all Catalonia pleaded with the mayor of Barcelona to rescind his permission. But the mayor is a republican, and knew that it would "queer him" with his own party if he yielded to the Clerical party; and he stood firm against all cajolery and threats.

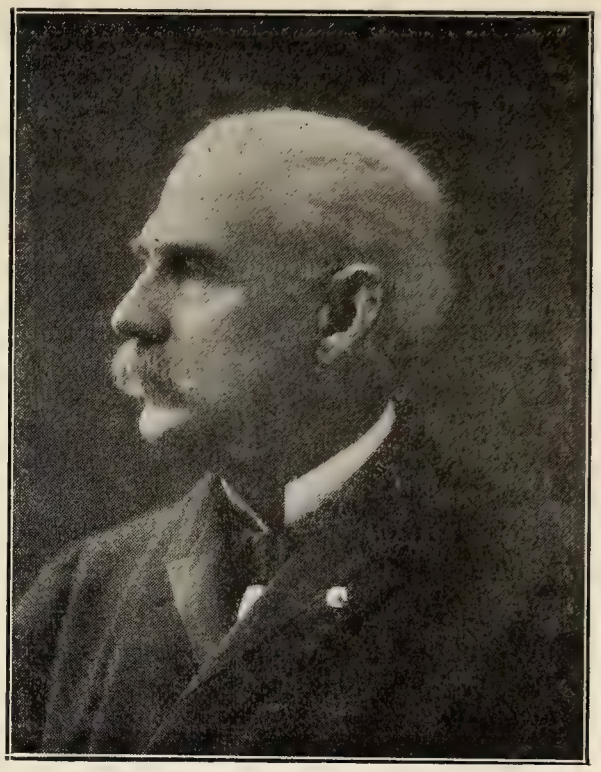
"A PRETTY ROW."

By Friday and Saturday there was "a very pretty row" on, as some one expressed it. The newspapers took up the matter for and against the use of the hall, and added fuel to the flames. A riot was threatened; an attempt was made to frighten people from the hall by stories of certain bloodshed; and we said to ourselves, "There will be such a fright that the hall won't be half full." Even Rev. Franklin G. Smith, the president of the Spanish Christian Endeavor Union, the head and front of the movement to secure the big hall, and the indefatigable exponent of Protestant views in Barcelona, began to lose heart, a most unusual thing for him, for he is the bravest and cheeriest of men.

However, the Catholic party did not have everything their own way. Some papers were friendly to Christian Endeavor and some noncommittal. On Sunday morning a leading daily contained a satirical article from a supposed Catholic, who said as though on his knees and with tears in his voice: "O Mr. Mayor, please protect my faith! I fear if I go to this Protestant meeting I shall lose my faith! The government protects everything else. It puts a tariff on cloth, and so protects my clothes. It puts a tariff on my food, and so protects that, and thus keeps out foreign food; why should it not protect my faith, and keep out these foreigners with their new-fangled Christian Endeavor?"

Sunday morning came, and Sunday afternoon drew on; and about three o'clock we started from the Colegio Internacional for the great hall, some five miles away.

As we drew near, we saw that the place was alive with helmeted policemen in their fine blue uniforms, and also with



Rev. Francis E. Clark.

the Civil Guards in gray, with decorations of the Spanish colors, yellow and red. Some were mounted, and many were on foot. At least five hundred policemen and soldiers were on duty. They made an imposing array, especially the mounted officers on their beautiful, sleek thoroughbreds. Every approach to the hall within half a mile was guarded by mounted police. Any mob that might assemble could be easily dispersed.

At the door of the hall only ticket-holders were admitted, and even then, if they looked suspicious, they were searched for concealed weapons, the police running their hands up and down the clothes and paying especial attention to the hip-pockets.

And it was well they did; for scores of suspects were turned away, some were locked up, and, according to the papers the next morning, the police secured a fine assorted collection of forty-eight "guns," large and small.

Certainly more than four thousand persons were in the hall, making far and away, by thousands, the greatest Protestant meeting ever held in Spain.

SOME CONVENTION FEATURES.

The representative of the mayor, who was himself detained by pressing business, sat beside the chairman. A dozen reporters sat at the tables below the platform. I counted six cameras for illustrated papers trained on us at one time, and three at another.

Everything went off like clockwork, and every one kept within his time. Three pastors made brief addresses; a young Endeavorer, from Madrid, spoke earnestly; another gifted Endeavorer gave a short recital on the magnificent organ, the pride of Barcelona, and perhaps the finest in all Spain; the Endeavorers sang three hymns in fine voice, and the Juniors two, a splendid mixed choir of six hundred voices, all of them Endeavorers, leading the singing. Mr. Smith interpreted for me with his usual life and vigor, as I tried briefly to tell of Christian Endeavor in all the world. The rumor had been industriously circulated for weeks before that I had come to Barcelona to denounce and berate the Catholic Church, and I took pains to say that Endeavorers denounce no man's faith and ridicule no man's belief.

BOMB CAUSES EXCITEMENT.

At the close came the roll-call of the societies, when each local society, about ten in all, stood together, repeated a verse of Scripture, and then brought their beautiful banners to the platform and stood in line amid cheers.

As I was about to slip out by a side door and make my way quietly home, a messenger came to me and said I was under police escort, and that the chief of police awaited us at the front door.

When we thanked him for his courtesy he modestly claimed that it was his business to keep order and protect life, and that an escort of police would see us to our lodgings.

Even then, though almost every one had left, hundreds of guards, mounted and on foot, held every street near the hall; a squad followed us for a long way; and three plain-clothes men rode with Dr. Gulick, the veteran missionary and Christian Endeavor pioneer, and Mrs. Clark and myself, all the way to the college, five miles from the hall, and would not leave us until they saw us safely behind the iron gates of the college yard.

When Mr. Smith reached his home in another part of the city, he found it guarded by special police; but he also learned that while he was at the meeting, the door of his church had been drenched with kerosene oil and an attempt made to set it on fire; but some neighbors discovered the fire, and put it out before much damage was done.

Moreover, a wicked-looking bomb was found in the great hall, but it had not exploded.

A REMARKABLE ACHIEVEMENT.

You can imagine what a ferment has been created. The papers all over Spain are full of it. The republican papers denounce the attempt to break up the meeting and create a riot, saying that it shows that the spirit of Spanish Catholics is the spirit of the Inquisition and of Torquemada. The Carlist (the extreme Catholic) press defend the attempted riot, and denounce the mayor for granting the hall, and the chief of police for his careful and effective preparations. The young Carlists threaten direful things, and intend to organize a great anti-Protestant demonstration on an early date.

Such a meeting was never before held in Spain. That such a meeting could be held was deemed incredible a month ago. Many Protestants can scarcely believe it now.

Thank God that Christian Endeavor has been the humble instrument of hastening the better day of religious freedom for this great historic kingdom!

THE CHRISTIAN CENTURY

EDITORIAL

SUNDAY-SCHOOL PEDAGOGY.

THE Sunday-school convention which has just been held in this city was a demonstration of the power and aggressiveness of the Sunday-school work throughout the world. Most of the constructive activity in connection with such a convention cannot be done in the open mass meetings, but is a part of the executive work of the organization. Similarly, it is difficult to secure the best results in the way of methodology in the crowded sessions, even though they may be of a departmental character. For this reason a large amount of interest attached to a four days' institute held last week at the University of Chicago, which was particularly intended for Sunday-school teachers and officers, and others interested in religious education. The general theme was "Religious Education and the Civic Ideal." Addresses were made by Dean Mathews and Professors Soares and Hoben, and by Prof. H. A. Smith, of the Chicago Theological Seminary, Prof. G. W. Fiske, of Oberlin, and Dr. H. F. Cope, of the Religious Education Association. Regular courses of instruction continued through the four days on such themes as "Civic Training in the Home," "The Problem of Amusement," "Religious Education as a Factor in Training for Country Life," "The Hymn Book as a Wonder Tale," "The Sunday-school as a Civic Force in City and Town," "The Anti-Social Grudge," "The Religious Awakening of Youth," "Juvenile Delinquency, the Sunday-school's Worst Challenge," and "The Moral Opportunity of the Public School." The attendance was large and a deep interest was shown by those who followed the work of the institute.

NEW THEOLOGICAL SCHOOL AT THE UNIVERSITY.

THE news that the Chicago Theological Seminary, the leading western educational foundation of the Congregational Church is to be moved from its present location on the west side to the campus of the University of Chicago, has awakened interest far and wide. This is the latest and most important step in the realization of President Harper's original plan for a great school of religion at the University, embracing institutions representing such of the Christian bodies as desire to coöperate with the university. The first institution to avail itself of this opportunity was the Disciples Divinity House which for more than twenty years has been in active service as a center for religious education for the Disciples of Christ. Soon after the establishment of this house the Cumberland Presbyterians followed the example. But the later union of that body with the Presbyterian Church led to the discontinuance of their work at the university. Two years ago the Ryder Divinity School was moved from Galesburg, Ill., to the university and is now in active operation. The coming of the Chicago Theological Seminary adds another most important factor to this group of institutions allied with the Divinity School of the university. The present buildings of the seminary at the corner of Washington and Ashland Boulevards are to be sold and new structures erected at the university. It is not improbable that a new group of theological buildings will be erected, representing not only the Divinity School, but the coöperating houses and colleges, and it is possible that the University Chapel, the crowning architectural work of the university, for which a million and a half of dollars have already been appropriated, will become the central and dominating feature of this complex of buildings for religious purposes. Negotiations are under way with other religious bodies for the removal of theological schools to the university in a similar coöperating plan. It will be seen that the step taken long ago by the Disciples in securing formal relationship with the University of Chicago was strategic and prophetic. Thus far the work of the Divinity House has been performed in the classrooms of the University. But the plans for the new buildings now proposed give promise of a visible embodiment of the ideal which shall adequately express the designs of those who have labored long at the task. More than this, the idea of Christian coöperation is given immense impetus by the progress of theological coöperation at the university.

DOCTOR BARTON'S ARTICLES.

WE PUBLISH in this number the last of Doctor Barton's striking Old Testament studies for this season. This series has dealt entirely with the fortunes of the prophet Jeremiah and has given a connected story of his life and preaching from his call to be a prophet to the end of his life. It has been an entirely unique contribution to Biblical literature and has been widely noted and commented on. One of the foremost homiletic journals has said of these articles that not in a decade has there been so notable a series in the sphere of Biblical interpretation.

No reader can doubt the high seriousness of Doctor Barton's method. His modernizations have been thoroughly reverent and have thrilled with human interest. We have abundant evidence that for many readers these articles have virtually added a book to the Bible. Hundreds of people who never thought of reading Jeremiah before are reading his prophecies now with a delight which they never expected to find in the prophetic literature of the Old Testament.

We congratulate our readers on this series and we are hoping to have another series from Doctor Barton in the autumn.

The last chapter published this week brings to mind a pathetic picture of an earnest, ardent and faithful old prophet contending for righteousness amid hard conditions.

MORITURI SALUTAMUS.

THERE has been much press comment recently upon the offer of a wholesale liquor house in Kansas City to sell its mailing list to establishments for the cure of drunkenness. Being about to retire from business and recognizing the signs of the times, this concern, as reported in the papers, has approached the various concerns that treat the habit of intemperance and offered to turn over to them the full list of its customers and those whom it had endeavored to secure as customers. In substance, the letter says that the firm is expecting to retire from business and possesses this valuable list secured at the expense of thousands of dollars in advertising. Each of these is a habitual user of liquor and each of them wishes he was rid of the habit. Our customers are your prospective patients.

We have no reason to doubt the good faith of this communication and commend it as a piece of genuine business shrewdness and are willing to believe that it may be also an evidence of genuine human sympathy for men who are struggling against the bondage of habit. At any rate, it is one of the signs of the times and shows how lightly the liquor business regards its own future in this country.

IT STANDS THE TEST.

NO MAN liveth unto himself. Men try to do so. They write books on political economy and even on ethics endeavoring to prove that there is no other way for men to live. But they are wrong.

Modern science gave to us the theory of the "struggle for existence" and of "the survival of the fittest" with its lessons that the race is to the swift and the battle to the strong. But it was inadequate. The mother bird risking her own life to save the nest is a part of the survival of the fittest; the qualities fittest to survive in a world like this have been

created and transmitted by just such sacrifices, reaching from far down in the scale of life up to the summit crowded by the cross of Christ.

This world is knit together socially by the bonds of altruism. What are you working for? To get rich? For whom? For wife, children, loved ones. Much of the very selfishness of life is short-sighted and truncated altruism.

It was the service of Jesus Christ to the world that He disclosed, both in theory and practice, the permanent and practicable laws of life. In Him we have both precept and example; a life not lived unto self, a death fruitful of life to the world.

The thought of men has gone far afield in all the ages down to the present, seeking the real good of life, and a rational theory of conduct. And the thoughtful minds of all schools are coming to this common focus, that the goal of human life is not personal only but social, personal righteousness for the sake of a social salvation. And when they bring us this answer, lo, it is found that the same answer was given long ago, and has stood the test of the centuries.

THE FRIGHT OF THE POLICEWOMAN.

THE newspapers are poking fun at a Chicago policewoman who has asked for a policeman as escort home from her duties at night. They need not laugh. She ought to have an escort, and should ask for one without shame. Her duties as a policewoman involve no reasonable penalty of unpleasant experiences on her way home. Every woman is entitled to reasonable protection in the exercise of her duties or rights in the use of the streets. The fact that she is a policewoman in no way diminishes her right to protection. This particular woman is stationed in one of the passenger depots, where, we doubt not, a policewoman ought to be, and can render good service. If those duties keep her until a late hour of the night, and the streets are not safe for an unprotected woman, it is the business of the police department to furnish her one policeman or ten if she needs that degree of protection. A woman may be entirely competent to discharge police duties in a railway station, and yet be wholly unfitted by her sex for encountering rough men lurking in dark alley mouths at midnight. Let her have her escort. And yet, there is one thing better, and that is to make the streets so clean and safe that any woman, policewoman or not, shall be safe in any legitimate duty at any hour of the day or night. We appear to be at some distance from the time when that condition can be said to have been reached. Meantime, let the pleasant task of seeing her home fall to the bravest and best on the force. None but the brave deserve the fair.

SAVE THE QUAIL.

VERY seldom have we eaten quail on toast. In the first place, we have never felt sure that we knew how; in the second place, it seemed to us to cost the quail so much in proportion to the little good it did us, that we had some conscience about it. We shall now have other reasons. In the current issue of Farm and Fireside a contributor says that the chinch bug costs the farmers of the United States at least $100,000,000 a year. Various means for fighting these bugs have been devised but their most successful enemies are the birds of the air. In regard to the natural destroyers of this insect pest the author of the article writes as follows:

"If the law of the survival of the fittest applies in all cases, it is reasonable to believe that the ultimate check to the propagation of the chinch bug will come about by the birds that eat them at all stages of their life history. Among the birds that eat millions of these pests may be mentioned the quail, the meadow lark, and the sparrow.

"If the chinch bug is to be practically eradicated we must depend upon the efforts of the quail, as his home is in the brooding grounds of the chinch bug. Nowadays things that are done have a certain degree of the idea of permanency about them, hence the first step in the permanent destruction of the chinch bug is a more complete protection of the quail that assists also in lowering the losses caused by the cotton weevil, the grasshopper, and the potato bug."

We much prefer quails to chinch bugs. The children of Israel ate quail. John the Baptist ate baked grasshoppers. The latter were quite as nutritious, and the farmers could spare them better than the quail. Besides, no one wants honey with quail.

OUR SMALL BOOK OUTPUT.

WE HOPE the Unpopular Review will attain popularity. It is an exceedingly suggestive magazine. We do not agree with more than half it says, and that is one reason we like it. But there are some things we quite agree with. One is its lament over the low output of American books. No European nation except Spain, so we are told, publishes so few books in proportion to its population. We are a reading people, but we read magazines, and these have been made possible by a low postage rate which is virtually a government subsidy, while the rate on books is oppressively high. The new parcel post rate may help matters out, but as a nation we do not read books, least of all books worth reading. Not only so, but in the reading of newspapers many people deliberately choose to believe a lie and be deluded. There are now more magazines than can live. Some of them are now considering by what death they shall serve their generation. We should be twice as well off if we had only half as many, and no one would be so much better off for the diminution as the magazine publishers, except the magazine readers. When we get fewer magazines we may have more books, and let us hope better ones.

LEPROSY IN AMERICA.

NOW and then in some part of America a case of leprosy is reported, and people are in terror. It is likely that our country, being in such close communication with all nations of the earth, has lurking away in some unclean corner well-nigh every disease that flesh is heir to, and that there are cases of leprosy here and there throughout the country, although our National and State Boards of Health are quite vigilant, and protect the people generally against such diseases. The papers recently reported the case of Vernon D. Bennett, an inmate of the Soldiers' Home at West Allis, Wis., who was found to be a leper, and volunteers were called for to nurse him. Ten veterans of the Civil War came, every one gladly offering to perform that service. All but one were over seventy years of age, too old to care properly for the afflicted one. Fred W. Curtenious, who served through the Spanish War as Bennett did, was accepted. Mrs. Frances Amato, thirty-five years old, one of the six sufferers in the leper colony on Blackwell's Island died recently, and the papers made much mention of her case.

AROUND THE WORLD FOR TWO CENTS.

TWO-CENT postage to England and Germany were only the entering wedge. The triennial convention of the Postal Union to be convened next September is to consider a uniform rate for all the countries of the postal union—that is to say, practically for the civilized world. It is reported that a majority of the countries represented favor a three-cent foreign postage rate. We see no excuse for it. If the rate is expected to bear any reasonable share of the expense of carrying the letter, five cents is little enough. But international postage is not expected to be financially profitable to the several governments concerned. If there is good reason for a reduction at all, let us not make two bites of a cherry. Sooner or later "penny postage," that is to say, two-cent postage, is coming to the whole world. Let it come!

The Larger Christian World

A Department of Interdenominational Acquaintance.

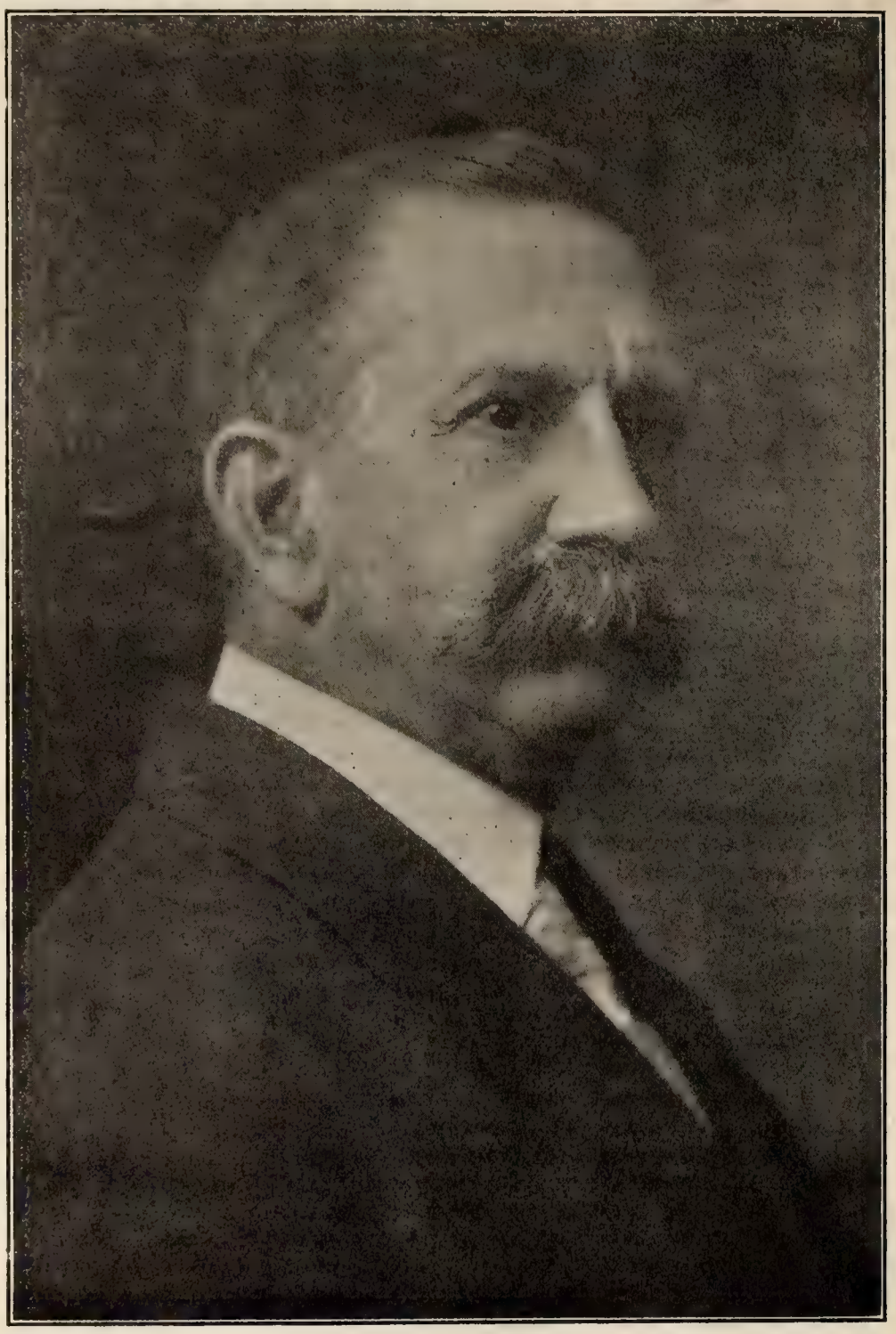
Northern Baptists in Great Convention.

The 1914 convention of the Northern Baptist Church will go down into history chiefly because it was made the occasion of the centennial celebration of the entrance upon his work of Adoniram Judson, the most famous of Baptist missionaries; but the convention was a significant gathering for other reasons, as well. Mention was made in The Christian Century of last week of the plea that was made before the convention for the cause of higher education. There were some reactionary voices raised against higher education as being religionless, but, be it said to the credit of this great church, there was a strong vote of approval for the work that is being done by the Board of Education, under the chairmanship of Dr. Ernest D. Burton, of the University of Chicago, and the secretaryship of Dr. Frank W. Padelford, of Boston. It should be noted that for several years—from 1902 to 1912—the Baptists were without an education board. The old board was in existence from 1887, but was discontinued in 1902. What the church lost by this lapse is indicated in an informing paragraph from the report of the new committee. After reading from some old records of results gained during the activity of the old board, with optimistic prophecies as to the future, the present committee expresses its emotions as follows:

"How different might have been the history of these last few years if the education society had continued its services! These prospects were bright indeed and the prophecies made by the board undoubtedly might have been fulfilled if the denomination had continued its systematic work, and if during these years of remarkable educational development, we had had some organization to lead us, we should not now have fallen so far behind. Within the territory of this convention the Methodists now have forty-three colleges with a total property value and endowment of $44,687,207. The Presbyterians have, exclusive of Princeton University, forty-eight colleges with property and endowment valued at $29,335,602. The Northern Baptists have, exclusive of the University of Chicago, twenty-three colleges with endowment and property valued at $24,232,694."

Biblical Study in the Colleges.

The new committee has made a special study of the conditions in Baptist colleges and those of other churches, with a view to finding out how much of Biblical and religious instuction is given in these schools. It reports some deplorable findings: "We confess our surprise," the committee declares, "in finding how small an amount of distinctive instruction in these lines is given in Christian colleges. These schools are supposedly Christian, were founded and are maintained to give a distinctively Christian education. Without doubt most of them have a Christian atmosphere and their professors exert a Christian influence, but it seems to the board that their curricula should contain ample courses of instruction in the Bible, Christian ethics and Christian history. In their zeal to multiply courses they have been tempted to forget the great purpose of a Christian institution. This is not strange when we realize how severe educational competition has become. The demand for multiplication of courses is a department in every one of its denominational colleges, with the intention of placing in charge the strongest men in the denomination. Our board proposes to urge such a step upon our denominational schools."



Judge Edward S. Clinch, President of Northern Baptist Convention.

Judson's Sons Address Convention.

As was intimated above, this 1914 convention will be remembered especially because of the Judson centennial celebration. A hundred years ago Adoniram Judson went out to Burma, India, and with his work began the foreign mission activities of the Baptists. A pleasant feature of the celebration in Boston of this event was the presence at the sessions of Dr. Judson's sons, Dr. Adoniram B. Judson, physician of New York, and Dr. Edward Judson, of the Judson Memorial Church, New York.

The first to be introduced was Dr. Adoniram B. Judson, of New York. More than two minutes of applause welcomed the older son as he moved to the front. He spoke of incidents in his association with his parents, and said in part:

"I do not feel well equipped to entertain or instruct this distinguished audience. But we all have our personal early recollections, and I recall an incident which occurred on a voyage from Burma to this country in 1845, sixty-nine or seventy years ago, when my father, Adoniram Judson, and mother, Sarah Hall Boardman Judson, returning missionaries, brought home to America three of their six children.

"Mother was an invalid and could not complete the voyage. She was buried on St. Helena. But a long way the other side of St. Helena, when crossing the Indian Ocean, one night, when the wind had died away and the stars were out, and the ship stood still in a calm, the family gathered on deck, and mother sang to the group, which included some of the sailors and officers of the ship. The hymn was 'The Star of Bethlehem,' beginning:

"'When marshalled on the nightly plain,
The glittering hosts bestud the sky;
One star alone of all the train
Can fix the sinner's wandering eye.

Hark! Hark! to God the chorus breaks
From every host, from every gem.
But one alone the Saviour speaks,
It was the star of Bethlehem.'

"The calm sea, the sweet voice, and the sky filled with bright stars made a scene not easily forgotten.

"When the children landed at Boston, the girl was taken to Bradford to the Hasseltine School and the two boys were left at Worcester, where a few months later I saw my father's face for the last time as he leaned from a window of the train taking him to Boston on his way back to Burma, where he was to meet the other three children, the youngest one of whom was my dear brother Edward, who needs no introduction from me to a Baptist audience."

Message from Dr. Edward Judson.

Silence was in the room till Dr. Edward Judson reached the pulpit. Then an ovation began which lasted for several minutes. He tried to speak again and again, but was not allowed to do so till the audience had had its way. His voice was low, but distinct. He said in part:

"President Bond, bothers, sisters, fathers, mothers, young men and women who are going to the mission field, you veterans who have retired from distant wars, whose eyes have grown dim gazing at the pilot star, I count it the supreme honor of my life to speak a benedictory word on this historic occasion, before this great gathering of Christians from all over America come to pay affectionate token to the remembrance of my father.

"My older brother has contributed a pathetic and beautiful incident, never published to the world before, as I know, how my mother sang to the children on the ship. The strain of that moment reflected from the glassy surface of the Indian Ocean that night has been wafted to our ears over the long bridge of seventy years to this afternoon. I was a sickly boy, back in Inda, when the song was sung. Mother had to leave me; she was dying. Three of us babes were left behind.

"The eldest of the three, Henry, hoped to have been here today, but illness made it impossible. He was permanently disabled fighting under the colors of the North in the Civil War.

"I always keep a picture of my father in my study; he has always been an inspiration to me. We folks need human guides to lead us in the footsteps of the great Pathfinder. Separation deepens affection. Love has two elements; the disposition to enjoy and possess, and the passion to serve. I believe my father's influence was stronger than if I had been brought up under his care. The difficulties in his life have always helped me when under the pressure of obstacles, the thought of the terrible privations of his life, the prison with fetters for a year, the separation from his wife, the oppression for the government, the six years without a conversion; the disappointment at the end of his life that so little was done; the thought of such things spurs my footsteps.

"Remember this: If we succeed without suffering it is because some one has suffered before us; if we suffer without success, it is because some one will succeed after us. The thought of his achievements has been a long cooling shadow of inspiration. His was a life that founded the missionary movement; it began that movement in our dear Baptist church and in so doing crystallized into the consciousness of the denomination a sense of solidarity, for when we got our hands to the missionary plow Baptists began to feel their power; when I think of the shadows lengthening in our individual men, into other great churches, and now the tip has touched the city mission work, I find an intense desire in my heart to do the next thing with the highest success. He hath humbled himself; God hath exalted him. Let us work for that King before whom every knee shall bow."

Thus ended, says The Standard, of Chicago, "a meeting which was worth going around the world to see. Those who were present will tell it to their grandchildren. No such scene has been enacted for many a decade in our history.

Resolutions Adopted at International Sunday School Convention

The following resolutions reported by the resolution committee of which the Rev. Dr. H. H. Bell of San Francisco was chairman, were adopted by the convention:

"DECLARATIONS.

"We declare ourselves as definitely evangelistic in purpose, and as more than ever determined to stress the one chief aim of all Sunday-school work, that, namely, of seeking to lead scholars, young and old, to saving knowlege of Jesus Christ as their personal and only Redeemer.

"We declare ourselves as distinctly missionary in vision, purpose, program and achievement.

"We declare in favor of greater emphasis by all field workers and in all our schools upon the Home Department as an evangelizing agency and upon the obligation and privileges of the family altar.

"We declare in favor of the Vacation Bible Schools and urge hearty coöperation on the part of all our forces in this great work.

"We declare in favor of the proposed Annual Bible Day—on the third Lord's Day before Christmas.

"We declare in favor of the movement in favor of Country Religious Education in churches by a system of credits and examination with public schools as is so successfully practiced in Colorado, North Dakota, Gary, Ind., and in various provinces of Canada.

"We declare in favor of the coöperation of Protestants, Orthodox and Liberal, as also of Roman Catholics and Jews in the great movement of Home Visitation wheresoever possible to operate the same in order to help children and adults alike into personal righteousness with God and into social righteousness with men.

"We declare in favor of the Child Welfare Movement including the abolishment of Child Labor under the age of sixteen, and the creation of public playgrounds and wholesome amusements for the young.

"We declare in favor of National Legislation for the effective censorship of motion pictures covering the entire jurisdiction of National Legislation.

"We declare ourselves in favor of Social Purity Reform including a single standard of morals for both sexes and the most rigid laws against commercial vice, lotteries and gambling of every form.

"We declare ourselves in favor of faithfulness and diligence on the part of all Sunday-schools in the use of the temperance lessons in order to educate every member for total abstinence, for the destruction of the liquor traffic for the extinction of the cigarette and the tobacco habits in every form, and for the surrender of every self-indulgence which impairs or destroys the power to render service to God and man.

"We urge that throughout all the courses of the International Lessons both Graded and Uniform, four Bible Temperance Lessons for each year shall be supplied; and that the selection of such Bible Temperance Lessons shall be governed by the same sound principle of adaptation to the spiritual needs of the scholar which are applied to the selection of other lessons.

"Recognizing the value and importance of the World's Temperance Sunday as a special occasion of temperance teaching and temperance pledge-signing, we earnestly request that throughout the courses of the Graded Lessons, as in the Uniform Lesson plan, the World's Temperance Sunday Lesson shall be supplied; and we urge the observance of that occasion throughout all Sunday-schools.

"In hearty coöperation with other agencies, the Sunday-school pledges itself to unceasing warfare against the legalized liquor traffic; and we look with unfaltering confidence for the coming of that day when the united forces of religious, moral, and civic agencies, God directed, shall "take up the stumbling-block out of the way of the people;" and when prohibtion as the result of congressional action shall become nation wide, and as the result of national legislation shall become world wide throughout all civilized lands.

"We declare in favor of international peace between the nations of the world, and in favor of the substitution of conciliation and arbitration in the settlement of both industrial and international war.

"We declare in favor of the submission of an amendment to the Federal Constitution delegating the control of all questions of marriage and divorce to the Federal Congress, and we exhort all American states and provinces to take action to secure a uniform marriage law conforming to the highest standard.

"We declare in favor of the religious work planned by the Committee of One Hundred, appointed by the Federal Council of the Churches of Christ in America to be done during the Panama Pacific International Exposition at San Francisco and commend the same to the careful attention of our constituency. We also endorse the plan to hold an International Lord's Day Congress at San Francisco during the said exposition and express the hope that it will result in quickening the Christian conscience as to give California a weekly rest day.

"We declare ourselves as in perfect harmony with the Christian Endeavor Society, Epworth League, the B. Y. P. U., North and South, and all similar organizations of all young people and we cordially congratulate them upon the work they are doing for Christ and his kingdom."

Of Human Interest

A Gladstone Story.

"Mrs. Gladstone and her famous husband went to Cannes on January, and on Sunday morning, of course, they repaired to the English church.

"But when the sermon began, Mr. Gladstone frowned and squirmed, then whispered to Mrs. Gladstone fretfully:

"'I can't hear him.'

"But Mrs. Gladstone, whose ears were better, said to her husband with a reassuring smile:

"'Never mind, dear. Go to sleep. It will do you ever so much more good.'"

Getting in Line.

The late Cy Warman, who deserted railway literature for a real railway job in Montreal, told this story at a luncheon not long before his death:

A Scotchman came upon an automobile overturned at a railway crossing. Beside it lay a man all smashed up.

"Get a doctor," he moaned.

"Did the train hit you?" asked the Scotchman.

"Yes, yes; get a doctor."

"Has the claim agent been here yet?"

"No, no; please get a doctor."

"Move over, you," said the Scot, "till I lie down beside you."

A Story from Governor Fletcher.

That there is a limit to the cares and responsibilities of the housewife was demonstrated by a little story told in an after-dinner speech by Governor Fletcher, of Vermont.

"A middle-aged couple from one of the back counties visited Montpelier one day," said the governor, "and while rambling down the main street looking at the sights their attention was attracted by a cuckoo clock in the show-window of a jewelry store.

"The clock was striking at the time; and, as the cuckoo came out and chirped the hour, the rural couple looked on with mingled admiration and wonder.

"'Well, I declare!' exclaimed the farmer's wife as the cuckoo concluded his announcement and retired within the clock. 'Never in all my life did I see anything like that!'

"'Ner me, neether, Maria,' responded Hezekiah, still retaining his look of astonishment; 'an,' sence we need a new clock at home, what do ye say if we buy thet one?'

"'We won't do anything of the kind, Hezekiah!' was the emphatic declaration of Maria. 'Don't ye s'pose I've got enough chickens, an' ducks, an' geese, an' turkeys, an' other things to look after now without feedin' a pesky bird?'"

Theology and Helen Keller.

The following from the San Francisco Star is an illuminating revelation of conservatism applied in an unusual direction. Says the Star:

"An honest, well-meaning conventional man was listening to the story of the education of Helen Keller. He did not thrill under it; he said, at last: 'Well, if God had meant that girl to know those things he would have given her sight and hearing.' Solemnly he shook his head, and silently he went away, leaving an astonished silence behind him. Then someone said: 'That is the apotheosis of stand-patism—"as it was once so must it remain forever!"' And someone else added: 'May our good angels keep us alive, and moving and growing to the very end—yes! and not let us settle down like that.' And a third put it this way: 'It's only lack of imagination: If that dear Helen had been his own daughter he would have rejoiced from the bottom of his heart to have someone pull her out into the life of the world.'"

A Penalty of Fame.

Booth Tarkington was asked recently for an original sentiment by way of autograph. He replied:

"If you had asked me for my autograph I would have sent it to you gladly. But to ask for a specimen of my work, that is a little too much. Would you ask a doctor for one of his corpses to remember him by?"

EPITAPHS QUAINT OR WITTY.

Some queer epitaphs in British churchyards have lately been collected by a London newspaper.

There is an interesting epitaph on a gravestone in Poling churchyard, Sussex. It runs:

Here
Lieth ye Body
of Alice, ye wife, of Bobt
Woolbridge, who Died
the 27th of May, 1740.
Aged 44 years.
The World is a round thing,
And full of crooked streets.
Death is a market place,
Where all men meets.
If Life was a thing
That money could buy,
The Rich would live,
And the poor would die.

More witty, is the epitaph found at Kingsbridge, South Devon:

Here lieth the body of Robert (commonly called "Bone") Phillips, who died July 27th, 1793, aged 65 years, and at whose request the following lines are inscribed:

Here lie I at the Chancel door;
Here lie I because I am poor;
The further in the more you'll pay,
Yet here lie I as warm as they.

Here is an epitaph on the last-maker, who is said to be buried at Llanflantwythyl, Wales:

Stop, stranger, stop, and wipe a tear
For the Last man at last lies here,
Though ever-last-ing he has been,
He has at last passed life's last scene.
Famed for good works, much time he passed.
In doing good—He has done his last.

The following is more philosophic and general in its application:

Life's like an Inn where Travelers stay.
Some only Breakfast, and away.
Others to dinner stay, and are well fed.
The oldest only sup and go to Bed.
Long is the Bill who lingers out the day.
He that goes the soonest Has the Least to Pay.

An epitaph which for pithiness and force would not be easy to surpass runs thus:

Here lies W. W.
Who will nevermore trouble you.

It was an epitaph which called forth the following topical epigram from Dr. Samuel Clarke, who had just seen the inscription, "Domus Ultima," on the vault belonging to the dukes of Richmond in the cathedral of Chichester. In a mood of satire he wrote:

Did he who thus inscribed the wall
Not read, or not believe, St. Paul,
Who says there is, where'er it stands,
Another house, not made with hands.
Or may we gather from these words,
That house is not a House of Lords?

Croker the Philosopher.

Richard Croker, as everybody knows, has a cynical wit. Mr. Croker aired this wit in a recent letter to a member of Tammany Hall apropos of a millionaire's charities.

"To be canonized in American public opinion," he wrote, "give publicly and steal privately."

Joseph Fels' Repentance.

Joseph Fels, philanthropist, who "did not believe in philanthropy," died a few weeks ago. Three years ago in Boston he said that he did not believe in charities, for they were the agents of pauperization. He added that he intended to spend "the damnable millions I have made to wipe out the system by which I made it. We cannot get rich under present conditions without robbing the public."

One of "Billy" Sunday's Gifts.

When "Billy" Sunday closed his meetings in Scranton the people overwhelmed him with gifts. These gifts were the thankofferings of rich and poor alike. One gift was a basket containing eight dozen strictly fresh eggs!

George Ade on Marriage.

According to the Washington Star, Mr. George Ade was sitting with a little girl of eight, who looked up from her "Hans Christian Anderson," and asked:

"Does m-i-r-a-g-e spell marriage, Mr. Ade?"

"Often, my child," said the cynical bachelor.

Foss, Poet, to be Honored.

A memorial to Sam Walter Foss, poet and librarian, will be erected on the farm where he was born at Candia, N. H., by the Candia Club. It will take the form of a granite marker, bearing a bronze tablet on which will be the date of the poet's birth and an inscription from his works.

Published Poems at 80.

Mrs. Julia C. R. Dorr, who died last January, was still another member of America's literary "old guard" to preserve undimmed, undiminished her fine and well-used literary powers. Born in 1825, Mrs. Dorr when well over 80 published a book of poems, "Beyond the Sunset," that proved her spirit freshly youthful. Not a prolific writer, she previously had produced many exquisite poems, a general favorite being "You Have Been to Carcassonne," written perhaps five years before her death.

I can scarce believe the tale
Borne to me on every gale:
You have been to Carcassonne,
Looked its shining towers upon,
Trod its streets where blithe and gay,
"Lords and Ladies" passed that way,
Loitered in the evening glow,
Doffed their caps and curtseyed low,
Where two "Generals," brave as they,
Gave "the Bishop" right of way.

You have been to Carcassonne:
Then for you the goal is won.

You have grasped the unattained,
What we long for, you have gained.
All men go to Arcady,
Dear, dream-haunted Arcady,
Soon or late they breathe its air,
Learn its language, pray its prayer,
Linger there till dreams are done;
But—few go to Carcassonne!"

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Two Recent Books on Saint Francis

Life of St. Francis of Assisi. By Paul Sabatier. Translated from the French by Louise Seymour Houghton. Charles Scribner's Sons, 1912. Price, $2.50.

The modern revival of interest in St. Francis was largely aroused by the appearance in 1894 of Sabatier's "Vie de S. Francois d'Assise"—the book whose recent translation into English heads this notice. It is marked by the patient and profound scholarship, and deep spiritual insight which characterizes all the writings of the celebrated Frenchman. Much of the book is critical and is an effort to separate the legendary saint from the real one; he claims that the true St. Francis is infinitely nobler and finer than the wonder stories have made him to be. While some of his theories about the Little Poor Man have been challenged, yet it is the name of Paul Sabatier which comes first in the new movement for Franciscan researches. He gives us a masterly study of the Thirteenth Century, that notable era, when the church first began to revolt against the superstition, the corruption, and the tyranny of the ecclesiastical rule of the Dark Ages; it was especially the century of saints, and our author gives us a fine discrimination between the priest and the saint, when he says, "The priest of the Thirteenth Century is the antithesis of the saint—he is almost always his enemy. Separated by the holy unction from the rest of mankind, able by a few signs to perform unheard of mysteries, with a word to change bread into flesh, and wine into blood, he appeared as a sort of idol which could do all things for or against you, and before which you have only to adore and tremble."

"The saint, on the contrary, was one whose mission was proclaimed by nothing in his apparel, but whose life and words made themselves felt in all hearts and consciences; he was one who, with no cure of souls in the church, felt impelled to lift up his voice. The child of the people, he knew all their woes, and their echoes sounded in his own heart. Like the ancient prophet of Israel, he heard an imperious voice saying to him, 'Go, and speak to the children of my people.' Those thirteen century saints were, in fact, true prophets. . . . They were the witnesses of liberty against authority; Francis of Assisi is pre-eminently the saint of the middle ages; he was of the people, and the people recognized themselves in him."

While his reform was within the church, and he always maintained his filial attitude to it, yet his preaching and life were a protest against the current ecclesiastical corruption and were more revoluntary than he realized. The origin of his ideas is found among the common people of his time, and he is the incarnation of the Italian soul at the beginning of the Thirteenth Century.

"He longed for a true awakening of the church to the evangelical ideal which he had regained. All Europe awoke with a start, when it heard of these penitents from a little Umbrian town. All they craved of the Court of Rome was the privilege of possessing nothing. Men saw them pass by, earning their bread by the labor of their hands, accepting only the bare necessities of bodily sustenance from those to whom they had given the bread of life, and whatever was best in humanity at that time leaped to follow in his footsteps . . . Without Francis of Assisi, the church would perhaps have foundered—the Little Poor Man, driven away, cast out of doors by the creatures of Innocent III, saved Christianity."

Saint Francis of Assisi, a Biography. By Johannes Jorgensen. Translated from the Danish by T. O'Conor Sloane, LL. D., Ph. D. Longmans, Green & Company, 1913.

The Life of St. Francis by the learned Dane, Johannes Jorgensen, is of later date than the work just reviewed, and bears generous testimony to its debt to the researches of the Frenchman, M. Sabatier. It was completed in 1906, after several years of study, including long pilgrimages through Franciscan Italy, and to a number of contents where were libraries of Franciscan literature, from the earliest to the most recent times. It is a more graphic narration, and therefore more apt to be interesting to the lay reader than Sabatier's great work. Both are large duodecimo volumes of more than 400 pages, and are notable contributions to the history of Christianity at this critical epoch. Our author shows how the movement started by Francis was neither penitential, nor monastic—that he was pre-eminently the Apostle of Cheerfulness. He protested against dark faces and sour visages—his brothers must not be mournful hypocrites, but glad children of light, their motto, "Rejoice always."

While the Franciscans were a so-called mendicant order, yet their founder insisted on their working for their daily bread when possible, and only accepting alms when absolutely necessary. In his last testament, he says, "I worked with my hands, and wish to work; and all the other brothers, I strongly wish that they may work at labor which is of honest nature; and when the price of our labor is not given us, we return to the table of the Lord, in seeking alms from door to door."

Renan has justly said: "Since the time of the Apostles, there has never been a more powerful attempt to put the gospel of Jesus Christ into practice, than in the movement started by Francis of Assisi." The study of such lives cannot fail to be profitable to all seekers after God, and these books are recommended to students of the history of Christianity.

I. W. H.

THE YOUNGER GENERATION.

Miss Helen Taft, daughter of the former president, has joined the Suffrage League at Bryn Mawr, where she is a student. A few weeks ago Mrs. Taft joined the antis. Mrs. T. N. Hepburn, president of the Connecticut Equal Suffrage Association, is reported as saying, "The action of mother and daughter is significant of the difference between the past and the present generations."

There are many other illustrations. Former President Eliot of Harvard is opposed to equal suffrage. His granddaughter belongs to the Suffrage League. Prof. Munsterburg of Harvard was lately asked to contribute one of his books to a suffrage sale. He answered, "I am not a suffragist, but I am the father of one. My daughter will send you one of her books." President Wilson and his wife are not suffragists, so far as is known, though Mrs. Wilson has said that she is not an anti. Two of their daughters, however, are convinced suffragists.

Sir Almroth E. Wright is an extreme and rabid opponent. His eldest son, who has just died, left a large bequest to the Suffrage Association. "Gen." Rosalie Jones is an ardent suffragist; her mother a confirmed anti. Instances might be multiplied almost indefinitely.

Mother of Five

EDGAR A. GUEST, IN DETROIT FREE PRESS.

She mothered five!
Night after night she watched a little bed,
Night after night she cooled a fevered head.
Day after day she guarded little feet,
Taught little minds the dangers of the street,
Taught little lips to utter simple prayers;
Whispered of strength that some day would be theirs,
And trained them all to use it as they should.
She gave her babies to the nation's good.

She mothered five!
She gave her beauty—from her cheeks let fade
The rose's blushes—to her mother trade.
She saw the wrinkles furrowing her brow,
Yet smiling, said, "My boy grows stronger now."
When pleasures called, she turned away and said,
"I dare not leave my babies to be fed
By strangers' hands; besides, they are so small,
I must be near to answer when they call."

She mothered five!
Night after night they sat about her knee
And heard her tell of what some day would be.
From her they learned that in the world outside
Are cruelty and vice and selfishness and pride;
From her they learned the wrongs they ought to shun,
What things to love, what work must still be done.
She led them through the labyrinth of youth.
And brought five men and women up to truth.

She mothered five!
Her name may be unknown save to the few,
Of her the outside world but little knew;
But somewhere five are treading virtue's ways,
Serving the world and brightening its days.
Somewhere are five who, tempted, stand upright,
Clinging to honor, keeping her memory bright.
Somewhere this mother toils and is alive,
No more as one, but in the breasts of five.

Disciples Table Talk

Hoosier Disciples in Successful Year.

The Indiana Christian Missionary Association has recently passed through its most prosperous year. The office of corresponding secretary was filled the former part of the year by L. E. Murray and the latter part by C. W. Cauble. Garry L. Cook continues his work as Sunday-school superintendent. The officers which so efficiently directed the work of the board the past year were: President, W. H. Book; Vice-president, Joseph C. Todd; Secretary, J. S. Hussey, and Treasurer, U. C. Brewer. All were re-elected.

Illinois Re-Elects Secretaries.

At the district conventions of Illinois Disciples this year, all the secretaries were reelected. They are as follows: First District, C. C. Carpenter, Princeton; Second District, O. F. Jordan, Evanston; Third District, L. G. Huff, Mt. Sterling; Fourth District, H. H. Jenner, Long Point; Fifth District, C. E. French, Virginia; Sixth District, R. V. Callaway, Clinton; Seventh District, C. W. Marlow, Flora; Eighth District, A. K. Adcock, Du Quoin. The state conventions will meet this year in the fine new building of the First Church in Decatur, September 7, 8, 9 and 10.

W. S. Lockhart a "Wonder-Worker."

A. J. Cohea, of Central Church, Houston, Tex., writes that through the efforts of the minister, W. S. Lockhart, whom he pronounces a wonderworker, Dr. J. T. Moore, president of the board of elders, W. R. Allison, chairman of the board of deacons, and others, a debt of $19,000 with which the church was "hobbled" eight years ago, has been at last cleared. During these years $11,000 interest has been paid on the debt. On July 5, Mr. Lockhart stood before his people and reported that for the full payment of the debt of $21,230.25, principal and interest to date, he had cash and bankable notes in the sum of $21,312.92, an amount sufficient to wipe out the entire indebtedness with $82.67 balance left over.

H. L. Willett Jr. to Vacation in America.

Herbert L. Willett Jr., whose interesting letters from Syria have been a feature of the Century during the past year, is now on the way home, for a brief vacation visit. He will reach Chicago about August 1, for a stay of six weeks, returning to his work in the Syrian Protestant College for the opening of the academic year in October.

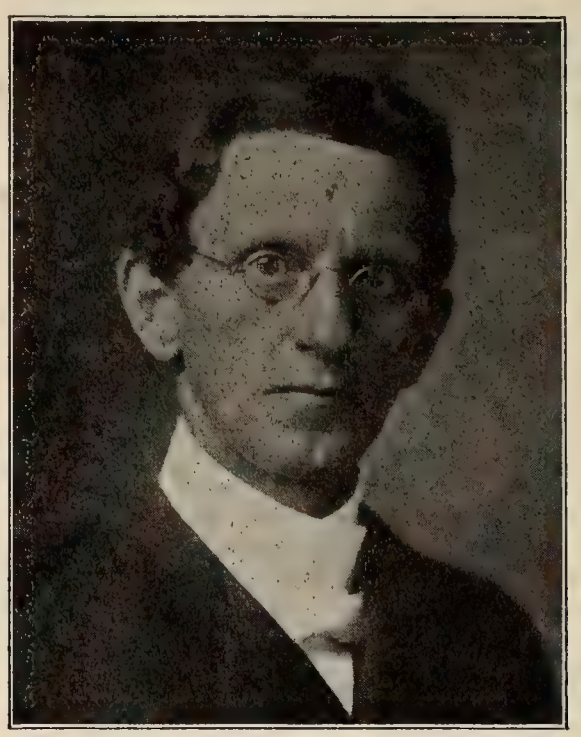
Edgar County, Ill. Annual Meeting.

The Christian churches of Edgar County, Ill., have organized for more intensive work in that county. They have organized the Board of Christian Church of Edgar County, made up of from one to six representatives from each church. The work is being planned with a great deal of care, and there is already great improvement in many lines of church activity. The County meeting has been arranged for Paris, Sept., 11-13, and Z. T. Sweeney, of Columbus, Ind., has been engaged for the two addresses on Sunday. The missionary and educational interests of the Brotherhood will be represented in the meeting.

Dedication at Albion, Illinois.

The dedication of the new Christian church at Albion, Ill., took place July 5. T. J. Clark, pastor at Albion, writes of the successful work of Mr. Snively as follows: "Saturday night, surveying the field in advance, owing to the long discouraging drought that has afflicted this part of the country this season, the outlook seemed distressingly discouraging. But when Mr. Snively faced his audience and began his task, things moved on hopefully, and in an unexpectedly short time he was enabled to announce that the sum called for had been reached, $6,500. The good work went on until the morning service closed in good time with pledges amounting to $8,270, including $1,300, pledged by the Ladies' Social Workers. In the afternoon and evening services, about four hundred dollars were pledged to reduce the ladies' obligation. The evening service closed with one confession, and with as happy a congregation of people, as one could wish to see." Not including the lot, the new house cost about $16,000. The house is of red matfaced brick, with openings and front and side entrances finished in Bedford stone. Beside the fine auditorium with chapel adjoining, and class rooms surrounding, the entire basement was excavated and finished for Sunday-school purposes. The house is well built, modern, convenient, and beautiful, a splendid workship. The pastor writes that "It is the prayer and hope of those who have been the leaders in this enterprise that the future shall witness consecrated and effective service for our Lord, that shall command his presence and blessing perpetually in this house." The first church building erected in Albion was the old brick Christian chapel, now used as a residence. After this house was built, the congregation of the Church of Christ was organized by Elder Elijah Goodwin, August 4, 1840. Mr Goodwin was the first pastor of the church. The following pastors have served the church during its history: Elijah Goodwin, Alfred Flower, George W. Morrill, Caleb Edwards, J. C. T. Hall, J. E. Prophater, J. S. Rose, R. A. Gilcrist, J. C. Hall, Z. A. Harris, M. T. Hough, Daniel Bulkley, Walter Smith, C. W. Swartz, Walter Kline, Willard McCarthy, Fred Applegate, C. C. Garrigues, D. W. Conner, and the present minister, T. J. Clark. Special meetings were held in the earlier years by the following well known evangelists: P. K. Dibble, William Jarret, Benjamin Franklin, John O'Kane, W. B. F. Treat, and George E. Flower.

Rev. L. O. Lehman, who has been selected as Eureka's Field Secretary.



Rev. T. J. Clark, who has just dedicated a new building at Albion, Ill.

Concerning Entertainment at Atlanta

The Atlanta committee in planning for the International Convention which will be held October seventh to fourteenth, announces that the Atlanta Hotel Association has made a special arrangement with the local convention committee to furnish a very reasonable rate to those making reservations through the committee. The smaller hotels will furnish rooms only for seventy-five cents and a dollar per day. Convention headquarters this year will be established in three hotels, The Hotel Ansley, The Piedmont, and the Winecoff. These hotels are located at the corners of a small triangular block and hence are only a few steps apart. Rates for rooms only in these and other large hotels will be from one dollar and a half to five dollars.

The rates for rooms in homes will be fifty cents, one dollar, and one dollar and a half per day. Some of these will include breakfast, and others will furnish breakfast only. Very few homes will furnish any meal other than breakfast.

Those desiring to attend the convention should make requests for reservations as soon as possible, stating the number in the party of the kind and accommodations desired. A small registration fee of fifty cents will be asked in advance to meet the expenses of preparation, and this fee should accompany the requests of each in the party, or of each individual.

All correspondence with regard to entertainment should be directed to W. O. Foster, chairman Entertainment Committee, 82 Gordon St., Atlanta, Ga.

Facts and Figures from Disciple Fields

EVANGELISTIC MEETINGS.

Louisville, Ky., Brown and Leigh, evangelists.

Cooper, Tex., Schenck and Douthit, evangelists.

Bethany, Mo., C. R. Scoville, evangelist; 467.

Blandinsville, Ill., J. G. Slick, pastor; C. R. L. Vawter, evangelist.

Tyler, Tex., A. O. Riall, pastor; Brooks and Harrison, evangelists; 97; closed.

Longmont, Colo., Fife Brothers, evangelists, in union meeting; 320; continue.

Corsicana, Tex., Mark Collis, evangelist.

CALLS.

G. H. Finley, Des Moines, Ia., to Guthrie, Okla.

David Lyon, McPherson, Kans., to Marcelline, Mo.

C. S. Wikoff, Lyons to McPherson, Kans.

A. E. Ewell, Beaumont, to Dallas, Tex.

B. W. Tate, Pontiac to Streator, Ill.

J. J. Ruppert, Nevada, Ia., to Dallas City, Ill.

D. L. Dunkelberger, Plattsmouth, Neb., to Grand Rapids, Mich., Franklin street.

Guy L. Zerby, to Donovan, Ill., September 1.

T. S. Handsaker, to Heppner, Ore.

W. H. Applegate, Star, Ida., to Zillah, Wash.

H. A. Van Winkle, to Tillamook, Ore.

RESIGNATIONS.

C. A. Finch, First, Topeka, Kans., will lecture.

John M. Alexander, Crawfordsville, Ind.

J. L. Fisher, Paxton, Ill.

Mart Gary Smith, Bedford, Ia., will study in University of Chicago.

W. A. Gressman, Pomeroy, Wash., September 1.

A. A. Doak, Vacaville, Cal.

W. W. Phares, Anadarko, Okla.

Bethany Assembly Program

BETHANY PARK, INDIANA, JULY 16 TO AUGUST 15.

THURSDAY, JULY 16.

Morgan County Commencement Day.

Program in charge of Prof. W. D. Curtis, County Superintendent.

FRIDAY, JULY 17.

Civil and Spanish War Veterans' Day.

Seventieth Indiana Regimental Reunion. Program in charge of Hon. Geo. W. Grubbs and Dr. W. H. Farr. Campfire at night.

SATURDAY, JULY 18.

Indianapolis News Newsboys' Band Day.

3:00 p. m. Grand Band Concert.
8:00 p. m. Grand Band Concert.

SUNDAY, JULY 19.

Morgan County Churches Day.

9:30 a. m. Morgan County Bible Schools assembled in Mass Meeting.

C. A. Abbott, Supt, Martinsville School, Presiding.

10:30 a. m. Communion Service. Urban C. Brewer and Amos K. Clarke presiding.

Sermon, S. S. Lappin, Editor Christian Standard, Cincinnati, Ohio.

12:00 m. Basket Dinner.

2:30 p. m. Sermon, B. F. Daily, Greenfield, Ind., pastor, Mooresville, Ind.

8:00 p. m. Sermon, E. R. Edwards, pastor, Martinsville, Ind.

N. B.—The music for this day will be furnished by the combined choirs of the Morgan county churches and schools.

MONDAY, JULY 20.

Recreation, Games, etc.

8:00 p. m. Lecture, "Soft Soap," O. E. Kelley, Terre Haute, Ind.

TUESDAY, JULY 21.

Bethany Assembly National Summer School, First Term, or School of Efficiency, opens this date.

11:00 a. m. Lecture,—"The Testimony of Christian Experience"—President E. Y. Mullins, Baptist Theological Seminary, Louisville, Ky.

4:00 p. m. An Educational Policy for the Local Board—John H. Booth, Assistant Secretary, Church Extension Board, Kansas City, Mo.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Lecture, "Inseparable Life-lines." Americus W. Conner, Indianapolis.

WEDNESDAY, JULY 22.

11:00 p. m. Lecture, "Christ's Response to Modern Thought"—President E. Y. Mullins.

2:00 p. m. Evangelists' Mass Meeting. President's Address, C. R. Scoville, Chicago. Appointment of Committees.

4:00 p. m. The Missionary Committee—John H. Booth.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Stereopticon Address, "Our Benevolent Institutions," Dr. Fred Kline, St. Louis, Mo.

THURSDAY, JULY 23.

11:00 a. m. Lecture, "Higher Appreciation of Christianity"—President E. Y. Mullins.

2:00 p. m. Lecture, "Health of School Pupils," Dr. J. N. Hurty, State Board of Health, Indianapolis.

4:00 p. m. The Every Member Canvass. Why?—John H. Booth.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Lecture, "Traffic in Souls," Dr. John W. Underwood, Pittsburgh, Pa.

FRIDAY, JULY 24.

11:00 a. m. Lecture, "The Lordship of Jesus"—President E. Y. Mullins.

2:00 p. m. Lecture, "Preserving Healthy Lungs and Throats, Dr. John F. Barnhill, Sec. Indiana Medical College, Indianapolis, Ind.

4:00 p. m. The Every Member Canvas. How?—John H. Booth.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Stereopticon Lecture, "Home Missionary Fields," Grant K. Lewis, Sec. American Christian Missionary Society, Cincinnati, Ohio.

SATURDAY, JULY 25.

11:00 a. m. Lecture, "The Moral Awakening in American Life"—President E. Y. Mullins.

2:00 p. m. Lecture, "The Detection and Prevention of Cancer," Surgeon J. Rilus Eastman, Indianapolis, Ind.

4:00 p. m. The Challenge of the United Missionary Campaign to the Disciples of Christ—John H. Booth.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Entertainment, Dr. S. M. Martin, Seattle, Wash., assisted by Jrof. C. H. Hohgatt, Pittsburgh, Pa.

SUNDAY, JULY 26.

Bethany Assembly Day.

9:30 a. m. Bethany Bible School. Dr. S. H. Creighton, President Bethany Assembly, presiding.

10:30 a. m. Communion Service. Sermon, C. C. Morrison, Editor Christian Century, Chicago.

12:00 m. Basket Dinner under direction of Rural Church Workers' Department.

2:30 p. m. Rural Church Workers' Mass Meeting. Address, "Well-Rounded Community Life," Dean J. W. Street, Mackinaw, Illinois.

3:30 p. m. Address, Rural People's Contribution to America's Greatness," O. E. Kelley, Terre Haute, Indiana.

7:00 p. m. Dedicatory Service at Singers' Amphitheatre. Address, J. V. Coombs, Bloomington, Ind.

8:00 p. m. Sermon, E. E. Violett, General Evangelist, Loveland, Colo.

MONDAY, JULY 27.

11:00 a. m. Lecture, "The Supreme Claims of the Christian Life upon Thoughtful Men"—President Henry Churchill King, Oberlin College, Oberlin, Ohio.

2:00 p. m. Simultaneous Meetings:

Diamond Jubilee Celebration, Indiana Christian Missionary Association, Auditorium. Introduction of State Evangelists, State Officers and Board Members, C. W. Cauble, State Corresponding Secretary.

"Historical Aspects of Disciples of Christ in Indiana"—L. C. Howe, Noblesville, Ind.

Annual Business Session, National Association of Evangelists, Christian Endeavor Cottage.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Entertainment, Rowena Elizabeth Cosner, Reader.

TUESDAY, JULY 28.

11:00 a. m. Lecture, "The Significance of Jesus Christ for the Modern Man"—President Henry Churchill King.

1:30 p. m. Celebration of the 31st Anniversary of the Founding of Bethany Assembly. Historical Address, Dr. S. H. Creighton, President Bethany Assembly. Address, "The Perpetuity of Bethany Assembly," F. M. Rains, Cincinnati, Ohio.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Address, "A Tour Around the World," Eugene E. Stacy, Indiana State Secretary Y. M. C. A. A beautifully illustrated stereopticon presentation of the great Young Men's Christian Association Movement in forty different nations.

WEDNESDAY, JULY 29.

11:00 a. m. Lecture, "Difficulties Concerning Prayer"—President Henry Churchill King.

2:00 p. m. Lecture, "The Dignity of the Common Kid," Americus W. Conner, Indianapolis, Ind.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Lecture, "The Russian Commission and its Field," Gen. Z. T. Sweeney, New York city.

THURSDAY, JULY 30.

11:00 a. m. Lecture, "The Difference between the Bible and Other Books"—President Henry Churchill King.

2:00 p. m. Lecture, "Jacob and the Boy Problem,"—Americus W. Conner, Indianapolis, Ind.

7:00 p. m. Vesper Service in Amphitheatre.

8:00 p. m. Sacred Concert by the Singers from the Bethany Summer School. Part One: Miscellaneous. Part Two: Cantata, "King in Zion," Dr. J. B. Herbert, Composer of Music, and Mrs. Jessie Brown Pounds, Compiler of the Scriptural Text.

FRIDAY, JULY 31.

11:00 a. m. Lecture, "The Problem of Suffering and Sin"—President Henry Churchill King.

2:00 p. m. Lecture, "Eternal Friendship,"—Americus W. Conner, Indianapolis.

7:00 p. m. Entertainment, "Joy Night," Knights of the Holy Grail, Dr. Perry Edward Powell, Supreme Merlin, Director.

8:00 p. m. Stereopticon Lecture, "Quo Vadis"—Herbert Yeuell, Chicago.

SATURDAY, AUGUST 1.

Temperance Day.

10:30 a. m. Address, "The American Temperance Board and its Work," Judge Ed Jackson, Newcastle, Ind.

11:15 a. m. Address, "Prohibition in the Illinois Legislature," John R. Golden, Pastor, Angola, Ind.

2:00 p. m. "The Flying Squadron."

Address, "The Need of the Hour,"—Culla J. Vaynhinger, State W. C. T. U. President.

Address, "The Overthrow of John Barley-corn," Ex-Governor J. Frank Hanly, Indianapolis.

8:00 p. m. Stereopticon Travelogue, "Yellowstone Park," Herbert Yeuell, Chicago.

SUNDAY, AUGUST 2.

Bethany Assembly Day.

9:30 a. m. Bethany Bible School, U. C. Stover, Superintendent, Downey Ave. Church, Indianapolis.

10:30 a. m. Communion Service. Sermon—Ex-Consul General Z. T. Sweeney, New York City.

12:00 m. Basket Dinner.

2:30 p. m. Sermon, "Christ and His Church," J. V. Coombs, General Evangelist, Bloomington, Ind.

7:30 p. m. Old-Time Christian Endeavor Rally.

MONDAY, AUGUST 3.

11:00 a. m. Lecture, "Vocational Training"—Prof. Z. M. Smith, Purdue University Representative.

2:00 p. m. Debate, "Resolved: That we Should have Equal Suffrage in this Country." Affirmative: Elizabeth T. Stanley, Richmond, Ind. Negative: Rita Jones, Alexandria, Ind.

8:00 p. m. Gold Medal Contest, under direction of the State W. C. T. U.

TUESDAY, AUGUST 4.

Bethany Assembly National Summer School, Second Term, or "School of Methods," Opens this Date.

8:00 p. m. Address—H. J. Derthick, Indianapolis.

WEDNESDAY, AUGUST 5.

8:00 p. m. Lecture, "The Heart of a B... Americus W. Conner, Indianapolis.

THURSDAY, AUGUST 6.

8:00 p. m. Old-fashioned Spelling Bee.

FRIDAY, AUGUST 7.

8:00 p. m. Address, "The Every Member Canvass," Sec. Bert Wilson, Lincoln, Neb.

SATURDAY, AUGUST 8.

8:00 p. m. Entertainment, "Irvington Minstrels," Downey Ave. Christian Sunday-School Men's Bible Class.

SUNDAY, AUGUST 9.

Bethany Assembly Day.

10:30 a. m. Communion Service. Sermon, A. C. Smither, Editor Christian Evangelist, St. Louis, Mo.

12:00 m. Basket Dinner.

2:30 p. m. Model Bible School, Garry L. Cook, State Supt., presiding.

8:00 p. m. Sermon, W. J. Wright, Pastor, Franklin, Ind.

MONDAY, AUGUST 10.

8:00 p. m. Entertainment, Miss Fern Mason, New Richmond, Ind.

TUESDAY, AUGUST 11.

8:00 p. m. Stereopticon Address, "Joseph, the Model Man," Dr. S. H. Creighton, Indianapolis, Ind.

WEDNESDAY, AUGUST 12.

8:00 p. m. Address, "Christian Endeavor," Karl Lehman, Field Secretary, National Y. P. S. C. E., Boston.

THURSDAY, AUGUST 13.

8:00 p. m. Stereopticon Address, "Our Modern Missionaries," Sec. Bert Wilson, Lincoln, Neb.

FRIDAY, AUGUST 14.

8:00 p. m. Commencement Exercises of the Bible School Department of the Bethany Summer School.

THE "WIN ONE MORE" FELLOWSHIP.

By Rev. A. Z. Conrad, Ph. D.

Editor's Note: The Christian Century takes pleasure in placing before its readers the following story of Dr. Conrad's achievements in soul-winning. His experiences hold suggestions for ministers of all fellowships.

If it takes thirty-five church members an entire year to win one soul to the Lord Jesus Christ how long will it oe before the world is evangelized? In the year 1913 that was about the ratio of progress. The appalling fact is, with all our religious organization and enterprise we are not keeping pace with the increased population of the world. Who is to blame? The church of the Lord Jesus Christ has laid upon it the responsibility of evangelizing the world; of spiritualizing influence; of humanizing industry; of sympathizing society. She must do the first or she will do none of the rest. Whenever emphasis has been properly placed on evangelism the church has enjoyed progress. But right here comes another question, what kind of evangelism is effective? The church has adopted various methods to realize her ideals. Professional evangelism has without doubt rendered great and valuable service to the church in various periods of her history. Missions, such as are conducted by Chapman and Alexander and other earnest and effective evangelists accomplish much good. But effective evangelists are few. There has been a growing feeling that the responsibility for the evangelization of the world rests largely upon the pastors. Hence, "pastoral evangelism" has been especially stressed during recent years. Assuming however that every pastor should adopt the evangelistic method of preaching and appeal, who would be reached? Manifestly only those who attend church. Here is the startling fact, a procession of millions is moving straight on week after week and year after year with an absolute indifference to the Christian church. Thousands never enter the church. How is pastoral evangelism to affect this unattached crowd? It simply cannot touch them. Professional evangelism scarcely creates a ripple of interest. Yet, somehow, we entertain the belief that these people can and ought to be reached. We have organized our churches to such a point that a vast deal of our energy is expended in simply running a machine. Every pastor again and again despairs of accomplishing what he desires to accomplish because so much of his time has to be devoted to church machinery. Some recent movements have laid the responsibility upon the pastor of putting every member of his church to work. How can this be done? He can multiply committees. But to what end and with what advantage? There is neither conscience nor responsibility with a "group." With a highly organized church it came upon me a year ago, that a vast deal of church endeavor is without any commensurate results. The great, the supreme business of the church is neglected for a thousand and one things which are subordinate. Furthermore, it became evident to me tnat if the pastor is to put his people to work there must be a work adapted to each individual, which is worth while. I became growingly convinced that there is only one vocation in this world for every disciple of Jesus. That is, to win another and then another and then another to the Lord Jesus Christ. Our ordinary occupations are simply avocations. There is but one vocation for every saved soul and that is the extension of the kingdom of Jesus Christ. Suppose that on Monday morning the tens of thousands of professed Christians, who move straight out and into this immense throng of the unchurched and the unattached and mingle with them through the week, had surging in the soul a redemptive passion, what would happen? Tactfully, ardently, they would commend the church of Jesus Christ by references to the services of Sunday. They would find opportunity again and again to make a personal appeal. They would so interest those now disinterested that upon the very next Sunday hundreds would be found in places of worship and as weeks pass by within a year tens of thousands would be attending church services who are indifferent at the present time. Step by step from church attendance there would be many led straight into the kingdom. It is the one and only evangelism which will work all the year through. With this in view we established in the old, historic Park Street Church of Boston the "Win One More" Fellowship. We elected no officers. We held no stated meetings. We made it immediately effective. By laying the responsibility for the evangelism of the community just where it belongs, not upon professional evangelists, not upon the pastors, but upon the people, this was accomplished. We urged the fact that good standing in the church does not involve good standing at the Court of Heaven; that no one can expect to stand under the smile of God who is not definitely and persistently working for the salvation of some individual especially designated. We emphasized the fact that a general interest accomplished nothing. Results are obtained only by a concentration of effort. To the seven hundred members of the church an appeal was sent that each member should win one for Christ.

The result was that we had immediately two hundred registered evangelists who had each indicated one person specifically for whom they were pledged to pray and work. And in this effort they had asked the cooperation of the pastor. More has been accomplished by this "Fellowship" in six months than by years of highly organized effort in general lines of church endeavor. It is on this line we shall be able to win the world for Jesus Christ. The effect upon the church is astonishing. Everyone registered in the Fellowship seeks more earnestly how he may have power with God in prayer; how he may make the Word of God effective in leading others to the Light. More than one thousand churches have, within a month, adopted the "Win One More" Fellowship as a sane method of perennial evangelism. Other thousands will surely follow. Everything depends upon leadership. It must be persistently presented. Occasional meetings for instruction are important, in which the pastor shall indicate the best method of approaching those who are uttely indifferent to Christianity, those who are occasional church attendants, those who are regular attendants but not members, those who are thoroughly interested and yet not in the kingdom. We are upon the eve of a great awakening. The church must be prepared to take advantage of the movement. We cannot afford to mark time. There are hundreds of thousands of reachable people awaiting only for a kindly appeal. This appeal can be most wisely and effectively made by those who are social acquaintances and business associates. We have entirely underestimated the value of personal influence. It is an unknown puantity of immense importance. It frequently happens that the most inconspicuous and apparently incapable persons are highly successful in hopefuly and helpfully relating the thoughtless and indifferent to the Church of Christ and to our Lord Jesus himself. The power of the Holy Spirit is immeasurably great. The brightest days of the Christian Church are before her and not behind her. With a mighty faith we should undertake the conquest of the world.

Park Street Congregational Church, Boston.

NEWS FROM THE FOREIGN SOCIETY.

"The Christian Sahayak" published at Jubbulpore, India, by our brethren is a Christian newspaper, published both in Hindu and English. This paper announces that the cholera in the city of Damoh has reached the stage of epidemic. It had continued a month and there was no sign of abating. Indeed, ten to fifteen deaths every day are reported. There have been one or two deaths among our Indian Christians. This epidemic has been aggravated, if not caused by the shortage of water resulting from last year's failure of the rains.

There were 176 baptisms at Monieka, Africa, last year and the native Christians gave $200 themselves.

Last year the Living-link churches, as churches, contributed $60,702.98. Fine

Some of the Buildings of Eureka College.

showing! Let us increase the number of Living-link churches.

The hearts of the missionaries are saddened these days because of the wonderful opportunities open in China of which they are unable to take advantage. When will we rise to the importance of the pressing emergency in that great land?

"Twelve more baptisms Sunday, June 7, five of our school girls, four school boys and three women from the neighborhood, making forty this year, the best year in our work here." Mary F. Lediard, Takinogawa, Tokyo, Japan.

The church at Uhrichsville, Ohio, J. A. Canby, minister, will in the future, support Arthur Bowman at Wuhu, China, as their Living-link. Mr. Canby says: "You can hardly know the joy I feel in having some part in bringing the church up to this standard. We also have money provided for a Living-link in the home field and intend to do some work among the foreigners in this country."

The medical missionary at Monieka, Congo, Africa, Dr. L. F. Jaggard, received $1,200 last year from all sources on the field. This is twice his salary. The money goes for the enlargement of the work.

News just comes from the last Central Conference of the Congo African missionaries that there were 1,034 baptisms during the year and an offering for missions from the native churches of $1,181.81. Our four Congo churches report a combined membership of 3,736. In every way the year has been the greatest in the history of the missions.

During the past half-dozen years the receipts of the Foreign Society have sprung from $274,324 per annum to $434,183, a gain of $159,859. This is an average increase of $26,643 per year for the past six years. And besides this there has been an increase in the receipts this year up to date. There has also been a very considerable expansion of the work on the fields during that period. The number of native workers has about doubled, and in that time eighty-four new buildings have been provided, or an average of fourteen each year. This is more than one each month for the six years.

A letter from J. C. Ogden dated May 17, at Kian Ting, China, says: "We were on the houseboat from March 14 to May 12. We traveled forty-four days—a distance of about 800 miles. Now we are 1,800 miles west of Shanghai. We are twelve days east of Tachienlu or about 300 miles. It is 460 miles from Tachienlu to Batang. I cannot begin to tell you how happy I am. I feel that I am in my old harness again. I preached both last Sunday and today to crowded houses of Chinese, and it is my purpose to use the opportunity before me to talk, and teach, and preach all along the way from here to Batang."

F. M. RAINS, Secretary.

UNIVERSITY OF CHICAGO NOTES.

The Disciples are well represented in the summer session of the University of Chicago. Eighteen are enrolled in the Divinity School for regular graduate courses, and a much larger number in the various other departments.

Professor Charles M. Sharpe has a class of eleven in "Problems of Doctrinal Re-statement." This is a major course covering the whole ground of the Disciples' historical religious positions, and seeking to discover what, if any, reconstruction may be necessary in view of generally accepted results of modern theological science. Needless to say, a great deal of interest is manifested in this discussion.

Professor Herbert L. Willett is giving a series of Assembly Lectures on Thursday evenings dealing with the general topic of "The Changing Orient." These lectures embody the results of Doctor Willett's recent studies in his journey around the globe, and are proving of surpassing interest. Last Thursday evening Doctor Willett was absent, and a most enjoyable program was extemporized through the kindness of other speakers. Mr. Clarence Hamilton recently elected to the Chair of Philosophy in the University of Nankin told of the motives that have influenced him in dedicating himself to missionary work. Mr. Yu, a young Chinaman who has recently united with the Hyde Park Christian Church, told of the experiences leading him to accept Christ. Finally, Mr. Liu gave a most informing and earnest address upon "Some Phases of the Present Situation in China." He spoke of the political, religious and cultural conditions. Mr. Liu is also to be in the department of Philosophy in the University of Nankin. These Thursday evening assemblies of the Disciples are largely attended. They are held in the Haskell Oriental Museum, and form a sort of general clearing house for the Disciples in all departments.

The managing editor of the Christian Evangelist and Mrs. Smither were with us for visits recently. Their son is enrolled in the undergraduate department of the university. CHARLES M. SHARPE.

The Outlook at Eureka College

BY PRESIDENT H. O. PRITCHARD.

Eureka College has just closed a most successful year in every way. There were more students enrolled in the Collegiate Department than there have been for the past seventeen years. The increase in college spirit has been especially commented upon by visitors and friends. Every one is hopeful and the future never appeared brighter than at present. The faculty has been greatly strengthened by the addition of men of strong Christian character and splendid scholastic training. The Chair of English is to be filled by Professor Claude O. Kinnick, who was a graduate of the Valparaiso University Normal, the Indiana State Normal, and has both an A. B. and an A. M. degree from the Indiana State University. Mr. Kinnick was an assistant in the English Department of Indiana University in 1909-1910 and a Fellow in the same department in 1912-1913. For the past year he has been the head of the English Department of the Washington, Ind., high school. Mr. Kinnick is a devoted member of the Christian Church and is thoroughly loyal to its propaganda. The college has called to the Chair of History Mr. J. E. Smith of Lincoln, Nebr. Mr. Smith won his Oxford scholarship from Nebraska, was in Oxford three years and took his degree from that honorable institution. While in Oxford he traveled two summers on the Continent. He has been doing post-graduate work during the past year in the University of Nebraska and received his Master's degree from that institution at its recent commencement. Mr. Smith is the son of one of the pioneers of our church and is thoroughly loyal to the Restoration Movement.

Some changes have been made in the curriculum which will strengthen and make more useful the course of study. Among other things, the Preparatory School has been separately organized with its own corps of teachers and course of study. Two new courses have been added for the year in the college proper, which will prove especially beneficial. The one is a short course in agriculture, to be conducted in connection with the extension department of the University of Illinois. The other is a two years training course for pastoral helpers and directors of religious education. By this course Eureka is seeking to become of more service to the Churches of Christ by training for them Sunday-school teachers and religious leaders. A plan is also being worked out by which credit will be given for work done in Christian Sunday-schools. The prospects for an increase in students is especially flattering. If present indications are to be trusted, there will be an increase in the student body of at least 25 per cent for the year 1914-1915.

One of the happy events in connection with the recent commencement season at Eureka College was the celebration of the twentieth anniversary of the graduation of the class of 1894. The class put on a special program in which all of the members present took part and it was one of the most enthusiastic meetings of the entire week. Mr. Toler Swift, of Springfield, class president, presented to the college the class hatchet, which has seen hard usage for twenty years and is now to be placed in the archives of the institution. Among others present was Miss Cenie M. Seyster, who was the first baby born to members of the class and was christened the class baby. She is to be a Freshman in Eureka College next year.

The college honored Mr. A. E. Cory, who was a member of the class of '94, by presenting him with the LL. D. degree. Mr. R. E. Hieronymus, a member of the class of '89, for many years a teacher in Eureka and for ten years its president, was also honored by being granted the Doctor of Laws degree.

At a recent meeting of the Board of Eureka College, Mr. Louis O. Lehman was called to be field secretary for the college. He will begin his work September 1. Mr. Lehman is an alumnus of the college of the class of '01. He has held several successful pastorates in the state of Illinois. At the present time Mr. Lehman is pastor of the Church of Christ at Gibson City, Ill., where he has served the church faithfully for six years. His pastorate at Gibson City has been remarkably successful. During that time a beautiful house of worship has been erected, the church membership has been greatly increased and the respect and affection of the entire community won. Mr. Lehman is especially adapted by temperament and experience for the work he is to undertake. His call is enthusiastically received by all who know him.

The Sunday School

THE TRIUMPHAL ENTRY.

INTERNATIONAL UNIFORM LESSON FOR AUGUST 2.

Luke 19: 29-44. Memory Verses, 7-9

Golden Text.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee.—Zech. 9:9.

American Standard Bible.
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(1) And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, (2) and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. (3) And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. (4) And they went away, and found a colt tied at the door without in the open street; and they loose him. (5) And certain of them that stood there said unto them, What do ye, loosing the colt? (6) And they said unto them even as Jesus had said: and they let them go. (7) And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. (8) And many spread their garments upon the way; and others branches, which they had cut from the fields. (9) And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord; (10) Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

(11) And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

Verse by Verse.

BY CLARK BUCKNER

v. 1. *They*: Jesus and the throng that followed him. *He sendeth two of his disciples*: These were probably the men, Peter and John, who had made the preparations for the feast of the Passover.

v. 2. *Into the village that is over against you*: It is not known whether the reference is to Bethphage or some unnamed village. But it is probably to the former. *A colt tied, whereon no man ever sat*: The horse was used in war while the ass was used by those who followed the ordinary peaceful pursuits of life. The clause, "Whereon no man ever sat" indicates the special propriety of this particular animal, for it was customary to put unused animals to sacred uses. See Numbers 19:2.

v. 3. *Any one*: The owner was probably a friend of Jesus. *The Lord hath need of him*: The Lord must have the colt in order that he might fulfill the prophecy made in Zachariah 9:9.

v. 5. *And certain of them that stood there*: The owner of the colt and the members of his household.

v. 6. *Said unto them even as Jesus had said, etc.*: This indicates that the owner knew Jesus and was kindly disposed toward him.

v. 7. *They bring the colt unto Jesus and cast on him their garments*: The account in Matthew says that they brought "the ass and the colt, and put on them their garments, and he sat on them."

v. 8. *Many spread their garments upon the way*: "The garments answered in place of fine carpets which oriental people often spread in the path of a king." *And others branches which they had cut from the fields*: According to Heroditus, when Xerxes crossed the bridge on the Hellespont his way was strewn with branches of myrtle. Simon Maccabaeus entered Jersualem "with thanksgiving, and branches of palm trees, and with harps, and with cymbals, and with viols, and hymns, and songs."

v. 9. *They that went before and they that followed*: It must have been a great procession. Probably "they that went before" were those who had come out from the city to meet him. "They that followed" were probably those who were on their way to the feast of the Passover. *Cried, Hosanna; Blessed is he that cometh in the name of the Lord*: The word 'Hosanna,' is the Greek form of the Hebrew word translated in Ps. 118, *save now*, where it is a prayer for help and guidance. In this case, however it appears to be more of a word of greeting.

v. 10. *Blessed is the kingdom that cometh, the kingdom of our father, David*: The people never lost sight of the prophecies of a coming kingdom, but they were expecting such a kingdom as flourished under their great King David. *In the highest*: In the highest degree, in the highest heaven.

v. 11. *And he entered into Jerusalem*: Tradition has it that he entered through the Golden Gate in the eastern wall which was found walled up in the time of the Crusades, and was opened only once a year, on Palm Sunday. *Into the temple*: He was to be lord over the temple as well as the city. *Looked round about on all things*: "This look took in those things which were to receive the next morning so sharp attention from him." *Gould. Went out to Bethany with the twelve*: Jesus always found a warm welcome in the home of Lazarus, in Bethany. It was a great debt that this household owed to Jesus, for he had raised Lazarus from the dead.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

APPROACHING THE CRISIS.

Culminations are always fascinating. While the race is watched with interest it is the finish which excites to the highest pitch. The progress of competitors is noted with interest, but with the approach of the goal applause becomes deafening. Biography finds its supreme interest not in beginnings, but in conclusions. A career which is marked by an anti-climax is deemed a failure. For nearly three years Jesus had been in the public eye. Multiplied miracles had attested his supernatural power. Extraordinary spiritual discourse had marked him as a citizen of two worlds. The crisis is approaching. His own recent prediction had intensified the interests of both friends and enemies. His arrival at Bethany of Friday evening had been marked by demonstrations of love when at the close of the Jewish Sabbath a banquet in his honor was attended by a symbolic anointing. The dawn of the first day of the week came and with it preparation for a demonstration of his divine right as the King of the world.

A STRANGE COMMISSION.

To two of his disciples he said, "Go your way into the village that is over against you and straightway as ye enter it ye shall find a colt tied whereon no man ever yet sat. Loose him and bring him to me." By this commission he declares his right of appropriation. Nevertheless, he recognized civic obligation and instructed his disciples to assure the owner of the colt that he would speedily be returned to him. He gave as the all sufficient reason for his appropriation, "The Lord hath need of him." It was a beautiful declaration of God's right to all the possessions of men. The call of the kingdom is paramount. When the interests of the Cause of Christ are at stake nothing can safely be withheld. All we have and are has been given as a sacred trust. At any moment when the call of God demands it the true disciple will readily surrender to the interests of the Great Cause his time, talent and possessions. That the Lord of all the earth who was conscious of his own right by virtue of his powers of creation and sustaining should have selected for his triumphal entry an animal associated with burden bearing, with common service, is further full of significance. It expresses the close relationship of Jesus to the common people. Humility and dignity are both combined. That it was an animal upon which man had never sat had also its lesson. The entire life of Jesus, from his birth to his death on the cross was absolutely unique. There was a newness about all he did and about what he said. It was the inauguration of a new era in the world's history. He did not follow precedents. He broke with custom whenever occasion required it and the interests of humanity could be better conserved. From Matthew's Gospel we learn that the mother of the colt was with it. It could thus be more readily employed for the service desired because more tractable.

THE HALLELUJAH CHORUS.

"And they bring the colt unto Jesus and cast on him their garments, and he sat upon him." It is then related that as he reached the brow of the Mount of Olives and the glory of the City of David burst upon their vision the great multitude who had come forth from Jerusalem to meet the advancing procession and the multitudes that followed Jesus spontaneously poured forth their expressions of praise and adoration. It is one of the most majestic expressions of worship since the shepherds heard the song of the angels over the fields of Bethlehem. "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord."

EVANESCENT ENTHUSIASM.

"As Jesus passed through the golden gate, the triumphal procession still acclaiming his praise, still worshipping and adoring him, the city itself was roused to the highest pitch of excitement. The one inquiry upon every tongue was, "Who is this?" It is the age long interrogation. Upon the answer to that question depends all progress. The whole world of nature is one continuous challenge to the mind of man. Question after question is urged upon the attention of thinkers. In every field of investigation inquiries are multiplied and new light is thrown upon a multitude of problems. But of all the inquiries of the world none hold for one moment the place of importance that is occupied by this. The greatest progressive movements since the time of Jesus are nothing more nor less than the triumphal entry of Christ. He comes upon the scenes of men in manifestation of his love and power. Especially is this true in the great religious movements of the ages. In every splendid advance of the church of Christ the world for a moment stands and makes inquiry, "Who is this?" Sad to say, the multitude turn again to their accustomed activities knowing not the time of their visitation.

FRENZIED ENVY.

One of the sad features of unbelief is this, it is rarely content to be negative. Almost without knowing it men take sides. They become increasingly intense. If opposed to Christ the opposition increases. The same is true of the church of Christ. A position of neutrality is not so often held as supposed. Rejection develops into contempt, and hatred. The Pharisees who had asked the Master to rebuke his disciples a little while before now became frenzied with envy, and made inquiry of one another, "Behold how we prevailed nothing. Lo, the world has gone after him." This attitude will result in nothing less than crucifixion. The Lord of glory is crucified afresh by people who indignantly reject his claim, despise his offers of mercy, and with a supercilious air of self-sufficiency they turn away from Christ and his Church.

THE SILENT SURVEY.

"And he entered into Jerusalem, into the Temple, and when he had looked round about on all things, it being now eventide, he went out unto Bethany with the twelve." Thus closed one of the great days of history and no event of that entire day was more weighted with significance than the *silent looks of Christ*. The clamor of approbation and of opposition had both ceased. He stood for a time in the Temple, which represented *himself*, which stood for all the great truths which he himself embodied. One greater than the temple was there. He looked from its magnificent foundations to its splendid pinnacle. The Temple itself was but a faint embodiment of what Jesus was the true incarnation. He noted its desecration. He recognized the failure of much of its worship to realize the purposes of God. In very truth Jesus now enters the temple of the human heart. What does he behold. The most pertinent inquiry we can make in connection with this entire lesson is this, after all our professions of worship, after all our expressions of adoration, when Jesus enters the Temple, what does he find?

The Mid-Week Service

By Silas Jones.

TOPIC ON JULY 29.

Paul the Missionary—Third Journey. Acts 18:23; 21:15.

"I am debtor." The man who wrote this sentence made an honest attempt to meet his obligations. He held that truth and salvation were for all men. If he had knowledge of God which any other man on the face of the earth did not have, he was debtor to that man. The Jew needed deliverance from the bondage to the law. Ignorance and superstition and vice held multitudes of the Gentiles in bondage. Only a few had come to the knowledge of God in Christ and were enjoying the freedom secured by that knowledge. When Paul became a Christian, he heard the call of the world. The anxiety he had experienced about his own soul's salvation gave place to missionary zeal. The completion of one preaching tour was the beginning of another.

ESTABLISHING THE DISCIPLES.

The care of all the churches may have been a heavy burden to the apostle, yet it was a burden he found pleasure in bearing. He had the gifts of an organizer. Those whom his earnest and able presentation of the gospel won to the kingdom of God were guided by him in the ways of Christian living. He watched over the churches with the loving care of a father over his children. His helpers were ever ready to report the fidelity and the heroism of his converts. If false teachers came to pervert the gospel of Christ, Paul was informed thereof and he took steps to counteract their teaching. He visited the churches as often as possible. He wrote to them when they needed instruction and he was unable to see them in person. He taught the strong to help the weak. He rebuked the spirit of faction. He encouraged all to stand fast in the faith.

AT EPHESUS.

Of Ephesus Stalker writes: "This city was at that time the Liverpool of the Mediterranean. It possessed a splendid harbor, in which was concentrated the traffic of the sea which was then the highway of the nations; and as Liverpool has behind her the great towns of Lancashire, so had Ephesus behind and around her such cities as those mentioned along with her in the epistles to the churches in the Book of Revelation, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. It was a city of vast wealth, and it was given over to every kind of pleasure, the fame of its theatre and race-course being world-wide." The enormously rich temple of Diana was at Ephesus. Her shrine was the most celebrated in all the world. Greek and Oriental civilizations struggled for the mastery of the city. Hence Ephesus was the place Paul chose in preference to any other in that region.

AT MILETUS.

It was dangerous to be a messenger of Christ in the days of Paul. This Paul knew well. The most dangerous place for him was Jerusalem. He had been driven out of it by exasperated Jews. But when duty called, he went back, not knowing what would befall him, only that he would suffer bonds and imprisonment. On the way to Jerusalem he calls to him the elders of the church at Ephesus and gives them what he believes will be his final counsels. The speech he delivers to them reveals the pathos of his life and a courage that has never been excelled. Here is a preacher who has kept the faith. "I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus to testify the gospel of the grace of God." He is no time-server. He has told the full truth. His satisfaction is in this and not in any material rewards he has received. He has taught men the meaning of the saying, "It is more blessed to give than to receive."

1 Cor. 16:8; Rev. 1:11; 2:1-7; Rom. 1:14-15; 15:18-20; 15:25-29; Acts 20:17-35; 2 Cor. 1:8-11; 10:14-16; 11:22-33.

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Editor of THE CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY

Sharpe Rev C. M Dec 14
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Vol. XXXI July 23, 1914 Number 30

The Sagamore Sociological Conference

A Complete Report

Why the World is Sad

By H. E. Stafford

Responsibilities of the Christian Life

A Sermon by Charles M. Sheldon

Scientists to Fight Intoxicants

Side Lights From a Recent Chicago Convention

CHICAGO

"CLAPTRAP" METHODS

of promoting Sunday school work are rapidly passing. The pronouncements of the late meeting of the Religious Education Association, held at New Haven, indicate that fact. Our constructive leaders are deploring the shouting and "boosting" methods of contests and special days. The Sunday School is coming to a sober realization of its responsibility for the building of Christian character and the inculcation of spiritual ideals in those to whom it ministers. Thoughtful leaders know that these can not be secured by noise and clatter and inflated attendance. It is to be hoped that the Disciples of Christ will not fall out of line with the sane, sensible Sunday school army that is now looking toward other goals than "great reports," big attendance and weighty offerings.

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United Religious Press Building,
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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Character Talks

By J. H. Goldner, Pastor Euclid Avenue Christian Church, Cleveland : :

Rev. J. H. Goldner.

WHAT RELIGION IS

Religion is not an inheritance but an experience. We inherit doctrines, creeds, hymns, organizations and buildings and even a mighty leaning toward religion. A son can inherit from his father, who was a physician, an office, books, instruments and drugs, and even a strong leaning toward the practice of medicine; but not his medical experience and skill. So we can inherit our parents' forms of Godliness, but not their experience and attainments in Godliness. A religion presupposes a religious experience. By a religious experience I mean that the personal, ever-present God shall have become a fact and force in my experience, such a reality to my consciousness, that my intellect is changed and I think differently; my feelings are changed and I love differently; my will is changed and I purpose differently. "Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold they are become new."

"The Conquest is just what you say it is—'a journal of character-building,'" writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school—serious Bible study, religious ideals and Christian service? "The Conquest" has as its aim not simply to give schools what they have been used to—small talk of school work; but to publish such material as will actually GROW CHARACTER.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Other Judas

There was another Judas. We have very nearly forgotten that there could have been more than one. As a matter of fact, it was a somewhat common name in Palestine in the time of Christ, and there was good reason for its popularity.

One other man beside the traitor in the intimate circle of our Lord's companions bore that name, and still another author of one of the New Testament epistles also was called Judas. This is the only time in the New Testament that we find this Judas called by this name. We are practically certain that he is to be identified with Lebbaeus (Matthew 10:12) and Thaddeus (Mark 3:18). The confusion of the names is significant. Presumably Judas was his given name, the name by which he formerly was known up to the time of the betrayal. The other name came into common use we may believe largely because it became necessary to distinguish him from the other Judas.

* * *

The name Judas is an illustration of the way in which one man's infamy can cast a stain upon an honored name. The man who made the name Judas so popular was Judas Maccabeus, one of the noblest heroes in all Israel's history; the man who achieved the all but impossible task of crowning his own name and who set up a government in Jerusalem and which, sadly as it fell in later years below the original Maccabean ideal, was one of the purest and noblest conceptions that ever fired a heroic heart. Judas, the Maccabean, made that name so glorious that a thousand Jewish mothers called their children after him. It was a name already glorious because it was the Greek equivalent of the old Hebrew name, Judah; Judah who towered above the other sons of Jacob and bequeathed a name to his tribe so puissant that its crest became the lion. The lion of the tribe of Judah ruled among the other tribes by force of character and moral power.

We meet the name several times in the century preceding the birth of Christ. We find it borne by several men in the New Testament. It was a disciple, Judas, to whose home in Damascus Saul went after his conversion and waited for the light. It was a man named Judas Barabbas who went as one of the two prominent members of the Jerusalem church to bear with Paul and Barnabas the interpretation of the finding of the great council in Jerusalem. It was Judas, the Lord's own brother, who wrote the interesting little epistle towards the close of the New Testament canon, and it was Judas who lost his name in a confusion of substitutes, Lebbaeus and Thaddeus, and maybe others, in an almost hopeless attempt to distinguish him from another man by the same name in the company of the twelve apostles.

* * *

One sinner destroyeth much good. Behold the good destroyed in the ignominy which Judas Iscariot brought upon a noble name. One of the noblest exploits in Hebrew history, one of the most intrepid out of the heroes of a heroic name, and all the mighty men who later bore that name and all the glorious deeds they wrought, stand under a certain shadow because one craven wretch who happened to bear the same name forever associated that name with the idea of dishonor and treachery. Whoever has used the name of Judas in the last nineteen hundred years has found it necessary, in one way or another, to insert the explanatory and half apologetic note which we find here in the fourth Gospel to let it be understood that the particular Judas of whom he speaks was not Judas Iscariot. The treachery of Judas harmed not only himself, but more or less it has harmed every other soul that ever bore the name. As for Judas Lebbaeus or Thaddeus, the name practically killed him. He stands totally undistinguished among the twelve apostles. His name had to be spoken with so constant an explanation, so perpetual an apology that the name and the man have practically disappeared. Judas Iscariot murdered the good name of every other man who bore the name and nobody uses that name concerning any respectable man if he can help it. If he is compelled to use it at all he does it with a parenthesis of one sort or another to show that this Judas is not Iscariot.

* * *

The use of the little parenthesis in which John encloses the words "not Iscariot" is a plea for the fair judgment of the question of Judas. It was a very sensible question; it brought forth a most precious answer from the Lord. We are under great obligation to Judas for giving Jesus the opportunity of telling us what He did in answer to the question, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" The precious truth of the indwelling Christ was set forth in loving words for the comfort and the hope of the disciples, largely because Judas just at the right time asked just the right question.

Lovers of their Fellow Men

A REPORT OF THE SAGAMORE SOCIOLOGICAL CONFERENCE, HELD AT SAGAMORE BEACH, CAPE COD, MASS.

THE first essential of a good summer conference on any philanthropic subject is something good to eat and a comfortable place to stay. Plain living and high thinking are well in theory, but we have noticed at many great gatherings that philanthropists are habitually punctual at mealtime. This is one thing that makes Sagamore popular. There is something good to eat, and there are comfortable beds within sound of the sea, and there is a pleasant and hospitable atmosphere that greets one on arrival and abides.

But conferences do not live on bread alone. The papers at Sagamore are prepared and the addresses delivered by men of ability and reputation, widely known as experts in their several departments.

FREEDOM OF DISCUSSION.

There is one added quality to be mentioned, and that is the entire freedom with which the subjects, when once presented, are thrown open to discussion, and the free collision of the various opinions expressed. The spirit of free discussion is not killed by fatal politeness.

These characteristics make for free intercourse and profitable interchange of thought. The chairman, Mr. George W. Coleman, presides with entire absence of presidential frigidity, yet holds an even handed balance in the discussions, which are entered into heartily by men and women of all shades of opinion. The reception tendered by Mr. and Mrs. Coleman is enjoyable, democratic, and truly social.

We give under separate headings condensed reports of the five principal addresses. They are notable articles by men of reputation, and their discussion from the floor was full of interest.

The Sagamore Beach colony was primarily a Christian Endeavor community. It is a village of homes, with parks and waterworks, and with restrictions against the sale of liquor and against frivolous amusements. It is a serious-minded community, bent on having a jolly good time while doing good. President Francis E. Clark makes his home there, and so does that genial editor, Amos R. Wells, whose writings inspire more young people to more good purposes than any one other man in America. The residents are happy in the companionship of each other and the sea, and the guests of the summer conference have happy memories.

Lakewood Road.

The eighth annual session of the Sagamore Sociological Conference, which opened at Sagamore Beach, Cape Cod, Tuesday, June 30, and continued Wednesday and Thursday, July 1 and 2, was unique among Boston's summer gatherings, for every one of the 500 educators, reformers and social workers invited to be present attended as the guest of a group of hosts which includes such men and women as George W. Coleman, president of the Conference; Mrs. Glendower Evans, Arthur J. Crockett, of the Modern Priscilla, and Rev. James A. Francis, of the Clarendon Street Baptist Church. The Conference was followed on July 3 by a Council of Open Forums, conducted as a round table discussion by the leaders of Open Forums all over the country.

The Conference was marked by a group of speakers both unusual and distinguished. The nature of the season's topic—"The Race Problem in America, With Special Reference to the Negro, the Asiatic and the Jew"—made the personnel of the speakers most interesting. Among them they represent authorities on or representatives of every race mentioned in the discussion.

The Conference opened with a group of folk songs of many nations, rendered by Henry L. Gideon and by Mrs. Gideon, who was Miss Constance Ramsay, of Pachesham Park, Surrey, England. Mr. Gideon, besides being organist and choirmaster for the past six years at Temple Israel, is a member of the faculty of the Boston Music School Settlement, the director of the Temple Singers, a concert company of soloists and choristers and a lecturer on musical topics for the Boston Opera Company. He is a Kentuckian and a graduate of Harvard, who has lived and studied abroad for many years. These songs from the Chinese, Japanese, Negro and Yiddish, proved an admirably attractive introduction to the discussions.

The opening service was conducted by Rev. William E. Barton, D. D., whose theme was "The Descent of the New Jerusalem."

On the same evening Professor Daniel Evans opened the discussion with a paper entitled, "Is Race Antipathy Rational?" Professor Evans was born in Wales, and as a lad worked as a breaker boy in the coal mines of Pennsylvania, where almost all the nationalities now migrating to America are represented. He is a graduate of Bowdoin College, and is at present professor of Christian Theology at Andover Theological Seminary, Cambridge. "Each man should be proud of the race to which he belongs," said Prof. Evans, "but prouder still that he is a human being and belongs to humanity."

"WHAT THE NEGRO WANTS."

The second day of the Conference began with tenor solos by Mr. Roland W. Hayes, a negro singer of Boston; Rev. William DeBerry, of Springfield, Mass., spoke on "What the Negro Wants." Mr. DeBerry is himself a member of the race for which he pleads, and is pastor of St. John's Congregational Church, in Springfield. He is a graduate of Fisk University, and thoroughly conversant with the conditions and needs of the Negro both in the North and South. Mr. DeBerry's address was followed by one

Looking Toward Plymouth.

on "What We Can Do for the Negro," by Rev. Benjamin F. Riley, of Birmingham, Ala. Doctor Riley has had a most unusual career. Born in Alabama, educated at Erskine College, Southern Baptist Theological Seminary, Crozer Theological Seminary, and the University of Alabama, he became president of Howard College, and after five years left to take the position of professor of English Literature at the University of Georgia. He is author of a notable book "The White Man's Burden." In 1909, as he says, "I was lured from a lucrative and pleasant position to seek an adjustment of racial conditions, because these conditions had reached a point that was deplorably horrible. For five years, in the face of opposition and prejudice, Dr. Riley has devoted himself entirely to work among the Negro race, his attitude being expressed in his book, "The White Man's Burden." "The Negro," he says, "asks not for a fish, but for a hook." He believes the solution of the problem lies in educating him to help himself.

These two addresses, approaching the topic from opposite viewpoints, developed a striking unity of sentiment, and were received with enthusiastic applause.

DR GRIFFIS SPEAKS.

Dr. William Elliot Griffis, who spoke on "The Asiatic in the United States," is one of the greatest American authorities on the subject, his knowledge being based on a long residence in the Orient. A Philadelphian by birth and a graduate of Rutgers College and Union Theological Seminary, he served in the Civil War and soon after went to Japan, where he was successively organizer of schools, Superintendent of Education in the Province of Echizen, and professor of physics at the Imperial University of Tokio. In 1907 he was decorated by the late Emperor Mutsuhito with the Order of the Rising Sun. Since his return to America he has served as a Congregational pastor in Boston, and in Ithaca, N. Y., and has written extensively on various phases of history and travel. His address was one of keen analysis.

At the morning session on Thursday, Mr. Robert Haven Schauffler read his new poem, "The Crucible," which recently appeared in The Century. Mr. Schauffler is well known both as a poet and musician, being the author of several books of verse. His stirring "Scum of the Earth," which appeared in the Atlantic Monthly a year ago, was a rousing plea for justice to the immigrant.

Following the reading, the entire session Thursday morning was given up to general discussion with no special speaker scheduled.

The last speech of the Conference on Thursday evening was that of Prof. Nathaniel Schmidt, of Cornell, on "Has Race Anything to Do With the Prejudice Against the Jew?" Most people are surprised to learn that Prof. Schmidt was born in Sweden and received part of his education at the University of Stockholm. He has also been a student at the University of Berlin, and at Colgate University, at which latter institution he was professor of Semitic Languages and Literature until called in 1896 to a similar position at Cornell. In 1904 and 1905 he was director of the American School of Archæology in Jerusalem, and he has contributed to the New International, the Jewish, and other encyclopedias, and is the author of several historical works, including "The Prophet of Nazareth." Perhaps no man in the country is better fitted to speak on the subject assigned to him, and his address was an inspiration.

The Sagamore Sociological Conference both in its speakers and its guests is itself a typically American, and hence national conglomerate, "melting pot." Councils of this sort will contribute to the solution of the pressing racial problems of America.

Would that Christmas lasted the whole year through, and that the prejudices and passions which deform our better nature were never called into action among those to whom they should ever be strangers.—Dickens.

Bradford Arms.

CONSUME YOUR OWN SMOKE.

By H. O. Spelman.

When in reaching for roses you grasp but a briar;
Or in striving to help men you kindle their ire,
And their unthankful lives set your pulses on fire;
Don't flame forth in anger on other good folk;
But bank your own fires, consume your own smoke.

When you see how for glory and power men strain,
And multitudes barter their souls for mere gain;
Don't hold the whole race in a righteous disdain,
And strive to cut loose at a single fell stroke;
But bank your own fires, consume your own smoke.

When your brothers lose heart in life's furious game,
And in anger and hatred charge others with blame,
And contention and strife set their hearts all aflame;
Don't add to the fuel by laughter and joke;
But bank your own fires, consume your own smoke.

At Sagamore Beach.

SALUTES OF MANY KINDS.

In the United States the characteristic salutation is "Hello!"

The Arabs say on meeting, "A fine morning to you!"

The Turk says with gravity, "God grant you his blessings!"

The Egyptian is a practical man. He has to earn his taxes by toil under a burning sun. Accordingly he asks, "How do you perspire?"

The Chinese loves his dinner. Hence, he asks, "How are you digesting?"

The Greeks, who are keen men of business, ask one another, "How are you getting on?"

The national salutation of Naples was formerly, "Grow in grace!" At present, in most parts of Italy, a phrase equivalent to "How are you?" is used.

The Spaniards say, "How are you passing it?"

The French, "How do you carry yourself?"

The German, "How goes it?"

The Dutch, "How do you travel?"

Why the World is Sad

An Interpretation of the Present-Day Universal Disquietude.

BY H. ERWIN STAFFORD.

OUR age is known by many names. It has been termed the age of industry and big business, the age of invention, of vast feats of engineering, of book-making, the young man's age and woman's age (though the latter is never given in exact figures). But this is pre-eminently an age of discontent, for into our national life has come a disturbing vision. We may cry out peace, but there is no peace.

The discontent that characterizes the hour is not only individualistic, but it is social. It does not belong to any particular group of individuals, nor to any class brought together as a social aggregate. For there is unrest in high places as well as among the lower strata of life. Nor do we find the great middle class any more at rest. Our nation is sad.

WORLD-WIDE DISCONTENT.

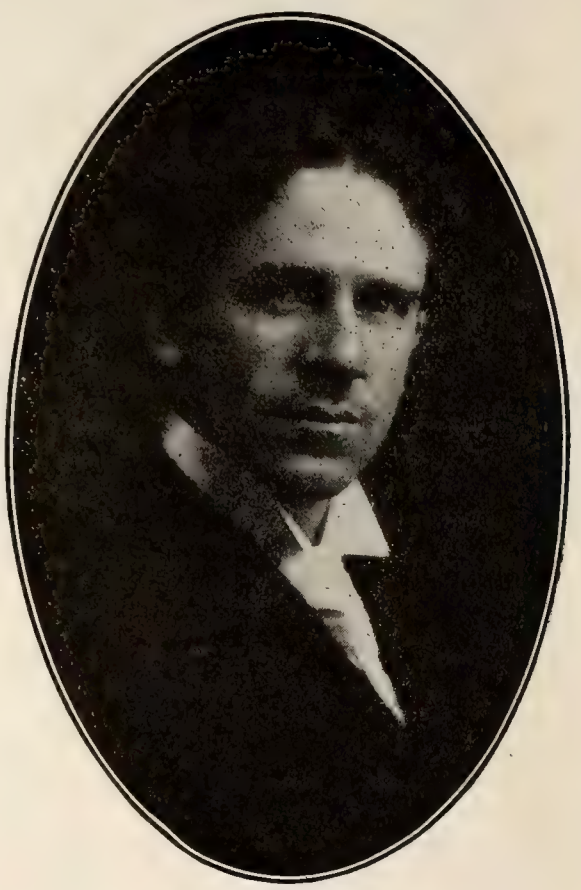
We are told by certain thinkers that this discontent is confined to our nation, and is due to our democracy. That the very liberty we have had has in turn become the destroying factor. But it requires only a surface study of the nations to reveal the fact that discontent is world-wide. Britain is one seething, shifting, swarming mass of restlessness. Germany is ill at ease, as is shown by the large number of social Democrats elected to the Reichstag. France is shifting, and the trample of her feet resembles the revolutionary sounds of not long ago. Portugal has had a revolution. And what shall we say of those semi-civilized nations, but that they are even deeper in the ills of discontent? The Duma has not satisfied the Russian, nor the present attempt at government, the young Turk; while the Balkan states have just registered their discontent in the horrors of war. The heathen lands are clamoring for a change. The restlessness of China is declared in terms of a revolution. India stands upon the threshold of expectancy. All the nations are sad.

Nevertheless, it is strange that we are so ill at ease under the splendid conditions of prosperity that obtain. As a whole, our nation was never more industrious. More land is being tilled, greater crops are being produced, our factories are turning out more and better products, our banks are more reliable and our nation is growing wealthier every day. Wealth is giving us conveniences in the home, on the street, and at the market, which we never had before—conveniences in communication, in travel and in industry. Our railways, steamships, and trains are moving parlors and palaces. At no time in the world's history were books, education, the arts, and entertainment better, cheaper, and brought to a greater number of people.

DISCONTENT DUE TO NEW VISION OF GOD.

Why then, in the face of all these things, are the nations sad? We are told that the people have lost faith in God, have forgotten him, and wandered away from his great love, peace and joy; that lack of faith means lack of purpose.

It is not because our nation has lost faith, but because the people have gained a vision of God, and his truth. That vision has given men an enlarged horizon. It has pointed out new purposes. The vision has directed them toward new duties. It has declared a new attitude for man to man. It has disturbed the satisfaction the nation had in itself. Once, wealth was satisfied with its own pleasures. The mansion upon the avenue with its many servants, the summer home in the mountains, the cruise among the tropics in the winter, brought joy, and satisfied. The wealthy were content to use their wealth for themselves. The great middle class has been successful in business, piled up big bank accounts, bought automobiles, fitted its homes with conveniences, educated its children, formed literary clubs, but still it is sad. Labor enjoys the best wage that it has ever enjoyed (we remember that the purchasing power of a dollar is less than it has ever been, and therefore the high wage does not count for as much as is sometimes boasted). But the laborer lives in better homes, has better equipment, better opportunities for his children, and better educational facilities for himself. With the stereopticon and moving picture he may journey through all lands, and by means of the victrola may have the masters transported to his fireside. Yet, he is sad. He has had a vision of God.



Rev. H. E. Stafford.

THE SUN OF RIGHTEOUSNESS RISING.

Likewise, the nations "that sit in darkness have seen a great light" and are sad. While the new aspirations of the young Turk have been declared in terms of politics, still underneath is an inner vision gained through religious light. The sun of righteousness is rising upon the heart and mind of Turkey. The Chinese Republic expresses itself in terms of government, but it is only the fruit of seeds long since sown in the heart of the nation by the faithful missionaries of the cross. India, too, is aiming to throw off the bindings of caste and politics, because she is receiving a new faith. But the very restrictions of a traditional past are keeping these nations from enjoying the light of truth and therefore they are sad.

But why is the world sad because it has seen God? For the same reason that the noble youth who received a vision from Jesus was made sad. He hesitated midway between what he was and what his vision showed him he could be. Had he been able to blot out the vision, he might have retained his whole measure of joy or had he gone on unto the complete fulfillment of his duty as seen in the new light, he would have been extremely happy, but hesitating, he was sad. The wealthy of our land have seen God, but they are failing to follow the vision. They have looked at their charities, their gifts toward education, toward science, toward art, and toward religion, and behold, these do not satisfy. Their vision asks for a larger measure of life, and until this is given, they will be sad.

THE FORD EXPERIMENT.

Some have tried to get joy through sharing profits in their business, such as Mr. Ford. Truly, this is commendable. In this step, Mr. Ford has outstripped his fellows, but he has only demonstrated to the great hungering, needy multitudes the vast margin which exists between the cost of production and the selling receipts. His new plan solves nothing. It only deepens in the mind of the thinker the conviction that the people are being denied their rights—that there is an eternal wrong at the bottom of it all. Until this wrong is righted, and until men follow their vision, they cannot rejoice.

Likewise, the middle and the laboring classes are sad because both have seen God, and yet are unable to follow him. There are some who are sad because they will not pay the price for righteousness. But most are sad because they cannot. Thus, the material world as a joy-giver has been tasted and is proving insipid.

I am optimist enough to turn prophet for a moment. The day is already dawning when our nation will swing from its great material pursuit to the real issues of life, to that which is life indeed. For the grapes of material joy have filled the presses many times, but lo, the wine is unfit for life. Men are turning to taste anew the water that quenches all thirst.

And what shall we say of the foreign nations, save that their heathen faith is holding them in bondage. The God they see is the God they can love, and would follow. But to break the bonds that hold them fast, and to enter into the full promise of their new vision, is a task that is hard indeed. And so the people that sit in darkness are sad because they are seeing the great light, and cannot follow it.

"GOD HAS SPOKEN."

This vision of God and the possible righteousness toward God and man will continue to haunt men until the world's performance catches up with the ideal vision which they have received. For God has spoken, and the vision will remain. No rest will be given until our nation and the nations of the earth make its life without—its life in the market, on the street, in the factory, in the council, and legislative hall—correspond with the vision which it holds within its soul. Once before in her history did our nation experience this truth. A day came when a vision of righteousness toward

the bound man, of liberty toward the burdened, disturbed her peace. Not until our nation arose, and went forward to fulfill her vision, did she find rest and joy. Christ has appeared in the home. He has entered the shop. He has caused his face to shine in the office. The halo of his glory illuminated the legislative chamber, and he has brought restlessness and discontent. But, behold, his people are rising to put the new passion in a new life, to join with their Christ in his new conquest, and to fulfill his vision of a new earth with a new brotherhood. The day is not far distant when a sweeping transformation shall proclaim the good and acceptable day of the Lord.

Massillon, Ohio.

The Responsibilities of the Christian Life

A Message to a Slumbering Church.

A SERMON TALK BY CHARLES M. SHELDON.

IN the passage first quoted there stands out very plainly the truth that they who profess to be the children of God are named, "Ambassadors For Christ." It is not optional with them; they may fail of fulfilling the high function of their office, but they are ambassadors nevertheless.

In the second passage quoted there is the implied truth that upon these ambassadors there is laid responsibility, and that it must be accounted for at some future time before the judgment seat of Christ.

Now if it be thought a hardship that these responsibilities should be laid upon the children of God let me say, that not to have this consciousness of responsibility is to live an insipid, tasteless, useless life. To have no keen, stinging sense of having been given something to do, and for the doing of which I shall be held to account will make of us useless creatures indeed. The man who has no sense of responsibility is the man whose brain will be an empty place, not peopled with great thoughts; a man whose muscles are flabby; whose blood is water; whose heart knows no noble impulses, whose life is a dreary waste.

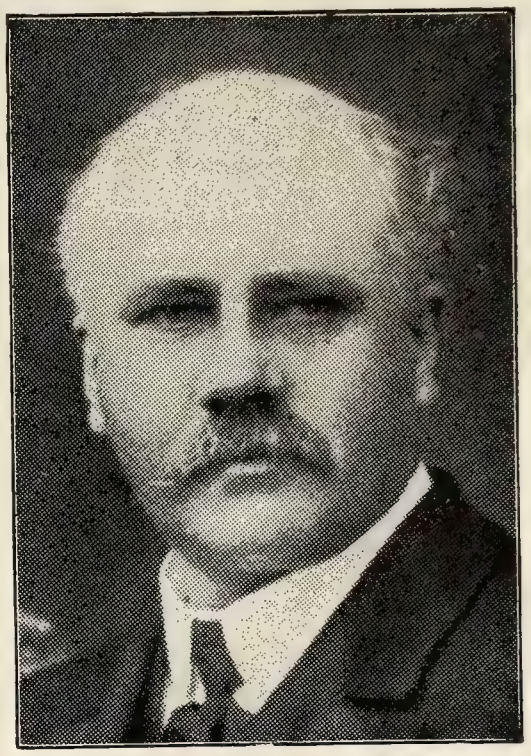
RESPONSIBILITIES LAID ON CHILDREN OF GOD.

I want to speak to you in all earnestness of some of these great responsibilities that are laid upon us as children of God. I desire that we may see that there are some responsibilities laid on us that are not upon those who are not Christians. When we cross the line, and declare ourselves children of God, then there come to us some forms of responsibility that we did not have laid on us before. I have heard it said, that the Christian is no more responsibile in any sense than any other man, but I am sure that we shall see that it is not so; that there are forms of responsibility that belong to the ambassador that do not belong to other men and women.

When a citizen of Great Britain comes to this country there are some responsibilities that he is under from the moment that he lands, but when he becomes an actual citizen of this country there are new responsibilities that rest on him because of his having become a citizen, and it is just so with those who declare their allegiance to Jesus Christ.

GROWTH AND FRUITAGE.

First: That form of responsibility which is really the ground of all growth and fruitage. The child of God is responsible to yield himself up to the power which can alone produce growth and fruitage. Christian character is not so much like a house that is built, as it is like a tree that grows. The acorn put into the ground has life in it, and the life finds its expression in the tree—the trunk, the branches, the foliage. So, the Word of God has the life in it, and planted in a human mind and heart it finds expression in Christian character. Now, will you note the law of growth in the natural world? There is no prodigious effort. Go into the forest and you do not hear the trees groaning out their desire for growth; go into the flower garden and you do not hear any sighing after growth or beauty. Now what is really taking place is this. The trees, and the flowers are yielding themselves up to the power that worketh in them,



Rev. Charles M. Sheldon.

and growth, and fruitage are the results of such yielding. In the springtime the trees put on their new garments, the fruit trees don their new robes of wondrous beauty and the flowers begin to bloom because they have surrendered to the life-giving current that flows through their being. Cut into the tree anywhere and you will find the sap—the life-blood of the tree. And this is the secret of all growth, and all fruitage. Now, there is a beautiful analogy here. The Christian grows, and bears fruit because he yields his being up to the power of the Infinite; and the responsibility that is primary and all-important is just this: that we open every avenue of our being to this current of life and power in order that it may permeate every part of the life. Not to respond to these forces of life which beat at the doors of my being is to become withered and useless. If I want light in my dwelling I am responsible to press the button. If I want water, I am responsible to turn the faucet; the light and the water are there calling to me, but I must respond to their call.

RELIGION, A REAL AND VITAL FORCE.

In the second place the Christian is responsible to make the world see and know that religion is a real and vital force in the lives of men and women. It is not enough that there should be righteousness, love, purity, kindness in books and sermons; they must be shown to men and women in concrete form; they must be incarnated in living men and women. Righteousness must go about on two feet. There must be righteousness that lifts a voice in mighty protest against wrong; that looks out on the world through eyes that flash with indignation when the poor are outraged, when compassion is smothered and pity is withheld. Purity, honor and chastity must live in real men and women. We are responsible to make the world understand that religion is real; as real as men and women are. The world is tired of unreality; hungry men are not asking to look at pictures of joints of beef or loaves of bread, they want the real thing. Thirsty people are not asking for pictures of water fountains, they want the real thing.

"Now then, we are ambassadors for Christ." II Cor. 6:20 "For we must all appear before the judgment seat of Christ." 2 Cor. 5:10.

EXAMPLE AND INFLUENCE.

And then, we are also responsible to see that both our example and our influence are of such a character that they shall lift up and bless, rather than pull down and curse those who are affected by them. We are responsible to set before our children and for young people such an example as shall lead them in the way of righteousness. We must see to it that the shadow of influence that we so continually are casting shall be of the right sort. No man has any least shadow of right to expect that his boy will be any better in a moral sense than he is. He furnishes the pattern and he must not curse fate if the goods are made up by the boy after the pattern given. If men want their boys to be in Sunday-school after they are fifteen years of age, let the fathers see that they themselves are in Sunday-school now. There is ever upon us this responsibility to be present at the services of the church unless some unavoidable thing prevents. To say that you must do on Sunday some things that you never have time to do on other days is to juggle with the responsibility that God has laid upon you as a Christian man or woman. If any one shall think that I am in error about this I ask that you think it all out to its logical ending and see if the preacher is not right.

SERVICE.

We are responsible also to give ourselves in service to those who are less strong and less fortunate than ourselves; and we are to do this in a manner, and sometimes in a measure that is sacrificial. Indeed I am inclined to believe that Joseph Parker was right when he said: "Whatever is not sacrificial is satanic."

And at last, but not least by any means, the church as a whole has upon her the responsibility of evangelizing the world. I do not say of converting the world for I do not find that in script-

ure; on the contrary, the scriptures teach that the world will not be entirely converted when our Lord returns, but, we are responsible to make Christ known to all men and women whether they receive the message or reject it.

And how shamefully the church has failed to measure up to her responsibility. Never has any body of men and women had such opportunity; never such wide-open doors; never such a receptive spirit in heathen countries as now. And yet the church dallies with her God-given opportunities; the treasuries of the Mission Boards plead by their emptiness. Oh, that there were some magic by which the eyes of the church might be opened.

Oh, that some message of man, or angel, or Spirit might reach the slumbering consciences of man and women. May God help each of us to see our responsibility and to meet it as we ought.

War in the Balkans

BY HERBERT L. WILLETT, JR.

Editor's Note: When the conference of peace commissioners sent by the contending Balkan States to London finished its work two years since it was hoped that the troubles of that affected portion of the world were over, at least for years to come. It now appears, however, that after all the bloodshed, loss of life and destruction of property, the Balkan region is as little satisfied as before, and present reports presage an early outbreak of hostilities between the old enemies, Greece and Turkey. This only enforces the time-proven truth that war never settles any question which diplomacy and conference might not more effectively and permanently decide. It is the brute in man that demands the appeal to the sword. In the meantime what is the position and duty of Protestant Christianity in such a crisis? This our Syrian correspondent discusses in this article.

NOW that war seems about to be declared between Greece and Turkey, after the eyes of the world have been focused for two years on the Balkans, a few words as to some of the features of the situation which have a religious significance may be of interest.

At the very beginning of the contest, certain of the more far-sighted London papers warned the world that before the struggle was brought to a close civilization and Christianity would come to a shocked realization of the actual social conditions of the contending states. I

King Ferdinand of Bulgaria, who has been called by Pierre Loti "a cold-hearted war machine."

was in Paris at the time of the opening hostilities, and we received daily bulletins of barbarities and atrocities, growing constantly worse, but in general attributed largely to the Turks. Whole villages destroyed and the people ruthlessly massacred formed no uncommon topic.

Then came a little book by Pierre Loti "Turquie Agonisante," in which he defended the Turks vigorously pointing out that they were but fighting for their own rights against an encroaching neighbor. He put the blame for barbarities upon the allies of the Greeks, calling Ferdinand of Bulgaria a cold-hearted war machine, Nicholas of Montenegro a stock exchange broker trading on the misery of his people, and Peter of Servia a blood-stained usurper. Behind these three loomed up the late King George of Greece, "who seems to be ashamed of his associates and to dread their touch."

Such were the reports of the day, and we heard Turk and Bulgarian spoken of as rival savages. Now we find, after statistics have come to hand, that while no nation is free from blame and every one has been criticized or applauded, in reality it is the Greeks who have done the must looting and robbing,—murder being, of course, a necessary accompaniment of the raids,—the Servians second and last of all the most blamed of the two—the Bulgarians, while Turkey, ever bloody in war, has done no more than retaliate. Like an animal at bay, hemmed in on every side, it must be expected to strike out at the opportunity. Such an estimate shocks us who feel more akin to the Greeks than to the Slavic or Turkish races. But it must be remembered that it is not the government which can be censured, nor the king. The blame falls rather upon the guerilla bands which fight for Greece but independent of all general discipline. When we examine the facts it is apparent that reckless slaughter and wanton cruelty are no more a part of their program than they were of our own armies in the Civil War. But there are thousands of wild fighters, loosely attached to each flag who are trying to obtain revenge for the oppression of centuries and are not restrained in their method of going about it.

In all this turmoil the question of Christian missions supported by Protestant communions, is a vital one, for we are facing a triple foe striving to annihilate us. Austria, its long arm pointing in the direction of its political aims, is throwing all the power of its bigoted and despotic type of Romanism against the Protestants, hoping to push them out of the lands where it has influence. Russia, the champion of the oldest and most archaic form of Christianity, is doing all in its power to kill our work and overthrow the results already attained. While Turkey, ever the hot-bed of Islamic hostility to Christianity as a whole unites with her former foes against the greater danger which she sees sapping her strength. When one counts—as far as one can do in such a complicated mass—the number of races, languages, religions, age-long feuds, bigoted leaders and conflicting policies struggling in the little area of the Balkans, he does not wonder that the tangle seems inextricable, and that extermination and repopulation have been suggested as the best means of attaining peace.

It seems impossible that Turkey can live. Only the other day Lord Bryce predicted that it was but a matter of

Queen Eleanor of Bulgaria, who makes up in good qualities for her husband's bad ones. She serves as a Red Cross nurse on the battlefield.

years, or perhaps even months, until it was driven beyond the Bosphorus. And then what the situation will be no one can say. Beside this problem that of Mexico seems but child's play, and we are in daily dread of more war, bloodshed, suffering.

There is, however, one result that has come from the intrusion of the Balkan states into Turkish affairs, and that is the freeing of the Moslem religion from

the domination of the Porte. The Turkish masters and Arabic speaking subjects have long been at odds. Now, during the lull in hostilities, hordes of Turkish officials have come from their lost pasts in the Balkans to replace Arabic-speaking men in the government service in Asia. The people have endured much, but they will hardly submit to this new burden. And while the struggle may bring Mohammedanism to a higher plane of enlightenment, under a new leadership, still it will bring peril to the would-be non-combatant Christian who may be forced to take sides for momentary protection. Christian missions have not a moment to lose. If all cannot be made followers of Christ—and we know that such a thing is out of the question in a day,—they must at least be raised to a level where the conflict, when it comes, will be carried on, if I may be permitted the paradox, with Christian forbearance, —which Christians have not always shown,—and not be a swift return to savagery and barbarism. Here is the point at which we have our work to do —to smooth out the troubles, not only between ourselves and Islam, but between the contending forces within Islam itself. In Syria much good has been done, for in many times of peril the new spirit of tolerance brought in by the Christian schools has poured oil on the troubled sea of bigotry and hatred, and bloodshed has been averted. But there is still much to do, and there are all too few of us to do it.

Beirut, Syria.

Scientists Fight Alcohol as Poison

NATIONAL CONVENTION OF ALIENISTS AND NEUROLOGISTS IN CHICAGO PASS STRONG RESOLUTIONS.

WAR on alcohol was declared last week by the national convention of alienists and neurologists in session at the Hotel La Salle, Chicago.

Not only was the vote unanimous, but there was no attempt to discuss what was declared to be the most stringent set of resolutions ever adopted on that subject by a body of medical men.

Not satisfied with declaring alcohol responsible for a large proportion of the world's insanity, epilepsy, feeble-mindedness and "other forms of mental, moral and physical degeneracy," the resolutions recommended that state legislatures prevent traffic in alcoholic liquors; that physicians initiate and carry on a public education of the public as to alcohol's "deleterious effects," and practically pledged the medical profession to take the van in seeking legislation for the extermination of alcoholic liquors.

PLAN LEGISLATIVE WORK.

The presentation of the resolutions by the committee on alcoholism as a positive factor of insanity followed numerous citations of alienists' investigations which were anything but favorable to alcohol; in fact, liquor did not appear to have one friend in the court of medicine. It seemed probable that before the end of the convention steps would be taken for the organization of a committee to begin the work of educating the public and seeking prohibition legislation from state legislatures next winter.

Dr. Frank I. Drake of the Wisconsin state penitentiary at Waupun struck a hard blow at alcohol, and then opened a source of fruitful and interesting debate on the always popular subject of verbal joust among alienists, namely, eugenics.

"Of the 727 admissions to the Wisconsin penitentiary during 1912-13." said he, "42 per cent admitted they had used liquor to excess and but 7 per cent denied the use of liquor in toto. I believe that I am well within the limits of truth when I say that 60 per cent of our convicts find their way to prison directly or indirectly because of alcohol."

The following resolutions were passed by the convention:

RESOLUTIONS.

"Whereas, in the opinion of the meeting of alienists and neurologists of the United States in convention assembled it has been definitely established that alcohol when taken into the system acts as a definite poison to the brain and other tissues, and that the effects of this poison are directly or indirectly responsible for a large proportion of the insane, epileptic, feeble-minded and other forms of mental, moral and physical degeneracy; and

"Whereas, The laws of many states make alcohol freely available for drinking purposes, and therefore cater to the physical, mental and moral degradation of the people, and many hospitals for the insane and other public institutions are now compelled to admit and care for a multitude of inebriates, and many states have already established separate colonies for the treatment and re-education of such inebriates, with great benefit to the individuals and to the commonwealth; therefore, be it

"Resolved, That we unqualifiedly condemn the use of alcoholic beverages and recommend that the various state legislatures take steps to eliminate such use, and that we recommend the general establishment by all states and territories of special colonies or hospitals for the care of inebriates; and

"Resolved, that organized science should initiate and carry on a systematic, persistent propaganda for the education of the public regarding the deleterious effects of alcohol; and be it further

"Resolved, That the medical profession should take the lead in securing adequate legislation to the ends herein specified."

The signers are Dr. Charles Read, Chicago, chairman; Dr. Arthur M. Corwin, Chicago; Dr. W. S. Lindsay, Topeka; Dr. Thomas D. Throckmorton, DesMoines, and Dr. Theodore A. Diller, Pittsburg, for the committee on alcoholism as a positive factor of insanity.

"I Shall Not Pass Again This Way"

(A copy of this poem, much worn, was found in the desk of Mr. Daniel S. Ford, proprietor and editor of the Youth's Companion, after his death when his desk was cleared by loving hands. It explains much of Mr. Ford's wide and generous benefactions.)

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears,
Beauty for ashes may I give alway;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

THE CHRISTIAN CENTURY

EDITORIAL

A CREEDAL CONSTITUTION

THE efforts that have been made by the friends of Phillips Bible Institute at Canton, Ohio, to defend the action of its founders in incorporating a creed in its constitution are good illustrations of the fact that the Disciples have not fully lost their sensitiveness to the fundamental issue of creedal subscription which was so important an item in the program of the fathers a century ago. The most impressive feature of that historic protest against the sectarianism of the age related to this very matter of creed formulation and insistence. No one of the fathers questioned the right of any man to announce his own convictions on Christian doctrine at any length he chose, and with any amount of detail. That against which they made their most insistent protest was the formulation of a statement as a test of orthodoxy in connection with the organization of any church or other religious institution. It is a strange commentary upon the rapidity with which high ideals may be forgotten that Mr. Phillips and the other founders of the Canton School, where, if anywhere, loyalty to the ideals of the fathers might have been expected, should abandon this well-defended ground, and resort to the very expedient practiced by sectarian organizations from the days of the Reformation down. The creed which was incorporated in the constitution of the Phillips Bible Institute was as formal and definite a commitment of the institution and its instruction to a human creed as was the confessional test of the older Presbyterian Church with its articles of faith. It is a matter of satisfaction that the friends of the school, notwithstanding their vehement disclaimer of their creed and their attempted defense of their constitution, have revealed their sensitiveness to the widespread criticism which such a disclosure of creedal reversion has aroused. They are now asking for assistance in drafting a constitution which shall be acceptable to the Disciples and not inconsistent with the spirit of the foundation. It ought not to be difficult to draft such a constitution. We should like to see this young institution, which is not without the ability to render valuable service in the training of men and women for certain types of Christian work, rid itself of the taint of sectarianism which it has unhappily and perhaps unintentionally gained. It is too late in the day for any organization claiming relationship with the Disciples to revert to the old and discredited creed basis for its foundation.

FLYING OVER JERUSALEM

THERE are few spots left on earth that are secure from the encroachments of modern invention. Jerusalem has been invaded by the flying machine. The daring aviators set forth from Constantinople, and were wrecked near Smyrna, but procured a new machine which they shipped to Beirut, by steamer. From Beirut they ascended in their new monoplane, flying southward along the coast and then east to Jerusalem where they were hailed with great demonstrations. Jerusalem has witnessed many miracles, but few so startling as this. He who wishes to see Jerusalem with some vestages of its antiquity remaining would better go there soon, for the day of modern modernity has arrived by rail and aeroplane.

LIQUOR ADVERTISING

A FEW weeks ago the announcement was made by the Chicago Record-Herald that it would henceforth refuse all liquor advertising. The announcement was received with great satisfaction by a host of readers, and on the strength of that promise a very considerable body of subscribers was added to its list. It seemed a timely and wise step to take. The country is ready for it. In a short time the leading daily papers all over America will adopt the same policy, and the Record-Herald appeared to have undertaken the courageous task of pioneering in a field where there would surely be a rapidly growing following. Since that time, however, the paper has come under a new management, and its name has been changed to the Chicago Herald. Features of interest have been added to the paper. But it is a disappointment to see the Herald returning to the old alliance with the liquor power in its acceptance of advertisements of this objectionable character. It is the more to be regretted since the step toward a clean and progressive policy with regard to liquor advertising had already been taken. We hope that the patrons of the paper will join in a vigorous protest against a return to the whisky alliance. We do not believe a high grade journal like the Herald has to depend upon liquor advertising, though we are not unaware of the very strong pressure that the liquor trade is able to bring in behalf of its interests. But we do not like to see a newspaper going back on a bold and welcome act of independence once taken.

FRATERNITY INTERESTS

THERE is a very definite increase in fraternity interest of a higher type in college and university circles at the present time. The Greek letter fraternities have long had a place in the leading schools. Sometimes their influence has been admirable and sometimes indifferent or disastrous. Generally speaking the personnel of the students making up a particular chapter has been the determining influence in its moral character. Some fraternities have made earnest attempts to improve the tone of chapter life and with excellent results. Fraternity alumni have also used their endeavors with the same good results. It is encouraging, however, that a more general effort is now put forth by inter-fraternity co-operation. It is felt that the fraternity idea is capable of much greater value in educational institutions than has yet been realized from it. So definite has this feeling become that by mutual consent among fraternity leaders, the churches are being asked to co-operate in college and university centers, and Sunday, September 6, has been designated as "Fraternity Day" in which the effort is to be made by ministers and Christian leaders to impress college men with the interest the church actually has in student life, and particularly in those groups of students living in fraternity houses, and open to such Christian influences as Bible class instruction and many forms of social and Christian effort. The idea of such a fraternity Sunday is admirable, but of course must be left to the local ministry to use it as occasion may suggest. But those ministers who are really interested in college life and who know how strong are the bonds in which fraternity men are held will not fail to take advantage of this opportunity for direct approach to the chapter life in their cities.

THE VALUE OF A GOOD NAME

HOW few young people realize the power which lies in them to stain their family name. The reckless deed of the young man or woman causes a whole family to hang its head in shame. I once knew a family with an unusual name, one degenerate member of which committed an atrocious murder. So full were the papers of the details of this horrible crime, trial and execution, so inevitably did it brand every man who bore that name with something of his own disgrace that the whole family appeared in court and by legal proceedings renounced the name and chose a new one. Up to that hour that name had been dear to them. It was the name of their ancestors, but they cut the tap roots of their family life, they renounced their fathers and their fathers' fathers in an effort to defend themselves against the shame that came upon them by reason of one man's sin. That man murdered not merely the one present name in the indictment, he murdered a whole family, he blotted out all of the records of future generations, the inheritance of a household transmitted through the name.

MR. ROOSEVELT AND THE OUTLOOK

THE news that Mr. Roosevelt has severed his connection with the Outlook is matter of more than passing interest, and is not without significance as to his program of future activities. It will be remembered that Mr. Roosevelt assumed the position of corresponding editor almost immediately after his retirement from the White House, and even during the strenuous days of the campaign four years later, he did not give over his activities on the journal. Now, however, he writes that the call of public service and the realization of the aims of the Progressive Party demand a larger measure of his time than is consistent with an editorial position. Politicians of all groups must regard this utterance as a note of battle. Mr. Roosevelt is a man of such resourcefulness and vigor that he has seemed competent to carry many burdens at the same time. This release from connection with a newspaper which afforded him a unique opportunity for public appeal must imply that he proposes an even more aggressive championship of his political ideals than in the past.

Mr. Roosevelt is a man for whose personality and convictions the public has the greatest respect. One may approve or disapprove of his political opinions, but no one is in doubt that he is to be taken seriously in whatever he attempts. It is impossible to regard him with indifference. And even when in his versatile adventures into regions quite remote from statesmanship he has spoken with the air of finality on a variety of subjects astonishing to the ordinary mind, there was not lacking the tone of sincerity and painstaking investigation which went far to guarantee of his utterances. Few men of this or any other generation have dipped into as many questions and written as widely and as well as Mr. Roosevelt. He is a citizen of whom America may justly be proud. And whatever may be his political future, his actions will be watched with the keenest interest by people of all shades of opinion.

JUDGES AND JURIES

THE laws require that the twelve men in the jury shall come to a unanimous verdict before condemning any man. But the supreme court can nullify a law by a vote of four to three. Would it not be well if the courts were bound to some approach to unanimity of action such as is imposed upon juries? If it is better for nine guilty men to escape than one innocent man to be punished, is it not better that a law should stand which the pople have enacted through their law making bodies rather than that courts balancing their judgment on a knifeblade edge should tip the legislation into the scrap heap by the doubtful decision of the middle man on the bench? The Supreme Court exercises its large powers, larger than the framers of our system of government ever intended, through our desire that there should be some check on hasty legislation. But what check have we on hasty court decisions that become law?

ULSTER AND IRELAND

THE situation in Ireland continues to be tense, and perhaps increases in seriousness, notwithstanding the passing of the Home Rule bill and its all but complete enactment as English law. It was natural that the world should take for granted the practically unanimous wish of Ireland for self-government since that has been the plea of its people for half a century. In Mr. Gladstone's day it was the burning question, a question which finally wrecked the Liberal party which undertook to be its champion. Upon the return of that party to power under Mr. Asquith eight years ago, the program of home rule was again taken up, and steadily it has been pressed under the constant spur of the small body of Irish Nationalists who have virtually held the balance of power in the Liberal party. Now that it has become a realization, it is astonishing to find that one entire section of Ireland, constituting at least a fourth of the population, will have none of it. The northern counties, that pass under the name of Ulster, are protesting to the point of armed rebellion against the provisions of the Home Rule Bill. It is difficult to determine the merits of this controversy. It is not wholly religious, for though Ulster is predominantly Protestant, and the rest of Ireland has a strong Catholic majority, yet a very large section of the Protestants of Ireland are enthusiastic Home Rulers, while the Liberal party in England which has promoted the law is almost completely Protestant. It is rather a sectional difference, and there is reason to fear that the cause of Ulster's defiant attitude is its unwillingness to join with the remainder of Ireland in a common program of any sort. The Liberal leaders have shown a strong desire to conciliate the Ulster belligerents, and it is hoped by all that peace and not war may be the outcome. But certainly the great majority of the Irish people are quite right in insisting that they be permitted to enjoy that self-government for which they have pleaded and striven for generations.

IS CRIME INCREASING?

JUDGE Gemmill, of the Municipal Court of Chicago, emphatically denies that crime is increasing. He said that the reason more people are arrested now than formerly is that very often offenses now are counted crimes which a few years ago had no recognition as such.

More than half of all the people arrested in Chicago in 1912 were charged with crimes which did not exist as crimes a few years ago. In other words, they were arrested for breaking laws which were not on the statute books until recently.

To be specific: Of the 16,000 people of all ages and sexes actually tried in the Municipal court of Chicago in 1912 who were charged with misdemeanors 8,600 were accused of violating laws which did not exist fifteen years ago.

Furthermore, an increasing number of arrests may be the best possible sign of improving conditions.

"It will be frequently found," says Judge Gemmill, "that the communities where law and order reign, and where justice and righteousness most prevail, will have the most criminals not because the people are most depraved but because they have higher ideals and insist upon higher standards of living.

The passage of the pure food law made 50,000 criminals of persons who before that time had been looked upon as good citizens; the law forbidding the employment of women for more than ten hours a day instantly made criminals of thousands of employers; they had not changed, but the public conscience has changed.

"During the last year I tried hundreds of cases against men and women who were arrested charged with violating the laws against child labor. Most of these offenders had yielded to the urgent entreaties of mothers to employ their boys and thus give them an opportunity to earn a little with which to buy clothes and books and other things desired in needy homes. Under the law as it now stands these employers were criminals. Thirty years ago they would have been hailed as benefactors. No one, however, will say that child labor laws have not been a distinct step in advance."

More laws have been put on the statute books, as Judge Gemmill points out, within the last twenty-five years than during all the previous history of the republic. And there has been a great change in the character of these laws.

In the old days almost all the criminal laws were negative. "Thou shalt not" was the way they all began. They forbade a man to do certain things and punished him if he did them.

The new laws are positive. "Thou shalt" is the present command. Under the law railroad companies must equip their trains with safety appliances; children, within certain ages, must be sent to school; manufacturers must provide sanitary working quarters for their people; they must equip their dangerous machinery with protective appliances; there are scores of other laws of the same kind.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Epworth League Convenes at Buffalo.

The Epworth League seems to have lost none of its oldtime enthusiasm. The reports of the convention of the Methodist young people which was held at Buffalo early this month sound like the reports that used to go up from the Christian Endeavor hosts, assembled at one of the great gatherings in the early days of that movement. Among the notables present at the League convention were Bishop Quayle; Dr. H. M. Du Bose, of Atlanta; Ex-Governor Hanly, of Indiana; Dr. Paul B. Linn; Hon. Henry J. Allen, of Wichita, Kan.; Bishop W. F. McDowell; Rev. W. F. Sheridan; Editor Dan B. Brummitt; Dr. Thomas Nicholson, of the Board of Education; Wm. H. Anderson, of the Anti-Saloon League, etc., etc. Henry J. Allen, who has made himself famous by his lay evangelistic work, in Kansas, made a deep impression upon the convention. We quote from one of his addresses: "A great student of the human heart said that money was the root of all evil, and when he said it he was not looking at money but at the human heart. We live in a day when we hear of social service and the uplift and child welfare and the awakening of the national conscience—and what is it? The spirit of Jesus Christ. It's the approach of his program. Take Jesus Christ into actual partnership for one year and see what it will mean to your lives and the lives touching yours. I'll make this proposition: If any individual here this morning will give ten per cent of all he makes next year to Jesus Christ and is not satisfied when the year is up, let him send me an itemized statement to Wichita. I'll make it good."

Fifteen Thousand in Parade.

"Buffalo's greatest Protestant Demonstration" was the parade on July 4, which seems to have somewhat exceeded in numbers, if not in impressiveness, the demonstration of the Sunday-school forces in Chicago, during the preceding week. It is reported that 15,000 League members marched through Buffalo's streets on the hot afternoon of the Fourth. A most touching incident is reported by the Epworth Herald: "Before the procession left McKinley Circle there occurred an incident of which the significance was probably not seen by everyone. Gathered there in the shadow of that marble shaft which has been raised to the memory of the martyred President, these young Methodists, proud to belong to the denomination that gave him to the nation, lifted their voices in the strains of 'Nearer, My God, to Thee.' And as the last whisper died away, while yet the crowd was still, before the crash of the drums awoke them to life and to the long march ahead, it seemed as though a benediction settled on that place."

Prohibition Resolutions Approved.

The following resolutions, passed enthusiastically by the convention, show where the Epworth League stands on the drink question: "Whereas, the national prohibition resolutions now pending in both Houses of Congress measure the most significant and important stage in the fight for a stainless flag.—Be It Resolved, That the Ninth International Convention of Epworth Leagues declare it to be the conviction of the more than twenty thousand organizations representing a million Methodist young people that the most urgent matter now before the nation is the national prohibition amendment at present pending.—Be It Resolved, That we urge upon our representatives and senators that they support and pass these resolutions at as early a date as possible." Of course, the resolutions were adopted.

Editor Dan Brummitt, looking back over the great meeting of the young people makes the following comment on the significance of the convention: "One thing stands out above all others in looking backward at Buffalo. The Epworth League is entrenched in the hearts

Rev. A. Z. Conrad, of Park Congregational Church, Boston, who is promoting a "Win-One" campaign.

of its members, and in the thought of the Church's leaders. It never had a more definite, more workable or more spiritually and practically acceptable platform than that on which it stands today. It may need to adjust itself to changed conditions in other departments of Christian activity, and always it must adapt its activities to its own changing forms of expression. But the Epworth League, as an institution, is, in theory and practice, as truly necessary as any other department of the church."

Chicago Gets Christian Endeavor Meet.

The decision of the executive committee of the Illinois Christian Endeavor Union to hold the state convention in Chicago next year in conjunction with the international and world's Christian Endeavor conventions, will be followed by similar decision by other state organizations, according to Christian Endeavor leaders. The four-day convention of the Illinois organization which closed last week at Peoria, is said to have been the largest convention ever held by the Illinois organization. One hundred and fifty delegates attended from Chicago. Plans for a law enforcement campaign in Chicago have been formulated by local leaders in harmony with the resolutions adopted by the convention, which provides for a statewide campaign.

Chicago Has Vacation Schools.

Play, study and work are combined at the vacation Bible schools whose sessions have opened in numerous Chicago churches. No books are used. Basket weaving is taught as is also biblical geography by means of maps drawn in the sand. An outing is given the children once a week for the purpose of nature study. Among the churches in which schools are operated are the following: Jefferson Park Presbyterian Church, Aiken Institute (Baptist); Lincoln Street Methodist Episcopal Church, Moody Church, Olivet Institute (Presbyterian), Moody Church and Halsted Street Institutional Church, Halsted and Nineteenth streets.

Professor Urges Sunday-school Reforms.

Instead of dwelling on abstract questions in the "Temperance Lights," "Mission Pointers," and "Why We Shouldn't Smoke" columns of Sunday-school weeklies, Prof. Theodore G. Soares of the University of Chicago recommends that the Sunday-schools implant civic ideals in the minds of the community by cutting the long grass of the church lawns, washing the windows, and cleaning out rubbish in the alleys back of the church buildings. These suggestions were made at the Sunday-school Institute held at the University of Chicago a few days ago. His topic was "Civic Ideals and the Sunday-school Curriculum." "Bigotry and intolerance should be driven out of the children's classes in the Sunday-schools," said Professor Soares, "if we are to educate the children according to the best ideals. The best way to do this would be to lay stress on the actions of really great figures, such as Florence Nightingale, Jacob Riis, President Lincoln, and not spend our time telling the children what not to do. The examples of great characters would be enough to set a standard of correct living for them." Professor Soares urged his audience to begin the celebration of great national festival days in the churches, to stimulate the instinct of patriotism to something higher than the thought of battle and bloodshed. He advised the commemoration of the birthdays of Lincoln and Washington by pageants in which all the Sunday-school children take part on an occasion set apart for them. He said that the emphasis in the celebrations should be placed not on the military deeds of historic heroes but on their work for peace.

A Valuable Sociological Study.

The American Sociological Society reports the publication of Volume VIII of its records, entitled, "Problems of Social Assimilation." The table of contents includes the following essays: "A Vision of Social Efficiency," Albion W. Small. "The Neighborhood in Social Reconstruction," Robert A. Woods. "The Assimilation of the American Indian," Fayette Avery McKenzie. "The Rising National Individualism," Herbert Adolphus Miller. "Racial Assimilation in Secondary Groups," Robert E. Park. "The Prussian-Polish Situation: An Experiment in Assimilation." William I. Thomas. "An Outline of Social Study for Elementary

Schools,'' John M. Gillette. ''Social Assimilation: America and China,'' Charles R. Henderson. ''Assimilation in the Philippines, As Interpreted in Terms of Assimilation in America,'' Albert E. Jenks. ''Financial Statement of American Sociological Society.'' ''Constitution of the American Sociological Society.'' ''Membership List of the American Sociological Society for 1914.''

Episcopalians Against Saloons.

At the council of the Protestant Episcopal church in Arkansas, held at Fort Smith, the church placed itself on record as being fully and heartily in favor of and in sympathy with the present movements to restrict and suppress the liquor traffic. This is the first time such a thing has happened in the history of the church. Dr. W. A. Walton sounded a note which gave courage and inspiration to the convention to express the sentiment embraced in the following resolutions: ''The Diocese of Arkansas, in council assembled, desires to put itself upon record as being in hearty approval and sympathy with the current movement to restrict and suppress the sale of intoxicants, and also that we are ready to do all in our power to make effective the recent legislation on this subject by the state and nation.''

Epworth League for United Methodism.

The sentiment of the International Convention of the Epworth League, held at Buffalo, was all for the union of the two Methodisms of the United States. ''These young folks,'' says one of the Methodist weeklies, ''know nothing of the administrative difficulties, to say nothing of the less tangible, but more potent, hindrances to union. They are willing to leave all such details to experts. But they do believe and say that no impossibility ought to stand between the Methodisms which once were one, and keep them always apart. They have no arguments; they have only a conviction and a confidence that Methodism ought not to be content longer with a divided communion.''

University in Religious Education Move.

A new department for Religious Education intended especially to train foreign missionaries and Sunday-school workers, is to be opened at Brown University at Providence, R. I., next September. An effort will also he made through the department to give a more distinctive religious tone to student and faculty life, and to bring out the religious value of such subjects as Social and Political Science, Philosophy, History and Economics. Courses in these subjects are announced as part of the curriculum of the new department. The requirement of daily chapel attendance will hereafter be strictly enforced. The requirement has been waived hitherto in case of Catholic and Jewish students, of whom there are many at Brown. The result has not been satisfactory, however, and as the service, though usually conducted by a Baptist or other Protestant clergymen, is undenominational, the attendance of all students will hereafter be required. The new policy will apply to the Woman's College as well as to the men. As a result of Pres. W. H. P. Faunce's urgent appeal during the past year for student vounteers for China, Mr. G. S. Goodspeed of the class of 1914 will enter upon some form of Christian service in China next October. Mr. Goodspeed, who will also represent the Standard Oil Company in a business capacity, was prominent in Y. M. C. A. and Sunday-school work while at Brown.

Salvation Army Leader Gets Degree.

DePauw University, Methodist Institution at Greencastle, Ind., honored itself by giving the degree of doctor of divinity to Colonel S. L. Brengle of the Salvation Army. Dr. Brengle is a true doctor in divinity, preaching and practicing the healing of souls with much success.

Prepares ''Movies'' for Churches.

Dr. Charles Stelzle, formerly at the head of the Social Service Department of the Presbyterian Church, but now en-engaged as a general Christian social efficiency engineer, has organized a moving picture company to produce films for church use. It is announced that beginning October 1 this company will supply four hundred churches in four hundred cities of the United States with a high-class weekly five-film motion picture entertainment. The company has at the present time a photographer in Palestine taking pictures, another man is searching Europe for the best educational films, while a third is collecting from all over America photo plays suitable for church use. The plan is to have sixty centers with a moving picture operator for each center. This operator will give an exhibition in one church in a city each night in the week. The cost to the church of the entertainment will be $20 per night.

SOCIAL SERVICE AT EPWORTH LEAGUE CONVENTION.

Some Statements from Harry F. Ward, Secretary of the Methodist Federation for Social Service.

There are two great industrial wrongs —overwork and underpay.

A large part of the industrial army goes into battle unequipped. To subject the ill-nourished, untrained individual to the highly developed operations of the factory is to impose a double strain.

God did'nt make the human frame to work indoors, but we compel people to crowd within brick walls and keep pace with swift and unwearying machinery. The last attachment to a high-geared machine is a boy or a girl, and when that attachment gets loose you are likely to find it in the dance hall or the saloon or the brothel.

Men used to start war by carrying fire from clan to clan. Today we must start the war on industrial wrongs by carrying facts from church group to church group.

It is time to raise up young people who are forever done with mere party interests and party favor.

You can count on the fingers of one hand the states that forbid night work for girls.

Night work and the long day and the seven-day week exist to serve your convenience. An aroused local sentiment can stop them.

We must shift our religious emphasis. We are not to seek a more abundant life to come, but a more abundant life today. We are to change conditions and to change the individual's life, so that these will work together to make the new earth.

When the great call for volunteers was made in the early part of the Civil War, the North responded, "We are coming, Father Abraham!" The new call to our Methodist youth must have an answer of equal fervor: "We are coming, Lord Jesus, ten hundred thousand strong!"

A common cause welds us together. This is a crusade, not to capture the tomb of Jesus, but to show the toil-burdened the heart of the living Christ, and to put his mastery in the seat of power from which Mammon must be driven.

Death of Dr. W. B. Palmore.

The death is reported of Dr. W. B. Palmore, editor of the St. Louis Christian Advocate. Dr. Palmore is well known as soldier, editor, lecturer and churchman of the Methodist brotherhood. The following biographical sketch, from ''Who's Who'' tells an interesting story: ''Palmore.—William Beverly, clergyman; born in Fayette County, Tenn., February 24, 1844; son of William Pledge and Elizabeth Ann (Hobson) Palmore; educated in private schools and Vanderbilt University; received degree of D. D. from Central College, Fayette, Mo.; served under Gen. John S. Marmaduke, C. S. A., and surrendered his division flag at close of Civil War; ordained to M. E. Church, South, ministry and began preaching in Kansas City, Mo., in 1877; entered editorial work in St. Louis in 1890; editor and publisher St. Louis Christian Advocate. Has lectured and preached in nearly every country of the world since 1880; assisted in establishing College Palmore in Mexico and Palmore Institute in Japan. Member Second Ecumenical Methodist Conference, Washington, in 1891; Third, London, 1901, and four General Conferences of the Church. Founder of the Order of New Century Knights (boys). President Board of Curators of Central College for Women; ex-Chaplain Missouri Senate and Missouri State Penitentiary; chosen Prohibition nominee for Vice-President of the United States in 1908, but declined. Prohibitionist.''

South American Sunday-school Tour.

South America is ready for a Sunday-school advance. With the recent great increase in the number of young people in the Christian and other institutions of learning in South America there is a call for training through the Bible that shall head these educated young people toward Christianity. The Sunday-school is greatly needed in this program, and missionaries agree as to its important position in the scheme of religious education. The World's Sunday-school Association is planning to put a man in South America in the near future to develop this increasing interest and to meet the great need. The American General Secretary, Mr. Frank L. Brown, is forming a party of Sunday-school workers to make a tour of various ports of South America on the ''Lapland,'' to hold meetings and conferences with missionaries and native workers in the Sunday-school. The ''Lapland'' will sail from New York about January 15, 1915. All persons interested are requested to communicate with Mr. Brown at 216 Metropolitan Tower, New York City.

Prizes for Peace Essays.

The Church Peace Union announces several prizes for essays on international peace as an obligation of Christian nations. They offer $1,000 for the best essay of between 15,000 and 25,000 words by any pastor of a church in the United States; three prizes of $500, $300 and $200 to theological students; ten of $100 each to church members between 20 and 30 years of age; twenty of $50 each to Sunday-school pupils between 15 and 20, and fifty of $20 each to Sunday-school pupils between 10 and 15. All essays must be submitted before next January. Further information concerning these offers may be had by addressing Rev. Frederick Lynch, secretary, 70 Fifth Avenue, New York City.

* * *

One of the ''empty buildings'' in a dry town is the jail.

Of Human Interest

Lincoln and Sickles.

Although the late Gen. Daniel Sickles was politically opposed to President Lincoln, and although he was not a soldier by experience or profession, yet Mr. Lincoln never failed to confer command on him when a proper opportunity offered, notes the Youth's Companion. The promotion of Sickles often excited the surprise of the President's friends.

"The real cause," recently said Representative Farr, of Pennsylvania, whose father was intimate with President Lincoln, "was the President's deep sense of gratitude. He never forgot a favor; more, he never seemed to feel that he had sufficiently repaid one, even though it were a matter of simple courtesy.

"At the time of Lincoln's election to the presidency, there were in the House of Representatives a few Republicans who were still nursing their disappointment that the obscure western politician had won the nomination over the much more distinguished Senator Seward. After Congress convened that winter, Mr. Lincoln came to Washington and having occasion to come on the floor of the House one day,—a privilege he enjoyed as a former member,—he walked in without any previous notice to the members.

"His presence was not particularly noticed by anyone, for the members were engrossed in their own affairs. But Mr. Sickles, who was a member from New York, saw him, and spoke to his friend and fellow Democrat, 'Sunset' Cox.

"'I think,' he whispered, 'that Lincoln feels hurt because none of the Republicans have called attention to the President elect's presence on the floor. He's a modest man, oversensitive, indeed, and just now he's miserable over what he fears is an intentional slight. Of course you know, and I know, that it isn't, but Lincoln doesn't know it, and it's one of those things that you can't explain away. Go over to one of your Republican friends, and tell him before it's too late. They'll understand it, coming from you.'

"'Sunset' Cox, who was a privileged character, and as intimate with the Republican members as with the Democrats, hastened over to one of the Republican leaders. A moment later, with Mr. Cox beside him, the Republican, eager to repair the neglect, rose and called the attention of the speaker to the presence of the President elect. At once the whole House rose to receive him.

"'It's all right, Cox,' whispered Sickles, with gratification. 'I can tell from Lincoln's face.'

"Sometime after, Mr. Lincoln took occasion to thank Cox for standing up with the Republican leader on that day to represent the Democrats.

"'Bless your soul, that was Sickles' doing! replied Cox, and he told Mr. Lincoln the whole story—a story he never forgot."

Queen of England on a Ladder.

As I sat on a summer balcony in Venice, writes a contributor to the Youth's Companion, I heard from a charming Dutchwoman this pleasant story about Queen Mary of England. The husband of the Dutch lady was the founder of one of the largest lace houses in Venice, and she had always taken an active part in the business.

"O course," she said, with Dutch common sense, "no one can say that lace is one of the necessities of life, so they who sell it must seek the places affected by the wealthy. We have a branch establishment at St. Moritz every summer. One year I was there with laces that cost us 200,000 francs, and I had with me a young woman to help me with the sale. The insurance company refused to insure us because they had lost so much through fires in that country. The wooden chalets burn like tinder, and the water supply is always inadequate.

"My chalet was often visited by very great ladies. The sister of the Emperor of Germany bought little, but she loved to look at the beautiful laces. The Princess Lætitia of Savoy was another habitué, but the most friendly were the Duchess of Teck and her tall daughter, the Princess Mary, then the Duchess of York.

"One morning I heard a great commotion in the street, and I stepped out to see what was wrong. A chalet was on fire not far away. A turn of the wind, and we should be caught. More than the flames even, I dreaded the thieves who take advantage of such scenes of confusion. I stepped back into my chalet and locked the door, that we might be undisturbed. I pulled out packing cases and trunks, and I and my assistant were beginning to pack up the laces and embroideries when the Duchesses of Teck and York came by.

"'Oh, let us help you!' they insisted. 'It would be dreadful for those lovely things to be injured or lost.'

"They worked like Turks. The Duchess Mary was so tall that she could reach everything, and as she handed the laces to me I packed them carefully in the cases. The gentleman in waiting went back and forth, and kept us posted as to the progress of the fire. The Duchess Mary even went up on a ladder and fetched down the mirrors. I have never had better or more energetic assistance, and it was all done with such simplicity, good sense, and good fellowship. Fortunately, although five chalets were burned, the wind did not bring the fire our way."

ABOUT PREACHERS AND OTHERS.

The story is told of a certain man who did not approve of foreign missions. One Sabbath, at church, when the collection was being taken up for these missions, the collector approached and held out the collection box. The man shook his head.

"I never give to missions," he whispered.

"Then take something out of the bag, sir," whispered the collector, "the money is for the heathen."

* * *

A Scotch minister had been away on a vacation, and on his return asked the sexton how all had gone in his absence. "Very well, indeed," was the cheering response. "They do say that most meenisters leave some one worse than themselves to fill the pulpit when they go away, but you never do that, sir."

* * *

A soldier is allowed to "change his religion," as it is termed, if he can convince his commanding officer that he had good reasons. On one occasion a man intimated his desire.

"Now," said the colonel, "what are your reasons? Have you conscientious convictions in regard to the matter?"

The man intimated that he had.

"And," continued the colonel, "to what denomination do you wish to be transferred?"

Said the ease-seeking Tommy, "I disremember the name, sir, but it's them as parades for church half an hour later than the others."—Quiver.

* * *

He was enraptured with the scenery. His fair companion at the country resort sat upon the stone wall beside him.

"Behold that exquisite sunset!" he exclaimed. "Note the delicate flesh tints, the cream shades, the long dashes of vermilion and the almost living fire that leaps up from the sinking sun as from a fountain. Behold the framework of darkening skies and of deep green. Isn't it wonderful?"

His fair companion sighed heavily.

"You just bet it is!" she exclaimed. "It looks just like a great big lobster salad."—Lippincott's.

* * *

A young theologian named Fiddle
Refused to accept his degree,
"For," said he, "'tis enough to be Fiddle
Without being Fiddle, D. D."

—Philadelphia Public Ledger.

Julia Ward Howe to Sumner.

In Mr. H. J. Warner's "New Letters of an Idle Man" appears the following brief anecdote concerning Julia Ward Howe:

She had invited Charles Sumner to a party to meet Edwin Booth, the actor. Sumner was disinclined to come. "The truth is," he said, "I have got beyond taking an interest in individuals."

Mrs. Howe made no reply at the time, but in her diary that night she wrote, "Charles Sumner has got beyond taking an interest in individuals. God Almighty has not got so far."

Getting Round a Proposition.

Here is one that was told at a recent dinner by Senator Thornton of Louisiana, in demonstrating that there is always more than one way of getting around a difficult proposition.

One afternoon Hans and Fritz were rambling along the street when they came abreast of a laundry. Instantly Fritz stopped and began to study the characters on a sign that announced Sing Lee's excuse for being in America.

"Vot makes you stob here, Fritz?" asked Hans, wonderingly. "Vot vas you looking adt?"

"I vas looking adt dot sign, Hans," was the smiling rejoinder of Fritz. "Can you readt him?"

"No, I can't readt him," answered Hans, glancing at the sign, "but if I hadt my horn here I could blay him."

Another Gladstone Story.

Mr. Gladstone once said that he had solved the domestic problem in this way: "Whenever Mrs. Gladstone insists, I submit; and whenever I insist, she submits." He didn't say, however, whether they took turns about insisting and submitting. The Boston Transcript remarks that marriage is a failure when one of the parties insists on being the insister, and doesn't take turns in submitting to be the submitter.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Conference of Mission Boards Working in Mexico

In response to a call from the Missionary Boards, carrying on work in Mexico, a conference was held in Cincinnati, June 30—July 1, in the chapel of the Methodist Book Concern Building. This was the first conference ever held on Mexico by the missionary forces in the United States, and the fact that all eyes are now turned upon that distracted country made it indeed a notable gathering.

Our sixty representatives were present, from the northern and southern Presbyterians, the Methodist Episcopal and southern Methodist churches, the Congregationalists, the northern Baptists, the Protestant Episcopal Church, the Friends, and the Christian Woman's Board of Missions of the Disciples of Christ. About twenty-five of those in attendance were missionaries from Mexico.

The conference was deeply indebted to Dr. Robert E. Speer, of the Presbyterian Board, and Bishop W. F. Oldham, of the Methodist Episcopal Board, who suggested the plan of work on which the meeting was conducted. Other well-known leaders in missionary work who were present were Bishop W. R. Lambuth, who was made chairman of the conference, Bishop McConnell of the Methodist Church, Dr. John Howland of the Congregational Board, Dr. W. W. Wallace of the Presbyterians, and others, too numerous to mention. Of the chief women, working in and for Mexico, there were not a few present. Miss Belle H. Bennett, president of the Women's Council of the Methodist Church south, Miss Mabel Head, the secretary, Miss Gibson, president of the Scarritt Bible Training School, Mrs. F. T. Miller, of the Baptist Women's Board, Miss Roberts, and Miss Case, each of whom has worked in Mexico for more than a quarter of a century, and other splendid women were in attendance. The Christian Woman's Board of Missions is the only agency in our church doing work in the republic, and it had a delegation of nine to represent it. By request, President McLean, and Secretary Stephen Corey of the Foreign Society were members of it, as well as three women from our National Executive Committee, three men from the Faculty of the College of Missions, and Miss Elma Irelan, who made the fatiguing journey from Piedras Negras, in order to give us the benefit of her long experience as a missionary in Mexico.

ROBERT E. SPEER.

After the meeting was organized, Robert E. Speer distributed some helpful literature to members of the conference, and gave an illuminating statement of the plans and aims of those who called it. He said that the only hope for Mexico was Christian education—that the whole history of the country showed that political rule could not work out its redemption from the present deplorable conditions. The duty of doing this character-forming work was largely laid upon the Christian churches of the United States—because of our near neighborhood to Mexico, and because of work already begun there. The necessary withdrawal of American Missionaries, and the partial suspension of missionary enterprises on account of the revolution, gave us the opportunity of making a new start when our workers were able to return to the field. He urged that when we do, we rectify the mistakes of former administrations; these mistakes were largely a lack of co-operation between the various boards, and a consequent overlapping, both of territory and work; one of the results of this was, that only fifteen out of the thirty states of Mexico were being effectively occupied, and fully five millions, of the fifteen millions of the people there, were not reached by missionary agencies. The greatest need, therefore, was adequate occupation of the field, and that could only be accomplished by united effort. In order to effect this, he urged that we consider all missionary enterprises in Mexico as being done under the auspices of one great church there, and recommended the formation of committees, on the territorial distribution of the field among the boards working in the country, on co-operation in literature and in a number of specified lines of education, and a general committee to take up any problems not included under these heads. All boards represented in the Conference were given membership on these committees.

THE DIVISION OF TERRITORY.

Fully one half of the two days' session was devoted to the deliberations of these important bodies. Possibly the committee on Distribution of Territory had the most difficult task; it held four different meetings, and every phase of the subject was carefully and prayerfully studied; had not a beautiful spirit of Christian courtesy and generous concession prevailed, no decision could have been reached; finally it was able to recommend to the conference that the region south of Mexico City should be assigned to the Presbyterians, most of the states in Central Mexico to the two Methodist boards, the northern states and most of the section on the west coast to the Congregationalists, the Baptists, the Friends, and the Christian Woman's Board of Missions—the Federal District and the city of Mexico being open to all who desired to enter. When this report was adopted by the conference, the whole body arose and sang the doxology.

The assignment to the Christian Woman's Board of Missions was entirely satisfactory to its representatives; it was given its present field of operation with sufficient neighboring territory for enlargement—with some probable future adjustments to be made with adjacent workers.

One of the items in the report of the General Committee was, that the various missionary agencies in Mexico should call themselves "The Evangelical Church of Mexico" with the name of the special board or church in brackets underneath. President A. McLean made an earnest plea that it should be called, "The Church of Christ in Mexico," and many agreed with him; but after much discussion, the report of the committee was finally adopted.

Of course, the conference only served in an advisory capacity and its recommendations will be referred back to the various boards for their action—but the decisions of such a gathering as that are bound to carry great weight with them. After all, in this liberty-loving age, it is the voice of bodies that claim no authority, but that of experience and devotion to the interests of the kingdom of heaven, that wield the greatest influence; the World's Missionary Conference at Edinburgh assumed no legislative or ecclesiastical authority, and yet, how profound and far-reaching has been its effect on the thought and action of the Christian world! May the number of all such assemblies increase and may they promote the unity of the Church of Christ and the extension of his reign over the whole earth!

A. W. N.

CHAMP CLARK ON WOMAN SUFFRAGE.

That woman suffrage is as inevitable as the rising of tomorrow's sun, that it will prevail in all the states within a few years, and that he believed in it and would vote for it, was the threefold message which Speaker Champ Clark of the U. S. House of Representatives gave to the officers of the National Suffrage Association when they, with representatives of thirty-eight states, carried 300 petitions to him and asked for his support in passing the national amendment.

Speaker Clark is reported as saying, in part:

"There are two methods of amending the Constitution. You can begin here or you can begin in the states. Whenever three-fourths of the states recommend an amendment to the Constitution, then it goes. Woman suffrage is as inevitable as the rising of tomorrow's sun. I have always believed that.

"But the only question for you folks to consider is how you can most expeditiously get what you want, because I think you are going to get it. My own judgment is that you can get it quicker through the states than through Congress. At the rate you are going now, it looks to me as if you might get it in three, four, or five years.

"In some places there is a great prejudice against woman suffrage. You want to remember one thing, that if you lose the fight you are out for years. Whenever the subject comes up for a vote in Missouri I am going to vote for woman suffrage.

"This is not because all women are fitted to vote; I would not like to say that all men are fitted to vote. If you ever do vote, and I think it is certainly coming, I hope you will vote for the best principles and the best men."

The opinion of Champ Clark is of interest and value to us, not only because he is speaker of the House of Representatives, but also, because he is an honored and beloved member of the Church of the Disciples of Christ. Since he made the speech quoted above, Missouri has wheeled into the ranks of campaign states, so he will have the privilege of expressing his convictions at the polls this fall—may all the good men of his state follow his example at the election next November! A recent dispatch says: News has come this week from Missouri that the requisite 23,000 signatures to the woman suffrage initiative petitions have been secured. These petitions are to be filed with the Secretary of State before July 1, and this means that Missouri is a campaign state, and that the vote on whether the women of Missouri shall have equal suffrage with the men will be taken in November, 1914.

I. W. H.

Disciples Table Talk

Nebraska's State Convention.

Nebraska's Disciples are planning their convention for July 27-August 2, inclusive, at Bethany Park, Neb. W. A. Baldwin is in charge of the program, which has been planned with a view to making it extremely practical. A young people's conference on missions is provided, with Ray Rice in charge. This will come in the early morning and should be one of the chief attractions. The Bible lecture from nine to ten o'clock will be given by H. O. Pritchard, of Eureka College. Following this will be departmental conferences from ten to eleven under four separate heads as follows: General Church Efficiency, Bible School, C. W. B. M., Y. P. S. C. E. There will be no other program at this hour. From eleven o'clock forward programs of regular form will be given covering every line of church work, Education, Missions, Men's work and Temperance. Mrs. Laura Delaney-Garst will be chief speaker for the Woman's Board. Stories for the children each day in the forenoon will be under the charge of a skilled worker. Swings and other forms of entertainment for them will be provided. Advance orders for tents should be sent to W. A. Baldwin, 426 Bankers Life Bldg., Lincoln.

Christian Men's Union, Dallas, Tex.

About 75 men of the Dallas Christian Churches met at the South Dallas Church recently. Constitution and By-Laws were adopted for an organization of the men to be known as "Christian Men's Union." The purpose of the organization is to promote the missionary interest in the city, to buy lots for new churches, organize churches, strengthen the weaker congregations and organize Sunday-schools. M. M. Davis, pastor of the Ross Avenue Christian Church, delivered an address. The meeting was presided over by Dr. J. L. Holloway. The next meeting will be held in August at the Oak Cliff Christian Church.

T. F. Paris to Capitol Hill, Des Moines.

G. W. Bassett, after only three months with the Capitol Hill Church of Christ, Des Moines, closed his work the last Sunday in June, on account of failing health. He will spend some time visiting his father in Missouri and then seek a milder climate in the South or Southwest. Mr. Bassett has incipient tuberculosis, affecting one lung, and by the advice of physicians must go to a drier climate. Some church in the South or West, Colorado or New Mexico, should call him. He is a very capable man, having been pastor of the great church at Independence, Kansas, before coming to Des Moines. T. F. Paris has taken the work as pastor of the Capitol Hill Church. Mr. Paris has been the general field secretary of Drake University for the past few months, during the campaign to raise the $200,000 needed to free the institution from all indebtedness and clear the way for the "Men and Millions Movement." The Capitol Hill Church is just beginning the erection of a new $50,000 building, which means an added stress upon the resources of both pastor and people. The present building is altogether inadequate to their needs.

E. C. Mobley Remains at Gainesville, Tex.

Ernest C. Mobley, of the Gainesville, Tex., Church, writes that after he had received a unanimous call to First Church, Denton, Texas, the Gainesville Church voted that he should remain. This is Mr. Mobley's sixth year there. The Denton committee offer until January 1 for a decision.

Hiram College Gets Chicago University Man.

B. S. Dean writes that the new chair of education, in Hiram College, has been filled by the election of George T. Colman. Mr. Colman took his A. B. and A. M. at Williams College, Mass., and takes his doctorate from Chicago University. He has taught two years in the government schools of the Philippines and is exceptionally qualified for the work at Hiram to which he has been called. Courses of instruction will be offered which more than meet the requirements of the new Ohio Code or certification of public school teachers without examination.

Texarkana Church Does Itself Honor.

Clifford S. Weaver, pastor at Central Church, Texarkana, (Tex., Ark.), has become the object of a rare piece of generosity at the hands of his congregation. The membership of this church have presented their pastor with sufficient expense money and a furlough for a two months' sojourn in the Holy Land and he is to select the time most propitious. The Christian Century would like to publish stories of other similar gifts. This is an honor not only for Mr. Weaver, but more especially for his congregation.

Wilkinsburg, Pa., Work Makes History.

W. Scott Cook reports that the church at Wilkinsburg, of which he is pastor, has made

Secretary Bert Wilson, of the Foreign Society, who will be one of the lecturers at the Bethany Assembly School of Methods.

some history during the last year. A hundred new members have been added in the twelve months. The men's class enrolls over 100, with still larger attendance. The school has increased 30 per cent in average attendance. Mr. Cook will enjoy a well-deserved vacation on his father's farm, at Mingen, O.

Some Hiram Notes.

B. S. Dean, of Hiram, sends the following notes of the work in that school: Miss Anna Applegate has been called as teacher of French. Miss Applegate took her A. B. and A. M. degrees from the University of Illinois and studied in Paris. She has had successful experience as a teacher of French in an American college. ——Most of the new teachers are from families of Disciples and will be a valuable accession to the Christian forces of the college.——The experience of a co-operative book store last year was so successful in reducing the expenses of students that a move is to be made the coming year on a much larger scale. A college commons or co-operative reading club is to be formed to furnish excellent board at cost.——Every year families move to Hiram with older children to enter college and younger ones of public school age. Such persons will be interested to learn that Hiram has a first class high school and the village is now building a $25,000 fire proof school building.—— Last year many near-by pulpits were supplied regularly from Hiram. Still more men properly qualified could have been used.

Ann Arbor Work Flourishes.

G. W. Knepper and the Ann Arbor, Mich., church are doing the largest work among students of all churches in that city. Fifty-six additions since last October, $1,300 given last year for missions, one volunteer won, trained and supported.

For a Michigan Chautauqua.

The Michigan Disciples are still making plans for a general Disciples Chautauqua, somewhere in Michigan. A Commission has been appointed to look after these plans, consisting of M. H. Garrard, Battle Creek; A. H. Martin, Grand Rapids; George R. Stewart, Detroit; Judge Ernest Nichoson, Luther; J. Frank Green, Owosso; George W. Knepper, Ann Arbor; Mrs. A. E. Jennings, Ann Arbor. The Commission is already well advanced in the preliminary plans, and will try to make it possible to have the first meeting of the assembly next summer, 1915. A number of excellent locations are under consideration, where delightful outing grounds may be made. But the Commission is open to receive additional proposals from cities, railways, individuals and others.

Forward Move at Henryetta, Okla.

T. L. Noblitt, pastor at Henryetta, Okla., writes in praise of the work of the Minges evangelistic company in the meeting just closed in Henryetta. Over 250 were enlisted for Christ and on the closing Lord's day, preceded by three days' preparation, a building plan was launched, and more than $1,600 raised, mostly in pledges, toward a $30,000 church edifice, to be thoroughly equipped and modern in every appointment.

Total for Easter Offering.

The National Benevolent Association reports that the Easter offering of the association to date, (July 13) amounts to a little more than $24,000. Since last year's Easter offering, which amounted to more than $25,000, included a special personal gift of $4,000 from a friend who has made no Easter gift this year, it will be seen that the present amount of $24,000 represents a substantial gain to the credit of the schools and churches. For this gain the Association is grateful, but suggests that it is not too late for delinquent churches and schools to have part in this work.

One Morning Service at Norwood, O.

C. R. Stauffer reports the combined service for school and church a success in his field at Norwood, O. On the first Sunday this plan was tried, everybody was delighted. The pastor preached to the largest regular audience that he has ever preached to since being pastor of the church here. More members partook of the communion than at any previous regular service.

Indiana University Bible Chair.

Joseph C. Todd, secretary of the Indiana University Bible Chair, reports that during the last year the time of the secretary has been given to publicity, financing and the local work of university pastor. Attention has been largely given to finding funds to purchase buildings and grounds for the work and keeping up the annual budget of religious conditions at the university.

Mr. Todd, writes: "Here at the university the religious life of the students has never been in a better condition than last year. The agencies at work at the university have worked together. There are five of us giving practically all our time to the religious activity of students. Mr. A. L. Miller, the Y. M. C. A. secretary, Miss Virginia Hinkins, the Y. W. C. A. secretary, Rev. T. R. White, the Presbyterian university pastor, Rev. William Burrows for the Episcopal church, and Joseph C. Todd, university pastor for the Bible Chair, have constituted our forces. These constitute the University Religious Workers Council." The report of the treasurer, Dr. Rodney D. Smith showed that the Bible Chair had met all its expenses during the past year, all bills were paid, and a cash balance remained in the running expense fund of $237. The financial secretary reported that the total response to the Bible Chair appeal up to June 22, 1914, in cash and pledges has been $19,450.12. He also reported a growing constituency of financial friends, that many churches and Sunday-schools were beginning to give the work a place in their offerings, and that over $100,000 had been promised to the work in bequests. He reported also that

he had visited 56 counties and spoken in 112 churches in the interest of the Bible Chair, that he had delivered 128 Bible Chair addresses in churches, made 64 other addresses in the field, made 31 convention addresses, and sent out 10,000 copies of the Bible Chair Bulletin.

Special Sermons at Norfolk, Va.

During July, Chas. M. Watson, pastor at Freemason Church, Norfolk, Va., is preaching a special series of sermons. On July 5 the theme was "Social Service," with reference to the work of Jacob Riis. July 12, "Religious Education," Henry Clay Trumbull. July 19, "World Wide Missions," Wilfred T. Grenfell. July 26, "Personal Evangelism," Henry Drummond.

C. Manly Morton in Rich Field.

At Statesville, N. C., there was but one Disciple member in town, though the town boasts a population of ten thousand, until C. Manly Morton preached there for two nights recently. The court house hall was used for the service. As a result six were baptized, two of these a man and wife each nearing the sixtieth year. Arrangements were also made for a meeting to be held early in August. An effort will then be made to organize a church. One of the men baptized is a well-to-do lumberman, and has promised to give the material for a house of worship if the meeting is a success. Another has promised to give liberally of his means for the support of the work.

University Dinner.

The Quarterly dinner of the members of the Disciples Divinity House was held at the Hyde Park Church on Tuesday evening of last week. There were about thirty present, besides the hostesses. A social hour was spent preceding the dinner, and afterward addresses were delivered by Jasper T. Moses, Prof. Earle, of Christian University; Prof. Ivener T. Meyers, of Transylvania; and the officers of the Divinity House. The attendance at the sessions of the Summer Quarter is the largest yet recorded.

At Pentwater.

Pentwater is the point of interest for many of our people at this season of the year. It was never more beautiful than this summer. There are fresh arrivals every day. The demand for cottages at Campbell Park has been unusual. Dr. W. T. Moore has preached at the church the last two Sundays.

The July "Christian Union Quarterly."

The Christian Union Quarterly for July has among other contributions, the following: "The Way to Christian Unity," by D. C. Lathbury; "The Place of Freedom in the Union of Christendom," by H. L. Willett; "Possibility of Protestant Union," by Arthur E. Main; "Christian Union and Some of Its Hindrances," by E. V. Zollars; "The Present Status of the Christian Union Movement," by B. A. Abbott.

Dr. Willett at Meadville Theological Seminary.

Dr Willett delivered the annual lecture on the Ballou Foundation at the Meadville Theological Seminary, in connection with the convocation exercises, and also the convocation addresses to the graduating class.

Pomona Church Has Educational Secretary.

C. R. Hudson and the church at Pomona are rejoicing in the coming of Frank B. Ward, of Des Moines, Iowa, to become the superintendent of Religious Instruction for that congregation. This is the first church in Southern California to employ a specialist in this capacity. The Pomona Church is steadily going forward and Mr. Hudson is held in the highest esteem, both within the church and in the entire community.

Work in Alberta, Canada, Progresses.

The church at Edmonton, Alberta, Canada, has providentially, it seems, been able to secure a new church home, writes J. E. Wilkinson. For some time the work has been at a seeming standstill, because there was no satisfactory place to meet. For some time a morning service in a moving picture house has been the only service possible. Mr. Wilkinson writes of the interesting development here: "A short time ago we learned of some of our neighbors, who were to build, so we secured their building, and moved it on a leased lot. It gives us a very good place when remodeled. It will be ready for the Alberta convention July 10-12. The Dedication services will be held at that time also. Edmonton, a growing city of 75,000, is a great field and should be worked by our people. Practically no one even among the most of the other churches knows any thing of our plea or the restoration movement. The writer is at the present time doing what pastoral work he can, but with the work of breadwinning, he cannot do what should be done. If any one knows of any of our people coming to Alberta, he would confer a mutual favor by letting us know, as it is very easy to lose our people in this great North-west." Mr. Wilkinson's address is, 45 Short St.

Drake Elects New Trustees.

C. C. Dowell of Des Moines and C. G. Saunders of Council Bluffs, both '86, were re-elected members of the Drake University board of trustees at the annual meeting, June 9. In addition two other alumni,

Rev. C. S. Weaver, pastor at Texarkana, whose congregation is giving him a free trip abroad.

Lawrence G. Focht, '94, of Eagle Grove and Oran F. Schee, '98, of Oskaloosa were elected members. Messrs Saunders and Dowell retain their places on the board as the representatives of the alumni. Both men have been members of the board for years.

Oregon Disciples in Convention.

The Disciple churches of Oregon held their twenty-fourth annual convention at Turner, Ore., July 8-16. The convention owns ten acres of beautifully shaded ground there, with a tabernacle seating 2,000 people. There are about 130 churches in the state and about 18,000 members. The convention comprised six separate sessions in the following order: Ministerial, Educational, Christian Endeavor, State Missions, Women's Work and Bible-school. An excellent program was being carried through. Many people annually bring their tents and camp in the inviting shade at Turner.

Dr. Powell is Abroad.

Dr. and Mrs. E. L. Powell, of First Church, Louisville, Ky., are spending July and August in England and Scotland.

Dr. Garrison Recovering.

The Christian Century notes with gratitude that Dr. J. H. Garrison is regaining his strength since his arrival at Pentwater, Mich.

EVANGELISTIC MEETINGS.

Girard, Ill., E. B. Chancellor, pastor, will preach in meeting in October; Chas. E. McVay, singing.

Ballinger, Tex., Marshall and Mullins, evangelists.

Fayetteville, Mo., S. B. Moore evangelist; August.

Dallas, Tex., (Oak Cliff), A. E. Ewell, pastor, preaching.

Longmont, Colo., Union meeting; Fife brothers, evangelists; 508; continue.

Cooper, Tex., Rev. Mr. Haywood, pastor; Schenk and Douthit, evangelists.

CALLS.

C. M. Beard, Vinton, Ia., to Port Arthur, Tex.

G. R. Coleson to Ute, Ia.

E. F. Gassoway to Clearwater, Kan.

W. E. Babb to Girard, Kan.

David Lyon to Marceline, Mo.

Clarence Wikoff to McPherson, Kan.

Floyd Bash to Highland, Kan.

Byron Hester to Pryor, Okla.

H. G. Connelly to Central, New Albany, Ind.

C. W. Fuller to McMechen, W. Va.

RESIGNATIONS.

James Vernon, Henderson, Ky.

C. O. Hawkins, Seymour, Ia.

E. L. Pettus, Seymour, Ind.

G. W. Burch, Salina, Kan.

M. J. Bradshaw, Ada, O. Will enter Columbia University.

Thos. B. Shearer, Hebron, O.

DEDICATIONS, etc.

Long Beach, Col., F. M. Rogers, pastor; burned $15,000 mortgage on building July 4.

Ennis, Tex., will erect $15,000 building at once.

Denison, Tex., C. O. Darnall, pastor; C. R. Scoville will dedicate building July 26.

Canton, Mo., will erect $20,000 building.

Pattonsburg, Cal., W. H. Hobbs, pastor; G. L. Snively, dedicated $15,000 building July 5.

Smith Center, Kan., will dedicate July 26.

Van Wert, Ia., A. B. Cornell, pastor; corner stone of $14,000 building laid.

Warren, O., Central, E. A. Hibler, pastor; $80,000 building dedicated by Miner Lee Bates June 28.

Iowa City, Ia., G. L. Snively will dedicate July 26.

Center, Mo., F. M. Rains dedicated $15,000 building June 14.

Danville, Ind., cornerstone of $50,000 building laid June 13, W. E. Anderson, pastor.

Clearwater, Neb., Stive and Son dedicated $3,000 building.

Lancaster, Mo., G. L. Snively dedicated finest church building in county June 14, raising $13,000.

COLLEGE OF MISSIONS PROSPERS.

The Registrar of the College of Missions, at Indianapolis reports the following achievements made during the past year:

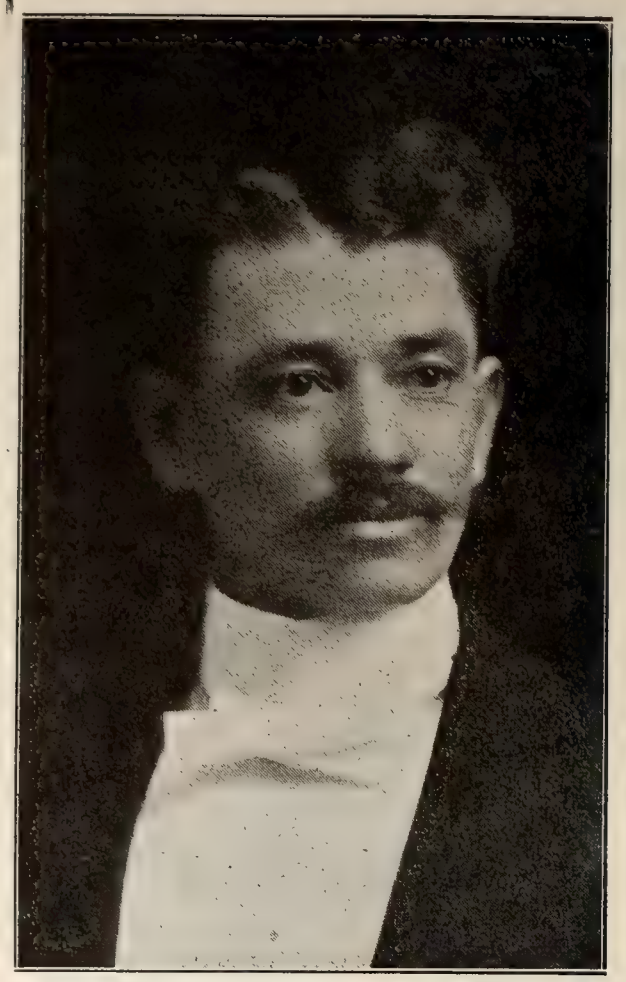
1. The college sends out this year the largest class in its history. On June 5 twelve young men and women, having completed required studies, were graduated and set apart for service in four countries as follows: eight to India, one to China, two to the Argentine Republic, and one to Liberia.

2. Since 1910 there have been in attendance fifty-eight regular students, i. e., those definitely preparing for, or already engaged in, mission work in connection with a mission board. Besides these, ninety-eight occasional students have pursued elective courses. The regular students have represented thirty-two different institutions of learning, and four religious communions. Of the graduates twenty-five have received foreign appointments under three boards as follows: thirteen to India, two to China, three to Liberia, two to the Belgian Congo, four to the Argentine Republic, and one to the Philippines. Another has been assigned to Chinese work on the Pacific Coast of the United States. Of missionaries on furlough the enrollment has included nineteen, representing India, Japan, Congo, Mexico, and Porto Rico.

3. The total attendance during 1913-1914 was twenty-seven regular and fifty-five elective students. The outlook for 1914-1915 promises encouraging increase.

4. Our faculty has been enlarged by the appointment of instructors in Chinese and Spanish.

Claude E. Hill, National Christian Endeavor Superintendent, on the School of Methods Faculty.



S. H. Creighton, President of the Assembly.

Prof. C. E. Underwood, a Member of the School of Methods Faculty.

Program School of Methods

BETHANY PARK, IND., AUGUST 4-14.

Courses and Instructors.

Elementary Division, Miss Hazel Lewis, National Elementary Supt.

Secondary Division, Miss Cynthia Maus, of St. Louis.

Adult Division, W. J. Clarke, National Adult Supt.

Organization and Equipment, Claude E. Hill, National Christian Endeavor Supt.

Modern Missionary Heroes, Secretary Bert Wilson.

The Church School and Religious Education, Garry L. Cook, State Supt. of Sunday-schools in Indiana.

A Study of Hebrew Literature and Prophecy, Prof. C. E. Underwood, of Butler College.

C. E. Training Forces, John D. Zimmerman, State Christian Endeavor Supt. of Kansas.

Study Book: The Child in Our Midst, Mrs. T. W. Grafton, of the Christian Woman's Board of Missions.

Missionary Education in the Bible-school, Henry C. Armstrong, pastor Harlem Ave. Church, Baltimore.

The Program.

TUESDAY, AUGUST 4.

The Baby in the Home. The Activity of a Boy. The Church's School. Favorable and Unfavorable Situations. Moffat, Pioneer of Africa. History of Modern S. S. The Literature of Biblical History. History of Christian Endeavor. Importance and Urgency of Missionary Education in the Sunday-school. Address by H. J. Derthick, Indianapolis.

WEDNESDAY, AUGUST 5.

The Very Small Children in S. S. The Activity Life of a Girl. The Church's Sunday Program. Planning a C. E. Society. Livingstone, Pathfinder of Africa. The Bible and Education.

THURSDAY, AUGUST 6.

The Beginners' Department. Auxiliary Organizations for Boys. The Church's School Organized. Place and Time of Endeavor Meetings. Judson, Forerunner of Burma. Some Recent Tendencies in Religious Education.

FRIDAY, AUGUST 7.

The Primary Department. Auxiliary Organization for Girls. The Organized Class. The Question of C. E. Membership. Morrison, Founder, of China. The Church School No. 1.

SATURDAY, AUGUST 8.

The Junior Department. Utilizing the Group Instinct in Religious Education. The Sunday Session of Organized Class. Election of C. E. Officers. Pitkin, Martyr, of China. The Church School No. 2.

SUNDAY, AUGUST 9.

Communion Service 10:30 a. m.
Sermon, A. C. Smither, St. Louis, Mo.

MONDAY, AUGUST 10.

Music in Elementary Division. Departmental Organization in the Teen Years. Other Adult Class Meetings. The Pastor and the C. E. Society. Carey, Translater, India. The Modern Church Plant.

TUESDAY, AUGUST 11.

Temperance Instruction in Elementary Division. Teen Age Instruction. Adult Bible Class Study. C. E. Literature. Martyn, Scholar, India. Church School Equipment.

WEDNESDAY, AUGUST 12.

The Department Superintendent. The Lesson Plan in Secondary Division. Training in the Adult Class. The C. E. Business Meeting. Verbeck, Statesman, Japan. Music in Church School.

G. L. Cook, Dean of the School.

THURSDAY, AUGUST 13.

Relations Between Departments. Temperance Instruction in the Teen Years. Service in Adult Class. Maintaining a C. E. Organization. Loftis, Physician, Tibet. Worship in Church School.

FRIDAY, AUGUST 14.

Measures of Growth. Accumulating and Correlating Materials in Secondary Division. Adult Class Federation. Christian Endeavor and the Future. Missionary Heroes of Today. The Goal of the Church School.

UNIVERSITY OF CHICAGO NOTES.

Professor George Burman Foster, of the Department of Comparative Religion in the University of Chicago, gave the address at the recent memorial exercises in honor of Paul Laurence Dunbar, the famed negro poet. This was the seventh annual memorial and was held in Chicago.

Professor Ira M. Price, of the Department of Semitics in the University of Chicago, was elected a member of the International Lesson Committee for next year at the recent meeting of the International Sunday School Association in Chicago. Professor Price was secretary of the committee during the past year and presented its report to the Association.

Professor Theodore Gerald Soares, Head of the Department of Practical Theology in the University of Chicago, has recently been elected as Lecturer on Biblical Literature in Rockford Colege. This lectureship has previously been filled by President Gulliver of the college. Professor Soares is the editor of an important new series on "Principles and Methods of Religious Education," just announced by the University of Chicago Press. The books, of brief compass, will be definitely practical and will be addressed to immediate and pressing problems of religious education.

The series of lectures now being given at the University of Chicago on the "Aims and Methods of Modern Theological Scholarship," is attracting especial attention. Professor George Burman Foster, of the Department of Comparative Religion, gives the next lecture in the course, on July 24, his subject being, "The Philosophy of Religion." The following lecture, on July 28, is on "The Present Problems of Systematic Theology," and the speaker is Professor Gerald Birney Smith, of the Department of Systematic Theology. Professor Theodore Gerald Soares, Head of the Department of Practical Theology, lectures August 11 on the "Present Problems of Practical Theology," and Professor Charles Richmond Henderson, Head of the Department of

Practical Sociology, gives the closing address in his discussion of "Christianity and Social Problems."

The University Preacher at the University of Chicago for July 19 is Professor Charles Richmond Henderson, Head of the Department of Practical Sociology; Dean Shailer Mathews, of the Divinity School, will be the speaker on July 26, and on August 2 Dr. William Byron Forbush, president of the American Institute of Child Life, Philadelphia. Dr. James Hope Moulton, of the University of Manchester, will be the Convocation Preacher on August 23.

GOOD NEWS FROM DISTANT LANDS.

Miss Lavinia Oldham, Tokyo, Japan, reports four baptisms since May first.

The International Sunday-school Convention held at Chicago the last of June passed a resolution as follows: "We declare ourselves as distinctly missionary in vision, purpose, program, and achievement."

Last week a friend in Kansas sent $1,000 to the Foreign Society as a direct gift for its work.

The Commission to the Far East, consisting of Secretary Stephen J. Corey, Prof. W. C. Bower, and R. A. Doan, sailed from Vancouver on the S. S. Empress of Japan July 23, for the Philippine Islands, China, and Japan. They will reach Manila Aug. 6.

Word has been received of the death of Y. Suto, our excellent Japanese brother and pastor at Sendai, Japan. He was baptized at Sendai in 1899 by M. B. Madden. He has been a faithful man and has been a tremendous influence for good. He leaves a wife and two children. He will be sadly missed in the Japan work.

The receipts of the Foreign Society for the first fifteen days of July amount to $27,216, a gain over the corresponding fifteen days of last year of $5,956. The Sunday-schools show a gain of $4,870, and the churches, as churches, $1,075. Please see that your offering is forwarded to the office of the society.

Remember the Foreign Society is sending forth twenty new missionaries this year, the largest number during any one year in the history of the work.

This is the 29th year of the society. Many missionaries have gone to the field in that time. A number sleep in heathen soil. A number have returned broken in health for life. Dr. W. E. Macklin has been in the service longer than any other worker. A great work has been done. Foundation stones have been put in and we are now ready for great things. The order from our Captain is onward, ever onward!

STEPHEN J. COREY,
Secretary.

WITH THE BROTHERHOOD MOVEMENT.

Many new Brotherhood Chapters are being formed regardless of the summer weather which is possessing most of the land.

The most successful Brotherhood Chapters are those meeting weekly for Bible study and at such other times on Sunday and during the week, as the program of service necessitates.

The National Secretary's new book, "The Problem of Lay-Leadership," has just been accepted by Revell and Company, New York publishers, and will soon be in type.

Many Men's Classes, Official Boards and Brotherhoods are reading and studying "Making Good in the Local Church," and the little book is being cordially recommended by our leaders of thought and action.

Our financial supporters are standing by the Brotherhood Movement loyally and it looks as if we will go up to Atlanta with all bills paid. Let those who have yet to pay their pledge for the current year remember that we are counting on them for their contribution in order to pay all bills and do the required amount of work during the remainder of this convention year.

Our president, Judge J. N. Haymaker, is sending out a letter urging a liberal attendance of our men at the Atlanta Convention in October.

The transportation arrangements for the Atlanta Convention are well under way and a beautiful booklet of the trip is now ready and will be sent free upon application to the National Office, Kansas City, Mo.

The secretary was prohibited from attending the Northwest conventions by a rush of business duties in the Central west, but our work was presented by Graham Frank and George W. Muckley, to whom we are much indebted.

A Brotherhood is being organized at Janesville, Wisconsin, where F. L. Van Voorhis is the live and energetic preacher.

Preachers are still asking "How to organize the men." The packet of literature which we are sending free for the asking tells how it is done successfully. Send for it.

Your preacher should be sent to the Atlanta Convention, October 7-14, 1914, and the Brotherhood Chapters could not do a better thing than to arrange to care for his mileage and hotel while at the convention. Other churches are doing this, why not your church?

The Layman's Missionary Movement will hold its annual conference at Lake Geneva, Wisconsin, July 27 to August 2. Lake Geneva is a delightful spot, and the conference should be attended by a number of our Brotherhood men.

Your secretary has been asked to serve on the Committee on Time and Place of our next convention, by President Hill M. Bell.

Drake University is the first of our colleges to recognize Men's work by a series of papers, which will be delivered by your secretary the last of September.

Many Brotherhood Chapters, and Men of the Movement are assisting in making the "Every Member Canvass" for missions, benevolences and in some cases, the current expenses of the church. This is a most worthy work, and if your church has not yet made the "Every Member Canvass," you would do well to get the literature from Grant K. Lewis, Carew Building, Cincinnati, Ohio, and set about it.

We are still receiving requests for the pamphlets issued a year ago, covering the three chapters of "Making Good in the Local Church," but regret to say that after printing and circulating 45,000 copies, they are now out of print. The same material largely rewritten appears in the book.

The Brotherhood Service Programs for next season are not yet ready, but will appear in book form under the title "The Problem of Lay-Leadership" about September first. The price of the book as not been set.

F. M. Bunting, one of the most able business men of the church at Rock Valley, Iowa, and a liberal supporter of the Brotherhood Movement from its inception, dropped dead in his home city recently. We have lost a true friend and we mourn his departure.

E. E. ELLIOTT,
Secretary.

Kansas City, Missouri.

SOME FEATURES OF "THE CONQUEST"

Modern Science and the World's Work
The Conquest Bible Class
The Bulletin Board (News)
Christian Endeavor
Prayer Meeting Topics
Attractive Serial Stories
"Snapshots" and "Chuckles"
Character Talks by Leading Disciples

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NEWS FROM THE FOREIGN SOCIETY.

"The Christian Sahayak" published at Jubbulpore, India, by our brethren is a Christian newspaper, published both in Hindi and English. This paper announces that the cholera in the city of Damoh has reached the stage of epidemic. It had continued a month and there was no sign of abating. Indeed, ten to fifteen deaths every day are reported. There have been one or two deaths among our Indian Christians. This epidemic has been aggravated, if not caused by the shortage of water resulting from last year's failure of the rains.

There were 176 baptisms at Monieka, Africa, last year and the native Christians gave $200 themselves.

Last year the Living-link churches, as churches, contributed $60,702.98. Fine showing! Let us increase the number of Living-link churches.

The hearts of the missionaries are saddened these days because of the wonderful opportunities open in China of which they are unable to take advantage. When will we rise to the importance of the pressing emergency in that great land?

"Twelve more baptisms Sunday, June 7, five of our school girls, four school boys and three women from the neighborhood, making forty this year, the best year in our work here." Mary F. Lediard, Takinogawa. Tokyo, Japan.

The church at Urichsville, Ohio, J. A. Canby, minister, will in the future support Arthur Bowman at Wuhu, China, as their Living-link. Mr. Canby says: "You can hardly know the joy I feel in having some part in bringing the church up to this standard. We also have money provided for a Living-link in the home field and intend to do some work among the foreigners in this country."

The medical missionary at Monieka, Congo, Africa, Dr. L. F. Jaggard, received $1,200 last year from all sources on the field. This is twice his salary. The money goes for the enlargement of the work.

News just comes from the last Central Conference of the Congo African missionaries that there were 1,034 baptisms during the year and an offering for missions from the native churches of $1,181.81. Our four Congo churches report a combined membership of 3,736. In every way the year has been the greatest in ths history of the mission.

During the past half-dozen years the receipts of the Foreign Society have sprung from $274,324 per annum to $434,183, a gain of $159,859. This is an average increase of 26,643 per year for the past six years. And besides this there has been an increase in the receipts this year up to date. There has also been a very considerable expansion of the work on the fields during that period. The number of native workers has about doubled, and in that time eighty-four new buildings have been provided, or an average of fourteen each year. This is more than one each month for the six years.

A letter from J. C. Ogden dated May 17 at Kian Ting, China, says: "We were on the houseboat from March 14 to May 12. We traveled forty-four days—a distance of about 800 miles. Now we are 1,800 miles west of Shanghai. We are twelve days east of Tachienlu or about 300 miles. It is 460 miles from Tachienlu to Batang. I cannot begin to tell you how happy I am. I feel that I am in my old harness again. I preached both last Sunday and today to crowded houses of Chinese, and it is my purpose to use the opportunity before me to talk, and teach and preach all along the way from here to Batang."

F. M. RAINS,
Secretary.

The Sunday School

THE BARREN FIG TREE.

INTERNATIONAL UNIFORM LESSON FOR AUGUST 9, 1914.

Mark 11:12-33. Memory Verses, 22, 23

Golden Text.—By their fruits ye shall know them. —Matt. 7:20.

American Standard Bible.
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(12) And on the morrow, when they were come out from Bethany, he hungered. (13) And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves: for it was not the season of figs. (14) And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

(15) And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves; (16) and he would not suffer that any man should carry a vessel through the temple. (17) And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. (18) And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

(19) And every evening he went forth out of the city.

(20) And as they passed by in the morning, they saw the fig tree withered away from the roots. (21) And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. (22) And Jesus answering saith unto them, Have faith in God. (23) Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. (24) Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. (25) And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.

Verse by Verse.

BY CLARK BUCKNER.

v. 12. *And on the morrow*: It was on Monday. The triumphal entrance into Jerusalem was on Sunday. *Bethany*: It was on the eastern slope of Mount Olive.

v. 13. *Seeing a fig tree afar off having leaves*, etc.: It was natural that he should look for figs on a tree which was full of leaves. *He found nothing but leaves*: The fig-tree stood for the city of Jerusalem. It was the great religious center. In it were the great temple and the religious teachers of the Jews. But their religion was without fruits. *Was not the season of figs*: One might say that Jesus had no right to expect figs out of season; but, in as much as the tree was in leaf, which was an unusual thing for that season, it seems that he was perfectly justified in so doing.

v. 14. *No man eat fruit from thee henceforward forever*: This is a prophecy which has been fulfilled. Prior to the times of Jesus the Hebrew religion had won many converts in various Roman provinces. He in this prophecy states that, because of their lack of fruits, the Jewish religionists shall win no more proselytes.

v. 15. *He entered into the temple*: It was his custom to enter the temple daily to teach. *Began to cast out them that sold and them that bought*: Do not fail to notice that those who bought were guilty as well as those who sold. *In the temple*: The particular part in which Jesus found this merchandising was the court of the Gentiles. *Sold doves*: It would be well for you to read John 2:13-17.

v. 16. *And he would not suffer that any man carry a vessel through the temple*: Jesus objected to their making a public thoroughfare of the place which was dedicated to the worship of God.

v. 17. *Is it not written*: Another illustration of Jesus' familiarity with the scripture. See Isa. 56:7. *My house shall be called a house of prayer*: There is much that is worthy of our careful consideration as we think of the tendencies of our modern church with regard to the uses of the house of worship. Our church buildings should be primarily places of worship. *For all the nations*: Not for Jews only but for Gentiles as well.

v. 18. *Sought how they might destroy him*: They could stand it no longer. They had come to see that if Jesus was not put out of the way, they would lose their places as leaders of the people. This attack on the habits and sources of revenue was more than they could bear.

v. 19. *Every evening went forth out of the city*: He probably went out to Bethany to spend the nights.

v. 20. *They saw the fig-tree withered away*: Some writers have pointed out that this is the only one of the miracles of our Lord which was not performed as an act of mercy. But we think that the forcible illustration which he thus brought before them was as truly an act of mercy as were the other miracles.

v. 21. *The fig-tree which thou cursedst is withered away*: Here is a note of perplexity. They could not understand fully.

v. 22. *Have faith in God*: Their lives will be fruitful, he promises, if they use the life-giving power of God.

v. 23. *And shall not doubt in his heart*: Jesus is teaching that real faith is not always in the profession; that fruitlessness comes from lack of dependence on God.

v. 24. *All things whatsoever ye pray and ask for*, etc.: But we must comply with the conditions if we would receive.

v. 25. *Forgive*: Read Matt. 6:12.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

DISAPPOINTED HOPES.

"And when He came to it He found nothing but leaves." The disciples were undoubtedly disappointed. The full leaved fig tree illustrates the fair promises which sound like a sweet melody in the ear of youth. It is like the pictures of prosperity which imagination paints. It stands typical of proffered friendships and services apparently made in good faith. It very appropriately represents the *illusions of life.* The discovery of fruitlessness is simply the disillusionment of life. It means disappointment, sometimes depression and almost despair. Many a fair morning develops into storm. Many an open door with an invitation to earthly paradise leads to desert waste. The mirage is always deceptive. The fair cities, beautiful fields, and placid lakes prove to be only atmospheric and empty of all reality. It seems to be necessary to development and discriminating judgment that we should pass through bitter disappointments. How many a promised fortune has proven to be "nothing but leaves." Humiliating and heart breaking is this experience when we enter the realm of religion. Those whose hopes fasten upon anything else than the eternal God manifested as Father, Savior and Sanctifier are doomed to continuous unrest and unrelieved disappointment.

WITHERED AND WORTHLESS.

The next morning they passed by this same tree, and we read, V. 20, "They saw the fig tree withered away from the roots." What was the difference between the tree today and yesterday? Only a difference of appearance. It was just as worthless when adorned with leaves only it *kept up appearances.* Now the appearances are gone and a just appraisement of the tree is possible. If only the veil were removed many a sleek, fat body would prove to contain a shrivelled soul. The disciples were astonished. Peter exclaimed upon the startling degeneration. Evidently the surprise of the disciples lay not in the cause or the curse which had fallen upon it, but in the fact of Christ's power over nature. Here was a second lesson which Jesus designed to teach. The imperialism of faith He makes of paramount importance, just at this juncture. He had already revealed the peril of false pretense. He is now to assure His disciples that they are to be conquerers in the world, compelling all material things to serve the purpose of the kingdom. Anything that needs to be done can be done. *Omnipotence is available up to the point of necessity.* Man is to be as great as the demands of the kingdom shall require. This greatness is to come through faith. Faith in God, is a brief but a mighty command. "Whoever shall say of this mountain, 'Be thou taken up and cast into the sea,' and shall not doubt in his heart but shall believe that what he saith cometh to pass, he shall have it." Is this literally true? Certainly. If the interests of the kingdom of Jesus demanded the removal of the mountain and the disciple became clear that this was necessary and had an unwavering faith that it would be done and should call upon God for its removal it would be removed. *But,* let it be remembered that faith is the gift of God. God does not give us faith merely to disappoint us. No one would ever have such a faith as that independently of circumstantial requirement and of kingdom appointment. In all the things which we do require and *which are essential,* we are to exercise just as definite a faith and just as unwavering a faith as is here commanded. The two supreme conditions presented are belief and forgiveness. There must be unlimited and unqualified trust in God first. Secondly, a disposition to employ power bestowed to increase human benefaction. In other words there never can be such a faith as is here suggested unless there is with it the kind of resignation which led Jesus to his Cross.

TEMPLE DESECRATION.

The first and second parts of the fig-tree-instruction are separated by the visit to the temple. V. 15. "And He entered into the temple and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money changers and the seats of them that sold doves." A two-fold lesson of great importance is here presented. In the first place, Jesus Christ is Master of the temple. Just as in the case of the fig tree, here where He had a right to expect the deeper realities of religion, He found nothing but leaves. There was much of Pharasaical profession and the smoking altars where they professed deep reverence and holy awe were belied by the commercialism which had been introduced into the religious life. Everything had been made subservient to the material interests of the ruling classes. They were mixing business and religion in a most dangerous and destructive manner. Under the pretense and profession of necessity, they had permitted the Courts of the Temple to be desecrated by the selling of animals for sacrifice and the tables of the money changers, where all sorts of dishonesty and extortion were practiced. There is a good deal of dispute about the sanctity of church edifices. There is much in association. People speak contemptuously sometimes of there being any sanctity attached to wood or brick and stone. That all depends. There may be. Material things may be so employed as wonderfully to influence religious life. Houses erected for the worship of God should be so associated with the spiritual development of those who convene for worship that every influence shall be uplifting and ennobling. Peculiarly has this reference to the sanctity of the temple of the holy spirit, the human heart. "Know ye not that your bodies are the temple of the Holy Ghost?" The dual life cannot be led successfully. The heart must belong in its entirety to God. All the business relations of life must have as their objective aim the glory of God and the service of humanity. Jesus enters this personal temple. What does He discover? Does He approve or disapprove of what He finds? This becomes a deeply personal question and the cleansing of the temple must always bring serious and solemn judgment to the individual life and heart. How much there is in almost every life that had better be eliminated. If permitted He will cleanse the temple completely.

There is such a thing as righteous indignation. Jesus felt it, expressed it when he cleansed the temple.

The Mid-Week Service

By Silas Jones.

TOPIC FOR AUGUST 5, 1914.

The Mountains and Their Messages.
Ex. 20:1-21; Matt. 5:1.

What use shall we make of nature in religious teaching? Our view of nature will determine the answer. The man who wrote, "Nature is a sin-distorted, sin-cursed thing," would put sharp limitations upon our use of nature material. He says it should not be the leading material in any lessons for Sunday-school study. We may agree with him in the latter opinion without believing that nature is the abominable thing he says it is. Men of perverse wills and polluted minds make nature vile. Clean-minded men may see in it a revelation of God. If it is sin-distorted and sin-cursed, it is so in the minds of men who are alienated from God. The child of God is permitted, to see in it the glory of God. Our religious instruction is defective if it leaves nature out of the account.

SOLITUDE.

Solitude may be found anywhere on sea and land, in the desert, in the crowded streets of the city, on the prairie, and in the forest. The mountain has invited many minds to solitude. We need its message.

"The World is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!"

Solitude makes us fit for society. We talk too much and think too little. We must be amused. We cannot sit down and listen to nature and to God. We mistake cleverness for wisdom. The voice of deep calling unto deep does not fall upon our ear. We do not know our own hearts well enough to trust their fondest desires. The clatter of the marketplace drowns the voice of the Eternal.

FREEDOM.

The mountains about Jerusalem protected the city from its enemies. Many a patriot has been protected by the mountains against the oppressor. The freedom of the mountains has seemed to men to be a gift of God. It has not been won from reluctant tyrants; it has been enjoyed by those who have chosen to dwell in fortresses built by the hand of God. Freedom that comes by the art and device of man is not quite what we like; it seems to lack permanence. Religion assures us of a freedom that cannot be taken away. It supports the conviction that the world is so made and man is so made that the only stable social order is one in which freedom is made sure to all. That the mountain should be associated in the thought of man with the God of freedom was natural. Nor has the time passed when the contemplation of the great natural barriers behind which men have been safe from the tyrant should be mixed with feelings of reverence for him who gave men the right to see the world as it is and to speak what they feel.

MOSES AND CHRIST.

From the high places have come divine messages to men. With Mt. Sinai is associated the law of Israel. The freedom of the mountain is the freedom of law and justice. The word that comes from it is that men should live together and respect their common rights. One who flees to the mountains to escape the obligations of society abuses a sacred place. In his sanctuary the independent man is most dependent. He must have right thoughts about God. Just any sort of religion will not satisfy. For him human life must be a sacred thing. The religion of the high place is that of the heart; it is inner. It unifies the life.

Ex. 3:12; Matt. 4:8; 14:23; Lu. 6:12; 9:28; Matt. 17:1-9; 28:16, 17; Is. 2:2-4, Ps. 125:1-2.

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The Christian Century

Vol. XXXI July 30, 1914 Number 31

Teacher Training Standards

A Report Pointing to a New Day in the Training of Teachers

By Walter S. Athearn

Fighting Peoria, Illinois, Saloons

By Clement G. Clarke

Disciples Must Have a Creed!

By Perry J. Rice

The Lame Man's Look

Editorial

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Character Talks

By J. H. Goldner, Pastor Euclid Avenue Christian Church, Cleveland : :

Rev. J. H. Goldner.

PEOPLE WHO SEE

"Blessed are your eyes for they see." People who can see are scarce. The measure of a man's worth to the world and the world's worth to him is largely determined by his capacity to see. "In the seeing soul all true worth lies." The difference between people is mainly in their capacity to see. The man who can do, but not see things, receives wages; while he who can both see and do things receives a salary. Jesus did not only train his disciples to see wheat, but also flowers. This is not a work-a-day world only. There is music, poetry, art, and beauty everywhere. The man who can see these will never be poor, regardless of wages or salary; for he has invested rights in the world's best. The real leaders in the world are the seers. The subject of wages or salary never concerns them. Their reward is in getting things seen. Getting people to see God is the highest service to man. Only he who sees God can get Him seen. Blessed are your eyes IF they see.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Lame Man's Look

"And Peter, fastening his eyes upon him, with John, said Look on us."

They were not much to look at. The fishermen in town and strangers there had little about them to attract the attention of anyone but a beggar. Even he could see small prospect of any large return as the result of his solicitation. They would give him something perhaps, but it would not be very much. They probably were not men of wealth, and their ideas of benevolence would be those of the country. But on the other hand, they were not so thoroughly accustomed to the constant solicitations of alms which callous the residents of every great city. Not that poverty was unknown in Capernaum, not that there were no beggars in Bethsaida; there was no hamlet in Palestine then and is not now where one does not hear the incessant cry of penury and pain, but in the country beggary was occasional, and in the city it was continuous. Whoever lives in town and does not die of nervous prostration must learn to look on suffering without tears and listen to the cry of pain without perpetually shuddering. Lameness and blindness were an old story to everybody in Jerusalem. Whoever made his way to the Temple had to pass between open ranks of the sick and suffering. These men from the country might be more kind. They were not rich men. It was useless to expect much, but they would be apt to give a little. So the lame man, with no particular eagerness and yet with a feeble expectation that they would do something for him, stretched out his hands for aid.

"Look on us," said Peter. Perhaps he resented it a little that the beggar asked almost without looking. Perhaps Peter saw that the beggar judged him by the cut of his coat, even as a few weeks previous the servants in the high priest's court had mentioned his Galilean speech. Perhaps Peter felt a little sting in the half contempt of the beggar whom he was asked to feed. At any rate he had no inclination to do anything for an inattentive beggar.

* * *

"Look on us." Up to that time the world had not looked upon these men with any degree of interest. They had lived their obscure lives in their own home place fashion. Only in the last few weeks had they become in any degree conspicuous. People had been looking at them with whispering curiosity, such as no man enjoys. It was not that kind of look which Peter invited now. It was a look of wide-awake interest, of genuine and alert expectation.

The lame man looked. There stood Peter in his fisher's coat, the same which he had wrapped about him when he drew the net to shore a little while before, and John was dressed not very differently.

The lame man looked, and saw no large promise beyond what his first half heedless inspection had revealed; and yet he could not look away. There was something about these men that gave him pause.

"Silver and gold have I none," said Peter, "but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

Jesus Christ of Nazareth! The lame man had been hearing about him. Was it not He whom they crucified only a few weeks before? Was it not He who had been nailed to the cross and laid in the tomb? How should He be able to lift any man up? Some of the lifting power of Christ was in the arm of Peter. He took the lame man by the hand. It was a rough, strong hand that Peter extended, clasping the beggar's dirty palm. It was a strong, vigorous pull which he gave to the flabby muscles of him who long had lain at the Temple gate, but he got him up, and once upon his feet, to his surprise, the lame man found new strength in the ankle bones. He stood alone. He stepped. Then with a thrill of joy he leaped and he was lame no more.

* * *

The world never has faith to ask for what it needs most. It is forever seeking alms when it needs healing. It is forever despising the messengers of God because they do not bear his lesser gifts. It is forever measuring its hopes on the basis of earth's meager probabilities. It is forever judging the church of Christ by the number of dollars which it contributes to this charity and to that mission. These should be the beautiful limitations of its standards of value.

It belongs to us ever to remind the world of what is its real and deeper need. It is important that we ourselves should never forget what is the one surpassing blessing which we are privileged to bring to men. Silver and gold we have, but that power which is ours in the name of Jesus Christ is far richer than any gift that these can buy. It belongs to us to bid men to rise from their spiritual lethargy, to lift themselves above the mean and sordid conditions of their lives, to cease to sit forever as paupers just outside the beautiful gate of their spiritual inheritance, to rise and walk and leap in the joy of their free sonship.

Teacher Training Standards

BY WALTER S. ATHEARN.

Editor's Note: At a meeting of the Educational Committee of the International Sunday-school Association held in Chicago last October, Dean Athearn was selected as a committee of one to investigate present conditions and present a plan for the revision of the teacher-training standards now in operation. The result of his investigations and the proposed revision of standards as approved by the Committe on Education were presented at a teacher-training conference held during the recent convention of the International Sunday-school Association, in this city.

DURING the past few years there has been constant demand upon the International Committee on Education for modification of the standards adopted in 1908 after a conference of the International Committee and the representatives of the Educational boards of the co-operating religious bodies.

In recent months this pressure has come with much insistence from departmental specialists who insist that the present courses do not provide for the specialization required by the modern graded Sunday-school.

Before recommending a modification of standards, the committee thought it wise to make a survey of the entire field in order that its conclusions might be based upon actual facts and represent the real needs of the country as a whole.

The investigation included the following items:

(a) A cross-section survey of the results of teacher-training. A questionaire was sent out to graduates of First Standard Courses. By this method the work of 500 typical classes was studied, 200 in Pennsylvania, 200 in Iowa and 100 in Indiana, Missouri and North Dakota.

(b) A critical examination of the most generally used teacher-training text-books.

(c) An examination of the text-books used by extension departments connected with colleges and universities.

(d) An examination of the literature and methods of government bureaus and agricultural boards engaged in the instruction of the average citizen in specific fields.

(e) A study of the methods employed by the various states in the training of rural teachers and the standardization of rural schools.

CHARACTER AND CAPACITY OF TEACHER TRAINING GRADUATES.

In the survey of teacher-training classes one student was selected from each of 500 classes. The classes represented city, village and rural churches and all types of religious organizations.

Three and one-third per cent of the 500 reporting had less than common school (eighth grade) education, and these graduated from the First Standard course with an average grade of 97 per cent. 43 1-3 per cent had a common school education, and 53 1-3 per cent had high school, normal school or collegiate training.

As further evidence of the general intelligence of these teachers, our reports show that each one takes and reads on an average of 5 1-12 standard magazines, daily papers and technical journals. The Ladies Home Journal, Saturday Evening Post, Literary Digest, Everybody's, Better Farming and Woman's Home Companion are the most generally read.

During the past year, these 500 teachers report, with names of books that they have read, 2,070 volumes of history, literature, science and biography. This is an average of over four volumes for each teacher.

In addition to these general books these 500 teachers have read during the past year, 1,083 books which may be classified as Religious Fiction; i. e., "Ben Hur;" "Titus, a Comrade of the Cross;" "Inside the Cup;" "The Calling of Dan Matthews;" etc. One out of eighteen

Dean Walter S. Athearn, Professor of Religious Education in Drake University.

has read "Inside the Cup" and one out of fifteen has read some one of Harold Bell Wright's books.

The average teacher has more than a common school education, reads six books per year and takes 5 1-12 magazines and periodicals.

In a letter to this committee, Dr. Henry Wallace, editor of Wallace's Farmer and member of the Roosevelt Farm Life Commission, says: "I think I may safely say that the standard of intelligence among church members in the country is considerably higher than among church members in town, and I would not be far wide of the mark if I said that on all questions the average country intelligence is higher than town intelligence." Mr. W. D. Henderson, director of the Extension Department of the University of Michigan, writes: "My experience with people of ordinary grade of intelligence would lead me to say that the ordinary high school text-books can be used with a fair degree of success." Chas. H. Williams, director of University Extension, University of Missouri, says: "We find most of the people taking work below university rank quite capable of doing work which is equivalent to average high school work."

It is safe to conclude that the average American is sufficiently intelligent to read the daily papers, standard magazines, agricultural bulletins, and teachnical literature bearing on his own work, and it is clear that the Sunday-school teachers are not below this general level of intelligence.

NET RESULTS OF FIRST STANDARD COURSE.

(a) The average final grade of each of these 500 students was 98 per cent. Only three received less than 90 per cent and none below 85 per cent. It is very seldom that one who takes the examination is failed by the examiner. A very indefensible practice of giving grades to "encourage the backward" has had the sanction of many state secretaries, and a state teacher-training secretary honestly marking papers what they deserved has more than once felt the discipline of those higher up. The uniformly high grade of the students is an uncomplimentary reflection on the nature of the text-books, the character of the examination questions and the educational ideals of the examiners.

(b) The average time required to complete the First Standard text is 3¼ hours per week for 50 weeks or 162½ hours to master fewer than 150 pages of text illustrations.

College and high school assignments usually require 10 pages of text and collateral reading for each hour of study. Extension and correspondence courses connected with colleges, making their appeal to the same grade of intelligence, require a minimum of ten pages of text for each hour of recitation. But the student of the First Standard text-books finds difficulty in mastering a page an hour! This suggests an inquiry into the nature of the "first standard" text books.

(c) Our questionaire reveals the fact that the First Standard course has not encouraged the purchase or reading of Biblical or professional literature. Of the 300 teachers answering this question 260 had purchased no books bearing on any phase of Sunday-school work. Forty had purchased a total of 145 volumes. This is an average of less than half a volume to the teacher.

Of the 300 classes represented, only fifteen had access to any kind of a library during the course, and these were in most cases the ministers' libraries, not selected to meet the special needs of the teacher-training class. Out of the 300 teachers, 276 reported that their classes depended solely on the text-book, and twenty-four reported that the teacher occasionally referred to a Bible dictionary or encyclopedia.

In answer to the question, "What books do you own bearing on Sunday-school organization, methods, child study, Bible history, geography, etc?" one teacher replied: "I do not own any books like these mentioned except my teacher-training book and it has excellent teachings on all subjects above mentioned and I use it solely as my only reference book when I get puzzled in any of these subjects." This simple confession is one of the most serious indictments the First Standard courses could have. They

have not led to the use of reference books and they have led teachers to feel that they have mastered subjects to which they have not been even introduced.

(d) In reply to the question, "Have you done any advanced teacher-training work since you finished your first standard course?" there were 480 answers, 416 of whom said "no" and 64 said "yes." There are many evidences to show that the sixty-four who went on to advanced work had other incentives besides the influence of the First Standard course.

(e) Fifty-one per cent of the total enrolment in the 500 classes investigated dropped out before the completion of the course. Various reasons were given. "Lack of interest" was most frequently named. Large classes suffered the greatest slump. Classes of 40 would graduate 10 or 12; while classes of 10 or 12 would graduate 8 or 9. This suggests problems which cannot be gone into in this report. It is clear that there are many other reasons for the shrinkage in class enrollment besides the difficulty of the course itself, but it is the opinion of the writer that a modification of the content of the course would remove one of the greatest causes of this failure to hold the enrolment.

A COMPARISON.

Compare this record with the report of the Dean of the Extension Department of the University of Wisconsin. The report shows an enrolment of 2,804 machinists, clerks and day laborers in classes in bookkeeping engineering, mechanical drawing and kindred subjects. The average assignment was 13 pages per lesson, the tests were rigid, and the length of the course was two years. Only 278 out of the 2,804 dropped out in two years. The courses were thorough, and they were written to meet the needs of the students. This suggests that an enlarging and rewriting of the First Standard courses would enable them to hold a larger per cent of the enrolment.

A QUANTITATIVE ANALYSIS OF THE FIRST STANDARD COURSE TEXT-BOOKS.

When subjected to a quantitative analysis the four most widely used First Standard course text-books would yield the following results:

Book No. 1. Biblical material, 54 pages; the Maccabeean Period is completed in ten lines; the Greek period in nine lines and Isaiah in seven and one-half lines. Twelve pages are given to organization; seventeen pages are given to the teacher. In these seventeen pages the mind is discussed in two pages; apperception completely handled in thirteen lines; memory in three lines; imagination in sixteen lines and the will in four and a half lines. The pupil is treated in seventeen pages. Of these seventeen pages the play instinct occupies four lines, imitation, eight lines.

Book No. 2. Biblical matter, 55 pages; Maccabeean Period, four lines; Greek Period, eight lines; Roman Period, six and one-half lines; Period of the Judges, seven and one-half lines. Twenty-one pages are given to organization. The history of the Sunday-school occupies one page and the principles of grading are given in their entirety in nine lines. Twenty-one pages are given to the discussion of the teacher. The fullness with which the important topics are discussed may be indicated from the following statement:

Perception—6 lines.
Conception—4 lines.
Judgment—3 lines.
Reason—4½ lines.
Methods of teaching—2 pages.

Twenty-five pages are devoted to the study of the pupil. Relative importance of topics in the mind of the author is shown by the following treatment:

Imagination—9 lines.
Physical development—9 lines.
Memory—12 lines.
Attention—18 lines.

Book No. 3. Biblical matter, 77 pages; Maccabeean Period, five lines; Greek Period, three lines; Roman Period, four lines; Judges, two lines; Abraham, four words: "The Friend of God." Fourteen pages are given to the discussion of organization. History of the Sunday-school is complete in one page and the grading of the Sunday-school complete in two pages. Eighteen pages are given to the discussion of the teacher of which the art of questioning occupies three pages, principles of teaching two and one-half pages, preparation of the lesson two and one-half pages; twenty-four pages are devoted to the study of the pupil. The play instinct is handled in fourteen lines; the beginners' department covers one page and the whole problem of adolescence is discussed in fourteen lines.

Book No. 4. Biblical material, 125 pages. The sweep from creation to Abraham occupies 3 1-3 pages; from Abraham to Jacob, four pages; forty pages are devoted to the discussion of the school; thirty-one pages to the discussion of the teacher; forty pages to a discussion of the pupil. Imagination is discussed in thirteen lines; fancy in three lines; beginners' department, three pages.

QUALITATIVE ANALYSIS OF FIRST STANDARD COURSE BOOKS.

These books cannot only be criticized because of the scrappy and inadequate treatment of the topics discussed, but they can also be severely criticized on account of the nature of the material which fills the few pages devoted to the various subjects under discussion. Here are some examples: One author says in his preface: "Biblical geography is woven around three rivers, five mountains, and twelve cities. Of the cities, three begin with B, three with G, three with J, and three with T." In order to preserve the alliteration some cities of relative unimportance are raised into prominence, thus sacrificing accuracy of statement in the interest of a very inferior memory device.

One author handles the whole subject of religious art in three lines as follows: "The walls should be covered with the most appropriate pictures and these should be changed and re-arranged often." But what are the most appropriate pictures, upon what principles are they to be selected and upon what principles shall they be re-arranged?

Another author describes the extent of Palestine as follows: "The Palestine of today is about the size and shape of the state of New Hampshire. The distance north and south from Dan to Beersheba is about 150 miles." But the book contains no map showing the location of Dan and Beersheba and nothing to show that these names refer to places instead of men or animals. The book takes this knowledge for granted. And this is one characteristic of all the First Standard text-books; they take for granted entirely too much knowlege which it is their business to teach.

ACCURACY SACRIFICED TO SIMPLICITY.

Another typical paragraph attempts to set forth the difference between work and play as follows: "A boy may work hard all forenoon to build a house or a dam, when he is really too tired to bring coal or run errands. The child who would tire of work in an hour, plays for a whole afternoon. Work is forced, play is spontaneous. Work is 'have to;' play is 'want to.' When a child does a thing because he likes it, the work element is gone and the play spirit enters."

It is clear that the author in seeking simplicity of statement has sacrificed accuracy of statement, and in the end has said nothing which adds to the information or power of the student. Compare this statement with that of Bagley, in Chapter VI of his "Educative Process" and it will be very clear that the more scientific statement is also the clearest statement.

Take another illustration: One author devotes five lines to sensation and perception as follows: "Sensation is an impression made upon the mind by an outside stimulus; the agents through which sensations are received are called senses. They are taste, smell, touch, hearing and sight. Perception is the recognition of a sensation." Betts in his "The Mind and Its Education" devotes a whole chapter of twenty pages to sensation and perception. The four lines quoted above from the First Standard text-book are very much harder to learn than the twenty pages from Betts, and when you have memorized them you do not know anything about the subject. It is no wonder students drop out of such courses.

FUNDAMENTAL PRINCIPLES OF TEACHING IGNORED.

The teaching process requires instruction, drill and test. The First Standard course text-books have usually ignored the element of instruction and proceeded to drill and examination. Memory devices have been at a premium. Drill is not a method of acquisition; its function is to turn experience into habit. Vocalization and repetition are the technique of drill. But preceding this drill exercise there must be observation, instruction, illustration, reflection, and even the use of the new matter in harmony with the background of previous experience.

Now the chief sin of the writers of these First Standard text-books is that they have tried to make knowledge automatic before it had been apperceived. They force their pupils to the task of organizing a large body of facts and principles into a coherent system without having first given them the facts which were to be synthesized and automatized.

The writers of these texts have been encouraged to ignore the element of instruction by the fact that so many fields were to be covered in a single year. Only second to the sin of asking the mind to make bricks without straw is the ignoring of the element of time in the learning process. New facts must be related to old facts, and this requires time. A student could not get a college education over night even though knowledge could be put up in concentrated tablets. We must allow time for digestion. Twenty years ago the public high schools introduced the student to science by giving

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The City's Eggs in One Basket

BY CLEMENT G. CLARKE.

The following address was delivered in the First Congregational Church, Peoria, by the pastor, Rev. Clement G. Clarke. It is a reply to a special whisky edition of the Peoria Star which was published for the apparent purpose of impressing the public with the false belief that Peoria's present and future prosperity is entirely dependent upon the manufacture of that poisonous drug known as alcohol.

I DO not know how the flaunting of such paid-for display of sophistry in a city's newspaper may strike you, but to me it is a challenge and a dare that I choose to take up. It is an insult to patriotism more exasperatingly filled with taunt and effrontery than any Mexican performance toward the United States, and if I could, I would make the liquor power salute with all its guns the unsullied flag of our America. It is a libel on Peoria to claim that all her eggs are in the whiskey basket: it is not so. Moreover, the eggs that are in that one basket are bad eggs. Yes, watch the basket. The American people are watching the basket, not to guard and preserve it but sooner or later to destroy every egg which it contains. The storm is brewing which threatens to sweep basket, eggs and all into the midst of the sea.

DOOM TO THE LIQUOR BUSINESS.

Perhaps we should be charitable. There is no doubt but the liquor interests are becoming desperate. It is the desperateness of the felt situation which makes them advertise and argue; remonstrate, cajole and plead. Perhaps we must bear with them while we ourselves take comfort. Perhaps we should pity instead of upbraid such papers as choose even yet to cast their lot in with these Philistines. Perhaps we should compassionate those who have set out to watch this one basket. To keep that watch is by them no longer called a joke. They are prophesying their own downfall. As one of their own national organs recently said: "There is to us the handwriting on the wall and its interpretation spells doom."

EVIDENCES: A TELL-TALE LETTER.

Evidences of the same sort are on every hand. The Prohibition fight is no longer a laughing matter. It is of national proportions and it was in fear of this that the above referred to article was written. I wonder if you read of Illinois' presentation to the house committee in Congress to which the Hobson bill has been referred. There are two striking features: (1) Miss Helen Hood, president of the W. C. T. U. of Illinios, offered a petition from the state of Ilinios with more than 100,000 signers calling for the passage of that bill. That was important, but even more striking was the surprise introduced by William H. Anderson, president of the Anti-Saloon League of New York, who read a letter from the president of the Keeley Institute at Dwight, Illinios. That letter was the transcript of one that had been received by the Keeley Institute from the Kentucky Distillers' Distributing Company of Kansas City signed by W. Franklin, president, December 3, 1913. Said this liquor man writing to the Keeley Institute: "Our customers are your prospective patients." And then the letter went on to offer to the Keeley Institute for a consideration the mailing list of the liquor company as they were selling out. For 40,000 names $400 was wanted; for from 20,000 to 30,000, $300; for 20,000, $200, and this comment was made: "The list is the result of thousands of dollars of advertising. Each individual is a regular user of liquor, and there is not a single one who would not like to quit that habit. Each man is keenly alive to the injury of his practice and he is only awaiting some way of stopping."

What do you think the effect of that letter was on those congressional listeners? "Our customers are your prospective patients. Buy our mailing lists?" There you have as perfect a commentary as can anywhere be found on the true character of the liquor business. By dint of earnest endeavor they have undermined the manhood of their thousands of customers and now with unblushing hardihood they offer for sale the mailing list of their wreckage. There is open confession of the fruitage of liquor labor. They sow in whisky, they reap in Keeley Cures; they sow in wines and alcohol, they reap in hospital charges; they sow in distillery product, they reap in drunkards' graveyards. And this is the business that Peoria citizens are called upon to keep protective watch over! The liquor men in that congressional hearing last Wednesday morning suffered strange pallor of countenance while the temperance forces gleefully huzzaed.

THE COUNTRY GOING DRY.

And there are other reasons why the scare is lodging in the liquor camp. There are other reasons why they should pay purchasable daily newspapers to bolster up their waning respectability. One reason is that they saw 1,000 saloons voted out of the state of Illinois ten days ago; like Pilate's wife they have suffered many things these days in a dream because of a strange apparition. They have seen the figure of woman with a ballot in her hand. They have seen the cartoon in the Chicago Record-Herald as to who it is that is putting the "D" in "DRY." They are seeing these wet and dry maps of this state and of all the nation growing white and whiter. Forty-six out of ninety-two million of our people live now in dry territory. Two million one hundred thirty-two thousand square miles out of our total 2,973,000 square miles have forbidden the existence of the saloon. There are thirty-two states, according to the Anti-Saloon League, in which the combined number of saloons is less than the number in Chicago alone; of the 2,856 counties in the United States over 1,700 have abolished the saloon. Five hundred cities with a population of more than 5,000 each and about 200 cities with a population of more than 10,000 each have the saloons wiped out. In nine states there is state-wide Prohibition. Our country's map is growing white and this helps explain the desperateness with which the liquor men rush to newspapers to make their "great review editions."

BAD PRODUCT, BAD BUSINESS.

Grant for the moment that all of their contentions are true as to what the distillery business does for Peoria—that it employs so many men, pays so much taxes, uses so much corn and all the rest—grant it for the moment and I do not see how that affects the argument one particle. It only exhibits the mighty scale on which the argument moves. If the product of all that corn is poison; if the consequence of all that consumption of corn is one stupendous Keeley cure patient list; if all that coal has been used in making up death-doses, and all that machinery put in operation to blast lives and destroy families and multiply defective children, I for my part can't see how the conclusion to be reached is, that that precious business is carefully to be guarded. If that is the product, and it is; if the outcome of all this investment is a new kind of slavery, another species of prostitution, and it is, then I pity the city that is going to be caught by that kind of argument leading to that kind of conclusion. The only conclusion that logic or common sense, either one, leads to is the same one that finally prevailed in the slavery issue, which sooner or later is going to prevail in the vice issue, and which as matter of fact the American people are rapidly coming to in the liquor issue—and that is, that the whole accursed institution must stop.

SOPHISTRY.

Yes, some men would go out of business, some United States revenue would have to be raised in some other way, some banks would have to change accounts, some laborers would have to find more profitable employment elsewhere, some coal would be released for the warming of shivering families or the propelling of more productive engines—there would have to be some adjustment of course; there always must be when any new improvement is introduced into society, but the result is benefit not injury. I say again, I count it axiomatic that if the product is bad society benefits when the producing agency ceases. If the product of the Peoria distillery is bad product, then we bless Peoria when we smother the distillery fires. How long will the people be blinded by that sophistry which argues that if ten cents worth of good is done by one dollar's worth of harm the bargain is a good one? How long will society count respectable those men and those businesses whose income is in the thousands from the hurt they work on society, if only they dole out in charity and the employment of labor some scores or hundreds of dollars as recompense? How long will we forgive men for slaughtering innocents if only they continue to be generous in burying the dead? How long will society accept without murmur the candidates or hospitals, prisons and insane asylums, if only the business which makes them inebriate and criminal will continue to build their retreats? How long will people tolerate the distillery whose veriest by-product is possibly a paltry good when the great overshadowing output of that institution, its real product, is death, damnation and the whole category of human undoing.

PROOF THAT THE EGGS ARE BAD.

Bad? Would you argue it? Dare you contend at that point? It is at that point only that you can possibly save the day, but I assert that you do not dare deny that the product of the distillery is bad product. Based on the study of statistics for the year 1908, Edward B. Phelps issued a book that was counted conservative in spirit and scientific in method in which he concluded that 66,000 men and women died annually in this country because of the direct or indirect effect of the product of the distillery. Again the most horrible crime known to humanity

was perpetrated by an eighteen-year-old boy on the fourteen-year-old daughter of a well-known judge in this state. This was his explanation: "I had drunk about a pint of whisky and eight bottles of beer the night before;" and Collier's Weekly rises to remark, "Who are the Brewers and Whisky makers who stimulated this crime and made money out of it by supplying liquor to a dealer in a Prohibition town? They are probably highly respectable citizens of Peoria where no social odium attends the making of money by the stimulation of vice. If the Chicago Tribune can identify these men and print their photographs, it will add one more to the many public services which have distinguished that paper." Bad product, bad business, therefore; and in spite of all this great list of the fine and glorious things which the whisky business does for Peoria, the sooner that it dies the better for the nation, the state, the city itself.

CONSTRUCTIVE INDUSTRIES.

This insolent business has so dictated the policy of this city, and so coerced the wills and almost the intelligences of this people that it now asserts with some expectation that it will be believed that it —the distilling business—is the one great industry of Peoria, and that the success of Peoria's future is inextricably intertwined with the success of the distillery. In my opinion the exact opposite is the truth. Peoria will succeed, will flourish among the cities, in the proportion of her emancipation from this tyrannical usurper. The good eggs in Peoria's basket are the industries whose products are constructive of society's comfort and well-being. The constructive industries produce real machines, put out farm implements that are to help in raising food products, make real wire, real automobiles, real mowers, reapers, wagons, plows. The constructive industries see to the distribution and sale of all these things, they are the wholesale houses of groceries, dry goods, shoes and machines, and if the money that is now invested in making the stuff which destroys society were but invested in the constructive industries Peoria then might be proud. Peoria then might prosper. There are no distilleries in Des Moines but Des Moines seems fairly prosperous; it has outstripped Peoria in population. Minneapolis has no distilleries, but Minneapolis is fairly prosperous. It takes all that raw grain called wheat by the millions of bushels and instead of making it into poison makes it into flour and feeds instead of debauches the world. Peoria could sell her corn without converting it into whisky. There are enough hungry mouths even in America to take care of all those extra bushels. Minneapolis has gotten on fairly well by keeping her wheat for good products, she has a population of about 350,000 today, and Peoria would really begin to prosper if from the poison business she would turn her wealth to the productive industries, her grain into food, her coal into human comforts, her labor into that which satisfieth. Let us look briefly at some of the facts:

SOME FACTS.

For $1,000,000 invested in liquor, seventy-seven men are employed; for $1,000,000 invested in iron, 248 men are employed; for the same amount in the paper industry, 367 are employed; $1,000,000 in leather calls for 469 men, in textiles for 578 men, in lumber for 579 men. That is to say, the same amount of money invested in other and productive industries in Peoria would employ five times as many workmen as Peoria's distillery investment calls for. Would that help or hurt the city? Would that decrease or increase the number of its homes? Would it add to or subtract from the chances of increased population? If you convert your distillery investments into bona-fide manufactories, will you hurt or help your community?

I am told that reliable figures for 1910 place the number of men employed by Peoria's implement factories at 3,200 and the wages paid to these same men is $2,335,000. I have not the figures, but I am creditably informed that the number of laborers relative to the amount of capital invested is far smaller in the distillery business than in the implement business in Peoria. Verily, Peoria's eggs are not all in one basket. Its good eggs are none of them in the basket we are so eagerly besought to watch.

Again, what of those 12,000,000 bushels of corn? I have already indicated the answer. They are consumed in Peoria today, that is true. They might be shipped away from Peoria if the distilleries closed. That also is true. But would that disturb the prosperity of Peoria? Would not that money go into other industries and would not that corn go for better uses? Poison is its product now; it does its share toward slaying 66,000 human lives per annum now; then it would feed cattle and hogs, it would nourish the bodies which now is destroys. I ask if in all reason there ought not to be some statute making it criminal waste to take food product and convert it wholesale into the elixir of debauch?

NOTHING TO BE PROUD OF.

Yes, the distilleries pay a tremendous internal revenue tax. That is not the measure of their glory but of their shame. Perhaps it complicates the problem, perhaps it makes more difficult of passage any legislation that looks toward disturbing the source of governmental revenue, but that proves nothing toward the legitimacy of its claim to being a defensible business. The man who consumes the liquor pays four and five times as much for it as the government receives from the manufacturer for the privilege of making it. The internal revenue tax is less than one-fourth of what the consumer pays for his liquor; which, when re-stated, means somewhat as follows: The distillery busiess in Peoria pays the United States government $35,000,000 yearly for the privilege of taking $150,000,000 yearly out of the dinner pail and off the backs of the nation's workers. It does that and wants to be praised for it. It builds a battleship costing ten million dollars and asks Uncle Sam's sons and daughters to give back forty millions by way of even exchange—not forty millions alone but forty millions plus all the wreckage that purchased whisky does in home and hospital and prison. It does that and seeks to pose as a benefactor. It gives one million dollars for four million dollars and insists that every dollar it receives shall be blood money and paid at the sacrifice of human comforts. If the facts could be known the distillery would not boast of its help to the government in the payment of internal revenue. If Peoria's internal revenue alone could pay for the Panama Canal in five years, it means that the consumers of Peoria's liquor pay every single year for that which tends to destroy them an amount sufficient to pay the whole canal bill.

EVIL CANNOT BE GOOD.

It is the same reasoning which enables them to point with pride to their contributions to almshouses, hospitals and prisons while it is the product of their business that makes all these institutions necessary. It is the same sophistical reasoning which makes them argue that, in case their business should be wiped out, it would not be the big distillers who would suffer but the army of employees. Alas the poor laborer! But have you read what John Lennon, treasurer of the American Federation of Labor, has to say of the whisky business in relation to the worker? "Every element of influence that the saloon exercises upon human society, is antagonistic to every thing that organized labor stands for," writes he. It is against all increase in wages. "The saloon is sending more children into the factory, the mines, the mills and shops, that might be at school or play, than the influence of the trade union has been able to eliminate either by direct action or legislation." Oh, you need not waste any tears on the laboring man in connection with anything that looks toward the suppression of the liquor traffic! And you need not weep for your city if you see the laws of the land pressing in upon its distillery business. Mr. Dan Sheen is responsible for the story that not long ago in a large gathering some one shouted: "What's the matter with Illinois?" and from over on the other side of the hall the answer came: "Peoria!" And Peoria will continue to be the matter with Illinois so long as it undertakes to deceive itself into thinking that its gigantic manufactory of evil can somehow or other be a good.

LLOYD GEORGE AGAINST LIQUOR.

Lloyd George, one of the truly able statesmen of the age, says: "If we are going to found the prosperity of the country, its commercial prosperity, its industrial prosperity, upon an impregnable basis, we must cleanse the foundation of the rot of alcohol. If we are going to deal with the problem of unemployment—and any government must take that into account—we must first of all put an end to the mischievous operations of the great recruiting sergeants of the unemployed army—drink, with its press-gang of public houses. If we are going to deal with the problem of the housing of the people, what is the good of doing it when you know that as long as drink is allowed a free hand on the hearth the result will be that, although you may convert every slum into a garden city, other garden cities will soon be reduced to slums again? That is why I rejoice that the government, called to power, as I think, to redress long-standing wrongs, to remedy old evils which have festered for generations, has made up its mind to devote the prime of its strength to dealing firmly, dealing thoroughly, and dealing I hope once for all, with the greatest evil and the greatest wrong of all of them."

HE NEEDED THE MONEY.

Upton Sinclair told this story about a school address he once made: "It was a school of little boys," said Mr. Sinclair, "and I opened my address by laying a coin upon the table. 'I am going to talk about socialism,' I said, 'and when I finish, the boy who gives me the best reason for turning socialist will get the money.' The boys were all converted. I began to question them. 'You are a socialist,' I said to the first. 'Yes, sir,' he replied. 'And why are you a socialist?' I asked. He pointed to the coin. 'Because I need the money,' he said."

The Disciples Must Have a Creed!

A Humorous Article on An Exceedingly Serious Situation.

BY PERRY J. RICE.

DISCIPLES OF CHRIST must have a creed, a formulated statement of fundamental doctrines, and it must be made authoritative. Men and women who would teach in our institutions of learning or occupy positions of trust among us must assent to it, and ultimately all who would enjoy our fellowship must declare themselves in hearty accord with it.

I have been slow in arriving at this conclusion, but I have fully arrived and I am satisfied that many others have reached the same conclusion. To be sure, for a century and more we have insisted upon the impropriety of such instruments, but times and conditions have changed. Our contention has been heard and heeded by others, but it no longer applies to ourselves. As one of our ablest men has well said: "The drift of the Protestant world ever since we started our contention has been away from the idea of authoritative creeds. However, it seems to me," he adds, "that the tendency of the present time is to go to the opposite extreme and insist upon a freedom of belief that would endanger the life of Christianity itself."

It is therefore our solemn duty to call a halt. Are we not responsible, in large measure, for this deplorable condition of things? Of course we did not intend to allow such freedom and latitude of investigation and speech, but great numbers of people have taken advantage of the liberty we advocated and have been saying strange things. Quoting from a recent article in one of our church papers: "We never intended to hold up the idea that it is not permitted to any body of Christian men in any capacity to require from any one a statement of faith as to the fundamentals of our holy religion." And since we have acquired a history and a standing as a people we feel that it is proper also to require a statement "as to the genius and purpose of our religious movement." If we are not permitted to do this "how can a church or a college protect itself against rationalistic or infidel teaching?"

CAN NO LONGER TRUST OTHERS.

There was a time when we felt we could trust each other, when we even went so far as to feel that we could trust the on-coming generations to state religion for themselves in their own terms, but it is now evident that we can not do so. Experience has proven the unwisdom of such a policy. Men have abused their freedom and have promulgated heresies which can not be tolerated. There have been a few dreamy souls among us who have felt that in the free exchange of ideas we should find a corrective for one another's eccentricities and heretical tendencies. But new ideas have been so numerous of late and their advocates have been so insistent that we dare not trust ourselves and our holy cause to such a course any longer.

Once we deemed it quite sufficient that a man should avow his faith in the terms of Peter's noble confession at Caesarea Phillippi. Upon that simple confession we have admitted people to baptism and to our church fellowship, and into such a place in our counsels as they merited. We had the rather naive conviction that in the free exercise of individual opinion and judgment every man would sooner or later find his level and that the true worth of every contention or propaganda would quickly be disclosed. There was a splendid idealism about such a position that appealed to the imagination of many people; but to our sorrow and chagrin we find that it will not work. While a few of us have succeeded in "jollying" ourselves into

Rev. Perry J. Rice, El Paso, Texas.

the belief that the men in our colleges are loyal, some of us are aware that "the wish is father to the thought." We are fully convinced that many modern heresies have already taken deep root in our institutions of learning.

PETER'S CONFESSION NOT SUFFICIENT.

Moreover, we now see that this simple Petrine confession is not sufficient. We must define its terms. When any one confesses Christ now he must do so in language that will make it perfectly clear that he is not a Unitarian but a Trinitarian. It is true Isaac Errett once said that we Disciples are neither Unitarian nor Trinitarian, but that was in the days when we were still of the opinion that a man could adequately express his faith in the language of the New Testament. We now know, by bitter experience, that it must be expressed more specifically. It is a little humiliating for us to have to fall back upon the language of the creeds which we have so long repudiated, but we must do it and we may as well face the fact.

One of our able theologians recently wrote out his confession which involved belief "in God the Father, in Jesus Christ his divine and only begotten son, and in the inspiration of the Scriptures." It reads well, but one of our wealthy laymen, while commending its form, declares that it would be "useless without defining what is meant by such words as 'divine,' 'inspiration,' 'son,' etc." It is plain to be seen therefore that we must have a creed to define for all of us these New Testament terms. There was something after all of vital importance in all those controversies of the past. We have been entirely wrong in supposing that the Scriptures furnish an all-sufficient rule of faith and practice. They must be authoritatively interpreted, and we dare not any longer concede the right of private interpretation.

REASON IS PLAIN.

The reason for this change of front on our part lies on the surface. Certain men, who profess to be scholars have been doing their work on the assumption that there is more to be known about God, about Christ and about the Scriptures than our fathers knew. They have been unable to digest them, and and have used very freely the liberty which has been accorded them. The result is, a whole batch of new ideas and hypotheses have been offered us and we have been unable to digest them and feel instinctively that they must be heresies. This mischief must be stopped and the way to do it is to forever settle the question as to what is permissible to hold and teach regarding the Christian religion, and put it in a form that will be authoritative.

The necessity for this sort of thing has often been felt before, and more than once, under similar circumstances, councils of wise men have been held to do the very thing that we now feel must be done again. The plan has not worked very well in the past, but we know more now. May it not be safely, though humbly affirmed that we who have so zealously sought to restore the primitive gospel have succeeded, and are able to give it its final setting, especially if we confine our statement to the fundamentals?

WE HAVE THE MEN TO DO IT.

We have some very competent men among us who have carefully avoided any contact with the institutions of learning and research that have been so bold in the use of Christian liberty. They have confined their reading pretty largely to the Scriptures, our current literature and a few books which our sages have published, and would therefore be undisturbed by modern heresies. Some of them have great renown. One has been honored by the government in times past. He has traveled "under ten flags" and throughout a long ministry has been accustomed to giving final and absolute statement to religious truth. It is understood moreover that he has been practicing the art of creed-making of late, and considers himself quite competent to state for his brethren and for all the world the essence of Christian truth. Besides this, a wealthy layman has published a book in which one of our college presidents "has found nothing from which to dissent" and in case any question should ever arise about any man's loyalty to these proposed standards of orthodoxy the whole matter could be easily adjusted by referring to the teaching of this book.

Indeed it seems to me we are in fine position to do for Christianity and the Church universal just what has needed to be done for a long time, and thus put an end to all controversies and all heresies. Others have tried to do this and have failed, for lack of knowledge no

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TEACHER TRAINING STANDARDS.

(Continued from page 7.)

him five sciences in a single year: two months each in physics, botany, zoology, geology and astronomy. Such books as Steele's "Fourteen Weeks in Zoology," etc., will be recalled in this connection. But today the high schools ask the student to spend at least a full year on each science that he undertakes in order that he may not contract intellectual indigestion. In our colleges this element of time is being recognized. Classes that formerly recited five hours a week for one semester, now recite two or three hours per week for two semesters. No more material is covered, but the pupil has time to organize his new facts around the other facts of his experience, and his knowledge when acquired is practical and usable and not a detached body of matter to be recalled by the aid of memory devices.

It has been a mistake to try to introduce a student to Old and New Testament, Biblical Geography, Genetic Psychology, Pedagogy, Organization and Administration of Religious Education—all in fifty weeks with one recitation per week. In other words our scheme of twenty lessons on the Bible, ten on the child, ten on the teacher and ten on the school is contrary to the learning process and must fail, regardless of the manner in which the texts are written. We have tried to dilute the medicine in order to give all kinds at once and produce a quick cure. But there is no royal road to learning—and even religious education must recognize the laws of the mind. Psychology and pedagogy demand the extending of the time or the elimination of many of the branches of study. No other branch of education would think of trying to organize or even introduce so many bodies of knowledge in so brief a time, and religious education must not attempt the impossible.

TECHNICAL TERMINOLOGY NEEDED.

Still another defect in the literature of the first standard course is the avoidance of technical terminology. Accuracy of statement requires the use of a technical vocabulary. Dr. Henry Wallace, editor of Wallace's Farmer, in defense of the technical terminology used in government agricultural bulletins, says: "People soon learn to use familiarly technical terms of any science or art, if they are really interested in that science or art. Automobile terms are Sanskrit to me, because I am not interested in automobiles, but they are as my native tongue to my children and grandchildren. To cattle feeders, protein, carbohydrates, and fat are quite as familiar as flesh-formers, heat-makers and bone-builders; and so on all through. We master technical terms when we are interested in the subject." In the field of religious education we have kept our pupils on the non-technical "teen age" literature until they cannot read a standard text on adolescence.

These subjects can be presented in such a manner as to create increased capacity for study and investigation. Farm bulletins use technical language, but each technical term is clearly defined and illustrated on the same page on which the term occurs. It is the function of the farm journals to help the farmer interpret his bulletins. In the field of religious education the same method should be followed and the Sunday-school papers should help to illuminate the themes discussed in the text-books.

The average man might not be able to find interest in the ordinary high school physics, but if he owns a gasoline engine or an automobile, he can comprehend a book of more than high school grade, bearing upon the principles of physics required for the operation of the engine or the automobile. The problem of the extension teacher is to rewrite the text in terms of the experience and problems of those who are to use the text.

KIND OF TEXT-BOOKS NEEDED.

Those who wish to create a body of teachers with the professional spirit must address themselves to the same problem. Such text-books will be thorough, scientific and practical, and they will give increased capacity for the mastery of advanced work in the same field.

Types of books which make psychology and pedagogy simple and at the same time preserve scientific accuracy and cultivate a capacity for further study are Betts, "The Mind and Its Education," and "The Recitation." These books are selected because they are among the most popular books now used in training the rural school teachers of the nation. They can be used with success in the third year of the average high school, and it is safe to say that the average Sunday-school teacher can master that which is within the grasp of high school juniors. Such books as these are to be commended as models for those writers who are preparing text-books for Sunday-school teachers.

This report demands the rewriting of the first Standard Course text-books in terms of the problems of the teacher, and in harmony with sound educational principles. It demands also the extension of the time in which the work is to be done. The writers of most of the present text-books in order to put four bodies of knowledge into fifty brief lessons have either condensed their matter until it was indigestible (notice the discussion on sensation and perception, quoted above) or they have diluted the subject matter until it became substanceless, and meaningless (note the quotation on work and play, given above.)

There would be no objection to a one-year course provided it was entirely given over to a single field, i. e., Bible study and provided also that the quality of the subject matter was satisfactory.

In insisting on the revision of the text-books the committee wishes to insist that the poorer the teachers and the teaching equipment, the better the text-book must be.

The courses provided in this report give continuity of work and they provide all the elasticity necessary for departmental specialization.

SUMMARY.

This investigation has already shown:

1. That the results in increased teaching efficiency are entirely inadequate when compared to the time and energy expended.
2. That 51 per cent of the enrolment fails to complete the course.
3. That the reading habit has not been created, and libraries have not been encouraged.
4. That a sense of self-sufficiency has been created in those who are unprepared.
5. That the First Standard course has not served as an incentive to more advanced study.
6. That the First Standard text-books have been inadequate in both the quantity and quality of their content.
7. That the element of time required for the learning process has been ignored in the "50 lesson" scheme.
8. That the average Sunday-school teacher is prepared to pursue a much higher type of work than that provided in the First Standard courses, and that such courses are now offered to the same people in secular branches by extension bureaus of state and nation.
9. That text-books of the newer type are available in all the fields of religious education.

For these reasons our committee recommends a revision of the existing standards to harmonize with the recognized principles of education and to meet existing educational needs. Every phase of the program here presented has been put to practical test under the personal observation of members of this committee.

[Dean Athearn's proposed "Revision of Teacher Training Standards" will be published in a later number of The Christian Century.—Editor.]

The World's Verdict

BY THOMAS CURTIS CLARK.

One sent out his ships to earth's farthest shores,
And brought to his coffers the Orient's stores;
  The wild desert sands
  Became gold in his hands,
And the world called him genius—and wondered.

One sought out the secrets of planet and star;
He reveled in problems of granite and spar;
  He thirsted to know
  All the earth could bestow;
And the world called him scholar—and praised him.

One looked on a suffering, down-trodden race;
He wept as he gazed upon each troubled face;
  He heeded their plea,
  And he set their hands free;
And the world called him brother—and loved him.

—In the Christian Advocate.

THE CHRISTIAN CENTURY

EDITORIAL

UNITY BY EXCOMMUNICATION.

NORTHERN California Disciples, meeting in annual convention at Santa Cruz week before last voted by a considerable majority to unseat the delegates representing the First Church at Berkeley.

The resolution adopted by the convention was virtually the same, we are informed, as that adopted a month or so prior at a meeting of representatives of eight or nine churches of the bay district at San Francisco, which resolution with its preamble was as follows:

Whereas: the First Christian Church of Berkeley has departed from the historic position of the Christian Churches in the manner of receiving members into its fellowship; and

Whereas: this church is seeking to introduce its divisive plan into other Christian churches in California; and

Whereas: we believe this so-called open membership plan is contrary to the teachings of the New Testament, contrary to the teachings and practice of our churches for more than a century, contrary to sound public policy in our Christian commonwealth, and destructive of all true missionary work; and

Whereas: we believe the First Church of Berkeley has by its own deliberate act removed itself from the fellowship of our common brotherhood; now therefore, be it

Resolved: that the First Church of Berkeley is not a member of this district convention of Christian Churches, and cannot be such a member until such time as it shall publicly return to the historic position of Christian Churches.

The bay district procedure differed from the state convention procedure in that no chance was given the church or pastor for participation in the deliberations or for defense against the charges recited in the preamble, while at the state convention the debate lasted for four hours with Rev. H. J. Loken, the pastor, and eight delegates from Berkeley church present and claiming fellowship. The convention was the largest in its history. It was manifest that the reactionary sentiment had been well organized beforehand under the leadership of Rev. D. A. Russell, dean of the Berkeley Bible Seminary, and Rev. E. B. Ware, editor of the Christian Church News, a state organ, and with the encouragement of Rev. A. C. Smither, of St. Louis, Mo., who since becoming manager of The Christian Evangelist has been especially active in fomenting division and strife in connection with the Berkeley situation.

The drastic character of the action taken at Santa Cruz is indicated by a member of the Berkeley church who writes as follows: "We are now, to all intents and purposes, excommunicated from the fellowship of Disciple churches in California. They will not recognize our delegates nor receive our offerings of money, nor tolerate our coöperation in any manner."

The resolution was introduced by Rev. E. B. Ware.

Rev. A. C. Smither made the principal address in favor of it.

Rev. H. O. Breeden, pastor at Fresno, led in opposing the resolution, and in advocating the seating of the Berkeley delegates, but his substitute resolution was defeated.

This action is the most flagrant if not the only case of excommunicating a church in the whole history of the Disciples of Christ. It will do more to convince the Christian world of the utter insincerity of our plea for Christian unity than any single act of ours that the Christian world has ever witnessed.

What is the offense of the Berkeley church?

Just this: in loyalty to Christ it has resolved to receive into its fellowship any person whom Christ has received into his Church.

For doing what Christ has already done, and what is plainly his will it should do, it suffers excommunication from the fellowship of a group of churches claiming to stand for Christian unity!

Will the action of the California convention be approved by the conscience of the Disciples of Christ of the nation?

To believe that it will is to despair utterly of ever reaching the goal which has been the inspiration of our hundred years of history.

Without doubt the excommunication of Berkeley church is destined to become a historic event.

THE DIVIDING LINE.

WHERE is the dividing line between geology and astronomy? You might say that geology's sphere is under foot and astronomy owns everything overhead, but the geologist will not consent. Neither will the astronomers assume responsibility for what is happening in the atmosphere of the earth, most of which, that is to say smoke and grime, and fog and clouds is much in their way. The pin-point line of division between these two sciences is not the surface of the earth, but a distance above it. How far above? That is an interesting question. A few nights ago we asked Professor Chamberlain, of the University of Chicago, and he answered immediately that the geologists owned everything up to 620,000 miles from the earth's center, that is to say about one million kilometers. That, he said, is the point at which the attraction of the earth meets and neutralizes that of the sun. Up to that limit, he thinks, there must be atmosphere, exceedingly attenuated, but still belonging to earth. There are no rocks for geologists to break, unless a stray meteorite, now and then, and no air to breathe while breaking them, save this highly purified air; but even so, there is a distinct line where the work of the astronomer ends and that of the geologist begins. We are glad to know this. We assume that while there can be no actual neutral zone, there is no necessity of a survey. No one is camping on that Rio Grande of the sky awaiting the finding of a board of arbitration. The geologists and astronomers have agreed upon the limit for themselves. We are glad of it. We do not want to be asked to go there and measure any disputed boundary. It is better for the parties at issue to settle it out of court. Six hundred and twenty thousand miles it is. Call the next case.

DO PEOPLE READ THE CLASSICS?

IN AN entertaining paper in The Atlantic it is charged that people no longer read the great authors: "The reading of the great past literature has become a specialty, abandoned with obvious relief by the general reader to the conduct of the select few authors. Tested by range and power alike, the spell of Dickens was perhaps the most potent ever exercised by literature, and its appeals were to elementary and perennial instincts; but the youth of today are impervious to that magic which fifty years ago counted Dickens among the reasons for being glad to be alive."

To this the New York Nation replies:

"This is plausible, and it isn't so. Scan the literary columns of today, and the impression cannot be avoided that Wells and Shaw and Masefield and Bennett not only have more meaning to us than Dickens has, but that Dickens has really no meaning at all, for the reason that he died before a great many of those who write and read literary columns were born. But this is what we have called generalizing from newspapers. For that matter, it is unjust to the newspapers. For, by turning from the leading literary articles to the minor literary notes, and, better still, to the book advertisements, we shall find that Dickens is not dead. If we supplement our researches in the publishers' catalogues with statistics from the circulating libraries, we shall find that the magic of Dickens is far from vanished. It would be a perfectly safe wager to make that Dickens has many more readers than Shaw or Wells or Bennett; and that he moves them with greater potency.

"No; the reading of the great past literature has not been

abandoned by the general reader. The critic who would maintain this, in face of the plainest facts, simply shows that he is himself a victim of the passing cult of the hour, mistaking speed for depth and mere assertion for reality. The publishers of the Everyman's Library have sold dead authors to the extent of millions of volumes. The publishers of Doctor Eliot's famous five-foot book shelf assert that they have disposed of very dead writers by the million. The encyclopedias, concerning themselves as they do with a vast mass of dead literature, dead history, dead art, dead religion, nevertheless continue to sweep the country. We have never been inclined to take too seriously the immense commercial vogue of the standard "sets," the near de luxe editions of the Jane Austens, the Trollopes, with the Balzacs and Voltaires. We have regarded the primary appeal of those long lines of handsome volumes as largely in the nature of wall decoration. Yet even of this immense body of subscription library furniture a very considerable portion cannot in the nature of things fail to become something more than that. Bought as so many yards of gay binding, it ends by being discovered as literature in thousands of homes."

VULGARITY AT WEDDINGS

WE are always glad of a healthy protest against hoodlumism at weddings. Not that we object to mirth or even to a certain good-natured boisterousness, but the conditions are often unpardonably rude. The Saturday Evening Post has this sensible word headed "Here Comes the Bride."

"She comes breathless, perspiring and more or less dishevveled, pursued and surrounded by some well-dressed male and female rowdies who throw rice and confetti at her, while their clamor announces to the passengers lounging in the station or looking from the car windows that she has just been a party to a ceremony which some old-fashioned folks regard as having a rather sacred character or at least as being of a peculiarly tender and intimate nature. It is well known that in several more primitive communities marriage is attended by demonstrations of a frank and rude sort, which, however, have a certain robust validity; but we could never understand why a marriage between well-conditioned and presumably at least half-educated Americans should be made an occasion for public horseplay."

THE COST TO UNCLE SAM.

WHOEVER starts an exposition, the most liberal patron is Uncle Sam. According to the present outlook, when the sundry civil bill, now pending in Congress, becomes a law, it will carry $730,000 for the Panama-Pacific Exposition at San Francisco. This will be in addition to the half million appropriated last year and probably an instalment of as much or more to come, before or after the event, because in all these enterprises the government has been the ultimate burden bearer and loser. One of the strong inducements urged by San Francisco in its competition with New Orleans for this privilege was that the promoters of the Exposition would not call upon the government for any contribution beyond that involved in a proper representation of its own dignity and resources. Whether these appropriations, present and prospective, are to be limited to that function, time alone will show. If they are, it will be the first time in over half a century when Uncle Sam has not been called upon for avuncular assistance. The St. Louis Exposition was the most exhaustive in its demands, taking from the national treasury over eleven million dollars. The Columbian show at Chicago cost the government nearly six millions, and altogether since 1860 these affairs have cost the United States over thirty millions. No doubt substantial returns have come from them, but repetition stales and whatever the local benefits may be we believe their national value to be about exhausted. There was a time when "Uncle Sam was rich enough to give us all a farm." His farms are getting scarce; but he appears to be rich enough to scatter expositions rather lavishly.

WE SHALL MISS THE COLONEL.

IN LETTERS published in The Outlook, Colonel Roosevelt resigns his position as one of the editors of that publication, and Dr. Lyman Abbott accepts the resignation. Colonel Roosevelt has had a good time being editor, but he feels constrained to go farther in his fight for what he believes to be good citizenship than it would be right to ask The Outlook to go with him. He must fight, as he believes, not only the Republican party, but also the present administration, which he regards as having betrayed our national honor. He sees ahead of him a fight more fierce than The Outlook, in its relations to its general policy and constituency, should be required to make on his behalf, and therefore he resigns to be more free to fight the battle to a finish. The Colonel in his letter of resignation expresses for Doctor Abbott and The Outlook his unwavering affection, and Doctor Abbott in accepting expresses undiminished affection for and confidence in Mr. Roosevelt. The letters as published are entirely creditable to both gentlemen and we doubt not both are entirely sincere.

Again Mr. Roosevelt's hat is in the ring. Whether he will seek office for himself he does not say, but it will become almost inevitable that he should be a candidate. He will not be able, even if he should desire, to withdraw his own personality from politics. And, with his convictions, there is no reason why he should do so.

Good copy will issue from Oyster Bay from this time forth. Mr. Roosevelt will have something to say on very nearly all national questions, and the political pot will boil merrily.

But we shall miss the Colonel from the editorial circle, and shall still think of him as one of us. When he comes this way we shall be dee-lighted to have him visit our sanctum, and we will do our strenuous best to give him what he calls a bully time.

TO LOVE, AT LAST, THE VICTORY.

By David Starr Jordan.

There was a man who saw God face to face.
  His countenance and vestments evermore
  Glowed with a light that never shone before,
Saving from him who saw God face to face.
And men, anear him for a little space,
    Were sorely vexed at the unwonted light.
Those whom the light did blind rose angrily;
    They bore his body to a mountain height
  And nailed it to a tree; then went their way;
  And he resisted not nor said them nay,
Because that he had seen God face to face.

There was a man who saw Life face to face,
  And ever as he walked from day to day,
  The deathless mystery of being lay
Plain as the path he trod in loneliness;
And each deep-hid inscription could he trace;
  How men have fought and loved and fought again;
  How in lone darkness souls cried out for pain;
How each green foot of sod from sea to sea
Was red with blood of men slain wantonly;
  How tears of pity warm as summer rain
Again and ever washed the stains away,
    Leaving to Love, at last, the victory.
  Above the strife and hate and fever pain,
The squalid talk and walk of sordid men,
  He saw the vision changeless as the stars
  That shone through temple gates or prison bars,
  Or to the body nailed upon the tree,
Through each mean action of the life that is,
    The marvel of the Life that yet shall be.

The Larger Christian World

A Department of Interdenominational Acquaintance.

New York Laymen Plan Personal Work.

The Laymen's Efficiency League, representing a thousand men in the Episcopal church in Greater New York, reports the finding of sentiment among New York laymen of the church that they are more than willing to take hold and help with personal work if they can be shown that practical results will follow. The same men say they find in the recent methods of Sunday-school sessions and conduct of the average parish nothing that seems likely to get anywhere. The same men declare they are not irreligious and do not stay away from vital connection with organized church effort for any reason other than it seems to fail to arrive at a worth while goal. The league plans a church efficiency congress in New York in October and has been granted official buildings including Trinity Church at the head of Wall Street, for its meetings. The league declared against a programme of work for laymen that separates the religious from the secular and insists that all work, including politics, has in it the Christian spirit. In its announcements just issued the league affirms that the church, meaning it says the whole Christian propaganda, Catholic and Protestant, offers the greatest opportunity to men to reach and benefit mankind and that the same church is not prescribing methods that appeal to active progressive laymen. The purpose of the congress is to proclaim methods that will appeal to men. While in charge of laymen in the Episcopal Church special invitations have been ordered sent to leaders in all other bodies to join in formulating plans. One thousand laymen have pledged to attend the congress.

Chicago Y. M. C. A. Gets Bequest.

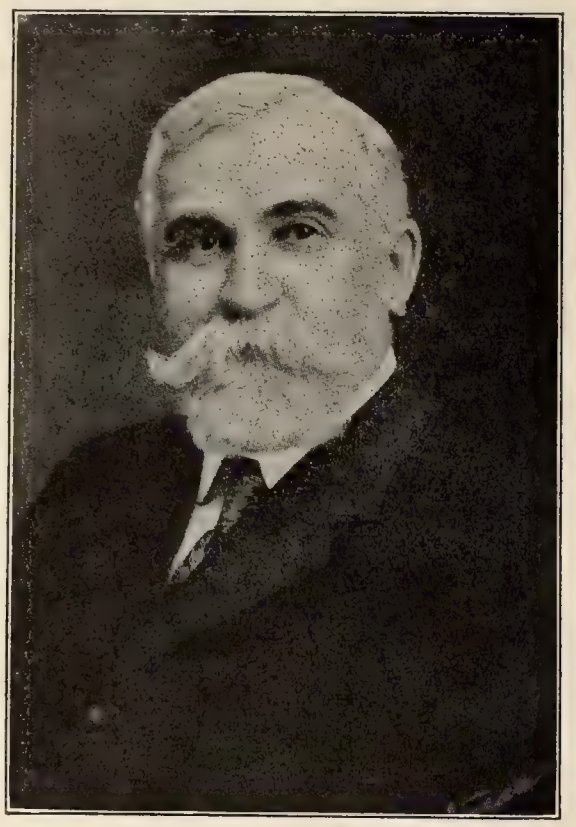
The sum of $812,787.57 was received by the Young Men's Christian Association of Chicago as its portion of the estate of the late Thomas Murdock. The executors have completed their work and have turned over to the association as its final share of the estate the sum of $85,418.31, according to the official bulletin of the association. This is the largest bequest ever received by any Y. M. C. A. With others that have been received and the jubilee fund of more than $1,000,000 raised several years ago, it constitutes the endowment fund of the Chicago association, which is said to be the richest in the world, having buildings and other property valued at betwen $3,000,000 and $4,000,000.

Salvation Army Holds World's Congress.

Delegates to the world's congress of the Salvation Army, held in London recently, filled to capacity a specially erected hall having accommodation for 4,000. Representatives of forty-five nations and colonies were present and twenty-three different languages were spoken by the delegates. It was the greatest "rally" ever achieved by the army. Among the delegates a conspicuous place was taken by the large contingent from the United States under the command of Miss Eva Booth. A message was read from Premier Asquith, who warmly congratulated the Salvation Army on behalf of the government for its success in bringing together the international congress. The premier wished continued success to the army's world-wide activities, "which have for so long excited the admiration of Christian men and women of all denominations."

Dr. Macdonald on World's Needs.

J. A. Macdonald, editor-statesman of Toronto, Canada, says that the world's nine greatest needs are: (1) A new and worthy idea of the supreme worth of human personality. (2) Indignant and determined fighting against everything in state and church that degrades or weakens individual responsibility. (3) A revision of the standards of society so that greatness will be allied, not with position and property, but with service. (4) The aceptance of love and not self-interest as the supreme social motive. (5) The insistence on the rights of the many as against the privileges of the few. (6) A strong sense of the interdependence of all classes in every community and of all nations throughout the world. (7) A redemption of politics from the scheming of the selfish—individuals as well as corporations. (8) The conviction that better laws, alike for the individuals and for the nations, must be backed up and made vital by the power of an ethical and self-denying love. (9) Insistence on the sinfulness of sin in all lives and the impartial application of one just, moral standard to men and women alike.



Mr. W. N. Hartshorn, retiring president of the International Sunday-school Association, who has just given over $100,000 to educational work.

Chicagoan Aids Colored Y. M. C. A.'s.

Mr. Julius Rosenwald, of Chicago, whose gifts to the Y. M. C. A. work among the colored people have attracted wide attention, has signalized his interest in the education of negroes by a proposition to the effect that he will duplicate all gifts for negro rural public schools in the South. The proposition of Mr. Rosenwald comes as a spur to the colored people themselves to improve their own rural schools. Every dollar they give out of their poverty for self-help he will match with a dollar to help them.

Churchman Gave Millions to Poor.

The character of Dr. W. B. Palmore, deceased editor and leader of the Methodist Episcopal Church, South, is shown by the statement of Dr. J. W. Lee, pastor of St. John's Methodist Episcopal Church, South, in St. Louis, which is as follows: "There is not a preacher in America or Europe who would have given up a claim to ten million dollars' worth of coal fields to let squatters and poor families live undisturbed on the estate, and that is what Doctor Palmore did. He was an inspired millionaire, a prophet who surrendered a fortune for an ideal. Starting from the city to Charleston, W. Va., he drove in a buggy into the region where his plantation was located. He traced the boundaries of his immense property and found that hundreds of families had settled on it and were living as if secure in the possession of their little patch of territory. He knew that beneath the surface of this land there was almost limitless wealth, but the multitudes who had built humble homes on this land did not know of it. He walked about at night and looked through the windows at the parents and the children living on his estate. After earnest prayer and sleepless hours in the midst of his vast acres he was seized with the conviction that each member of this multitude of families living on his estate needed it more than did the heir and he made up his mind that he would leave them in quiet possession rather than dispossess them, thus making them miserable and wretched." Dr. Palmore began his career by giving away ten millions of dollars to the poor, and closed it by leaving $140,000 that he had earned by economy and hard work, for the benefit of humanity as represented by his church.

Methodist Paper Notes Unity Move.

The Northwestern Christian Advocate notes, as "an important step toward church unity," that an Episcoplian Bishop has consented that a Presbyterian minister deliver a series of addresses in an Episcopalian pulpit. The Advocate remarks: "One of the embarrassing hindrances in the way of the fellowship between Episcopal ministers and the clergymen of other Protestant denominations has been the strict view of ordination held by that church. The Episcopalian clergy consider themselves the successors in a direct line of the apostles. They have felt accordingly that ministers whose ordination was not in the line of the historic episcopate were not qualified to exercise the ministerial office in the Episcopal Church. However, Bishop Rhinelander of the diocese of Pennsylvania has given permission for the rector of St. Stephen's Church, Philadelphia, to have a Presbyterian minister deliver a series of Lenten addresses in his pulpit next year. Bishop Rhinelander contends that it is proper to admit the ministers of other denominations to Episcopalian pulpits on special occasions as prophets, notwithstanding the light in which the church regards the lack of their qualifications as priests. This action of Bishop Rhinelander is hailed with enthusiasm by many Episcopalian clergymen as permitting a closer relationship than has hitherto existed with other communions of Christians."

Conference On World-wide Peace.

The first conference on world-wide peace under the Church Peace Union founded by Andrew Carnegie will be held in Zurich, Switzerland, August 2-7, to be participated in by ministers of Europe and America. The conference will be a delegated body, the appointments being made by the Peace Union. About forty delegates will attend from the United States. Dr. Walter Rauschenbusch is among the speakers scheduled for the conference.

Prof. Graham Taylor Lauds Church.

The following is an extract from the presidential address of Professor Graham Taylor, at the recent national Conference of Charities and Correction at Memphis. After some satirical comment upon the futility of much church work to meet the demands of the times, Proffesor Taylor said: "Nothing but a church will do. All the other schemes of democracy come to naught for want of that. The lecture platform is no substitute for Sinai. Democracy as a religion or nothing, with its doctrine, its form, its ritual, its ceremonies, its government as a church—above all, its organized sacrifice of the altar, the sacrifice of self. Democracy must get rid of the natural man, of each for himself, and have a new birth into the spiritual man, the essentially religious animal, to face the most tremendous of all problems—social justice."

World's Temperance Sunday.

The Anti-Saloon League of America is planning to make World's Temperance Sunday, November 8, a great nation-wide temperance educational day. To this end it is offering literature and all supplies for a temperance service on that day free to all Sunday-schools and churches in the United States. Every Sunday-school superintendent or pastor reading this announcement, who would like to use these free supplies on World's Temperance Sunday, should send at once a postal card request for full information, to the Anti-Saloon League of America, Lincoln-Lee Legion Department, Westerville, O.

Does the Country Face a Crisis?

Mr. George W. Coleman, leader at the Sagamore Sociological Conference held last month in the East, gave some facts to show that we are facing a social crisis. "The majority of the people of this country prefer to remain outside of all religious bodies. One-tenth of the people own nine-tenths of the wealth," he said. President Harry Pratt Judson said conditions in this country are more like those which preceded the fall of the Roman Empire and the French Revolution than any other in history.

President Wilson Favors "Citizenship.

President Woodrow Wilson is in favor of the observance of "Good Citizenship Day" in October, as planned by the United Christian Endeavor Society, under the leadership of Mr. Daniel A. Poling, the society's citizenship secretary. The following letter was written to Mr. Poling by the President: "My dear Sir: Your letter of February seventh, which would have been answered sooner had I not been confined to my room with a cold, interests me very much indeed. I want to say very cordially that the observation of a "Good Citizenship Day" seems to me full of possibilities for the right kind of stimulation and instruction in the duties and privileges of good citizenship, and I hope sincerely that the plans for the observance of such a day may be carried to a successful consummation. As for the date to be chosen, I should think that probably the date that you suggest in October would find more people at their homes and at their customary occupations than the date immediately preceding the Fourth of July. Otherwise, I see no ground for preferring the one date to the other. Cordially and sincerely yours, WOODROW WILSON."

Religious Campaign for Mexico.

A report from New York states that a great religious and educational campaign in Mexico, in which all Protestant denominations will unite, is planned, now that peace is in sight. Bishop A. F. Oldham, chairman of the general committee representing the various mission boards, made the announcement last week. A large coeducational university will be established and at least one high school for each of the sexes will be opened in every mission territory. Schools of higher grades will be consolidated and each organized congregation will have its elementary school where domestic and manual arts will be taught. Bishop A. F. Oldham is enthusiastic over the plan.

International Lord's Day Congress.

The Panama-Pacific Exposition, to be held at San Francisco, Cal., in 1915, will attract the attention not only of America, but of the whole world. A distinguished feature will be the number and variety of congresses and conventions which will assemble in San Francisco and vicinity betwen the opening and closing of the Exposition—February 20-December 14. One of the most important and outstanding of these assemblies will be the International Lord's Day Congress, to be held in July. In keeping with the custom of giving large place to such a congress at international expositions, representatives of various Lord's Day and Sabbath organizations, since first meeting together in New York on January 22 last and determining upon such a congress, have given much time and thought to the development of all necessary plans. The preliminary arrangements are already well advanced. A general Committee of Arrangements has been organized and an Executive Committee elected, to which has been committed the principal work of perfecting the plans of the congress. President Wilson will serve as honorary chairman.

SAGAMORE SAYINGS.

Each man should be proud of the race to which he belongs, but prouder still that he is a human being and belongs to humanity.—Professor Daniel Evans.

The educated Negro wants a man's chance—no more, no less. The Negro begs for the chance to develop and cultivate his God-given faculties.—Dr. William DeBerry.

The Negro has not suffered from lack of schools of higher learning, but he has from want of elementary schools. He asks not for a fish, but a hook.—Dr. Riley.

To the thoughtful man there is no East and no West. Now about to meet, enrich each other and blend into one, the race awaits its higher evolution.—Dr. William Elliott Griffis.

Jewish cosmopolitanism, humanitarianism and world-embracing idealism should not be forgotten.—Dr. Nathaniel Schmidt.

I have learned that when my Christian neighbor goes to his church and when I go to the synagogue, we both take the same road—the road of righteousness. Miss Rogolsky, Jewess.

Dr. F. B. Meyer at Northfield.

The Young Women's Conference at Northfield, Mass., closed on July 8, having had an attendance of over 800 delegates, or 200 more than were present in 1913. Twenty-seven schools and colleges were represented, and the biggest city delegations were from Boston, Rochester and New York. The closing meeting of his conference was addressed by Rev. F. B. Meyer of London, who will be present throughout the remaining conferences. Two days after the young women left, the Summer School for Women's Foreign Missionary Societies assembled with over 800 delegates, a record attendance for this gathering. Doctor Meyer is one of the speakers of the Foreign Missionary gathering, and others to be heard frequently are Mrs. Henry W. Peabody, Deaconess Henrietta Goodwin and Mrs. Helen Barrett Montgomery. The Home Mission Summer School and the Summer School for Sunday-schoool workers will open on July 18 for one week each, and then the General Conference of Christian Workers will open on August 1 and last until the 16th. This is the biggest of the gatherings, and judging by the interest in the earlier of this year's assemblages the General Conference of 1914 will be a memorable one. Doctor Meyer will again be one of the leading speakers, and with him will be several others from Great Britain, and American clergymen of note representing several fellowships.

Bibles for Steamship Crew.

The American Bible Society presented each officer and member of the crew including firemen, stokers, and other employees on board the great steamship "Aquitania" with a Bible or some portion of it bound separately, in New York harbor recently before the ship sailed from that port.

Railroads Ask Religious Services.

The president of one of the chief railway systems in the United States has recently made an offer of rooms in stations, offices, and elsewhere for classes in religious education for railway men and as places of worship provided the churches will furnish instructors and leaders. The railway also promises to offer free transportation to those engaged in this work.

Gifts for Foreign Missions.

Some of last year's gifts for foreign missions: The Methodist Episcopal Church gave $2,376,608; the Protestant Church gave $1,913,608; the Presbyterian Episcipal Church gave $1,913,608; the Presbyterian Church gave $1,861,910; the Baptists of the Northern Convention gave $1,195,523.

Sunday-school Leader Endows Seminary.

Mr. William N. Hartshorn, of Boston, late president of the International Sunday-school Association, subscribed $120,000 to the endowment fund of the Northfield Seminary for Girls, as the gift of himself and his wife, lately deceased, Ella Ford Hartshorn.

From Fred B. Smith:

"The whole commercial and civic world is shot through and through with the principles of Jesus. The head of a great firm sends out seven hundred traveling men with the admonition, 'Remember that business today has to be conducted according to the principles of Jesus or you are going to get into trouble.'"

Of Human Interest

The Real Huerta.

A stature above that of the average of Mexicans; a rather bulky frame; rugged features; a massive, firmly set jaw; a complexion not much darker than that of the native of Southern Europe; brown eyes which frequently twinkle with humor and vivacity; a straggling, grizzled mustache—such are the physical characteristics of Victoriano Huerta, as given by L. C. Simonds in The Atlantic.

Huerta is a man of much greater native ability than his enemies would admit, and he has grown during the year just passed. He is not as great a man as his friends paint him, but he is a very much greater man than he is painted by the forces opposed to him in Mexico.

Intellectually, Huerta has one inestimable quality—a very direct mind. He readily distinguishes essentials from nonessentials, and, brushing the latter aside, he can get to the point at once, if he so desires. On the other hand, he has the sagacity, or the astuteness, or the slyness of the Indian,—call it what you will, —and when it suits his purpose can maintain an impenetrable reserve.

In the details of business and in the conduct of the administration he is unmethodical, and in less important matters given to "laisser aller." Though he works hard when he takes up a task, he is irregular in the distribution of his time. There are occasions when those nearest to him do not know where he is or how to reach him. This is what has given rise, from time to time, to reports of his disappearance from the capital, reports telegraphed to the United States, but for which there has never been the slightest foundation.

The Queen and the Umbrella.

When Queen Victoria of England lived in the palace known as Windsor Castle, she took great pleasure in going through the streets of the village of Windsor, without letting the people know who she was.

One day, when the queen was passing through the village in this quiet way, a rain-storm came up, and she stepped into a cottage, and asked the woman who lived there for the loan of an umbrella.

The woman looked at the queen, who was very plainly dressed, and at last she said: "I have two umbrellas, one an old shabby one, and the other which is my Sunday umbrella. I shall give you the shabby one, for I never expect to see it again."

Queen Victoria quietly accepted the old umbrella, without telling the woman who she was, and went on her way. The next day, however, a messenger from the royal castle brought back the shabby umbrella and with it a handsome present of money.

The woman was greatly startled. "O Sir, who was it that borrowed my umbrella?" she asked the royal messenger.

"It was your queen," was the answer.

"Oh!" exclaimed the woman, "My queen, my queen! Would that I had known you, for I would so gladly have given you my best!"

But the woman's lament was in vain. She had missed her opportunity to show full respect to her queen, and never again could she do her the favor, which she would gladly have done, if she had only realized that Queen Victoria stood before her on that rainy day.

Two Prophets.

Apropos of Sir Arthur Conan Doyle's light-hearted prophecy that the English would yet rise up and lynch their militant suffragists, Mrs. Inez Milholland Boissevain said in New York:

"Sir Arthur is one of the minor novelists, and still more, he is one of the minor prophets. Give woman the vote instead of lynching her—that is the better way to put an end to militancy.

"And Englishmen of Sir Arthur's chuckle-headed type say exasperating things like that about the militants one minute, and the next minute beseech them to bury the hatchet. Well, they'll bury it."

Mrs. Boissevain smiled gayly.

"They'll bury it, all right—in oil paintings—and statuary— and, maybe, a chucklehead or two."

A Monument to Jacob Riis.

The Boston Transcript says: "If anyone wishes to see a monument to Jacob A. Riis, who has just died at his summer home in Barre, let him visit the more submerged social centers of New York City and look around him. His record is there written in characters rarely inspiring to anyone who can interpret them. He was the gift of the old country to the new, and he brought with him, as an immigrant lad, tireless energy, acute perception of conditions, and keen sympathy. His early experience as a reporter brought him into contact with all sorts of people and conditions, but instead of familiarity breeding contempt and hardness, as is perhaps too often the case, they appealed to his pity and enlisted his helpfulness. When once he had entered upon this service he never drew back, but consecrated his life to the betterment of social conditions in the great city. In scores of ways he left a splendid record of achievement along these lines. Mulberry Bend Park alone would have made his life worth while; but there are thousands of tenement dwellers who are indebted to him for laws which mean greater comfort, better health, increased safety, and improved means of education for their children. Doubtless some day the city will honor him with a memorial, but it will be impossible to raise one that will speak so eloquently of his good deeds and fine achievements as those evidences that on so many sides are living forces in the social uplift of the city."

Helping the Boy.

When Rudyard Kipling, the famous writer, was a lad, he went on a sea-voyage with his father, Lockwood Kipling. Soon after the vessel got under way Mr. Kipling went below, leaving the boy on deck. Presently there was a great commotion ahead, and one of the officers ran down and banged at Mr. Kipling's door.

"Mr. Kipling," he cried, "your boy has crawled out on the yard-arm, and, if he lets go, he'll drown!" "Yes," said Mr. Kipling, glad to know that nothing serious was wrong, "but he won't let go."

Only One Viewpoint.

The late Jacob Riis said in one of his luminous lectures in Pittsburgh: "Away with the men who preach the 'All's well with the world' idea! Conservatives, reactionaries, whatever you choose to call them, they block progress.

"Why, I've even heard them standing up for poverty—poverty, with its overwork, its bad health and its ugliness."

Mr. Riis struck the table grimly.

"Now, there may be a lot of advantages," he said, "in poverty, but I tell you, friend, it takes a mighty rich man to see them."

Billboard Irony.

A saving quality through Thomas Wentworth Higginson's life, writes Mrs. Mary Thacher Higginson in her biography of Mr. Higginson, was his keen sense of the ludicrous. He once wrote to his Aunt Nancy:

"Worcester, June 29, 1858.

"I spoke in Springfield on Sunday, to the Spiritualists. My name was paraded in the streets in the largest capitals I ever had as the Rev. T. W. H., 'eminent clergyman, popular author (!!) and eloquent lecturer.' Directly over it were the remains of a theatrical handbill in large letters, 'The Fool of the Family.'"

Explaining the Situation.

During the early days of the Metropolitan Elevated Railroad in New York the trains did not run on Sunday. One Sunday morning, ignorant of this fact, a traveler rushed up to the stairway only to find the gates closed. Noticing the letters "M. E. R. R." over the entrance, he said, in disgusted tones, "I might know a Methodist Episcopal railroad wouldn't run on Sundays!"—Northwestern Christian Advocate.

ABOUT PREACHERS AND OTHERS.

Bishop Bowman's First Wedding Fee.

"Soon after arriving with my bride to begin my career as a Methodist preacher, I was waited upon by a committee with a subscription list.

"The town cemetery was greatly in need of a new fence and other repairs. The committee assured me that a generous subscription from the new minister would greatly assist and probably insure the success of the enterprise. I heartily approved the movement, and at once put my name at the head of the list, with the promise of ten dollars, to be paid on a certain day.

"After the departure of the grateful committee, in consultation with my wife in view of the small salary and limited resources of the family, some anxiety was expressed in regard to the prompt payment of the pledge.

"Days soon rolled by, and one evening I was reminded by my wife that on tomorrow the money should be paid, but alas, no money was available. I felt my reputation for promptness was at stake. In the emergency, we did what many a preacher and his wife have done in like circumstances. Falling upon our knees, the matter was referred to our Heavenly Father and assurance came to our troubled minds.

"That very evening a young couple came to the parsonage with a marriage license and asked for the assistance of the young pastor. The ceremony was soon performed, and the happy couple departed, leaving in my hand a small envelope.

"On opening the envelope neither of us were surprised but both rejoiced to find a crisp ten-dollar bill. Next morning on the exact date that it was due, I proudly paid my subscription, rather to the surprise, I think, of the committee in charge."—Northwestern Christian Advocate.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Womanhood the World Over

SUFFRAGE NEAR IN WALES.

"Biddy" from Ireland wants to know what she's done wrong that she should be left in the cold, says the Woman's National Weekly. There has been a larger proportion of supporters of woman suffrage among the Irish Nationalists than among any of the other parties in the House of Commons. Mr. Redmond and Mrs. Asquith, however, are among the few members of their parties who will have nothing to do with woman suffrage. Thus "Biddy" is put out of the Home Rule Bill. They are not talking about having home rule all round in Great Britain, and bills have been introduced into the House of Commons to give home rule in Scotland, and another to give home rule to Wales. In both these bills it is proposed to enfranchise women.

FEMINISM IN INDIA.

The Literary Digest prints the following significant letter from Mr. Ramchaud Kashinath Dattarya to The Times of India (Bombay): "My purpose for writing on you this is to enform your many English Brothers not to give honor and devotion to your ladys becaus they will in the end becum proud and then they will want vote. 2 or 3 thing happen at Victory Garden tomorrow (yesterday) and then I all of a sudden made up my brain to write you immediate. There was many Englis womans and when mans are sitting on the bench, and womans come, man stand, and give their sit to woman. This happen 2 or 3 time tomorrow (yesterday) and I question you why? I again tell you why? Mans and womans are similar in this world and then why mens honors womans? If they honors old old woman, one thing, but they honors young lady. My purpos to write this to enform the English Sahib boks (Englishmen) that when they do this they spoil their feminine lady and then this lady get proud and walk like pecock and then ask vote, and then spoil Ken Garden and throw bomb on Loid Gorg, put bursting powder in envelope and post, and create other mischief. Therefore I say to my Englis, please don't spoil Englis womans in India because by honouring them you people put in their brains the sids (seeds) of Suffragtism and then they will get wild liks Misses Pancurs. Please please print this letter near the Ruter's Telegram with big big words."

JAPAN LEADS IN DIVORCE

There are in proportion to the inhabitants, more divorces in the little island of Japan than in almost all the rest of the world put together. And Uncle Sam comes second.

There are, proportionately, more divorces in the United States than in Austria, Great Britain, France, Italy, Sweden, Norway, Belgium and Hungary combined. It is not a savory record, but it is a true one.

For every 100,000 inhabitants of Japan, 215 are divorced. For every 100,000 inhabitants of the United States, seventy-three are divorced. Here are the figures for some other countries:

Austria, one in 100,000; Great Britain, six (of whom the Irish supply an annual average of less than one) to the 100,000; France, twenty-three; Italy, three; Sweden, eight; Norway, six; Belgium and Hungary, eleven each. Little Switzerland, for some reason, has thirty-two divorces to every 100,000 inhabitants.

The number of divorced persons in the United States by the last census was 156,176 men and 185,101 women. In other words, 3 per cent of the total male and 4 per cent of the total female population. Fourteen boys and thirty-three girls under the age of fifteen were included in the list.

New York state, according to the same census, contains 7,415 divorced men and 10,208 divorced women.

ABOUT JAPANESE WOMEN.

There is one point of good manners in which the Japanese, especially Japanese ladies, excel—they are admirable listeners, visibly giving perfect attention with eyes and ears, and in pose or attitude, to the person who is speaking to them, remarks the Christian Register. They differ from English and Americans engaged in social intercourse in one not unimportant respect—they smile less easily while talking, and laugh but little. They sometimes, therefore, seem grave and solemn to an unnecessary degree at moments when good cheer, or even merriment, would be appropriate. They bow to each other profoundly, putting the trunk almost at right angles with the legs; so that the nod, or slight inclination of the body, which the Occidental makes seems to them an inadequate salutation; but they condone this Occidental verticality, or perhaps accept the will for the deed. In entertaining Europeans or Americans, Japanese hosts and hostesses think it polite to dress in European style, and serve European food and drink; but they still exhibit in their houses the traditional Japanese style of dressing tables and using flowers and plants for interior decoration.

WHAT WOMEN ARE DOING.

The splendid $507,000 home of the American College for Girls on the European slope of the Bosphorus was dedicated on June 3, with fitting ceremonies. United States Ambassador Morgenthau presided and gave an eloquent address. Other speakers were George A. Plimpton and Walter B. Walker, trustee of the college, and Dr. Mary Mills Patrick, its president.

Women in France will probably have local suffrage before the year is out. So says Ferdinand Buisson, president of the commission of forty members of the French Parliament appointed to investigate the working of equal suffrage in other countries. The main reason given in the favorable report of this commission rested on the fact that after many years' trial in many parts of the world no right of suffrage given to women had ever been revised or restricted.

"There never would have been a juvenile court," said Judge Mack at a registration rally in Chicago, "if it had not been for the women of Chicago. By working for that institution alone, the women earned the right to the ballot."

The board of county commissioners has appointed Mrs. K. N. Britton as visiting and instructing nurse for Hamilton County, Ohio, excluding Cincinnati. She will be of service in dealing with cases of tuberculosis. Mrs. Britton has a most important work to do and a large field to cover. Her efforts, in order to be successful, must have general co-operation throughout the county, if successful, they should be extended and should result in saving many lives.

Miss Florence Catlin of Chicago has been appointed a member of the Republican auxiliary committee of 127 by former Governor Deneen. She is the youngest member of the committee, both in age and political experience. She is twenty-six years old. Miss Catlin graduated from the University of Chicago two years ago. Last year she attracted the attention of Alderman Willis O. Nance by a speech at a political meeting. He made her his campaign manager and secretary.

The Confederate Monument in Arlington cemetery was unveiled last week. President Wilson delivered an address at the unveiling. The monument is the work of the Daughters of the Confederacy.

This is positively the latest. From California comes the report that the women of Porterville are forming a baseball league, to include women's teams from that town, Tulare, Hanford and Fresno.

UNSEXED.

It doesn't unsex her to toil in a factory,
Minding the loom from the dawn till the night;
To deal with a schoolful of children refractory
Doesn't unsex her in anyone's sight;
Work in a store—where her back aches inhumanly—
Doesn't unsex her at all, you will note,
But think how exceedingly rough and unwomanly
Woman would be if she happened to vote!

To sweat in a laundry that's torrid and torrider
Doesn't subtract from her womanly charm;
And scrubbing the flags in an echoing corridor
Doesn't unsex her—so where is the harm?
It doesn't unsex her to nurse us with bravery,
Loosing death's hand from its grip on the throat;
But, ah! how the voices grow quivery, quavery,
Wailing: "Alas, 'twill unsex her to vote!"

She's feminine still when she juggles the crockery,
Bringing you blithely the order you give;
Toil in a sweatshop where life is a mockery
Just for the pittance on which she can live—
That doesn't seem to unsex her a particle.
"Labor is noble"—so somebody wrote—
But ballots are known as a dangerous article,
Woman's unsexed if you give her the vote.

Berton Braley, in Collier's.

Flowers are the sweetest things that God ever made and forgot to put a soul into.—Henry Ward Beecher.

The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green.—Carlyle.

How easy it is for one benevolent being to diffuse pleasure around him, and how truly is a kind heart a fountain of gladness making everything in its vicinity to freshen into smiles.—Washington Irving.

Disciples Table Talk

Denver Churches to Unite in Meeting.

G. B. Van Arsdall, Disciple pastor of Denver, and P. V. Jenness, Chairman of the Executive Committee in charge of the "Billy" Sunday Campaign which will be launched in Denver September 6, join in asking for the prayers of readers of The Christian Century, in behalf of this work. Over 60 churches, representing 10 fellowships, are joined in the movement. Mr. Jenness states that Denver presents many difficult problems in the way of successful evangelism. The state is passing through an industrial crisis, and a bitter political campaign will be in progress. The churches are united, but Mr. Jenness says that the total working force will be much smaller in comparison with the forces that have supported Mr. Sunday in the cities of the east.

Mr. Welshimer on Canton-Chicago Contest.

The Christian Century is in receipt of an article from P. H. Welshimer, of Canton, O., relative to the recent contest between Canton and Greater Chicago, which by the reports ended in a victory for Canton. Mr. O. A. Rosboro, of Chicago, although acquiescing gracefully in face of the verdict, took some exception to Canton's including in the last day's count the crowds gathered into the parks of that town by means of brass bands. Mr. Welshimer says in defense of this method of compaigning: "The park meetings were held to accommodate the people who could not get into the church. We can accommodate only about 4,000 in all departments of the Sunday-school building, and there were 7,716 in the regular school and the overflows. Now really, was this so bad? I have read somewhere in a book, that the Greatest Teacher of them all taught by the seaside, in the open fields of Galilee and on the highway. Do we not have a fine precedent here? Is it necessary to have a roof over one's head to have a real Sunday-school? If it is proper to have an orchestra under roof in a Sunday-school, who can say it is improper to have a brass band under the blue sky?" Mr. Welshimer writes that superintendent J. K. Baxter, of the public schools, conducted the service and taught the lesson in one locality; M. L. Pierce, Chancellor of Phillips Bible Institute, took charge of the overflow in another park; W. T. Fisher, a teacher in the Bible Institute had charge in McKinley Park, and W. J. Wright, a student, with a mixed quartet, took charge of another. The Christian Century finds it interesting to note the good features that were evident in this contest but it wonders whether the unfavorable ones, for instance, the strife about the final results—do not far outweigh in effect the better features.

Where Shall the Next Congress Meet?

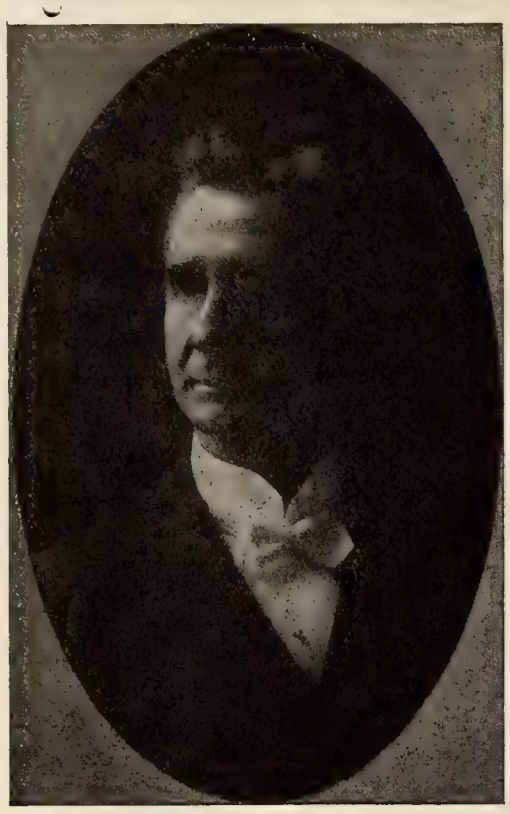
F. E. Lumley, of the College of Missions, at Indianapolis, writes that an invitation is extended to churches and colleges and whatnot, to invite the Disciples' Congress for next year. These requests must be in his hands before September 1, after which time the Executive Committee will take them up and decide as best they are able where to go. Invitations should be sent to Mr. Lumley, at the College of Missions. Mr. Lumley writes from St. Thomas, Ont., where he is "spending some holidays in the hayfields."

Danville, Ill., in Sunday-school Move.

Danville, Ill., is to have a city Sunday-school Association. Danville delegates to the National Sunday-school convention in this city last month studied the problem of city organization at city conferences in that convention and arrived at the conclusion that its proposed move will be a big step in the right direction. The city association will include every church and every school within the city limits. It is not the intention to exclude the other schools of Danville township outside the city limits but to solve the problems of Danville Sunday-schools. H. G. Rowe, pastor of First Church, one of the delegates to the Chicago convention, explains the nature of the new organization, as follows: "The plan is to divide the city into districts, making each district auxiliary to the main organization with its own officers. The departments of the city association will conform to the divisions and departments of the state association. Two of the notable features of the association will be the departments of missionary work among the neglected people of the city and the athletic department under competent leadership. This is the greatest single Sunday-school movement ever attempted in Vermilion county." The plans for entertaining the state convention at Danville will be one of the smaller tasks for the association to perform.

Montana Churches Get Together.

One of the most significant events in the agricultural development of Montana was the Ministers' Week at Bozeman. Ministers



Rev. H. O. Breeden, LL. D., pastor First Church, Fresno, Calif., who defended the right of the delegates of First Church, Berkeley, to seats in the convention of California Disciples.

from all over the state have been in attendance. It is believed that this is the beginning of a great movement toward religious federation among all the churches in Montana. Methodists, Baptists, Presbyterians, Disciples, Congregationalists, are all together in promoting this united effort. The close relationship between agricultural extension and the production of farm commodities, and education and religion was emphasized at the conference. The country pastor, it is held, is the natural community leader. If he is in sympathetic relationship with farm activities and properly identified with the sources of agricultural information and progress he becomes better qualified to exercise his function of leadership and the people prosper under his direction. Plans are being laid to secure the attendance of every country minister of all denominations in Montana at the ministers' week at Bozeman next summer.

Louisiana Disciples in Convention.

Pledging $1,000 to the fund the Louisiana Christian Missionary Society in its convention at Shreveport unanimously agreed to proceed immediately to the establishment of the Southern School of Methods on the grounds at Forbin, a few miles from Shreveport. The convention passed a resolution on the temperance question, calling upon the members to support no candidate, from governor down, who was not right on the question. Senator J. R. Thornton of Alexandria was elected president of the next convention. The new board includes: M. S. Dunning, Lake Charles, chairman; Col. G. W. Hardy, Shreveport, vice-president; Claude L. Jones, Shreveport, secretary and treasurer. The other members are: F. D. Macy, New Orleans; R. L. Porter, Cheneyville; W. C. Scott, Cheneyville, C. E. F. Smith, Alexandria.

S. G. Inman in South America.

S. G. Inman writes to The Christian Century from South America, under date July 2, as follows: "On board R. M. S. P. 'Andes:' I am on the last lap of a trip which has revealed many wonders to me. Rio is most beautiful of all cities I have seen. Impossible to tell of marvelous opportunities for educational missionary work in these materialistic countries. Returning via Portugal and England, to New York about August 1.—S. G. Inman."

Newcastle, Ind., to Lose Pastor.

W. R. Moiley has closed a 33 months' ministry with First Church, New Castle, Ind., He will not accept another settled pastorate before September. At that time he will be ready for work. He is living in New Castle at present and will supply for the church at Shirley, Ind., for the summer. During his ministry the Sunday-school at New Castle increased from 163 to an average of 300, and a maximum attendance of 503. The morning congregation, from 140 to an average of 275 and a maximum attendance of 500. The first year the foreign mission offering increased 100 per cent; 148 were added to the church, mostly at regular services.

Congo Mission Reports.

A. F. Hensey sends the following summary of work done, at the Congo Mission, year ending April 30: four stations; 1,034 baptisms; $1,181.81 offering in native churches; 3,736 combined membership.

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A Junior College for Young Women, fully accredited by University of Missouri. Member Junior College Union of State of Missouri.

Complete Literary Courses—four years accredited high school work; two years accredited college work. Graduates enter University without examination. Definite religious instruction.

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SUMMER SCHOOL OF CHRISTIAN ENDEAVOR.

A summer school of Christian Endeavor methods and management will be held August 4 and 14 in connection with Bethany Assembly. A carefully constructed course of study has been prepared by Claude E. Hill, the National Superintendent, and capable instructors will be on hand to lead the young people who may attend. And it is our hope that hundreds of Christian Endeavorers among our people will take advantage of this exceptional opportunity and attend the school. Expenses at the park are so reasonable as to come within the ability of nearly all young people. The school affords a rare chance to combine vacation and profitable study. Bethany Assembly is growing greater each year, and is becoming more and more the national chautauqua of the Disciples of Christ. The Board of Christian Endeavor has recently secured by purchase the Christian Endeavor Cottage, and this building is now undergoing extensive repairs. The assembly room of the cottage is being put in first-class order and will be used for all Christian Endeavor meetings. Plans have been made to conduct a school each year, making it a part of the general assembly program. We have long needed a common meeting place for our young people interested in Christian Endeavor, and Bethany Park seems, from every standpoint, the most suitable place. And this cottage, which has been purchased and is now being practically rebuilt, provides for all our needs as to class and assembly rooms and a general headquarters building. The Board of Christian Endeavor made the purchase, believing, first, that the Endeavorers will attend in large numbers, making the summer school a success from the start; and second, that the societies in our churches will provide the board with any balance of money necessary to pay cost of purchase and reconstruction.

O. E. Tomes gave the address to the graduating Teacher Training Class, at First Church, South Bend, Ind.

R. F. Thrapp, of Los Angeles, has declined an offer from W. A. Sunday, who wished Mr. Thrapp to become his first assistant.

CALLS.

M. L. Pontius, Peoria, Central to Jacksonville, Ill.

Geo. F. Cuthrell, Brownwood to Sherman, Texas.

G. W. Titus, Sullivan to Rensellaer, Ind.

William Flanner, Covington, O., to Union Church, Panama Canal Zone.

W. H. Oldham, Milroy, Ind., to Keithsburg, Ill.

L. T. Faulders, South Lawrence, to Eldorado, Kan.

R. W. Pittman, Leaf River to Capron, Ill.

T. J. Brock to Summitville, Ind.

RESIGNATIONS.

F. Z. Burkette, to Rochester, Ind.

F. L. Taylor, Fort Wayne, Ind., East Creighton.

F. A. Massey, Linden Ave., Indianapolis, Ind.

M. R. Scott, Liberty, Ind.

DISCIPLES MUST HAVE A CREED!

(Continued from page 10.)

doubt. But in the good providence of God, we have been raised up and endowed with such wisdom and insight into religious matters as to make our statements final. Our children will then be taught only the truth; our young men in training for the ministry will go out to their great tasks having had their convictions all framed up for them. We need not fear that such a course would tend to put a "straight jacket" upon them for "these ideas" which we shall formulate " are elevating and expansive in their very nature and tend toward the largest possible growth."

If any one should presume to question the finality of our formulations the world is big and he could go elsewhere. There is, of course, the possibility that a few, perhaps quite a number might do so, but the risk is not great because of the absoluteness of our position. Sooner or later the whole Christian world will recognize this fact and then we shall have attained Christian union. By all means, I feel that we should proceed to make a creed.

It might be well for us to continue the use of Peter's confession in our churches for a time, but all the teachers in our educational institutions should be required at once to sign the more elaborate formula. Later we could use it in our churches and thus check any incipient heresies that might be sprouting there. The idea grips me. I feel happy in contemplating the results that will surely follow. I am tired of controversy, and of the talk of division among us. I see now how easy it would be to stop it. Besides it would please our multimillionaires, most of whom appear to be conservative, and they would give liberally to all our enterprises and we should soon become a great people. We might even grow to be a mightier factor in the religious and political life of America and the world than the Roman Catholics.

We have made a good beginning at fashioning charters or constitutions for our institutions of learning; but a danger lies here if we do not hasten. So many such documents may be fashioned that we might have difficulty in harmonizing them. We can not afford to accept the risk. The task is not a great one for us since we have such able men to perform it. We might borrow a few phrases from the great historic creeds and link them up with our own well recognized, time honored phrases, and the task would be completed. I am for it, heart and soul, and since so many have witnessed their approval of the constitution of the Phillips' Bible Institute I feel sure we should have no difficulty in adopting it. In true humility let us proceed, for evidently we have come to the kingdom for such a time as this.

Memorials of the Civil War in Atlanta.

Atlanta Fifty Years Ago

[NOTE.—The veterans of both armies who were in Atlanta fifty years ago know and have not forgotten the warm time they experienced while sojourning in the then small town of Atlanta (sometimes called by the older inhabitants by the old name of Marthaville, Ga). But Atlanta is ripe in Civil War history and her battlefields. To the North they point with pride to the fact that here General Sherman, Logan and the lamented MacPherson fought; to the South the finger of pride is pointed to General Hood, Johnston and Walker, who about the same hour General MacPherson was killed, lost his life, fighting for a cause he thought just. None is more competent to write on this than one of the Publicity Committee staff, Mr. W. T. Waters, of the Atlanta Journal. His paper follows. Follow it closely and you will be familiar with Atlanta's Civil War history when you come to the convention.

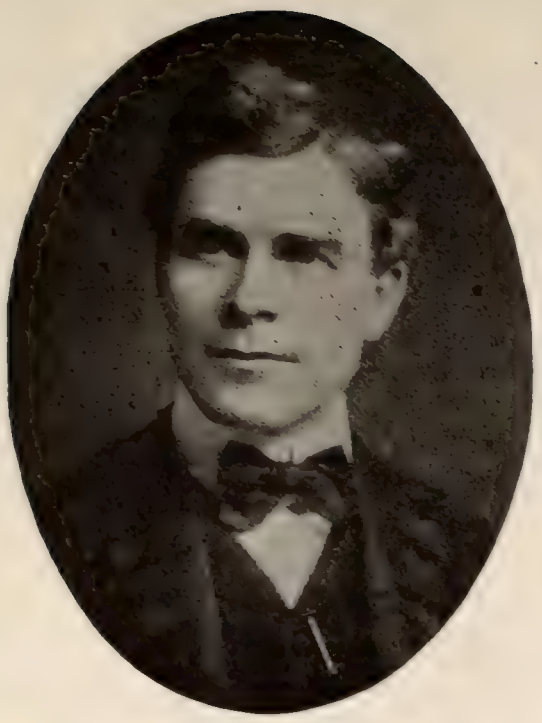
A. M. BEATTY,
Chairman, Publicity Committee.]

* * *

Fifty years ago Atlanta was playing a meeting three times as much for foreign work as the average yearly expenditure for this department during the past six years.

The campaign by Gen. W. T. Sherman, commanding the three armies of the Tennessee, the Cumberland and the Ohio, to overthrow Atlanta began just south of Chattanooga on May 5, 1864. The previous fall Chickamauga, had been fought and lost by the Confederacy, just after the Southern Government receded from the high tide of its success when it met its check at Gettysburg. The Atlanta campaign continued during the late spring and early summer.

General Jos. E. Johnston, commanding the army of Tennessee had fewer men than Sherman, and adopted therefore what is known as the Fabian policy of warfare. He never assumed the aggressive, being always fortified for attack and always equipped with new fortifications at the rear into which he could retreat when the larger army flanked him. Thus little by little the Confederates gave ground, exasperating the Union authorities in Washington, arousing the admiration of General Sherman, himself a consummate strategist, and invoking the displeas-



Rev. W. J. Wright, Franklin, Ind., who will preach at the Assembly.

Rev. John R. Golden, Angola, Ind., who will consider "Prohibition in the Illinois Legislature," at Bethany Assembly.

Secretary F. M. Rains, of Cincinnati, who will give an address on "The Perpetuity of Bethany Assembly."

ure of the office-chair campaigners at Richmond. When Johnston reached his last stand, at Atlanta, fortified months in advance and practically an impregnable fortress, where he planned resistence to the end, he was relieved of his command and general J. B. Hood, a much younger and not nearly so cautious commander, was placed at the head of the Confederates. Careful students of history ascribe to that change a great importance.

Its significance became evident immediately when the Union force effected their crossing of Peachtree Creek, which Johnston had planned they should not cross at any cost. Gen'l Hood was not prepared for this sudden move on the afternoon of July 20, 1864. Next morning Leggett's Hill, one of the outposts of the Confederate fortifications at the east of the city, was attacked by the Federals of MacPhearson's army and captured.

At noon on July 22, 1864, began the battle of Atlanta. Gen'l Hood had planned it. It was the first aggressive feature of the Confederates since the beginning of the year's campaign. Hardee's corps had been sent to the south on a wide detour, to move north and flank MacPhearson's army while Cheatham's corps moved east from the fortifications and attacked it in front. The object was to roll up the flank of the Union army at least as far north as the Georgia railroad.

Seven hours later, at dark, the flank of the Union forces had been turned slightly. At great loss of life, the Confederates had fought their way to a position which they could not hope to hold. That night they withdrew back into the fortifications. Nothing had been gained by the Confederates, and nothing lost by the Federals. The gray army had lost Maj. Gen'l. W. H. T. Walker, and the blue army had lost Maj. Gen'l. MacPhearson, both killed in action. The life toll was 8,521 on the Union, and about 10,000 among the Confederates. The battle had served but to demonstrate to the Confederacy its own helplessness. It could do nothing but remain on the defensive.

On July 28, in the western outskirts of Atlanta, the battle of Ezra Church was fought without result. Then began the siege of Atlanta, the famous artillery duel lasting forty-three days, the marks of which are to be seen yet on some of the remaining war-time buildings in the city.

On the night of August 31 and through September 1, Hardee's corps fought the battle of Jonesboro, having gone there to protect the railroad which connected Atlanta with the sources of her supply in "the Egypt of the Confederacy." To prevent his army being divided, Hood had to evacuate Atlanta on the night of September 1. Next day the cohorts of Gen'l. Sherman entered the city. A couple of weeks later all civilians were ordered to go either north or south. General Sherman wanted none left. He made the city into a giant fortress, devoted exclusively to the purpose of war. That period in Atlanta's history is unique among the records of modern American cities.

Then came General Sherman's bold plan to cut loose from all communications, burn his bridges behind him, and march to the coast, living off the country as he marched. He burned and blew up what was left of Atlanta, and on November 14, his famous "march to the sea" began. It was a terrible march beset with dangers none but the hardened soldier, and those living in a war ridden country could ever hope to stand.

A few days later the vanguard of Confederate forces again entered the city and stopped the reign of terror and lawlessness which had followed on the removal of all authority. The suffering was intense among those left—many a woman ate hoe cake made from grains of corn gathered from the corners of the troughs from which the horses of General Sherman's army had eaten. It sounds strange but it is true nevertheless. After the Confederates had returned Atlanta knew no more war. She had survived her first, last and only great catastrophe. The entire battle of Atlanta has been painted by famous artists and can be seen at the cyclorama in Grant's Park.

W. T. Waters,
Member Publicity Committee 1914 Convention.

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GOOD CHURCH EXTENSION NEWS.

Every disciple of Christ will be glad to hear that the annual offering for Church Extension is approaching. The First Sunday of September is the day but the whole month of August should be spent in prayer. Let us this year immerse the Church Extension offering in prayer.

Let us create an atmosphere of real stewardship in regard to this offering. Let the pulpit, the prayer meeting and the press be used through August. Let the Missionary Committee and the pastor go apart and pray and counsel together. Let the committee present to the church the average gift to Church Extension last year by the local church. Show the facts to the people. Give them unpleasant as well as pleasant facts to startle them. Set a goal. Let it be to reach or go beyond the apportionment.

Put up the splendid new wall chart sent out by the board the last of July. One has been sent to every pastor. Be true to the cause of Church Extension and call attention to the chart. The pastors should order their literature from the board and make wise distribution of it. Preach on Church Extension. Explain to the people that the Board cannot answer the appeals. That last year there were 254 appeals and only ninety-two could be answered for lack of funds. That 154 have been made this year and only sixty-four answered to July 1. The people will give if facts are presented. No disciple of our Lord wants a mission to die for lack of buildings. At the July Board meeting many applications were refused because of lack of funds.

Let us put the Church Extension appeal on a high plane. Dignify it. The appeal does not come as a beggar asking alms. It comes as a servant of the Lord's vineyard asking its rightful share of the fruit of that vineyard. Let the Missionary Committee see people personally. Let the whole church be stirred with the appeal.

Other good news is that the Board recently received an annuity of $4,000 from a Missouri friend; $500 from an Illinois friend; $1,000 from a friend in Florida and $700 from an Iowa friend. Why not others administer on your own estate and give annuities to Church Extension? Your money will be building houses of God while it earns you an income. Let us all remember Church Extension in our prayers.

The Board of Church Extension, 603 New England Bldg., Kansas City, Mo.

ANTI-SALOON FORCES TO MEET.

Greatest Temperance Gathering in World's History, Arranged to be Held at Atlantic City, N. J., in Summer of 1915.

Unquestionably the greatest gathering of temperance forces in the world's history will be the biennial convention of the Anti-

Saloon League of America to be held on the Million Dollar Pier at Atlantic City, N. J., July 6-10, 1915.

On the pier there are four large auditoriums and a number of smaller halls. Reservation of these buildings has been made, and it will be possible for the holding of four large gatherings concurrently, so that every person who attends may have an opportunity of hearing every speaker. The joint seating capacity of the big auditoriums is 17,000. The smaller halls will be used for committee sessions and overflow sessions.

As was the case in the Columbus, Ohio, convention in 1913, representation at the Atlantic City meeting will be based on one delegate from each individual church congregation, each local young people's society, each Sunday-school and each subordinate unit of a temperance society or lodge. It is expected 30,000 delegates will attend.

In every particular this will be a greater meeting than the Columbus Convention, which has been rated as surpassing anything previously held. Already some of the states are arranging to send large delegations. One state reports a delegation of one thousand assured.

On the program as partially arranged there will be scores of the most prominent platform men in America, senators, congressmen, judges, governors of states, manufacturers, business men, attorneys, scientists, labor leaders, editors in United States and Canada, and leading reform figures in other lands, who will tell the great convention of temperance progress the world over. There will be representatives from every state in the union, to tell in detail of the development of Anti-Saloon League work.

It is confidently expected there will be at least fourteen states in the Prohibition column by that time. A history of the fight in each of these states will be inspiring.

One of the most notable features will be the exhibit, for which a portion of the pier will be reserved. This will show literature, charts, books, designs and other forms of illustration, with special efforts worked out along the line of the physiological effects of alcohol, this part of exhibit to be planned along the lines of anti-tuberculosis and other disease-fighting propaganda.

One portion of the exhibit will be that which drew so much attention at the recent international Sunday-school convention in Chicago, where were shown startling statistics, illustrated by tomb-stones as symbols, showing from actual facts and figures, the terrible ravages of alcohol.

No phase of the alcohol problem, and no feature of warfare against it will be neglected in the exhibit or in the carrying out of the program of the convention.

It is not too early for churches, Sunday-schools, young people's societies and temperance organizations to announce the coming of the convention and to prepare to be represented in it. The convention comes in midsummer, when the vacation season is on, and it is to be held at a popular summer resort; these two circumstances are expected to help swell the attendance.

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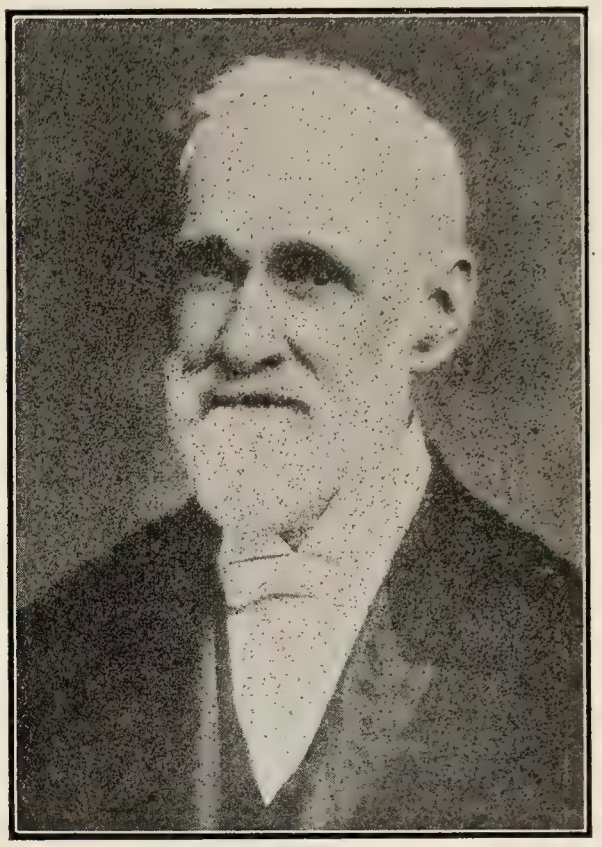
THE NORTH DAKOTA CONVENTION.

The third convention (including the first called, November, 1912) of the Christian Church of North Dakota, began on Thursday evening, June 25, 1914 with a reception.

The convention proper opened on Friday morning in the Assembly Room of the Public Library, with Prof. A. F. Hunsaker as chairman in the absence of Pres. E. A. Long. Professor Hunsaker led the devotional service and Rev. F. B. Sapp of Fargo offered the opening prayer.

The guests were welcomed to Minot by Mrs. L. D. McGahan. Sec. D W. Hollenga, of the Association of Commerce, left nothing unsaid to prove to them that their welcome to Minot was genuine. Following these Mrs. F. B. Sapp responded in such a way that when she had finished Minot and the convention were one. President Hunsaker delivered the President's address.

Much routine work and business was sandwiched throughout the three days' program. A letter of condolence was sent to Gerald Miles of Williston, No. Dak., who had been bereaved by the death of his father and could not attend. Pledge cards for North Dakota work were distributed and a number of substantial pledges were made.



The late Rev. L. L. Carpenter, whose influence will still be felt at Bethany Assembly this year.

F B. Sapp, corresponding secretary, used a large map and gave a general survey of the field, which was instructive and inspirational and caused us all to feel more deeply the call to service.

We feel especially grateful to Mrs. I. E. Sutherland of Carrington for her support of both state and local work. A vote of thanks was extended to Mr. and Mrs. Sapp for their faithful service in North Dakota. A Bible-school was organized through the active energies of Robt. M. Hopkins, National Bible-school superintendent of Cincinnati.

While some of the important speakers were unable to be present it was the opinion of the whole convention that had no other able man been present than Dr. Wallace C. Payne, Field Representative of the National C. W. B. M. of Indianapolis, the program would have been filled to over-flowing. His crowning address was "The Place of the Bible in the life of the Individual." We have promises from Mr. Payne, also Mr. Hopkins, to return to us again.

The lectures and earnest talks from time to time by Lisle Wolfe, Missionary from Manila, P. Is., were greatly enjoyed and greetings were sent to the Philippines from the convention.

Robert M. Hopkins' address on "The Place of the Bible-school in the life of the Community" was splendid, as was also an address by Frank D. Hall of the Children's Home in Fargo.

The music for the convention was a large factor in the interest of the sessions and was contributed by the best talent of Minot, and despite the rain which poured in torrents at times the Assembly Room was well filled at each meeting.

The new state board elected was as follows:

President, R. B. Town, Flaxon; vice-president, Gerald Miles, Williston; recording-secretary, Roy Swiggert, Minot; treasurer, I. E. Sutherland, Carrington; corresponding-secretary, F. B. Sapp, Fargo; members, at-large, R. H. Hays, Minot; J. C. Caldwell, Underwood; W. L. Stockham, Fargo.

Again as in all preceding conventions, we thank Secretary F. B. Sapp for his untiring work and interest. In point of earnest, Christian spirit and energy, the third annual convention passed into history as the banner number for North Dakota. God's blessings were interwoven in every word and act.

JENNIE H. MCGAHAN,
Sec. Convention.

MISSOURI MISSIONS.

The State Convention for 1914 is now a matter of history. It will take rank as one of the greatest ever held by Missouri Disciples. Hopefully and prayerfully we turn our faces to the future. The program for the new fiscal year as recently outlined by the State Board is worthy of our great Missouri brotherhood. The sympathy and cordial support of our preachers and churches guarantee that this program will be carried out. The year has been a little bit trying on account of crop shortages and a general depression in business conditions. The financial report of our treasurer read at Moberly is, therefore, the more remarkable. With the greatest wheat crop in the history of the middle west already harvested, and a magnificent prospect for a bumper corn crop, there ought to be little difficulty in meeting the increased budget as adopted by the State Board. Missouri disciples understand that as our state work increases in efficiency, the demands upon our treasury also increase. Many of the churches, especially those in the country, look after the raising of their missionary budget during the summer months. The secretary wishes to remind these churches of the importance of attending to this matter on scheduled time and seeing to it that the offerings are promptly forwarded either to this office or to Grant K. Lewis, Carew Building, Cincinnati, Ohio. If you have adopted the budget plan, see to it that the budget is raised in whatever way the judgment of your leaders indicates. The budget plan is fraught with danger because many good people seem to think the work is accomplished when the plan is adopted. I am hoping many of our Missouri churches will make an "every-member canvass" for missions and thus greatly increase their missionary budgets. At present, our treasury is empty and offerings will be the more appreciated on that account.

R. B. BRINEY, Cor. Sec'y.
Kansas City, Mo.

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The Sunday School

THE WICKED HUSBANDMEN.

INTERNATIONAL UNIFORM LESSON FOR AUGUST 16, 1914.

Read Luke 20: 1-19. Memory Verses, 42-44

Golden Text.—The stone which the builders rejected, the same was made the head of the corner. —Matt. 21:42.

American Standard Bible.

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(33) Here another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country . (34) And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. (35) And the husbandmen took his servants, and beat one, and killed another, and stoned another. (36) Again, he sent other servants more than the first: and they did unto them in like manner. (37) But afterward he sent unto them his son, saying, They will reverence my son. (38) But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. (39) And they took him, and cast him forth out of the vineyard, and killed him. (40) When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? (41) They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. (42) Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvelous in our eyes.

(43) Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. (44) And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. (45) And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. (46) And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

Verse by Verse.

BY CLARK BUCKNER.

v. 33. *Planted a vineyard*: The vineyard represents Israel. See Isa. 5: 1-7. *Husbandmen*: In this place the husbandmen are the rulers.

v. 34. *When the season of fruits drew near*: Young vineyards were rested for a period of six years before the fruit was permitted to ripen. *Sent his servants*: The servants represented the prophets.

v. 35. *And the husbandmen took his servants, etc.*: This verse well sets forth the treatment which many of the prophets received at the hands of the kings. Look up the lives of Elijah, Zechariah, Isaiah and Jeremiah.

v. 36. *Again, he sent other servants more than the first*: The highest mark of patience is to be found in God. This is one of the Godly characteristics which is too little recognized. We often speak of the patience of Job but are not accustomed to emphasis of this trait in our Father.

v. 37. *But afterward he sent unto them his own son*: This is a representation of patience in its infinitude. *They will reverence my son*: If they would not respect the son, then they were beyond all hope.

v. 38. *Said among themselves*: No one man would have dared taken this attitude alone, but when they were assembled it was easy for them to become bold. Knavery, like misery, likes company. *This is the heir*: Jesus, the Son of God, was heir to all the things of the Father.

v. 39. *And killed him*: Notice Jesus' awareness of the end awaiting him, even at this time. How calm and poised he is as he thinks and speaks of the end!

v. 40. *What will he do unto those husbandmen?* Jesus makes them indict themselves.

v. 41. *He will miserably destroy those miserable men*: We must see that these ecclesiastical dignitaries are not entirely devoid of a sense of right. *And will let out the vineyard to other husbandmen*: And the vineyard was let out to other husbandmen. The Romans entered into political inheritance of Israel; the Gentiles became children of Abraham and heirs of the promise.

v. 42. *Did ye never read in the scriptures*: Psalm 118:22, 23; Acts 4:11; I Peter 2:7. *The stone which the builders rejected*: The ecclesiastics and the people were the "builders:" Jesus was the "stone." Read Romans 9:33. *The head of the corner*: Whatever may have been the place of this stone in the building, it was the most highly exalted of all the stones in the building. The prophecy clearly indicates that this chief stone will be rejected. Jesus must fulfill all prophecy. *This was from the Lord*: This stone was not a native stone. It came from the quarry in the very heart of God.

v. 43. *Shall be taken away from you*: "National responsibilities are not to be slipped out of by being shifted on the broader shoulders of governments or influ ential men. Who lets them be governments and influential? 'Gov'ment aint to answer for it, God will send the bill to you.'" (Maclaren).

v. 44. Some authorities omit this verse. *He that falleth on this stone shall be* broken to pieces. Christ must be the foundation of our lives or we will be broken to pieces. Don't stumble on his claim to be the stone. *On whomsoever it shall fall, it will scatter him as dust*: This great stone, with its condemnatory weight, will fall on those who reject.

v. 45. *They perceived that he spake of them*: How slow they were to catch the meaning of his words! Not until Jesus has made them indict themselves and interpreted the parable explicitly do they realize his meaning. Their moral sensitiveness was calloused.

v. 46. *They feared the multitudes*: The multitudes were very loyal to Jesus till they came to see that he was not seeking to establish an earthly kingdom.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

THE VINEYARD.

A householder plants a vineyard. He furnishes adequate protection from encroachment and makes full provision for the preserving of the vintage in the wine-press. But more than this he builds a tower, furnishing proper defense against enemies and completes every arrangement for the success of the enterprise. The householder is none other than God himself. The vineyard is the kingdom, the care of which had been entrusted to the Jewish nation. They were selected because of their peculiar fitness for the work. The husbandmen referred to represents the Jewish nation, more particularly the appointed leaders upon whom devolved the responsibility of caring for the kingdom and especially of being ready to recognize the householder and conserve his interests.

PERVERSIONS OF PRIVILEGE.

v. 34-35. The householder sent his servants to receive the fruits. These servants were beaten, stoned or killed. It is a very striking picture of the abuses of power. Reference was made to the abuse of the prophets of God. Again and again the messengers were rejected and the messengers maltreated. The vicissitudes through which the Hebrew people had passed were due to this perversion of power. They had lapsed repeatedly into idolatry and had received with contempt the warnings, the expostulations and the rebukes sent through the messengers of God. Usurpation is the outgrowth of avarice and ungodly ambition. Only a few can be entrusted with responsibilities which are capable of abuse in the interests of selfishness. This lesson is a lasting one and has application to the manifold activities of today. In social, political and religious connection how many there are who have to be watched. The absence of the householder was made a reason for self-assertion and false independency. The rights of others are too often ignored when compulsion is withdrawn. The strong arm of the law is made necessary in order to prevent perpetual encroachments upon the rights of others.

THE PERSISTENCE OF EVIL.

v. 36. "Again he sent other servants more than the first and they did unto them in like manner." The householder's patience is noteworthy. He did not immediately visit condign punishment upon the husbandmen who were in charge of his vineyard. They must have a still further opportunity since it might have been through some misunderstanding that the treatment of the first servants was so cruel. He would increase the number of witnesses so that there could be no mistake whatever. He would determine thus the attitude of the husbandmen. Nothing more emphasizes the Divine Fatherhood than patience. The long suffering of God is the marvel of the ages. In the face of the cruelties and the abuses which we witness the impulse is to cry, "O that thou wouldst rend the heavens and come down." We are not so much amazed at the flood or at the fires of Sodom and Gomorrah as we are at the continued shining of the sun and the falling showers when iniquity so much abounds. One of the hardest things to reconcile with the reality of divine government is the permission of iniquity without its destruction. Every Christian feels a righteous indignation at the injustices which are practiced with impunity and the long continued suffering of those who are victimized by perverted power. The husbandmen had full opportunity to repent. Knowing their own iniquity, had they repented of it and treated the servants of the householder with consideration and sought pardon they would have been forgiven. But even now the patience of the householder does not seem to have been exhausted. He fully recognized the weakness of men and the unwillingness of one man to be ruled over by another. He appreciated how misunderstandings must arise and he would give still another opportunity.

THE STONE AND THE BUILDERS.

Taking advantage of their reply Jesus immediately recalls to their mind the prophecies with which they were perfectly familiar. He makes application of it to the present parable and they readily discover how they have incriminated themselves. Jesus said unto them, "Did ye never read in the Scripture, 'The stone which the builders rejected was made the head of the corner.'" "This was from the Lord and it is marvelous in our eyes." How wonderfully this prophecy has been vindicated in the history of the world. No building endures which has not as its corner stone Jesus Christ the Son of God. The Lord proceeded with His word of condemnation passing sentence upon the whole Jewish nation and upon all who should reject him afterward. "The Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof." This was in accord with the sentence they had already passed upon the wicked husbandmen. In taking the Gospel to the Gentiles this prophecy was fulfilled. The Hebrew nation had its opportunity, refused to embrace it, and more, it rejected every offer of God represented in Jesus Christ his only Son. The forbearance of God is marvelous but it has its limit. A continued and persistent rejection of God's love results finally in the withdrawal of the Holy Spirit from the heart, and the gifts which might have enriched the soul are offered to others.

THE FATALITY OF OPPOSITION TO GOD.

"And he that falleth on this stone shall be broken to pieces, but on whomsoever it shall fall it will scatter him as dust." This is one of the most serious and severe sentences in all of God's word. It is not only literally true, it is inevitable. It is necessary in the very nature of human life. He who undertakes to measure arms with the Eternal discovers speedily the folly and failure of his course. As easily might a child reach forth its hand and stop all the planets in their courses as for a man sucessfully to antagonize the will of God. Those who attacked and opposed Jesus Christ have literally been broken to pieces. Their influence does not endure. Their lives have been a wretched failure.

The Mid-Week Service

By Silas Jones.

TOPIC FOR AUGUST 12.

The Message of the Heavens. Ps. 19:1; 8:3, 4.

While we are complaining that our lives are circumscribed within exceedingly narrow limits, we have every day the privilege of seeing the sun rise and set and every night we may watch the stars come out and "light the universe with their admonishing smile." The fault is in ourselves that we do not see wonders. We have commonplace minds. Either our teachers have not pointed out what we ought to see or we have been dull students. The glory of the heavens is for all who have eyes to see. Emerson said: "If the stars should appear one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had been shown."

SUBLIMITY.

"Perhaps the most sublime spectacle in nature is the starry heavens, for in those starry expanses all the physical sources of sublimity are present, vastness, power, silence, obscurity." We become cheap if we think only of the trivial. The sense of the sublime is an essential part of religion. What sort of God has the man who never looks up, who is so absorbed in earthly ambitions that he has no time to lose himself in the contemplation of the heavens above? God is greater than anything we see. It behooves us, then, to see the greatest things our eyes can behold in the physical realm.

ETERNITY.

Vast extent of time also awakens the sense of the sublime. Thomas Carlyle has left on record the impression of limitless time the stars made upon him: "When I gaze into the stars, they look down upon me with a pity from their serene and silent spaces, like eyes glistening with tears over the little lot of man. Thousands of generations, all as noisy as our own, have been swallowed up by time, and there remains no record of them any more. Yet Arcturus and Orion, Sirius and Pleiades, are still shining in their courses, clear and young, as when the shepherd first noted them in the plain of Shinar!" The little systems of man have their brief day and cease to be. But the believer takes delight in the thought of eternity. Why should he be disturbed if a toy is kept out of his reach? His God is the same yesterday, today, and forever. He can wait. The eternal years of God are his. He tries to do the work of each day in its day, but he does not expect to do all there is to be done in one day, in one generation, or in the lifetime of one nation. God's work is immeasureably great, and he has plenty of time for it.

WHAT IS MAN?

As the psalmist thought of the moon and the stars which God had made, he was moved to ask what significance man had in the presence of the splendor of the heavens. He was awed by the greatness of the universe. Then he was reminded that man had been made in the image of God and crowned with glory and honor. Man who knows the universe is greater than that which he knows. The starry heavens above and the moral law within alike filled the soul of the philosopher Kant with ever increasing awe. When he looked upon the heaven, he thought of the littleness of man. When he looked within and heard the command of duty, he thought of man's greatness. Sad indeed is the life of man if the heavens have for him no message of hope and freedom, if the "stars blindly run," and a "web is woven across the sky." Faith will not have it so. It hears the sentinel move above from place to place,

"And whisper to the worlds of space,
In the deep night, that all is well."

Gen. 1:1; Ps. 50:6; 97:6; 103:11; 113:4; 115:16; Jer. 31:37; Ps. 33:6; 148:4-6; Is. 40:22; 51: 6; Matt. 24:35.

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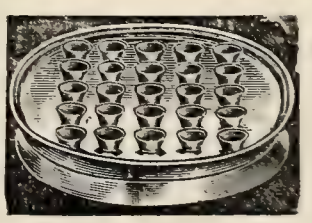

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THE CHRISTIAN CENTURY

Vol. XXXI August 6, 1914 Number 32

THE DELUSION OF MILITARISM

BY CHARLES E. JEFFERSON

CHICAGO

This is a sample page from "The Conquest," our alive and alert weekly for adult and young people's classes. In the autumn "The Conquest" will undertake to line up adult classes in "Big Brothering" and "Big Sistering" boys' and girls' classes. Will YOU help us? Put this helpful paper in your school. Send for sample of "The Conquest" today.—The Editor.

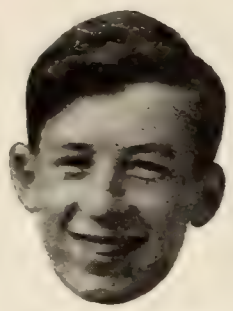
The CONQUEST

Published Weekly for Young People's and Adult Bible Classes, Christian Endeavor Societies and the Home

Helping Men to Help Boys

How the Young Men's Christian Association is solving the Problem.

By J. M. Artman, Dean School of Boys' Work, Y. M. C. A. College, Chicago.



The Young Men's Christian Association would be the last to say that it has solved the problem of "Helping men to help boys." We do believe, however, that we have gone a long ways towards the solution of the problem. In answer to how this is being done several things should be said.

THE IMPORTANCE OF WORK WITH BOYS.

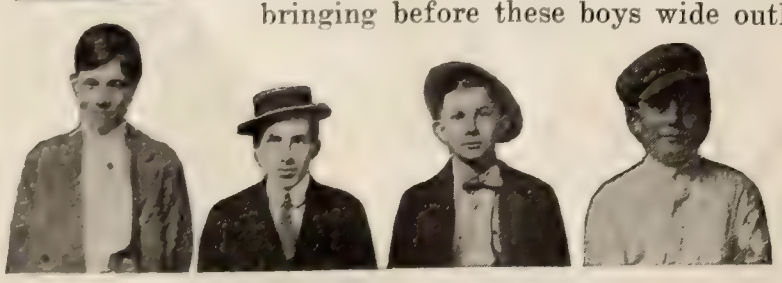
In the first place the Young Men's Christian Association has become profoundly convinced of "The Strategical Importance of Work With Boys." "Where there is a will, there is a way." It is second nature for us not to will to do a thing until its importance is thrust upon us. Whatever other agencies may feel, the Young Men's Christian Association is thoroughly convinced that work with boys lies at the basis of all advance physically, mentally, morally, or religiously.

"Any idea or ideal which you wish to have dominate a nation of people, must first lay hold of the thoughtful boys, the ambitious boys, the boys of vision, in our rural districts and in our large cities. These are the most potential elements in the life of the nations. There is no way so direct to accomplish the solution of the most difficult problems which press upon the nation, as to dominate the boys rising up in these different nations, the hope of these different races, with these right ideals and with these right visions. The boys have the power 'to let.' Abounding in physical vitality, having the many unspent years, they constitute incomparably our most valuable asset in every nation. Moreover they are so susceptible to impressions. The greatest visions I have ever known came to me as a boy. In all my world-wide travels since, I have had no visions like them. By bringing before these boys wide outlooks, far views, we really save the nations as well as the boys."

The above words from John R. Mott, the great Young Men's Christian Association leader, and perhaps the foremost Christian statesman living, amply describes the basic conviction of the Young Men's Christian Association in regard to the future of our country. That future is in the hands of the boys of today. The Young Men's Christian Association used to spend most of its energy for men. But now that she has come to recognize the strategic importance of work with boys, her vast energy is being increasingly turned towards the boys.

EXPERT LEADERSHIP.

The definite attempt on the part of the Association to meet the needs of the boys of our country soon revealed the necessity for expert leadership. It was found that the problem of helping boys to find themselves in the way to Christian manhood, was not simple and easy but vast and complex. Our very best intentions often hinder rather than help boys because of the lack of insight into their real needs as well as a failure to apprehend the principles underlying growth. So the Young Men's Christian Association has put its hand to the wheel to develop an army of experts in boy life and leadership. More than four hundred Young Men's Christian Association secretaries are now giving their entire time to work with boys and are keen and persistent students of boys and boy life. These men really constitute a brotherhood which trades experiences and discoveries so that each one has the help of all the others. Three hundred and twenty-five of these men are organized into the Association of Boy Secretaries of America. The central purpose of this organization is the development of



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THE CHRISTIAN CENTURY

Published Weekly by the Disciples of Christ in the Interest of the Kingdom of God.

Disciples Publication Society, Proprietors

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Character Talks

By Orvis F. Jordan, Pastor of the Christian Church at Evanston, Ill.

Rev. O. F. Jordan.

KNOWING THE TRUTH

"Ye shall know the truth, and the truth shall make you free." It is this hunger and thirst for the truth that has been the glory of our Christian civilization. But for this, the development of our modern sciences would be inconceivable. In the realm of religion more than anywhere else we should desire the truth, for here truth is so eternally important and error so infinitely mischievous. We should know the truth about our Bibles. New light continually breaks forth from this wonderful Book. We should know the truth about the Church. It is an organization which in the course of history has achieved victories and made mistakes. We should know the truth about Christian experience. Neither the prayer, nor the conversion, nor the sanctification of another person is enough for me. These things I must know for myself. Once I start on the pursuit of truth for myself, I emancipate myself from every false authority. The prejudice of some current type of biblical interpretation, the narrowness of some denominational shibboleth, the cast-iron standard of some conventionalized type of religious experience are no longer bonds to restrain my free soul from living its own life.

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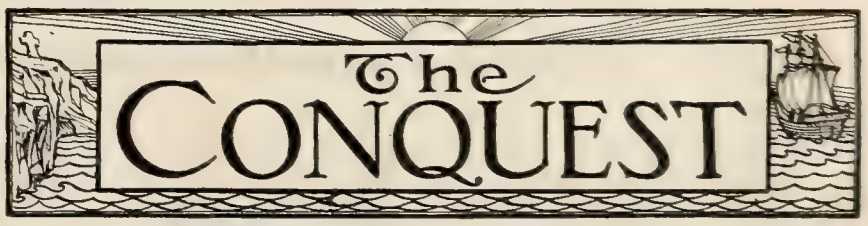
These "Character Talks" form a regular feature of "THE CONQUEST," our weekly for Adult and Young People's Classes. Send for sample copy TODAY.



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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Main Point

We are much indebted to the author of the Epistle to the Hebrews for pointing out to us what he regarded as the most important thing he had to say. We could not have missed it, for he made it very emphatic, but we might not have understood the full significance of it if he had not called our special attention to it. "Of the things we are saying, this is the chief point." The authorized version reads "this is the sum." But that is really more than the author himself claimed for it. He did not pretend to be able to put his whole argument into a nutshell, but he did know what he considered the most important thing, and he did not want anyone to mistake it. The one great truth which above all others he wanted to make plain was that God had sent the Lord Jesus to save the world, and that He had done a permanent and a glorious work among men, and had carried up to God the offering of a great high priest, forever relating the heart of man to the redemptive love of God.

It is important that we do not miss the main point. There may be partial success or even failure in that which is incidental, provided only the main point succeeds.

Columbus was wrong in much of his reasoning. He never found the passage to India. The world has waited four hundred years, and still waits the sundering of the isthmus that is to make it possible to sail westward from Barcelona to Bombay. But Columbus was right in the main point. Amid many disappointments and not a few failures, he succeeded in the main thing.

* * *

There are certain aspects in which the ministry of Jesus may not be counted a success. He did not succeed in convincing the strong men of His nation that He was the Christ. He did not redeem his land from the oppression of the tax-gatherer. He did not save Judea and Galilee from Rome. He left his country afflicted with blindness, leprosy, poverty and dirt. It has been so ever since and is so today. If the work of Jesus were to be judged as some men now judge of success in the work of the Gospel, then the work of Jesus cannot be counted a success.

But He succeeded in His main point. He did the work He came to do. He accomplished the great central and sacrificial act by which God's love was revealed to man, and man was son to God. He left the world a new world. He did the main thing, and the main thing was what He came to do.

A religion does not fail that succeeds in the main thing. There was much in the ministry of Jesus, and it was all good, but much of it was incidental. The constant effort of the Lord was to accentuate the main thing in his ministry, and this was a most difficult matter, for there were so many who insisted that his mission must be some of the incidental things which were indeed the glory, but not the chief glory, of His ministry.

What is the main thing to be gotten out of one's religion? Not prosperity, though God delights to see His children prosper. Not comfort, though comfort is a blessing of God. Not health, though righteousness tends to health, and health is a blessing for which we are far from being as thankful as we ought to be. We must learn anew in every generation that the greatest blessings of religion are spiritual. They cannot be measured in terms of earthly things. Love and joy and peace and forgiveness have not a common denominator with things that are material, however closely they may be associated.

* * *

What is the end for which the church was established? Was it that there might be built up a great system of church machinery, with men assigned to the work of keeping the wheels going? Was it that millions of men and women might be registered as members of an immense organization? Was it that great sums of money might be collected and expended for certain causes? Were these the chief reasons for the church's organization? Assuredly not. The church exists primarily to feed the soul of man, to minister to his spiritual nature, to keep him in the atmosphere of the eternal.

* * *

Life has many interests and it ought to have. But not all even of good things are equally important. A farmer may be also an amateur photographer and a good croquet player, and these things are well enough in their way. But his real business is to make his farm productive, and then to make it produce. That is the main thing. A merchant may have a taste for fancy poultry or for golf, but his business is to make his store succeed.

It is just so with one's Christian life. It may give us culture and good society and pleasant associations, but there is a main thing. Let us not miss that. It is more than merely keeping weeds out of the field; it is raising a crop. It is more than merely being good; it is being good for something. That is the main thing. Let us never forget it.

The Delusion of Militarism

An Analysis of "the Most Virulent and Devastating Disease Now Raging on the Earth."

BY CHARLES E. JEFFERSON.

This masterly article by Dr. Jefferson was not written in the excitement of war bulletins and the clamorous preparations for actual battle, but in the quiet days of peace, prior both to the present European crisis and the recent Mexican difficulty faced by the United States. This is a reason why his words have extraordinary weight in the present hour.—EDITOR.

THE future historian of the first decade of the twentieth century will be puzzled. He will find that the world at the opening of the century was in an extraordinarily belligerent mood, and that the mood was well-nigh universal, dominating the New World as well as the Old, the Orient no less than the Occident. He will find that preparations for war, especially among nations which confessed allegiance to the Prince of Peace, were carried forward with tremendous energy and enthusiasm, and that the air was filled with prophetic voices, picturing national calamities and predicting bloody and world-embracing conflicts.

Alongside of this fact he will find another fact no less conspicuous and universal, that everybody of importance in the early years of the twentieth century was an ardent champion of peace. He will find incontestable evidence that the King of England was one of the truest friends of peace who ever sat on the English throne, that the German Emperor proclaimed repeatedly that the cause of peace was ever dear to his heart, that the President of the United States was so effective as a peacemaker that he won a prize for ending a mighty war, that the Czar of Russia was so zealous in his devotion to peace that he called the nations to meet in solemn council to consider measures for ushering in an era of universal amity and good will, and that the President of France, the King of Italy, and the Mikado of Japan were not a whit behind their royal brethren in offering sacrifices on the altar of the Goddess of Peace. A crowd of royal peacemakers in a world surcharged with thoughts and threats of war, a band of lovers strolling down an avenue which they themselves had lined with lyddite shells and twelve-inch guns, this will cause our historian to rub his eyes.

CLIMAX OF BEWILDERMENT.

His bewilderment, however, will reach its climax when he discovers that it was after the establishment of an international court that all the nations voted to increase their armaments. Everybody conceded that it was better to settle international disputes by reason rather than by force, but as soon as the legal machinery was created, by means of which the swords could be dispensed with, there was a fresh fury to perfect at once all the instruments of destruction. After each new peace conference there was a fresh cry for more guns. Our historian will read with gladness the records of the Hague Conference, and of the laying of the foundation of a periodic Congress of Nations, and of a permanent High Court. He will note the neutralization of Switzerland, Belgium and Norway; the compact entered into by the countries bordering on the North Sea, to respect one another's territorial rights forever; the agreement of the same sort solemnly ratified by all the countries bordering on the Baltic; the signing of more than sixty arbitration treaties, twelve of these by the Senate of the United States; the creation of an International Bureau of American Republics, embracing twenty-one nations; the establishment of a Central American High Court; the elaboration and perfection of legal instruments looking toward the parliament of man, the federation of the world.

THRILLED BY DISMAL FOREBODINGS.

He will note also that while these splendid achievements of the peace spirit were finding a habitation and a name, the nations were thrilled as never before by dismal forebodings and the world was darkened by whispers of death and destruction. While the Palace of Peace at the Hague was building, nations hailed the advent of the airship as a glorious invention, because of the service it could render to the cause of war. This unprecedented growth of peace sentiment, accompanied by a constant increase of jealousy and suspicion, of fear and panic, among the nations of the earth, will set our historian to work to ascertain the meaning of this strange phenomenon, the most singular perhaps to be met with in the entire history of the world.

It will not take him long to discover that the fountains from which there flowed these dark and swollen streams of war rumor were all located within the military and naval encampments. It was the experts of the army and navy who were always shivering at some new peril, and painting somber pictures of what would happen in case new regiments were not added to the army and additional battleships were not voted for the fleet. It was Lord Roberts, for instance, who discovered how easily England could be overrun by a German army; and it was General Kuropatkin who had discernment to see that the Russo-Japanese war was certain to break out again. The historian will note that the magazine essays on "Perils" were written for the most part by military experts, and that the newspaper scare-articles were the productions of young men who believed what the military experts had told them. Many naval officers, active and retired, could not make an after-dinner speech without casting over their hearers the shadow of some impending conflict.

OLD ADAGE REVIVED.

It was in this way that legislative bodies came to think that possibly the country was really in danger; and looking round for a ground on which to justify new expenditures for war material, they seized upon an ancient pagan maxim,—furnished by the military experts,—"If you wish peace, prepare for war." The old adage, once enthroned, worked with the energy of a god. The love of war had largely passed away. The illusion which for ages it had created in the minds of millions had lost its spell. Men had come to see that war is butchery, savagery, murder, hell. They believed in reason. Peace was seen to be the one supreme blessing for the world, but to preserve the peace it was necessary to prepare for war. This lay at the centre of the policy of the twentieth century. No guns were asked for to kill men with—guns were mounted as safeguards of the peace. No battleships were launched to fight with—they were preservers of the peace. Colossal armies and gigantic navies were exhibited as a nation's ornaments—beautiful tokens of its love of peace. And following thus the Angel of Peace, the nations increased their armaments until they spent upon them over two billions of dollars every year, and had amassed national debts aggregating thirty-five billions. The expenditure crushed the poorest of the nations and crippled the richest of them, but the burden was gladly borne because it was a sacrifice for the cause of peace. It was a pathetic and thrilling testimony of the human heart's hatred of war and longing for peace, when the nations became willing to bankrupt themselves in the effort to keep from fighting.

IS THE OLD ADAGE A DELUSION?

But at this point our historian will begin to ask whether there might have been any relation between the multiplication of the instruments of slaughter and the constant rise of the tide of war talk and war feeling. He will probably suspect that the mere presence of the shining apparatus of death may have kindled in men's hearts feelings of jealousy and distrust, and created panics which even Hague Conferences and peaceful-minded rulers and counselors could not possibly allay. When he finds that it was only men who lived all their life with guns who were haunted by horrible visions and kept dreaming hideous dreams, and that the larger the armament the more was a nation harrassed by fears of invasion and possible annihilation, he will propound to himself these questions: Was it all a delusion, the notion that vast military and naval establishments are a safeguard of the peace? Was it a form of national lunacy, this frenzied outpouring of national treasure for the engines of destruction? Was it an hallucination, this feverish conviction that only by guns can a nation's dignity be symbolized, and her place in the world's life and action be honorably maintained?

QUESTIONS OUR DESCENDANTS WILL ASK.

These are questions which our descendants are certain to ponder, and why should not we face them now? If this preparing for war in order to keep peace is indeed a delusion, the sooner we find it out the better, for it is the costliest of all obsessions by which humanity has ever been swayed and mastered. There are multiplying developments which are leading thoughtful observers to suspect that this pre-Christian maxim is a piece of antiquated wisdom, and that the desire to establish peace in our modern world by multiplying and brandishing the instruments of war is a product of mental aberration. Certainly there are indications pointing in this direction. The world's brain may possibly have become unbalanced by a bacillus, carried in the

folds of a heathen adage. The most virulent and devastating disease now raging on the earth is militarism.

THE MILITARISTS OBSESSION.

The militarist of our day betrays certain symptoms with which the student of pathology is not altogether unfamiliar. There are obsessions which obtain so firm a grip upon the mind that it is difficult to banish them. For example, a man who has the impression that he is being tracked by a vindictive and relentless foe is not going to sit down and quietly listen to an argument, the aim of which is to prove that no such enemy exists, and that the sounds which have caused the panic are the footfalls of an approaching friend. The militarist will listen to no man who attempts to prove that his "perils" are creations of the brain. Indeed, he is exceedingly impatient under contradiction; and, here again, he is like all victims of hallucinations. To deny his assumptions or to question his conclusions, is to him both blasphemy and treason, a sort of profanity and imbecility worthy of contempt and scorn. He alone stands on foundations which cannot be shaken, and other men who do not possess his inside information, or technical training for dealing with such questions, are living in a fool's paradise. The ferocity with which he attacks all who dare oppose him is the fury of a man whose brain is abnormally excited.

Like many another fever, militarism grows by what it feeds on, and unless checked by heroic measures is certain to burn the patient up. Men in a delirium seldom have a sense of humor. The world is fearfully grim to them, and life a solemn and tragic thing. They express absurdities with a sober face, and make ridiculous assertions without a smile. It may be that the militarists are in a sort of delirium. At any rate, they publish articles entitled, "Armies the Real Promoters of Peace," without laughing aloud at the grotesqueness of what they are doing.

COMIC SERIOUSNESS.

The militarist is comic in his seriousness. He says that if you want to keep the peace you must prepare for war, and yet he knows that where men prepare for war by carrying bowie knives, peace is a thing unheard of, and that where every man is armed with a revolver, the list of homicides is longest. He declares his belief in kindly feelings and gentle manners, and proceeds at once to prove that a nation ought to make itself look as ferocious as possible. In order to induce nations to be gentlemen, he would have them all imitate the habits of rowdies. To many persons this seems ludicrous, to a militarist it is no joke. He is a champion of peace, but he wants to carry a gun. The man who paces up and down my front pavement with a gun on his shoulder may have peaceful sentiments, but he does not infuse peace into me. It does not help matters for him to shout out every few minutes, "I will not hurt you if you behave yourself," for I do not know his standard of good behavior, and the very sight of the gun keeps me in a state of chronic alarm. But the militarist says that, for promoting harmonious sentiments and peaceful emotions, there is nothing equal to an abundance of well-constructed guns.

A droll man indeed is the militarist. What matters it what honeyed words the King of England and the German Kaiser interchange, so long as each nation hears constantly the launching by the other of a larger battleship? And even though Prince Bulow may say to Mr. Asquith a hundred times a week, "We mean no harm," and Mr. Asquith may shout back, "We are your friends," so long as London and Berlin are never beyond earshot of soldiers, who are practicing how to shoot to kill, just so long will England and Germany be flooded with the gossip of hatred, and thrown into hysteria by rumors of invasion and carnage.

TERRIBLE EXTRAVAGANCE OF MILTARISM.

Certain facts will surely, some day, burn themselves into the consciousness of all thinking men. The expensiveness of the armed peace is just beginning to catch the eye of legislators. The extravagance of the militarists will bring about their ruin. They cry for battleships at ten millon dollars each, and Parliament or Congress votes them. But later on it is explained that battleships are worthless without cruisers, cruisers are worthless without torpedo boats, torpedo boats are worthless without torpedo-boat destroyers, all these are worthless without colliers, ammunition boats, hospital boats, repair boats; and these altogether are worthless without deeper harbors, longer docks, more spacious navy yards. And what are all these worth without officers and men, upon whose education millions of dollars have been lavished. When at last the navy has been fairly launched, the officials of the army come forward and demonstrate that a navy, after all, is worthless unless it is supported by a colossal land force. Thus are the governments led on, step by step, into a treacherous morass, in which they are at first entangled, and finally overwhelmed.

GREAT NATIONS FACE DEFICITS.

All the great nations are today facing deficits, caused in every case by the military and naval experts. Into what a tangle the finances of Russia and Japan have been brought by militarists is known to everybody. Germany has, in a single generation, increased her national debt from eighteen million dollars to more than one billion dollars. The German Minister of Finance looks wildly round in search of new sources of national income. Financial experts confess that France is approaching the limit of her sources of revenue. Her deficit is created by her army and navy. The British government is always seeking for new devices by means of which to fill a depleted treasury. Her Dreadnoughts keep her poor. Italy has for years staggered on the verge of bankruptcy because she carries an overgrown army on her back. Even our own rich republic faces this year a deficit of over a hundred million dollars, largely due to the one hundred and thirty millions we are spending on our navy. Mr. Cortelyou has called our attention to the fact that while in thirty years we have increased our population by 85 per cent, and our wealth by 185 per cent, we have increased our national expenses by 400 per cent.

It is within those thirty years that we have spent one billion dollars on our navy. And the end is not yet. The Secretary of the Navy in 1909 asked for twenty-seven additional vessels for that year, four of which were to be battleships at ten million dollars each, and he was frank to say that these twenty-seven were only a fraction of the vessels to be asked for later on. We have already, built or building, thirty-one first-class battleships, our navy ranking next to Great Britain, Germany standing third, France fourth, and Japan fifth; but never has the naval lobby at Washington been so voracious and so frantic for additional safeguards of the peace as today.

PEACE AT ANY PRICE.

The militarists are peace-at-any-price men. They are determined to have peace even at the risk of national bankruptcy. Everything good in Germany, Italy, Austria, England and Russia is held back by the confiscation of the proceeds of industry carried on for the support of the army and navy. In the United States the development of our resources is checked by this same fatal policy. We have millions of acres of desert land to be irrigated, millions of acres of swamp land to be drained, thousands of miles of inland waterways to be improved, harbors to be deepened, canals to be dug, and forests to be safeguarded, and yet for all these works of cardinal importance we can afford only a pittance. We have not sufficient money to pay decent salaries to our United States judges, or to the men who represent us abroad. We have pests, implacable and terrible, like the gypsy moth, and plagues like tuberculosis, for whose extermination millions of money are needed at once.

On every hand we are hampered and handicapped because we are spending two-thirds of our enormous revenues on pensions for past wars, and on equipment for wars yet to come. The militarists begrudge every dollar that does not go into army or navy. They believe that all works of internal improvement ought to be paid for by the selling of bonds, even the purchase of sites for new post-offices being made possible by mortgaging the future. They never weary of talking of our enormous national wealth, and laugh at the niggardly mortals who do not believe in investing it in guns. Why should we not spend as great a proportion of our wealth on military equipment as the other nations of the world? This is their question, and the merchants and farmers will answer it some day.

THE YELLOW PERIL.

The yellow peril is indeed portentous if we propose to meet China on the battlefield. Why not make such a meeting an impossibility? Why not do for the Pacific what our fathers did for the Canadian border? They prepared for peace and got it. Why not spend millions of dollars in cementing the friendship of Orient and Occident, and work without ceasing to keep the temper of the two worlds fraternal and sweet? Instead of sending on battleships, at an enormous cost, a few thousand young men who represent neither the brain nor the culture of our country, why not send to China and Japan at governmental expense delegations of teachers and publicists, editors and bankers, farmers and lawyers, physicians and labor leaders, men who can give the Orient an idea of what sort of people we are? We can send a thousand such representatives across the Pacific every year for the next hundred years for less money than we are spending this year on our navy. No such blundering and extravagant method of exchanging international courtesies has ever been devised as that of sending to foreign capitals naval officers and sailors on battleships and cruisers.

Countries never fight whose influential citizens know one another. Why not get

acquainted with our Eastern neighbors? In the arts of peace we are their superior. In the art of war China can become our equal in a single generation, just as Japan in one generation has risen to the military level of Russia. Military virtues are simple, and can be rapidly developed. They run through the stages of their evolution swiftly and come to perfection early. The virtues of a Christ-like spirit are the beautiful growths of a thousand years, and we are insane if we are willing to jeopardize what we have gained by infinite sacrifice and effort, by entering a field upon which victory depends upon neither beauty of spirit nor nobility of heart, but upon the shrewd manipulation of physical forces. The thing we ought to say to the Orient again and again, both by word and by deed is, "We believe in peace! We abhor war! It is contrary to our nature, opposed by our religion, hostile to our ideals and traditions. We do not believe in settling disputes by force. We believe in reason. See our hands, we carry no bludgeons. Search us, we own no concealed weapons. Trust us, for we are going to trust you. Let us work together for our mutual advantage, and the progress of humanity!"

CAN AMERICA STAND ALONE?

But, delusion or not, can one nation hold aloof from this dance of death so long as other nations keep on dancing? Of course, America will limit her armament provided other nations do the same. But —we are asked—is it wise or safe for our republic, isolated and alone, to say boldly, "We will go no further in this business. Let other nations do what they will, America at any rate is going to pour her gold hereafter into the channels of education and economic development." Why not say this? To be sure, it would be a risk, but why not run the risk? We are incurring far greater risks by our present policy. We are running the risk of changing the temper of our people, introducing structural changes in our form of government, and embroiling ourselves with nations which are now friendly. Preparing for war is hazardous business. It is not time, we all admit, for disarmament. America must do her part in the policing of the seas. It is not the hour to discuss even a reduction in armaments. Our battleships are not going to be sold at auction. We all agree that America must have a navy adequate to her needs. But has not the time arrived to call a halt in this indefinite expansion of an ever bigger navy? The militarists are just now asking Congress for 26,000-ton battleships carrying 14-inch guns, and a high naval authority says that the advisability of building even 40,000 or 50,000 or 60,000-ton battleships is "the mature opinion of many of the ablest and most conservative officers of our navy today." What the radicals want is not yet disclosed.

THE HORRORS OF ARMED PEACE.

Much has been written about the horrors of war: the time has come to write of the horrors of an armed peace. In many ways it is more terrible than war. War is soon over, and the wounds heal. An armed peace goes on indefinitely, and its wounds gape and fester and poison all the air. War furnishes opportunity for men to be brave; an armed peace gives rise to interminable gossip about imaginary goblins and dangers. In war, nations think of principles, but in an armed peace the mind is preoccupied exclusively with devising ways of increasing the efficiency of the implements of slaughter. War develops men, but an armed peace rots moral fibre.

PLAYING WITH BATTLESHIPS.

It is possible to buy peace at too high a price. Better fight and get done with it than keep nations incessantly thinking evil thoughts about their neighbors. Playing with battleships is a sorry business. The magnetic needle, disturbed by metal, loses its fidelity to the north, and the ship may go to pieces on the rocks. The heart of a nation, pressed close to steel armor, becomes abnormal in its action. Battleships blind the eyes to ideals which are highest. They draw the heart away from belief in the potency of spiritual forces. They quench faith in the power of justice, mercy, love. They minister to the atheism of force. They blur the fact that America became a world-power without a navy. They educate men to put reliance on reeds, which will break when the crisis comes. They fan the flames of vanity and self-seeking. They are deceivers. They seem to be the dominating forces of history, when in fact they are bubbles blown on a current which they did nothing to create. They delude men by inducing them to accept them as solutions of problems, whereas they create problems more serious than any already on hand. They strain international relations and fill the papers with gossip, debilitating to adults and demoralizing to the young. They feed the maw of panic-mongers, and darken the heavens with swarms of falsehoods and rumors.

Militarism has foisted upon the world a policy which handicaps the work of the church, cripples the hand of philanthropy, blocks the wheels of constructive legislation, cuts the nerve of reform, blinds statesmen to dangers which are imminent and portentous, such as poverty and all the horde of evils which come from insufficient nutrition, and fixes the eyes upon perils which are fanciful and far away. It multiplies the seeds of discord, debilitates the mind by filling it with vain imaginations, corrodes the heart by feelings of suspicion and ill-will. It is starving and stunting the lives of millions, and subjecting the very frame of society to a strain which it cannot indefinitely endure. A nation which buys guns at seventy thousand dollars each, when the slums of great cities are rotting, and millions of human beings struggle for bread, will, unless it repents, be overtaken soon or late by the same divine wrath which shattered Babylon to pieces, and hurled Rome from a throne which was supposed to be eternal.

WHO WILL BREAK THE SPELL?

The world is bewildered and plagued, harassed and tormented, by an awful delusion. Who will break the spell? America can do it. Will she? To ape the customs of European monarchies is weakness. Why not do a fine and original thing? Our fathers had an intuition that the Now World should be different from the Old, that it had a unique destiny, and that it must pursue an original course. That is the spiritual meaning of the Monroe doctrine—that no foreign influence shall be permitted to thwart the development of America along original lines. Alas, the Old World has broken into our Paradise, and we are dethroning ideals for which our fathers were willing to die.

"Peace hath her victories
No less renowned than war,"

said Milton to Cromwell long ago, and humanity is waiting for a nation which will win the victories that Milton saw. Will America devote herself to the work of winning these victories of peace? Will she spend half as much the next ten years in preparing for peace as she has spent the last ten years in preparing for war? Experience has demonstrated that swollen navies multiply the points of friction, foster distrust, foment suspicion, fan the fires of hatred, become a defiance and a menace, and lie like a towering obstacle across the path of nations toilsomely struggling along the upward way. The old policy is wrong. The old leaders are discredited. The old programme is obsolete. Those who wish for peace must prepare for it. Our supreme business is not the scaring of rivals, but the making of friends.

Will America become a leader? At present we are an imitator. How humiliating to tag at the heels of Great Britain in the naval procession, haunted always by the fear that we may fall behind Germany! Why not choose a road on which it will be possible to be first? Why not head the procession of nations whose faces are toward the light? This is America's opportunity. Will she, by setting a daring example, arrest the growth of armaments throughout the world? The nation which does this is certain of an imperishable renown.

JAMES BRYCE ON PEACE.

James Bryce spoke recently on the celebration of the 100 years of peace maintained between Great Britain and the United States. "No doubt," he said, "there have been many cases in which great powers have kept the peace for 100 years. But what makes this celebration unique of its kind, what gives it special value as showing how war can be avoided if people desire to avoid it, is the peculiar circumstances of the frontier which separates Canada from the United States. It is a frontier of more than 3,000 miles, a frontier which might easily furnish grounds of controversy. In large part it is an artificial frontier, following a parallel of latitude and running through towns and villages. Even houses are intersected by the boundary line. I remember being shown a house which an enterprising man had used for the purpose of evading the laws which in both countries regulate the sale of excisable liquors. When anything inconsistent with the law either of Canada or the United States was being perpetrated in a room on the one side, the scene of the offence was rapidly removed to the other. It can be readily understood that where rivers meander from one country to the other, where the boundary line runs through lakes, there are endless questions in regard to fishing, navigation, irrigation, and the use of water power out of which a war might be created if the greatest care and good feeling were not exercised on both sides.

"We hear many discussions, and they are not likely to be soon over, about the maintenance of armaments and the evils which they inflict upon the great countries of the world. In that respect we and the United States have set an example which it is worth while to bear in mind. The value of the example which the two countries have set in being able to live without armaments directed against one another will arouse the sympathy of other countries, and it will be an example all over the world to those who in every nation seek peace and ensue it."

The Things that Abide

A Frank and Reassuring Word.

BY PROF. RUDOLPH EUCKEN.

WE are evidently in the midst of a difficult and serious crisis in religion. Various causes have contributed in bringing about the state of things which surrounds us today. Many changes have taken place with regard to our views of history, man, and God.

Taking all the changes together, a further question arises whether we are able to hold fast even to Christianity itself. We maintain with confidence that the nucleus of Christianity is not touched by the changes we have enumerated, but that, in fact, on account of the necessity and the justification of the changes of time, Christianity is able to develop itself in a freer, deeper, and higher manner. We must bear in mind that the essential elements of religion subsist not by means of theories of the universe or of life, but by means of a specific life which religion engenders in the heart of man. Life, therefore, does not signify the mere subjective reflection of the individual, but an extension of the boundary of human existence in the direction of the construction of a specific reality in the infinite and eternal. Now, if the reality that Christianity has already constructed corresponds to the deepest and inmost demands of our social, moral, and spiritual existence, we can then affirm unconditionally an eternal truth in Christianity.

SPIRITUAL LIFE.

The spiritual life presented in Christianity possesses a substance which is above time, and none of the displacements of social life or culture can injure such a spiritual nucleus. But such an eternal life, in its effects upon man, has to be brought on its existential or intellectual side into agreement with the universal situation of mankind; and if, within such a universal situation, essential changes result, the Christian world is obliged to acknowledge such changes and bring itself into agreement with them. We must not think that the eternal is merely what remains unaltered in the midst of all the transformations of the ages. The eternal is far rather what enters into all the manifold changes, preserves itself in the midst of them all, and, at the same time, is able to decide between what is essential and what is accidental in the development of the new spiritual life of man.

A STRONG LONGING FOR RELIGION.

Serious confusions arise if the eternal is mixed up with what is of a temporal and transient nature; and such a mixture is especially to be regretted in such an age as ours, when once more there is unmistakably a strong longing for religion. Now, the fact is, that out of the movements of civilization and culture painful entanglements have come into existence. In civilization and culture we have discovered much, but we have not discovered what we sought for and hoped for. Indeed, much unsuspected darkness and evil have emerged to the surface; more and more has the danger of positing life upon merely external conditions, and of losing our spiritual anchorage in our hurry and worry upon the current of the moment, made itself felt. Consequently there has arisen once more within the soul a "homesickness," an aspiration after greater inwardness of life, after closer inner unity amongst men, after more eternal content for our life, and, above all, after a greater moral strengthening. This aspiration necessarily forces its way into the pathway of religion, but it will not succeed in doing this so long as it encounters pieces of religious tradition which are contradicted by the truth gained in modern times. Such an effort will succeed only if the spiritual content of Christianity be brought into harmony with the most important situations of the present. Therefore, we must aspire after a Christianity more universal and more active—a Christianity which is grounded in the inmost nature of man.

NEARER THE SOLUTION.

Without a doubt the friends of religion find themselves today in a situation full of difficulty and dangers, and it is not easy to discover the line of demarcation between a yea and a nay. But, in spite of such difficulties and dangers, we can be of good courage and cheer, because what has brought us into such a difficult position is in no manner the doubt or caprice of individuals; we have been led into the present position by the total historical movement of the world. Therefore, we may hope that the same power that governs the historical movements of the world and that has placed a burden upon our shoulders will grant us power to solve this problem, or at least bring it "miles and miles" nearer solution. It is necessary to seek a pathway between the transient which still preserves much that ought really before now to have passed away, and that, on the other hand, which preserves nothing of the past, but empties everything into the stream of the passing moment, and consequently destroys all truth. We can discover such a path only in so far as we are able to differentiate between the eternal and the temporal—between what has duration and what passes away.

God's Whip

Christian! Who calls us Christian? We,
Who trumpet our creed from sea to sea,
Who bridge the ocean with eager hands
To rescue the pagan of other lands,
Yet breed our criminals in the womb—
Product of factory and loom
Where mothers, toiling from early morn,
Barter the strength of the child unborn.

Oh, did we live the Christian creed,
Did we feel the blade of human need,
Would millions of men be underfed
And others surfeited with bread?
Could we take these counterfeit shapes of men,
Drive them, cheat them, starve them—then,
When the God-spark burst in rebellious flame,
Curse them with prison and with shame,
Shut them from starlight and the sun,
Punished for crimes that we have done?
Criminals we call them—we!
For our eyes are holden; we cannot see
Fruit of exhausted motherhood
Slaving to earn the daily food.

Christian! Who calls us Christian? We,
Who chant our hymns of a life to be
And close our eyes to the living sore
Eating its way to the nation's core;
Who flaunt our virtues throughout the earth,
Singing the great Redeemer's birth,
While evils naked within the land
Cry for the swift destroyer's hand.

Oh, could we hurl the Christian speech
Wherever the whip of God could reach,
Would little children, against his will,
Labor in factory and mill,
Thwarting the Maker's perfect plan,
When out of his love he created man?
Oh, could we rage as the Saviour raged,
Would innocence be trapped and caged,
The virtue of woman bought and sold
For the sin of man that is ages old?
We would scourge them all from the holy place,
Thieves that plunder the human race.
Christian! Who calls us Christian? We,
Who poison the veins of the race to be!

Not till we give God's man a chance,
Shall we see humanity's whole advance,
Man shall not realize his dream,
Till motherhood is the gift supreme.
Not till the meanest has his place
In the forward march of the human race,
Not till the poorest has the right
To love and honor and food and light,
Not till the weakest knows his might,
Till we free the captive and sheathe the sword,
Not till we stand before the Lord—
A nation splendid and unafraid;
Made in the image that God made,
No man a tyrant and none a slave,
Shall the world be saved, as he meant to save!

—Angela Morgan, in Cosmopolitan.

The Empress Dowager and Her Funeral

Description of the Customs and Circumstances Attending Burial of Japan's Most Remarkable Woman.

BY GRETCHEN GARST.

THE late Empress Dowager was a most unusual woman from the Japanese point of view, and one of the great women of the world from any one's point of view. She was greater in capability than her husband, though he got more honor. Her work for the soldiers at the time of the Russian war and her interest in the people of her land is well known, and the people loved her and mourn her loss.

She was at one of the country palaces when her illness came. As soon as her condition was reported critical, the Emperor and Empress went to see her, but were too late. The specials that came out, however, stated that they were to bring her back to Tokyo, as all hope was gone. Her corpse was brought back as if she were living, the soldiers saluting as it was put in the royal carriage, and all that. The next day, she was reported to have died, and was officially dead. It makes you shudder at first thought, but from the Japanese point of view there are several reasons that make it more reasonable. Had she been reported as dead at the other palace, there would have had to be much more ceremony in connection with bringing her to the capital. That would have added greatly to the expense and trouble. As it was, she died, officially, in the capital, just as she should have done, and all the ceremonies were left until the time of her funeral, about a month after her death.

THE DAY OF CEREMONIES.

The day of the ceremonies here was Sunday, May 24, and the hour of the procession was eight at night. The route of the procession was crowded from early morning, and by one o'clock the side walks were filled to their utmost. The space alloted to foreigners was about a block long, and was filled to the limit. Traffic was stopped at four, so all were in their places by that time. We took camp chairs, and reading matter, and a lunch! Those who had not taken chairs, bought orange boxes, and sat on them. There was enough going on so that the hours went by rapidly. At six o'clock, coolies had sand well spread over the route, and soldiers were taking their places on either side. All down the center were marines five abreast. By eight it was very dark, but the street was well lighted with arc lights. At the boom of a cannon, the procession started, the marines falling into step with the funeral march played by one of the Imperial bands. The sand deadened the foot falls, the band music was most impressive, and the repeated boom of the cannon added to the weirdness of it all.

FUNERAL MUSIC.

There were priests in grey and white, different orders being indicated by different sorts of head dress. Some carried queer drums, others mirrors, others gifts for the dead, torches, banners of beautiful brocade, and so on. There were bugle corps here and there in the procession. and several bands. Just in front of the huge funeral car was a group of priests playing the old fashioned musical instruments. They looked like bellows with sharp points, the points being held toward the sky and the mouth piece very near the bottom. The music consisted of strange, squeaking, screeching sounds. At the time of the former Empress Dowager's funeral that was the only music.

The funeral car was a massive affair, drawn by three black oxen heavily harnessed with white silk, and led by priests. The car was inlaid with silver and gold

Miss Gretchen Garst, Missionary in Japan.

and very handsome. The wheels groaned painfully, and in the comparative silence the groans seemed terrible. It seems that there are supposed to be seven different tones, each representing a step to purgatory—so I heard. The car had to be partially rebuilt because they found that they had failed to get the proper number of sounds.

After a great number of priests, there came soldiers of high rank, nobles, and so on, men in black heavily brocaded, or rather braided, with gold. Parliament members marched in the procession, and at the last there were hundreds and hundreds of infantry. Not a foreigner walked. The representatives of the Emperor and Empress, of all foreign countries, and others went by a different route, to the place where the ceremonies were held.

VAST EXPENDITURE OF MONEY.

The procession must have taken about an hour and a half to pass from the palace where preliminary ceremonies were held to the shrine built especially for the funeral. The shrine was near that of the Meiji Emperor, but could not be the same. It is a blessing that England has her Westminster, and it is to be hoped that the time will come when Japan will start a different way of showing respect to those in high places. The Meiji Emperor's funeral cost several million yen, and this funeral cost nearly as much. For the already heavily taxed people it seems terrible.

The body of the Empress Dowager was taken to Kyoto on Monday, and as I understand it the ceremonies down there took more than one day. The railroad along which the special train passed was well peopled with those who wished to see. There were three days when no music was allowed, when schools and public offices and stores were closed. There will be a year of mourning, but not to the extent that there was for the Emperor. Mourning in the court circles is a big blessing. Geisha dancing and drinking are strictly prohibited. All that part of the Tai Sho Exhibition that is on here in Tokyo, has been stopped. That far, the mourning is a great blessing.

USE THE SCHOOL-HOUSES!

By Margaret Woodrow Wilson, in La-Follette's Weekly.

If we, the people of the United States, are really to have a part in our government, we must organize. If we do not want the office holders whom we elect to be under obligations to political machines not of our making, we must make our own machine, "the machine of democracy," and demand their allegiance to it. We elect our representatives and then let them go their way unheeded by us except for irresponsible criticism by individuals here and there. No wonder that they do not always know what the people want. Let us get together so that we may tell them.

All of our representatives are organized into deliberative bodies. We, whom they represent, ought also to be organized for deliberation. When this happens, and then only, shall we vote intelligently; and then also shall we be helpers and advisers to our representatives. We are always saying, "Something ought to be done." Let us get together and do it, or back our representatives in their doing of it.

In short, the great work that we American people have before us—as I see it—is the conservation and organization of the forces of democracy. At present these forces are being dissipated in every direction. We must concentrate them that they may have motive power.

The school buildings, since they belong to us all and are natural centers, are obviously the places in which we can best concentrate these forces. Let us all unite in erecting the standards of democracy in the school buildings and then stand to them.

Not only should the schoolhouses be provided for this use without charge, but paid secretarial service should be furnished—just as this service is furnished for the meetings of alderman, legislators and other subcommittees of the citizens.

Let us see that the young people of every neighborhood obtain these opportunities in a clean place, with the companionship of those who love them—the Schoolhouse Social Center.

The latest news is that Peru has thrown itself open to the gospel. Hitherto Protestantism has been practically ruled out of the country.

The Reunion of Christendom

BY WILLIAM E. BARTON.

EVERY now and then some religious body convened in its national organization cries out against the great scandal of a divided Christendom. Reports from mission fields give emphasis to the arguments, while overchurched communities where sectarian rivalry flourishes on home missionary appropriations add their double element of perplexity to the problem and urgency for its solution. Every now and again some body of this character announces to the world its serious intention to meet all Christian bodies half way, or a little more, and to terminate so far as in it lies the evils of a church professing one common Lord but divided into a multitude of conflicting and inharmonious sects.

These proclamations and overtures have never been taken very seriously by the world at large, or by other branches of the Christian Church. Each one has been duly advertised and declared the beginning of a new era, but the evil of sectarianism goes straight ahead. It is not as bad as it once was. The amenities between denominations grow; old sectarian hostility diminishes, and the rancor of the old-time argument has almost completely disappeared. A very considerable degree of Christian toleration has grown out of this and kindred movements, yet it must be confessed that the declarations of the several denominations that they individually intend hereafter to move straight forward to Christian union have never been taken very seriously. They have been treated quite as seriously as in general they have deserved.

Speaking broadly, it may safely be asserted that those denominations which have talked most in favor of Christian union have done most to render it impossible. They have cried out in horror against the harm from sectarian divisions, but in general have felt so virtuous over the mere fact of that discovery that they have done but little more.

We might fairly characterize a number of these movements somewhat after the following fashion:

The representatives of a certain denomination, let us say the Christotheists, if we may invent a name, assemble and pass resolutions something like the following:

"Resolved, That all Christians should be one.

"Resolved, That there ought to be no division in the body of Christ.

"Resolved, That we ourselves, as representatives of the whole body of that part of the church known as the Christotheists, will from this day forward do all that in us lies to remove this sin and reproach from the whole church of Christ.

"Resolved, That we propose to all branches of the Christian church an organic union on the basis of the four simple doctrines hereafter named.

"(1) One and one are two.

"(2) The shortest possible distance between two points is a straight line.

"(3) Everybody ought to be good.

"(4) All Christian bodies must recognize in their divine appointment the central principle of the Christotheists."

This quadrilateral is adopted, the doxology is sung, prayer is offered to God for His blessing upon the movement, and the convention adjourns, after appointing a body authorized to treat with all other denominations for the reunion of Christendom on this basis.

One by one the other bodies meet. They receive with dignified courtesy the official overture from the Christotheists. It is referred to a Committee or Commission, which, after due deliberation, reports as follows:

"Resolved, That we have received with great gratitude to God and sincere appreciation of the brotherly spirit shown by the Christotheists, the foregoing resolutions and believe that they present a nearer approach to possible Christian union than anything we have previously considered.

"Resolved, That we heartily accept propositions 1, 2 and 3, but believe that some slight modification of No. 4 would be necessary before this denomination, as a whole, could accept it.

"Resolved, That we sincerely hope these negotiations may not terminate, and we appoint a commission authorized to confer further with the Christotheists and other Christian bodies in the sincere hope that these negotiations may not end until all the churches of our country and of the world become united in essential unity."

Whereupon they sing the doxology and adjourn, and something like unto this happens in each of the other denominations, as they consider it one by one.

A year or two or three or four years later the Christotheists hold their next convention. Among a multitude of other reports on every conceivable matter of church business and politics is wedged in the report from the commission on Christian unity, which sets forth the fact that these other denominations have acted as they have and deplores the fact that any of them should have quibbled at Article 4. The commission, with tears in its eyes, sets forth the fact that great concessions had been made by this denomination in granting articles Nos. 1, 2 and 3, and that it could not possibly concede any more without completely surrendering everything which has been held vital in its own history and throughout its centuries of religious teaching. It, therefore, mourns over the obduracy and hardness of heart of these other communions, but thanks God that so far as it is concerned, responsibility for the divisions of Christendom has ceased. It sends for water and washes its hands and proclaims publicly that it has done all that could have been asked of it, and more, and that henceforth the guilt of a divided Christendom must rest on the hearts of those who have insisted upon perpetuating it.

Having done this, it proceeds to issue sectarian literature of the most uncompromising sort, virtually denying the right of any other to consider itself an integral part of the church of Christ and carries on a vigorous campaign of proselyting, all the while proclaiming that it stands foremost among the denominations as an exponent of Christian union.

No doubt good has come even out of this absurd advance towards Christian union, but we venture to suggest that no overture looking toward the reunion of Christendom need be taken seriously so long as the denomination making it insists upon including in its prerequisites for union a recognition of that which constitutes in whole or in part the essential element in its present division from the rest of the Church of Christ.

There once was an Irishman, who went into a restaurant on a Friday in Lent and seating himself at a table said to the waiter, "Bring me a whale!"

The waiter told him that they were just out of whales.

"Thin bring me a shark!"

The waiter replied that they were not serving sharks today.

"Thin bring me a jelly-fish!"

The waiter responded that jelly-fish was not on the bill of fare.

"Thin bring me a good, big beefsteak; for the saints in hiven know I've tried hard enough to get fish!"

The perfectly clear conscience with which this son of the old sod addressed himself to his beefsteak on a Lenten Friday is paralleled by the assurance with which those denominations set forth to do the most sectarian acts, comforted by the knowledge that the saints in heaven know they have tried hard enough to obtain union upon a basis that would disfellowship a vast majority of Protestant Christians.

If it were to be asked, what then shall be our future basis of union, a tentative answer might be made of this sort:

Hitherto each denomination has proposed union on the basis of that which has separated it from other Christian bodies. It might be worth while to propose a union on the basis of that which each denomination has in common with all other Christian bodies. When the reunion of Christendom comes it will not be brought about by each denomination shouting its own tenets and then making grudging and parsimonious concessions by way of compromising, each one going reluctantly a mile, while the others insist that it shall go twain. Our fathers were very sure that they were right in the things concerning which they differed from each other. Possibly some day we shall discover an equal confidence that we are right in the things wherein we mutually agree.

THE CHRISTIAN CENTURY

EDITORIAL

ON WAR'S BRINK.

CAN they who sit on thrones of power
Forget the voices of the years?
Shall earth be cast, in one fell hour,
Into an ocean-flood of tears!

From countless fields of bloody death,
From war-scarred hill and skull-sown plain,
A clear voice comes that loudly saith
"Come, Peace, to earth; rule, Love, with men."

O God of Peace, descend, we pray;
Attend the counsels of the wise;
To those who rage speak forth Thy "Nay!"
Forbid this costly sacrifice.

T. C. C.

LEST WE FORGET!

IN these days of war and threat of war the people of America may well turn their hearts toward Almighty God in devout gratitude that our own land was preserved—and yet how narrowly!—from itself being plunged into bloody conflict with Mexico. With all Europe at this writing on the point of engaging in what without doubt would prove to be the bloodiest war in modern history, the patient policy of President Wilson in waiting for and helping the Mexican tangle to unravel itself stands in sharp and grateful contrast.

IT COULD BE TAKEN HUMOROUSLY.

HUMOR is not altogether absent from the Northern California action in excluding the Berkeley Church from its convention. A clause of the resolution passed by the convention is worthy of a place in a museum. Under the last "whereas" it is declared that the Berkeley Church—listen!—

"by this act has ceased to be a Christian Church within the meaning of the by-laws of the corporation known as the Christian Church of California."

"The Christian Church of California"—what an outrage upon our catholicity! No, not an outrage, it is a burlesque. Berkeley Church "has ceased to be a Christian church." Why? Because it has resolved to receive CHRISTIANS into its fellowship!

If it were not one's own dear brethren who were guilty of perpetrating this thing it would be the height of fun, and we should congratulate Mr. Loken and his people on having stellar parts in so quaint and entertaining a play.

CHICAGO NEEDS HIM.

THE election of Rev. Orvis F. Jordan to the presidency of Christian University at Canton, Mo., raises an issue a little bit more serious in character than any issue Chicago churches of Disciples have had to face in many a day. The main problem in building up our work in this great city has been to keep strong leaders permanently here. Chicago pulpits have furnished the Disciples' brotherhood with some of its finest pulpit and college leaders. There are Ewers of Pittsburgh, Campbell of Hannibal, Taylor of Columbia, Rothenburger of Cleveland, Fortune of Transylvania, Hoover of Indiana, Ward of Newark, Buckner of Connellsville, to mention no others.

These men left Chicago at great cost to the consistent and healthy development of our church life here. In the hope that Mr. Jordan still holds in abeyance his decision on the Canton call we cannot refrain, on behalf of the vital interests in this city with which he is intimately connected, from uttering a protest against his departure from Chicago. Mr. Jordan is a unique figure in the common life of our churches in Chicago. He is both a pastor and secretary of the city missionary society.

As pastor he has rare gifts and the finest training, and has met with a high degree of success in seven years of labor in a field where but few men could succeed at all. As secretary of the city mission society he has introduced new standards higher and wiser than obtain in the administration of mission work in many cities. He has made the Disciples a factor of significance far beyond their proportionate numerical strength in the interdenominational counsels of Chicago. He knows how to do "team work" with his own immediate brethren and with other Christian people also.

He knows Chicago as no other Disciple minister who ever lived here knows it. Its nooks and crannies he has explored with the eye of a sociologist and with the purpose of a Christian leader. Facts as to the racial distribution of population, as to social and moral conditions of people of all sorts and sets drip from his finger-tips. He knows the sordid and slum level of Chicago's people and he knows sympathetically, and works with, the mighty social forces that are operating to reform and cleanse and Christianize the town. His presence in the city mission work has been an inspiration. He thinks independently. He has broadened the vision of every minister by his own enthusiastic idealism.

Mr. Jordan is the kind of a man you lean on. His church people lean on him. His mission society co-workers lean on him. His brother ministers lean on him. The national societies at Cincinnati and Indianapolis and Kansas City which spend money in Chicago lean on him. They know that his administration of their interests will be business-like and fruitful. One cannot think of Chicago Discipledom with O. F. Jordan left out.

The Christian Century does not set itself up as a conscience for him in this hour, but we do venture to go so far as to state our honest belief that he ought not to leave the great work in which he is now engaged. He is a city man, ordained to a city task, and with all the hardship of it, as compared to a college position in comfortable old Missouri, we have faith that in the long run he will not fail of his reward.

A FALSE PICTURE.

AN article in The Christian Evangelist of last week written by Rev. A. C. Smither, reports the action of the Northern California Convention in excluding the Berkeley Church, and undertakes to recite the causes leading up to this drastic and un-Christian action. In certain of its explicit statements the article is plainly intended to mislead, and its omission to state certain facts leaves with the uninformed reader a thoroughly false picture of the situation. It is our purpose to present a full reply to Mr. Smither's article and we hope to do so in our next issue.

WHO OWNS THE LANDSCAPE?

A GREETING from a friend comes in the form of a group of pictures from his beautiful home, with views through the oaks, and underneath the printed legend, "All who see own the landscape." And how rich that makes us! For the world is beautiful and a king can see no more loveliness than a shepherd just because he happens to be a king. He who sees alone owns the landscape, and forest vistas and golden sunsets are our common wealth.

But how very few see! This is one of the tragedies of life. The beauty of God lies deep over the face of the earth and thousands miss it because they do not see it at all. Jesus understood how it was: "Having eyes, they see not." So men may be paupers in spite of royal robes and the mastery of the learning of all the schools. Look out through the oaks, and you own them. So God makes us rich.

IN PRAISE OF GOSSIP.

IT IS common to deride gossip as chief among sins, and certainly it occupies no high seat among the virtues. The scandal monger is a carrion bird. But carrion birds have their uses, and so has the gossip. "What will people say?" is a question more significant to many minds than "What is

right?'' Public opinion is one of the mightiest deterrents of evil doing, and one of the strongest forces for righteousness. The fear of what people will say is present with all men, chiefly among those who affect to despise it.

Unpleasant as they are, the gossips do the community great good as well as harm. They protect the hive of society with their venomous poison stings. We are all of us, probably, less shamefully bad than we would be if it were not for the fear of gossip.

But not all gossip is evil in its nature. Much gossip is mere friendly interest in human life and its happenings. Community happenings interest those who dwell in the community and afford a natural and proper theme of conversation.

Newspapers are gossips on a large scale. It is because the newspapers bring us so much of gossip that we can afford to take high ground in despising lesser gossips.

Nevertheless, we would not speak in unqualified praise of gossip. We merely wish to say a needed word in praise of a despised and often unlovely but still useful social agent. The gossip has his uses, and so has the buzzard. But who wants to be a buzzard?

OPPOSING ''BILLY'' AGAIN.

IT takes even the wisest people a long time to formulate just what it is that keeps their favorable judgment under inhibition when everybody else is going to great lengths of enthusiasm about ''Billy'' Sunday. An editorial in the Louisville Courier-Journal will strike center in many minds. This is what Col. Henry Watterson's paper has to say in giving its reason against having Mr. Sunday come to Louisville:

> The tendency of Mr. Sunday's preaching is to create a taste, if not a craving, for the unusual, so that when he goes away, and the stimulating tango of his presence is withdrawn, ordinary preaching—simple, believing, unamusing preaching—becomes to his temporary audiences duller than ever.

Still, we hardly need expect the churches to get over the illusion of Mr. Sunday's revivalism until they get over some other illusions, one of the chief of which is that Mr. Sunday's methods are so startlingly different from the methods they are already in the habit of using.

TWO POINTS OF VIEW.

AT the Santa Cruz convention of Northern California churches, two of the speeches made in the discussion of the resolution to unseat the delegates of First Church, Berkeley, represented typically the two points of view now struggling for the mastery among the Disciples of Christ. One speech was that of Rev. A. C. Smither, manager of the Christian Evangelist, of St. Louis, whose thesis was that the purpose of the Berkeley Church and all such churches to really practice Christian union was bound to ''disintegrate our denomination'' unless an effective check is put upon it. Mr. Smither made a melodramatic appeal to the Berkeley delegates to withdraw of their own accord, but if they would not withdraw he demanded the rejection of their credentials.

Mr. Smither's point of view is institutional. The important thing, from this point of view, is the Disciples' organization, their separate and sectarian existence. It is not unnatural that the manager of a denominational publishing house should hold that point of view.

Rev. J. H. MacCartney, of Modesto, spoke a different sentiment. He seemed not to care so much about the Disciples' organization, but to care a great deal about the Disciples' principles. He was not concerned about the ''disintegration of the denomination'' but deeply moved by a proposed act which meant the disintegration of the historic ideals on behalf of which the Disciples had come into being. A picture of Livingstone, it seems, adorned the wall of the church in which the convention was sitting. The great missionary probably had not been immersed in water at the time of his baptism.

''Take that picture from the wall of this church,'' said Mr. MacCartney, ''and carry it out of the building, for it will have no place here if this convention votes to disfellowship a church whose only fault consists in practicing fellowship with such Christians as David Livingstone.''

Is there a single reader of The Christian Century who does not regard Mr. MacCartney as holding an incomparably higher point of view than the manager of the Christian Evangelist?

THE CHAOS IN THE MAGAZINE WORLD.

THE reading public is an old woman in a shoe. It has so many magazines it doesn't know what to do. What is perhaps more serious, the magazines do not know what to do. They have cut their subscription rates to a price that does not begin to cover mechanical cost, depending on an enormous amount of advertising to make up the deficit. Sometimes the advertising does this and sometimes it does not. Meantime the magazines are at their wits' end for sensations that will enable them to sell large editions, otherwise they cannot secure the advertising.

The number of sufficiently startling sensations is limited. The public cannot live on muck-raking alone. So the hair of the editor turns gray in the effort to keep up with the expectations of the advertising agent, and the circulation manager would go to a sanitarium if he had time.

The magazines took up the sword and are perishing with the sword. They have made it very hard for papers whose circulation is some few thousands or tens of thousands; and they are finding it very hard themselves. They have sown the wind and are in no small danger of reaping the whirlwind. Unhappy is the man who owns a magazine, for his is the penalty of his own performance.

Some time, our periodicals will get back to sanity. The magazines will cease to be newspapers and the newspapers will cease to be magazines, and the craze for enormous editions will cease. Those editions as now put forth depend upon an abnormal amount of advertising, procured by inflated and unstable circulation, which in turn depends on the ability to produce a series of explosions each louder than the one preceding.

SHALL WE SELL OUR OLD WARSHIPS?

WE HAVE great respect for President Woodrow Wilson. We believe him to be a great and good and wise man. But we seriously question his wisdom and that of the administration in selling two warships to Greece. Moreover, his declaration that these are sold not for war but to preserve the peace, while doubtless uttered in good faith appears to us to contradict the evident condition of affairs in Europe. Greece and Turkey are at swords' points. The sale of these ships to Greece is a manifest warning to Turkey. Turkey needs to be warned, and the interests of the United States in Turkey are such as to justify a warning from her. But we question the wisdom of a warning through Greece, especially in the face of the recent report in the Balkan war, in which Greece does not appear to good advantage. It is a new thing for this country to be doing, and it is a close approach to interfering with the business of other nations. We have good authority for the statement that he who passeth by and meddleth with strife not his own is like him who taketh a dog by the ears. We do not covet the task of holding either Greece or Turkey by the ears.

Moreover, we doubt the wisdom of obtaining money in this fashion. Eleven million dollars, secured in exchange for two six-year-old ships is a fine temptation to spend the eleven millions and then some more, for a fine brand new dreadnought, which in turn will be on the market or on the way to the scrap heap in another six years.

If we must go into the foolish race for warships, let us pocket our loss when the short-lived toys wear out.

The Larger Christian World

A Department of Interdenominational Acquaintance.

P. C. Macfarlane Discusses Church.

Peter Clark Macfarlane, former Disciple preacher and Secretary of the Brotherhood of his church, is still a preacher, and even a greater one than ever before. He had the privilege of speaking before the recent convention of advertising men, held at Toronto. What Mr. Macfarlane had to say regarding the church is good doctrine not only for advertising experts but for all preachers and church leaders. "The church today is ambitious to be popular," declared Mr. Macfarlane. "It wants the crowd. It has built great churches to contain the crowd. Within twenty years we have doubled the seating capacity of the churches of the continent; we want these large auditoriums to be filled. The question I raise is whether the church can fill them and remain true to her mission. The people want to be amused. You can replace your choir by an opera and perhaps fill the church. You can replace your preacher by Mr. Edison's talking 'movies' and perhaps draw a larger congregation. You may swing the doors open on week nights for all sorts of social and cultural things; and it is surely far better for these groined arches to echo with the happy laughter of youth than with the rustling wings of bats. But all that will not prove that yours is a popular church. It may prove that it is a popular place of amusement, of entertainment, of resort. But that which would be a success for a theater may be a failure for a church. The church cannot permanently compete with a theater as a means of entertainment; it cannot compete with the university as a means of education; it cannot compete with the newspapers as a source of news; it cannot compete with the clubs in the dissemination of artistic cultural knowledge. There is one field alone in which the church is supreme, and that is in its legitimate field—in its message to the soul of a man; in its revelation of the character of God; in its capacity to pull aside the curtains of material life and sit down with a man in the chambers of his inmost being and reason with him of righteousness and repentance, and the judgment to come."

Religious Awakening in France.

"Nowhere, perhaps, in all the world is the religious problem more critically discussed and some solution of it more earnestly sought than in the republic of France." This is the opinion of Dr. Ernest W. Bysshe, superintendent of the France Methodist Mission, who has recently arrived in this country. "Our work in the Savoy," continued Doctor Bysshe, "has been going forward the past year by leaps and bounds. Owing to the limits of our resources, both in men and means, it is impossible to meet the situation in any adequate way. Undoubtedly a real religious awakening prevails in France today, and in no single section is it more apparent than in the Savoy. At the beginning of the year we opened a new appointment in this center, where at least fifty families, totaling more than two hundred persons, have been won to our church. In the surrounding villages the Protestant movement has spread so extensively, that often our workers are stopped in their travels by persons who urge that the gospel message be soon brought to them and their neighbors."

Catholics for Prohibition?

It is reported that arrangements have been completed for a "conference of Catholics in the United States and Canada, who are favorable to the Prohibition of the liquor traffic." The conference will be held in the assembly hall of the Cataract House, Niagara Falls, N. Y., early in August. This meeting will be held for the purpose of shaping a movement that will enlist the active service of Catholic men and women in the work of passing laws to eliminate the liquor

Mr. P. C. Macfarlane, who says the church's business is to reason with men of righteousness and repentance, and the judgment to come.

traffic in the nation and in the various states. This is said to be the first organized move on the part of Catholics who definitely recognize the prohibition of the liquor traffic as the means best suited to the removal of the evil effects of liquor drinking. Heretofore the moral suasion idea predominated. But the extension of the Prohibition movement in the United States and the active co-operation of so many Catholic citizens in the work makes it advisable to give the project the benefit of organized effort. A permanent organization or an agreement to hold other conferences may follow the meeting at Niagara Falls. The acting secretary is Mr. James F. Judge, Dime Bank Building, Scranton, Pa.

International Sunday-school Officers.

The following officers were elected at the recent Chicago Sunday-school meeting to serve the International Association until the next convention: President, Dr. H. M. Hamill, of Nashville, Tenn.; vice-presidents, E. K. Warren, Three Oaks, Mich., Rev. George W. Truett, D. D., of Dallas, Texas; John R. Pepper, Memphis, Tenn.; Dr. H. H. Bell, San Francisco; Frank Yeigh, Toronto, Ont.; E. O. Excell and William G. Sherer of Chicago; treasurer, E. H. Nichols; assistant treasurer, W. A. Goodman; general secretary, Marion Lawrance; chairman executive board, F. A. Wells; chairman trustees' board, E. K. Warren; chm'n. business committee, E. O. Excell.

At the Northfield Conferences.

The latest conference bulletin, just issued, announces as a feature of the Northfield summer a series of addresses by Rev. John A. Hutton of Glasgow, on "The Deepening Recognition of Christ," during the General Conference. Announcement is also made of a series of addresses and Bible Studies from August 10 to 30 by Rev. John Thomas of Liverpool, on subjects to be announced later. A series of Bible lessons for conference delegates and visitors is being held throughout the summer. Dr. Meyer conducted these classes from July 11 to 31 inclusive, and his general subjects were: "The Place of the Holy Spirit in Christian Work," "The Prayer Factor in Christian Life and Service" and "Lessons for Christian Service from the Book of Judges." Those intending to be present at the General Conference, who have not already arranged for their accommodations, are earnestly advised to do so at once. A circular has just been issued announcing railroad rates and arrangements, which will be sent upon application, together with the latest bulletin regarding accommodations in the Seminary buildings, in tents on the campus, at Camp Northfield for young men and at Louise Andrews Camp for young women.

Bishop Fallows Discusses Faith.

Faith is an essential in the life of every American. So declared Bishop Samuel T. Fallows in a recent sermon at St. Paul's Reformed Episcopal Church, this city. Above all things, he said, is needed a sublime faith in God. Bishop Fallows said: "As Americans we must have faith in ourselves, faith in each other, however diverse our nationality or our creed. But above all things a living, fruitful faith in the God and Father of us all. He who removes from my gaze the crown of immortal life, which God holds before me, prevents the highest possibilities of the heroisms of life. He who shakes man's trust in God makes freedom and virtue and progress as insecure as snow upon volcanoes' lips. We want an American patriotism which is not a mere instinct, but an experience; not a mere sentiment but a conviction; not a mere impulse but a determination; not a mere passion but a principle—and yet an experience with the imperious urgency of instinct, a conviction with the ruddy glow of sentiment, a determination with the ardent spontaneity of impulse, and a principle with the white heat of passion. We want a patriotism rooted in right and grounded in justice, obedient to law and consecrated to political equality, both men and women; loyal to liberty and devoted to the whole country, hallowed by religion and blessed of God. Then shall we make this land of our birth and adoption and love 'to human nature dear,' aye doubly dear the whole world 'round."

Dr. Shailer Mathews to Tour Japan.

Dr. Shailer Mathews, dean of the University of Chicago divinity school, has been selected as a missionary delegate to tour Japan for Protestant churches of America. Prof. Mathews, who is the president of the Federal Council of Churches of Christ in America, was elected by the officials of the association, which represents thirty different

denominations and 17,000,000 church members. Dean Mathews will spend the whole of next winter in the orient as a lecturer in Japanese colleges and universities and a leader in missionary conferences. He will visit all American charges in Japan and preside at sessions of Christian organizations. The university board of trustees recently voted leave of absence to Dr. Mathews for his oriental trip.

Dr. Mott on Types of Christianity.

Dr. John R. Mott declares in the Missionary Review of the World that the Asiatic nations are producing distinctive types of Christianity. The organizing genius of the Chinese Christian, the subtle and meditative qualities of the Indian, the power of initiative of the Japanese, are being used to advance the Kingdom of God in these lands. These qualities need to be developed and given scope, but each must in its turn also be supplemented by the others. Thus the Chinese Christian needs to develop meditation, while the Indian is most in need of initiative and constructive power.

Presbyterian Brotherhood Changes Policy.

The report that the Brotherhood of the Presbyterian Church had determined to abandon the secretarial policy caused much comment in the religious press. It is declared, however, by the Brotherhood committee that the dismissal of Secretaries Henderson and Fox does not mean abandoning the Brotherhood activities. Nor does it signify, it is stated, any dissatisfaction with the work of these leaders. It is further declared that the change is not due to financial conditions, although it is conceded that this late step was hastened by the fact that the recent Assembly failed to make adequate financial provision for the Brotherhood work. The Continent gives the following explanation of the radical change in policy: "The reasons governing the Presbyterian Brotherhood situation are operating in much the same way in other churches—Methodist, Baptist, Disciple, Congregationalist—and are beginning to be felt in the Episcopal and interchurch men's organizations. There is a growing sentiment that the real dynamic for men's work must be Bible study, its center must be the local church, and social service features must be the natural expression of a spirit roused and sustained by Bible truth. Permanent work must start at that point, the Bible class, though it must come to fullest results in all the social service of which the group may be capable. In particular churches purely social groups may be possible, but they are increasingly difficult to maintain, whereas a well organized, well directed Bible class is easiest of all organizations to maintain, and most fruitful of brotherly spirit and service. A very informal conference between denominational brotherhood leaders and leaders of the adult Bible class department of the Sunday-school Association disclosed a striking agreement on such general propositions as these, and it is proposed that they be worked out into a definite program at a later and equally informal conference. Many of the leaders on both sides believe that aggressive measures to promote men's Bible classes will result in larger enlistment of men and a wider spirit of fellowship. The Presbyterian Brotherhood means to do not less but more, simply transferring its emphasis to a new point."

Y. M. C. A. in Constantinople Thrives.

The Young Men's Christian Association in Constantinople announces 481 members at the end of its first three months of existence. Sixteen nationalities are represented. Two hundred eighty-five are enrolled in the night school and young men are glad for a place to stand in the classes after all seats are occupied. Some of the business firms gladly pay the fees of their employees who attend. Both Greek and Roman Catholic are co-operating in sustaining the work.

John R. Mott on "Way to Unity."

In a recent address Dr. John R. Mott told of an interview with a prominent Roman Catholic archbishop in southern India, which drifted into a discussion of the drawing together of all the followers of Christ. He found the archbishop much interested in this, and before he left he suggested the three steps which he felt we must take. "First," he said, "we must pray for it; secondly, we must be gentle and courteous; and, in the third place, we must see more of one another, that is, we who call ourselves Christians."

Rev. John Timothy Stone, Presbyterian leader, of Chicago, who has received a call from a Denver Church.

Korea Welcomes Christian Associations.

The form of Christianity represented by the Young Men's Christian Association evidently appeals to the Oriental mind. Six Associations have been established in Korea by Japanese who have emigrated to that province. The association at Seoul has about four hundred members, while 3,000 members are enrolled in the railroad department. Many conversions to Christianity are being reported. Intelligent Japanese from the imperial government down are feeling keenly that technical and secular education has been allowed to proceed too far without proper attention to the spiritual side of life.

Winston Churchill Sees New Age.

"We are on the threshold now of an age in which the message of Jesus Christ is at last to take its place in government," writes Winston Churchill, author, in the Living Church. "Our Lord preached no form of government, but he brought into the world the germ which was to change all governments. The Kingdom of Heaven is like unto leaven. And yet there are those who call themselves Christians, and who refuse to see that this leaven is working, that the world is continually getting to be a better and brighter place in which to live." [This statement was made before late war developments in Europe. Editor.]

A Memory of Silvester Horne.

The Congregationalist prints a message from a friend of the late J. Silvester Horne. This friend was close to Mr. Horne while he was at Yale University for his recent Lyman Beecher lectures. Of the departure of this great man from Boston for Toronto, just before his death, his friend writes as follows: "A few hours later as night drew on I bade him and Mrs. Horne bood-by at the South Station, where they booked for Toronto. While we waited for the train he talked in his usual animated fashion, and told me among other things how much he enjoyed preaching at Yale University the Sunday before. He had brought with him a sermon on peace, but he did not want just at this crisis in our national history to preach that particular sermon, so he threw it aside and preached from the text, 'Be Sober and Hope to the End.' He said he tried to show how the largest hopes which a man can cherish touching himself and the world and his fellowmen are justified both by science and by Christianity. He instanced Lord Rosebery's speech on the occasion of a dinner to his son, when the great leader spoke of the way in which life disillusions one as he grows older; and it was against this conception that this sermon protested. Those were almost his last words to me as his train pulled out into the darkness, carrying my friend forever from my sight, but leaving as a last bequest his own glowing confidence in God and in the better future of the race which even death itself cannot take away."

New Bible for Zulus.

The Zulus are to have a revised Bible in their own language. It is now being printed by the American Bible Society. The Bible they now have is the work of missionaries sent out to Natal by the American Board, who during thirty years slowly translated the Word of God, aided by generous grants from the American Bible Society. In 1882 the first complete Zulu Bible was issued. Since that time tons of Bibles have been sent to the Zulus.

Illinois Presbyterians are Missionary.

"Every church sending its own missionary, and every member supporting him" is the goal toward which the Presbyterian Synod of Illinois has been moving since 1908. Within three years contributions for foreign missions have increased fifty-six per cent—from $96,029 to $149,493. The total membership is 99,944.

Presbyterians Receive Gift for Missions.

By the will of the late William H. Dunwoody of Minneapolis, the Northern Presbyterian Board of Foreign Missions receives $100,000 and the Board of Home Missions $100,000.

Congregationalists Grow 12,308 Schools.

Since its organization, thirty-two years ago, the Congregational Sunday-school and Publishing Society has organized 12,308 Sunday-schools, from which 1,559 Congregational churches have grown.

Of Human Interest

Tolstoy's Lack of Tenderness.

There was one distinguishing and, at first sight, peculiar trait in my father's character, writes Count Ilya in the August Century, due perhaps to the fact that he grew up without a mother, and that was that all exhibitions of tenderness were entirely foreign to him.

I say "tenderness" in contradistinction to heartiness. Heartiness he had and in a very high degree.

His description of the death of my Uncle Nikolai is characteristic in this connection. In a letter to his other brother, Sergei Nikolayevitch, in which he described the last day of his brother's life, my father tells how he helped him to undress.

"He submitted, and became a different man. * * * He had a word of praise for everybody, and said to me, 'Thanks, my friend.' You understand the significance of the words as between us two."

It is evident that in the language of the Tolstoy brothers the phrase "my friends" was an expression of tenderness beyond which imagination could not go. The words astonished my father even on the lips of his dying brother.

During all his lifetime I never received any mark of tenderness from him, whatever.

He was not fond of kissing children, and when he did so in saying good morning or good night, he did it merely as a duty.

It is therefore easy to understand that he did not provoke any display of tenderness toward himself, and that nearness and dearness with him were never accompanied by any outward manifestations.

It would never have come into my head, for instance, to walk up to my father and kiss him or to stroke his hand. I was partly prevented also from that by the fact that I always looked up to him with awe, and his spiritual power, his greatness, prevented me from seeing in him the mere man—the man who was so plaintive and weary at times, the feeble old man who so much needed warmth and rest.

"The Shining Face."

More than seventy years ago, when the great missionary, Adoniram Judson, was home on furlough, he passed through Stonington, Connecticut, records the Youth's Companion. In those days the Stonington Line was the principal route between New England and New York, and the boys of the town often played about the wharves in the evening in the hope of catching a glimpse of some famous man. Two trains connected with the boat—an accommodation and an express.

One evening, when the accommodation came in, one of the boys noticed a man whose appearance excited his curiosity and wonder. Never before had he seen such a light on any human face. Presently it dawned on him that the man was the famous missionary whose picture he had once seen. He ran up the street to the Baptist minister's, to ask if it could really be he. The minister hurried back with him. Yes, the boy was right. But the minister, absorbed in conversation with the missionary, forgot all about the boy who had brought him the news. The boy, silent, eager, unable to tear himself away, stood by and watched that wonderful face.

Many years afterward, that boy, Henry Clay Trumbull, became a famous minister himself, and wrote a book of memories in which was a chapter entitled, "What a boy saw in the face of Adoniram Judson." Now Doctor Trumbull, too, has passed into the presence of the Master whom he served, but the light in the missionary's face still shines down the years.

Famous Explorer's "Idealism."

People have very often asked me, writes Sir Ernest Shackleton, explorer, in the Youth's Companion, "What is the good of it all? Why do you go to risk your life in those far places, where there is nothing of economic value to be found, and where man can never hope to live?" My answer is that, if we did only things that bring immediate or material benefit, we should never take a step forward for the ultimate good of mankind. The explorer must have a vision of the future ever before him—a vision that is not dimmed by toil and struggle and disappointment. He must realize that when his feet were guided over the dangerous crevasses, through the blinding blizzards, to the safety of his depots; when they were led safely through reeking jungles or over sun-scorched, arid deserts, they were guided by a Providence greater far than his own ingenuity. And if he looks up to Providence, and keeps young by believing in ideals, he will go farther than if he believes solely in himself.

Dr. Clark Visits Count Okuma.

"I was surprised to find that the Count remembered my previous visit ten years before, and in his address of welcome to the visitors he kindly alluded to it, and said some very cordial things about the Christian Endeavor movement, whose growth he said he had watched with interest and approval." So writes Dr. F. E. Clark in the Christian Endeavor World.

"As on a number of other occasions on this journey, it fell to my lot to voice the gratitude of the visitors, and I had no qualms of conscience in speaking the heartiest words of thanks at my command for the unstinted generosity of our distinguished host, and especially for the warm and cordial note of appreciation of America and Americans which he had sounded.

"After the brief addresses a moving-picture man set his machine to buzzing, and some hundreds of Americans and their Japanese hosts were immortalized on a 'movie' film.

"Before we left the Count gave Mrs. Clark a picture of himself and the Countess, and invited us to visit the great girls' college of Waseda, an institution which he founded and has largely supported. This we did, and a brighter or more interesting set of college girls I never saw in any continent."

Two Bright Conversers.

Tom Reed's conversation was a constant delight, due in part to his caustic wit, says Brander Matthews in Scribner's. John Hay had the same wide knowledge of men and affairs; and his talk was also tinctured with a subacid wit. When he was Secretary of State he clashed repeatedly with the Senate, which led him to express his opinion with the utmost freedom. When he was asked which Senator he detested most, he answered promptly: "The one I have seen last. I hold the Senate to be my tribal enemy!"

An Edison Observation.

The watchful eye of Thomas Edison was attracted to the movements of a bumble bee flitting among the trees, and the immense rapidity with which the wings were beating the air suggested to him the thought that if wings capable of equally rapid vibration could be attached to an aeroplane the problem of aviation would be solved. "That bee weighed 7,000 times more than his wings," said Edison. "If we can only get to that—the greatest thing for the smallest wing—that is the thing."

"Change" for Secretary Garrison.

Secretary Garrison of the War Department boarded a horse car in New York. He had no change and gave the conductor a five-dollar bill. The conductor took the bill, walked to the front end of the car and stood there.

"My change?" suggested Garrison.

"I can't change no five-dollar bill," the conductor replied.

"Then give me back my bill," demanded Garrison.

"Can't do that either, boss," the conductor replied; "but if you stay on the car until we get to the barn you can have the horses!"

Bartholdt, of St. Louis, on War.

"The United States will never have another war. Mark my prediction. I make it in all seriousness. Firmly believing this, I shall introduce a bill changing the title of the War Department to the 'Department of the Army.' This title will be much more accurate and quite as effective as the 'Department of War,' which is a misnomer." This declaration was made by Congressman Bartholdt, of St. Louis, last month.

What They Are Thinking About During the Sermon.—"Life."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

"Blessed Are the Poor."

One of the outstanding facts of our Lord's life was his poverty, and doubtless it has its message and its meaning for us. "Though he was rich, yet he became poor, that we, through his poverty, might become rich," was said of Him, after his brief earthly life was over. From his birth to his death, his lot was among the poor. How we would exclaim today, if a child were born in our community under such circumstances as the Babe of Bethlehem! No shelter but a stable; no physician or nurse to minister to the young mother in her hour of extremity; no hand but her's to wrap the little one in the swaddling clothes of the poor, the manger cradle, the watching cattle! How few of us have ever known of birth in conditions of such pathos and penury!

The question of the multitude, "Is not this Jesus, the Carpenter?" reveals the long, unchronicled years of patient work at his humble trade, and makes him forever kin to the world's great army of toilers, who feel,

"The heavy burden, the bewildering care
Of those who toil and earn their daily bread."

And those brief years of public service, what more pathetic touch of homelessness was ever given than in his words!—"Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

WHAT IS POVERTY?

We sometimes try to explain away his saying, "Blessed are ye poor," recorded by Luke, by making it an incomplete rendering of the beatitude, told by Matthew, "Blessed are the poor in spirit"—but I have faith to believe that both are of divine purpose and meaning. And yet, how confessedly difficult is the task of defining poverty!—how often we use the term in a relative, rather than an absolute sense! In warm countries, like Palestine, where no fuel, little food, and scanty shelter is required, the sting of real want is hardly felt until poverty becomes starvation. We cannot feel that our Lord meant to put a premium on hunger, when we remember those two times when he showed such solicitude for the multitudes who had hung on his words all day, and how he furnished a munificent banquet for them. He who taught us to pray, "Give us this day our daily bread," did not teach that it was good for the bodies he had given us to be deprived of this necessary nourishment. Might not his beatitude on poverty mean that it was a fortunate thing to belong to that class who composed the majority of the people of his day, as they do of all days—the common people, who earn their daily bread by their daily toil?—in other words, those who lived "the simple life," as the phrase of our day goes.

KNOWLEDGE AND SYMPATHY GO TOGETHER.

It was a saying of my wise and good father, "That one half the world does not know how the other half lives," and how few are the people who can sympathize with conditions that they have never experienced! It is Maurice Hewlett who says,

"Only the poor love the poor,
And only those who have little to eat,
Give to them who have less."

A great preacher told of going to comfort a mother who had lost her only son. She asked him, "Have you ever lost a child?"—and when he confessed he had not, she said, "Then you know nothing about it;" and he left, abashed and dumb, before a grief past his knowledge. Every successful teacher and worker must approach those with whom he deals on their own plane. How can he do so, if he knows nothing of their needs and aspirations! Have we not here one of the great secrets of the success of Settlement Work, and of the Salvation Army Movement?—both identify themselves with the people with whom they labor. Humanly speaking, was not the fact that Jesus was a working man, one of the reasons that the common people heard him gladly?

OUR COMPLEX AND DIFFICULT TIMES.

How hard to interpret the teachings and practice of Jesus about poverty to the crowded and changing times in which we live! When the inequalities of life are so great, and the struggle for existence so severe, it is difficult to say anything good of poverty. Bernard Shaw, in his introduction to his drama of "Major Barbara" says:

"The greatest of evils and the worst of crimes is poverty—our first duty is not to be poor. . . . Money is the most important thing in the world. It represents health, strength, honor, generosity and beauty; as conspicuously as the want of it represents illness, weakness, disgrace, meanness and ugliness."

It is a common saying today, that poverty is a disease and a crime, and must be wiped out. As I wrote above, poverty in our times, and poverty in simpler days and warmer countries is not the same thing; for not only is the struggle for existence sharper and harder under our new industrialism, but often more cruel wrongs are perpetrated on the poor, than need of food and raiment and shelter. The hearings before certain vice commissions in our large city slums seem to prove that an inadequate wage is a contributing factor to the delinquency of young girls.

On the other hand, it is interesting to note that in the general chorus of condemnation of poverty in the literature of today, one whimsical voice is lifted in its praise. Maurice Hewlett's favorite hero, John Maxwell Senhouse, who left his rich father's house to lead the simple life, and support himself entirely by his own work, and incidentally to make the world more beautiful by planting flowers in waste places, took as his motto, "Poverty, Temperance, Simplicity, these three; and the greatest of these is poverty." "Have nothing," he says, "and you're thrown back on what is inside you; that's your own, and all that's worth having."

Emerson says somewhere, that the crowning fortune of a man is to have some pursuit, which finds him in employment and happiness. It is one of the wrongs of a large majority of the rich, that when this wealth takes away from them the spur of necessity, it robs them of the usual motive for exertion, and many of them are thus denied the expression of their individuality in some congenial occupation.

MAN'S LIFE CONSISTETH NOT IN THE ABUNDANCE OF THE THINGS THAT HE HATH.

Is there not a feeling abroad today, in spite of a certain get-rich-quick mania, of the unsatisfactoriness, and the burden of responsibility that great wealth carries? The daily papers told a few weeks ago, of the Duke of Bedford selling nineteen acres of land in the heart of London for twenty-two millions of dollars—the largest single real estate deal on record, and this is but a part of his magnificent estate. The dispatch went on to say, that the Duke lead a secluded life at one of his country seats, and the Duchess, who is a beautiful young woman, spent much of her time tramping through the woods studying plant and bird life. How impossible for one to use but the merest fraction of such a tremendous fortune—and take it all in all, what a burden it must be!

We all know Mr. Carnegie's remark about its benig a shame to die rich, and his gallant and seemingly effectual efforts to dispose of his millions during his lifetime. This surely marks a growing sense of the responsibilities of the possession of great wealth.

Is it too much to prophesy that the time will come when conscientious men will be ashamed not only to die rich, but to own excessive fortunes?—When they will feel the sense of brotherhood so strongly, that they will refuse to possess great surplus wealth, of no good to them, or anyone else, while men and women and little children are in want, and ignorance, and sin?

WIDENING GULF BETWEEN THE RICH AND THE POOR.

When we note the fabulous fortunes of some individuals of our day, and that there are in our country, in fairly prosperous years (if we accept Robert Hunter's figures) ten millions of people underfed, under-clothed, poorly housed, it is surely a condition to give us pause.

And we cannot ignore the growing resentment of those who have too little against those who have too much, as shown in the alienation of capital and labor, finding expression in strikes all over the country, often accompanied by violence, in last winter's parades of the unemployed, in the increasing popularity of that vague thing we call Socialism, evidenced by the last presidential vote—these, and many other things, are signs of the times that we dare not ignore.

And the resentment of the poor against the rich is seemingly greater in our country toward the class who have acquired great wealth in a generation, than in older countries, where it is the accumulation of centuries: the Duke of Bedford, for instance, is in no way responsible for the inordinate estate to which he is heir; but often in our land, great fortunes are built by the strong, taking advantage of conditions that work injustice and hardships to the weak—and the estrangement of the classes is correspondingly greater.

Do we not all need, in the days of transition and adjustment, to go back to the feet of Him, who spake as never man spoke, and study anew his teachings about poverty and riches?

I. W. H.

To be misunderstood even by those whom one loves is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand. * * * It is what must have oftenest wrung the heart of the Son of Man.—Amiel.

The Sunday School

THE WEDDING FEAST.

INTERNATIONAL UNIFORM LESSON FOR AUGUST 23, 1914.

Matt. 22: 1-14 Memory Verses, 8, 9.

Golden Text.—O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!—Luke 13:34.

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(1) And Jesus answered and spake again in parables unto them, saying, (2) The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, (3) and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. (4) Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. (5) But they made light of it, and went their ways, one to his own farm, another to his merchandise: (6) and the rest laid hold on his servants, and treated them shamefully, and killed them. (7) But the king was wroth: and he sent his armies, and destroyed those murderers, and burned their city. (8) Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. (9) Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. (10) And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests. (11) But when the king came in to behold the guests, he saw there a man who had not on a wedding garment; (12) and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. (13) Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. (14) For many are called, but few chosen.

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

FESTAL FEATURES OF THE KINGDOM

No metaphor too strongly emphasize the attractiveness of 'The Kingdom.' In the thought of Jesus it was everything delectable. Under the symbol of the vineyard we have observed its nature and its vitalizing vintage.

Now we are invited to a King's banquet to get the true view point of the kingdom. Why do we approach religious subjects so often with a melancholy air and a plaintive tone? I can quite sympathize with the man who was approached by a friend who timidly asked him if he might speak to him about his soul. Yes, said his friend, you may if you won't whine. Here is the most attractive of themes. It is associated with everything virile and ennobling. Its heroic aspects outclass all the heroism of fiction. Its beauty exceeds that of field or garden or art. It is overflowing with the brightest and the best in life. Yet we make it unattractive by our sepulchral tones and gloomy countenances. Let us have done with all that method of dealing with religious truth. Speak of it in the major and not in the minor key. Let the countenance be sunlit and not shadowed as we tell men and women the "Good News." The Christian life is the glad life. The Kingdom of Christ is the most inspiring of themes and the superlatively beautiful picture of a redeemed world. When our Lord had employed symbol after symbol to emphasize the attractiveness of the kingdom he at last turns to the Marriage Feast as representing the most gladdening of all human experiences. Beauty and refreshment and unalloyed joy and undimmed hope together with complete satisfaction of mind and soul are typified by the Royal feast. It is a two-world feast. It begins here but is continued in eternity. As a royal marriage it typifies the very highest degree of beatific joy. "The Kingdom of Heaven is likened unto a certain King which made a marriage feast for his son." The King is the Eternal Father. The nuptials represent the uniting in indissoluble union, believers with God. The feast represents everything in the nature of Divine Beatitude. Especially does it represent 'those spiritual privileges which come through revelation and providence and through the sacrifice of Jesus Christ.

A DANGEROUS DECLINATION.

What is a feast without guests? The whole purpose of the feast was to create gladness. It was to be a joy giving occasion. The king had in mind the happiness of his subjects. His own joy was made full by seeing his subjects joyous. The first thought of the king is the invitation. Here is the trouble with our social affairs. Inclusions and exclusions give us much trouble. The Great King is not so burdened. He has enough for all. There will be invitations in the order of a providential condition. Naturally those who have been for generations the recipients of spiritual instruction will be first to receive the invitation. They would be supposed to appreciate it. "And sent forth his servants to call them that were bidden to the marriage feast, and they would not come." Through the Prophets of Israel the invitation had already been extended. Now the appointed hour has come and servants are sent forth "to call the called." The servants had been busy for generations in announcing an approaching "Feast." The coming of the Messiah had been foretold in remarkable detail. His coming was to be a time of rejoicing. Now he has come and announcement of the fact is to be made through appointed servants. "They would not come." No reason is given save that of self will. They simply declined. Nothing is more discourteous than a declination without explanation. But they had no reason and could give no explanation. No more can those who reject the King's invitation today. The obstinacy and perverseness of the human will is the sole reason for declining the proffered joys of the kingdom. It was disastrous declination. It severed all relations with the Host. It cut the subjects off from all further communion with the King.

MALIGNANT OPPOSITION.

Unbelief does not remain merely negative The three stages are indicated in the parable. First there was simple rejection. Then there was ridicule and now there is open opposition and destructive attack. "And the rest laid hold on his servants and entreated them shamefully and killed them." Here is the legitimate fruits of irreligion. Unbelief is not that harmless innocent thing it is supposed to be. In it lurks a deadly virus. Moreover we have here the progressive stages of unbelief in the same individual. The heart grows calloused and the very invitations of the Gospel irritate and anger. A great revival of religion is always the occasion of outspoken hatred of Christianity. Christ and his cross come under ridicule the moment you see men and women on their knees pleading for pardon.

Nothing so stirs the Powers of Darkness as the unusual manifestations of the Holy Spirit. Murder lurks in the heart of all rejection of God's Mercy. While this parable has a particular historic application to the history of Judaism and the treatment of the Prophets and Teachers and of Jesus Christ, it has permanent application to unbelief and unbelievers of all ages. Here we have a hint of the reasonableness of Divine Judgment, which is eternal in its expression. The fact is, the attitude of rejection does not become less antagonistic but more so and there is no reason to think it will ever change. At last it becomes a fixed hatred of God.

WHEN MERCY FAILS.

The last word of mercy sometimes fails. When love is too long trampled upon it becomes judgment. Judgment and punishment are nothing other than love working its natural results where it has been refused and despised. The sun hastens decay when death has begun its work.

"But the king was wroth; and he sent his armies, and destroyed those murderers and burned up their city." His invitation accepted, meant a feast with perfect felicity. His invitation rejected carried its own condemnation and punishment. What is the wrath of God? It is the inevitable indignation of outraged holiness. The more refined and beautiful a soul the more its burning indignation when justice is defeated and the innocent suffer. A cold brutish nature is not disturbed by tyranny and injustice. The nearer man gets to God the greater his indignation toward all wickedness. The whole nature of a good man rises in holy wrath against the maltreatment of those who spend their lives in ministering to the needs of suffering humanity. The victims of selfishness and intolerance, childhood crushed by cruel burdens, the weak driven to the wall; these things call for resentment and that sort of wrath is not the emotional anger which is to be rebuked. It is the best in us calling for justice.

THE WORLD WIDE INVITATION.

The servants are now to go "to the partings of the highways," and call all to the feast. This invitation would have been extended anyhow after the first invited guests had accepted. It was ever the intent of God to call the whole world to himself. Even in the generations before Christ the Gentile world was never rejected. They simply had not responded and entered into the covenant. We do great injustice to the Divine purpose and Government when we assume that because the Jews were a chosen people the rest of the world was neglected or rejected. The unworthiness of the Jews to be any longer the especial conservators of Divine truth consisted in their deliberate rejection of the invitation as expressed in Jesus Christ, after all their years of peculiar privilege and special teaching.

WHOSOEVER WILL MAY COME.

v. 10. The servants went forth with proclamation and results were immediate. It was now to become a world-wide propaganda. The "highways" did not come to the servants but the servants went to the "highways". It is the true evangelism. The King had opened the doors wide. No conditions were imposed other than a willingness to come on the King's own terms. The unlettered and the immoral had the same opportunity as the educated and the ethically cultivated. Not that there was no difference between them. There was. The good man morally, is to be esteemed above the delinquent and the criminal. But this is the point, when it comes to the marriage feast, the worst are not so bad that they cannot be made presentable and the best are not good enough to be present in their own right.

"The wedding was filled with guests." Yes, the plans of God involve the success of the Kingdom. When the "servants" go in the fervor of the Gospel and proclaim the 'Good News" with whole-souled enthusiasm there will be response. The day of personal appeal will never pass. It is as true today as when Jesus spake these words that the only way to furnish the feast with guests is to go after the guests in the hedges and the highways and with the compulsions of holy love draw them to Christ. All who have accepted Jesus Christ are under the most urgent obligations to become evangelists. Every disciple must accept the responsibility of furnishing the feast of God with guests. Our church membership represents the guests for the feast. Any church can double its membership in a single year by going earnestly enough into the highways and pleading the cause.

THE PARALYSING INTERROGATION.

The very climax of the parable is reached as we read the king's question and see the confusion of the ungarmented guest. Friend, how camest thou in here not having a wedding garment?" "And he was speechless." Where now the boast of self sufficiency? His recognition of the indefensibleness of his position is apparent. He could give no excuse. No more can any who decline the offers of mercy in Christ. Then follows the sentence of condemnation. He had rejected the invitation. Now in turn he was rejected by the king. This severe sentence was executed upon the Jews when Titus destroyed Jerusalem and put an end to the Jewish nation. The Hebrew race continues but the nation is no more.

The Mid-Week Service

By Silas Jones.

TOPIC FOR AUGUST 19, 1914.

On What Are You Building? Luke 6:46-49.

Politicians of a certain kind win a great deal of applause by passionately advocating the cause of justice without specifying what particular thing is just. Preachers have been known to settle difficult questions by solemnly proclaiming that Christ is the solution of all personal and social difficulties. The disciple believes this. What puzzles him is, how is Christ coming into his life or the life of his community. It is one thing to know the multiplication table; it is another to use it in trade to promote fairness. To give mental assent to the statement that love is the law of life is one thing; to express love in word and deed is quite another matter. Jesus knew the habit men have of trying to save the world by general principles without taking the trouble to make specific applications of them.

WORDS AND ACTIONS.

The world has always honored the man who knows how to talk. Words are not to be contrasted to actions unless they are accepted in lieu of other kinds of action. He who speaks well acts when he speaks. He sees conditions as they are and tells what ought to be done. He speaks the word of encouragement to those who need it. Does anybody ever think of the words of Jesus as disconnected with life, as not being an important part of his life of loving service? Words are empty when the speaker is blind to the issues, when he lacks courage to state the truth, when he trifles with human hopes and fears, when he speaks in order to avoid doing something unpleasant.

HEARING AND DOING.

The Lord exhorts us to hear well. Listless, indifferent people never learn anything. The wise man listens to the voice of experience. The fool thinks he can understand life without the aid of teachers. This nation, intent upon developing its great industrial and transportation enterprises, must learn to listen to those who have taken an inventory of our resources and are uttering warnings against future disaster. The church that is busy with its routine of duties, that is using the theology of past generations, will lose its influence if it closes its ears to those who are watching carefully the signs of the times. The thinker must observe. His conclusions will be absurd if he undertakes to say how things ought to be before he has observed how they are. The right kind of hearing is doing. One who hears merely to be pleased, who listens with delight to the glib ignoramus who says the devil has been put in chains and will never again do any mischief, or who soothes his wounded pride by attending to coarse harangues against all that men hold dear, is abusing the privilege of hearing and comes under the condemnation of Jesus. He taught us that hearing is an integral part of life. We hear that we may understand past experiences and that we may make the future better.

PROFESSION AND OBEDIENCE.

Jesus calls men to him. He asks them to become known as his disciples. He condemns those who profess to be what they are not. Christ did not give to the world a cloak to cover up its wickedness. The man who displays the flag of his country on all occasions and then sells his vote or evades his taxes is dishonoring the flag. In like manner he who says he is a Christian and has not the purity of life charactertistic of the Christian and refuses to support in all ways open to him the institutions of Christianity does what he can to bring Christianity into disrepute. There is nothing wrong with a profession of faith when faith is present. It is part of the life of faith. Hos. 6:4; Ezek. 33:30-32; Matt. 13: 14-15; Rom. 4:13; Jas. 1:19-25; Matt. 12:50; Luke 11:282; Cor. 8:11.

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Disciples Table Talk

Dr. Cory in Russia.

Widespread concern will be felt throughout the Disciples' brotherhood for Dr. Abram E. Cory who is presumably in Russia at this time. A letter to the editor of The Christian Century writter from Berlin on July 12 says, "I will enter Russia tomorrow. I will be in that land for nearly a month. I will be there when this letter reaches you. May I not feel that your prayers are with me constantly in these difficult hours?" The occasion for our prayers has been intensified far beyond what Dr. Cory had anticipated when he wrote. Dr. Cory is accompanied by Mrs. Cory and Mrs. Ella G. Morrison of Denver. They will be greatly inconvenienced, but will no doubt be safely conducted from the danger area.

F. L. Bowen in Record Work.

Frank L. Bowen, city missionary of the Disciple churches of Greater Kansas City, entered on the eighteenth year of his work last month. The newest church he has been instrumental in establishing is the Swope Park church, which recently built a $25,000 edifice. The Oak Park church has just purchased a lot and a new building will be erected by fall or spring. The churches Mr. Bowen has established that are now self-supporting are: Jackson Avenue; Ivanhoe Park; Budd Park; Roanoke; Quindaro Boulevard; Grandview; Rosedale; South Park, and the negro church. A new mission has been started at Forty-first street and Agnes avenue under his direction. This is a record of which both Mr. Bowen and Kansas City Disciples should be proud.

R. H. Miller Called to Larger Work.

R. H. Miller of Richmond Ave. church, Buffalo, has resigned to accept a call to assist in the Men and Millions Movement. He will be associated with Abraham E. Cory in the leadership of the movement. Mr. Miller has been remarkably efficient in the pastorate. He has done a great work in the Richmond Avenue church; he has made a place for himself among the strong men in Buffalo. It was his success that led to his call to the larger task. Those who know him believe that he will measure up to the responsibilities of the Men and Millions Movement. The church offered him every personal advantage if he would remain; the new call appeared to him to be a call from God, and he accepted it.

Winnipeg Disciples Score Victory.

J. R. Blunt, pastor at Winnipeg, writes that the long prayed for day has come to the faithful band of Disciples there. On July 26 a recommendation was made to the congregation by the board, to the effect that steps be immediately taken to erect a new and modern building. The Sunday-school plant will be cared for first. This can be erected for about $16,000. The vote was in favor of the forward step to a member. Mr. Blunt writes: "We have less than 100 active members, but I will put them up against any like number of people I have ever seen labor together as a church, for united action, and consecrated giving of strength and means."

Bethany (W. Va.) Church Lays Corner Stone.

President T. E. Cramblet, president of Bethany College, is given much of the credit for the success of the effort to build a church at Bethany. "Church of Christ, 1914," is the simple inscription on the cornerstone which was laid July 19 with elaborate ceremonies in the new church. The edifice, which will cost about $25,000, is being erected as a memorial to the brotherhood of Disciples. The white marble block was swung into place by President Cramblet, assisted by J. J. Morgan, pastor of the Bethany church, after which prayer was offered by Prof. W. B. Taylor. Prof. Pelly, of the finance committee of the church, stated that $17,000 in cash had been subscribed for the church, $10,000 of which had been paid. The new church will be built of pressed brick and architecturally will be similar to the old college building. Its dimensions will be 72 by 98 feet.

Death of L. C. Goodrich.

L. C. Goodrich, whose death is reported in Phillipsburg, Kan., was the first Disciple minister in the western part of that state. He was born in the slums of New York City about 60 years ago (he had no accurate record of his age) and was a waif in the great city until he was 15 years old. Later he educated himself, fitting himself for the law, and practicing for some years after which he entered the ministry giving thirty-five years of his life to this work which he held to be above every other work. He began his ministerial work in Kansas. He was married at Phillipsburg, Kansas, in 1884, and he and his wife devoted twenty years to church work in Indiana. He stood high as a pastor wherever he was located.

Information Regarding L. R. Patmont.

Reports of the definite finding of L. R. Patmont seem to have been spurious. However, it is likely that Mr. Patmont is in

Rev. and Mrs. Frank L. Bowen, who have done a remarkable work in Kansas City.

hiding somewhere in Wisconsin. The following letter was received by S. S. Lappin, of the Christian Standard, signed by "Those Who Are Caring for L. R. Patmont." "July 22, 1914. Dear Bro. Lappin: I am a member of the Christian Church, and am writing to convince you that Bro. Patmont is safe in our care. He is perfectly sane, and only begs to be let alone by both friend and enemy until his nerves are stronger. He is in the country where he has a free outdoor life, and sleeps like a child. We would not hesitate to give you his address, if we were sure you could withstand the temptation to tell his friends. We have notified his wife that he is safe, and will have the best care we can give him, and will arrange to have her with him as soon as possible. He intends to go to work where he can be out of doors, and give his overwrought nerves and brain a complete rest, of which he is so sadly in need. There are several men in the family, and you may rest assured that, after following his case with deep sympathy, we would not keep him from the public if we did not feel that it is the only hope for him. He says his friends love him too well, and are killing him with their kindness. Please publish in the Standard that he is safe, and only ask that friends be patient for a few weeks, when they will hear from him. We would not protect him in this way if we could not see improvement in him day by day, and feel that he is in the very best environment he could have. He is going fishing with the boys today. Yours in Christ's name."

A Novel Movement in Iowa.

On June 17 the churches of Harrison County, Iowa, met together in Logan in their first meeting known as "The School of Instruction of the Bishops and Deacons of Harrison County." This is a movement in the county to make for a more efficient church with an aim, not only to teach church officers their duties but to teach churches how to train up people for these offices and also to train the churches how to select the men who are qualified for these offices. "The all-day meeting was a success," writes M. O. Sudbury, pastor at Logan, "and it is the plan to have such a program once a quarter in the various churches of the country. The next meeting will be held Sept. 30 at Missouri Valley."

Edgar D. Jones Joins Author's League.

Edgar D. Jones has delighted Christian Century readers from time to time with his literary reviews and other articles. It is a pleasure to be informed that Fleming H. Revell Company is to put out a book for Mr. Jones, its title "The Inner Circle—and Other Studies in Social and Spiritual Values." The book will consist of twenty-one chapters, extending over a variety of topics, yet all more or less held together by the title theme. It used to be said that the Disciples have no real literature. With such authors taking the field as Nicholas Vachel Lindsay, Peter Clark Macfarlane, Frank Waller Allen, Harold Bell Wright, J. Breckenridge Ellis, Edgar DeWitt Jones, etc., etc., the Disciples may well take some pride, and it might be suggested also that an investment of a few dollars by many Disciples in the books of these men would reveal an admirable spirit of loyalty. Mr. Jones, with his family, is summering at the old homestead of Mrs. Jones, in Boone County, Ky. He states that he is "renewing my acquaintance with the birds, especially my friend, the cardinal."

Federate School of Missions Meets.

The Federate School of Missions convened at Mount Hermon, in the Santa Cruz mountains, July 20-25. The text-book classes on "The Child in the Midst," "In Red Man's Land," and M. Katherine Bennett's "Missionary Women and the Social Question," were taught by Mrs. D. B. Wells, who also gave a daily Bible talk, the general topic being, "The Investment of Personality." Among the other speakers who added variety and information to the program was Mrs. J. McDaniel Stearns, National speaker for the Christian Woman's Board of Missions. On Monday, July 20, Mrs. J. McDaniel Stearns conducted the hour on "Methods" and on the evening of July 23, Mrs. Stearns spoke on "America's Part in the Program of God." Mrs. N. E. Gallaway, state corresponding secretary C. W. B. M., presided the evening on which Mrs. Stearns spoke. Among others of the Disciples who were at Mount Hermon during missons week were Miss Affie B. Hester, supt. of literature for California North, who had a good exhibit of literature in the Missions Building; Mrs. Mary Endersby, of Ukiah, Mrs. J. A. Robinson, delegate from the missionary society of First Christian Church, Oakland, Mrs. B. F. Brunk, of Berkeley, and Mrs. N. M. Randall, of Turlock. The Disciples united with the Baptists in their "rally." on the Baptist lot on Thursday, July 23, the day chosen for the rallies of the different brotherhoods. Mrs. N. E. Galloway was one of the speakers at the rally.

Asked to become College President.

Orvis F. Jordan, pastor of Evanston church, Chicago, has been elected by the board of trustees of Christian University, Canton, Mo., to the presidency of that institution. Carl Johann, president emeritus of the Canton school was one of Mr. Jordan's teachers in Eureka College and is now a member of the board of trustees. In recent months the prospects of the university have been greatly brightened through certain substantial gifts which it has received. Under Mr. Jordan's administration it would, no doubt, take high rank among the colleges of Missouri and the Disciples of Christ. At this writing Mr. Jordan's decision has not been announced.

Later: As we go to press word comes that Mr. Jordan has declined the call.

Rev. R. H. Miller, of Buffalo, who has resigned his pastorate there to serve the Men and Millions Movement.

Rev. O. F. Jordan, pastor at Evanston, Ill., who has been offered the presidency of Christian University.

Rev. R. F. Thrapp, of Los Angeles, who has declined an offer from W. A. Sunday, who wished Mr. Thrapp to beocme his assistant.

E. T. Edmonds, pastor of First Church, Jackson, Miss., talked to an unusually large congregation two weeks ago, it being known that he was going to have something to say about the refusal of the mayor of the city to permit sacred concerts in Jackson on Sunday afternoon—his refusal being at the instance of six or seven other ministers of the city. Mr. Edmonds has joined issue with the other ministers, insisting that the sacred concerts would be welcomed by a large class of people who are now loafing around the street corners all Sunday afternoon, or who are shut up in some back room doing nothing.

H. O. Pritchard of Eureka College, who has filled the pulpit at the First church, Springfield, Ill., for a number of Sundays, gave his last sermon two weeks ago and prepared the congregation for the reception of their new pastor, Frank W. Allen of Paris, Mo., who is to arrive the first Sunday in September. Mr. Pritchard read part of a lengthy tribute and farewell published in the Paris, Mo., Mercury, giving great credit to Mr. Allen, both as pastor and author.

A church that will be open seven days in the week, that provides for the physical as well as the spiritual needs of the community, a church that will serve as a social center for south Peoria—such is the kind of a building to be erected by the Howett street congregation in the Illinois city. The building will be begun May 1, and will cost $20,000. S. R. Reynolds is pastor at Howett Street.

E M. Richmond, of Moberly. Mo., has received an offer from the American Lyceum and Chautauqua Bureau, as platform manager. Mr. Richmond now holds a position as secretary of the Anti-Saloon League and has done much work for the organization. For ten years he held the pastorate of the Christian church at Bowling Green, Mo.

Frank M. Dowling, pastor of the church at Fullerton, Cal., has been requested by the program committee of the Southern California Veterans' Association to deliver the annual memorial address during the next encampment at Huntington Beach.

Irving S. Chenowith, of Philadelphia, will be the summer pastor of Union Avenue Church, St. Louis, while B. A. Abbott is on his vacation. Mr. Abbott will pass a month in the Blue Ridge Mountains of Virginia, where he was reared.

Prof. E. E. Snoddy has moved from Hiram, Ohio, to Lexington, Kentucky, where he takes up his work as Professor of Philosophy, next month. He succeeds the late Prof. S. M. Jefferson.

The new dormitory at Lexington, Ky., known as the Ewing Hall, is under roof and is being plastered and will be entirely complete and ready for students September 14.

G. W. Morton, pastor at Central, Beardstown, Ill., with his family and a number of the Disciple ministers, has been camping for two weeks at Lake Matanzas, near Beardstown.

After a recent morning service the members and friends of First Church, Phoenix, Ariz., presented their new pastor, Claude C. Jones, with a new Ford runabout for his use in pastoral work.

Word comes of the death of B. E. Utz, of Spokane, Wash. The funeral was held at Huntingburg, Ind. Mr. Utz was a cousin of B. F. Cato, pastor at New Albany, Ind.

Edward S. Ames, with his family, is spending the summer at Pentwater. A good number of Disciples are reported there this year.

Charles Darsie, of Cleveland, O.. will direct the state Sunday-school work in Ohio until a successor to Myron C. Settle is chosen.

W. H. Bagby has resigned at Taylor, Tex., to the regret of the people of that city. He is returning to Los Angeles, Cal.

It is reported that J. M. Rudy will retire from the work at First Church, Quincy, Ill.

Carey E. Morgan, of Nashville, Tenn., is planning to visit Palestine again in 1915.

CALLS.

R. E. Moss, Eminence, Ky., to Crawfordsville, Ind., September.

J. M. Alexander, Crawfordsville, to South Bend, Ind., First.

Guy B. Williamson, Arrowsmith, to Paxton, Ill.

U. E. Hartman, Bellefontaine, O., First; to New Berlin, O., Sept. 1.

C. M. Smithson, to Clinton, Ill. Has begun work.

P. H. Fleming, Burlington, N. C., to Manchester, N. H., First.

Chas. E. Fockler, Markham, Ont, to Fall River, Mass.

George C. Minor, Harrisburg, Va., to St. Louis (Dover Place). Will begin work in the autunm.

T. J. O'Connor to Ceres, Cal.

G. J. Chapman to Marshall, Tex.

J. L. Fisher, Paxton, Ill., to Amory, Miss.

Geo. F. Cuthrell, Brownwood, to Sherman, Tex., Sept. 1.

Harvey B. Smith, Glasgow, Ky., to Marshall, Mo.

T. P. Dugger to Cameron, Tex.

C. W. Stevenson, Rochester to Mechanicsburg, Ill.

H. W. Talley, Keokuk, Ia., to Jacksonville, Fla. First, as Sunday-school director.

R. C. Lemon to Sandusky, O.

W. T. Mullins, Chaplin to Middlesboro, Ky., Sept. 1.

Floyd A. Bash, Sheridan, Wyo., to Highland, Kans.

E. T. Cornelius, Freeport, Ill., to Princeton, Mo.

W. H. Bagby, Taylor, Tex., to Los Angeles.

C. E. Dugan, St. Louis to Rocky Ford, Colo.

Shirley R. Shaw, Fresno to Red Bluff, Cal.

RESIGNATIONS.

R. H. Miller, Buffalo, N. Y., Richmond Ave.

A. O. Wright, Red Oak, Ia. Will evangelize.

E. W. McCash, Ceres, Cal.

William Savage, Paducah, Ky., Tenth St.

L. Hadaway, Bloomington, Ill., Centennial. Future plans uncertain.

J. F. Quisenberry, Kansas City, Mo.

A. R. Davis, San Marcos, Tex., Sept. 1.

Roy Crocker, Akron, Ia.

DEDICATIONS, ETC.

Denver, Colo. (Highland) will dedicate new building Sept. 6. M. M. Nelson, pastor.

South Bend (Indiana Ave.) will lay corner stone of new building Aug. 6.

Ennis, Tex., has begun work on new $15,000 building.

Carlock, Ill., will build $12,000 building.

Iola, Kans.; burned mortgage on church building, July 19.

REGARDING ATTENDANCE AT ATLANTA.

The power of the Atlanta Convention will be measured, not by the bigness of the crowd, but by the representative character of its attendance; for its business is not to legislate, but to inspire. The work presented, the visions induced, the plans laid, the inspiration for accomplishment aroused—these mark the power of gatherings like ours.

Clearly, then, the good of the gathering will be multiplied as we can multiply the number of local centers to which this inspiration is carried. It will be a long step in advance when we can get approximately all our congregations representated in the conventions.

It is in order to cover this specific need that the Attendance Committee for the Atlanta Convention is sending out the call for an "Every-Church Convention."

There will be a crowd all right. The Atlanta committee, the church papers, the railroads are advertising well. But we are not concerned so much to have a big crowd, to make it enthusiastic, as we are to have a representative attendance to take back the enthusiasm to every crossroads and community in the brotherhood. An "Every-Church Convention" would be worth more than a "hundred thousand" convention.

We always have crowds, but they are made up of multitudes from nearby churches, and only a few from distant places. The number of congregations touched by the convention is entirely too small. The ratio is about the same as the number of members in the congregation who contribute to missions. As an "Every Member Canvass" is timely, so the call for an "Every-Church Convention" strikes at a vital need.

If a convention is worth anything to the cause, is it is not worth your effort to help it succeed? But more than that, if it is worth anything to the churches is it not worth the effort of your congregation to see that it is brought back to you? Every argument that makes a convention worth while for any church makes it valuable for your church.

Hundreds of churches never dream of sending some one to bring back the convention to them. Hundreds of others think of it only when the big convention comes nearby, and then it is left to haphazard. We plead with every congregation in the brotherhood to take the matter up definitely, begin action now.

For the sake of getting the power to the local churches, to all the churches, let us have an "Every-Church Convention."

COLBY D. HALL,
Chairman Attendance Com.

WEST WASHINGTON DISCIPLES MEET.

The convention of the Western Washington Christian Missionary Society, which was held early in July, in First Church, Seattle, elected the following officers for the ensuing year; President, Clifford Wiley, Seattle; district No. 2, Virgil Peringer, Bellingham; district No 2, Dr. E. M. Carey, Seattle; district No. 3, R. C. Sargent, Tacoma; district No. 4, W. S. Lemmon, Centralia; district No. 5, John Young, Ellensburg; recording secretary, W. E. Morris, Seattle; corresponding secretary, J. W. Baker, Seattle; treasurer, W. E. Morris, Seattle; counsellor-at-law, Judge U. E. Harmon, Tacoma; state secretary of Bible-school work, W. F. Turner, North Yakima; state secretary of Christian Endeavor, Mrs. Clare Moffit, Tacoma.

State Secretary J. W. Baker reported the society out of debt for the first time and indicated remarkable growth in the last six years. During this time the congregations have grown from 35 to 61; the membership from 4,600 to 11,000. Sixteen new buildings have been erected and eight more have the first unit built. Two are in process of building, two more are planned on which work is to begin at once and 13 have been improved or enlarged.

The churches in Tacoma have increased from two to six in that time. The placing of a specialist in business efficiency in the field was recommended.

NOTES FROM ILLINOIS.

Guy B. Williamson, of Arrowsmith, has accepted a unanimous call to the work at Paxton.

E. T. Cornelius has resigned the missions church at Freeport to accept a call to Princeton, Mo.

E. B. Youtz is loyal on the question of state missions. He preaches full time at La Harpe, and this church is also one of our strong supporters of State Missions.

A new church has been organized at Joliet, the Central Church. They start with about 44 members and good prospects.

We will send out the state convention programs about the time these lines are read. It is a good one and no mistake. The date is September 7-10, and the place is the First Church, Decatur.

The treasurer's books will close August 15. Rush the offerings to us so they will be counted on this missionary year.

Please put up the convention poster soon as you get it, and call frequent attention to it, urging a large attendance.

Select your regular delegates to the convention; and please send me the "convention dollar" soon as possible—just one dollar from each church in the state for convention expenses. W. D. DEWEESE,
Bloomington, Ill.

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NEW YORK CITY MISSON NOTES.

The Disciples Missionary Union of Greater New York and Vicinity continues its work during the summer months with interest and progress.

The Ridgewood Heights Mission has a Sunday-school enrollment of 190, with an average attendance of 100. This speaks well for the summer months.

The Borough Park Mission, with Mr. Carter as minister, shows for the month of June a Sunday-school enrolment of 300 with an average attendance of 200.

The Russian church, with a membership of 33, continues its encouraging work. Open air meetings are being held in two sections of the lower East Side. They have also held a class in English during last fall and winter and on June 12 held their "commencement exercises," having had a very good program and visitors from Central, East Orange and Sterling Place churches. Twelve students received their diplomas for advanced English.

Flatbush, under the ministry of Mr. Gordon, has an enrollment in its Sunday-school of 378 and an average attendance of 279 for the month of June.

Additions to the missions during the month of June, 16 by baptism and 4 by letter.

Money raised, $1,246.25.

M. M. AMUNSON,
Brooklyn, N. Y. Sec. Mission Com.

BETHANY ASSEMBLY UNDER WAY.

Bethany Assembly, at Bethany Park, near Indianapolis, is under way with a large attendance and a stimulating program. For the first week, President E. Y. Mullins, of Louisville, was the chief lecturer, and President King, of Oberlin, the second week. Both men are reported as greatly pleasing their audiences. C. C. Morrison preached Sunday morning, July 26, and J. V. Coombs last Sunday. The remaining two weeks of the Assembly are occupied by the School of Methods with Garry L. Cook, of Indianapolis, as Dean. The grounds look more inviting than ever before. Several new cottages have been built, and a singers' pavilion was dedicated on July 26.

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OFF FOR THE PHILIPPINES.

The Commission of the Foreign Society to the Philippine Islands, China and Japan, sailed out from Vancouver on time, July 23rd. In a brief note from Stephen J. Corey, after going aboard the S. S. "Empress of Japan," he says:

"I will mail this as the boat touches at Victoria (about eighty-five miles from Vancouver) before we strike the high sea. After this I can mail nothing until we reach Yokohama, Japan, August 6th.

"I am sorry I did not have more time on the Coast to visit churches while going through.

"The brethren at Vancouver were very kind and gave us a fine reception.

"I do hope the receipts climb up. May God bless you all in the office. I regret leaving, yet I deem this one of the greatest privileges of my life. R. A. Doan and W. C. Bower are great. They will be a tower of strength.

"S. J. COREY."

D. O. Cunningham and family, returning to India, were in the company. George R. Whipple, minister of the Central Church, Vancouver, referring to the visit, writes: "Well, we have been having one grand feast of good things here for the past two days." The Vancouver brethren were much pleased with the visit of this missionary company. Mr. Whipple says: "Everyone was made better by hearing them." A number of the brethren were at the dock to see the missionary party off. They all seemed to be perfectly well and happy. He says: "During their short stay with us we have learned to love every one of them. It has been a pleasure and an education to be in their company."

The Commission will reach Manila about August 18th. All the missionaries are looking forward with great delight to their coming.

F. M. RAINS, Sec'y.

IOWA SENDS GREETINGS TO COMMISSION.

The Iowa Convention sent the following greetings to the Commission of the Foreign Society, sailing from Vancouver, July 23rd:

"It has been brought to our attention that certain of our brethren are about to set forth on a tour of visitation of our brethren in Christ in distant lands. We, do in full appreciation of the obligations of the last great command of our divine Lord Jesus resting upon us, rejoice in the fellowship with you who are honored of our God in being called to serve the kingdom in the land of supreme need. To you, our brethren, we send greetings of Christian love, and pray for you every one, wherever your field of labor may be, that in all things you may be blessed of our common Father. The grace of the Lord Jesus be with you.

"S. J. COFFIN,
"B. F. HALL,
Convention Secretaries."

MISSOURI PREACHERS ENJOY "RETREAT."

The Moberly convention created an Education Commission with G. A. Campbell as chairman, and he in turn appointed a committee consisting of the heads of colleges in Missouri, to arrange for the coming of the Men and Millions Team about the first of the year. This committee met in Canton July 13. There were present: Dean Lhamon of Drury; Dean Edwards of Columbia Bible College; President Moss of Christian College; President Garvin of William Woods College; President Yoakley of Missouri Christian College, (Camden Point), and Dean Robinson of Canton.

Missouri has buried six schools of the Christian church, and may have to bury one or two more; but the happy time has come, when there is no bickering between the schools, and this particular meeting revealed a fine spirit of co-operation and mutual helpfulness. This spirit will presently manifest itself in the publication of a booklet devoted to the joint interests of all the Disciple schools in the state.

The day following the meeting of the college folk, the ministers and their wives and children began coming in for the annual Retreat of the Northeast District.

Edgar DeWitt Jones was the guest of the Retreat. It is the custom to have a guest in to do what work seems necessary while the men of the Retreat proper take it easy. Mr. Jones was very gracious in carrying our burdens for us, and when not toiling, entered into the games, and story telling, and the group conferences under the trees.

Mr. Jones' message had to do with the social gospel; and from literature, where he seems amazingly at home, and from his own rich experience, he was able to make the Lord walk anew among us, the Friend of Man.

Geo. A. Campbell had been appointed to share with Mr. Jones the burdens of the Retreat. He gave us a most striking and stimulating review of Carnegie Simpson's "The Facts of Life," and no one who heard it will be other than deeply grateful to the reviewer for it.

The informal conference of the morning hours was related to the work of the District at large, and revealed a very healthful condition of affairs.

But all the above was purely incidental to the real purpose of the Retreat. The "rest awhile" doctrine drew us to Canton. B. L. Smith perhaps showed the keenest appreciation of the occasion. An auto whirled him to the top of the hill on the 14th, and there he stayed until the 17th, refusing to be drawn more than a hundred yards from the swimming pool for any purpose whatsoever. Mr. Smith has been the president of the Retreat for the past two years, but gives place this year to Madison Hart of Columbia.

There was just one thing to trouble us: some of the men who most wanted to come, were prevented by the old-time preacher foe, hard times. In some instances, the eight dollars needed to cover expense could be met by the congregation the preacher is serving. How can churches be persuaded to this gracious service? How richly they would be repaid, as the refreshed and invigorated minister, fresh from the fellowship that bulks so large in gatherings of this sort, would bring to them a message so vital, so inspiriting, that his entire community would feel the thrill and living joy of it.

Next year, there will probably be no guest, and logically no work! We may dare to emancipate ourselves entirely from the summer school idea. We may be bold enough to affirm that it is well for men and women and little children to come together in a Retreat for the sole purpose of recuperation, only giving attention to such things as the very nature of the gathering may demand shall receive informal attention.

J. P. ROWLISON.

CHURCH EXTENSION NEWS.

The National Convention at Toronto last fall recommended that $45,000 be raised by the churches in their Offering for Church Extension. An apportionment is going out early in August to each congregation. If the apportionments are raised by each church the amount will be reached. No apportionment is beyond the reach of any church. Why should not these apportionments be reached when the Board can answer only one-third of the appeals for loans to complete necessary buildings.

At the June and July Board meetings the following loans were promised: Cleveland, O., Broadway Church, $5,000; Denver, Colo., Highland Church, $4,000; Findlay, O., Central Church, $2,500; Burris, Ont., Canada, $500; Creal Springs, Ill., $200; Winnsboro, Tex., $500; Spokane, Wash., North Hill Church, $300; Gulfport, Miss., $300; Gloversville, N. Y., Bleecker St. Church, $1,000; Birmingham, Ala., 57th St. Church, $1,000; Portales, N. M., Central Church, $500; Crescent City, Okla., $1,000; East Atlanta, Ga., $1,200; Dallas, Tex., Central, (Colored) $500; Parkwater, Wash., $400; Ashland, Ala., $400; Exira, Ia., $500; Clinton, Mo., $10,000; Milano, Tex., $150; Limon, Colo., $500; Honolulu, $9,000; Woodland Ave., (Colored) Church, Kansas City, Mo., $2,500.

Recently an Annuity Gift of $2,000 was received from a good friend in Illinois, who has been making frequent gifts. Others should be sending Annuity Gifts.

Let our prayers and preparations be made for the approaching Annual Offering in September.

God has been blessing us as a nation with bumper crops. In basket and in store He has been giving us riches as His stewards. Paul says, "It is required of stewards that a man be found faithful."

During June and July the corresponding secretary visited forty-five churches in Montana, Idaho, Washington, Oregon and California and attended the conventions in those states.

The associate secretary has been busy in Oklahoma, Arkansas, Minnesota and New York and has held at Bethany Park an institute of four days on "The Every Member Canvass." He also attended the Laymen's Missionary Conference at Lake Geneva, July 29th to August 2nd.

G. W. MUCKLEY, Cor. Secy.

"CLAPTRAP" METHODS

of promoting Sunday school work are rapidly passing. The pronouncements of the late meeting of the Religious Education Association, held at New Haven, indicate that fact. Our constructive leaders are deploring the shouting and "boosting" methods of contests and special days. The Sunday School is coming to a sober realization of its responsibility for the building of Christian character and the inculcation of spiritual ideals in those to whom it ministers. Thoughtful leaders know that these can not be secured by noise and clatter and inflated attendance. It is to be hoped that the Disciples of Christ will not fall out of line with the sane, sensible Sunday school army that is now looking toward other goals than "great reports," big attendance and weighty offerings.

We call your attention to the BETHANY SYSTEM OF SUNDAY SCHOOL LITERATURE which has for its purpose the BUILDING OF CHARACTER:

I. THE BETHANY GRADED LESSONS, the superior in quality, we believe, of all other similar systems of literature. Compare it with others. We would prefer that you do this.
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III. THE GOSPEL OF THE KINGDOM, a magazine of social service.
IV. THE LIFE OF JESUS, a thorough, constructive review of the life of the Master.

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THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

Extracts From the Author's "Foreword"

Some Chapter Titles

The Meaning of "Baptize."
Early Mode of Practicing Baptism.
Magical and Legalistic Views.
The Functional View.
John the Baptist.
The Baptism of Jesus.
Did Christ Command Baptism?
The One Baptism.
"Born of Water."
Baptism and Conversion.
The Symbolism of Baptism.
The Case for Immersion.
Concerning Infant Baptism.
Baptists and Disciples and Baptism.
Re-baptism.

"IT is with great reluctance that the author has gained the consent of his own mind to write this book and to send it forth. In a time when men's souls are vibrating to problems involving the most vital interests and ideals of humanity one's prestige is not likely to be enhanced by connecting one's name with a book on "The Meaning of Baptism." It will seem like turning from the living present to the dead past to discuss this question again. Modern-minded men in all the churches—including also the churches that have made a feature of the dogma of immersion—have little interest in the controversy. The great new issues of life and death have for them displaced those problems of ecclesiastical refinement which engaged their fathers. . . . . .

"It is not because I am so much interested in the baptism question, but because I am profoundly interested in the life and death problems of modern religion that I have let myself be persuaded to write this book and to send it forth. . . . . .

"Among my own people, the Disciples of Christ, I am frank to say, this dogma of immersion (by this I do not mean the practice of immersion) has been like a ten-cent piece held before the eye, shutting out the sun. The great ideals of their movement for Christian unity have been much obscured and, for many minds, wholly eclipsed by this doctrine which Alexander Campbell introduced into their thinking not many years after their movement was launched by his more catholic-minded father. My conviction is profound and urgent that the Disciples' plea for Christian unity will continue to be abortive so long as Mr. Campbell's view of baptism persists among them."

Price $1.25. Add 10 cents for postage

DISCIPLES PUBLICATION SOCIETY

700 E. Fortieth St. CHICAGO, ILL.

Vol. XXXI. No. 33 August 13, 1914

THE CHRISTIAN CENTURY

War!

By JAMES LOGAN MOSBY

(This won the $300 prize offered by "Life")

I WAS conceived in passion, hatred, envy, and greed, born in the morning of antiquity, and have a genealogy whose every page drips with the red blood of murdered innocence. I respect neither the feebleness of gray hairs, the helplessness of infancy, nor the sacredness of virtue, and walk, iron-shod, ruthlessly and impartially over the form of the weakling or the form of the giant.

I paint the midnight skies a lurid glow from the burning homes I have ravaged, and I turn peaceful scenes of rural beauty, where God's own creatures dwell together in amity, into a raging hell. I set neighbor against neighbor in deadly combat, and I incite the brother to slay his brother. . .

I make puppets of kings, princes of paupers, courtiers of courtesans, and thieves of respected subjects, and empires melt before my breath as does mist before the morning sunlight.

I make a religion fanaticism; the heathen I make a fiend incarnate; and of all men I make playthings devoid of reason and justice. Through intrigue I make the intelligent powerful, the unscrupulous wax fat on the spoils of blood-won victories gained by others, and the less learned suffer for their own ignorance.

Famine, want, and misery follow in my path; I lay waste green fields and still the hand of industry. I pillage the land of its resources but contribute nothing to benefit mankind, leaving pestilence to stalk ghostlike in my wake and complete the work of destruction. I lay a heavy tribute upon my most loyal subjects for the maintenance of my establishment; I squander the vitality and lives of those who serve me faithfully, yet return to the world nothing but ruin and ashes. The baubles of fame I confer on some are the empty shells of false standards wherein the license to commit murder and rapine is held up to be the insignia of glory by a mistaken civilization.

I can offer no excuse for my having come into existence, nor can I give one plausible reason why I should not cease to be, other than that so long as men who wield influence are permitted to gratify their selfish desires and ambitions at the expense of the many who must carry the burdens and endure the suffering, that long will I continue to exact my toll of sorrow, devastation, and death. For I am pitiless—devoid of all feeling; I fear neither man nor God; I am amenable to no law, and I am in myself the law and the last resort.

I AM WAR!

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The New Spirit in Sunday School Work is Embodied in the Bethany System of Sunday School Literature

THE recent appointment by President Hill M. Bell of a Religious Education Commission for the Disciples is indicative of an unrest with the conditions that have obtained in the Sunday Schools of the past. It is a source of satisfaction to the Disciples Publication Society that the Bethany System of Literature has been prepared on the basis of the highest ideals of religious education.

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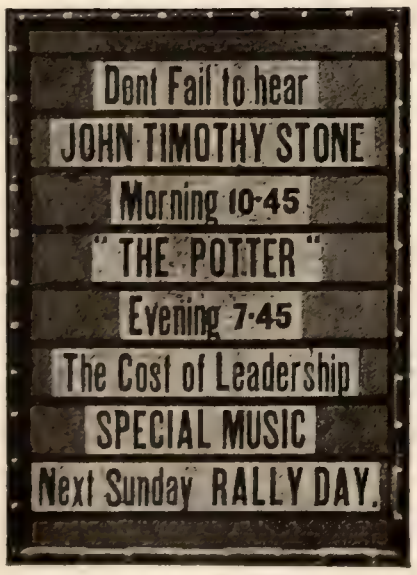

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THE CHRISTIAN CENTURY

Published Weekly by the Disciples of Christ in the Interest of the Kingdom of God.

Disciples Publication Society, Proprietors

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The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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By Orvis F. Jordan, Pastor of the Christian Church at Evanston, Ill.

Rev. O. F. Jordan.

"Everyday Religion."

"Religion has suffered from being shut up in some separate compartment of life. It is no longer permissible for a man to think all week in terms of evolution and on Sunday in terms of a mechanically constructed universe. Nor will our world permit us to shout amen in the sanctuary for the Sermon on the Mount and on Monday proceed to a program of cut-throat business or engage in rotten political maneuvering. The world hates a hypocrite and a trimmer. We want out-and-out men. An everyday religion is one that really makes a difference with the commonest things of life. It is a religion that will pull the barb from neighborhood gossip. It will sweeten the domestic life, helping husband and wife to bear with each other in making the home the most attractive place in all the world for the children. It is a religion that will help men to see the meaning of lives spent in the drudgery of our highly specialized and monotonous labor in these days of factories and great office buildings. It is a religion that will make men and women sing on other days than on Sunday."

"The Conquest is just what you say it is—'a journal of character-building,'" writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school—serious Bible study, religious ideals and Christian service? "The Conquest" has as its aim not simply to give schools what they have been used to—small talk of school work; but to publish such material as will actually GROW CHARACTER.

These "Character Talks" form a regular feature of "THE CONQUEST," our weekly for Adult and Young People's Classes. Send for sample copy TODAY.

The CONQUEST

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BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples.

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5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—several leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

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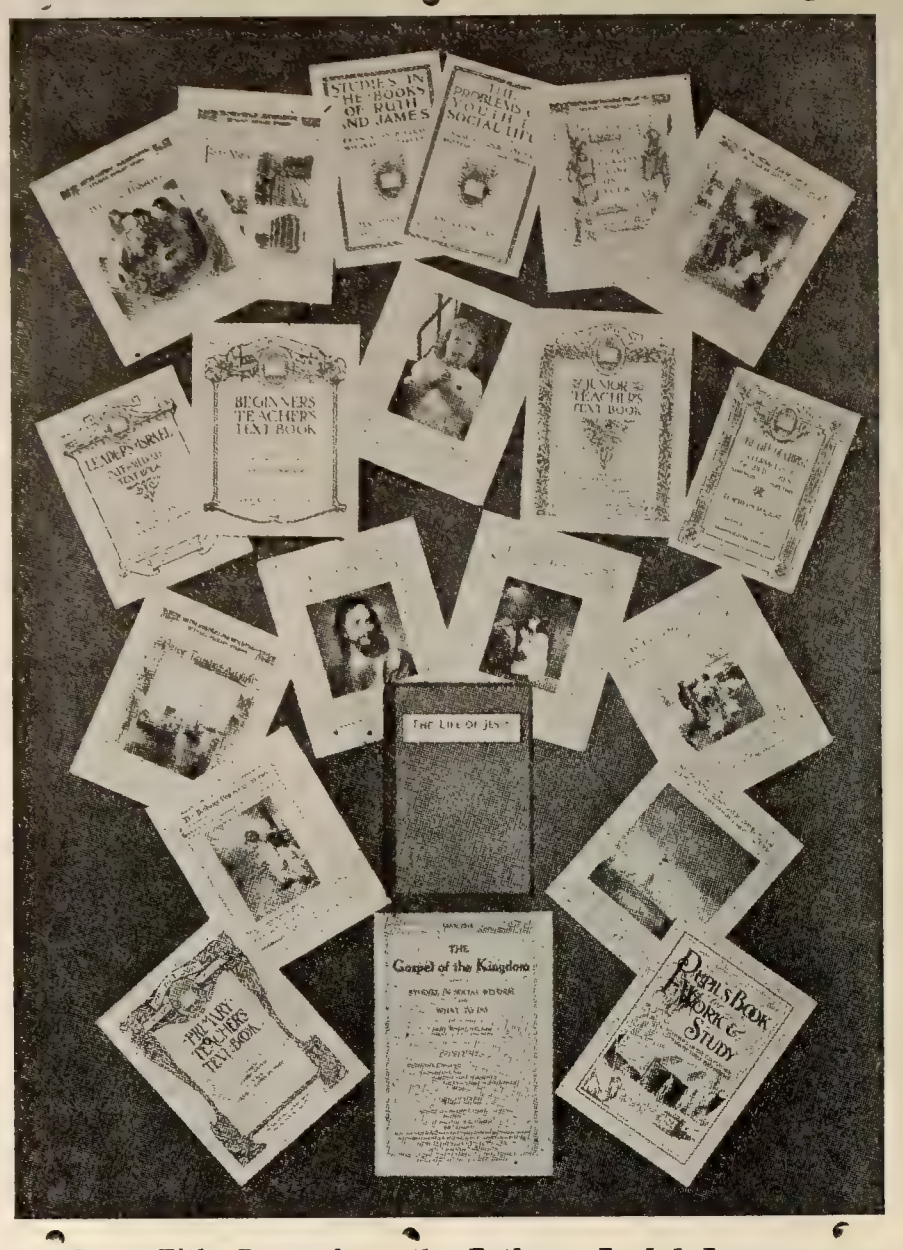
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Some Title Pages from the Bethany Graded Lessons.
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Graded or Uniform Lessons--Which?

Many schools are in uncertainty at this time as to how to answer this important question. The new year is upon them. Some leaders are asking for the old-time, uniform lessons. Others demand the modern graded system. For the help of such doubtful schools, we submit the following points for thoughtful consideration:

1. The Uniform Lessons are backward-looking; the Graded Lessons look forward.
2. The Uniform Lessons have been discountenanced by all leaders in public school work; they advocate enthusiastically the Graded Lessons.
3. The Uniform Lesson system was made before the true pedagogical principles obtained in education; the Graded Lessons are built upon these principles—they are fitted to the child. The old idea was to make the child fit the lesson!
4. Forward-looking schools today are rapidly adopting the Graded Lessons.
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Don't decide to ignore the Graded Lessons—at least not until you have examined the best graded materials published--

The Bethany System of Sunday School Literature

700 E. 40th St. **Disciples Publication Society** Chicago, Illinois

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Our Common Salvation

There is a fine phrase used by Jude, the brother of our Lord, in his very short epistle, "our common salvation." The word "common" which he employs means very nearly what we mean by it. It is that which is general, usual, in no way separated from anything else that is normally related to it. It may even imply something cheap and vulgar, as when Peter says he has never eaten anything common or unclean; and it is definitely contrasted with things that are of particular or especial sanctity—the "koinos" from the "hagios," the common from the holy. The two words occur in this verse, for the very word with which "common" is contrasted, is that translated "saints." We have here the common faith of the holy community.

That is the first thing to think about as Christian brethren—the community of interest which we have in the religion of Christ. It is not simply "the common salvation" of the old version. It is "our common salvation" as children of God. It is this which makes a church possible, the fact that our religious life is not isolated. The apostles wrote to those who had obtained like precious faith with them. Paul wrote to Titus as his "own son in a common faith."

There are so many good things to be said about this faith, as something possessed by a collective group of people, having a corporate unity, and a continuous existence, that one could talk long and write at length about it. The corporation was a creature of Roman law, an artificial person, having an existence apart from that of the individuals composing it. It could commit acts as a person, and for them there could be corporate instead of individual responsibility. Yet the Romans are not the sole discoverers of the corporation. The Church is a corporate body, spiritual, and often legal. It is an organic unity endowed with the attributes of personality and perpetuity. It is composed of those who have a common experience of regeneration in the Spirit of God. This was to Jude so rich and sweet an experience that when he considered the matter of writing a letter to his fellow Christians, he had no other thought than simply to write of this joyous common possession —"our common salvation." He, an actual brother of the Lord Jesus, held his hope in common with all other Christians, no matter how near or remote in time or space.

But Jude was restrained from making his letter one of mere Christian complacency. Good as was his opportunity to exalt the Christian possession of a common hope, he was constrained to write earnestly exhorting those to whom he wrote to contend for the faith of the Gospel.

If faith is worth anything it must sometimes be striven for.

> "Must I be carried to the skies
> On flowery beds of ease,
> While others fought to win the prize,
> Or sailed through bloody seas?"

Faith is more than complacency; it is moral struggle. It compels us to labor as well as wait.

Still, our thought turns back to the phrase "our common salvation" and we almost wish that Jude had carried out his original plan and written us a letter about that. Here is a brother of Jesus writing with no arrogance, no pride of relationship, no assumption of authority. He was a brother of Jesus, and so was every man who loved Him; he wanted to write and when he wrote, he wrote, not of personal monopoly of his own, but of "our common salvation."

* * *

There is a well authenticated story which comes from Hegesippus, in which it is affirmed that the Emperor Domitian, hearing that there were descendants of David then living, demanded that they be brought before him, and that two men, whose names we learn from a recently discovered fragment to have been Zocer and James, were brought to him, and presented as grandsons of Jude, the brother of Jesus. Domitian questioned them concerning both David and Jesus, and they answered in terms of their history and faith. But when he sought to learn whether these men of royal blood and messianic relationship were dangerous to him, they showed him their hands hard with toil, and told him they were humble men, earning their own bread; and he dismissed them as too simple to be dangerous and ordered the persecution of the descendants of David to cease. He did it in contempt, for they were very humble men; and that to us is the interesting thing about it. They were the nearest blood relations of Jesus then living, and they were laboring men, and faithful Christians.

This man Jude, their grandfather, writing to his fellow Christians, had in mind not to tell them how great a thing it was for him to have lived in the same home with Jesus and to have been of his royal family; he wanted to write to them of "our common salvation."

It is a good lesson of brotherhood and humility.

Our common salvation is rich in its blessings not to a privileged few, but to all men everywhere.

Practicing Unity by Federation

How a Young Community Stands Together to Keep Denominationalism Out.

BY WILLIAM J. LOCKHART.

TO PROPERLY understand and at all appreciate the work we are doing in establishing "The Urbandale Federated Church," one must know the community and the spirit of the people in this unique Urbandale district. This community is that part of Des Moines, west of the Des Moines River, north of Hickman Avenue. "Urbandale" is a general term used to include all the people who ride on the Urbandale car line and have the "Urbandale spirit." It is a territory bounded more by the community spirit than by geographical limits. Yet it must be said that here is a great territory covering several square miles, a part of the city of Des Moines and rapidly building up, which until our movement was started had no church facilities nearer than the downtown churches. Elmwood United Presbyterian Church and the University Church of Christ more than a mile and a half away.

Eight years ago when entering upon evangelistic work, we settled in the "Burr Oakes," among the first pioneers to move into this new part of the city of Des Moines. For several years it was like a country home, and while all the advantages of the country remain, the advantages of the city have also come to our doors.

LEARNING TO "PULL TOGETHER."

In these early years we organized an "Urbandale Improvement League." Somewhat removed from the city there grew up a strong community spirit. People learned to pull together. We went after things and secured them. Together we succeeded first in getting a city graded school with five acres for a playground. We got better car service. We secured electric lights and now the sewer and city water are coming our way. We secured the paving of Beaver Avenue to the city limits. We opened and are still opening new streets. In material things we pulled together and we never knew of a neighborhood jar.

Some years ago the Urbandale vesper services were begun and held in the woods every Sunday evening during the summer. Out of these services grew the Union Sunday-school, which has continued throughout the past three years. During all these years when at home and as opportunity offered I preached a sort of a "Monroe Doctrine" that we should consider it an unfriendly act for any denomination to come in and endeavor to establish a denominational church. We were united on all other things, and I believed we could be united on religion.

LIVING UP TO ITS "MONROE DOCTRINE."

This spring I realized that the time had come for definite action if our ideal was to be preserved. The community was growing rapidly. Property values had increased greatly, new store buildings were coming and acreage was being plotted into lots. Nine different denominations had applied to the Comity Committee of the Inter-Church Council of Des Moines, to be given the right of way for planting a "mission" in Urbandale. The Comity Committee has only advisory power and could not prevent any or all of these different denominations from coming in and dividing our community. Only one thing could prevent this calamity, that was for Urbandale to move and mould her own religious life. We moved.

Returning from an Oklahoma evangelistic meeting, I called together a few of the neighbors and outlined a plan. The question was then raised, can we not unite on some one denomination? This I knew was impossible and the community soon learned that it was. However, we moved slowly. A series of prayer meetings were begun and held in different homes on each Wednesday night. In the course of these meetings we referred the things we were discussing to Mr. John R. Mott, who happened to be in our state for a day. A special messenger was sent to him at Iowa City. He listened, and as between a memorial denominational church and a federated church he expressed faith in the federated idea. This strengthened some of the willing but hesitant ones.

ELEVEN DENOMINATIONS REPRESENTED.

Things now moved rapidly. A committee was appointed to draft plans for a church that would meet the needs of Urbandale. We reported our plans for a federated church. They were indorsed at a mass meeting at the schoolhouse. I was invited to hold a ten-days' tabernacle meeting for launching the movement. The city of Des Moines took a keen interest and the business men furnished most of the material for the tabernacle, and the people of Urbandale did the work. In two days' time we built our first meeting house. I secured Mr. Tolbert McRae to lead the music, and the meeting was on. It continued over three Sundays, and resulted in bringing together 130 people, representing eleven different denominations, into one united congregation. Of this number about fifty were new converts, among them a number of the strongest men in the community to whom this plan made a strong appeal, and who had never been reached by any denominational church. Many others who had no church affiliations in the city came gladly into the community church. Already we have secured more than eight thousand dollars toward a

OUTSTANDING FEATURES.

Church organized with one hundred thirty members and eight thousand dollars raised toward a new building.

Admits into membership without question any member in good standing of any Protestant evangelical church.

Admits anyone who has ever been a member of any Protestant evangelical church, and who may not at present be a member, upon a reconsecration of life to Christian service.

Permits any member who so desires to retain his membership in his former church or denominational body while holding membership in the federated church, thus retaining, where desired, the old ties while united in the community for Christian service.

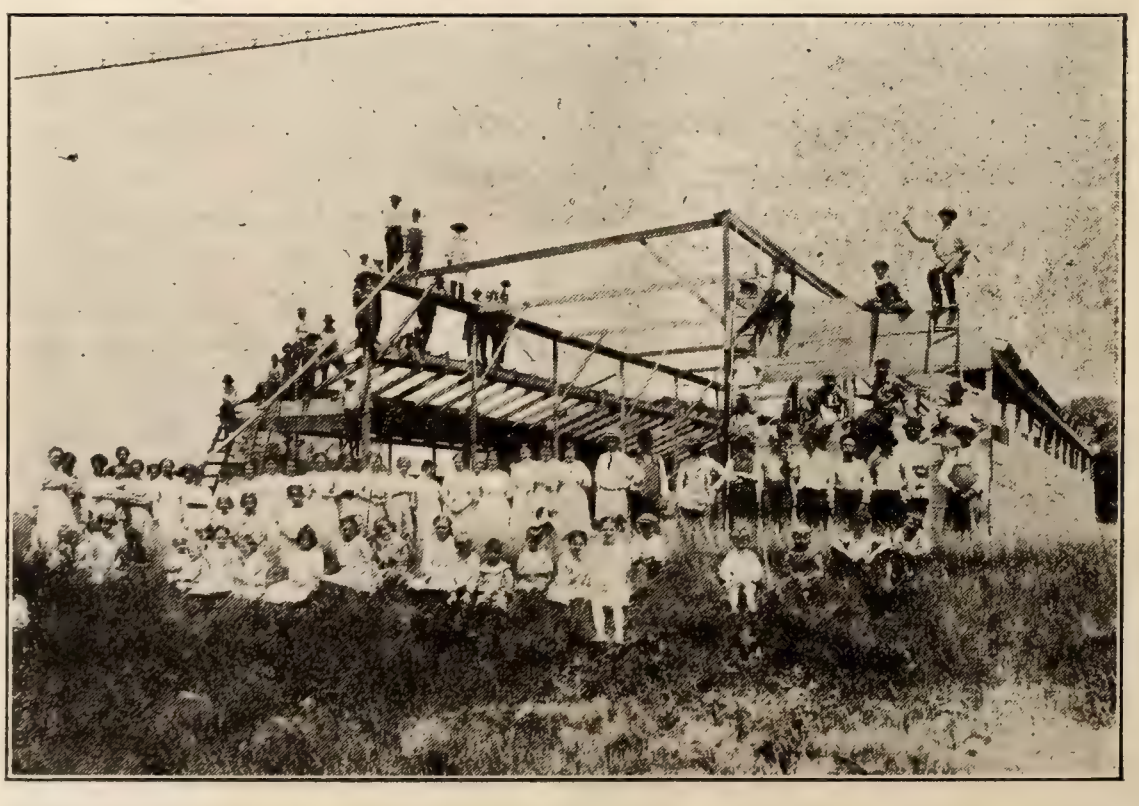
New converts after confession of their faith in the Lord Jesus Christ as their personal Saviour, are first received by the denominational church of their choice in the down town city church and then received into the "Urbandale Federated Church." If the convert has no denominational choice, he is first baptized by any ordained Protestant minister he may choose and is then received into full fellowship, having no other church affiliations but the Federated Church.

Communion service is observed by the Federated Church on the first Sunday in each month.

The congregation refrains from participation as a congregation in any social activities that would do violence to the teachings of any church represented in its membership.

Missionary funds are gathered and disbursed to such missionary agencies as represent a federation of the various churches.

The community life is to be emphasized and the church made a community center. One mid-week service is given over to ministering to the social needs of the community. Saturday afternoon is a half holiday, one hour of which is given over to a serious religious service and then all retire to the playground for sports and recreation, the young people of different ages being directed by chosen leaders in their sports.



Building the Temporary Tabernacle for Urbandale's Community Church.

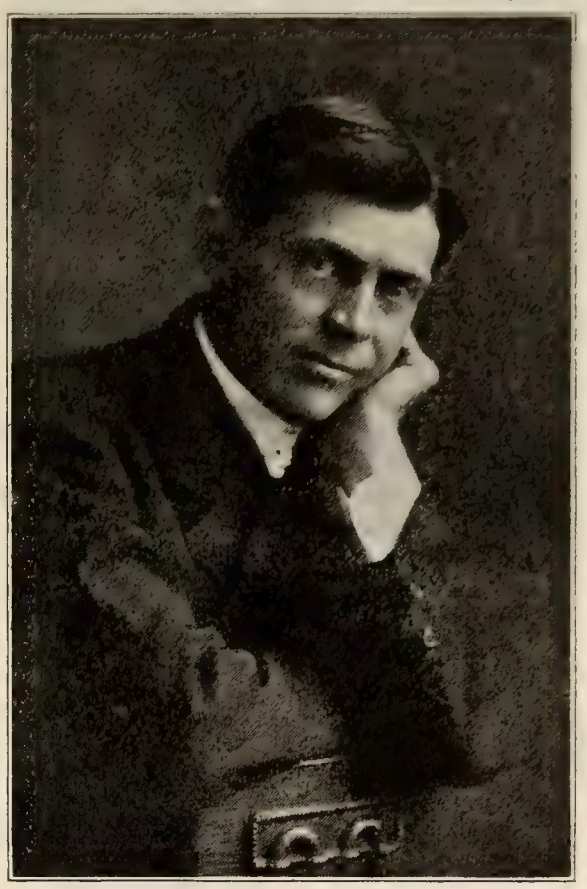
permanent building, and I have been asked by neighbors to continue the leadership during the building operation. This I shall do during the interval between evangelistic meetings or when I can get away from my other duties.

REMARKABLE SPIRIT OF UNITY.

I want to say that I have never seen a more remarkable unity in any congregation of our own people or in any denominational church with which I have been in contact than that which is characterizing this congregation made up of the representatives of eleven different churches. I am as confident of the continued working out of the plan for our community as I am certain Jesus was in earnest when he prayed that we all might be one that the world might believe.

As a community and especially as a church there is the deep conviction that the work is of God, and that he has been leading and will continue to guide the further working out of our plans.

Where there would have been a number of struggling missions we have in three weeks organized a strong church that will from its beginning dominate the social and religious life of the community. Our official board is made up of fifteen men, three of them new converts, members of no church except the Urbandale Church, and twelve of them trained Christian workers representing the six leading denominations in Des Moines. All are dominated with but one purpose and that is to unite and hold united the entire community of Urbandale for Christ and his service. Had we insisted on these men breaking with their denominational church completely and joining a church some few of us might have preferred, they would never have done so and we would have seen repeated here in our neighborhood the sad spectacle of a community divided against itself on the very thing Christ intended we should be united upon. The privilege granted in our accepted plan of maintaining a dual membership has won, and already proved the idea was from God. It is practical and solves the difficulties that have wrecked other efforts at Christian union. No one is asked to surrender a religious



Rev. William J. Lockhart, Leader of the "Federated Church."

principle he holds or to cease to present it in a Christian spirit. We agree to recognize one another as Christians inside the church organization just as for a long time we have recognized one another outside the church fellowship. The unique work has attracted the attention of the entire church life of Des Moines, and only those question and doubt our future unity who have not been in the meetings through which we have passed or who have not caught the Urbandale spirit or known her people.

AN EVERY-DAY CREED.

By Charles Stelzle.

I believe in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me, if I am honestly trying to do his will. He has a purpose in my life with reference to his plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God, who intrusted me with it.

I believe in my fellow-man. He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because if he does he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellowmen—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other place in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in today. It is all that I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today.

The Mind of Christ

BY JAMES FORT NEWTON.

On the first page of his great book, Bergson tells us that the intellect is "an appendage to the faculty of action" and, later, that it has "a natural inability to comprehend life." So also Kant, who made it clear that Pure Reason alone cannot know the reality of things.These thinkers do not belittle the intellect, but they do show us, in different ways, its proper limits. We cannot know living reality by simply thinking about it, still less by analyzing and watching it. We must be in it and of it, must enter into it by intuitive sympathy and know it, as Bergson says, "after the fashion of one who loves." Hamlet was not a creation of pure reason, but of swift and vivid artistic insight, and no doubt he was as much a wonder to Shakespeare as he is to us.

WHAT DOES PAUL MEAN?

So far the apostle and the philosophers agree, but here their paths part. Kant saved the day by appeal to the "practical reason," and Bergson to the instinctive mind, whereas St. Paul appeals to a higher mind which he calls "spiritual;" and this mind, he says, apprehends divine things. What is this highest mind? Instead of defining it, St. Paul shows us what it is by concrete example; it is the mind of Christ.

What, then, could St. Paul have meant when he said that we have the mind of Christ? We must be able to share it, and yet no one of us, or all of us together, can obtain it. Our chalice soon overflows, and the sea is still full. Only in our corporate and communal life can we be said to possess the mind of Christ and incarnate it. It is like the air and sunlight which the flowers have in common, and from which each derives its beauty of form and color. One flower differs from another flower in charm, but there are so many shapes of one life revealing its unity in variety. Just so the mind of Christ, more gentle and abundant than the sunlight, reveals its unity and richness in all the myriad forms which love and service and character take.

PRAYER.

Mabel C. De Vona.

A little quiet corner with a
  Little book;
A stillness in the spirit and an
  Upward look;
A sweetness in the silence, as of
  Someone there;
A listening for the loved one's voice—and
  That is prayer.

"CHRISTIAN MEDICINE."

From Arrah, in the United Provinces of India, comes the story of a cure that has greatly stirred the people of that region.

A native who had been critically ill with plague for five days was given up by the family. Indeed, a man had been sent to town to buy cloth for the burial.

"Our Indian preacher," writes Methodist Missionary Fred M. Perrill, "happened to meet the man on his return, and questioned him as to the sick one's condition.

"He was answered by a doleful shake of the head.

"To our preacher's suggestion that medicine be secured from our dispensary, the other man laughed, declaring that it was no use as the patient was practically dead.

"Finally, the unbeliever consented to try the medicine, giving it in the name of Jesus. And our preacher awaited the result with keen interest.

"Early the next morning our doubting brother ran into the mission house and excitedly declared that the sick man was not only alive, but almost recovered. 'Please give me a little more of that Christian medicine,' he added."

One life: a little gem of time between two eternities: no second chance to us forevermore!—Carlyle.

Rabindranath Tagore.

Nicholas Vachel Lindsay.

John Masefield.

John Smith on the New Poets*

ACCORDING TO AN INTERVIEW BY THOMAS CURTIS CLARK.

WHEN I called upon my friend, Mr. John Smith, at his house by the side of the road, I found him poring over several books of verse. This reading he was doing only as a rest from the arduous toil of gardening; for Mr. Smith is a gardener, not a literary critic or professor of literature. For this very reason I came to him, feeling that a true estimate could be given by him of some of our "new poets." For I realize that, after all, the common man is the one who finally decides whether or not a writer is worth while.

I was delighted to find that Mr. Smith had a copy of Nicholas Vachel Lindsay's poems in his hand. Beside him lay volumes of John Masefield and Tagore; these he had evidently turned from to give more interested attention to the third book.

"What do you think of Tagore and Masefield?" I asked Mr. Smith, after we had returned to the living room from the garden; for of course my friend had to take me out to show me how his beans and tomatoes were thriving.

"Well, sir," Mr. Smith replied, "I'm afraid to tell you, I fear you'd say I do not have the normal amount of intelligence, or that I am woefully behind the times. But, if you are willing to take my talk for just what it is—the ideas of a plain everyday man, I will tell you frankly what I think." Of course I assented to his proposition. I was eager to learn his point of view; for I consider John Smith to be a man of remarkably shrewd insight into literary values. His grandfather was a professor of English in one of the eastern schools, but the grandson is sufficiently removed from him to be free from his ancestor's bias, at the same time falling heir to the elder man's remarkable intelligence.

"When I took up these Tagore and Masefield volumes," began Mr. Smith, "I confess that I had high hopes of finding gold mines in both of them. I had read the reviews of the work of these 'rising stars of the literary firmament.' I have been a reader of classic poetry from the time I was ten years of age, but I can say I am always willing to add to my friends, Shakespeare, Milton, Shelley, Burns, et cetera, the prophets of a new age.

"Perhaps the shock I received on picking up Tagore was the more intense because I had been reading early in the day some bits from Wordsworth and Shelley. For instance, I had been enjoying the Wordsworth poem beginning:

"'The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours
We have given our hearts away, a sordid boon!'

"Imagine my consternation, my dear sir, when I opened this little book of Tagore's, 'The Gardener,' and read this:

"'Queen: What will you have for your reward?

"'Servant: To be allowed to hold your little fists like tender lotus-buds and slip flower chains over your wrists; to tinge the soles of your feet with the red juice of ashoka petals and kiss away the speck of dust that may chance to linger there.'

"Poetic, isn't it, and powerful, very! I feel like reading in connection with this a sentence from one of the reviewers regarding Tagore's work. It is of a kind with much of the Indian poet's writing: 'In the poems of this mystic the world appears no longer in its brutality, its vehemence, its swift yet dense fluidity [whatever that may be]; it is seized in the very moment of its passing and fixed in the clarity and stillness of his vision.'

"But to quote again from this densely fluid poet another love song:

"'If you would have it so, I will end my singing,
If it sets your heart aflutter, I will take away my eyes from your face.
If it suddenly startles you in your walk, I will step aside and take another path.
If it confuses you in your flower-weaving, I will shun your lonely garden.
If it makes the water wanton and wild, I will not row my boat by your bank.'

"Now, regarding this I shall only tell you what my ragtime-playing daughter said when I asked her to put the thought of this poem into a few words. She said: 'If you don't want me roun', I'll hike!'

"Don't think, however," added Mr. Smith, "that I do not recognize any poetry in Tagore's work. I have read but one book, 'The Gardener,' and have found some true poetry here; as for instance this:

"'In the world's audience hall, the simple blade of grass sits on the same carpet with the sunbeam and the stars of midnight.'

"That's poetry, I acknowledge, and what follows, as well. But frankly, I do not see what all this noise is about regarding Tagore's poetry. I have seen more poetry in this month's magazines—which verse was probably sold for fifty cents a line—than I find in this expensive book. But, of course, Tagore is a Hindu, and has been widely advertised. Advertising, you know, is recognized as the eighth wonder of the world; and it certainly is that; for by means of it 100,000 copies of this book are said to have been disposed of, at $1.25 per!

"Just one other remark concerning Tagore: I do wish he could have spent an evening with Bobby Burns; he might have learned how to write real love songs.

"But you wanted to know what I think of Masefield. I must inform you, at the outset, that I've read but this one book, 'The Everlasting Mercy,' which brought Masefield his fame. I would not do injustice to his other books, which no doubt are all genuine poetry, guaranteed 99 per cent pure.

"Before taking up the Masefield book I had been reading from Shelley, unfortunately—Shelley, the most ethereal of all poets, in my opinion. His 'To a Skylark' had been receiving my attention:

"'Hail to thee, blithe spirit!
Bird thou never wert,

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*"The Gardener." By Rabindranath Tagore. Macmillan Company, New York. $1.25.

"The Everlasting Mercy" and "The Widow in The Bye Street." By John Masefield. Macmillan Company, New York. $1.25.

"General William Booth Enters into Heaven." By Nicholas Vachel Lindsay. Mitchell Kennerley, New York. $1.00.

That from heaven, or near it
  Pourest thy full heart
In profuse strains of unpremeditated art.

"'Higher still and higher
  From the earth thou springest,
Like a cloud of fire,
  The blue deep thou wingest,
And singing still dost soar, and soaring ever
    singest.'

"What a fall was there, my beloved, when from this I dropped down to the first lines of 'The Everlasting Mercy':

"'From '41 to '51
I was my folk's contrary son;
I bit my father's hand right through
And broke my mother's heart in two.
I sometimes go without my dinner
Now that I know the times I've gi'n her.'

"But, you say, these are the words of a saloon bum, who was transformed from a boxer into a Christian? Very well; in that case the story should have been written in prose, and should have been included in Begbie's 'Twice-Born Men,' and not in a supposed book of poetry.

"But I am not saying that there is no poetry in 'The Everlasting Mercy.' There is. For instance:

"'O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, O Christ, the laughter
Of holy white birds flying after,
Lo, all my heart's field red and torn,
And Thou wilt bring the young green corn,
The young green corn divinely springing,
The young green corn forever singing;
And when the field is fresh and fair
Thy blessed feet shall glitter there,
And we will walk the weeded field,
And till the golden harvest's yield,
The corn that makes the holy head
By which the soul of man is fed,
The holy head, the food unpriced,
Thy everlasting mercy, Christ.'

"That looks like poetry to me, and I do wish that the writer had gotten the poetry started earlier in the game!"

"But, my dear man," I said, "do you not really think that Tagore and Masefield are two of the most significant figures in today's life and thought?"

"Indeed I do," Mr. Smith replied, without hesitation. "But you're getting away from the subject. I understood that we were talking of poets. If you wish, I might give you a discourse of an hour on 'Tagore, Preacher, Philosopher and Today's Greatest Interpreter of the Orient to the Occident.' Then I might follow with an hour on the significance of Masefield as a prophet of realism in literature. But that would be off the subject again. I am considering these men now simply as poets. My test of poetry is whether it presents 'imagery greatly conceived and greatly expressed.' According to this standard, I cannot call Masefield and Tagore great poets.

"While we are talking of poets," my friend the gardener continued, "let me tell you something. This man Lindsay is a true poet. Every page of this book contains poetry. Although I somehow can't get into that 'My sweetheart is the truth beyond the moon,' and 'the song of the garden toad,' I confess to a deep liking for most of this verse. There was never written a more beautiful or meaningful poem than this, entitled, 'The Cornfields:'

"'The cornfields rise above mankind,
  Lifting white torches to the blue,
Each season not ashamed to be
  Magnificently decked for you.

"'What right have you to call them yours,
  And in brute lust of riches burn
Without some radiant penance wrought,
  Some beautiful, devout return?'

"But perhaps I'm something of a socialist, and like the poem for that reason.

"You will be surprised to see me pass by 'General William Booth,' to tell you that I consider Mr. Lindsay's most significant poems to be the three he includes in his 'Gospel of Beauty' series. These, according to the author's statement, 'hold in solution my theory of American civilization.' And let me tell you this: if this Illinois poet will stick to his last and develop the ideas he has expressed in these poems, the world and much therein will be his, so far as final fame is concerned.

"In 'The Proud Farmer,' Mr. Lindsay presents his ideal of rural life, describing the rugged farmer who 'for forty years preached and ploughed and wrought —a statesman in the fields who bent to none.' In 'The Illinois Village' is given his ideal of village life. He begins the poem with these words:

"'O you who lose the art of hope,
  Whose temples seem to shrine a lie,
Whose sidewalks are but stones of fear,
  Who weep that Liberty must die,
Turn to the little prairie towns,
  Your higher hope shall yet begin.
On every side awaits you there
  Some gate where glory enters in.'

"Then in the poem 'On the Building of Springfield,' is pictured the ideal city:

"'Let every street be made a reverent aisle
Where Music grows and Beauty is unchained.

"'Let Science, Machinery and Trade
Be slaves of her, and make her all in all.
Building against our blatant, restless time
An unseen, skilful, medieval wall.'

"There is a poet who has tremendous ideas, and who has also the grace and power to fitly express them. Mr. Lindsay's friends are hoping that he will not take the advice of a certain Irish poet, who a short time ago told him that he must get away from the 'uplift' idea. He wishes him, I suppose, to take to champagne and cigarettes, and utter the thoughts, foolish or otherwise, that come to him while under their influence. That seems to be the idea of some literary cults today. I fear that this 'certain Irish poet' is hardly a good adviser for Mr. Lindsay, for he is only a poet, while the Illinois writer is primarily a prophet, secondarily a poet. I have full faith that Mr. Lindsay is not going to back down on his 'uplift' principles."

I suppose my friend Smith would have talked on until the day's end if I had let him, but I was considerate of him. I had noticed, also, that his tomatoes needed watering and realized that if I stayed with him through the day the plants would suffer. So I made ready to depart.

As I left, Mr. Smith remarked that he would be pleased some time to tell me why he thought the time would come when Nicholas Vachel Lindsay would be recognized as the first of American poets, as Alfred Noyes the dean of English poets.

This proposition, of course, I expressed interest in, then took my departure, taking also with me some few things to think over.

The Prayer of a Tired Man

From "Men at Work."

O GOD, whose infinite power and ceaseless labors create and maintain all things, let me learn to rest in Thee. May the cares of my work and daily toil and the pressure of responsibility on my nerves in no wise dull my soul toward Thee nor shut my heart to Thy peace. May this season of rest and recreation bring me into Thy presence, where out of the unbroken calm of Thine infinite power and everlasting serenity my faith truly may rest and my soul learn of the pathways of perfect peace. May I let the voices of field and forest, streams and mountain peak and sea surf tell me of Thy personal presence in the world. May I be able to drop the anxiety that spoils vision and deafens the ear and robs the heart of rest. Cleanse every cell of breathing tissue with breath of summer breezes and clarify my understanding in order that I may turn again to the joys of service. For these incessant burdens that test me and train me and strengthen my spirit, I give Thee thanks. Help me to love my task, be it large or small, and may all of its monotony and littleness, its irritations and depressions, its strain and pull on all my life forces, make for character in me. Teach me to be sweet and kindly at all times and to keep locked within my bosom the things that disturb and annoy. And bring me out from the resting places of the summertime refreshed and buoyant, ready for the larger tasks of the Church of God in this great day.

The Unescapable God

BY W. DeWITT HYDE.

> **Whither shall I go from thy spirit? or whither shall I flee from thy presence?**
>
> **If I ascend up into heaven, thou art there; if I make my bed in hell behold, thou art there.**
>
> **If I take the wings of the morning, and dwell in the uttermost parts of the sea:**
>
> **Ever there shall thy hand lead me, and thy right hand shall hold me.**—Ps. 139:7-10.

TAKEN literally this passage does not appeal to the modern man. We do not think of a big man-shaped God somewhere in space following us everywhere we go. We do not think of God as John Fiske says he used to when a child—a stern man with spectacles, standing up at a high desk, and charging on a great ledger all we say and do. We do not any longer fear the stern judge with His dire penalties from which the only escape is acceptance of some arbitrary scheme He has devised for our salvation. All that has gone, and no preaching or praying will bring it back. The arbitrary God has ceased to interest the modern man, for he has ceased to hold the ideas on which such views of God are based.

THE GOD OF UNIVERSAL LOVE.

As Emerson tells us, however, "when half-gods go, the gods arrive." If both the man-shaped God in space, the stern judge, the deviser of arbitrary salvation-schemes, and the unknown God of the hysterical agnostic have gone, God the spirit of universal love has come, and is coming more evidently, more irresistibly, more triumphantly than ever before. The unknown God, too, of whom we heard so much a decade or two ago, has ceased to concern us, the God of whom William Watson sings:

"When overarched by gorgeous night
I wave my trivial self away,
When all I was to all men's sight
Shares the erasure of the day,
Then do I cast my cumbering load,
Then do I gain a sense of God."

That is beautiful poetry, but pernicious philosophy.

Substitute for space spheres of life, for the arbitrary man-shaped God the spirit of love, and all the old psalmist said comes true again. Indeed, a modern poet, Francis Thompson, writing out of a genuine experience, has said in modern English almost the very thing the old Hebrew psalmist tells us in our text. In his "Hound of Heaven" he gives a revised version of "Whither shall I flee from thy presence?"

"I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from Him, and under running laughter.
Up vistaed hopes I sped,
And shot, precipitated
Adown titanic glooms of charmed fears,
From the strong Feet that followed, followed after.
But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat; and a Voice beat
More instant than the Feet
'All things betray thee, who betrayest Me.
Naught shelters thee, who wilt not shelter Me.
Lo, naught contents thee, who content'st not Me.
Lo, all things fly thee, for thou fliest Me.'"

Translated into plain prose, the ancient and the modern poets mean substantially this: In every sphere of life there is a Spirit of universal love or good will, which, if welcomed, makes life glorious and sublime, but if rejected, omitted, leaves life cold and dead. That Spirit of universal love follows, entreats us in every sphere of life to be His recipients, agents, embodiments. He sorrows for us in all the dryness and dreariness into which we fall when we try to leave Him out, and is patiently waiting, earnestly entreating us at all times and everywhere to let Him into our lives, and to let in with Him the joy and gladness His presence always brings. All this, however, sounds hopelessly vague and mystical so long as we confine it to generalities. Can we translate it into the hard, homely realities of daily living? Can we show that it is true to the experience of every one of us that with the spirit of love in our hearts we are always and everywhere blessed, and without that Spirit we are always and everywhere miserable? Let us see.

LOVE IN THE SPHERES OF LIFE.

Let us take four great spheres of life—home, society, work, play—as examples of all the other great spheres, and see whether in each of them it is really true that with this spirit of love they become happy, beautiful, noble, without that spirit they become cruel, bitter, deadly. That is the way to test and verify this deep truth the two poets, the ancient Hebrew and the modern Englishman, are trying to convey.

First, the home. Have you ever seen, either in your own experience or as portrayed by novel or play, a home in which one or more of its members was running away from the spirit of love? Do you know how ugly and hateful, how cross and cruel, such a home can be? It is the acutest form of suffering this sad and suffering world contains. For selfishness, lust, greed, hate, nagging, fault-finding, make misery everywhere, but most of it where contact is most constant and intimate. That is why something like one-tenth of all the families in America today abandon their home life in disgust in the divorce court. You can't flee from the presence of the spirit of love in the home without turning that home into the hardest, hottest, most disgusting and degrading form of misery. Here most clearly do we hear the voice of His Spirit saying, "Whither shall we go from thy Spirit?" "Naught shelters thee who will not shelter Me."

Yet the home with God in it, the home in which the spirit of love in each member seeks the good of each other member and the common good of all, is by far the purest, highest, sweetest form of blessedness we know on earth—the only worthy symbol of heaven. Whoever, either in literature or life, has entered a true home knows full well that God, the spirit of love, is there to maintain and bless, and that His presence is the only cure for those unendurable evils for which divorce is welcomed by increasing multitudes as the wretched remedy. If I ascend into the true home, Thou art there. We cannot flee God in the home. For as sure as we enter a true home, the spirit of love, the Spirit of God, is there to make it and keep it the blessed place it is.

GOD IN SOCIETY.

Society is another sphere in which it is vain to try to flee from God, the spirit of love and good will. Have you ever seen a social group of men and women without God, without the spirit of mutual love and good will? Then you know the hollow ostentation, the silly vanity, the bitter jealousies, the heart-burning envies, the treacherous insincerities, the carping criticisms, which deadly ennuis, the sour cynicisms, which fill the hearts of these pitiful creatures. You know how they try to curry favor with those whom they think richer or superior to themselves, and with what snobbishness, indifference, or contempt they look down on those whom they fancy poorer or inferior to themselves.

Leaving God out of their social schemes, leaving the spirit of universal love and good will out of their intercourse with their fellows, their hearts become cold and hard, their souls become dry and dead, their lives become hollow and insincere, and for them society becomes dreary and empty. Not by yacht nor automobile can you escape the scorching, withering blight that falls on any form of social intercourse that dares to leave Him out, and fly from His spirit of mutual kindness and good will. Here, again, we hear the following Voice of God—"All things betray thee, who betrayest Me." "Whither shalt thou flee from My presence?"

On the other hand, the most simple and casual meeting with our fellowmen, if God and His spirit of love be in it, is a joy to both him who gives and him who receives. Every friendship, every intimacy, every meeting, formal or informal, if God be there, if love be present, is the supreme blessedness of earth, the richest foretaste of heaven. No one who has once learned what God can do for an acquaintance or a friendship would ever willingly think of leaving Him out of his plans of social life. Whoever once has known the joy of sincere devotion to the happiness of others, however far removed in rank or station they may be, will always invite God to be the chief guest in all his social activities, and the spirit of love to be the ruling principle of all his social life. In the spirit of the Psalmist he will say, "If I enter into society, Thou art there."

GOD IN OUR WORK.

Our work likewise becomes both to ourselves and others a blessing or a curse, according as we take God into it, or try to leave Him out. We all know what work becomes when no spirit of good will to all animates and controls it—a sordid scramble for money, regardless of how we get it, or out of whom we take it, a dreary round of dull drudgery, the constant temptation to shirk, offer defective goods and render half-hearted

services. We know how the godless employer squeezes and despises his employes, and we see on the other side reciprocated hate in strike and sabotage. Whoever works for money exclusively, with no genuine regard for employer and employes, creditor, customer, and consumer, is trying the fatal experiment of leaving God out of his work; and here as in every other sphere, he soon finds that not only is he himself in the hell of hard-heartedness and hate, but he is driving (or as the Psalmist says, if I make my bed in the industrial hell of mutual hate, thou art there) all who respond to his influence into the same hell. Public attention has recently been called to the downfall of the policy, recently prevalent and for a time successful, of substituting manipulation and monopoly for efficient service and a just greed above humanity, money before good will. And if he has ears to hear, he will hear the Voice of God in the consideration of the interests and sentiments of patrons and the public. Everything goes wrong for the man who puts God away from his work. He learns how true are the words of our modern poet,

"Lo, all things fly thee, for thou fliest Me."

Yet work with God, work wrought in the spirit of good will to employer and employe, to producer and consumer, to the public and to one's profession, is the most noble and blessed experience of life. To feel that we are doing something as well as we can to make life for others and for all happy and wholesome, noble and beautiful, gives us a fellowship with the creative love of God. As Carlyle says of the true co-worker with God, "Blessed is he who has found his work; let him ask no other blessedness." Such work is partnership with God in His good will to man.

If I take the wings of the morning and plunge into business, Thou are there.

IN JOY AS IN SORROW.

One might think play, pleasure, recreation a sphere where one might run away from God. Our modern poet, you remember, tried to flee not only "in the midst of tears," but "under running laughter." It can't be done. Our pleasures either increase or diminish our general vigor and efficiency, and so make us stronger or weaker servants of God, and they either ennoble or degrade those who provide them for us and share them with us, and so either express or violate the spirit of love, which is God. I think it is a great mistake to pick out and brand as intrinsically evil any form of amusement. For whether a form of amusement is good or bad depends on whether it invigorates and ennobles or deteriorates and degrades. And that in turn depends mainly on the environment in which it is sought, and the extent to which it is carried. Whatever pleasure weakens the power and inclination for work when work calls, is for us a godless pleasure. Whatever pleasure degrades or demoralizes those who provide it for us or share it with us, is a loveless pleasure. The awakening conscience about the social evil, the increasing sentiveness to the pitiful fate of the white slave, are signs that after centuries of blindness we are beginning to see that no honorable or right-minded man can have part or lot in the patronage or support of places and practices which involve for the unfortunate instruments of one's pleasure such bitter shame and suffering, dishonor and death, and spread disease and alienation in the healthy bodies and otherwise happy homes of innocent wives and children. No man who has a spark of chivalry or honor in his soul can seek or find pleasure for himself at such fearful, cruel cost to others. He will hear the Voice of God, the spirit of love saying:

"Lo, naught contents thee, who content'st not Me."

Yet the true child of God is no ascetic. All pleasures of mind and body, soul and flesh, all indoor and outdoor sports and games, will be welcomed and enjoyed as the good gifts of God, just in so far as they build up powers otherwise dormant or decadent, and bless not one alone but all. Nothing really good for all, in its remote as well as its immediate effects, will God withhold from them that walk uprightly. In the words of our poem, which we are taking as the modern version of our text.

"All which I took from thee I did but take
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored up for thee at home.
Rise, clasp My hand, and come."

or, as our Psalmist would say, "If I dwell in the uttermost parts of the sea of pure and noble pleasure, even there shall Thy hand lead me and Thy right hand shall hold me."

"WHAT ABOUT THE CHURCH?"

It we had time, it would be easy to show this truth of the omnipresence of the spirit of universal love, or God, in every other sphere of life—science, art, politics—just as we have seen it in home and society, work and play. But perhaps you are already asking, "What about the church? It not God present there in a greater degree than in these secular spheres of which we have been speaking?" That is a fair question, and deserving a square answer. Unless we find God, the spirit of love in these other spheres, we shall never find Him in the church. If we live the rest of our lives in hardness, pride, greed, lust, hate, selfishness, and then come to church to find God, we shall come in vain. No preacher can prove to us God's existence, no prayer can bring Him near—for our minds are empty of the love and good will which is His nature and character, and our hearts are far from Him.

Into a life that is godless and loveless in home and society, in work and play, no church or cathedral, no preacher or priest, can bring God and His love on Sunday morning. God and His love are everywhere or nowhere for each individual. If He could be found in church alone, or prayer alone, or preaching alone, He would not be God, He would not be the spirit of universal love. Unless we seek and find God and His Spirit every day it is a waste of time to come to church on Sunday. All we shall find if we come, will be a little preaching, or music, or ritual, to criticise and find fault with. If we get nothing out of the church and its services, it is because we bring nothing to it—no God whom we have been serving, no love in which we have been living and working the other days of the week. Fleeing God elsewhere, He flees us when we come to church. What, then, is the use of the church and public worship if we cannot find God there, unless we are finding and serving Him everywhere else? Is it not a superfluous institution, a waste of time that would better be given, as many do give it, to home and society, to work and play? Not so. If we find God and serve God in these other spheres, if we carry His spirit of love and good will into everything else, if from these other spheres we bring God and His love with us to church, then we shall find Him there. Prayer will bring us close to Him, and His love close to us; the hymns will lift us into higher, fuller fellowship with Him; the sermon will point out new ways of serving Him, and expressing His love in our lives; and the holy sacraments will assure us that, no matter how unworthy and black our sins, if we really desire Him and His life of love, He is ours, and we are His forever. Now such encouragement and guidance, such forgiveness and reassurance, we all need at stated times and places. The church is to the life of love and divine human service what a rally is to a political party or an athletic team. An evening rally in the interest of a football team at the opening of the season, or before a game, is no substitute for weeks and months of faithful training, skill, courage, and fighting spirit. If you do not have these, speech-making and song singing at the rally will amount to nothing. Unless you have these things outside the hall, it is worse than time wasted to come there to the rally. But if you have these things, the rally helps to bring more men out to practice, and to make those who are out already eager and alert to do their best.

A SERVICE OF RECONSECRATION.

Now to men and women in earnest to find and serve God, a meeting every week to receive the blessing of God, and to reconsecrate themselves to the life of love and good will, is a blessed and fruitful privilege. It all depends upon what we bring, the spirit in which we come. No ritual is so elaborate, no service so ornate, no preacher so eloquent, no prayer so fervent, that, save by a rare miracle of grace, it can bless the man of selfish, hard, cruel life. But, on the other hand, no service is so barren, no sermon so dull, no chapel so simple, but that he who comes to it with sincere sorrow for his sins, and earnest desire for help and strength to live the life of love strenuously and courageously, will find God and His spirit of love, and go away strengthened and encouraged, uplifted and inspired

I have said that, unless we hear and obey that voice in our secular pursuits, we shall never hear it in the church. The inverse of that statement is almost equally true. Unless we cultivate in church, in private and public worship, a sensitiveness to that Voice of God as, apart from the roar and confusion of details, He speaks directly and clearly to our hearts, we shall lose the power to hear it and obey in the close contact of our homes, the whirl of society, the stress of work, and the excitement of play. We all need to hear that Voice at all times and everywhere. To drive Him away at one point is to lose Him altogether. It is the Voice of universal good will. In the words once more of the modern poet's version of our text, He is ever saying to us:

"Ah, fondest, blindest, weakest,
I am He whom thou seekest!
Thou dravest love from thee who dravest Me."

THE CHRISTIAN CENTURY

EDITORIAL

MRS. WILSON.

THE whole nation feels the peculiar pathos in the death of Mrs. Wilson. While the President is beset with the most trying situation any President has had to face in many years this blow falls with power enough to crush a weaker man. It is no fiction, as they know who have passed through such an experience, that divine grace is vouchsafed in more abundant measure to those on whose behalf the Church makes faithful prayer to God.

The American Church feels so intimately the vital relation sustained by the President and his family to its organic life that with one accord his affliction has drawn its members to the throne of grace with him. May these days bring to our Christian President the discovery of unsuspected sources of strength and wisdom and comfort!

Mrs. Wilson's presence at the center of our national life, though extending over a period of but a year and a half, has been most wholesome and gracious. In the breadth of her interests, all of which anchored her yet more firmly to the simplicities and fundamentals of the home relation, she personified the most chaste ideals of modern womanhood. Her artistic interests, her social activities, her democracy, her unaffected and natural carriage in the semi-official position in which the President's wife moves, all combined with her strong domestic qualities to create a public affection for her which was lacking only time to grow into enthusiastic expression.

She lent a subtle strength to her husband's policies of state. The nation was coming to feel that its President was not just an individual, but an individual plus a home—an ideal home where there was constant inter-action of highminded personalities stimulating one another to wisdom and service.

Her passing takes away the keystone of that beautiful domestic arch, and bereaves our President of his chief human source of inspiration. None but God can make it up to him.

A NEW THING AMONG DISCIPLES.

ABSOLUTELY no precedent exists among the Disciples of Christ for excommunicating a church from the fellowship of its sister churches. It is a procedure of which they have been the victims but never the perpetrators. The California convention has added a new page to our history. It reads much like certain pages at the beginning of the book where it is recorded that a certain church in Western Pennsylvania, together with its pastor, Rev. Thomas Campbell, suffered virtual excommunication at the hands of the Presbyterian denomination, and twenty years later where the story is told of the "reforming" churches being excommunicated by the Baptist denomination.

In those hours these excommunicated churches determined never to belong to a "denomination" that could do that thing. They pledged themselves then to a program of liberty, of congregational liberty within the circle of allegiance to Jesus Christ; and they have stood ever since for that liberty, and declared that so long as denominations organize themselves so as to enquire into and pass upon the orthodoxy of a church that acknowledges Christ as divine Lord, and to excommunicate a church judged to be irregular in its opinions or practices, the day of Christian unity could not dawn. To do that kind of thing, they said, is the essence of denominationalism, and their one great passion was to abandon the whole denominational scheme and principle and find their fellowship with all churches that were simply churches of Christ. A church that is really out of harmony with the essential gospel of Christ will "go to its own place," they said, without any ecclesiastical action by its sister churches.

But these California Disciples have gone back to the pit from which our people thought they had been digged. They assume that they constitute a denomination, impertinently named "The Christian Church of California," and incorporated as such, and they allege that a certain church—First, of Berkeley—has departed from "the historic position of the Christian Churches." For this offense they refuse to allow said church to have fellowship in their denomination until it shall publicly return to the "historic position" of their denomination!

Let it be assumed that Berkeley church and her pastor, Rev. Mr. Loken, are doing wrong in receiving into their fellowship those whom Christ has received into his Church, without discrimination against any—a pretty difficult assumption for a Christian imagination to tolerate, even for argument's sake—still it remains true that the California convention violated the basic principle of the Disciples' reformation movement in arrogating to itself the power to pronounce judgment upon the congregation after the fashion obtaining in the denominational order.

Does anybody who knows the genius of the Disciples of Christ imagine that the sectarian action of this California "denomination" will stand?

"ECCLESIASTICISM" NOT SO BAD AFTER ALL!

GLEEFULLY the Christian Standard greets the news from the Pacific Coast. Its joyous approval of the action of the California convention betrays the utter insincerity of its vehement editorial opposition to a general delegate convention. The Standard has opposed such a convention on the ground that it constitutes an "ecclesiasticism" which cannot be trusted not to meddle with the liberty of the local churches in matters of doctrine and practice.

The California convention is strictly a delegate convention. It has done precisely and flagrantly the thing which the Standard direfully prophesies the General Convention will some day do, and yet the Standard now exhorts other conventions to go and do likewise!

It is a hazardous thing to make a guess as to what is going on in any editor's mind, but we feel pretty safe in saying that just at this precise moment the editorial-commercial brain that runs our Cincinnati contemporary is balancing various answers to this question: whether to keep right on opposing the delegate convention, or to accept it and USE it as a fine device for getting rid of the churches and the scholarly pastors and teachers who refuse to acknowledge the leadership of the Standard in our church life.

This suggests a plan to settle the contention over the General Convention, if indeed it has not been already settled. The Christian Century submits it to Messrs. Richardson and Medbury and Ainslie and Garrison and other leading advocates of the General Convention: Give assurances to Cincinnati that the Atlanta convention will refuse to seat delegates from First Church, Berkeley, Calif., and from other churches now practicing Christian union, and the Standard will drop its warfare on the delegate convention for good and all.

LET THE LEADER DEFINE HIS POSITION.

HAVING taken the leadership in inducing the Northern California state convention to excommunicate the Berkeley Church, Rev. A. C. Smither, of St. Louis, Mo., will probably consent to explain the terms of the resolution which he defended in a speech on the floor of the convention and in an article in the Christian Evangelist. The resolution explicitly declares two things: first, that the Berkeley church is no longer a member of "the corporation known as the Christian Church of California," and secondly, that it is in fact not "a Christian Church" at all. We believe the brotherhood will wish Mr. Smither to further define his views and we submit the following suggestive questions.

1. Does Mr. Smither believe that "the corporation known as the Christian Church of California" is IN ANY SENSE the Christian Church of California?

2. Does Mr. Smither wish to be understood as seriously and deliberately affirming that the Berkeley church is not

any longer a Christian church? Will he explain why it is not a Christian church?

3. Does the practice of open fellowship with other Christians forfeit a church's right to be called a Christian church? If so, why?

4. Or, does Mr. Smither deny that Presbyterians and Methodists and other unimmersed evangelical Protestants are Christians—just as truly Christians as he is himself a Christian? Or is Mr. Smither a better Christian, or more of a Christian, or in any sense superior as a Christian, to the Presbyterians and others whom the Berkeley church declines to bar from its fellowship?

5. Are not these Presbyterian and other churches churches of Christ, as truly churches of Christ as the church in St. Louis to which Mr. Smither belongs is a church of Christ? If they are churches of Christ, how can another church of Christ refuse to accept their members without being guilty of practicing schism in the Body of Christ? Does not the refusal to receive them constitute a sectarian act? And does not the settled policy of a group of churches that refuses to receive them constitute such group of churches a sect?

6. By what right may the Disciples of Christ disclaim being a sect if the basis of fellowship in their churches is narrower than the basis of fellowship in the Church of Christ?

In good faith these questions are asked. An answer in like good faith will help to clear the air.

EDUCATION AND CHARACTER.

AT this time of year thousands of homes are busy in preparation for the sending of son or daughter away to school. Many homes are eagerly considering the question, to what school the boy or girl shall be sent. There is one consideration, often completely ignored, and still more frequently treated as of minor importance, the foremost importance of the development of character as an element in education.

Not only is this a matter of the foremost importance; compared with it everything else is unimportant.

The question whether the water supply of the school is contaminated with the germs of typhoid fever is less important than the question whether the school holds as its highest prerogative and duty the development of character.

What boys and girls learn out of books is a small part of education. It is not quite a negligible part, but it is distinctly a minor one. Whether the young person has four years of Greek and three of Latin, and two of Algebra and three of Geometry, or vice versa, is a question of detail hardly worth a second thought. Most of it will be forgotten, and ought to be forgotten. It is not learned to be remembered. But what impressions are made on plastic character that are to shape the life through all the years of manhood or womanhood, that is the supremely important question.

Choose schools that afford good instruction in such things as are printed in books. That is worth doing.

Choose schools with well known instructors and a good curriculum. That is something worth thinking of.

Choose schools in good climate and with wholesome surroundings. That is worth considering.

Choose schools with men and women of character and Christian worth to guide and train the boys and girls. That is more important than all else beside.

Choose schools that create character. That is the supremely important consideration.

"OUTSIDE THE DISCIPLES."

EVERY reader will be interested in the peculiarly significant account of the Federated Church given by Rev. William J. Lockhart on another page of The Christian Century. Here is an earnest attempt to really practice Christian unity, to demonstrate that we Christians are one already, regardless of our peculiar creeds, or modes of baptism or traditional prejudices. Mr. Lockhart is one of the best known and most favorably regarded of our Disciple evangelists. He has been especially effective in pleading for a Disciple evangelism suitable for leadership in union interdenominational meetings and has been found again and again at the helm conducting such meetings. The Urbandale church in Des Moines is but a further expression of the passion of his heart to lead his brethren to make some definite contribution to the cause of Christian unity.

There is an element of pathos in the Urbandale enterprise, not brought out in Mr. Lockhart's story, but suggested in a personal letter in which he says that this "is not a movement of the Disciples of Christ except as the leader of the movement received his inspiration from the genius of the Disciples' principles. Our plan is not open to the attack that has been made upon the Berkeley church, because this is a movement outside of the ranks of the Disciples."

The cumbersome device of a double-membership is admittedly adopted for the purpose of avoiding opposition on the part of those who do not believe it is the Disciples' essential business to practice Christian union. This device is probably intended to make the transition easy and will, no doubt, eventually, if not soon, fall away.

What Mr. Lockhart is here aiming at is precisely what Thomas Campbell aimed at. It is the thing the Disciples were born to accomplish—albeit without the hindrance of the awkward devices which the hardness of Christian hearts has seemed in this case to render necessary.

That the leader in such a work, himself a life-time Disciple, and an evangelist of power, should be compelled, consciously and purposely, to place his enterprise "outside the Disciples" in order to inhibit the criticism and attack of his Disciple brethren, is one of the saddest commentaries we have seen on the distance the Disciples of Christ have wandered from their original ideals.

GOOD HEALTH IN SUMMER.

IF YOU want to keep well in summer, live simply, temperately and righteously. Do not eat enormous amounts of heat-producing foods, nor consume great quantities of ice. Be sweetly reasonable and keep well. The health department of Buffalo has issued the following excellent suggestions, good all the year round:

Prevention saves many lives, but will eventually put many good doctors out of business.

Drinking good water neither makes a man sick, nor in debt, nor his wife a widow.

Money is the most envied and the least enjoyed; health is the most enjoyed and the least envied.

Joy, temperance and repose slam the door on the doctor's nose.

Give sanitation the first place in your selection of a picnic place.

Let no summer outing become the cause of your winter illness.

A once a year clean-up is about as good as once a year bath.

Every day in the year should be clean-up day.

Germs of tuberculosis have a good shelter in decayed teeth. Repair the teeth and remove the shelter.

A decline in infant mortality is the result of proper education.

A properly muzzled dog can't bite.

Hydrophobia and stray dogs are a bad combination.

Keep your ears open and your mouth shut.

The laymen of today who is ignorant in the theories of prevention must be a clam.

Many serious lung troubles follow neglected colds.

When in doubt boil your drinking water.

Avoid public drinking cups.

Dirty hands are preferable to the public roller towel.

Wash your hands before handling food.

Treat your body to an occasional bath; it may not be entitled to it, but it will repay you with better service.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Assembly for Chinese Presbyterians.

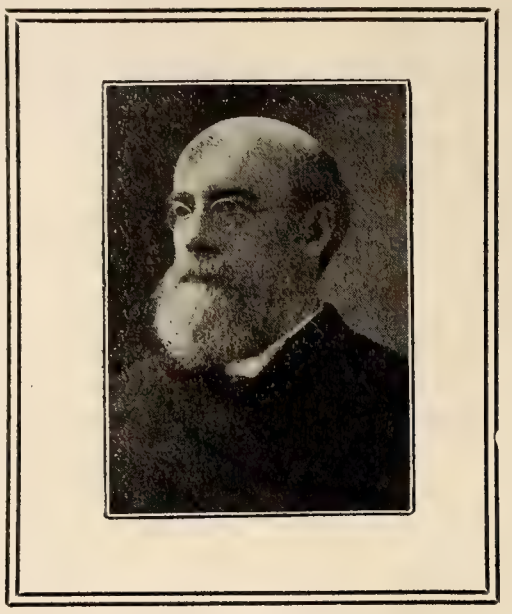
The Presbyterian Brotherhood is to be congratulated on the rapid development of its work in China. Report brings the news that the time is at hand when the Presbyterians of that country, now numbering over 60,000, will be bound together in a General Assembly which will represent the nineteen presbyteries and six synods which are organized in that country and which are the outgrowth of mission work conducted by the Presbyterian churches of the United States, England, Scotland, Ireland, and Canada. This united General Assembly will be the outcome of the Federal Council of Presbyterian Churches in that country which has been in existence for seven years. The movement toward such a union of all Presbyterians in China in one General Assembly has been making steady progress since 1890, when a group of Presbyterians meeting in Shanghai expressed a desire for closer relations.

Christian Colleges to Form Association.

Steps have been taken for the organization of an Association of Christian Colleges—that is, of colleges controlled by or in close affiliation with evangelical Protestant church of the United States. The Presbyterians seem to have led in this important movement. For several years the Presbyterian College Union has urged the importance of such an association, and last December appointed a committee to take steps to effect the organization. The subject was considered by the council of church boards of education in January. The executive committee of this council recently met with a number of representative college presidents at St. Paul, and appointed a committee to prepare a tentative constitution and by-laws and to arrange for a permanent organization in Chicago in January, 1915. The organization will be perfected in connection with an educational congress to be held in Chicago the same month. The council of church boards of education will hold its annual session at this time, and the conference of church workers in state universities will also meet at the same time and place. The three organizations will hold separate sessions, but arrangements will be made for joint meetings. The association of Christian Colleges is expected to be permanent. Efforts will be made to have representative college presidents from all the leading religious bodies in attendance at this congress.

More About Dr. Mathews' Tour.

Further information comes of the tour of the Orient which will be made by Dr. Shailer Mathews next winter. Dr. Mathews will visit Japan as ambassador of the Federal Council of Churches of Christ in America, of which he is president. The plan involves a formal representative mission, the first of its kind ever undertaken between the United States and any of the countries where missionary work has been done. Individual church bodies have, of course, had their representatives visit the work of their missions, but the present proposal is that a representative of the federated Protestantism of America go to represent the entire group of co-operating organizations, thirty in number, representing a church membership of approximately 16,000,000 people. On the part of Japan there is involved the action of the Federation of Japanese Churches, and arrangements will be made there for the conduct of work on Japanese soil. The plan proposes a series of addresses at the chief centers of Christian activity in Japan, including the universities. The general purpose of these addresses will be to give to the Japanese Christians an idea of Christianity in America, particularly along undenominational lines with reference to the development of Christian scholarship and social service. It is also intended to give the Japanese an impression as to the general attitude of American Christians toward Japan as a nation, thus reciprocating the work which is now being done by representatives of Christian churches of Japan in America at the present time. The carrying out of the plan is thought to be of great importance from the point of view not only of church but of international fellowship.



Rev. Washington Gladden, who is reported to be "out in opposition to nation-wide prohibition."

Y. M. C. A. Holds Boys' Conference.

Of great significance was the recent Annual Boys' Conference held at Saginaw, Mich., under the direction largely of the Young Men's Christian Association, but with the aid also of the Sunday-school and other organizations. For three full days the association brought together representatives of Michigan's boys' associations. The real purpose of the gathering, reports the Congregationalist, is to inspire boys and young men with higher ideals, to aid them in reaching a better life and induce them to accept Jesus Christ as their personal Saviour. The last night of the great Saginaw conference in 1913 hundreds of delegates made the "forward step" decision to become better Christians and signed cards pledging themselves to this end. Following the conference the delegates returned to their homes with the spirit of service burning within them. They held meetings in every city and rural community where they could get a church. The boys themselves conducted these meetings, offered the opening prayer, introduced the speakers and carried on the business of the meeting without the least aid from adults. As a direct result of these meetings, hundreds of boys in the state of Michigan became Christians and entered actively into the work of influencing other boys. In the fourteen counties of Michigan in which organized county work is being carried on by the Y. M. C. A., there were 2,053 boys enrolled in Bible classes.

Gideons Meet in Boston.

Boston enjoyed the convention of the "Knights of the Grip" held in that town recently. Tremont Temple gave royal welcome to these thousands of Christian traveling men. Sunday was the great day of the feast. After morning prayer and consecration service the Gideons flocked to the churches. In many a pulpit of Greater Boston the voice of the commercial traveler was heard on Sunday morning. At two in the afternoon hotel lobby meetings were held again. At three o'clock a special gospel service took place in Lorimer Hall. At half-past four a great Bible demonstration occurred, when more than 8,000 Bibles were placed in Boston hotels which had not previously had them. At five o'clock a gospel meeting was held on Boston Common. At half-past six the Gideons led young people's meetings in various churches, and at seven a gospel song service took place in Tremont Temple, followed at half-past seven, by an address by Rev. Dr. R. S. MacArthur on "The Gideons as Soldiers for Christ and the Church," and the introduction of the new international officers.

Methodists Find Business Good.

The Methodist Book Concern has no fault to find with business conditions. The profits were sufficient to enable the Methodists to turn over $300,000 for the care of aged ministers and their dependent families. During the past quadrennium the book concern had a business of nearly $11,000,000. Many books are published, but the most important work of the publishing department has to do with Sunday-school literature. The Methodist Sunday-school enrollment reaches beyond 4,000,000.

Fraternity Sunday, Sept. 6.

Twenty-two specific subjects are suggested for use on Fraternity Sunday, September 6, 1914, which has been suggested for celebration by the Chicago Church Federation Council. The following are the topics: (1) The dignity of labor. (2) The curse of idleness. (3) Crime Prevention. (4) Peace. (5) The curse of hatred—"If a man say, I love God, and hateth his brother, he is a liar." 20th Verse, 4th Chap. John. (6) How can the organized fraternities coöperate with agencies of religion and education in making a better city, state and nation? (7) Fraternity should promote statesmanship and discourage politics. (8) Am I my brother's keeper? (9) "Let reverance for law become the political religion of the nation"—Lincoln. (10) "Stand with anybody who stands right. Stand with him while he is right, and part when he goes wrong"—Lincoln. (11) "Chicago does not ask us to die for her, but asks us to live for her"—Mary McDowell's Civic Creed. (12) Fraternity Sunday should not be a lawless Sunday. (13) Social Justice. (14) Prevention of poverty. (15) Efficiency in the administration of justice. (16) The court as a social agency. (17) The Fatherhood of God, and the Brotherhood of man. (18)

Correct a fault as well as commend a virtue in your brother. (19) Preventive litigation. (20) Live for your country, and then it will not be necessary to die for your country. (21) The difference between character and reputation; Vol. 240 Illinois Supreme Court Reports, page 560. (22) Abraham Lincoln the Fraternalist.

Church Honors J. P. Morgan.

Rather an unusual kind of memorial is that made to J. Pierpont Morgan by an Italian congregation of a Jersey City church—the Church of our Lady of Mount Carmela. This church subscribed $1,500 for the purchase of a candle to burn in memory of Mr. Morgan as a token of their appreciation of his many charities in Italy. It is soon to be placed in the Vatican at Rome and will be lighted only on All Souls' Day. At this rate it will endure for thousands of years, for if burned continuously it would last at least nine years. It took four and a half months to make; it stands sixteen feet high and weighs 400 pounds, tapering gradually from 18 inches at the base to 6 inches at the top, and is made from white beeswax imported from Italy for the purpose. It is beautifully ornamented in high relief, the modeling being heavily laid with gold leaf valued at more than $300. The portrait of Mr. Morgan and his favorite flowers, American beauty roses, are done in oil by the artist Paulo Restivo, who has specialized in this department of art.

Methodists Strong in Germany.

In Germany, where there are now two Methodist conferences, the growth of the Methodist fellowship is notably large. In 1886, when the German and Swiss conferences were separated, the total of probationers and full members in Switzerland was 5,299; in South Germany 4,993; in North Germany, 3,863; a total of 14,155. Seven years later the total for the same territory had risen to 18,360. And now, in 1913, the membership in Switzerland was 10,190; South Germany, 13,497; and in North Germany, 14,396, a total of 38,083. There are more than four thousand members of the Epworth League in the North Germany conference alone, and the Sunday-school enrollment in the same conference is 12,123.

Death of Methodist Leader.

Milton S. Terry, who recently passed away, in Evanston, Ill., was one of the respected scholars of the Methodist church. Mr. Terry was a pastor in early life, but became a professor of Old Testament language at Garrett Biblical Institute, in Evanston in 1885; he later held the chair of Christian doctrine. He was a member of the American Oriental Society, and of the Society of Biblical Literature and Exegesis, and wrote many books of a theological character.

The Bible and the Public Schools.

Henry F. Cope, secretary of the Religious Education Association, is not an advocate of the giving of Bible instruction in the public schools. Addressing the recent session of the National Education Association, at St. Paul, Dr. Cope said that the demand for religious education in the public schools rested on three misapprehensions: First, that the state can teach religion; second, that religion can be taught like mathematics or geography; third, that the teaching of religion in the public schools would effect any great change for the better.

Americans Lead Catholics in Missions.

The Catholics of the United States are advancing to first place in support of Catholic missions of the world, according to figures quoted in the Central Christian Advocate. They are supplanting France in that respect. Ten years ago Catholics of France gave $815,000; five years ago $675,000, and last year, according to reports just made public $500,000. Ten years ago Catholics of the United States gave $45,000 a year, and last year, according to the same report, $440,000. The great givers to Catholic world missions are among American dioceses, New York with gifts last year amounting to $157,000; Boston, $57,000; Philadelphia, $53,000; Cleveland, $7,800, and Baltimore, $7,100. Not a city in Catholic countries like Austria, Italy, Belgium and Spain, declares the "Freeman's Journal," comes anywhere near the gifts of these generous Catholic American cities. St. Louis far outranks Rome; Minneapolis outranks Vienna, New Orleans gives more than London, and Pittsburgh Catholics give more than do those of Liverpool.

FEDERATION IN THIS NATICN.

Let's congregate and federate,
All creeds sedate annihilate,
And truth misstate to propagate
A concord great, inviolate.
From your belief seek quick relief.
Of all things chief, the olive leaf
Presents a brief for all the grief
Of misbelief on life's lone reef.
Don't sit and sigh, but do and die,
And rend the sky with battle-cry,
Smite hip and thigh the reason why!
The cause is high; don't argufy.
Judgment berate. Error placate.
Faith extirpate. Invalidate
Your mental state. Without debate,
Let's congregate and federate.

—Living Church.

Evangelistic Results in New York.

The Evangelistic Committee of New York City, an interdenominational organization, last summer carried the gospel to 680,345 persons, who attended its open-air tent and shop meetings. It is planning to reach 1,250,000 this summer and will do this work at a cost of about $40,000.

Church Figures from Canada.

According to the latest church census of Canada, the Roman Catholic population numbers 2,833,041; the Presbyterian, 1,115,324; the Methodist, 1,079,892; the Church of England, 1,043,017.

A New Methodist University in the South.

In view of the fact that the Methodists of the South were by a recent court decision divested of any real property control over the Vanderbilt University at Nashville, the recent General Conference authorized the establishment of a new Methodist university for which a fund of $5,000,000 is to be raised. Atlanta has been chosen as the site.

Cleveland Plans Evangelistic Campaign.

The two hundred Churches of the Federal Council of Churches in Cleveland are planning simultaneous rally Sunday for October 4, to be followed by a month of evangelistic service, the various neighborhoods of the city being taken as the unit of organized and co-operative effort.

Dr. Hirsch in Germany.

Professor Emil G. Hirsch, of the Department of Semitics in the University of Chicago was one of three delegates from Chicago to the Church Peace Conference which met at Constance, Germany, August 2-5. Over fifty American delegates attended the conference, which was held under the auspices of the American Peace Society.

"Good Citizenship Day," October 18.

Good Citizenship Day will be observed, if the suggestion of the Society of Christian Endeavor is adopted, on Sunday, October 18. It is urged that special effort be made to secure exceptional attendance at services and that the sermons and addresses have to do with the moral obligations of citizenship, commendation being given to those causes which are promoting reform and enlightenment.

Dr. Forbush at University of Chicago.

Dr. William Byron Forbush, president of the American Institute of Child Life, Philadelphia, was the university preacher at the University of Chicago on August 2, and on August 9 Professor Gerald Birney Smith, of the Department of Systematic Theology, was the speaker. The convocation preacher, August 23, will be Dr. James Hope Moulton, of the University of Manchester.

Death of Dr. Jesse Bowman Young.

The death is reported of Dr. Jesse Bowman Young, Methodist pastor and author. For two score years Doctor Young was a contributor to Methodist church and Sunday-school literature, as well as to undenominational papers.

Yuan-Shi-kai's "Confession of Faith."

Secretary L. Wilbur Messer, of the Chicago Young Men's Christian Association, brought back this "confession of faith" from Yuan-Shi-kai, President of the Chinese Republic: "I am unequivocally a Confucianist, yet I know that nothing but Christian ethics can save China."

Chicago Endeavor Year Book Out.

The year book of the Chicago Christian Endeavor Union will be studied with special care by Endeavorers everywhere on account of the meeting of the world's Christian Endeavor convention in Chicago next year. The book recounts in compact compass the specific activity of the many Endeavor organizations in Chicago and vicinity. The efforts of the individual societies and of various county and city organizations will be suggestive to other Endeavorers.

A False Step.

The Roman Catholic archbishop of St. Louis, in speaking before the Catholic conference on charities in that city last month, is reported to have demanded that the municipality of St. Louis should appropriate money to support Roman Catholic charitable institutions.

Spiritual Movement Stirs Scotland.

Following the reports of the great revival in Scotland during the past winter comes the report that in that country is growing a host of young men committed passionately to the great essentials of evangelical Christianity. It is believed by some that a movement has begun in the Scottish churches as powerful in its purposes as the Oxford movement was in the Church of England in the middle of the nineteenth century. While the Oxford movement gave an impetus to formalism and sectarianism this new Scottish movement is touching only the great universal elements of Christianity.

Of Human Interest

Our Poor Human Nature.

George A. Dorsey, Curator of Ethnology, Field Museum, Chicago, does not have much faith in humanity. In one of the articles he is writing daily for the Chicago Herald, he sets forth the statement that human nature is, after all, brutish and hungers for war and blood. Here is what he says:

"Do you and I want war? Do we want to be long distance participants in what might prove the most hellish war the world has ever seen? Oh! I know what we will say to this question, but will we be honest? We spurn with indignation the mere suggestion that we, you and I, want this war to take place.

"And yet, as the catastrophe approaches hour by hour, we get more and more excited, our pulse beats faster, our breath grows shorter, our eyes brighten, and at last we are glutting to the utmost our fundamental savage, brutish nature to participate by the vicarious route our lust for blood and death. And this is one of the causes of war.

"All say: 'War is hell; let there be no more of it.' All say it because it is the fashion nowadays; it is good form to say it. Belonging to Christian nations, we are conscious of a sense of duty in assuming that attitude. But I repeat: deep within us is fundamental human nature as real, as brutish today as ever before—only now it is buried up deeper beneath the accumulated lacquer of centuries of so-called civilization.

"It is rather more difficult these days for elemental traits to break through than it was formerly. But not an hour of the day passes in Chicago or London or Berlin or Pipetown that doesn't furnish proof that life is still a contest, fundamentally the same as ever, the essential difference being in terminology and in rules.

"How otherwise can we explain this thing that approaches like a car of Juggernaut, which men go out to meet, protesting the while, saying they do not want to be crushed, explaining they don't want to see their fellowmen perish; and yet, in person or vicariously to a waving of flags and marshal music, and in brilliant garb, and even singing, they go out to meet the Destroyer more than half way?"

Jacob Riis's Turning Point.

In a Methodist revival in the old eighteenth Street church, Brooklyn, under the preaching of Rev. Ichabod Simmons, Jacob Riis underwent a genuine conversion and dedicated his life to Christian service, notes the Christian Advocate. It was his desire immediately to give up his newspaper work and take to preaching, but the faithful minister strongly advised against it. "No, no, Jacob," he said, "not that. We have preachers enough. What the world needs is consecrated pens." "Then and there I consecrated mine," said Riis. "I wish I could honestly say that it has always come up to the high ideal set it then. I can say, though, that it has ever striven toward it, and that scarcely a day has passed since that I have not thought of the charge then laid upon it and upon me." Without this spiritual passion the philanthropic inclinations of Riis would not have developed into the practical work he accomplished. Endowed by nature with an intensely earnest spirit, and with a perseverance that knew no bounds, he would still have been unable to sustain his enthusiasm without a profound religious motive.

Three Great Laughers.

James Russell Lowell is said to have been of a very fun-loving disposition. Light-hearted jest and nonsense were sprinkled plentifully through the long life which was so filled with solid, hard work and achievement, says a writer in the Christian Endeavor World. One day when walking with a friend they passed a large building over the door of which was written: "Home for Incurable Children." "Ah," said Lowell, with a shake of his head, "that is where I shall have to be sent one day."

Everybody knows of the immense labors of David Livingstone in the inhospitable part of Africa, and of the devotion of his noble wife. Does everybody know that in the midst of their lonely life they were often much of the time as jolly as a pair of school-boys off on a holiday? To such an extent did the spirit of mirth preside over their counsels and undertakings that sometimes Mr. Livingstone would say to his wife: "Really, my dear, we ought not to indulge in so many jokes. We are getting too old; it is not becoming. We must be more staid in our demeanor."

Charles Kingsley was always bent on introducing as much frolic and merry-making into his family life as possible. He was proud to be able to say: "I sometimes wonder whether there is as much laughing done in any home in England as at our parsonage."

Emerson as a Vocalist.

As a student at Harvard, Ralph Waldo Emerson did not give much promise of his future greatness. His dissertation was spoken of as "a very good one, but too long to give much pleasure to the hearers." He was class poet, but only after seven others had been successively elected, and had successively declined the honor. A story told by Mr. Arthur Stanwood Pier, in "The Story of Harvard," goes to show that Emerson's musical efforts were even less appreciated.

Singing in the yard was a popular diversion, and early in his freshman year, Emerson, wishing to have a share in the fun, went to the singing master, who said to him, "Chord."

"So I made some kind of a noise," said Emerson, "and the singing master said, 'That will do, sir; you need not come again.'"

Two Holmes Puns.

"Here are two little-known puns of Oliver Wendell Holmes, reported by the Christian World. 'The young lady is in evening dress,' said a friend, one evening, referring to a rather overdressed damsel. 'The close of the day, my dear sir,' remarked the witty doctor. 'That is Holmes pun,' retorted the friend. 'I'm worsted,' rejoined the doctor."

A Terrible Disease!

Mrs. Crockett and her daughter stood before a painting which represented a soldier with hollow cheeks and staring eyes. On the gilded plate in the frame were the words, "After the Attack of Lutzen." "What is 'Lutzen,' Mary Anne?" asked Mrs. Crockett in a hoarse whisper. Mary Anne admitted that she did not know. "Well, anyway," said Mrs. Crockett, with conviction, "it's a terrible disease. I can see that easy enough without anybody telling me."

Uncle Joe on Socialists.

"Uncle Joe" Cannon, chewing a long cigar vigorously, said in Danville:

"These young Socialists and anarchists and what not want to run the world. And a pretty mess they'd make of it, with their 'hunger strikes' and 'silence patrols' and what-not. Why, they've got no experience."

Uncle Joe smiled a grim smile.

"We used to say that you were never too old to learn," he grumbled. "Nowadays the idea seems to be that you're never too young to teach."

ABOUT PREACHERS AND OTHERS.

Revised Scripture for Summer Use.

A Methodist minister feeling the stress of summer weather, has put out on his weekly leaflet the following:

"Warrant for closing churches in summer:

"I will come into thy house in the multitude of Thy mercy— except in summer.

"The Lord is in his holy temple—except in summer.

"How amiable are Thy tabernacles—except in summer.

"My soul longeth, yea, even fainteth for the courts of the Lord— except in summer.

"God is known in His palaces as a refuge—except in summer.

"Preach the word. Be instant in season and out of season—except in summer.

"Not forsaking the assembling of yourselves together—except in summer.

"They continued steadfastly in the Apostle's doctrine and fellowship and breaking of bread and prayers—except in summer."

Why They Resigned.

"Say, Parson," said Elder Berry at the church board meeting, "here are the resignations of all the quartet choir." "My son," said Rev. Fourthly, in distress "what is the trouble?" "Your announcement Sunday morning," replied Elder Berry, sternly; "you know you said, 'Providence having seen fit to afflict all our choir with bad colds, let us all join in singing, "Praise God from whom all blessings Flow."

His Helpful Sermons.

"When I can't sleep at night," said she, "I say to my husband, 'Oh, read me one of my dear minister's sermons!' And he has not read five minutes when I am sound asleep!" The "dear minister" said, of course, that he was delighted to hear it; although it was not wholly for that purpose the sermons were published.

About "New Religions."

A minister who was going abroad said in jest that when he came back he might bring a new religion with him. A person who was present said, "You may have some difficulty in getting it through the custom house." "No," said Dr. Brooks, "we may take it for granted that a new religion will have no duties attached."

Explaining The Jonah Story.

The late Bishop Phillips Brooks had a version of the "Jonah" narrative, essentially his own. When some one was expressing wonder at the possibility of Jonah being swallowed by the whale, he said, "There was no difficulty about that, for Jonah was one of the Minor Prophets."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Ellen Louise Axsen Wilson

The death of Mrs. Wilson comes at a peculiarly difficult time, from the viewpoint of the President. Touching beyond measure was the report that our President penned his offer of mediation to the warring European nations while sitting by the bed of his dying wife. A writer in the Chicago Herald has put into vivid language the story of the life and death of this remarkable woman. It is too good not to be given to readers of The Christian Century, hence we reproduce here.—THE EDITOR.

SHUT the door softly, for the first lady of the land is sleeping.

They have regarded her with tears, those who loved her so, and for the first time she has not heard her husband call or answered her children in that soft, low voice of hers.

The blinds are drawn in the great White House at Washington. It was not so that Ellen Louise Axsen, wife of President Woodrow Wilson, would have chosen to pass out to the larger life. Her days were spent in building an altar, and her husband called it simply "home." From that hearth fire, its warmth still surrounding her, her spirit suddenly took flight.

The glow is left for all the world to see.

From Georgia she came nine and twenty years ago, the bride of a young college professor, with all a southern woman's sweetness and ideals, the sweetness that led a stranger to call Southern women "God's agents on earth," and with a wit that won friends everywhere.

Her smile was magic; it was the arch, sweet gayety of the days of our grandmothers, and it was welded to the thoughtful dignity, the broad common sense that has made the home of the Woodrow Wilsons a beacon light since first it was thrown on the screen of publicity.

Mrs. Wilson was an artist. Her pictures were not merely good, they were powerful. Painting was a passion with her, but for many years after her marriage she did not touch a brush, for she was an artist in the greater sense—an artist-wife, an artist-mother.

"A wife," she said once to a friend, "should keep part of her life quite free."

And then came the story of how Governor Wilson—this was shortly before presidential days—had returned from an arduous campaign to find her absent.

"I had told him I was going to attend a certain committee meeting," she said, "but he had forgotten. He came into the 'little White House' at Sea Girt, N. J., saying 'Where is mother?' When he found I was not there he felt quite lost, he told me."

There was regret and pride in the voice of the first lady of the land as she told that story. Its human note is almost too much for us now, for a President is bereft of his helper, a worker of a comrade, a husband of his wife and a harassed, weary man of her whom he called "my rest."

No more fitting epitaph than those two words can be found.

There is a picture, too, of a young mother with three little girls that the daughters of the White House must recall vividly today, with a pride and a pain no words can tell. It is of "mother" who taught them for years, who told them stories, who sang and read them to sleep, who even made their little frocks, and from whom no word that was not courteous and kind was ever heard, while laughter rang out every moment, spontaneous and free as their own. The echo of that laughter still rings on, for it was never malicious, never forced.

To be the wife of a college professor, the wife of the head of Princeton University, the wife of Governor Wilson and the President's wife and never to fall down through those twenty-nine years from the pedestal on which her own actions had set her took no uncommon talents of mind and heart.

In addition to that, to be the mother of three daughters as different in temperament as though they had been no relation—the very modern daughters of an old-fashioned woman—took patience and courage and broad-mindedness of an unusual degree. But all these things the daughter of old Doctor Axsen, a Presbyterian minister, accomplished without apparent effort.

Her brown eyes were clear to the last, her brown hair waved as daintily above her wild-rose cheeks, her voice was as gentle as if the strain of life had passed her by on the other side. Death had no creases to smooth away from her brow, and it is sleeping we leave her, for one so joyously alive, so nobly good, is never dead.

* * * *

Just before the presidential election a newspaper woman went to the home at Sea Girt to interview the wife of the future President. This reporter thus tells the story of her conversation with Mrs. Wilson:

"They wonder at Mr. Wilson's lack of excitement over the victory," the President's wife said—Mr. Wilson had just been nominated at Baltimore for the presidency—"they cannot know that however the decision went it could be only good-bad or bad-good to us. If Mr. Wilson got the nomination it meant the breaking up of our close home life together——"

Ah, me! She had the face of a Madonna and a voice like rippling waters and her smile went everywhere.

"If he did not get it we still had the best of life's gifts left—our home."

"And now——"

"Now I shall lose much of my husband, but I try to give him gladly to his country."

"You have shared this campaign together?"

"Every minute of it. I have kept the clipping bureau, cutting out the articles he ought to see and filing what he might want, so that he could get it at a minute's notice."

Then I saw for all her brave smiling that she looked tired. Perhaps those cheeks were a little too pink!

"At every moment of his career I have known every move beforehand and approved. They say now that if Mr. Wilson should come to me as President and tell me he was going to lay down the office on a question of principle, I would meet the situation with a smile and a quotation from Browning. My belief in him and my encouragement—he never tires of telling me that they have carried him through his darkest hours."

"Spirituality," "moral strength" and words of that sort came constantly to her lips.

A fine copy of a Bouveret "Madonna" that hung over the fireplace of the reception hall called forth my comment.

"I copied that one midsummer like this not very long ago," she answered. "For ten years after my marriage I did not touch a brush, though I was a painter before. I recognized that a woman cannot have two great passions. My husband and my children came first.

"The children were all born at the same time," she said, humorously. "I taught them at home until they were 12. fed them on Greek classics and read them to sleep with standard poets. Sometimes I tell them they never read trash until they went to college.

"I have been a happy woman. Mr. Wilson's profession of teaching permitted us to be together a great deal. and then I was blessed that his work did not lie in a field I could not follow, say, higher mathematics. Jurisprudence and political economy are subjects in which any woman ought to be interested. They even make good dinner table topics. Everything has combined to make our lives twine together ideally. A husband should find in his wife an escape from his cares. I try always to keep reserves from which Mr. Wilson can draw when he needs them. He calls me 'his rest.'

"Others will have more of him now, but"—she smiled with proud serenity—"we've been so much to each other for so many years that nothing can change us now."

A door opened at the far side of the room and a man came out, a rugged, negligibly-tailored man with student stoop and gray penetrating eyes that took you in, sifted you and let you pass at a glance—Woodrow Wilson.

"Please give me back my wife," he said. "We always drive at 4 o'clock. It is our only time to be alone," and his large man's hand fell caressingly over her hand as it rested on the table.

* * * *

"Will you please give me back my wife?" The phrase is poignant at this crisis. Our President stands alone. facing the agony of loss. He is in darkness—he cannot see the light.

But there is a light, and it was kindled by his wife. When the eyes of the lonely husband can bear it he will look up, see that home-fire and warm his hands at the blaze.

In memory he will give thanks for "my rest," Ellen Louise Axsen Wilson.

LORD TENNYSON'S FAITH.

In the last year of Lord Tennyson's life, in his feeble health, he took short walks with his daughter. Afterward she became his biographer. The faithful daughter says that her father used often to say in these morning walks, "My chief desire is to get a fresh vision of God."

Disciples Table Talk

Iowa's State Convention.

The state convention of the Iowa Christian Missionary Society was held at Colfax, from July 13th to the 20th inclusive. While the local attendance was not so large as usual, owing to the location of the encampment grounds, the churches were well represented throughout the state. R. W. Lilly, of Keokuk, who was elected convention president last year, was unable to be present, and J. O. Boyd, a young lawyer, and superintendent of the Keokuk Sunday-school, took the chair. The leading feature of the week was the addresses of John L. Brandt, of St. Louis. The committee had secured him to give a series of sermons or lectures during the week. One night during the convention W. J. Lockhart was asked to call for pledges for the state work. Three thousand dollars was needed. The audience responded promptly and in a few minutes $3,129 had been pledged. This assures the success of the state work for the future. George E. Roberts was re-elected as corresponding secretary and Leon S. Dudley was re-elected as state Sunday-school superintendent. A new feature of the convention this year was that it was held on the encampment plan. In the years past, breakfast and lodging had been given free by the church entertaining and the convention. This time everyone paid his own expenses. Many of the delegates secured tents and camped on the grounds. It was voted unanimously to return to the same place next year.

Ft. Worth, First, to Have $125,000 Home.

For nearly half a century a landmark of Fort Worth, the First Christian church has stood forth in its usefulness. At last after months of discussion, the old-time church must fall. In its place will be built a modern edifice, one of the best houses of worship in Texas, at a cost of approximately $125,000. Realizing the imperative necessity of more room and better equipment for church work, the officers unanimously recommended and the congregation approved the raising of funds for a new church. This was done some time ago, but only recently has the date been set for the old edifice to fall. According to the pastor, L. D. Anderson, the tearing down of the building will start before another month passes and as soon as this is done, the new church will be begun. Among the first ministers of the church were: Rev. B. F. Hall, Dr. Joseph Clark, Elders Caskey, Johnson, Murphy, McKnight and Dr. Lowber. Since the pastorate of the present pastor, Mr. Anderson, the church membership has increased many members. Its present enrollment is almost 700 and it has a Sunday-school enrollment of about 400.

Chicago Pastor Completes Fifth Year.

Very few pastors are given the privilege of work in such a fruitful field as that in which Austin Hunter has been ministering the past five years. He has just celebrated the completion of his fifth year with the Jackson Boulevard Church, Chicago. Seven hundred and forty-eight people have been added to the church during this time, almost all at the regular services; 160 couples have been united in marriage, and 158 funeral services conducted. A seven thousand dollar mortgage on the property has been paid off, and a social center building purchased and paid for. The church has been made a living link in the C. W. B. M., and also conducts a Chinese mission each Sunday, which is the largest Chinese mission conducted by any Chicago church. This is a down-town work and suffers great losses by rapid removals to the suburbs, but there is no cessation in the fruitful activities that have characterized the church for many years. That Mr. Hunter continues with Jackson Boulevard is sufficient evidence of the satisfaction of the congregation with the work he is doing.

Kentucky Convention, Aug. 31-Sept. 3.

Kentucky Disciples will hold their convention this year at Ashland, Aug. 31-Sept. 3. The Ashland church is one of the most beautiful and best equipped buildings in the state, affording an ideal place for the entertainment of a great convention. The convention sessions this year will be as follows: Monday, August 31: Christian Education—President R. H. Crossfield presiding. Tuesday, Sept. 1: State Missions—President W. A. Fite, Paducah, presiding. Wednesday, Sept. 2: C. W. B. M.—President Mrs. John Gay, presiding. Thursday, Sept. 3: Bible-school—President J. W. Hagin, Covington, presiding. The program this year will include the following speakers: A. McLean, R. M. Hopkins, R. N. Simpson, M. G. Buckner, F. M. Tinder, E. L. Powell, W. N. Briney, J. W. Hagin, J.

Rev. Austin Hunter, Who Has Completed His Fifth Year at Jackson Blvd., Chicago.

D. Armistead, W. A. Fite, Prof. E. E. Snoddy, Mrs. Ida Withers Harrison, Mrs. John Gay, Mrs. Josephine Stearns, Mrs. Mary S. Walden, Prof. J. W. Hatcher, Clyde Darsie, Mrs. Louise L. Campbell, H. B. Smith and others. Disciples planning to attend the convention should write Mr. W. A. Manning, 701 E. Winchester avenue, Ashland, Kentucky, before August 28th, that entertainment may be provided. H. M. Stansifer is pastor at Ashland.

Unity Spirit at Lockhart, Tex.

Dr. Albert Buxton, pastor at Lockhart, Texas, has been proving practicable the leadership of the two most widely different Protestant bodies in theoretical union. One Sunday, he took his congregation to the Episcopal church, and assisted the visiting bishop in the services. Later the rector preached in the Christian church, and then Dr. Buxton in the Episcopal church.

Paris, Ill., Church Has Big Day.

July 30 was a big day with the Christian Church in Paris. Paris has a Cradle Roll numbering almost 200. The occasion referred to was the annual baby party. It was the first time it has been celebrated and not all the youngsters could persuade their mothers to attend. But 65 of the babies were present with their mothers. These, together with the fifteen Cradle Roll visitors and a few others, made a party of 175. This will be one of the annual affairs but after this it will be held on Thursday afternoon before Mothers' Day.

Illinoisans and the Atlanta Convention.

All Disciples living in Central and Northern Illinois and Western Indiana, who contemplate attending the Atlanta Convention, should get in touch with J. A. Barnett, pastor Third Church, Danville, Ill., who will be glad to furnish information relative to the special train that will be run out of Danville over the Chicago and Eastern Illinois and the Louisville and Nashville Railways. The train will afford excellent accommodations and will stop over at Nashville.

W. F. Richardson as Chauffeur.

W. F. Richardson, pastor at First, Kansas City, Mo., motored his family to Chicago a few days ago, on their way to Pentwater, Mich., where they are spending the month of August.

W. A. Shullenberger Highly Honored.

The church at Trenton, Mo., has shown its appreciation of its pastor, W. A. Shullenberger, by raising his salary from $2,000 to $2,400, thus honoring itself as well as its leader. Mr. Shullenberger has recently received a call from four New York churches which have consolidated into one, but has elected to stay in Trenton.

How One Preacher Spent His Vacation.

E. T. McFarland, pastor at First, Lawrence, Kans., spent his two-weeks' vacation holding a meeting at Custer, Okla.

Dr. Combs on "The Preacher."

Dr. Geo. H. Combs said, in one of his addresses at the Southern California Convention: "The preacher must be no copyist, but imitate only his Divine Master. He must know no boss, either official board or ecclesiastical council."

M. L. Pontius Begins New Work Sept. 1.

M. L. Pontius closed his work at Peoria, Ill., July 31, and will begin his pastorate at Jacksonville Sept. 1. Mr. Pontius preached at Taylorville, Aug. 2, the pastor, George H. Brown, being absent on vacation. E. N. Miller, 2424 Main street, Peoria, is chairman of the pulpit supply committee, at Peoria.

More Excitement at Westville, Ill.

Citizens of Westville, Ill., are very much agitated over the unfavorable publicity given that town by the Patmont affair. A committee said to be representative of Westville has called a meeing to give Mr. Bickel, pastor of First Christian Church of Danville, an opportunity to present facts regarding Mr. Patmont. It is feared that Westville has lost its pristine "fair" reputation throug.. the recent entanglement in the Patmont case!

Success at Davenport, Ia.

During the two years' pastorate of J. T. Houser, of First Church, Davenport, Ia., there have been 328 new members added to the congregation, the present membership being 810. The church building has been remodeled at a cost of $32,000.

Men's Class in Rally.

The Brotherhood Class, at Central, Wichita, Kan., held a midsummer rally at the church recently. Congressman Neeley addressed the class. The Brotherhood Class is the largest adult class of the Disciples in Kansas. Hon. C. F. Matson is its president and Judge J. N. Haymaker, president of the National Brotherhood, teaches.

Central, Des Moines, Thrives Through Summer.

The summer program of Central Church, Des Moines, Finis Idleman, pastor, has been one of unabated interest. For the first time for a number of years this congregation has continued its own evening service. The down-town churches all have closed except Central. Audiences have been good notwithstanding the intense heat of successive Sundays Many additions are reported.

J. A. Barnett Holds Fifth Meeting in Danville, Ill.

The First Church, Danville, Ill., J. F. Bickel, pastor, has called J. A. Barnett, of the Third Church to hold a meeting beginning Sept. 12 Mr. Barnett closes his ministry with the Third Church Sept. 1. This will be his fifth meeting in Danville within two years, having held two successful meetings for his own church and one each at the Second and Fourth churches.

Dr. Medbury in Lecture Tour.

Charles S. Medbury is spending the month of August on the chautauqua platform, under the Midland bureau of Des Moines. He gave the commencement address before the students of the normal school at Bloomfield, Ia. He is also to be in Eureka, Ill., where he formerly attended the college. He also has an invitation to visit Angola, Ind., where he ministered for eight or nine years, just before coming to the University Place church, Des Moines.

Jewett Family in Reunion.

The Annual Reunion of the Jewett Family of America, Inc., of which Geo. A. Jewett, of the Christian Leader, is president, was held in Buffalo, July 3, 1914. This was the first time the Reunion has been held anywhere else than at Rowley, Mass., some thirty miles north of Boston, a place where the Jewett family first settled when they came from England in 1638. The Buffalo papers were very liberal with their space, giving frequent mention of the reunion and giving a complete report of the proceedings. The Buffalo News, on Sunday, gave a full page with many illustrations, pictures of various officers, pictures of the old Jewett homestead in Massachusetts, cut of the coat of arms, etc. About seventy-five members of the family were in attendance.

Chicago Drake Alumni Organize.

An organization has been formed of Drake alumni living in Chicago. The first election of officers resulted in the following: W. L. Carr, '98, president; Chauncey C. Willard, '03, vice-president; Oella C. Thompson, '96, secretary, and Clara Springer, '93-'96, treasurer. The following alumni were present: Edward S. Ames, Mabel Van Meter-Ames, W. L. Carr, Geo. F. Hall, Mrs. Hall, Fred Havens, Russel Herrold, W. A. Loftus, Harry McCormick, Mae Henderson-McCormick, George McCreight, Wm. J. Monilaw, Mabel Reynolds-Monilaw, Frank A. Morgan, Harriet Paige-Morgan, Chas. Clayton Morrison, Mrs. Morrison, John E. Northrup, George Alvin Peak, Belle Springer, Clara Springer, Oella Thompson, F. N. Westphal, Clara Miller-Whittacre, Mr. Whittacre, Chauncey C. Willard, the Misses Trier and Mrs. Ruth.

Disciples College for Southern California.

An important event of the recent California Convention held at Long Beach, was the adoption of a resolution offered by the College Commissioners regarding the erection in Southern California of a Bible College of the Disciples. According to officials of the convention the idea of establishing the institution with a small endowment is rapidly growing in popular favor.

Church Has "House-Raising."

The members of Central Church, Shreveport, La., are not afraid of hard work, even in the summer time. On August 1, Claude L. Jones led his people out to the Forbing camp meeting grounds, eight miles from Shreveport, where they had an old-fashioned "house-raising." The material for the auditorium had been gathered together. A large crowd of men and women of the church, and friends, were present and no difficulty was found in putting through the work. A great camp meeting is being arranged for, to be held August 21, and continuing ten days.

E. R. Edwards Calls Christ Insurgent.

That Jesus Christ was the foremost insurgent of all times and that the results of his insurgency, although slow in being realized, have affected every social and political crisis from His day until the present time, was the declaration of E. R. Edwards, of Martinsville, Ind., in an address at Bethany Park a few days ago. Mr. Edwards spoke on "The Real Insurgent." He showed that insurgency, which he declared was only a synonym for progressiveness, was one of the oldest traits of humanity. He

(Continued on next page.)

Christian University's New President

A Man of Religion and Learning.

BY CARL JOHANN, PRESI DENT EMERITUS.

[The announcement of the election of Earle Marion Todd to the presidency of Christian University follows fast upon the news of the declination of Rev. O. F. Jordan of the same office as published in last week's Christian Century. Mr. Todd's qualities of mind and temper are so well

Rev. Earle M. Todd, Who Has Accepted the Presidency of Christian University.

set forth by his venerable predecessor in the following statement that we feel no further words are called for except approval of this appreciation—THE EDITOR.]

The trustees of Christian University have elected Earle M. Todd to succeed me as president, and he has accepted. I am glad to have such a successor. I know no man who is greater in his personal religion than he; his faith is strong, and his piety is deep and wholesome. His fervent religious nature is happily coupled with a love for learning that rises to a passion. He is scholarly in taste and a student by habit and for the love of knowledge. His is one of the deepest of natures and yet he is one of the most approachable of men; modest almost to diffidence he devotes himself with marked self-forgetfulness to the ministry of men. His father was a preacher and educator in the Christian Church before him. Brother Todd was born in Indiana, and is just in the prime of life. He has lived in several states in this country and was twelve years in England, seven of which were spent in London; his experience is cosmopolitan. He brings high culture and a rarely fine disposition and a tenderly sympathetic nature to the exacting and arduous task of a college president.

I have written thus at length that you may know some of the reasons why I am glad to have Brother Todd as my successor. I have given my life to Christian University, and here my strength was exhausted. My task was to make brick without much straw, and gather straw for my successors to make more and better brick. My soul has much satisfaction in seeing the endowment and equipment of the school greatly enlarged. I always did heavy classroom work, and the added strain of erecting new buildings was too much for my strength, so that a year and a half ago, the last day before Christmas, while conducting the worship in chapel, I was stricken with paralysis, and I have not been able to teach since that time; but the trustees wanted me to continue as president, with the assistance of the vice-president, Professor H. M. Garn. At the end of a year and a half Professor Garn wanted to be relieved of the work of acting president in order to give all his time to teaching; and we needed a strong and vigorous man for the rapidly growing interests of the school; so I resigned last spring and the trustees elected me president emeritus with a living salary for life. I shall still live for the school to which I have given my life and find my satisfaction and comfort in seeing it educate young men and women for Christian service in the world. A deep joy comes to me in being able to turn my work over to such worthy and strong hands, and I shall continue to help to the full extent of my strength.

Prayer For Peace Asked

An Appeal from the Federal Council of Churches of Christ.

New York, Aug. 6, 1914.

The Federal Council of the Churches of Christ in America, through its administrative committee, begs leave to suggest that Christians join in earnest prayer to Almighty God, in view of the calamitous war in Europe, that He may guide the embattled nations to an early and lasting peace; that the sufferers, direct and indirect, by this gigantic conflict may have divine comfort and sustaining grace; that the churches in the hostile countries may in the emergency have strength, wisdom and guidance from above in fulfilling the sublime duties for which they were commissioned by the Master; and that Christians in our own beloved land may be ready for any sympathetic or helpful service to their Christian brethren abroad which Providence may indicate.

We urge that, in addition to prayers in public worship for the mercies and blessing of God, petitions in private be also offered, and that all local federations of churches hold meetings for prayer at noon every Tuesday. Such a service was held in the Bible House, New York, on Tuesday, August 4th, and it will be the first of a series of prayer-meetings.

Where there are no local federations, let the churches unite in providing for a half hour prayer service.

FEDERAL COUNCIL OF CHURCHES OF CHRIST,
By Henry K. Carroll, Associate Sec'y.

Facts and Figures From Disciple Fields

CALLS.

M. C. Hutchinson, Burlington to Fulton, Mo.

J. Preston Roberts, Jonesboro, Ark., to Central, Evansville, Ind.

T. J. O'Connor to Sanger, Cal.

F. C. Wilson to Dorchester, Neb.

A. D. Skaggs to Battleground, Wash.

G. H. Findley to Guthrie, Okla.

L. L. Myers, Silverton, to La Grande, Ore.

W. E. Babb, Coldwater, to Girard, Kan.

A. R. Anderson to Lansdowne, E. St. Louis, Ill.

RESIGNATIONS.

John R. Golden, Angola, Ind. Will return to Illinois.

J. M. Small, Shoals, Ind.

N. L. Collins, Montpelier, Ind.

E. H. Murray, Kenesaw, Neb.

H. M. Gillmore, First, Bentonville, Ark.

Chas. A. Brown, Central, Evansville, Ind.

C. W. Longman, Fredonia, Kan.

L. H. Sours, Webster City, Ia. Will take up banking.

C. B. Grubb, Camargo, Ill.

W. H. Robb, Gridley, Ill.

asserted that Moses was the first great insurgent and that Daniel, David, Elijah, Isaiah and all of the Hebrew prophets had fought against established wrongs. The insurgent activity, Mr. Edwards pointed out, of John the Baptist and the apostle Paul had been responsible to a great extent for the speedy success of Christ's work. The speaker interpreted insurgency as the spirit of democracy pleading on behalf of the people for a larger share of responsibility in the welfare of the government. Mr. Edwards said that insurgency had been responsible for all social, political, industrial and religious progress and that it has been behind every forward movement. The speaker defined the progressive as one who can not be stopped when he "once is started" and the "standpatter" as one who cannot be started when he is stopped. Mr. Edwards declared that the insurgent spirit of the present day was not confined alone to the political and the industrial world, but that religion was on the verge of a forward movement that would mark an epoch in Christianity. "Insurgents in the religious world insist that the people shall rule, rather than priests and creeds," said Mr. Edwards. "The impending forward movement of the church means the certain overthrow of ecclesiastics as the ruling power in the church and that life as it should be lived will be emphasized in place of the cumbersome and often filthy dogmas, doctrines and forms of the present-day church."

California Preacher Passes Away.

Following the injury that he received in a fall at his ranch near Fresno, Cal., recently, W. H. Martin, formerly pastor of First church, Fresno, was rushed to a sanitarium in that city and there died July 15. Mr. Martin was 70 years of age and was well known all over the state. Mr. Martin celebrated his seventieth birthday April 26. He was born in Harrodsburg, Mercer County, Kan., and received his early education in that section of the state, later graduating from Kentucky university. During the civil war he served with the Confederate side in the cavalry under John Morgan. After the war he went to Australia and was there for five years doing evangelistic work. Upon his return to the United States he came to California, reaching this state in 1878. He was pastor of the Christian church in Woodland for seven years, then he answered a call to Santa Rosa, and later came to Fresno. He occupied the pulpit at First church, Fresno, for twelve years. Later he went to Santa Barbara where he stayed for five years and then answered a call from Whittier. He accepted this work and was later appointed chaplain at the state school at Whittier. Two years ago Mr. Martin retired to a fruit farm near Fresno, but preached in nearby towns.

FOREIGN MISSION GAINS FOR JULY.

The receipts of the Foreign Society for the month of July amounted to $47,586, a gain over the corresponding month, 1913, of $9,564.

The churches, as churches, gave $9,495, a gain of $2,769. The Sunday-schools gave $29,696, an increase of $6,682. These are certainly good gains in the regular receipts for a hot and dry month.

The record for ten months of the current missionary year is as follows:

The total receipts amount to $274,777, a gain of $12,208. There has been a gain in eight months out of ten, a loss only two months during the year.

The churches, as churches, for the year have given $96,554, a gain of $8,534. We have only two more months. Let us express the sincere hope that the gain from the churches, as churches, will reach not less than $10,000 for the year. There has been a gain also of 83 contributing churches.

The Sunday schools have given $77,679, a loss of $2,088. Children's Day was one week later this year than last, which accounts for the loss. It will be more than made good by September 30, no doubt. Now let us make another good gain in August! Step by step we must move forward.

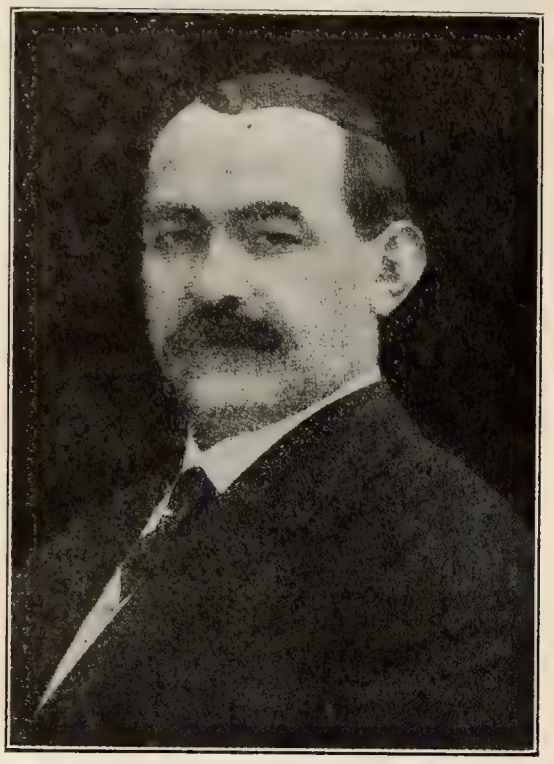
Many churches and Sunday-schools have failed to remember the missionaries and their work. It is not too late to give them a helping hand. Please attend to the matter at once and be kind enough to send your offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

ILLINOIS CONVENTION AT DECATUR.

The Illinois State Convention will be held this year in First church, Decatur, September 7, 8, 9 and 10. You and your entire congregation have a cordial invitation to enjoy one of the very best conventions ever held in the old "Prairie State." That is saying a good deal, but a glance at the program will convince you.

We urge every one to take a personal interest in advertising the convention in every way possible and in working up large delegations. The convention city is central and easy of access from all parts of the state. A record attendance is confidently anticipated. Decatur will give us a cordial greeting.

Appoint your delegates early on the following basis: "Every congregation having fellowship with the work of the society shall be entitled to one delegate for each hundred members or fraction thereof."



Rev. L. O. Bricker, First Church, Atlanta, who is sounding a call to Disciples everywhere to attend the National Convention in October.

Let all delegates take credentials with them from the church clerk and hand them to the Registration committee and receive a delegate badge, which will entitle the wearer to vote in all the deliberations. Don't forget your credentials.

For many years we have asked each congregation in the state for one dollar to help bear the convention expenses, in order that we may not have to use one penny of the missionary offerings for this purpose. This is in no sense a "registration fee," as no fee is charged for registration of delegates and visitors; but it is a free will gift from the church to help defray the convention expenses of our society. Send a dollar bill, or your personal check, to this office and name the church that sends it. Or send it to the convention by your minister or delegate who will hand it to the registration committee and take a receipt for it. Don't forget the dollar!

Please write E. M. Smith, 345 W. Packard St., Decatur, the names of all who will attend from your church—visitors and delegates—so assignments may be made in advance and save delay.

Hoping for the greatest Illinois Convention,

W. H. Cannon,
W. D. Deweese,
S. H. Zendt,
Executive Committee.

ATLANTA, THE CONVENTION CITY.

Quite apart from the program of the Atlanta Convention, which is to be one of the very best in the history of our great gatherings, and well worth a journey across the continent to enjoy, Atlanta itself is a city of most absorbing interest. No matter where you live, Atlanta will give you something, an ideal, a vision, a viewpoint you never had before.

Atlanta is a miracle city. When General Sherman began his famous march "from Atlanta to the Sea," he left behind him seven hundred souls alive, out of the fifteen thousand that had made up the population of Atlanta. From the smoking ruins there has arisen a metropolis of over 226,000 people, the financial capital, the railway center, the distributing point, and the office city of the South; the livest and loveliest city on the continent.

The business men of the brotherhood will find Atlanta an interesting city to visit. When you are down among the forest of sky-scrapers, you will think that you are in New York, but as you look around and behold a dozen more in process of erection, you will know that you are not—that you are in Atlanta. You will catch the contagion of the world-famed "Atlanta spirit," that does things bigger and better, and makes a success of everything it undertakes. Atlanta is bigger than its size—it is the throbbing heart of the New South, sending life and energy and vision to every section of Dixie. You will return home a better and keener business man for having visited Atlanta.

Pre-eminently, Atlanta holds things of interest for the the ministers of the brotherhood. It is a Protestant city, and religion is on a high plane here. Atlanta leads all American cities in the percentage of its population that belongs to, and attends the services of its churches. It is the cleanest city morally on the continent. Through the Evangelical Ministers' Association, of which the writer has the honor to be president, the churches of Atlanta stand in absolute unity, and present a solid front against the forces of evil. A widely known educator and sociologist, who has visited the ministers' associations of nearly every large city in the United States, recently declared the association of Atlanta to be the most remarkable of its kind in the country. The churches here have discovered that there is no evil that may not be overthrown, no wrong that cannot be put down, no good thing that they cannot build up; they have failed in no single undertaking in recent years. The ministers of the brotherhood may learn something in Atlanta that will make them more useful in their own cities. If the brethren at large desire it, we will arrange a side meeting during the convention to be addressed by the men who have brought to pass such good things in Atlanta.

Atlanta is surpassed only by New York and Chicago in the number of first class hotels, and by none in quality. We can house over 5,000 people in magnificent new hotels within sight of each other, and within five minutes' walk to the convention auditorium, at prices ranging from $1.50 per day, and up.

We are making such preparations for the comfort and pleasure of our guests as have never before been attempted by a convention city. Our people will not find themselves strangers in Atlanta. Our cause is well established here; and the First church is regarded by all people as the most vigorous and progressive religious organization in the city. Make your plans to come, and write now for reservations.

L. O. Bricker,
General Chairman.

W. A. BALDWIN LEAVES NEBRASKA WORK.

The following resolutions were adopted unanimously at the recent Nebraska convention, at Bethany Aug. 2, 1914. It was with extreme sorrow that the great audience considered the withdrawal of Mr. Baldwin from the work.

"To the Convention of the Disciples of Christ:

"The Governing Board of the Nebraska Christian Missionary Society recognize in our corresponding secretary, W. A. Baldwin, an exceptionally efficient officer. He is a skilled statistician, accurate and painstaking.

"His administration of church differences

has been exceedingly tactful and wise. His knowledge of men and his ability to discern and recognize merit and expose deception and fraud have made his services to the churches and to the Board invaluable.

"His Christian gentility, refinement of character and devotion to the Kingdom of God through his service in the Nebraska Missionary Society in the past fifteen years have been marked, and the twenty-three thousand Disciples of Nebraska hold him in affection-

Secretary W. A. Baldwin, who has given up the leadership of the Nebraska state work.

ate regard. The pure gold of his character shone out in the sorrow that came recently into his life, and his Christian fortitude is praiseworthy and commendable.

"We are proud of the distinction Mr. Baldwin has brought to the state of Nebraska in the councils of the brotherhood nation-wide. It is our desire to retain the advice and counsel of our brother in the future of the Nebraska state work, and to have his interest in our perplexing problems in the trying days to come. It is with extreme regret that we lose the services of Mr. Baldwin as our corresponding secretary. We regret that the inadequacy of our receipts compel him to withdraw from the work for which he is so peculiarly fitted in training and temperament.

"Our prayers and Godspeed go with Mr. Baldwin throughout his life work, and we know he will always be found advancing the Kingdom of God.

"On behalf of the Governing Board of N. C. M. S.,

"By L. C. Oberlies,
"C. E. Lemmon, Committee"

CHURCH EXTENSION RECEIPTS COMPARED FOR TEN MONTHS.

For the first ten months the receipts from the churches show an advance from $9,857.50 (1912-13) to $10,089.04 (1913-14), a gain of $231.54. In August and September the Board must receive $35,000 from the churches in order to reach $45,000 assigned to Church Extension by the Toronto Convention.

In individual receipts for the first ten months, we are sorry to record a falling off of $19,677.54—from $51,460.48 (1912-13) to $31,782.94 (1913-14). This falling off is easily explained when it is noted that in October, 1912, the Board received $24,800.97, which was the result of our effort to reach the Million Dollar point by the time of the Louisville Convention. In our regular individual receipts, there has been a gain if October, 1912, be left out of the counting. We trust there will be many individual gifts and annuity gifts made during August and September.

OUR ANNUAL OFFERING.

It is important that pastors and missionary committees order their supplies at once for the September offering. The new folder, "A Chain of Reasons," is a convincing piece of literature. A college president pronounced it "the best piece of church extension literature ever put out." These are sent free to every missionary committee, pastor or elder ordering them. We also send collection envelopes free.

BOARD OF CHURCH EXTENSION.

FOREIGN SOCIETY NOTES.

A Department of Agriculture of the University of Nankin, China, will open its doors this fall to admit students. This is one of the important steps taken by that great institution. Jos. Ballie is in charge. He has been connected with the University for some time.

Miss Sylvia Siegfried, returned missionary of the Foreign Society from the Philippine Islands, attended the Fleming County, Ky., Convention, August 5.

Dr. Royal J. Dye with his family is at Onaway, Mich., enjoying a much needed rest.

The graduating exercises of the University of Nankin, China, were conducted on June 20 and 22, 1914. There were twelve in the graduating class. Addresses were delivered in five languages—Greek, French, German, English and Chinese.

Of the 376 churches on the books of the Foreign Society that have adopted the "Budget Plan" only 273 have sent offerings, leaving 113, or nearly one-third, without any contribution to their credit. Let us hope that August and September will present a different showing.

Year before last the little church at Lotumbe, Congo Free State, Africa, contributed $92. Last year the same church contributed $234. The missionaries at Lotumbe report that they are well and happy.

Last month the Foreign Society received $2,000 from a friend in California on the Annuity Plan. This friend had made a number of gifts before, and expects to make others.

Herbert Smith of the Congo, writing concerning the work at Lotumbe, (four years' work there,) says: "Four years ago there were some 45 people present at the Sunday-school. Today (May 24) there were 260, besides the number which gathered at our various outposts. How different the people look today than four years ago. Then they had very little clothing to wear. Today they were dressed clean and respectable. Then the membership of the Lotumbe church was 35. Today it is 922. Then the little church was preaching the gospel in one or two others places; today the heralds from Lotumbe go over 40 different outposts. There is one outpost 300 miles away. Four years ago the greater number of the force of evangelists was still in heathendom. Now they are torch bearers into the darkest places of these African forests."

F. M. RAINS.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

THE FIRST REVIEW

Before the reviews of Mr. Morrison's new book have begun to come in from the religious press there comes this appreciation from a prominent Disciple layman who received one of the first copies of the book. The letter is addressed to the author:

"I finished yesterday your 'Baptism.' It is very readable, and, as far as I am able to detect, flawless in its argument. It is a weapon wherewith the Lord could enable one to put a thousand to rout. It seems to me to be the most significant book put out by the Disciples in years. It reveals scholarship, religious insight, interpretative ability, tolerance and vision. I cannot see how it will fail to be widely read both among our people and others. I will watch for the reviews with much interest, and am glad I have read the book before the reviews appear."

This reader is not the only one who has already finished this stimulating work. Messages coming from thoughtful men over the country justify the prediction that "The Meaning of Baptism" will prove to be the most discussed book that has appeared among the Disciples for many years. Not only that: the discussion it will provoke bids fair to carry the Disciples' Restoration Movement many leagues forward in fulfilling its mission.

Price, $1.25. Add 10 cents for postage

DISCIPLES PUBLICATION SOCIETY

700 E. 40th St. CHICAGO, ILL.

The Sunday School

A DAY OF QUESTIONS.

INTERNATIONAL UNIFORM LESSON FOR AUGUST 30, 1914.

Read Matt. 22:15-22 Memory Verses, 16, 17

Golden Text.—Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.—Matt. 22:21.

American Standard Bible.
Copyright, 1901, by Thomas Nelson & Sons.
(Used by permission.)

(15) Then went the Pharisees, and took counsel how they might ensnare him in his talk. (16) And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. (17) Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? (18) But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? (19) Show me the tribute money. And they brought unto him a denarius. (20) And he saith unto them, Whose is this image and superscription? (21) They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. (22) And when they heard it, they marveled, and left him, and went away.

Verse by Verse.

BY CLARK BUCKNER.

v 15. *The Pharisees took counsel how they might ensnare him in his talk*: It has been predetermined to kill Jesus, but they sought to make it appear that they were following the course of the law. Inasmuch as they did not possess the power themselves they seek to entrap him by leading him to speak traitorous words relative to the Roman government. Dr. Charles E. Jefferson says: "Men laid their traps and tried to catch him; he walked bravely in the midst of them, and never was entrapped. The intellectual athletes of his time tried to trip him—they flung their lassos at his head—they never got a lasso round his neck. ...They ask him all sorts of questions, expecting that by his answer he would incriminate himself—he never did." Many of our readers have heard Congressman Walter M. Chandler, in his famous address, "The Trial of Jesus, From a Lawyer's Standpoint." It will be recalled how clearly he shows that from every standpoint his trial was illegal and that it amounted to nothing more than a travesty. He was really murdered.

v 16. *And they sent to him their disciples*: The rabbis trained young men who were to become rabbis. *Herodians*: They favored the kingship of Herod. *We know that thou art true, etc.*: They suppose that by flattering Jesus they shall win his confidence and lead him to "talk." They appeal to his fearlessness.

v. 17. *Is it lawful to give tribute unto Caesar?* This is a burning question. This tribute was the tax levied by Rome. If Jesus answered in the affirmative, he would arouse the enmity of the people, for they paid their tax very unwillingly, feeling that, inasmuch as they were under the rule of God alone they should not be responsible to any foreign power. Yet they were, according to the existing order, subject to Rome and to say that it was unlawful to pay tribute to Cæsar, the emperor, was treason, and would be so regarded by Rome's Palestinian representative, Pontius Pilate.

v. 18. *But Jesus perceived their wickedness*: He was equal to the occasion. He was beyond deception. He knew their insincerity. *Ye hypocrites*: Literally 'play-actors.'

v. 19. *Show me*: Compare with Luke. *They brought unto him a denarius*: It amounted to seventeen cents, which was the amount paid for a day's work. It was not used any more than was necessary by the strict Jews, for they regarded it as idolatrous, since it bore an image of Cæsar. They were easily secured from the money-changers.

v. 20. *Whose is this image and superscription?* The coin was either a Roman coin or one of Tetrarch Philip.

v. 21. *Render therefore unto Caesar the things that are Caesar's*: "If a king's coin is current in a country, the men of that country do thereby evidence that they acknowledge him as their Lord." (*Talmud*) See Rom. 13:7. *And unto God the things that are God's*: I think this passage is relevant. By rendering unto Cæsar the things that are Cæsar's we thereby render unto God the things that are God's. When we do our duty toward man we are doing our duty toward God.

v. 22. *When they heard it, they marvelled*: Jesus was keener than they were. They sought to trap him but he had trapped them. They could say nothing, so they *left him and went away.*

At the Heart of the Lesson.

BY REV. A. Z. CONRAD, PH.D.

THE CONSPIRATORS' NET.

The net has been deftly spread. The decoy has been well placed. They hope soon to have their prey entangled in the meshes of the net. "Is it lawful to give tribute to Caesar?" Here is a serpent with fangs. Here was a choice of roads either one of which led to a precipice. Conscience or country which will he choose? When the law conflicts with conviction what course is to be taken? These are the questions which are wrapped up in the main interrogation. Jesus does not accept their assumption that such issues are really before them in the payment of taxes. He knew how easy it is to make questions of policy questions of conscience. It is very natural to try and make a virtue of doing what we desire to do or of declining to do what we do not want to do. We seek justification for our preferences and our prejudices. The "tribute" was the poll tax which was collected by the "publicans" and paid over to the Imperial Treasury. It was what was supposed to be due from each citizent in support of the government. Caesar was the equivalent of the government itself.

THE UNDECEIVED CHRIST.

"But Jesus perceived their wickedness, and said, why tempt ye me ye hypocrites?" Jesus was not victimized by their duplicity. He knew what was in their minds. Just how far the omniscience of Jesus was in abeyance no one is able to determine. When "he emptied himself and took upon him the form of a servant" there was a suspension of the divine attributes at least in their conscious presence so that there were things of which Christ seemed no more certain than did others.

His power of discernment enabled him always to interpret human motive and purpose. "He knew what was in man." He was no mere "mind reader." His perception was not limited to ordinary human discernment. He had a divine insight enabling him to thoroughly understand the intentions of men. "God is not mocked." No man can hope to mask his vices and have them go undetected. Not according to appearances but in righteous judgment God passes sentence of commendation or condemnation.

In a single phrase Jesus tore the mask from the faces of the members of this commission. "Ye hypocrites." It was one of the harshest terms he could employ but the justice of it made those accused impotent.

At that moment their thin disguise was removed. The soul was stripped and bare of every concealment. "Hypocrites!" Almost any other condemnation is less awful. We need guard our own souls against the blight of it. "He is a discerner of the thoughts and intents of the heart."

AN OBJECT LESSON IN ETHICS.

"Show me the tribute money." "They brought unto him a denarius." The denarius was about sixteen cents. The American revisors translate it "shilling." It was equivalent to a day's wages. It was the tax required in support of the government. Having the coin in his hand Jesus enquired: "Whose is this image and superscription?" It was his turn to ask questions. He met their own supposedly impossible question with another which seemed innocent enough and plain enough. "They say unto him, Cassar's This was merely paving the way to a further answer to the question they had asked. What Jesus desired to emphasize first was the sovereignty of Caesar. They had to recognize the fact of an existing government. The coin represented the sovereignty of the man whose image it bore. The very fact of the coin with its image and inscription was a declaraton of an established civil authority. If then there was a government it must be maintained or a better put in its place. So long as Caesar reigned he had rights. So long as they were subjects of Caesar they would have obligations to Caesar.

THE CITIZEN AND THE STATE.

"Render unto Caesar the things that are Caesar's." Then Jesus recognized civic duties. The demands of citizenship were not treated lightly by our Lord. The principles of the Christian religion clearly favor obedience to constituted authority except where it manifestly conflicts with the revealed law of God. This rarely happens. Sometimes it does. The question then becomes this, What things are Caesar's? What are the responsibilities of citizenship? It is government that makes possible individual progress. We are afforded protection in the pursuit of physical, intellectual and spiritual development. Evil and avaricious men are beaten back when they would interfere with our progress.

The criminal is prevented from carrying out his designs only because of his fear of punishment which organized society in the form of government would mete out to him. Anarchy would be suicidal. No true Christian was ever an anarchist. The spirit of Jesus involves obedience to the laws of the commonwealth. The payment of taxes is one of the most evident of obligations. Government can not be maintained without expense. Taxes may be unjustly levied. Taxation without a voice in the government opposes every sense of justice. Again taxation for private interest is intolerable. The "passive resistance" in England was justified because of the wholly unjust requirement of money from those who in the nature of the case could derive no benefit from it. No one can be a true citizen and shirk his reasonable part in the maintenance of the government under whose protection he lives. The avoidance of the "duty" on imported goods is as dishonest as stealing from a neighbor's house. There is an utterly false code of ethics which justifies the avoidance of obligations to the government and to corporations.

The enormous taxes now levied in almost every city of America are to be accounted for on the basis of this very wrong ideal of citizenship.

CHRISTIAN UNIVERSITY

CANTON, MISSOURI.

A Christian College of high grade, ideally located in a saloonless town amidst surroundings unexcelled for beauty and nobility.

Splendid new dormitories and gymnasium under the management of Mrs. M. W. Harkins, who, with the assistance of Mrs. Ross, looks after the welfare of young ladies.

The school gives special attention to ministerial education, and the Bible Department under Dean H. B. Robison, Ph. D., offers exceptional opportunities to men seeking advanced work. Unusual opportunities for preaching.

For Catalog and full information address—

EARL M. TODD, President.

The Mid-Week Service

By Silas Jones.

TOPIC AUGUST 26, 1914.

An Appeal to the Heroic. Matt. 10:16-42; 19:16-30; Eph. 6:10-20.

We may think we like easy tasks but we do not. In the end we despise the man who asks us to do only what is easy, and we despise ourselves for accepting his estimate of our ability and inclination. The church that prospers makes heavy demands upon its members. It believes in their capacity and willingness to do great things. It has been said that Christian Science makes no appeal to the heroic. I do not affirm or deny the charge. If it is true, Christian Science will become contemptible in the eyes of all earnest people.

"I count life just a stuff
To try the soul's strength on, educe the man."

Browing spoke for us all in these lines. We admire strength. We are pleased with ourselves when we choose what requires strength. To be weak is to be miserable.

SHEEP AND WOLVES.

Christianity invites men to use their reason, to enlarge their sympathies, to see life whole. The messenger of Christ is denied the use of the weapons of the world. Force, deception, and cunning are the weapons of his enemies. Among men who depend upon the war club and the bayonet and living to get for them what they want he is like a sheep in the midst of wolves. He seems to be entirely helpless. But the figure may be pressed too far. The wolf will remain a wolf. The wolfish qualities of men may be changed. The Christian teacher conquers the enemies of his mission by making them its friends. But he must be a hero. He cannot win by adopting the ways of the world. If he answers reviling with reviling, men will class him as one of themselves and think no more of him. If he is fond of debate, they will enjoy disputing with him, and remain satisfied with their old opinions. If he leans heavily upon the arm of powerful political or military friends, he compromises his message. He must talk to the hearts and consciences of men. If he cannot win by the truth presented in love, he cannot win at all.

ACCEPTING CONSEQUENCES.

The immediate consequences of the preaching of the gospel are not always what we should like. The gospel has always been a disturber of the harmony of families and the peace of states. The disciple must be willing to be called a trouble maker. If a family is fundamentally wrong on any important question, the first member that discovers the truth and proceeds to act upon it, will be opposed, and the man who helped him to see the truth will be censured and possibly subjected to violent treatment. Of course, the preacher of the gospel is no lover of discord. His object is to bring peace on earth. He is the subject of the Prince of Peace.

THE NEEDLE'S EYE.

To be true to ourselves we may have to give up things that have become a part of us. The money or lands we possess represent a father's industry, frugality, foresight, loving thought for us. Or when we look at our possessions, we see ourselves, for we have put our life into them. To give them up voluntarily is the act of a hero. Then we have to think of what wealth gives to its owners, influence, independence, the means of culture, pleasant surroundings, and association with leaders in industry, politics, education, and religion. And there is the joy of making money for the man who knows how and has capital. Nearly the whole of life may seem to be bound up with wealth. But if the soul is in danger, Christianity says that wealth must go, and it permits no compromise. There is no profit to the man who gains the world and loses his soul. Matt. 5:29-30; 8:19-22; 13:44-46; 16:24-25; Luke 5:11, 27; 21:2-4; Acts 21: 13; Rom. 8:12-17; Heb. 13:13.

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Vol. XXXI August 20, 1914 Number 34

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Concerning the Situation at Berkeley

By H. H. Guy

Using the Grace of God

By J. H. Jowett

Mr. Morrison on Baptism

By Arthur Gordon

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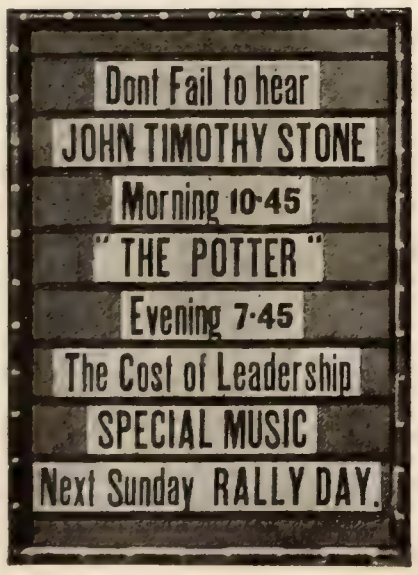

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Man's Wrath Praising God

The mind and conscience of Christendom are stunned by the suddeness, the magnitude and the horror of the war into which the nations of Europe and the welfare of the world are suddenly plunged. The impossible has happened. The nations that have been leading in the world's progress have suddenly abandoned their peaceful and productive pursuits to fly at each other's throats. The world looks on in horror that lacks words for its expression. If any five intelligent men, one from Vienna, one from Berlin, one from St. Petersburg, one from Paris, and one from London, should meet and act as Austria, Germany, Russia, France and England have acted, they would be thought insane. Nations ought to be more wise, more sane, more patient, more just than individuals. A fault or folly that might be pardonable in one man ought to be impossible to a nation. But it is not so. The wisdom, justice, forbearance and goodness of the nation falls below that of its best representatives. Not yet have the nations a conscience equal to that of their best people.

* * *

Meantime there rests on rulers a solemn weight of responsibility to God and to the stern sense of outraged justice among men. Aristotle was right when he said that the occasions of wars are slight, while the causes are profound. The causes of the present war lie deep in the hatred of Slav and Teuton, in the covetousness of Russia for Constantinople, in the determination of France to repossess herself of the lost provinces of Alsace and Lorraine, in the long and mutual jealousy of England and Germany. This bitterness and hatred and jealousy is long lived. It has been inherited from war to war since Napoleon fought Wellington, since Europe faced Asia in the crusades, since Gauls fought Goths in the days of Rome's decline, and still back to the strife of the Persians and the Greeks and so on back to the dawn of history. Never has it died out. The clash of arms has resounded in nearly every generation, and never has the issue been wholly a new one. Always there was an unsettled element inherited from the last great conflict or the one before. The causes of any present war in Europe spring as new shoots out of roots of bitterness that grew and bore their bitter fruit as far back as the dawn of history.

* * *

The ties that bind America to Germany are many and strong. Thousands of our best citizens were born there. Hundreds of our ablest scholars were educated there. The blood of the Teuton runs red in the veins of America. It will go against the grain of American affection to see Germany fighting Russia, and to sympathize with Russia. But Russia had a right to support Servia against Austrian aggression, and Germany had no right to give aid and comfort to Austria in her attack upon the peace of the world. For it is the world that is sinned against. Already we have almost forgotten Servia. It is the world that suffers; not Servia or Austria not Russia but humanity.

* * *

Deep are our sympathies with England. She did not want war.. Her leaders have exercised commendable self-restraint. So far as we can see her part in the terrible struggle was not of her own choosing. America can but feel for her strong sympathy born of our common blood and language, and strengthened by an admiration for her earnest effort to preserve the peace.

It is far too soon to pass final judgments. The tangled web of European politics does not unravel itself so simply as to justify us in calling any nation faultless. All have been at fault. The war preparations of all European nations and of America have been an invitation to this or to some other great struggle. They are among the causes, which lie deeper than the occasions, of war.

* * *

This war will not leave things as it found them. A new map of Europe will be necessary. But this will not be the most important change. There will be a new birth of Democracy in Europe. The common people, taxed in peace and butchered in war, will rise and demand of their sovereigns a reason for their sweat and tears and blood. Democracy will be more nearly regnant in Europe than ever before.

But this is not all.

This great and horrible war will surely bring nearer the reign of universal peace. The worse this war the sooner and the more lasting the peace that is to come. Is it not written that God shall make the wrath of man to praise Him, and restrain the remainder thereof? Let now this prophecy be fulfilled. Though the guns war and the land be drenched and the sea reddened, still shall prevail the mighty purpose of God. The reign of peace is nearer than it was. "God moves in a a mysterious way, His wonders to perform." But He performs them: and even the wrath of man shall praise Him.

Concerning the Situation at Berkeley

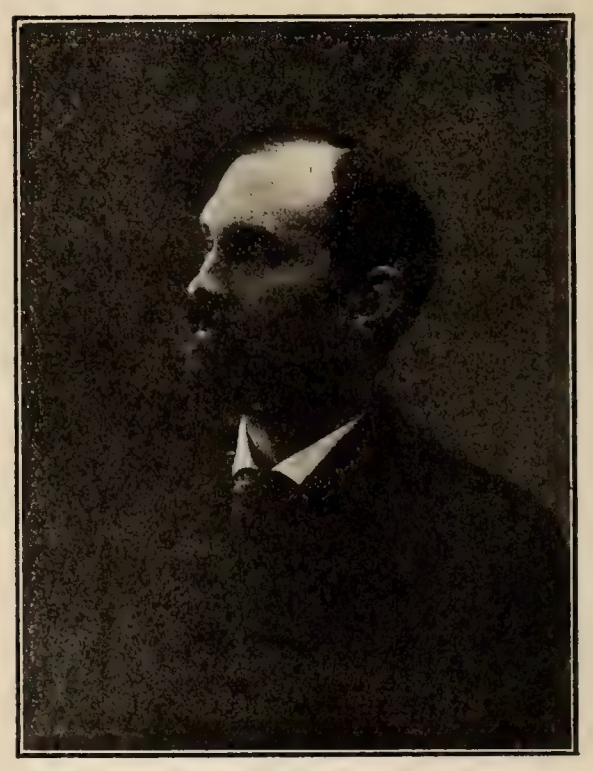
A Reply to Rev. A. C. Smither's Account in the Christian Evangelist.

BY H. H. GUY.

The following article was written at our request. It seemed obviously unjust to allow Mr. Smither's report of the exclusion of Berkeley church by the California convention, and of the causes that led up to it, to go uncorrected. Doctor Guy is an elder in Berkeley church. He was, as the text of his article shows, a member of the faculty of Berkeley Bible Seminary, and when that institution failed to carry out its agreement for a united affiliation with Pacific Theological Seminary individual Disciples of Christ came forward with their gifts to support him on the faculty of the latter institution. Doctor Guy and those supporting him believe that the turn events have taken both in Seminary affairs and in the state convention is a travesty on the Disciples' plea for Christian unity. He has written under the pressure of confidential knowledge which he does not feel at liberty to use, knowledge of outside official interference and of moral weakness on the part of certain men now prominent in the opposition, but who formerly stood with Mr. Loken in the church matter and with himself in the higher program for the Seminary. When he says at the close that he has written with "restraint" only those informed of the inwardness of the situation will know how well he has discriminated between the things he ought and the things he ought not to say. Doctor Guy was for twenty years a missionary in Japan. He was the first "living-link" missionary among the Disciples of Christ. He was supported by Central Church, Des Moines, Ia. Receiving his Ph. D. from Yale University he became Dean of Berkeley Bible Seminary some four years ago.—THE EDITOR.

Prof. H. H. Guy, Ph.D., of Pacific Theological Seminary.

Rev. H. J. Loken, Pastor First Church, Berkeley.



President Charles S. Nash, D. D., of Pacific Theological Seminary.

IN an article appearing in the Christian Evangelist of July 30, A. C. Smither writes at length concerning the action of the state convention at Santa Cruz where by a large majority the delegates from First Church, Berkeley, were refused seats on the ground that by the practice of Christian unity with unimmersed Christians that church had "removed itself from the fellowship of our common brotherhood" and by this act had "ceased to be a Christian church."

Concerning the action taken by the Berkeley church whereby it decided to have fellowship with other Christians the statement made at Santa Cruz by Rev. H. J. Loken, Berkeley's pastor, is both to the point and true. I quote from Mr. Smither's article. He says the pastor stated that "the Berkeley church taught and practiced immersion only, and that they accepted accredited members from all other evangelical churches of whatever faith into their fellowship, and gave such persons, should they leave the Berkeley church, the letters they brought with them, and an added commendation from the Berkeley congregation. He states that the position and practice of the Berkeley church were in harmony with the early and original Campbellian movement. He also claimed that if the convention passed this resolution it would constitute itself an ecclesiasticism, that it would violate the principles of Christian democracy, and that the results would be nation-wide."

MISSTATEMENT OF MOTIVE.

In so far Mr. Smither gave an accurate account. But the main body of his article, is misleading and untrue. In response to a telegram from The Christian Century to make whatever reply I deem advisable, I wish to call attention, in this hastily written statement, to certain major misrepresentations which, to every informed California Disciple, lie on the surface of Mr. Smither's report.

At the very outset Mr. Smither gravely misstates the motives that lay back of the action of the Berkeley church and her pastor when they adopted the practice of "open membership" with other Christians. He says:

> It was expected by the advocates of this plan that the church would grow with phenomenal rapidity by an influx of members from the neighboring churches. Thus far the church building has not been enlarged to accommodate the vast audiences that were expected to throng that church. To January 1, 1914, only sixteen unimmersed persons had sought membership in that congregation.

It was not expected "that the church would grow with phenomenal rapidity by an influx from neighboring churches." Indeed the very contrary was expected. In fact it was pretty well known that there would be a numerical loss. That a very few of the members of the church would withdraw was well known, that many from neighboring churches would come in was altogether uncertain, and was not consciously desired. The action of the church had had an incomparably larger thing in view. The Disciples' Commission on Christian Union of which Peter Ainslie is chairman, which met with the Congregationalists' Commission in New York the very year the Berkeley church took this action, had advised the union of Congregational and Disciples churches by the plan of enrolling each member in the united church as "Congregationalist" or "Disciple" without making immersion a condition of such enrollment. This was urged upon our churches as a splendid movement and it was freely advised that this device made possible an important forward move by Disciples churches. The action of the Berkeley church was partly based upon that suggestion from our Christian Union Commission.

TO MAKE PRACTICE CONSISTENT WITH PLEA.

The other motive which led to their action was the fact that we as a brotherhood stand accused of teaching and practicing a scheme which really un-Christianizes all other Christians. Our plea for Christian union is regarded as in reality a propaganda for absorbing the

other churches. It is charged that we would never consent to Christian union until all the Christians of the world had been rebaptized according to the mode which we Disciples practice. It was the intention of the Berkeley church to take a position which would forever make such interpretations of her position impossible. By taking the stand which it did Berkeley church said that, while regarding immersion as the only mode of baptism practiced in the New Testament days, and while feeling under compulsion to so practice the rite today, it held itself in duty bound to receive all Christians into its fellowship, with the understanding that its liberty to continue to teach and practice what it believes to be the doctrine of the New Testament is not infringed upon. The results of this action were partly as anticipated and partly a surprise. Locally, the vision of the congregation was greatly widened and its spiritual life was much enriched. In the brotherhood at large, both in the state and the nation, considerable confusion arose and in the confusion some bitterness was stirred up.

NOT A PROSELYTING SCHEME.

The important point in this connection is that Berkeley church, while it has greatly prospered since taking its forward step, had no proselyting purpose in its resolve to practice Christian unity. It was not a scheme to get members; it was a way of bearing our testimony to the fundamental principle of the Disciples' reformation. The sectarian position in which our traditional practice placed us was intolerable to the church's conscience (as we believe it should be to the conscience of every church of Disciples) and we determined to continue it no longer.

The results, as Mr. Smither correctly states, on Berkeley Bible Seminary were far reaching. Mr. Smither states that the Berkeley Bible Seminary was for some time a joy to the brethren throughout the state. This of course refers to the time before the dismissal of the faculty due to their participation, as members of Berkeley church, in the alleged "defection" of that congregation.

It makes interesting reading now to turn back to the time when all this was fresh in the minds of the people and before the venom from St. Louis was injected, and note the comments on the situation. This from E. B. Ware, whom Mr. Smither calls "that old warhorse of our California churches" and who introduced the resolution of excommunication at Santa Cruz, in his paper at Healdsburg August 8, 1912:

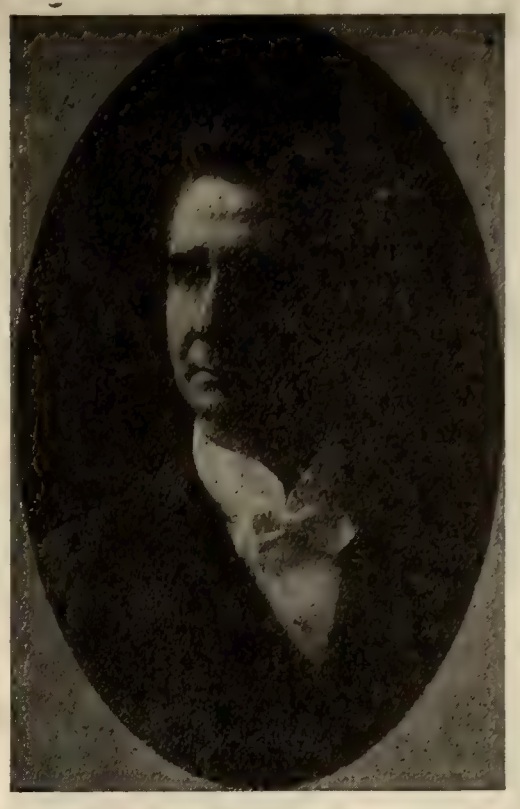
> Berkeley Bible Seminary from the beginning has been a denominational failure. So have several others we might name. The $100,000 or more contributed by the Disciples of Christ in California to the Berkeley Bible Seminary propaganda, has, thus far, been practically a dead loss.

Mr. Ware adds, quite pointedly:

> The fact is that the day of the denominational school is done—no denomination has the resources nor the prestige necessary to make a school what it ought to be and what the best interests of the students demand.

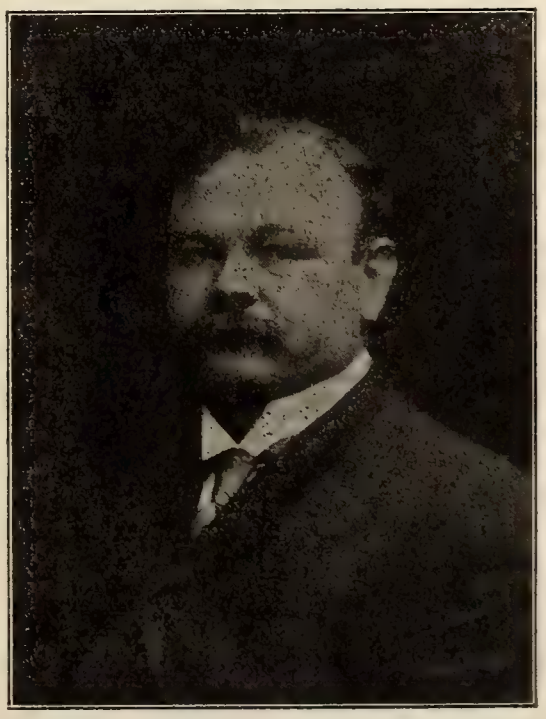
I am divulging no secrets when I say that it was the nearly universal opinion that the most distressing and difficult problem the churches of California had to face was what to do with Berkeley Bible Seminary.

The proposal to merge the Seminary with the Pacific Theological Seminary, which came at about the time of the



Rev. H. O. Breeden, LL. D., Pastor at Fresno, Who Strongly Opposed the Excommunication Proceeding.

Berkeley church's action, was everywhere hailed with relief and enthusiasm in Northern California. It offered a solution which would save the Seminary and at the same time foster the principle of Christian unity. In his misstatements concerning the Seminary and the "Christian Union League," and my own personal relation to them, Mr. Smither can hardly be excused. He says the Pacific Theological Seminary is a Congregational institution. But Mr. Smither knows better. He knows that Pacific Seminary definitely severed its connection with that denomination in 1912, and took a position as definitely non-denominational, electing to its board of trustees two Disciples—Rev. Geo. W. Brewster, Jr., of San Jose, and Mr. Charles Knox, of Berkeley. It is indeed on friendly terms with the Congregational denomination, as it has sought and is still seeking to be on friendly terms with all denominations. The institution has on its faculty Methodists, Baptists, Congregationalists, Disciples and others. I represent the Disciples of Christ on the faculty, not in the sense that I am elected to teach any doctrines peculiar to my people, for no teacher represents his denomination in that sense. Each is chosen because he is believed competent to give instruction in his particular field. Mr. Smither charges that the Christian Union League resorts



Rev. A. C. Smither, Manager of the Christian Board of Publication, St. Louis, Who Urged the Excommunication of the Berkeley Church.

to misrepresentation to secure funds for my support in the union seminary:

> Not satisfied with their work in Berkeley, the adherents of this plan began to devise means for extending this propaganda throughout the state.
>
> An organization called the Christian Union League was effected as an instrument through which this new cause was to be promoted. This league began, at an early date, the publication of a monthly entitled the "Christian Union Advocate," of which Brother Loken is editor. This league is also devoting itself to the task of securing means with which to support Dr. Guy as a professor in the Pacific Theological Seminary, which is a Congregational institution. The brethren in this section of the state report that the representatives of this organization claim that their appeal is made to churches not familiar with this situation on the ground that Professor Guy is representing our churches in the faculty of that theological seminary.

WORK OF THE LEAGUE.

It is altogether inexcusable to misrepresent facts as Mr. Smither has done in connection with the Christian Union League. The League, composed of members from twenty-three different churches throughout the state, was not formed to promote "this new cause" if by "new cause" reference is made to the open membership plan of the Berkeley church. It was formed for the promotion of Christian unity in every way, but the immediate occasion that called it into being was the imminent failure of the union of the Berkeley and the Pacific seminaries. With the dismissal of the faculty and the temporary closing of the doors of Berkeley Seminary the whole plan to which many of us—teachers and pastors and business men—had devoted much energy and enthusiasm seemed about to come to naught. The Christian Union League was organized with the practical end in view of conserving so much as possible of what had been won in the movement for the union of the two seminaries. It was not organized to propagate the practice of Berkeley church. It had no connection with Berkeley church, save that, naturally, many Berkeley members became members of the League in order to aid in the Seminary task. It is through this league that my support as professor "representing" the Disciples in this non-denominational seminary is gathered. Without its generous aid the Disciples would have had no part or lot in this highly significant enterprise.

THE LEAGUE AND THE SEMINARY.

A glance at the preamble of the Constitution ought to make it clear that what was in the minds of the organizers of the League was the union of activities wherever possible.

> Lamenting the present divided state of the church and the consequent barrenness of its life and ineffectiveness of its service: and recognizing the essential Christian character of all followers of Jesus without regard to their denominational affiliation; and holding it to be the mission of the church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood, we here form ourselves into a Christian Union League and adopt the following constitution.

The offer made by Pacific Theological Seminary afforded an immediate opportunity to carry out its principles. The League has no pet scheme or plan of Christian union. It purposely avoided the making of a plan, in the hope that, after

(Continued on page 9.)

The Pan-European War

An Analysis of Conditions and an Interpretation of Motives.

BY CLYDE SCOTT STILWELL

ON June 28 last, while making a visit of inspection at Serajevo, Bosnia, the Archduke Francis Ferdinand, heir to the Austrian throne, and his consort, the Duchess of Hohenberg, were assassinated by a Servian student. But little more than a month has elapsed since that tragedy and Europe is in the midst of a horrible war ignited by the flash of the murderer's pistol. It is natural to inquire why this should be so. It is inconceivable that had the murder been committed by a fanatic of one of the great powers of Europe it would have gone farther than the prompt execution of the criminal and an apology by his nation. But the assassin here was a Servian, and Austria promptly asserted that the crime was the result of a Servian conspiracy.

On July 23 we find Austria sending to Servia demands to suppress anti-Austrian agitation and to permit Austrian representatives to sit on boards of investigation and trial of the Servians implicated in the assassination conspiracy. To this ultimatum Servia replied conceding everything except permission for Austrian officials to sit upon the court of inquiry. Austria peremptorily rejected this reply as unsatisfactory and declared war on Servia. Meanwhile Russia had announced that it could not "remain indifferent" to Austria's demands on Servia, and began to make hostile preparations against Austria. Thereupon Germany came to the assistance of its ally, Austria-Hungary, by declaring war on Russia and prepared to attack France, the old-time enemy of Germany and the ally of Russia.

In the endeavor to strike a quick and telling blow at France it became necessary for Germany to invade Belgium, a neutral state. This was not only opposed by the armed resistance of Belgium, but caused England to declare war on Germany. Thus, in ten days, there developed a pan-European war which looms up as the most terrible and momentous armed conflict of all history.

THE LINE UP.

Here we see England, France and Russia, members of the Triple Entente, together with Belgium and Servia, opposed to Germany and Austria-Hungary, with Italy the third member of the Triple Alliance, declaring and endeavoring to maintain her neutrality. It is a question how long Italy can remain neutral, because Germany is insisting that under the terms of the Triple Alliance the obligation is upon Italy to assist them. But there are reasons, to be mentioned later, that may cause Italy to break away from the Triple Alliance and cast her lot with France and her allies.

Already the primary differences between Austria and Servia have become comparatively insignificant and obscure in the face of the gigantic struggle now pending in which the very national existence of the principal countries of Europe is involved. To get an understanding of this complex situation requires a retrospective glance into European history, and a consideration of the political, racial, economic and social factors entering into this conflict.

In the first place, the murder of the Austrian heir apparent has proved to be simply the vehicle, and not the cause, for bringing the war to pass. The cause of the war lies much deeper, and Austria is utilizing the crime against her as a means and opportunity to crush threatening and powerful opposition, which, if successful, would strike at the very throne of the Hapsburgs.

AUSTRIA'S SITUATION.

The state of Austria has been in existence over a thousand years. A large part of its population is Teutonic. The population of Hungary is mainly Slavic, but this kingdom has been controlled for many centuries by the House of Hapsburg, which has also ruled Austria for six hundred years. The present Austro-Hungarian Empire, whose dual form was created in 1867, is ruled over by Emperor Francis Joseph I, a member of the House of Hapsburg. It has been the common belief that his strong personality has held the two kingdoms together and it is doubtful if the present dual form of the empire could survive his death and influence. For this reason his great age makes the dissolution of the empire a possibility of the near future.

Emperor Francis Joseph of Austria

Of all the countries of Europe, Austria has been the most reactionary. Its constant policy has been to obstruct all movements toward political liberty and national freedom.

For a time Austria held despotic sway over Italy, but this control was dissipated about the middle of the last century by Cavour, Italy's great statesman. Austria still holds several important Adriatic seaports. Her natural commercial outlet is through the Mediterranean Sea, and she has long had in mind the annexation of all, or as many as possible, of the Balkan States both to increase her coast line, to control future commerce by rail to Persia, India and China, and to safeguard her national life. Her large Slavic population has also opened to her the possibility of becoming the predominating figure in a federation of the Slav nations of the Balkan Peninsula. This would work out to her advantage not only in preventing Russia, her hereditary enemy, from reaching the Mediterranean through the Balkan States, but would effectually stop Russia from ever annexing any or all of the Balkan States, which would take from Austria-Hungary any possibility of growth, commercially or otherwise. Any attempt on the part of the Balkan States to get together in one political entity has always found Austria opposed to it. Such a possible federation would not only threaten Austria's commercial outlets, but would have a tendency to draw to it, because of racial sympathy, the kingdom of Hungary with its large Slavic element. In fact, the whole tendency in Austria-Hungary is for the Teutonic element to gravitate toward Germany and the Slavic element to lean toward Servia and the other Slav nations.

SERVIA'S INTEREST.

The Serbs have been known for fifteen hundred years in the Balkan Peninsula where, in the Middle Ages, they had an established empire. The Turks, swarming into Europe during the fourteenth and fifteenth centuries conquered the Serbs as well as the Bulgarians, overwhelmed Hungary and besieged Vienna. Through Servia's splendid aid they were repulsed and central Europe was saved from the ravaging Turk. For centuries Servia was a Turkish province, but never lost racial identity or hope of national existence. By the Treaty of Berlin in 1878 Servia was declared an independent state. A little over a year ago after successfully driving Turkey out of the Balkan Peninsula, ambition and jealousy brought Greece, Bulgaria and Servia into strife with each other, and there then went glimmering whatever prospect there had been of an autonomous Balkan federation, or even a union of the Slavic nations.

The desire of Austria to annex Servia has long been suspected and felt by the Servians, and other Balkan states as well. In 1908 the Austrian Government did annex Bosnia and Herzegovnia, thus greatly increasing her seacoast. This action raised a storm of protest on the part of Russia, because these provinces are largely Servian in population and sympathy, and their control has placed Austria in a more strategic position for naval growth, national strength and further encroachment in Balkan territory. Needless to say this high-handed act only confirmed Servia's suspicions and added fuel to the fire of Russia's jealousy and hatred.

So it is we find Austria accepting the assassination of her Crown Prince as an excuse for chastising little Servia, but back of that is her desire to gain control of that country, and to have an entering wedge into the Balkan Peninsula.

RUSSIA'S MOTIVE.

Russia has a mixed motive for coming to the assistance of Servia which is partly racial, partly political and partly commercial. Her population has a large Slavic element and her racial sympathies are with the Slavic peoples of the Balkan States and of certain parts of Hungary.

Commercially, Russia needs an outlet on the Mediterranean for the Baltic is ice-bound for many months and her use of the Dardanelles for warships is forbidden by international agreement. She is therefore in direct opposition to Austria's plan for her commercial advance. Russia's last attempt to gain a foothold

on the Mediterranean by an attack on Turkey brought on the Crimean War, because England feared lest Russia's success would prove a menace to India and her other Oriental possessions and the English route thereto. This much is true: If Russia cannot get a Mediterranean outlet through her sympathetic relations with the Balkan States, she is determined that Austria and Germany shall not obtain the same privilege. The reason for her attack on Austria is thus disclosed.

WHY GERMANY IS THE CENTER OF THE WAR.

The interest of Germany in Austria and the Balkan States has already been indicated and when Russia attacked Austria it called for German interference. The large population and resources of Russia, coupled with despotic rule and power, are a constant source of anxiety to Germany. It cannot be said that France has forgotten her defeat in the Franco-Prussian War of 1870, and she is an ally of Russia. Germany's commercial growth and increasing naval power has brought her to the breaking point with England several times during recent years. But for her alliance with Austria she would be practically isolated, and it therefore behooves her to be on intimate friendly terms with her ally. Indeed, it may be no idle dream of German statesmen to look forward to a closer union with Austria and through her to control the Balkan Peninsula and gain great harbors and a coast line for the development of her maritime power. It is clear that Germany's future plans are at cross purposes with those of more than one other great European power, and their union to defeat Germany may be thus accounted for.

POSITIONS OF ENGLAND, FRANCE AND ITALY.

England no longer fears encroachment by Russia on her Asiatic possessions for Russia is now busily engaged in developing Siberia and in her rivalry with Japan. But with Germany she has developed a growing commercial conflict so that she cannot idly stand by and see her rival lay plans for a great and powerful empire that would embrace Germany, Austria and the Balkan States. As between German and Russian control of the Balkan Peninsula, Great Britan would prefer Russian domination. There also enters for consideration the sympathy of the English people with the struggle of the Balkan States for national liberty. Last of all, it is unlikely that Italy will forget.

CANNOT FORGET THE PAST.

Outside of her relations with England and Russia in the Triple Entente, the main interest of France in this struggle is the measuring of her strength with that

King Peter of Servia.

of Germany. As was said, France has not forgotten the Franco-Prussian War of 1870, and it is her desire to win back the province of Alsace-Lorraine. The Triple Entente was formed to offset the power of the Triple Alliance, and for this reason France is under obligation to assist Russia.

Italy has declared her neutrality, but Germany is insisting that she should come to her assistance under the terms of the Triple Alliance, or else be prepared to fight. However, Italy has no desire to engage with Austria in an attack on Servia, for she remembers Austria's cruel domination and control of her own country, and how Austria tried to thwart the plans for the unification of Italy. In a general conflict of this kind, it is fair to assume that Italy will remember that France and England were her friends when Austria was her oppressor and Prussia was indifferent.

Concerning the Situation at Berkeley

(Continued from page 7.)

consultation with men of various congregations and different conceptions of union, plans might be wrought out which would meet the favor of all concerned and satisfy the principles of the New Testament. The appeal for funds for the support of the Disciples' representative in the union seminary was not made to congregations "not familiar with the situation" but was made, so far as that was possible, to every church and every preacher in the state. Campaign funds were not abundant and consequently it was not possible to reach all. Individual members of the League may have at times and in certain places loosely used the expression that I "represented our churches" on the faculty but the League at no time made such claim. I could only represent those who supported me on that faculty, and those who supported me did so on behalf of the Disciples of Christ with whose movement I am identified.

CHURCH AND LEAGUE DESIRE TO CO-OPERATE.

In the light of the foregoing explanation these words of Mr. Smither's are simply ridiculous:

> I presume, now that the lines are clearly drawn and defined, that we shall have added another rent in the Church of Christ in the name of Christian Union, and that the Christian Union League, should it long survive, will be another small denomination as the result of pride and obstinacy on the part of a few misguided individuals.

This, of course, is simply to lament the consequences of the Santa Cruz action which action Mr. Smither ardently encouraged. The Christian Union League could not in the nature of the case become another denomination even if it would. Certainly it is not to blame for the action taken at Santa Cruz. It has not excommunicated "the corporation known as the Christian Church of California," nor is it seeking to do so. Neither has the Berkeley church excommunicated said "corporation." The church desired to co-operate, as it has always done, and sent its delegates to the annual meeting, which delegates were refused a place not by any obstinacy or pride of their own but by the deliberate act of the "corporation" itself.

UNWORTHY OF A CHRISTIAN EDITOR.

And it is not true, as stated in one paragraph of the resolution of excommunication, that the Berkeley church "is seeking to introduce its 'divisive' plan into other Christian churches of California." The Berkeley church has minded strictly its own business, having work enough at home without seeking glory outside of its own parish.

Mr. Smither's whole article is a species of legerdemain more worthy of a fakir in the religious festivals of the East than of a Christian editor. He neglects to make mention at all of the fact that whatever bad spirit there is in the discussion in Berkeley was injected by himself. His correspondence with certain members of the Berkeley church, whose reputation for disturbing the peace of congregations is state-wide, which correspondence was published in the Berkeley daily press; his unsought advice to the church board; his counselling the few disaffected members of the church to go to law in the secular courts to gain the property; his going about the bay district and by innuendo and suggestion bringing the good name of certain men into disrespect, which good name was all they possessed; his refusal to print in the Christian Evangelist the correspondence of certain men in explanation of their position; the contradiction between his public and his private utterances on the subjects of baptism and the practice of Christian union—all these things, of course, remain unnoticed in his description of the situation at Berkeley, California. It is well known that in the mission work in Los Angeles he was, when pastor there, a strong advocate not only of admitting unimmersed Oriental Christians into the fellowship of the church but was willing to leave the question of mode of baptism to the individual who might in the future seek admittance into this union church, which, of course, is going farther than Berkeley church has dreamed of going.

OPPONENT PREVIOUSLY FAVORABLE.

It is also interesting now to recall that E. B. Ware, who introduced the resolution excommunicating the delegates of the Berkeley church, both in private letters and in his newspaper, the Healdsburg Tribune, had defended the action of the Berkeley church. It seems evident that Mr. Ware "changed his mind" through influence emanating from St. Louis.

I have tried to write under due restraint, with a humble sense of the delicacy of the situation, a desire to aid it by the candid telling of the truth and to avoid harming it by unnecessary personal feeling, and with the constant prayer that the churches of Christ in California may see in its true light the un-Christian thing they have been persuaded to do and may set in motion appropriate forces for undoing it.

Using the Grace of God

BY J. H. JOWETT

THERE is a very arresting passage in one of the letters of the apostle Paul, in which he urges his readers not to "receive the grace of God in vain." So that it is possible to receive a good thing and yet to receive it in vain. We can receive good advice, and yet good advice may be fruitless. We can receive the right and privilege of the franchise, and yet by our indifference or indolence we may never vote, and so the power of the gift is vain. We can receive a gift of books, and they may represent literary masterpieces, and we may even give them a prominent and distinguished place in our library, but if we never open their treasures we have received the gift in vain. I once received a packet of seeds in which there slept great possibilities of floral glory, but I thoughtlessly put them away in a drawer, and so received the gift in vain.

THE GOSPEL OF GRACE.

It is even so with the gospel of grace. I suppose that if the attendants at public worship were to be challenged, the vast majority would claim to have received the gospel of grace. But think what that gospel is. It is the expression of God's unfathomable goodwill and the pledge of his infinite love. It offers to the children of men the franchises and the privileges and the holy favors of the children of God. It unveils resplendent hopes, and it promises spiritual possibilities of undreamed-of glory, possibilities of Divine communion and Divine attainment. Now in a certain way we can receive this grace, but we can also receive it in vain. As with the civic franchise, we may never use it; as with the gift of noble literature we may never enter into its treasures; and as the gift of wonderful seed we may not create the conditions for the unfolding of its powers, we may receive grace and yet receive it in vain.

Now, what does the apostle wish us to do with grace? How shall we use it so as not to receive it in vain? I wish to follow the guidance of the apostle in answering these practical questions. And the first of his counsels may, I think, be given thus: Use the grace of God to grow graces.

THE GRACE OF PATIENCE.

The apostle mentions a number of the graces and virtues which he urges us to grow. To review them is like looking at some lovely garden. I want to select two or three of the graces in this radiant fellowship. And first of all he mentions the grace of patience. We are to use the grace of God to grow this grace. In my early preaching I used to speak of patience under the figure of a fern. Ferns grow in shady places which are not exposed to the glaring sunshine, and which are kept moist by falling waters or heavy dews. And it seemed to me that the fern of patience grew best where life was shadowed, and where it was moistened with many tears. It seemed to be a growth that flourished best in the twilight. In a certain measure all this was true, but in the larger experience of years I do not think I should use a fern as the symbol of this Christian grace. A fern is a very frail and fragile thing. If you walk through a shady copse where the ferns are growing you can scarcely avoid bruising them, and you find them all about with broken necks or broken backs. But the grace of patience is not frail and fragile and easily broken. It is tough and wiry and enduring. And therefore I think I should prefer the symbol of the heather rather than of the fern. The heather is tough; you may bend it, but you do not break it. When you release your hold upon it, it quietly recovers its position. If you lie down upon it it rises again when the weight is removed. If you try to pull it up by the root it seems as though an acre is its friend. And so it is with the grace of patience. It is very tenacious, very deeply rooted, and not easily disturbed. There are many varieties of this masculine virtue. There is the patience of "unanswered prayer," and there is the patience that "triumphs over wrong;" and yet again there is the patience which is "faithful in that which is least," the patience which gives the last touch to its work and perfects everything with the most exquisite degree of refinement. Well we are to use the grace of God to grow this spiritual grace, and thereby prove to the world that we have not received the grace of God in vain.

THE VIRTUE OF PURENESS.

And the second grace the apostle mentions is that of "pureness." We are to use the grace of God to grow this grace. And when the apostle first gave the counsel it was to fellow-believers who were living in Corinth. They were to grow this strong and lovely grace in that dissolute city, which combined the perils and evils of Liverpool and New York. In these altogether unfavorable surroundings they were to grow this grace of pureness, which might fittingly find its symbol in a white violet.

It is comparatively easy to grow white violets in congenial conditions. I know a lovely country lane in the Midlands of England, where, in the early spring, the white violets are out in countless multitudes. But then the setting is so appropriate, everything so friendly. I have gathered them under the shelter of great beeches, with the blackbird singing on the bough and the cuckoo calling across the field. But who would like to try to grow white violets in Fifth Avenue or in Fleet street? And yet the Apostle Paul said that they could be grown "in afflictions, in necessities, in distresses, in stripes, in imprisonments." It would be very easy in these conditions to grow things like resentment, and malice, and bad temper, and hatred, and revenge; but if we are to grow pureness, "the white flower of a blameless life," we shall require grace to do it; and with the grace of God we can grow this grace, and can make the place of our feet glorious.

THE GRACE OF KINDNESS.

There is one other grace which I will take from the list of the apostle Paul. By the grace of God we are to grow the grace of "kindness." And again let us remember the conditions in which it has to be grown. It is easy to grow the grace of kindness among kind people; that requires very little skill in gardening, and very little effort and patience. But to grow kindness among the unkind, to give a flower for a blow, to return beneficence in response for ill-treatment, demands larger resources, but such as are abundantly found in the grace of the Lord Jesus Christ. But try to imagine what would happen if this kind of thing were done. If we grew these flowers of chivalry among our enemies, how gloriously we should prove ourselves to be servants of God! And so the apostle urges us to use our resources in the grace of the Lord, and to grow the grace of kindness, the virtue of practical tenderness, of gentle fruits of life in Christ.

SUPREMACY OF THE GRACE FILLED SOUL.

One other piece of counsel the apostle gives us to prevent the futility of receiving the grace of God in vain; we are so to use the grace of God as to demonstrate the supremacy of the grace-filled soul. We are to prove that the soul which is in grace is the master of circumstances. Let me give one or two examples of how this is to be revealed. And here is the first: "As sorrowful, yet always rejoicing." We are to use grace in order to prove the supremacy of the soul even when life is passing along heavy roads, and though waters are out and journeying is full of difficulty and travail. There should be a certain buoyancy in the soul which suggests to the onlooker the uplifting power of the grace of God. The other day I heard a thrush singing on a very dark and dismal morning, as once before I heard a lark carolling in the mist. So is the follower of Christ to demonstrate the power of grace, even in unfriendly circumstances, and by a song in the night to manifest his communion with the gracious Lord.

And here is a second example: "As having nothing, yet possessing all things." Here again we have the threatening tyranny of circumstances, and here again we have the soul in triumphant ascendancy. In material possessions the soul is poor, in spiritual possessions the soul is a millionaire. The soul is encompassed by the treasures of grace, and even in circumstances of dire poverty its speech and disposition are redolent of wealth.

James Smetham tells of a fellow-believer in a Methodist class-meeting whose entire income did not amount to thirty shillings a week, but who used to give praise in the class-meeting as though he had twenty thousand pounds a year. The grace of God filled his soul with the treasures of heaven, and he manifested a spiritual supremacy even amid circumstances that were heavy and depressing. He used the grace of God to proclaim the supremacy of the grace-filled soul.

THE CHURCH DERELICT.

THOMAS CURTIS CLARK.

I CHOSE you from the nations' best,
My kingdom to declare;
To lift my brethren, wayward, lost,
From darkness and despair.

What mean these jangled notes I hear
Of jealousy and strife?
What once was called a house of prayer
With selfishness is rife.

O know ye not the thorny way
My feet in patience trod?
'Twas thus I sought again to lead
My people back to God.

Where is thy message, O my Church?
Is love's appeal in vain?
Was it for naught the Lamb of God
On Calvary was slain?

Mr. Morrison On Baptism

A New Approach to an Old Theme.

BY ARTHUR GORDON

AT FIRST thought it is hard to believe that there can be any vital interest in a book on baptism. To the average Christian the theme has a rather remote and secondary value. This is not because the ordinance is falling into disuse in the church, but because it is taken for granted in a placid and unemotional way, and the controversies that once surged around it have largely ceased to have meaning for the Christians of this age.

There are those, to be sure, who still react to the mention of baptism with quick and tense interest. There are people to whom the polemics of the subject are still momentous, and who keep at hand an arsenal of weapons for the discomfiture of dissenters from their views. But their number decreases, and their arguments seem increasingly unimportant to Christian people who are attempting to interpret the ideals of Jesus to the modern world.

A TIMELY APPEARANCE.

I think it extremely fortunate that Mr. Morrison's book should appear at such a time as this. It is a stimulating message to those who, wearied with the endless and profitless arguments with which an earlier generation busied itself, have ceased to care much about one of the great subjects of Christian concern through the centuries, and though they would not contemplate the abandonment of the ordinance, or depart from what they regard as its apostolic observance, they find it lacking in the values with which other forms of Christian service are invested.

This reaction is the perfectly natural outgrowth of the over-emphasis upon the external expression of baptism into which some sections of the church have been betrayed in the past. And the Disciples of Christ have in part shared in the false emphasis, and to that extent are paying the price of disillusionment and indifference. To many of our people baptism has still a commanding place in the program of Jesus, and a legal if not a magical efficacy in the attainment of Christian standing. Indeed there are Disciples whose conscience is more sensitive on the subject of baptism than on any other theme. They would regard grave moral delinquencies or serious church disorders with less concern than a departure from the traditional usages of our congregations in the practice of and insistence upon baptism after the prescribed manner.

A CONVINCING APPEAL.

The revolt from this type of over-stress goes further than we at first imagine. The protests are not always uttered, and sometimes they are only confessed in personal and vague unrest. Now and then have there been efforts to correct the legalism of much of our interpretation of baptism by insistence upon its richer meaning, and an attempt to clothe it with a fuller and more spiritual value. One of the sincere and worthful efforts to this end was made a few years since by Mr. Aylsworth in his little book on "The Spiritual Aspects of Baptism." But while there is value in the effort to invoke that complex of emotional experiences which baptism brings from the past to the sensitive soul, there is a more radical service which needs to be rendered in its behalf in order to rescue it alike from over-emphasis and from the lack of appreciation into which it has fallen.

Mr. Morrison has undertaken to render this service. And it speaks much for the sense of duty in his soul that he should select for his first book a subject so liable to misconstruction, and so lacking in appeal to the general religious public. He will write other books in the future. He is destined to take his place among the notable contributors to the literature of the Disciples. Of that fact he has given abundant proof in his editorial work. But we doubt if he will ever make a more timely or convincing appeal to the thoughtful and discerning minds among the Disciples than he does in this book.

A DEFENSE OF BAPTISM.

Mr. Morrison has the reputation of speaking frankly and radically upon questions which deeply concern him. From this fact it might be inferred that he would deal with baptism in some critical or revolutionary way, at variance with customary and accepted views. It is a surprise therefore to find that his treatment is rather a defense of baptism than a criticism. The book is a spirited and telling effort to vindicate the deeper values of baptism, and to save it from the most insidious dangers with which it is confronted today—the dangers on the one side of false emphasis, and on the other, of neglect.

Nor is there any doubt as to Mr. Morrison's convictions regarding the so-called mode of baptism. He makes it plain that the root meaning of baptism in the Greek is immersion, though he concedes, what every informed Disciple knows, that the argument from language is indecisive, and that the "scholarship of the world," to use a favorite Disciple phrase, is very far from being wholly on the immersionist side of the question. What is more significant is the fact that Christian usage took a term which usually denoted a physical act, and invested it with so much newer and fuller meaning that the original bodily act was all but forgotten in the moral values involved in the new relation.

NEWER AND HIGHER MEANING.

It is this newer and higher meaning to which the act of baptism attained in Christian usage that made it impossible to employ the word "immersion" as its equivalent. And this it was which made Mr. Campbell's substitution of "immerse" for "baptize" so distasteful alike to Baptists and Pedobaptists, and renders such a confusion of terms impossible even among Disciples, save in the case of extreme literalists. "Immerse" is a physical term, which we freely apply to any act of dipping. "Baptize" is a word which we cannot use today in any but the religious sense. It has acquired this value in the course of its employment in the Christian vocabulary.

As to the origin of baptism, Mr. Morrison is equally explicit and informing. The action was not of Christian creation. Back of its employment by John and Jesus lay the stretches of Jewish custom, both the ceremonial washings of the Old Testament, and the practice of proselyte baptism for the induction of non-Jews into the status of synagogue members. Those who insist on deriving baptism from direct divine command have labored nervously but hopelessly to invalidate the specific testimony of the Jewish sources. It has never been the task of spiritual religion to devise new external forms for its expression. This has been true neither of the Hebrew religion nor of Christianity.

Having thus cleared the ground for a consideration of the New Testament teaching on the subject of baptism, Mr. Morrison presents a study of its meaning in the work of John the Baptist, in the life of Jesus, and in the practice of the apostolic Church. As to whether Jesus commanded baptism, we are not quite sure that we follow the author. He clearly points out the textual groundlessness of the baptismal dogma. But he seems at the end of the argument to concede that Jesus may have uttered such a command, as the early usage of the church would suggest. This it seems to us goes beyond the evidence. Nor does it consist with the manifest purpose of our Lord to absolve his people from the legalism under which it was the evil fortune of religion to have suffered for so long a time.

A VITAL AND ENDURING SERVICE.

But when he develops his thesis as to the social meaning and value of baptism he is on very sure ground, and in this part of his book we believe he has rendered a vital and enduring service to the Church. The reader of the book will perceive as never before that while the historic contention of the Disciples for immersion is valid and is the only satisfactory attitude upon the vexed question of mode, the real meaning and value of baptism lie in a realm removed by broad diameters from this region of controversy, and that baptism, among the Disciples and among all Christians, invites a new and higher evaluation.

The book is going to be widely read. It challenges many traditional views, not only among our own people, but as well in the broader Christian world. It will provoke discussion, because it disturbs some assumptions that were supposed to be established verities. It will be attacked both by those who regard it as too radical, and those who think it too conservative. But it will not be read with indifference by any, and we venture to believe it will leave in every mind a more satisfying conviction of the timeless and perpetual value of an institution hallowed by the observance of our Lord, and enriched by the sanction and practice of the Church through the centuries.

The Meaning of Baptism, by Charles Clayton Morrison, Editor The Christian Century, Chicago. Disciples Publication Society. Pp. 222. $1.25.

HE WAS NEVER THERE.

An attorney was cross-examining a witness.

"You say you left Boston on the 16th?"

"Yes, sir," replied the witness.

"And returned on the 28th?"

"Yes, sir."

"What were you doing in the interim?"

"I never was in such a place," he replied, indignantly, with heightened color.—Exchange.

THE CHRISTIAN CENTURY

EDITORIAL

WRITE TO MR. LOKEN!

HE HAS the courage of his ideals. He is unwilling to preach Christian unity without practicing it. The custom of withholding the "hand of fellowship" from a Christian person who "comes forward" bringing a credential from a Presbyterian or Congregational church of Christ unless such Christian person has been immersed became intolerable to him.

He could not be loyal to Christ and debar from his fellowship any soul whom Christ had received into His Church. He frankly told his congregation so. They responded with a declaration that henceforth they would practice Christian unity as well as plead for it.

That was two years ago.

The other day the missionary convention of Northern California—in the name of Christian unity!—excommunicated the church and minister from fellowship in its work! Their delegates—Christian women and men—were compelled to arise in the face of the whole assembly and walk out of the convention hall.

Nothing like that ever happened before in a convention of Disciples of Christ. The decree of excommunication declared that the church had "ceased to be a Christian Church," BECAUSE IT RECEIVED CHRISTIANS INTO ITS MEMBERSHIP!

California is a long way from the center of the Disciples' strength. Mr. Loken, no doubt, feels the loneliness of the position into which Christ's disciples have thrust him. Perhaps he is wondering if the St. Louis publisher who led the movement against him and his church represents the temper and attitude of the whole brotherhood of Disciples.

Show him how preposterous such a suggestion is! Show him that he belongs to a spiritual fellowship of souls who share his ideals even if we do not all possess his courage. Do not let us get so absorbed in a discussion of abstract principles that we forget to say the word of cheer to the man that needs it.

Write to Mr. Loken! Whether you are minister or layman, a leader or a very humble marcher in the ranks—write to him, and do it now!

A PERSONAL OPINION SIMPLY.

QUITE regardless of their agreement or disagreement with the practice of the Berkeley church, practically all the generous-minded leaders of the Disciples' brotherhood deplore the sectarian position to which Manager A. C. Smither is attempting to commit the Christian Evangelist. His leadership of the forces of reactionism at the California convention is made the subject of the most severe criticism in a considerable body of correspondence now being received at this office, not alone from men who are known as "progressives" but from many who hold to what they are pleased to describe as "the middle of the road."

Mr. Smither's demand that a Disciples' convention should put itself in the position of judging the orthodoxy of a church of Christ and of excluding such a church from its fellowship while that church sincerely confesses its faith in Jesus Christ and its allegiance to his will, will find no approving support among his informed and highminded brethren.

Dr. Garrison, editor emeritus of the Evangelist, will not approve the present attitude of the Evangelist. In an excellent article appearing in that paper recently, Dr. Garrison states with characteristic lucidity the broad principle of fellowship upon which a movement for Christian unity like this of ours must rest. Writing of the use of instrumental music in public worship, and of the expediency of societies and boards in general missionary work, he says:

> If the brethren who claimed the right to use instrumental music in the worship and to organize missionary boards and societies for the spread of the gospel, had required their brethren who opposed these expediencies to adopt them, under penalty of being disfellowshiped, they would have been equally guilty of violating our principles of unity. If today our national or state conventions should make any given form of co-operation a test of fellowship, they would be schismatics, according to the New Testament, and according to our own historic position. Methods of co-operation we must have, and the majority should decide what method is most efficient. If any have conscientious scruples against co-operation under such a method, through a misconception of our Christian liberty, or for any other reason, they have the right to co-operate on some other basis that commends itself to their judgment and conscience, but not to make such method a ground for division.

Changing what ought to be changed the same words would apply to the Pacific coast situation. The California convention made itself a schismatic and sectarian body by expelling from its co-operative life a congregation which had during its entire history participated in that fellowship and which sent delegates in good faith to this year's gathering.

No one who knows the broad spirited men who compose the directorate of the Christian Evangelist can imagine that Drs. Charles S. Medbury, Peter Ainslie, W. F. Richardson, C. J. Tanner and the rest will for a moment give their consent to the launching of the Disciples of Christ upon a policy of excommunication whose end no man can foresee, except as history teaches that its end is confusion and shame. Counting out Mr. Long, it is doubtful if there is a single man on his board that will sustain Mr. Smither in his un-Disciple and un-Christian course.

It represents his personal opinion merely, and is so to be taken, with only such weight as the brotherhood is willing to attach to the personal opinion of A. C. Smither.

FOR THE READER TO JUDGE.

ANYBODY can see the disposition with which A. C. Smither approached the Berkeley situation by reading simply the following from his account in the Christian Evangelist:

> That Brother Loken is not in agreement with our brethren on the subject of baptism is confirmed by the following statement from him in an editorial in the June issue of his paper:
>
> "Every denomination has its denominational hobbleskirt, which it must get rid of before it can talk business on Christian union. In our own brotherhood it is close immersion, and it is perfectly obvious to every one who has seriously faced the problem of union that our participation in the union of Christian people means the taking off of that obsolete and old-fashioned garment."
>
> It is perfectly evident to my mind that no church can long be in fellowship with our great movement for Christian union whose pastor refers to Christian baptism as "an obsolete" and "old-fashioned" "hobbleskirt."

Mr. Loken calls "close immersion" (by which he evidently means "close membership") a "hobbleskirt," and Mr. Smither charges him with referring profanely to Christian baptism! It is as if Mr. Smither should characterize "close communion" in a similar way and some one should take him to task for speaking profanely of the Lord's Supper!

Mr. Loken holds the act of Christian baptism in fully as reverent a spirit as Mr. Smither possibly can. He practices it just as the Disciples have always practiced it, and in no other way, and he has not the slightest intention or desire to practice it in any other way.

We shall have to leave to the reader to say whether Mr. Loken's critic honestly misunderstood what Mr. Loken actually said, or whether he saw a chance to make a telling point at Mr. Loken's expense and, without scruple for truth, made it.

A CONVENTION OF CHURCHES.

WITH the approach of the annual convention date the new character of our national gathering grows into higher relief. Until last year our conventions were simply mass meetings of individuals. The few business problems that came before them were pretty largely matters of routine, the main problems being decided for the convention by the several missionary boards. With the new order,

however, there will be more and more attention given to the BUSINESS in which the churches are engaged.

Besides two or three longer sessions for transaction of business there will be a deliberative session of the General Convention every morning at 9:30 o'clock. Thus there will, no doubt, be brought into the deliberations of the whole body of delegates many matters which have hitherto gone by default for want of time or place to consider them, and many matters hitherto decided by a few officials whose decisions were usually ratified by the mass meeting without serious discussion.

There may be objections brought against the clean-cut organization of the delegates into a deliberative body, but it is hoped President Henry's wise policy of allowing visitors and delegates to remain undiscriminated in last year's convention at Toronto, will be regarded by President Bell as wise only for last year, the first year of the new order, and not as setting a precedent for Atlanta or for future conventions.

The time has come for the churches to have their convention, and to have it organized and conducted in an orderly and unambiguous fashion.

A MISSIONARY ENTERPRISE.

RELIGIOUS newspapers, as a rule, do not pay for themselves. Neither do churches; neither do colleges. But how absurd it is to call the deficit on a religious newspaper a "loss." Some one has recently stated the case very pointedly in these words:

> It would be just as good sense to declare that a church that expended $12,000 in efficient service for humanity last year had "lost" that sum. Neither the Church nor the State has a single educational institution in the country that can run one year on the income of its students. All of them must have money provided either by taxes or endowment funds in excess of that paid by the students.
>
> The religious editor is a minister, whether he bears the title "Reverend" or not. His paper is his pulpit. If his paper is required to make money, and if he must determine its policy so as to make money, it would be the duty of every high-minded Christian editor to resign.
>
> Religious journalism belongs on a missionary basis. It is the church's greatest missionary. It is her most far-reaching educational agency. In performing its natural function it ought not be compelled to yield profits any more than a college or a local church ought to make profits for the president or pastor or the trustees.
>
> Every Christian ought to GIVE money to support the religious journal that represents his ideals, that is advancing the cause which he believes ought to prevail, just as naturally as he gives money to support his local church or to support Christian colleges or to support a missionary on the foreign field.

These remarks are prompted by the receipt during the past year of several generous gifts for the support of the Christian Century and the extension of its circulation. What Mr. Long alone did in making a large gift to the Christian Evangelist should be duplicated for The Christian Century by the co-operative gifts of the many who believe that upon the success of the cause which this paper represents depends not only the efficiency but the destiny of the Disciples of Christ.

CAN AMERICA GAIN ANYTHING?

EUROPE is concerned over the fact that a general war there would profit the United States. We could begin by buying back at low prices the American stocks and bonds held in Europe on which it would be necessary for those countries to realize and could then sell them breadstuffs at advanced rates and so get our money back. Sir George Paish, editor of the London Statist says America can sell her crops to Europe, and Americans "can buy back from Europe great quantities of securities at attractive prices in payment for foodstuffs, raw material and even manufactured goods exported from the United States."

Further he says, "A great war in Europe would give the United States an opportunity of assuming the position of world banker by supplying capital freely to countries and individuals in all parts of the world who need it and can provide the required security. Should the American people take advantage of the golden opportunity thus afforded, then the outbreak of war in Europe will mean not diminished but increased prosperity for the people of the United States."

President Wilson has been quick to see the possible advantage to America in the registration of shipping under the American flag. It is even suggested that the world trade might be put under the stars and stripes. This would be a decided change, for we are now a nation almost destitute of ships. Ninety-six per cent of all our foreign freight and 98 per cent of that bound for Europe goes under other flags.

Nevertheless, the net results of war are evil and that continually. A great war would diminish the purchasing power of Europe for years to come, and thereby limit American exports. In the long run the advantage of Europe is our advantage. The welfare of the world stands or falls as our Lowell put it thus in his "Present Crisis:"

> "So, the Evil's triumph sendeth, with a terror and a chill,
> Under continent to continent, the sense of coming ill.
> For mankind are one in spirit, and an instinct bears along,
> Round the earth's electric circle, the swift flash of right or wrong;
> Whether conscious or unconscious, yet Humanity's vast frame
> Through its ocean-sundered fibres feels the gush of joy or shame;--
> In the gain or loss of one race all the rest have equal claim."

MR. LOCKHART'S "MONROE DOCTRINE."

A CLEVERER expression has hardly been coined of late than that used in the article by Rev. W. J. Lockhart in last week's Christian Century. Describing how a young community became conscious of its religious task, he says that the citizens determined to be united in religion as they were united in all other common interests.

Nine denominations asked to plant missions in the community, but the people declared they did not want any denomination at all. And Mr. Lockhart says that he preached for three years "a sort of 'Monroe Doctrine'" to the effect "that we should consider it an unfriendly act for any denomination to come in and endeavor to establish a denominational church."

There's clear thinking back of those words. The denominational church is an impertinence. Get used to saying it, preachers! Do not be apologetic about it! Say straight out that a Methodist church, a Baptist church, a Presbyterian church, a Disciples' church (if it belong to the Disciples' denomination, and conforms to the sectarian practices of that denomination) is an impertinence!

Teach the communities where there are no churches and the communities where churches are already established that there is not one denominational feature of a denominational church that is in any degree vital to the welfare of the community. And show them that the denominational interests which a denominational church has to serve are not only irrelevant to the religious life of their community but harmful to it. Teach them that religion must be a community affair primarily, and not a denominational affair.

The Disciples of Christ started out a century ago with a message not unlike this "Monroe Doctrine" of Mr. Lockhart's and a program not greatly different from that embodied in the church he lately organized in the Des Moines' suburb. But they soon became involved to certain denominational doctrines of there own, and forget their non-denominational program.

And when Mr. Lockhart organized that non-denominational church of Christ under the protection of his "Monroe Doctrine" he felt compelled to explain that it was quite "outside the Disciples!"

The Christian Century would like nothing better than to defend the thesis that, in the light of the Disciples' origin, the litle Urbandale is truly INSIDE the Disciple movement.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Bruce Barton on the Rural Church.

The Congregationalist and Christian World is running a series of articles by Bruce Barton, special writer, on the rural church. This series is the result of actual investigations on the part of Mr. Barton in three rural counties of each of four states, Missouri, Ohio, Indiana and Tennessee. His research has been made, however, from his desk in a New York City office. The first article is too extended to consider in detail but the opening paragraphs are pointed and revealing. Mr. Barton writes:

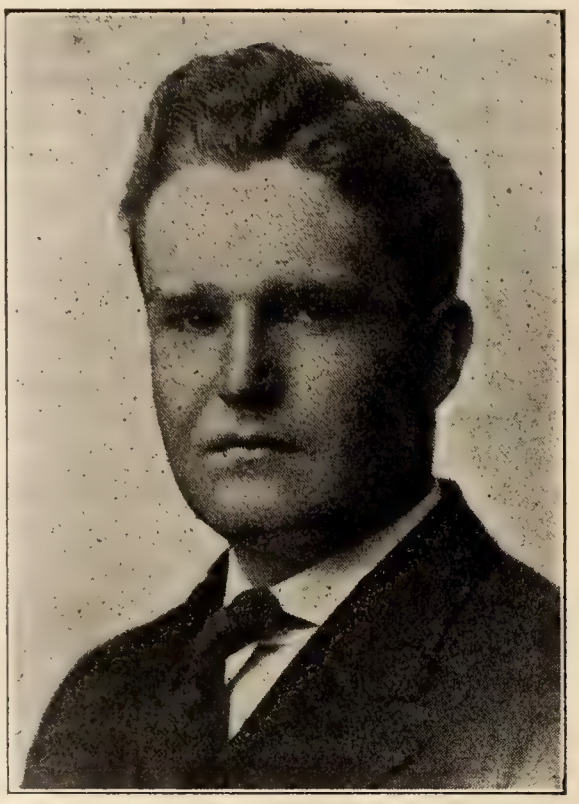
"Actually, of course, I have been here at the desk all through the week; but so far as personal, dependable knowledge of those various counties is concerned, and the development that has gone on in their economic and social and religious life, I know them better than the men and women who have actually lived in them during the past decade. I know their people; the crops they raise and how much is realized on them; the schools they have; their interests and recreations; their lodges; and their churches. For in each of those twelve counties the Department of Church and Country Life of the Presbyterian Church has had trained investigators working, making a complete survey. The results of those surveys tell more about each one of the twelve counties than any dozen old settlers together could tell. They tell among other things that there are 760 churches in the twelve counties. AND HALF OF THEM ARE DYING, ONE-FIFTH ARE ALREADY DEAD."

Hindu Christians Appeal to Americans.

The General Assembly of the Presbyterian Church in India sent an appeal to the General Assembly in this country asking all Christians in this land and in Canada to treat the Indian immigrants coming to this country in such a way as not to block the advance of Christianity in India. One cannot but see in this appeal an implication that influences in America are not exactly helpful toward the upbuilding of Christian character. For this fact let America take the shame. The appeal reads as follows: "We have heard with great concern of the great number of people of India, largely from the Punjah, who have gone to the United States and to Canada. Our concern is lest they come under influences which will harden their hearts against the message of Christ, and cause them to return to India embittered in spirit and estranged from the Church of Christ. In their behalf we are impelled to ask you, our Christian brethren, not to forget to put out a helping hand to these strangers among you. They will respond to your sympathy and appreciate your efforts in their behalf. It is not for us to tell you in what way you may help these strangers, countrymen of ours. We write to assure you that any help you give them will be a help to the Church of Christ in India."

Protestants Gain Power in Latin-America.

The spread of Protestantism throughout near-by countries of Latin-America is reported by teachers from Cuba and Mexico now in the United States. The Continent reports that Miss Esther Crooks, a Baptist mission teacher, has asserted that Protestantism in thirty years will prevail throughout Cuba. The need on the Island, she says, is a purer manhood and womanhood, which religious enlightenment is bringing about. Miss Anna Bartley, one of the oldest missionaries in Cuba, says Protestants, through mission schools, rapidily are creating a national vitality which is rejuvenating the people of the island. Miss Beulah Hume in Boston recently pointed out the opportunity in Mexico for Protestant schools. Religious conditions in the war torn nation are not so bad as painted. The system of education established by Porfirio Diaz, although it brought about his downfall, has turned the eyes of the people toward spiritual enlightenment.



Mr. Bruce Barton, Special Writer, Who is Making a Study of the Rural Church Problem.

Woman's Congress of Missions, at Exposition.

According to the corresponding secretary, Mrs. L. E. Hicks, the purpose of the Woman's Congress of Missions at the Panama-Pacific Exposition to be held next year, is to carry on a part of the work of the Committee of One Hundred appointed by the Federal Council of Churches of Christ in America for religious work during the Exposition of 1915. A General Session of the Woman's Congress of Missions is to be held during the first week in June, 1915. The best speakers on missionary and kindred subjects from all over the world will be present. The programme will be of world-wide interest and all Christian women attending the meetings will have an unprecedented opportunity to gain information and inspiration. Missionary societies should begin now to plan for their leaders, at least, to have the privilege of being present. The meetings will be held in the new Civic Auditorium of San Francisco. Also, on stated days throughout the Exposition, different phases of Christian work among various nationalities will be presented, and on other days pleasant social events will bring women from all over the world together, giving an opportunity for better personal acquaintance and a wider knowledge of the work of the growing kingdom of God.

Warring Germans Want Bibles.

An appeal has reached the American Bible Society, whose headquarters are in New York City, from Germany for Bibles in German, Russian, French, and Polish for use among the soldiers, and for money to aid in distributing them. Such requests it may be quite beyond the power of the Society to meet in view of the difficulty of either securing them from Europe or sending them from the comparatively small stock of Scriptures now on hand. It is earnestly hoped that the Christian people of America will be ready to aid the society in whatever measures may be found necessary. Any gifts made for the purpose will be received and used as the way may open. The Board of Managers has taken the following action, which will be forwarded as soon as possible to the various Bible Societies in Great Britain and on the Continent: "The Board of Managers is deeply moved and distressed by the horrors of the war in Europe, and deems it fitting to give expression to its sympathy for all those of every nation who must suffer anguish and bereavement. It is the earnest desire of the Society to do whatever it can to help them either directly or through our sister Societies in Europe. It directs that copies of this action be transmitted to such Societies as can be reached.—The Secretaries."

Dr. Palmore's Will.

The will of the late W. B. Palmore, Methodist editor of St. Louis, sets apart his three-fourths interest in the St. Louis Christian Advocate as a perpetual inheritance for the Superannuated preachers and widows and orphans, under the care of the three Conferences of the M. E. Church, South, in Missouri, specifying that ex-Gov. Lon V. Stephens of St. Louis, Hon. Jno. A. Rich, of Slater, and S. P. Emmons of Mexico, representing the St. Louis, Southwest Missouri and Missouri Conferences, respectively, shall constitute a Commission or Board, which shall be self-perpetuating, a vacancy created by the death, removal or inability of any member, being filled by the remaining members, with the understanding that each Conference must have a representative.

Lord's Day Congress at San Francisco.

President Wilson has accepted an invitation to become the honorary president of the "Lord's Day Congress," to be held in San Francisco next year. Numerous associations formed to promote the observance of the Lord's day will take part, from other countries as well as the United States. Among them are the following European: Belgium—Association for Sunday Rest in Belgium and The Social League of Buyers.

Denmark—The Danish Sunday Rest Society, Copenhagen.

England—The Central Sunday Closing Association, London and The Imperial Sunday Alliance, England.

France—The French Protestant Society for Sunday Observance, Paris.

Germany—The German Central League for Sunday Observance.

Switzerland—Central Swiss Committee for the Observance of Sunday, Geneva, and several others in Switzerland.

Sunday School Secretary For Philippines.

Arrangements have just been completed, with the co-operation of the American Bible Society, by which Rev. J. L. McLaughlin is to be the official representative of the World's Sunday-school Association in the Philippines. Mr. McLaughlin has been secretary of the Philippine Islands Sunday-school Union, giving such time as was possible to its affairs in connection with his duties as an agent of the American Bible Society. He will now be a paid secretary, giving to the work of the World's Sunday-school Association one-half of his time, which, with the full time of a Filipino assistant, will be equivalent to full time service. Mr. McLaughlin has a genius for executive work, and a rare passion for this service, together with a large Sunday-school vision. Under his leadership the work in the Islands should go forward by leaps and bounds. The new secretary has had a splendid team-mate in the person of Rev. Harry Farmer, who has been the enthusiastic chairman of the Educational Committee of the Philippine Islands Sunday-school Union.

"Fraternity Sunday" in Chicago.

The Church Federation Council is making large plans looking toward the observance of Fraternity Sunday, Sept. 6, in Chicago. It is expected that there will be in the city then 75,000 Knights of Pythias. An effort is being made to have the saloons of Chicago closed on that Sunday. Practically all of the fraternal orders of the country now exclude from membership saloonkeepers and bartenders.

Jewish Rabbis in Session.

One of the most interesting religious conferences held in this country is that of the Jewish Rabbis. They have recently closed a great convention at Detroit. A unique step taken was an effort to overcome in every possible way the prejudice of Christians and people in general against the Jew.

Chicago Professor Dies in London.

Robert Francis Harper, professor of Semitic languages and literatures, University of Chicago, died recently in London. He was a brother of the late W. R. Harper, president of the university. As a writer on many subjects pertaining to Assyrian and Babylonian research he was well known. Since 1907 Doctor Harper had been editor of the American Journal of Semitic Languages, and for some years served as associate editor of the Biblical World and the American Journal of Theology.

Japanese Churches Unite.

The Japanese Presbyterian Church of San Francisco, has been holding united services with the Japanese Congregational church during July with such success that it is planned soon to organize the "Japanese Church of Christ," the same plan of organization lately effected in Japan. It is hoped eventually to have the same union extended to all the Japanese Christian churches in the state, both Presbyterian and Congregational.

Winona Assembly in Successful Season.

Extensive preparations are being made to provide for visitors at Winona Lake Bible conference Aug. 21-30. The season so far at Winona has been profitable and full of encouragement, according to officials of the association. This is good news, considering the fact that the association, early in the season, was reported to be $900,000 in debt. All cottages are occupied this year, and there is an activity which has not been observed in recent years. There have been 600 students at Winona College summer school and the numbers at the Moody Bible School have also been larger than last year. Among the speakers at the assembly this season are: Dr. F. B. Meyer, Rev. Charles Brown, Doctors J. Stuart Holden, John McNeill, J. Wilbur Chapman, Mark A. Matthews, W. E. Beiderwolf, J. K. McClurkin, James M. Gray, James I. Vance, and many others.

Says Washington Gladden:

"It is better to say, this one thing I do, than to say, these forty things I dabble in."

Silvester Horne's Last Speech.

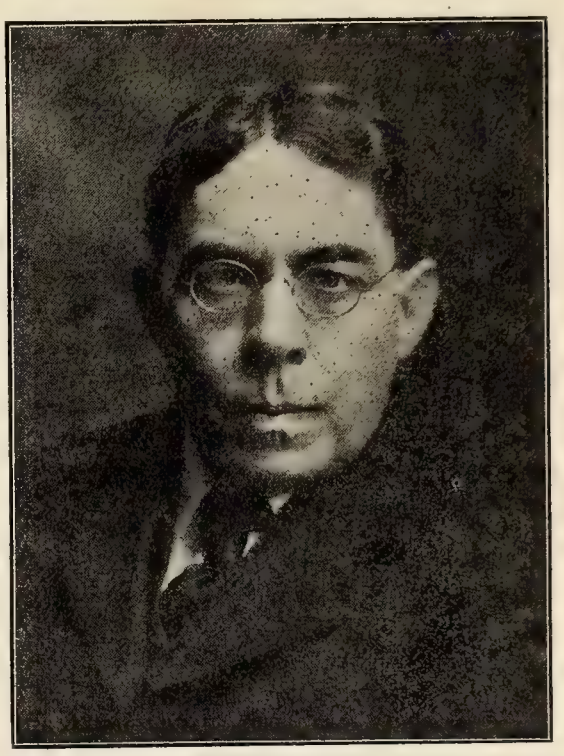
The last address made by Rev. C. Silvester Horne before his sudden and lamented death was at the Pierce Grammar School in Brooklyn, Mass., before six hundred bright boys and girls in their teens. It was on a rule which he said had been given him in early life, which he declared to be the one rule for living. It was, "Learn to ride the horse that threw you." He applied it to their sports, their studies and to their personal character; and then spoke of a great leader of old whose followers were once dispirited in their fishing expedition, and who might have been excused from going on with it; yet he told them to keep on doing what they had been doing, and then success came.

English Preachers in Suffrage War.

Leading ministers in England, such as Drs. R. J. Campbell, R. H. Horton and J. H. Shakespeare, have sent a letter to Premier Asquith vigorously protesting against forcible feeding of suffragette prisoners.

Church Peace Conference Fights War

[Rev. Charles S. Macfarland, D. D., secretary of the Federal Council of the Churches of Christ in America, has just sent the following cable dispatch from London to the headquarters of the council in New York.—The Editor.]



Rev. Charles S. Macfarland, Secretary of the Federal Council of the Churches of Christ in America, Who is Working for Peace in Europe.

The Church Peace Conference, which had been called to meet at Constance on the border between Germany and Switzerland August 2, met, notwithstanding war conditions, on that date. Thirteen nations and thirty-five different denominations were represented. Many delegates were not able to reach the seat of the conference. About fifty American delegates were present.

Dr. Frederick Lynch was elected secretary. Addresses were delivered by Mr. Edwin D. Mead, Professor Sidney L. Gulick, Dr. Frederick Lynch, Dr. Charles S. Macfarland and Bishop E. R. Hendrix, of the Methodist Episcopal Church, South.

Resolutions were adopted and sent to the European rulers and to President Wilson.

The American delegates left Constance on Monday, August 3, by the last train to Holland, under the special protection of the Emperor of Germany and of the Grand Duchess of Baden. They arrived in London on Tuesday night and reassembled there in conference.

Two of the delegates were arrested on the way from Constance to Holland by mistake (Doctors Laidlaw and Lord) but their release was secured the next day.

The conference is earnest and determined in its efforts for peace, and passed strong resolutions, making large plans for a future campaign for peace through the churches.

Americans attending the sessions in Constance and in London include: Bishop E. R. Hendrix, of the M. E. Church, South; Bishop Luther B. Wilson, of the M. E. Church; Rev. Frederick Lynch, D. D., secretary of the Church Peace Union; Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America; Rev. Sidney L. Gulick, D. D., of Japan; Rev. W. C. Bitting, D. D., corresponding secretary of the Northern Baptist Convention; Rev. George William Douglas, D. D., canon of the Cathedral of St. John the Divine; Rev. Henry M. McCracken, D. D., ex-chancellor of New York University; Rev. William P. Merrill, D. D., pastor of the Brick Presbyterian Church, New York City; Rev. Philip S. Moxom, D. D., Springfield, Mass.; Rev. Charles L. Thompson, of the Presbyterian Board of Home Missions, New York City; Rev. E. S. Tipple, D. D., president of Drew Theological Seminary, Madison, N. J.; Rev. Paul Revere Frothingham, D. D., of Boston, Mass.; Mr. Robert H. Gardiner, secretary of the Protestant Episcopal Commission on Church

The American delegates are sending strong resolutions to President Wilson. The conference believes that the present situation indicates that the old political order is breaking down, and that, as the outcome of the present war, it will crumble to pieces. The churches have the prophecy of a new order that will save the nations.

ANOTHER CABLEGRAM.

On Saturday, August 8, an additional cablegram was received from Dr. Macfarland from Liverpool, stating that Prof. Sidney L. Gulick and himself were sailing on the Laconia, and adding that the conference was continued in London. The American delegates have issued a strong report to the Federal Council of the Churches of Christ in America, which was prepared by Bishop E. R. Hendrix, of the M. E. Church, South, George William Douglas, D. D., canon of the Cathedral of St. John the Divine, New York City, William P. Merrill, D. D., pastor of the Brick Presbyterian Church, New York City, Bishop Luther B. Wilson, of the M. E. Church, Frederick Lynch, D. D., secretary of the Church Peace Union, and Charles S. Macfarland, D. D., secretary of the Federal Council of the Churches of Christ in America.

Of Human Interest

"No Bad Children," says Lindsey.

Judge Ben M. Lindsey, of Denver, who won fame as the "children's judge," simply will not believe in bad children. And here is one of the best stories to prove that point:

It was that of a thirteen-year-old boy who was brought into the juvenile court on a charge of truancy. Tim was a bright-looking little chap, and the judge expected that his kindly admonition would bear immediate results, but he was disappointed, for at the end of the fortnight, when Tim was ordered to bring his teacher's report, in accordance with the system organized by Judge Lindsey, he presented a sad record of almost continual absence from school.

"You must do better than this," said the judge.

"Yes, sir," was the answer, but at the next report there was no improvement. "Tim will stay out of school to work," wrote the teacher.

"Tim," said Judge Lindsey, looking across the table where he always sits with cozy informality among the boys brought into his courts, "don't you know that if your mother was living she'd want you to go to school? Your aunt is good to you and gives you a home, and you don't have to work. Now's the time when you ought to be studying. You can work when you are a man."

"My father's a man, and he don't work!" blurted out Tim. "He went off and left mother an' me. I guess that's what killed her." The boy gulped down a sob, and the judge said kindly, "Your mother wished you to be a good man, and you must begin by obeying the law and going to school."

Tim's report still continued to show absences from school, and to one report the teacher added her opinion that it was hopeless to try to keep Tim at his studies. Still the judge was not discouraged, and he spoke again to the boy, urging him to mend his ways, and was answered only by an almost sudden stolidity of expression which did not seem to promise well. But at the end of the next two weeks Tim appeared with a happy face and a much improved report-card.

He pulled a soiled and crumpled paper from his pocket and handed it to the judge. "I'm goin' to remember all the things you told me, and I'm goin' to school regular, now I got that done," he said with some pride. Judge Lindsey examined the paper, which proved to be a receipted bill, and found that, little by little, Tim had paid $50 for a headstone at his mother's grave.

"My boy, is that what you've been doing all these months?"

"I wanted her to have a monument, judge." Tim furtively wiped away the moisture in his eyes. "She's done a lot for me; that's all I could do for her now."

He Knew What He Wanted.

Not long ago Bishop Hartzell was visiting the mission station at Old Umtali. His attention was attracted by the approach of a company of singing, shouting natives, led by their chief, Umtassa, head of a large number of villages or kraals, who had come to pay his respects to the "great white chief." During the interview, says the Christian Herald, conducted through an interpreter, the bishop explained the work which the missionaries were trying to do, and endeavored to convince Umtassa that he should be friendly. At the conclusion of the palava, and following the custom of that section, Bishop Hartzell told the chief that he wanted to show his kindly feeling by a present, and thinking that the black man would probably desire some trinket or gift of little value, as is usually the case, asked Umtassa what he would like. The chief said he would tell him the next day.

(Continued in next column.)

ABOUT PREACHERS AND OTHERS.

The Sermon Gripped Her.

A little girl in a Hudson River congregation was very attentive while the pastor preached what every one regarded as an unusually interesting sermon. When she was asked what she thought of the sermon she said that it was a fine one, that there were 242 motions in it. She then informed her parents that every Sunday she counts the gestures of the minister, and this sermon had more than any other up to date.

Repentance at Convenience.

An old negro parson in a Southern church was denouncing theft to his congregation, when he said:

"If there is any member of this congregation who is guilty of theft he had better repent at once and be saved."

On his way home he was stopped by old Rastus, who had listened to the sermon intently.

"Don't you think, parson, that next Sunday will do just as well as tonight to repent?" asked Rastus.

"But, Rastus, why not repent tonight and be saved, man?"

"Well, parson, it's this way," explained Rastus. "I want jist one mo' chicken fo' tomorrow's dinner, and I know wha I can get dat chicken widout bein' caught tonight."

"Well, Rastus, I don't know what to say, so I think I will take dinner with you tomorrow and then talk the matter over with you."

Scripture That "Fit."

Verses of scripture seem to fit in for every conceivable circumstance of life, as for instance, when a certain good Methodist parson was being informed by busy nurses that the probability was that he was about to be thrice blessed by the arrival of three little strangers, the poor man, momentarily dismayed at the thought of his scant income, cried out in the language of Rev. 9:12, and said, "One woe is past; and, behold, there come two woes more hereafter."

A Story Told by Ian Maclaren.

A story illustrating the reticence of the Scotch regarding their private affairs was once told by Ian Maclaren. A train was at a railroad station, when a porter put his head into a car and called out: "Any one in this car for Doun? Change for Doun! Any one for Doun?" No one moved; and in a few minutes the train was speeding along, not to stop again for nearly an hour. Then an old Scotch woman turned to a lady sitting near her and said, "I'm for Doun, but I'd no tell that man so."

Early the following morning the bishop was awakened by the missionary, who stood in the doorway with Umtassa.

"I thought it all over," said the latter, "and now I know that I want a white iron bed like white people have."

The bishop was unable to reply to the somewhat unusual request. Such articles are very expensive in that country. To refuse the chief, after having himself suggested the giving of a present, would be quite impossible: so the bishop told the missionary to see that a bedstead was brought out from Umtali, and then indicated that the interview was closed. But Umtassa had not finished.

"And you can send along with the bed a mattress, some sheets, and two pillows," he added.

Bishop Hartzell, in telling this story, never fails to remark upon the somewhat surprising effect often produced by the efforts of missionaries to Christianize and civilize the natives of Africa.

Who Wrote the Doxology?

How many times have you heard the Doxology sung in your church? This song has been called the Universal Hymn.

It might be of interest to know where the Doxology came from and who wrote it anyway. The Presbyterian Advance offers some interesting information concerning the author of the hymn.

The Doxology was written by Thomas Ken, who was born in 1637 and died in 1711. He was a graduate from New College, Oxford. His stepsister, Anne, was the wife of Isaac Walton, the gentle fisherman, a connection which brought Ken from his boyhood days under the influence of this gentle and devout man.

Ken possessed, among other talents, a wonderfully clear, sweet voice, and the most characteristic reminiscence of his university life is the mention made by Anthony Wood, that in the musical gathering of his time, "Thomas Ken, of New College, junior, would sometimes be among us and sing his part."

When he was twenty-five years old he was ordained, and some years later he was made prebentary of the cathedral at Winchester and chaplain to the Bishop. It was during this time that he wrote the hymn which begins with "Awake, my soul, and with the sun," and closes with the Doxology.

The Miner's Bath.

Mrs. Rose Pastor Phelps Stokes said at a recent sociological convention in New York: "The economies that some of the rich would force upon the poor! Why, they'd have the poor as impossibly economical as the miner's wife in Trinidad.

"This woman said to a missionary:

"'Talk about economy! Well, sir, every night when my Bill comes home I shove him in the bathtub, clothes and all, and after he gets out I sieve the water and make briquettes of it for the fire.'"

Late In the Day.

Orville Wright, apropos of his new safety appliance for aeroplanes, said at a dinner in Dayton:

"In a short time, now, there will be no more aeroplane accidents. In a short time there will be no more aeroplane jokes, either.

"I heard a new joke yesterday. A young woman rushed into an insurance office and cried:

"'One life policy, quick! My husband's biplane's falling!'"

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

"An Old Kentucky Darkey"

A CHARACTER SKETCH.

Her name was Aunt Mimy, and when she died a few weeks ago, the community was the poorer, because of the passing of a type that is fast disappearing from our midst. She had reached young womanhood when the war began, and had known something of "slave times," as she called them. She was proud of having belonged to the "quality," and often boasted that she was brought up by the Warfields and Wickliffes. I supposed, of course, that she was a house servant, from the intimate way in which she talked of her people, but I could not account for the brusque manners if that were the case—for negroes are the most imitative of beings, and generally reflect the deportment of those with whom they live. I have never seen more beautiful countesy anywhere, than in some of the old coachmen, and body servants, and black "mammies" of bygone days. In an unguarded moment, however, Aunt Mimy let drop the fact that she had been a "field hand" on old Marster's farm—and her lack of polish was explained.

But though she lacked the training given by those unequalled schools of domestic science, an old southern home with its ample hospitalities, yet she was a person of unusual intelligence, and in some way had learned to be an exquisite cook, an accomplished laundress, and (when she chose) an expert housemaid.

When she came to me to hire, I asked if she had a recommendation, and when she handed me the required paper, she remarked in an offhand manner, "Thomas Ann, your las' cook, gives you a good name."

She was especially expert in bread-making, and her waffles, her batter cakes, her muffins, her beaten biscuit, her yeast bread were all perfect after their kind. Her rolls were works of art, and when she brought in a plateful, tender, light, and golden brown, one was always expected to say, "Aunt Mimy, these rolls are perfectly delicious."

If by some mischance, both master and mistress should fail in the expected tribute, she would immediately demand, "What's the matter with them rolls?"

* * *

When asked one day how old she was, she replied, "I'm gittin' to be an ole 'oman; I speck I'm near fifty year old."

As the mistress of the house was full fifty herself, and felt she was still in her prime, she insisted that Aunt Mimy must have passed her half century. That set her to musing on her age, and that night at supper she asked the head of the family, "What year wuz it, when Mr. Henry Clay wuz buried?"

When she was told, she said, "I wuz a gal ten or twelve year ole then—how ole am I now, boss?"

When informed that she must be about seventy, she was much impressed, and observed. "I sholy is gittin to be an ole 'oman!"

She had an irritable temper, and when anything, either real or fancied, troubled her, she always lifted her voice (lifted it pretty high, too,) and sang loud and long; not your gospel songs, or old-fashioned hymns, but one of those plantation chants, that must have been brought over by the negroes from Africa where the men would start on a low, monotonous key, and the women would strike in on a high, wavering strain, that blended in perfect rhythm and harmony with the male voices. Wash day was always a trial to her, and she sang steadily through the whole performance, beginning with the men's level chant and then soaring into the sweet, shrill recitation of the woman—keeping time with her work, whether she was scrubbing on the washboard, or wringing out the wet garments; sometimes, as she hung the clothes on the line, she would take stately steps, or make measured gestures, and never stopped singing until the last piece fluttered in the morning air. These musical performances were a trial when visitors came in, and a member of the family once asked why I didn't make Aunt Mimy stop. "Because I don't dare to, lest a worse thing might befall me," I confessed candidly. "You must remember it's the habit of a lifetime, and seems to be a necessary vent for her irritation and ill temper."

She was devoted to children, and the little boy of the family was always a welcome visitor to the kitchen. She would entertain him with songs and stories, as though he had been a person (or several persons) of her own age, and often concluded an animated narration with "An gentlemen, I jess laughed"—and the little listener always laughed, too.

She was very fond of dressing him in his best, and taking him to visit some friend or relative. She had a little grandson, who was the apple of her eye, and sometimes would surreptitiously take him along on these excursions. After one of them, she remarked in an agreeable manner, "Miss Idy, Jeems is an intrustin' chile. When I goes long the streets, people stops me to ask his name, an' say how smart an' purty he is."

While the proud mother was hugging the "intrustin' chile," Aunt Mimy looked meditatively at the little grandson, who was standing by, and said in an insinuating manner:

"Yas'h, an' black as Wickliffe is, people does jess the same by him."

* * *

She was a great church member, and was always around with a card, on which people were supposed to write their names and contribute to some religious enterprise. It was a source of mortification, that she did not confine herself to members of the family, but would levy tribute on visitors and guests; remonstrance was in vain, and she would retort, "It never done nobody no harm to give to the Lord; an' they don' have to give—this is a free country now, praise de Lord!"

But in spite of her ardor for her church, Aunt Mimy had no compunction about replenishing her larder with things from the storeroom and kitchen. She could be trusted absolutely, as far as money and other household goods were concerned, but regarded all articles of food as fair prey. The mistress of the house knowing this infirmity, would try and protect herself by keeping the storeroom locked, and maintaining a vigilant eye on remnants of fowl, or roast, or cake, and when she would note their disappearance, the old darkey would deny vociferously that she had stolen anything. Finally, after an unusually heavy raid on the pantry, she plucked up courage to exhort Aunt Mimy to give up stealing, lest some punishment might overtake her.

"I's a honest 'oman—I ain' never been in no calaboose or pentenchry yit," said Aunt Mimy, highly indignant. "You talks to me like I wuz a thief; I don' steal nothin'—I jest takes something to eat when I'm hongry."

"Aunt Mimy," said her mistress, "you may call it taking if you choose, but carrying off things that belong to me is stealing all the same. You may escape the jail or the penitentiary in this world, but you are a member of the church, and know that there will be punishment hereafter for those who break the commandments of God."

As "ole Satan and hell fire" played a large part in her theology, she was much impressed for a while but she never overcame her old habit; as far as food was concerned, she evidently felt there was a distinct difference between "takin' somethin' to eat," and stealing.

* * *

But Aunt Mimy's most valuable trait was a certain loyalty and reliability, that is getting to be all too rare in the younger generation of negroes. One of the frequent tragedies of the household now is to wake in the morning and find no cook in the kitchen—and this without either warning before, or apology after. Though Aunt Mimy lived some distance off—in order to be hard by the beloved church—yet there was never any uncertainty about her daily appearance. No rain was too hard, no cold was too severe to keep her from being in her place on time. Even when the infirmities of age began to bear more heavily on her, she would still come on. At times, she was a sufferer from rheumatism, and I always urged her to stay at home and in bed, when one of her attacks siezed her. One morning, I noticed her limping as she waited on the table, and I said to her reproachfully, "There, Aunt Mimy, you have the rheumatism again—why didn't you stay at home and take care of yourself?"

"Lord, Miss Idy," she said, "you can't indulge the rumatiz."

She did not "indulge" any of her increasing ailments, but put them aside with a determination that was little short of heroic. When I think of Aunt Mimy, and Uncle Peter, an old gardener who has also gone to his reward, I feel that the world is poorer for the passing away of these sturdy old types, of many failings, yet of many virtues, and we shall not soon look upon their like again.

I. W. H.

CHIVALRY.

By Alice Duer Miller.

It's treating a woman politely,
Provided she isn't a fright:
It's guarding the girls who act rightly,
If you can be judge of what's right:
It's being—not just, but so pleasant:
It's tipping while wages are low:
It's making a beautiful present,
And failing to pay what you owe.

—New York Tribune.

Disciples Table Talk

Evangelist to Run for Congress.

Evangelist Frank B. Thomas, former pastor of the church at Mattoon, Ill., officially announces himself as a candidate for congress from the nineteenth district in the filing of his petition in the office of the secretary of state in Springfield. Mr. Thomas claims Mattoon as his legal residence and seeks the nomination on the Progressive ticket. Mr. Thomas went before the convention in Decatur two years ago as a candidate for congress, but as he had not previously announced himself he was defeated for the nomination in a rather close fight by John H. Chadwick of Tuscola, who made the race against William B. McKinley and Charles M. Borchers. Since quitting the pastorate of the Mattoon church Mr. Thomas has not been much in Mattoon, although he has occasionally returned to visit friends. He has been conducting revival meetings the greater portion of the time and has become a resident of Danville, which is in the eighteenth congressional district.

Western Pennsylvania Convention.

The Western Pennsylvania Convention is to be held in Connellsville, Sept. 22-24. It was to have been held in Turtle Creek, but owing to the Westinghouse strike the church there is not in condition to entertain. Thirty-seven years ago Robert Latimer was elected president of the Western Pennsylvania Board, in Connellsville. He has served in that capacity ever since. By reason of its fine railroad facilities Connellsville is one of the most accessible cities in the western part of the state. There are 15,000 people in the city and the Disciples have a church of 500 members. The Connellsville church is one of the oldest in the brotherhood, being about eighty years old. The program of the convention is in charge of a committee the chairman of which is W. Scott Cook, of Wilkinsburg, Pittsburg. It will be ready for publication very soon.

Temperance Sunday Supplies.

Have the free supplies for the observance of World's Temperance Sunday, November 8 (in most states November 1—in Ohio September 20), been ordered for your Sunday-school? Make sure by cutting out and handing to your Sunday-school superintendent the blank below. Millions of pieces of literature must be printed and all orders must be sent to us early, if they are to be filled. Last year over a thousand schools sent in their orders for supplies too late to be filled before the day. Every school should have its supplies three weeks before its Temperance day in order to properly prepare the program. PLEASE SEE THAT THE REQUEST FOR YOUR SCHOOL IS SENT IN TODAY.

(Please hand this to your Sunday-school Superintendent)

ANTI-SALOON LEAGUE OF AMERICA
LINCOLN-LEE LEGION DEPARTMENT
WESTERVILLE, OHIO.

Please send me full details regarding your plan to supply free literature to the Sunday-Schools of the United States for World's Temperance Sunday, November 1, 1914.

Signed .....

Superintendent of .....
Sunday-school

Street address or R. F. D. .....

Postoffice .....

State .....

Cut out and mail this coupon to the above address at once.

"Christian Church Club" in Wisconsin's University.

Early in the summer a group of the students of the University of Wisconsin, who are affiliated with the Christian church met in the home of Mrs. L. E. Stevens, at Madison, and organized "The Christian Church Club of Madison, Wisconsin." John P. Frazee, of Rushville, Indiana, was elected president, and Miss Marie C. Holman, of Milwaukee, secretary. Last year there were in all about 80 members of the Christian church enrolled as students of the University of Wisconsin; 40 in the regular session, and about the same number in the summer school. These students represented 12 states, Indiana and Missouri leading, with 16 from each state, while Wisconsin contributed only 3 of the number.

Rev. John R. Golden, who resigns at Angola, Ind., to accept the state secretaryship of Illinois.

The major portion of these young people were graduate students, attracted by the growing reputation of the University of Wisconsin. The five leading Protestant bodies of this section—the Baptist, Congregationalist, Lutheran, Methodist, and Presbyterian—seek to conserve the religious interests and loyalty of their students by employing "University Pastors" to work directly with the student body. The Episcopalians are soon to locate a pastor to have charge of the students interests, and the Catholic church already has a priest and church for the Catholic students. The Christian church, which is weak in this state, has no church in Madison, for which reason especially it is thought the new club will be of great service.

J. R. Golden to Return to Illinois.

John R. Golden, pastor at Angola, Ind., has resigned to accept the state secretaryship of Illinois. He returns to the state in which his entire ministry, previous to his present pastorate, has been carried on. Mr. Golden was pastor at Gibson City and West Side, Springfield. He will succeed J. Fred Jones in the secretaryship of Illinois churches.

Missionary Moving Pictures.

The Oriental Mission Commission, led by S. J. Corey, which reached its destination last week, expects to bring from the fields some fine moving picture films of the work in China, Japan and the Philippines. These pictures will be helpful in presenting the missionary work to the churches.

Every Member Canvass at Santa Monica, Cal.

The church at Santa Monica, California, recently demonstrated the wisdom of the every member canvass by men of the the church, both for general expenses and for missionary purposes. Careful plans of preparation were laid by the pastor, J. Leslie Lobingier, together with his official board, and ten men going two by two made the canvass on a single day. The number of members pledging to current expenses was increased 51 per cent. The number making regular weekly pledges to missions and benevolences was increased 185 per cent, and the amount of money pledged for this purpose was about doubled. Almost 90 per cent of the resident membership now have their names on the treasurer's books as regular contributors to current expenses; and almost 85 per cent as regular givers to missions and benevolences. And the church is aiming to increase even these percentages and thus realize the aim printed on its pledge card: "Every member of the congregation, either rich or poor, young or old, making a contribution of something each week, according to ability, both to current expenses and to missionary purposes."

L. S. Cupp Goes to Eugene, Ore.

Louis S. Cupp of Kansas City, has resigned the Chancellorship of Christian University, Canton, Missouri, to take effect early in September. He has been with the school for four and one-half years and has succeeded in raising over $325,000 for endowment and buildings. He will immediately become pastor of the church at Eugene, Oregon, which has a membership of about 1,000 and $85,000 church property, considered one of the finest on the Pacific Coast. Mr. Cupp is a native Missourian and this is his first move out of the State. His former pastorates have been at Huntsville, Platte City and Hyde Park, Kansas City.

Facts and Figures From Disciple Fields

CALLS.

J. B. Holmes, to Galveston, Tex.

G. H. Bassett to Brenham, Tex. Has declined. Will go to Albuquerque, N. M.

Albert Nichols, Princeton, Ky., to Sullivan, Ind.

M. S. Spear, Scranton to Erie, Pa.

V. Hayes Miller, Sault Ste. Marie, Mich., to South Side, Lima, O.

H. R. Ford, Corsicana to Beaumont, Tex.

D. L. Dunkleberger, Plattsmouth, Neb., to Franklin St., Grand Rapids, Mich.

J. W. McLaughlin, Rockwell City to Zearing, Ia.

Rev. Mr. Talbot to Butler, Mo.

F. G. Roberts to Brawley, Cal.

D. F. Stafford, Corina, Cal.

RESIGNATIONS.

R. A. Sickles, Newman, Ill. Will lecture.

Fred Galiger, Waukegan, Ill.

H. M. Gilmore, Bentonville, Ark. Will become state evangelist.

W. W. Harris, Bay City, Tex.

E. R. Phillips, Woodstock, Vt.

F. J. Sanborn, Irvington, Neb.

J. N. Johnston, Fostoria, O.

DEDICATIONS.

Battle Creek, Mich., will build $50,000 church.

East Columbus, O., J. V. Coombs dedicated new building Aug. 16.

Shiloh, O., William Flammer dedicated $17,000 church.

Des Moines, Park Avenue; W. J. Lockhart dedicated Aug. 2.

Denison, Tex.; Chalmers McPherson, of Fort Worth, dedicated building July 26.

Springport, Ind.; G. L. Snively dedicated $5,000 building.

Smith Center, Kan.; G. L. Sniveley dedicated $12,000 building.

ADDITIONS TO CHURCHES.

Los Angeles, Cal., Broadway, C. F. Hutslar, pastor, 4 Aug. 9; 26 in two months ministry.

Loami, Ill. Guy L. Zerby, pastor, 3 Aug. 2.

A. R. Spicer Begins New Work.

A. R. Spicer, Oklahoma's new secretary, starts into his new work with enthusiasm. The motto of the state mission board is: "No Preacherless Churches or Churchless Preachers. Every strategic Field Occupied. Every congregation growing in Efficiency in all Departments. Forward All Along the Line, Oklahoma leading."

E. J. Teagarden in Development Work.

E. Jay Teagarden, pastor of the church at Danbury, Conn., is engaged in the development of an extensive summer cottage enterprise at Pine Creek, Fairfield Beach, where he has already erected several cottages. Mr. Teagarden writes that "not only would his outside business interests not interfere with his duties as a clergyman, but that through these interests he expected to be able to do even more work for his church than heretofore."

H. P. Williams to Spokane University.

Hermon P. Williams has resigned his ministry with the church at Albuquerque, N. M., to accept a call to become dean of the Bible Department of Spokane University, Spokane, Wash. G. H. Bassett, Des Moines, Ia., has accepted a call to succeed Mr. Williams at Albuquerque.

A. M. Growden Recuperating.

A. M. Growden has returned to his ministry with Woodlawn Church, Birmingham, Ala., after undergoing two severe surgical operations. A new building is being occupied by the Woodlawn congregation.

T. P. Ullom to Leave East.

Thos. Penn Ullom, who has resigned from the work at First Church, Lynn, Mass., will probably come West. J. Walter Reynolds succeeds him at Lynn.

Secretary Corey Reaches Tokyo.

A cablegram from Secretary Stephen J. Corey, dated August 8th, states that he and the Commission had reached Tokyo, Japan, and were well.

Drake Graduate in Literary Success.

Susan Glaspell Cooke, a graduate of the Liberal Arts department of Drake, class 1899, is achieving quite a reputation as a writer. She is the author of a number of books, including a charming story entitled "The Visioning." She has a good short story in the July number of The Ladies' Home Journal called "Looking Out for Clara." It is a New England story, in the amusing style characteristic of much of Mrs. Cook's later work.

Disciple Pastor May Aid Sunday.

S. E. Brewster, pastor at First Church, Colorado Springs, Colo., is considering a connection with W. A. Sunday. Mr. Sunday has asked Mr. Brewster to occupy the place recently vacated by L. K. Peacock, one of the evangelist's aides.

Funeral of George H. Thompson.

Elmer Ward Cole and C. R. Scoville had charge of the funeral service of George H. Thompson, former state Senator of Indiana, who died at Huntington, recently. Mr. Thompson came into the church under Mr. Scoville's preaching a few years ago.

Union Spirit at Elgin, Ore.

The Christian, Baptist, Methodist and Presbyterian churches of Elgin, Oregon, are holding union services during August.

J. M. Rudy Runs for Legislature.

J. M. Rudy, pastor at Quincy, Ill., is campaigning for a seat in the Illinois legislature. The report that Mr. Rudy would resign the Quincy work seems to have been erroneous.

J. A. Barnett to Clinton, Ill.

J. A. Barnett, who has resigned from Third Church pulpit to take up evangelistic work, will make his home at Clinton, Ill.

Bruce Brown in Chautauqua Work.

Bruce Brown is spending the summer in the employ of one of the leading lecture bureaus.

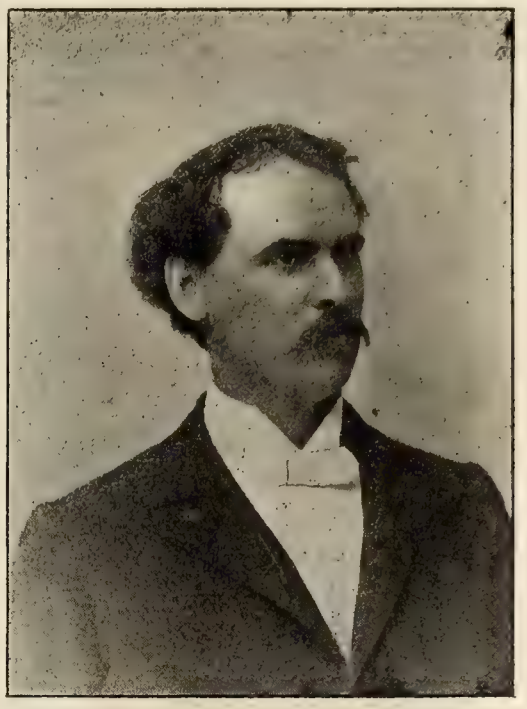
Disciple Pastors Discuss War

Causes and Probable Results of the Present Conflict Estimated.

The fact that the world has suddenly been thrown into a calamitous war has given sermon topics to many a pastor in the past three weeks. Disciple pastors have not been slow to take advantage of the opportunity to "point their moral with a tale."

MILITARISM THE CAUSE, SAYS S. T. WILLIS.

"A rampant spirit of warfare fostered by the growing armaments of European nations and the lack of genuine sentiments of peace in the hearts of national leaders are the primal causes for the struggle now ravaging Europe," S. T. Willis, pastor of First church, St. Paul, Minn., asserted in a recent sermon. "These nations professed friendship but they continued to build bigger battleships and increase the strength of their armies. Militarism crushes Europe in times of peace and it is death and destruction in time of war."



Rev. S. R. Hawkins, of Portland, Ore., Who Thinks That Infidelity in Europe is the Underlying Cause of the War.

DEMOCRACY TO GAIN, SAYS AUSTIN HUNTER.

At Jackson Boulevard Church, Chicago, Rev. Austin Hunter said: "While the militarist dubs his critics as 'peace at any price men' he is really the one to whom the epithet should be applied, for the price is national bankruptcy. The whole puppet system of monarchs and brass-buttoned patriots is an absurdity. If this terrible war shall result in such a shaking up of European life that democracy shall gain the ascendency over autocracy in Europe it may be the beginning of a new era, wherein 'thrones have crumbled and kings are dust.'"

INFIDELITY A CAUSE, SAYS S. R. HAWKINS.

"I believe that God will overrule the passions of men and that the eventual outcome of the war will be for the good of the world," said Samuel R. Hawkins, pastor of Central Church, Portland, Ore. "The infidelity that has weakened the standing of the Christian religion in Europe during the last quarter of a century has helped to bring about this great impending struggle. There can never be peace where the faith in the Bible and God has been undermined. Then, too, the selfishness of the ruling houses in Europe has been a contributing cause. This great war is not a war of the people, it was inspired by the heads of the governments."

WORLD WILL LOSE BY WAR.—O. F. JORDAN.

"The war which seems to have broken out in Europe will contribute nothing to the civilization of the world, but rather will prove to be a brake on the wheels of progress. It will be a war of race hatred, a struggle for territory and commercial advantage. After it is over there will be more hatred, more greed and more misery. From such a war every Christian should pray that the world be delivered. The death of hundreds of thousands or even millions of human beings may result if war is not averted. Savage and brutal instinct in the races now covered somewhat by civilized life will be laid bare. The ideals of the gospel will be forgotten in a frightful mob movement back to paganism. Nations who claim to honor the Prince of Peace apostatize from their faith when they choose force instead of reason to settle issues such as the present one."

NATIONS NOT CHRISTIAN, SAYS FINIS IDLEMAN.

"We need to observe that our civilization and socalled Christian nations are not so in fact. The law of the survival of the fittest is yet largely supreme. The chance for the revival of the unfit is largely a Utopian dream," declared Finis Idleman of Central Church, Des Moines, Ia. The Christian attitude must essentially be one of deep and profound concern. But if all pleas of mediation fail and Europe will actualize what seems to be an impending calamity for a quarter of a century then let us pray that there may appear at the end of the dreadful day some clearer cause of the new order with its basis of universal brotherhood, its ideal of essential greatness inherent in great service and its defense in the inner righteousness of the individuals who compose the holy order."

DR. BRANDT ON CAUSES OF WAR.

European war new will be interpreted to the congregation every Sunday night by Dr. John L. Brandt, pastor of First Church, St. Louis, Mo. Dr. Brandt has travelled rather widely and devoted a recent Sunday evening to the causes leading up to the war. Dr. Brandt upheld the Servians in their stand against Austria-Hungary. We would not want Austria-Hungary or any other foreign power to police us any more than did the Servians, and they did right in refusing to permit Austro-Hungarian police amidst them," said Dr. Brandt. In describing the Servians as he saw them in Servia and elsewhere, Dr. Brandt said: "The Servian is a man who never shrinks from a hard task and never looks for an easy job. Indeed, no one would be more astonished than he if he got one. He is a worker, not an overseer; a worker, not a master. He knows nothing but authority. The Servians are prolific, averaging eight children to the family. Servia was a tempting morsel for Austria, and there is no doubt whatever that Archduke Francis Ferdinand had planned to annex Servia on taking the throne. Servia was robbed of the fruits of her gallant victories in the recent Balkan wars. Servia was on the verge of finally losing her national entity and independence. Among the influences at the bottom of this war has been the work of an American college, known as Roberts College, in Constantinople. I had the privilege of visiting that college when I was there a few years ago. I could not help noticing the splendid young Slavs in whose minds and hearts constitutional ideals were being instilled." Doctor Brandt said he believes that after the great war is over, after millions have been slain and billions in property destroyed, the dream of universal peace perhaps will come true. The nations then may be willing to come to a convention forever abolishing war, he said.

The First Christian Church, Nashville, Tenn., is planning the erection of a skyscraper upon the site of its present structure within the next twelve months. The completion of the building will give the members the distinction of being the first church in the country to have their home in a skyscraper. The contemplated structure will be ten stories in height, the first two of which will be used for church purposes. The building will cost approximately $260,000, and will bring a net revenue of $20,000 per annum. It will be located opposite the court house.

Entertainment at Atlanta

Those wishing a location near the auditorium will do well to secure rooms at the hotels. The down-town homes are almost altogether used for boarding houses. Almost all of our best Christian families live out on the car-lines about ten or fifteen minutes from the auditorium. Hence, only a few of those who secure rooms in homes near the auditorium will have the privacy of the average home.

Atlanta has come to be a convention city and as a result a city of hotels. Two of the largest hotels in the South have been erected in the city within the last three years. These with several other large establishments are equipped with every modern convenience. In addition to these, there are a large number of smaller and intermediate hotels, the great majority of which have been erected within the last five years.

These hotels contain 4,000 rooms; and our committee has reserved all not used for regular guests. As during the Shriners convention, traveling salesmen will be requested by hotel managers to secure entertainment during convention week in surrounding towns. And since these rooms are ours from October 7th to 14th, all correspondence with regard to entertainment will need to be addressed to our committee. This will be an advantage to our visitors. We have contracted for a reasonable scale of rates and will take personal pride in securing the best service and in granting small favors.

We are ready right now to place you in a room that you will like and one that will suit your price.

Here is the whole story as to rates: Each hotel is conducted on the European plan, the meals can be secured at a reasonable price in the hotels. There are also a number of restaurants in the hotel section that serve meals from twenty-five cents up.

Here are some of the rates scheduled: 150 rooms without bath—$1 for one and $2 for two. 125 rooms without bath—$1.50 for one and $1 for each additional person. 20 rooms without bath—fifty and seventy-five cents for one and $1 and $1.50 for two. 50 rooms without bath—$2 for one and $3 for two. 45 rooms with bath—$1.50 for one and $1 for each additional person. 290 rooms with bath — $2 for one and $3, $3.50 and $4 for two. 20 rooms with bath—$2.25 for one and $3.50 for two. 280 rooms with bath—$2.50 for one and $4 and $5 for two. Other rooms are $3 and $3.50 for one and $4 and $5 for two. All the rates quoted at $1.50 or above apply to hotel headquarters as well as other hotels.

From present indications it would seem that within the next few weeks the best of these rooms will be taken. The convention is almost upon us; and you will secure better service and save us a great deal of worry if you will make your reservations early. Do not wait until September and be compelled to look up this copy of your paper or spend a lot of time in correspondence about rates; but while the information is before you, send me your reservation fee of fifty cents each so I will know that you really mean to come. Write now, telling me just what price you wish, and I will assign you.

W. O. Foster, Chairman, Entertainment Committee, 82 Gordon St., Atlanta, Ga.

ATLANTA'S PLAY GROUNDS AND PARKS.

Piedmont Park is on the North side, and at the present time Atlantians are having a gay time swimming in the lake at Piedmont. In this park is the "Peace Monument" commemorating the cementing of the North and South. It was erected by the Old Guard of the Gate City Guards, a couple years ago, and the crack military companies of the United States came and helped unveil it. It is a beautiful monument.

Ponce de Leon Ball Park has a seating capacity of 7,000. It is the home of the Atlanta Base Ball Club, pennant winners in 1913 and who are now battling for the 1914 pennant. Atlanta is a great ball city and when the games are ending for the season, business houses close and everybody goes to the ball game to shout for Atlanta. The ball grounds are said by professional ball players to be the best in the South.

There are quite a number of small parks over the city, where tired babies, with negro nurses while away their time; you do not have to "Keep Off The Grass" and the flowers are beautifully arranged in beds. One of these parks—"Howell Park"—is in the West End, very near to "The Sign of the Wren's Nest"—the home of Uncle Remus— and many a tired child is lulled to sleep by negro nurses either telling them some story of "Brer Rabbit," and "Little Miss Wren," or a negro ditty peculiar only to that race—such as "Oh, you Miss Dinia." This is the everyday life of the Southerner, and he or she does not notice it so much—but you will.

But the real play ground of both young and old is Grant Park, containing 144 acres and presented to the city a number of years ago by L. P. Grant, who at that time was president of the Atlanta and West Point R.

Rev. R. Graham Frank, Secretary of the General Convention.

Let us enter at the Cherokee Ave entrance; passing a beautiful fountain we come to the Cyclorama of the Battle of Atlanta; we enter—and there spread before us is the days of the Rebellion—it is accurate—veterans of the Confederate army are there to explain the great painting; then down to the lake; seats around it for the weary; boats on it for the romantic; swans and ducks always looking for popcorn or cake. Then up to the Zoo; then just before we reach the old Fort Walker—you gaze upon the old war engine "The Texas," No. 212; this is the famous Confederate engine which played such an important part in the Andrews Raid during the rebellion. You who come through Chattanooga will see the other engine in the depot there; then to Fort Walker, just about as it was during the war; the old cannon are still there; you look out over it and the country spreads before you just as it was in those days, and across its expanse brothers fought unto death; then we turn and wander through the park; fine gravel walks over to the picnic grounds, and the grounds where the "youngsters" spend their idle moments; squirrels, very tame, are here and there, and the song birds know their life is safe. When you come, take Grant Park car at Five Points, or at Broad and Alabama Streets, and spend a few hours in a southern park. Neither the air nor the people you meet will be chilly, but delightful—both.

A. M. Beatty,
Chairman Publicity.

R. W. Gentry as Chautauqua Manager.

R. W. Gentry, pastor at Winfield, Kans., is serving as platform manager of the Winfield Chautauqua this year. Mr. Gentry delivered special addresses at Burden and Wilmot, Kans., on July 4 and gave a memorial address for the Odd Fellows there, June 31.

LAYMEN'S MISSIONARY CONFERENCE.

The fourth conference of the Laymen's Missionary Movement for the middle section was held at Lake Geneva, Wisconsin, July 29 to Aug. 2. About 250 men were present, representing 18 states and countries. Of these 112 were laymen. The Disciples had 19 men present.

The five days of the conference were crowded with Bible study, mission study, conferences, prayer meetings, missionary and devotional addresses. Seven great subjects of mission study formed the topics for daily study and discussion by as many groups. Three of these were of home missions, three of foreign missions and one general.

The Laymen's Movement, devoted exclusively to foreign missions at first, has found that the missionary enterprise is one and is now giving itself to the whole task.

Two notes were sounded constantly in the recent gathering. First was the absolute confidence of victory. So strong was this assurance that it was never asserted. It was assumed. Whatever the problem—whether Mexican, Mohammedan, racial, industrial, mattered not—there was the positive assurance that the gospel of the Son of God is the solvent.

The other note was the need of deeper spiritual life, of fuller consecration, of more earnest and constant prayer.

The final meeting of consecration brought to light the fact that scores of men who had spent the days in considering the larger problems of the world's evangelization, home and foreign, were going home with strong resolutions and definite plans to evangelize their own communities. After all that is the heart of missions. Not the romance of the remote, not the thrill of the novel, not anything but a passion for the preaching of the gospel will ever incite the church to the accomplishment of her task.

Next year's conference will be held at Lake Geneva July 28 to August 1. The Disciples should have 50 men there.

I. J. Cahill.

CHURCH EXTENSION OPPORTUNITIES.

The First Opportunity is the one immediately at our door. Since last September, 176 church organizations have appealed for aid and 113 are still unanswered. The board made only five promises at the last meeting, Aug 4th. The remaining 113 congregations will be greatly embarrassed by liens and unpaid bills unless we can answer their appeals. These missions are the children of our great brotherhood. Do good unto all men, particularly unto those that are of the household of faith. This is Paul's charge to us. The board pleads for these homeless ones because they are our brothers. They are trying to restore the New Testament church. They are striving for the union of all God's people on the one foundation.

The Second Opportunity is to help decide the social and religious character of thousands of new Western communities. Millions of acres are being irrigated and hundreds of towns are springing up. The streams of emigration do not all flow to the cities. Hundreds are being now diverted westward. From, and including, New Mexico, Colorado and Montana, to the Pacific Ocean, the increase in population has been fifty per cent or more in ten years. 29,000 new farms were taken in Montana last year. 100,000 new people came in. The church building and the life it includes should be the social center of these communities.

The Third Opportunity is to shape the thought of these new communities, religiously. If we are first on the ground we can save communities from being over churched. There are too many sects. This is the sorrow of Christ, who prayed for a unity of His people. So long as there is a division of God's people, so long must we continue to make the Christian union plea upon the basis of the teachings of the New Testament. Let us be sure to start these new communities right religiously. We were called into existence as a people for just this thing. If we build up-to-date churches and equip them with modern Sunday-school facilities, we shall command wholly these new communities.

The Fourth Opportunity is to take care of the immigrants at our doors. We must handle this problem or it will handle us. After the opening of the Panama Canal, immigrants from Europe will be landed on the Pacific coast from Europe, for only $5 more than it costs to land on the Atlantic coast. They are finding here political and religious liberty. May God give us grace to take care of this opportunity by erecting mission buildings.

Will not every church order supplies at once for the September offering. They will be sent free.

Write G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

NEWS FROM THE FOREIGN SOCIETY.

In the future the church at King City, Mo., E. C. Baird, minister, will support Alexander Paul at Wuhu, China.

The church at Pomona, Cal., has sent $1,005, and it will send more before Sept. 30th. This provides the salary of two missionaries on the foreign field.

The Pico Heights Church, Los Angeles, Cal., claims the distinction of having contributed to every department of organized mission work since Feb. 1, 1914, and to two outside missions besides. S. M. Bernard, formerly of Kentucky, is the minister.

Dr. W. N. Lemmon of the Mary Chiles Hospital, Manila, P. I. says that he has ten, twenty, and even more in the wards each day, and in the clinic and hospital, 100 treatments per day. The first thing the patient gets on entering the hospital is a bath, and then a Bible. All of the nurses are members of the Christian churc'. They are now in the new hospital, and every bed is full with six on the floor. He says they cannot keep enough beds for all who need them.

The First Church, Akron, Ohio, L. N. D. Wells, pastor, has sent the Foreign Society $2,287, since October 1st. This is the largest cash contribution we have received from any one church so far in the year. Cleveland, Ohio, (Euclid Ave.) J. H. Goldner, minister, comes next with $1,720. These are advance steps.

The Independence Boulevard Sunday-school, Kansas City, Mo., will in the future support Mrs. Arthur Bowman, as their living-link.

Pres. Yuan of China has issued a decree for the establishment of an educational fund of twelve millions of dollars to provide 1,200 scholarships for students at home and abroad of $400 each. This is one of the hopeful signs in China. The mission schools are helping to provoke the government to establish its own schools. The mission hospitals will provoke and inspire the nation to found and support their own hospitals. What has been done in other countries will be repeated in China.

A. F. Hensey, Bolenge, Africa, writes as follows: "Last Sunday (June 28th) we had a glad day; 134 were baptized and over 600 were at the communion service. Seventy-two of these baptized were from the Ibinza, and so Bolenge is getting to be more and more the melting-pot of the tribe."

After a year spent in the language school in Tokyo, Miss Gretchen Garst returns to Akita. She has had a good year and returns to her work in the very best of spirits.

Mr. and Mrs. Geo. B. Baird of Luchowfu, China, reached Vancouver July 30th on their return home on furlough. Mr. Baird found his father at the point of death. For a little time his father recognized him and then sank back into unconsciousness.

F. M. RAINS, Secretary.

A. E. Cory is Safe.

A cablegram to the Foreign Society from A. E. Cory, Luzerne, Switzerland, dated August 1, announces that he and his wife and Mrs. Morrison had reached that point on their return from St. Petersburg, Russia, safe and sound.

TRANSYLVANIA U. MAKES GIFT.

Some of the special summer work of Mark Wayne Williams, of Milwaukee, is as follows: Addresses at Madison, Wis., June 26, 27, State Endeavor Convention; address at union service, Milwaukee, before Consistory of Masons, June 28; union tent gospel services for three weeks, on East Side, Mil-

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

THE FIRST REVIEW

Before the reviews of Mr. Morrison's new book have begun to come in from the religious press there comes this appreciation from a prominent Disciple layman who received one of the first copies of the book. The letter is addressed to the author:

"I finished yesterday your 'Baptism.' It is very readable, and, as far as I am able to detect, flawless in its argument. It is a weapon wherewith the Lord could enable one to put a thousand to rout. It seems to me to be the most significant book put out by the Disciples in years. It reveals scholarship, religious insight, interpretative ability, tolerance and vision. I cannot see how it will fail to be widely read both among our people and others. I will watch for the reviews with much interest, and am glad I have read the book before the reviews appear."

This reader is not the only one who has already finished this stimulating work. Messages coming from thoughtful men over the country justify the prediction that "The Meaning of Baptism" will prove to be the most discussed book that has appeared among the Disciples for many years. Not only that: the discussion it will provoke bids fair to carry the Disciples' Restoration Movement many leagues forward in fulfilling its mission.

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The Sunday School

THE GREAT COMMANDMENTS.

INTERNATIONAL UNIFORM LESSON FOR SEPTEMBER 6, 1914.

Read Matt. 22:23-46. Memory Verses, 29-31.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

American Standard Bible.
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(28) And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all. (29) Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one; (30) and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. (31) The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (32) And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: (33) and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. (34) And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

(41) And he sat down over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. (42) And there came a poor widow, and she cast in two mites, which make a farthing. (43) And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury; (44) for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

Verse by Verse.

BY CLARK BUCKNER.

v. 28. *One of the scribes*: The scribes were the doctors of the law; by reason of their constant copying of the laws they became far more familiar with them than did the ordinary Jew. *Came, and heard them questioning together*: Some think that this scribe was honest in his desire to test the character of Jesus. He had heard the Master's reply to Herodians and Sadducees, and proposed his question in all good faith. *What commandment is the first of all?* This was not an uncommon question. The doctor of the law had discussed it for many years, but there was little agreement upon the subject. Now this man proposes this, one of the most disputed questions among the Jewish teachers, as the test question for the new teacher.

v. 29. *Hear, oh, Israel*: See Duet. 6:4-5.

v. 30. *"Thou shalt love the Lord thy God with all thy, etc."*: In these terms some interpreters have recognized the language of a primitive psychology, and attempt of a threefold or fourfold division of human nature, "soul" referring to emotion, "mind" to intellect, and "strength" to will. But whatever may be thought of this suggestion, it is manifest that the words are intended to claim for God the affection of human nature in all of its extent and all of its intensity. (*Stalker.*)

v. 31. *Thou shalt love thy neighbor as thyself.* See Lev. 19:18. This commandment is the first of the second table which has to do with man's duties toward his brother man. Every Jew was recognized as a neighbor by every other Jew.

v. 32. *Teacher, thou hast well said*: the scribe is greatly charmed by the keen words of the teacher. His spontaneous expression of his appreciation, in the presence of his fellow-scribes, is evidence of his sincerity.

v. 34. *When Jesus saw that he answered* discreetly: the man's speaking with such unusual understanding greatly pleased the Master.

v. 41. *He sat down over against the treasury*: the treasury was in the court of the women. *And behold the multitudes came*: it was the custom for everyone to give. *Many that were rich cast in much*: no doubt they did this with great pomp.

v. 42. *And she cast in two mites*: A farthing, amounting to about four-fifths of a cent.

v. 43. *This poor widow cast in more*: for the reason that her two mites represented more sacrifice than did the large sums given by the rich.

At the Heart of the Lesson.

Doctor Jowett in one of his Birmingham sermons tells us: "When I want to think of the love of God to thee and me, I do not reject the helpful suggestions of human motherhood, and fatherhood, and wifehood, and husbandhood, and childhood. Nay, rather do I listen to their music all the more eagerly, and in their love-strains I hear 'sweet snatches of the songs above,' faint echoes of the wonderful love of God. No, the love of our Father in heaven is not altogether unlike the love of all good fathers on earth. It is very like and yet very unlike; so like as to be akin, so unlike that it fills us with adoring wonder and praise; so like, as the vast organ and the harmonium are akin, and can express the same tune; so unlike that, as with the organ and the harmonium, one overwhelms the other in range and capacity, in height and depth, in length and breadth of musical glory. 'God loves you, and you have heard a bit of the tune in your mother's love, in your father's love, in the love of your husband, in the love of your wife, in the love of your little child. Human love may be only as a child's earliest broken song in comparison with the Hallelujah Chorus, but it is akin."

The greatest thing in any person is his supreme love to God. It brings us nearest to God in sympathy, friendship, and character. We cannot love him supremely and not grow like him. It opens our souls to the best influences. It helps us to become coworkers with God. It brings to us the greatest motives, the greatest possibilities, the noblest character, the highest ideal, the largest usefulness, which we are capable of receiving.—Peloubet's Notes.

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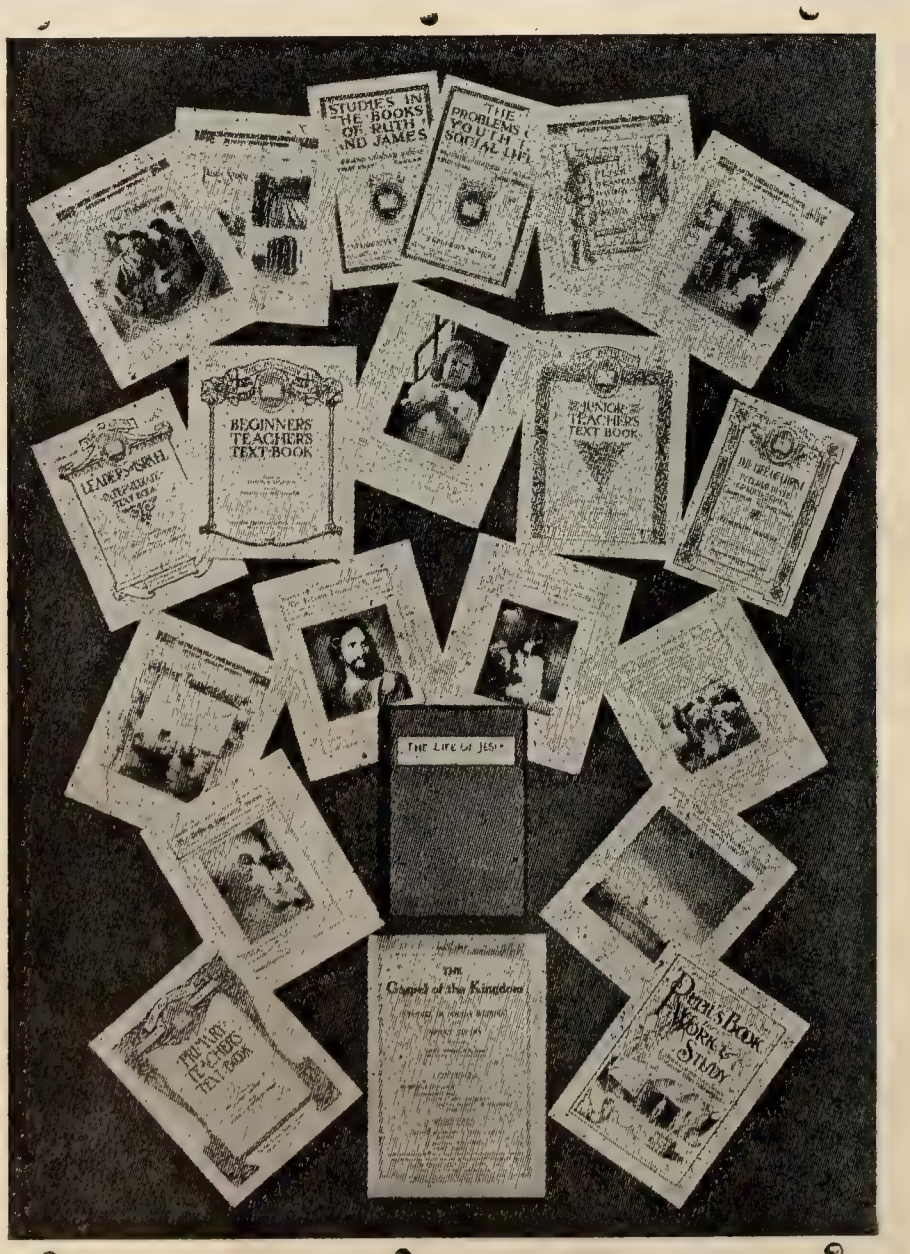
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The Mid-Week Service

By Silas Jones.

TOPIC FOR SEPT. 2.

The Christian Life and the Church Home. Ps. 84; Heb. 10:11-25.

The temple at Jerusalem was for the Jew the home of religion. Jerusalem was a place made a delight by the presence of the temple. The elaborate service stirred the imagination of the devotee. Though scattered abroad upon the face of the earth, pious Jews found a center for their deepest emotions in the sanctuary of their fathers. And Jehovah was the glory of the temple. He was the light and the salvation of the faithful.

WHAT MAKES A CHURCH HOME?

Why should a may lay aside his Sunday paper and go to church? A teacher of music aske dthis question and presented an answer. He said the man probably would not go to church unless he thought he was able to get something he could get nowhere else. If the appeal of the church is to superficial feeling, that appeal comes to one in many other places. The playhouse and the dance hall are efficient in awakening emotions of a certain kind. The church cannot hope to compete with them in their chosen field. The tunes of the church that suggest the rhythm of the dance are enjoyed for other than religious reasons. The critic of church music then went on to say that the singing of the church should make its appeal to the deepest emotions of the soul. What does the church say to the man who has lost his dearest friend? What is its message to him who has lost his self-respect? What word does it speak in the presence of the mystery of existence? The church becomes a home to us when it faces honestly our serious problems and helps us to feel that God is with us. Before we call upon people to assist us in securing church homes for ourselves and for others we ought to examine with care our ideas of what the church is to do for men.

A PLACE OF BEAUTY.

We pass by the unpainted house built on a spot where trees and grass and flowers seem never to have been, and we wonder whether human beings can live in such a house and retain their distinctly human characteristics. We have come to the place where great importance is attached to surroundings. We demand that the schood house and grounds be attractive. Achurch house that offends good taste hinders the development of the religious life. A simple chapel that represents the ability of the congregation, that is kept clean, gives the worshiper a sense of independence. He does not think it necessary to apologize to himself or others for the place in which he prays. It has its own kind of beauty which sensible men admire. Congregations, like families and individuals, need to learn how to rejoice in wnat can be acquired honestly. We are sometimes tempted to judge a building's power by its cost. Yet the best things are difficult to acquire. If we would have a church home in which we have a right to rejoice, we must sacrifice for it.

A MEETING-HOUSE.

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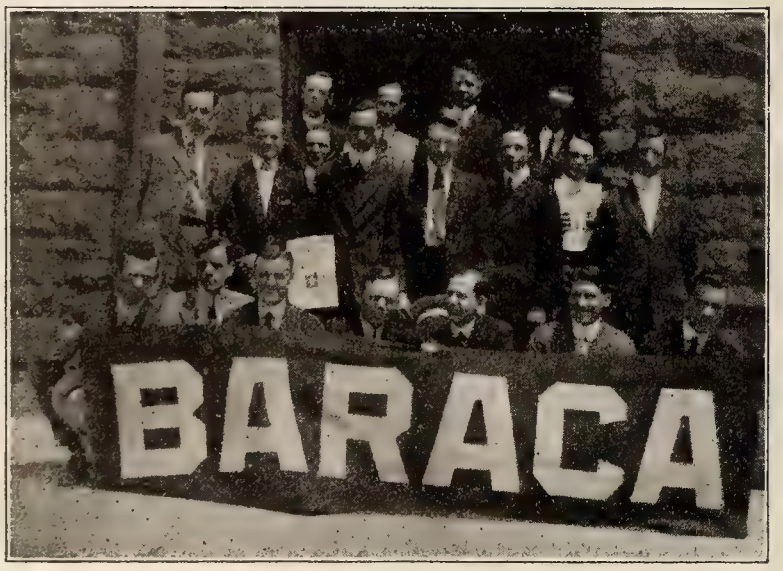

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THE CHRISTIAN CENTURY

Sharpe Rev C M Dec 14
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Vol. XXXI August 27, 1914 Number 35

MEXICO, THE UNITED STATES AND AMERICAN PROTESTANTISM

Mexico From the Christian Standpoint

By Alice J. McClelland

Christian Unity in Mexican Missionary Work

Editorial

Prohibition Issue in Texas

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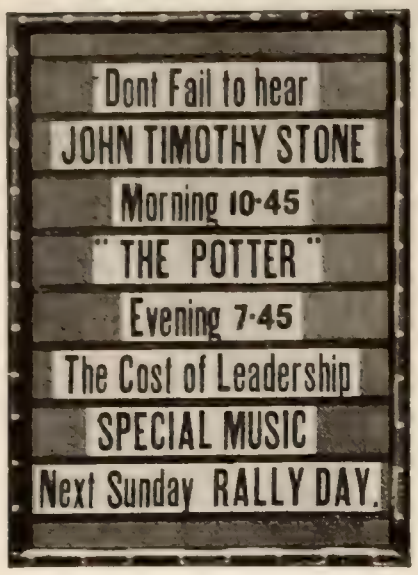

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CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

How Did Jesus Preach?

He varied the method of his sermonizing.

Jesus changed His style of preaching four times. The first preaching of Jesus was that which joined His ministry to that of John the Baptist. From that time Jesus began to preach, and to say: "Repent, for the Kingdom of Heaven is at hand." That had been John's text.

The second kind of preaching began when He gathered and organized His disciples, and established a constructive method of teaching. This type began with the sermon on the mount, and that is the longest example we have of this type. The third was the parabolic, or illusrtative type. We know the very day when it began. Jesus uttered not less than a dozen parables on the very first day—the day when He sat in Peter's boat with the multitude on the shore.

The fourth was the stern type of denunciation which began when He left Galilee. "Then began He to upbraid the cities wherein most of His mighty works had been wrought." This type culminated in the terrible discourse against Jerusalem. The fifth was the address of comfort and inspiration when the crowds had deserted Him and He gathered His disciples close about Him. "From that time"—that is, from the time of Peter's confession—"Jesus began to show His disciples how He must go to Jerusalem and suffer." There were seven wonderful lessons of the cross, culminating in the upper room.

* * *

But the central characteristic type of preaching was the parabolic. "Without a parable spake He not to them." God never has spoken to us except in parables. Life is full of them. Every word that speaks to us of spiritual things is a parable. I do not know any word in any language that is primarily a word of the mind or soul. The word "soul" is a word of the deep, the ocean. "Spirit" means wind, or breath. "Character" is a dry ravine or bed of a torrent down which the water will flow when there is water. The "depth of sorrow" and "weight of care" and "height of joy" are all parables. Your "attention" is "leaning forward." If you know any single word in any language whatever that is first of all a word of the mind or soul, I wish you would drop me a postal, for I do not know any such word.

* * *

How, then, could God speak to us except in parables, since the very words that refer to the things of the soul are parables? The whole Bible is a parable. The incarnation is the greatest of parables. The cross of Calvary is not merely a fact of history, or a dogma of theology; it is a parable of love that suffers that it may redeem.

The reason we must use parables is because life's experiences and hopes baffle all our attempts at accurate and adequate statement. We can describe life and reality adequately only when we describe it suggestively, only when our words excite imagery and feeling. This is what parables do and which cold factual statements do not do.

* * *

Whenever scientific men get their noses above the grindstone of mere sordid fact, they speak in parables. Observed facts are of little value till related by hypotheses, and all hypotheses are parables. What is this "inter-stellar ether" of which we are told? Has any scientist seen it, weighed it, found its chemical reaction or determined its pressure? It is a parable necessary to enable us to understand a beautiful and wonderful theory of the transmission of light through a universe that is nowhere empty, nowhere inactive, nowhere void of purpose. It is a beautiful parable and I believe it, not because I know it, or any other man knows it, but because it helps me to make real one of the lessons of God.

Spiritual things are the real things. Philosophers still debate the problem of things in themselves. Are there any such things in themselves? The mind is creative. Things are all parables of spiritual realities. The deeper philosophers get into the problem of ultimate reality the farther they get from mere dirt and the deeper into the mind as the indisputable fact.

* * *

All our lessons of heaven are in terms of parables. The pearly gates, the golden streets, the glittering crowns and the endless song are all parables of the things which eye hath not seen nor ear heard, neither hath entered into the heart of man.

And I believe in heaven. I believe in the immortality of the soul. Do you doubt it because it seems so wonderful? The fact is less wonderful than the faith. I am less surprised that God should have prepared so wonderful a gift for His children than I am that we should be capable of even imagining so wonderful a possbility. This present life of struggle and love and hope is a parable of God—parable, yes, and a promise.

Jewish Pensioners in Jerusalem.

The Jaffa Gate Section of Jerusalem.

An Official Visit in Palestine

BY HERBERT L. WILLETT, JR.

THE recent visit of United States Ambassador Morganthau to Palestine was of double interest. It brought into new prominence the ever-absorbing question of the place of the Jew in Palestine, and it opened to scholars and photographers the venerated Mosque at Hebron. Of the first I shall write more at length at a later time, while of the latter detailed and expert accounts will be given by Dr. F. E. Hoskins and others of the party. For the present I am concerned only to give a general narrative of the trip through the country and the visit in Beirut.

The party, including Mr. Morganthau and his wife and daughter, Lord Bryce, ex-ambassador of England to the United States, Lady Bryce, Dr. Hoskins of the Presbyterian Mission in Syria, President Bliss of the Syrian Protestant College, and a number of others, made a total of twenty-two. Special permission to visit the Mosque had been given by the Sultan, and so that historic site was the first stage in the journey.

IN HEBRON.

Hebron shares with Jerusalem, Mecca and Medina the distinction of being one of the four sacred spots in the Mohammedan world. It is therefore "harem," or inviolate, not to be entered by any of non-Moslem sort, without particular orders. This custom applies only to the venerated portions of Jerusalem and Hebron, the temple enclosure of the former and the burial place of Abraham in the latter. But no unbeliever is ever permitted even to approach the sacred cities of Arabia, the scenes of the prophet's life.

The Mosque at Hebron, originally a Crusader church, built in the twelfth century, is a shrine held in the utmost veneration by the Moslems for the reason that it is built over the reputed Cave of Machpelah. Of the two entrances, only one is ever profaned by the feet of unbelievers. And even then, unless there is shown a special license, only seven steps of the entrance stairway may be mounted. Thus the Mosque itself is protected from desecration.

Above the fifth step is a hole through the left hand side wall into which the faithful may drop written petitions to the patriarchs lying beneath. This sort of prayer is supposed to be of special value in securing the aid of the holy ones in cases of sickness or other misfortune. But as visitors sometimes reach in and abstract some of the bits of crude writing, it is certain that not all of the prayers reach their destination. The sanctity of the place does not suffer in the least from such breaches of etiquette in a land so much given over to superstition.

Inside the Mosque are six cenotaphs, or imitation tombs. They are said to stand directly above the spots in the chamber below where the bodies of Abraham, Isaac, Jacob, Sarah, Rebekah and Leah repose. These cenotaphs are huge stone tombs covered, after the Mohammedan custom, with heavy embroidered green silk draperies, and are felt to be nearly as sacred, and capable of bringing blessing to the faithful, as are the spirits of those to whom they do honor.

AT THE CAVE OF MACHPELAH.

The party was conducted with great ceremony through all parts of the Mosque except the cave itself, which is never opened. Some say this is because it is quite empty. But the keepers of the place say it is because of its sanctity. Only twice before, in modern times at least, has the Mosque been entered by non-Moselms. The first time was in honor of the Prince of Wales, later King Edward VII, who was accompanied by Dean Stanley and a small party. The second occasion was the visit of the present king of England, before his accession, when he was attended by Gen. Kitchener. It is significant that Kaiser Wilhelm, whose visit to Palestine in 1891 was attended by so many marks of the Sultan's favor, did not secure entrance to this closely guarded place.

On the recent visit the guide was the old sheikh of the tribe which has jurisdiction over the Mosque and guards it. There is small doubt of his absolute belief in the authenticity of the popular traditions he relates. As he pointed with pride to the cenotaphs of Abraham and Sarah he exclaimed: "This is Savidna (our prophet) Ibrahim and Madade," which somewhat unbiblical announcement the party found it difficult to receive with becoming gravity and decorum. But therein it shares the character of much of the information furnished by guides in Palestine.

THE PEOPLE IN JERUSALEM.

In Jerusalem the time of Mr. Morganthau was largely taken up in visiting the Jewish quarters, and in receiving Jewish deputations. Modern Jerusalem is increasingly a Jewish city. For centuries it has held a large population of Jewish pensioners, the indolent and unprepossessing beneficiaries of the sustentation funds of European and American Jews. In recent years considerable numbers of Jews have come to Palestine to form colonies under the direction of Zionist and other promoters. These make up the industrial groups, some of which have augmented in considerable degree the Jewish population of Jerusalem. And still a third element is the real estate speculators. A large and increasing proportion of the property of Jerusalem is in the hands of Jews, who are hoping not so much for the coming of their own people, from whom little is to be gained, but are looking to the development of railroads, farm interests and industry as the guarantee of that commercial advantage of which the Jew knows so well how to avail himself to his own profit.

It cannot be said that there is any common bond between these classes of Jews. Each has its own reasons for being in Palestine. But they come from different parts of the world, the first type mostly from Spain, Russia and Germany, the lands of persecution; the second from the lands of thrift but of small opportunities for industrial progress; and the third from Germany, England and the United States, where the Jew has learned the arts of commercial promotion, and hopes to put them to good use in the new East.

THE REMNANT OF THE SAMARITANS.

In Nablous, the ancient Shechem, Mr. Morganthau was fortunate in being able to visit the Samaritans, the historic rivals of his race, just at the time they were celebrating their Feast of the Passover. According to their usual custom, this little community, poverty-stricken and reduced to hardly more than a hundred persons, had gone up to their ancestral place of sacrifice on Mt. Gerizim. There they pass an entire week, of which the sacrifice is the climax. They believe that this mountain is the scene of Abraham's sacrifice, the place from which the law was given, and the proper site for the temple. It was to that sanctuary that the Samaritan woman pointed as she said to Jesus, "Our fathers worshiped God in this mountain."

Late in the afternoon the visitors rode up the narrow winding path which leads up the side of Gerizim, and about seven o'clock reached the scene of the ritual. Jacob, son of Aaron, the old sheikh of the Samaritans, clad in white robes, stood before a rude altar, chanting verses from the sacred books of Moses, the

Samaritan Pentateuch, which constitutes their scriptures, and which they claim is the veritable copy written by the great leader. That it is an old volume no one doubts. Of the two they possess, only the later one of which they show, it is probable that the more ancient copy goes back as far as the Christian era.

A choir of boys responded to the chanting of the old priest, while his sons and other young men now and then took up the refrain. After some moments the lambs selected for sacrifice were brought to the altar and with many invocations killed just at sunset. Samaritan tradition affirms that the knife used is the very one employed of old by the first Aaron. Helpers then took the carcasses aside and dressed them, pouring out the blood and discarding all but the edible parts. In the meantime a pit had been dug and in it a great fire kindled. When the coals were ready, the seven sacrificial bodies were laid in, and the earth piled over them. While they roasted, the chanting went on, and the visitors seized a few moments for rest.

THE PIT OPENED

Toward midnight the pit was opened and long sticks were thrust in to draw out the meat. Apparently no effort was made to prevent the dirt from getting mixed with the flesh. And though the smell was appetizing, the sight of the shrivelled, burnt or half-cooked, dirty and ill-prepared meat was not pleasant. One carcass could not be gotten out in the usual way and so a young man was lowered into the hole, and while others held him by the arms, he groped around with his feet, and finally was pulled up holding the meat with his toes.

As non-believers, the visiting party could not share the sacred food. But they were generously provided with unleavened bread, and watched the rest. The worshipers devoured the flesh and bread, gathered in groups about the carcasses, with a relish born of an entire year's fast from meat. The chants became loud shouts. The motive of the gathering seemed to be to turn the occa-

Abraham's Oak at Hebron.

tion into a noisy demonstration. There was every indication that the clamor would continue till morning. So having seen and heard enough to initiate them into the mysteries of the ritual, and having used up all their films and powder in taking flash-light pictures, the visitors left the Samaritans to finish their annual feast in the very same place and manner made sacred by their ancestors long before the days of Jesus. This is one of the oldest religious ceremonies in the world; certainly the oldest carried on in an unaltered form by any Semitic people.

PRESENCE OF AMBASSADOR A BENEFIT

In a previous letter I spoke of the timely arrival of the ambassador in Tiberias, when it was necessary to stimulate the local authorities to action in the case of the robbery of our staffites. His coming to other places brought equal benefit and pleasure. Received all along the way with the respect due a representative of the United States, and the enthusiasm among the large Jewish population consequent on his being of that race, Mr. Morganthau came to Beirut and won the hearts of all who met him, by his simplicity of manner and his deep interest in all he saw. He spoke at the college, and we are still comparing the plain, short, worth-while address he gave us with the much longer and not very interesting one later delivered by Lord Bryce. And yet everyone knows that the latter is an orator of note.

INSPECTING THE GUNBOAT

While the party was in Beirut the ambassador's gunboat, the "Scorpion," was in the harbor, and we were invited out to take tea and inspect the ship. It is probably a strong, speedy vessel. But it seemed to me that the United States would gain by having a more impressive looking type of craft in the ports of foreign nations. Our sister nations may be too prone to judge by external appearances in the matter of gold lace and guns. But I am impressed with the fact that our extreme simplicity is sometimes misinterpreted as discourtesy and lack of savoir-faire.

We enjoyed Ambassador Morganthau's visit, and hope that he may come again. It is well to keep the people of the Levant alive to the fact that America is not only a place of ready money, as they all seem to think this side of the Atlantic, or the place from which the missionaries come, but also that it is a land with power to make itself felt among the nations in times when that power needs expression for world-ends.

Beirut, Syria.

Loyalty to the Loyal

An Interpretation of the Human Side of Church Extension

BY CHARLES S. MEDBURY.

THE very logic of our brotherhood's world work pleads for funds for Church Extension. There can be no gainsaying the following propositions:

We have a great plea; its presentation is fruitful in converts to Christ who must be housed—therefore Church Extension.

Permanent results of evangelism alone bless the world; to house new congregations secures permanent results—therefore Church Extension.

Waste of resources is sin; this Board provides against waste—therefore Church Extension.

Money given should be given to a living cause and not to dying individuals; the funds for which we plead find no lodgment in individual hands, but return to bless unnumbered communities—therefore Church Extension.

Loyalty to the loyal is commended of God and man; those applying for these funds are loyal to the core—therefore Church Extension.

It is to the proving of the minor premise of the last statement that this article is devoted.

LOYAL IN COMMUNITY RIGHTEOUSNESS.

Those applying for Church Extension funds stand in the respect of their communities. Though away from their old moorings the light of their faith has not died out. They stand before men as the advocates of good things. False standards have not won them. The glitter of gold has not blinded them to the face of God. While often moving into new localities because of business advantage, they are not absorbed in the things of this life. They do not shrink from the burdens of truth and righteousness. That such is their character standard is revealed in the fact that in nearly all instances they obtain from the communities in which they live liberal support in their church-building enterprises. While of course they may have to face the opposition of little, narrow and bigoted lives to some extent, on the other hand God raises up friends for them from among those who are too great not to appreciate the glory of another's unyielding conviction. It is well worth while for the great brotherhood to lend the hand of help to those who have been able thus to win their way in character lines to the hearts of those about them.

LOYAL TO THE PLEA FOR UNITY.

Those for whom I am pleading in this address have never been appreciated as is their due as to their loyalty to the distinctive things of our people's teachings. It is so easy to surrender a peculiar position linking only with burdens, disappointments and sacrifices through a long series of years. At the right hand and at the left of these brethren of ours, there are great denominational establishments. Within the lines of such work they are urged to make for themselves "a church home." They are reminded, too, that in such relationships there will be almost no responsibility and very little financial obligation. But these loyal souls for whom it is mine to speak, crediting those about them with the love of God, discounting neither the piety nor sacrifices of others, yet have a birthright dearer to them than life itself, and this they cannot and will not surrender. They are willing to work with any man or any people with hands outreached to help the world, but they are not willing to have their identity lost nor their service credited to any other than the Head of the church. Often without means, yes, under mortgage for their faith. Not boasting of human wisdom, but calling upon Him who giveth liberally and upbraideth not, these royal spirits in lowly garb dare to be despised for truth's sake. As "Christians" they "suffer," but are not "ashamed" and they "glorify God in this name." In prayer upon their knees today in private houses, in rented halls, churches and store rooms, in services, in tents or open groves with only the sky above them, these scattered disciples turn to the great brotherhood and ask a helping hand.

Mexico From the Christian Standpoint

A Graphic and Sympathetic Description of Conditions and Events Lying Behind Mexican Revolutionary Disturbances.

BY ALICE J. McCLELLAND.

The Christian Century believes that President Wilson's Mexican policy has opened the eyes of American citizens to the possibility of a new method of dealing with a backward and troublous nation on the borders of a highly civilized nation. The tentative plans made by the missionaries and the representatives of the various missionary societies to adopt an ampler Christian program is the practical carrying out by the churches of the idealism implicit in President Wilson's policy. For an interpretation of this new missionary program the reader is referred to the editorial pages of this issue.

A SHORT while ago it seemed that our nation was on the verge of war. The army and navy were wild for it; the commercial interests demanded it; seemingly level-headed statesmen volunteered their services for it; even Christian people approved and seemed to desire it. For months before the whole nation apparently had wished to enter into a war, a so-called righteous war, to establish peace in Mexico. How many Christian people have ever considered the Mexican problem from the standpoint of a Christian, aside from its political aspect? It is the purpose of this writing to assist, if possible, that process.

Recently the writer heard a Mexican gentleman, educated in the United States, say it was a strange thing that a nation which spent millions on foreign missions and Christian education in foreign lands (Mexico included) would permit the spirit of commercialism to interfere with and undermine her influence in those countries. This gentleman did not distinguish between the kind of Americans who give the money to missions and the kind who oppress by commercial means the same people whom the others are trying to help. The American missionary in Mexico is constantly embarrassed and handicapped by this well-deserved reputation of the grasping "Gringo."

Since the interests of Christian people in Mexico are so different from those of the business world, isn't it logical that the American church members' position in regard to the duty of the United States to Mexico be different, also?

THE ATTITUDE OF THE PRESS.

We have been told by the newspapers that conditions in Mexico are intolerable; people are killing each other; they are destroying foreign property—American property; they are incapable of self-government; they are ruining the country. And therefore we deem it our duty to put a stop to such intolerable conditions by invasion and war, if necessary.

President Wilson, in a recent interview in the "Saturday Evening Post" made the following statement:

"To some extent, the situation in Mexico is similar to that in France at the time of the Revolution. There are wide differences in many ways but the basic situation has many resemblances."

Our great American thinker, Samuel L. Clemens, speaking of the same revolution said:

"There were two 'Reigns of Terror,' if we could but remember it and consider it; the one wrought murder in hot passion, the other in heartless cold blood; the one lasted mere months, the other had lasted a thousand years; the one inflicted death upon ten thousand persons, the other upon a hundred millions; but our shudders are all for the 'horrors' of that minor terror, the momentary terror, so to speak, whereas, what is the horror of swift death by the axe, compared with a life-long death from hunger, cold, insult, cruelty and heart-break?"

The former "Reign of Terror" in Mexico had existed for four hundred years. The latter lacks till the 20th of November of the present year of completing four years and a part of that time the larger portion of the Republic was at peace.

The fact that an artificial civilization, founded on foreign concession and capital, had grown up, did not change the pitiable estate of the common people, with whom all true civilization must have to do. The causes of these conditions are too well known to require discussion—the cupidity of the higher classes, and the

Dinner Time in Mexico.

power of the Roman Catholic Church. Let us quote Mark Twain again on the latter subject. It is the Connecticut Yankee who speaks. It is remarkable how the state of things in Mexico resembles Arthur's Kingdom, and the Yankee was the prototype of the Constitutionalist! "There you see the hand of that awful power, the Roman Catholic Church. In two or three little centuries it had converted a nation of men into a nation of worms. . . . She preached (to the commoner) humility, obedience to superiors, the beauty of self-sacrifice; she preached (to the commoner) meekness under insult; she preached (still to the commoner, always to the commoner) patience, meanness of spirit, nonresistance under oppression and she introduced heritable ranks and aristocracies, and taught all the Christian populations of the earth to bow down to them and worship them."

Those miserable and unjust conditions could not right themselves but by bloodshed. It was the only way. We Americans are in a large measure responsible. Young Mexicans have been educated in our land, absorbing, unconsciously perhaps, ideas of political and religious freedom. We American missionaries have been teaching the Bible to the lower classes for some thirty or forty years and we all know, human liberty is taught therein from flyleaf to flyleaf. Why then, should we be so horror-stricken at the results of our own teaching? Didn't we expect them to learn? Was our only purpose to save their souls without giving rise to any of these by-products of Christianity?

AN INJUSTICE TO MEXICO.

And why, if you please, should only the Mexican be denied the privilege of fighting for liberty? Did not we tear our own fair land in pieces for four long terrible years to settle an internal dispute? We certainly did and there are very few of the "old-timers" who really remember the struggle who can discuss the question with calmness yet. And most of our battles for liberty had been fought for us by our ancestors on the other side of the ocean. The History of England is a history of wars against tyranny of church and throne and only one of the many revolutions is called "bloodless." Why, then should we regard the situation as "intolerable" and try to stop it when we must admit it is a natural stage in the evolution of a nation? It is a hopeful and significant fact for Mexico that among these armed citizens of the lower class are the men who are the flower of the nation, men of classic education, with broad intelligent minds who have with noble, generous purpose, espoused the cause of the peon for the good of Mexico. The fact that we have progressed in our civilization till a civil war seems impossible should not make us try to prevent another nation less fortunate than us in her foundations from remodeling, in the time-honored bloody way, her institutions.

MEXICO AND THE UNITED STATES.

So far the United States has done everything in her power to support morally and materially the Constitutionalist party. We have, up to the present, gained their confidence and they believe the intentions of our administration are good. They even concede that there may be some explanation forthcoming later for the taking of Vera Cruz. Nevertheless this act caused enmity among the Federals, as was to be expected, and much unrest among the Constitutionalists. Since any act against the Federals reacts in favor of the Constitutionalists, we wonder, perhaps, why the latter should object. Why not accept the proffered friendly aid gratefully and give due credit to the giver? There are two good reasons. The first is the prefectly natural desire that there is in every human family to settle its own difficulties without outside interference. The Mexicans would resent a similar act on the part of England, Spain or Japan.

The second reason is one which is harder for an American to appreciate but which will have a wholesome effect on our nation whenever it is fully understood. It is the fact that the Mexican people distrust us and cannot conceive of us entering their territory from a disinterested motive. How unjust! How unkind! we naturally exclaim. But let us look into our past relations with Mexico and other nations and see if they have no reason for suspecting our motives. We will begin with the Mexican war. Our best historians tell us it was an unjust war, and justifiable only by its results. We took from them half their territory. We paid for it, but we forced them to sell and decided on the price ourselves. Perhaps we took by right of conquest—a thing which passed very well in the fifth century and later but would hardly do in the nineteenth. As to the only justification, the results, we cannot deny the results have been good for us. Americans live in this territory, improve it and enjoy it, but can any one, by any stretch of imagination, conceive that Mexico should take pleasure in these results? It is true the results are fine for us, but how about Mexico and the Mexicans? Is it wonderful that now, when we enter their territory, protesting our friendship for them and our disinterest, they should suspect us of looking for a grindstone and some patient, simple-minded laborer to turn it? When a man robs you of half your property and afterwards comes around and offers his assistance to you, isn't it natural that you say to him, "I thank you very much but, with your permission, I'll just worry along by myself?"

AMERICAN INJUSTICES.

Thus we can see how we, as a nation, have mistreated Mexico, depriving her of her territory. Look for a moment how Americans, as individuals, have despoiled the Mexicans of their land, here in our own country. Any business man on the American border, except, perhaps, a land-agent, will tell you that many of the recent developments in the way of town sites, irrigation projects, etc., have been built on land that was once the property of Mexican families—deeded to them by the various state governments. Their lands have passed into the hands of Americans and have been divided up and sold. The original owners did not sell. Neither did they receive of the profits when it was sold. It was taken from them by unfair and unjust means and they were powerless to protect themselves from the theft. It has been the writer's privilege to know intimately an American who is making an effort to recover for the original owners some of these lands of which they have been unjustly deprived. This person made the statement that many of these sharks in greed for land and the profit thereof had never even taken the trouble to establish a limitation title to the land they were selling so sure were they that the ignorant Mexicans they had robbed would make no resistance. This is just another proof that there are two kinds of Americans—those who commit injustices and those who endeavor to right them. Which class should the church people endorse and assist?

OUR INTERNATIONAL POLICY.

The realization of the fact that we, as a nation have not always played fairly with other nations and individuals is beginning to filter itself into the minds of some of our statesmen and other great thinkers. We are beginning to see that in our dealings with the world at large we have been provincial. Mr. Wilson is our first president who has been able to consider the good of another people at the same time that he considers our own. Our international acts have been fine for us, so what did it matter about the "other fellow?" The grabbing of the Canal Zone is another case in point. We thereby reaped the harvest of the hatred of all Latin-Americans and the reputation of having designs on the whole Western Hemisphere. President Wilson's fight on the Canal tolls question was a determination on his part to make us consider the other nations as well as our own internal interests. It is high time we, as a nation, developed an international conscience, and the Christian people, who are those of broadest vision, must help to cultivate it.

PRESIDENT WILSON QUOTED.

Returning to conditions in Mexico let us consider another quotation from President Wilson's interview:

"They say the Mexicans are not fitted for self-government; and to this I reply that, when properly directed, there is no people not fitted for self-government. . . . . Did you see that dispatch we gave out, from Consul-General Hanna, which detailed his experiences with the army at Monterey? . . . Well, if you read that dispatch, you learned that Mr. Hanna was most agreeably surprised and greatly gratified by the treatment Villa's men gave their prisoners; how they endeavored to live up to the rules of civilized warfare; how they were constantly on the lookout for new information that would relieve them of the stigma of being barbarians. This merely shows that these people, if they get a chance are capable of learning and are anxious to learn."

After having lived a year in a Mexican city which was under the control of the Constitutionalist army, it gives the writer great pleasure to affirm what the President noted in Consul-General Hanna's dispatch. The city has been so quiet and orderly that one would scarcely have known the war was still in progress.

INTERVENTION NOT NEEDED.

There are many good reasons why the United States should not intervene in Mexico, some of which should have particular weight with the Christian people of America. Many denominations have mission work in different parts of the republic. Several have invested much money in school buildings, hospitals, etc. Much of this money was the product of rigid self-sacrifice on the part of pious Christians. Many American missionaries have spent their years in a patient, arduous effort to establish Protestantism in that priest-ridden country. In the judgment of every missionary whose opinion the writer has had the opportunity to learn, intervention would not only ruin all the mission work already done in the Republic, but would prevent the resumption of labor there by American missionaries, for decades.

Another potent reason against intervention is that, in the judgment of most people familiar with the Mexicans, the results would not be humanitarian. In the first place, a victorious war would mean the extermination of all loyal, patriotic Mexicans. The hopelessness of the struggle would not deter them from fighting it "to the finish." We would then have the task of building a nation out of such riff-raff of time-servers and traitors as remained. We might colonize, as we did the land we took while in process of exterminating the American Indian and make the country over—Americanize it; but, could we, in this advanced age persuade ourselves or the world that we were doing it for the sake of humanity?

An indirect reason, and one which every patriotic American church member should consider, is this: the time, energy and money spent in conquering and regulating Mexico is needed here in our own land for combating the many evils in our own land, two of which are especially menacing, in the opinion of one who has lived across the Rio Grande. The first is the divorce, and the second, the encroachment on American politics of the Roman Catholic Church.

THE ROMAN CATHOLIC CHURCH.

In the eyes of a person who has labored among and for a people whose faults and imperfections are due almost entirely to the degrading influence of their spiritual guides, the steady increase of the power of that same system of religion in our own country, is an awful thing. Our southern border is in especial danger at the present time. Wherever the Constitutionalist army is victorious, one of their first acts is to close the Catholic churches, confiscate the convents and advise the nuns and priests to leave the country. Harsh treatment? Certainly. But these men know what they are about. They know from their national history and from their own personal experience that there can be no liberty where the Catholic Church is in power. The most accessible place of exit for these fleeing propagators of ignorance and immorality is our southern border. Most certainly the crossing of the border-line does not change their morals or lessen their zeal for the church. They are not sitting with folded hands in this free land of ours. Undoubtedly it is the desire of Rome that Mexico become a part of the United States, for with the added population who would eventually become voters, the balance of political power would then be in the hands of the Roman Catholic Church.

OTHER THAN BUSINESS INTERESTS.

What further argument is necessary to demonstrate the proposition stated in the beginning of this writing? Are not these sufficient to show that the American Protestant has interests at stake in Mexico that differ from those of the politician and the representative of what we term "Big Business." What then, are we to do? Let us do all in our power to assist our President in his present policy of peace. Not long ago, when our forces took Vera Cruz the President received a flood of telegrams and letters from private individuals, state officers, commercial clubs, etc., congratulating him and supporting his "policy" because they thought it was going to mean war. Now, if the American Protestants, great and small, through telegrams, letters and the religious press would let the administration know they are in sympathy with their policy of patience and peace, it doubtless would have a good effect. Up to the present, President Wilson has been showing the world how a Christian nation should deal with a neighbor in distress. Many powerful agents have been trying to force him to take advantage of the weakened conditions of that neighbor to profit thereby. If the great American Protestant Church declares firmly for the President's policy, by the grace of God, it must succeed!

The Prohibition Issue in Texas

How a Very Live Question Refused to be Killed in the Lone Star State.

BY PERRY J. RICE.

POLITICALLY, Texas is strongly Democratic. It is hardly worth while for the other parties to nominate candidates at all. But this does not mean that there is no issue for the voters to decide. In recent years the question of prohibition has been very prominent, and the Democratic party has been pretty evenly divided into "pros" and "antis." Four years ago the pre-primary campaign was a very strenuous one, and while the "antis" won, it is openly alleged that they stole their victory. It is almost an unwritten law in the state that the governor shall be given two terms, and therefore, at the next state election little effort was made to nominate a prohibitionist. This year, however, the question was again to the fore and the campaign, recently closed, was one of the bitterest the state has ever known.

The "pros" placed Thomas H. Ball, of Houston, in the field as their candidate. He is a lawyer of recognized ability and has served his state in various capacities, both at Austin and in Washington. He has been a strong supporter of the national party policies and leaders all his life. He has moreover, been pronounced advocate of state wide prohibition for a good many years, and is in every way worthy of the office of governor of the great Lone Star State.

AN "ANTI" PUT FORWARD.

The "antis" placed in the field James E. Ferguson, of Temple, a farmer-banker, who, up to the time he announced himself as a candidate for governor, was scarcely known outside the county in which he lived. He had made a success of business and is reputed to be worth several hundred thousand dollars and, in his first speech, announced that he would pay all his campaign expenses out of his own funds. He had back of him, of course, all the powerful liquor interests of the state and, it is freely alleged, of the nation as well. He was shrewd enough not to declare himself antagonistic to prohibition, though he freely said he was an "anti" so far as state wide prohibition is concerned. His platfrom was a declaration against any further agitation of the prohibition question and any further legislation, either for or against it. He promised to veto any measure dealing with the question that might be presented to him.

In order to divert the minds of the people from the prohibition issue, he advocated a measure for the relief of the tenant farmers of the state, of whom there are upwards of two hundred thousand. He proposed to have a law enacted making it impossible to charge more than a fixed crop rental, a law that his opponents say is strikingly socialistic in its tendency and unconstitutional. That it was a subterfuge on the part of himself is evident from the fact that he, himself, has been a party to schemes by which

Rev. P. J. Rice, Disciple Pastor at El Paso, Tex.

the farmers have been charged exorbitant rentals in money and crops.

In the campaign which followed bitter personalities were indulged in freely. Mr. Ball was accused of being in league with the "interests," of being a drinking man, and a member of clubs where liquor is sold. He was charged with being disloyal to the national administration, and when he met this with letters from President Wilson and Secretary Bryan endorsing his candidacy, the "antis" immediately raised the cry of states rights and severely criticized the president and secretary for federal interference in state affairs. A tirade of invective against "political preachers" was started which was intended to nullify the activities of the Anti-Saloon League and its leaders. Money was freely used—Mr. Ferguson himself spent $31,000 and, it is confidently believed, the whiskey interests spent large sums secretly. Men were sent, in one sort of disguise or another so as to hide their real purpose, to visit the farmers that could not be reached easily and the labor vote was strongly solicited.

Many of the supporters of Mr. Ball were lawyers and men of prominence who were drawn to him for other reasons than because he was a prohibitionist and, therefore, lent him only a half hearted support. Ex-Senator Joseph W. Bailey campaigned for him, and while he is a man of great power and has many friends, he has many enemies as well, and it is an open question whether he helped more than he hindered. Many other things contributed to darken the issue, and the result was the nomination of Mr. Ferguson by a majority of 38,397 over Mr. Ball. The question of submission for constitutional amendment was defeated by 22,366 votes.

The "antis" have been hilarious. They have been saying over and over through the press and in conversation that the prohibition issue is dead. But they are having a hard time to keep it dead. The state convention, held in El Paso has just closed its session. It was an "anti" convention through and through. The steam roller was used remorselessly and still the liveliest session of all was the one in which the convention was forced to face the prohibition issue. Mr. Bailey sprung it in the form of a plank submitted by the minority of the committee on platform and resolutions, declaring against national prohibition. The situation was interesting. Mr. Bailey, who had been a champion of state wide prohibiton, caused to be presented a resolution declaring against nation wide prohibition by federal enactment on the basis of states rights, and an "anti" convention refused to adopt it because of the promise of their nominee for governor that he would have nothing to do with the issue. Nearly three hours of debate followed the presentation of the resolution in which Mr. Bailey, with his really great powers of oratory, played the conspicuous part. Jake Wolters, the real leader of the "antis," and Mr. Ferguson, the nominee for governor both spoke against the adoption of the resolution in a vain effort to bury the issue that they have so vociferously declared was dead.

Thus it turned out that after a long and strenuous campaign to kill the prohibition issue in Texas, that same issue seems more live than ever before!

WAR

By Thomas Curtis Clark

A PROUD KING dreamed in his gilded chair;
He dreamed—and he sighed, for the lands were fair;
A king said, "Yea!"—it was but a breath;
And a million men marched toward the gates of death.

A million wives gasped as their husbands sped;
A million babes starved as their fathers bled.
A king sought gain in the north and south—
And a million men marched toward the cannon's mouth.

Lake Geneva Y.M.C.A. Encampment

Signs of the Coming of the Kingdom Seen in a Summer Conference.

BY I. E. BROWN.

ANYONE at all interested in Christian work for young men would need to have a heart of stone not to be stirred by the events which have been taking place at the Young Men's Christian Association encampment at Williams Bay on Lake Geneva during this summer. While the season is far from finished with at least four conferences yet to come, the events of the last few weeks are well worth record.

THE STUDENT SUMMER CONFERENCE.

First of all there came the Student's Summer School of the Middle West which convened on July 12 for a ten days' session. This brought together a body of students and professors numbering 830 men coming from the great universities of this region from the denominational colleges, from preparatory schools and academies, and from the professional schools, with a sprinkling of older boys from the high schools. Great gatherings for students have been held at Lake Geneva every year since 1890, but the experienced leaders agree that there never was a gathering like that of the present season.

Among the platform speakers were such men as Robert E. Speer, Bishop McDowell, Bishop Henderson, Fred B. Smith and Ethan T. Colton, every one a master of public address.

The platform meeting, however, was but one form of activity. The group conferences and the twilight talks on life work were of tremendous moment with such leaders and speakers as John Timothy Stone, L. Wilbur Messer and Ethan T. Colton, each man presenting some phase of religious work.

After all has been said, however, perhaps the marked feature of the whole conference was the plan of group Bible classes with approximately sixteen men in each class, under the leadership of some forty or fifty experienced Bible study teachers. These leaders were gathered from college and university life and from the ranks of the Young Men's Christian Association, local, state and international.

A striking feature of the Student Conference this year was the presence of students from foreign lands. More than one hundred men were present from India, China, Korea, Japan and from twelve of the Latin American countries. A large proportion of these were either non-Christian or those who had become indifferent to a nominal Christianity. The impact of influence upon these men which was made by the presence of such a great group of virile earnest Christian leaders was very marked. Perhaps it was not surprising, it certainly was encouraging, even exhilarating to know that man after man under these influences came definitely and decidedly into the Christian life. Within this group were included four Chinese and one Japanese who asked for immediate baptism and were accorded this rite under the hand of Bishop McDowell with the assisance of Bishop Henderson of Chattanooga, Tenn., and Dr. Cleland B. McAfee of McCormick Theological Seminary.

EMPLOYED OFFICERS CONFERENCE.

With the exodus of this large body of students and leaders, there began the incoming tide of the Employed Officers of Young Men's Christian Associations of the United States and Canada, with a sprinkling of those who came from other lands. Again the camp overflowed, more than eight hundred being fed at a single meal. It is difficult to enumerate the striking features of this conference. Time might be taken in dwelling upon the group conferences of physical directors, educational directors, or boys' work directors, employment and vocational directors, or of student secretaries, state secretaries, or general secretaries, and other groups, but the limits of space forbid.

There must not be omitted, however, the tremendous influence exerted by one of the Geneva preachers, Rev. Allen Stockdale in his series of inspirational addresses. Many a man was sent back to his difficult field with a new inspiration as he remembered his masterly address on "The Luxury of Struggle," even as many a student must return to his institution with a new vision caught from Bishop McDowell's great sermon on "Jesus, the Redeemer."

SUMMER TERM OF ASSOCIATION COLLEGE.

It may safely be taken for granted that many readers of THE CENTURY do not know that for twenty-five years the Young Men's Christian Association College of Chicago has conducted a summer term at the lake, or that the attendance of students has increased from 21 in 1890 to more than 500 in 1914. These students are gathered not only from every section of the United States and Canada, but also from foreign lands. Sitting in the class rooms during the month of July have been men from Australia, New Zealand, China and India.

The students have been grouped in a number of schools, as the School of Association Administration, the School of Physical Education, the School of Railroad Work, the School of County Work, the School of Educational Work, the School of Industrial Work. Each school has its own dean and group of instructors. The work of the class room is just as rigorous and exacting as that of any other first-class educational institution. The students bend over their text books or lecture notes, are called upon for recitations, attempt to pass their examinations and if successful secure their certificates of work done. With nearly a hundred instructors and special lecturers and with approximately a hundred courses offered, the institution presents a complex but well organized school of instruction.

Among the strong leaders and lecturers this year are President King of Oberlin, and Dean Charles R. Brown of Yale Divinity School, whose messages are always timely and helpful.

Aside and beyond all addresses, lectures, class room work, is the Christian fellowship which is very strongly marked, and beyond this the atmosphere of the place which has in it the strength of Christian inspiration, quieting selfishness in daily life and in objective, and leading each human heart under its influence to stretch itself to attain the best.

From commencement day, July 28, there go out from the institution three members of the graduating class to their work in Asia: Mr. C. G. Hoh (Chinese) to Shanghai, A. T. Morrill and H. R. Bunce to Manila. This simple fact only emphasizes the world-wide influence of the institution which now has its representative on every continent.

WATCH MADE FOR BLIND.

In order that the sightless may know the time accurately, a watch has been constructed with raised dots and dashes on the dial. The hands are so made that touching them does not injure the works. This watch does not have a crystal, but is of the hunting-case type, the cover being released upon pressing a spring, flying open, and permitting the hands and face of the dial to be fingered by the blind.

A Crowd of Enthusiasts at Lake Geneva Conferences, Lake Geneva, Wis.

THE CHRISTIAN CENTURY

EDITORIAL

THE POPE.

POPE PIUS X is dead. He was not a great Pope but he was a good man, carrying into his high office the habits and mental vision of the humble station wherein he was born. He was a democratic soul. The poor and humble were ever near his heart. No Pope was more accessible than he. But whatever strength, whatever positiveness, inhered in his policies is believed to have reflected the coöperative intelligence of the college of cardinals whose powers hedge about and practically control the actions of the Pope unless he be a man of positive constructive genius.

Pius will be remembered for his relentless battle against modernism, a battle which has not by any means reached an issue yet. In France and the United States, and especially in Italy, the movement for liberalizing and democratizing the church goes on with sure progress like the tide.

CHRISTIAN UNITY IN MEXICAN MISSIONS

ONE of the most notable missionary agreements ever entered into has been made by Protestant missionaries concerning Mexico. The American missionaries are now all in this country. Recently they had a meeting at Cincinnati, and devised a tentative agreement concerning the re-entering of that mission field. The report of that meeting was given in The Christian Century of July 23 by Mrs. Ida Withers Harrison.

With almost absolute unanimity it was decided to recommend to the various mission Boards:

1. A joint evangelical publishing plant in Mexico City, with a common depository and distributing agency and the union in a single publication of the half dozen and more church papers now published.

2. The establishment of one Evangelical Bible Institute and Theological Seminary to provide a complete course of theological instruction with courses in Bible, methods of church work, music, Y. M. C. A. and Y. W. C. A. secretaries' courses, as well as courses for deaconesses and lay workers; this school to be located at Coyoacan.

3. The establishment of a central Union College for men and women with connected normal, industrial and kindergarten training schools; that in each mission territory there be at least one high school for boys and one for girls, and that there be a consolidation of the higher grades of primary schools in places occupied by two or more denominations, and that plans be consummated through a permanent committee on education for unifying all educational work.

4. That all Protestant churches in Mexico bear the one name, "The Evangelical Church of Mexico," followed, if desired, by the name of the special denomination in brackets, and that there be universal transfer of members among the participating churches by means of a common form of credential used by all.

5. The re-districting of the entire country, assigning to each Board a clearly defined territory, thus preventing overlapping at some points while leaving elsewhere great populations entirely unreached. This will mean in many cases the withdrawal by some Boards from places long occupied. In this way the entire area of the country was assigned to some specific church or society as its exclusive responsibility. As, for instance, the field of the American Board (Congregational) will be the states of Chihuahua, Sonora and Sinaloa as far south as the Sinaloa River. Its old station at Guadalajara, in Jalisco, is assigned with adjacent territory to the Methodist Board. The assignment to the Disciples was entirely satisfactory to the representatives of the Christian Woman's Board of Missions which was given its present field of operation with sufficient neighboring territory for enlargement—with some probable future adjustments to be made with adjacent workers.

Secretary Barton, of the Congregational Board, says of this agreement, "For comprehension, sanity and boldness of plan, for thoroughness of consideration and unanimity of conclusions, this conference must, in the annals of the missionary propaganda, be recorded as one of the most, if not the most, significant ever held in the interests of interdenominational co-operation. While the various recommendations, in order to become effective, must yet have the indorsement of the various missionary boards, there is every reason to expect that many will meet with immediate approval. Another new precedent has been established for sane Christian co-operation in the interest of the speedy evangelization of the world."

Of course it is to be understood that this agreement must be approved by the various mission boards, which are the Congregationalists, the Presbyterians, North and South, the Methodists, North and South, the Northern Baptists, Friends, Disciples, the Y. M. C. A. and the American Bible Society. The Episcopalians were represented in the conference, and to their honor approved the plan, but were powerless to take action in the matter, as their plan of organization does not commit this power to a mission board. Only one denomination refused to attend, the Southern Baptists.

If this plan prevails, missionary work in Mexico will be performed on the most thoroughly Christian lines, so far as denominational comity is concerned, which modern knowledge and Christian charity can make possible.

AMERICAN FASHIONS FOR WOMEN

ONE good result of the war has already been announced. It is that American dressmakers are ready to declare their independence of Paris dressmakers, and strike out on new lines in fashions for American women. If this shall be and the result shall bring us sensible, attractive, hygienic and modest apparel, men will not have died in vain. For not a few men have killed themselves dressing their wives in abominable fashions from Paris. It has been killing the women, too; and destroying modesty and good taste. Give us American fashions for American women; and let them be pretty as the American woman is pretty, modest as the American woman is modest. Let them be designed with a view to utility, beauty, reasonable economy and simple good taste. Maybe in future the historian will look back and say, "The War of 1914 was a blessing to the world; for it liberated the women of Christendom from the tyranny and indecency of the Paris fashions."

Whether this shall be, or not, the American nation of men at least will watch developments in this movement for American-made fashions for women almost as closely as the newly opened markets for American trade opened up by the war.

THE OPPORTUNITY OF LABOR SUNDAY

IT IS gratifying that the Church in recent years has sensed the opportunity of Labor Sunday. This year on September 6 there will sound forth from thousands of pulpits an appeal for peaceful settlement of labor disputes and the better understanding of capital and labor.

Only a very few years ago, labor leaders were accustomed to say that the Church was in league with capital. It was openly charged that the wrongs suffered by laboring men were unheeded by the disciples of the Carpenter.

Now there is a very different note being struck. Last year there went out literature from labor headquarters to the ministers setting forth the aims of organized labor. There is a movement on to divorce organized labor from the saloon and hold meetings of the unions in halls not controlled by liquor-dealers. As soon as the Church showed herself sensitive to the conscientious convictions of laboring men, there was an immediate increase of sensibility in labor quarters to the conscience of the Church on certain matters.

The minister on Labor Sunday has opportunity to set forth the dignity of labor, for there is no place in our world for either idle rich or idle poor. The improvement of working conditions for women, and the abolition of

child labor are subjects upon which every man of whatever economic school should be able to speak. The arbitration of labor disputes, the guarantee of one day in seven as rest for the laboring man, and the reduction of working hours to a schedule that gives opportunity for the higher life, are great living themes. The Social Creed of the Churches, put forth by the denominations represented in the Federation declares for the abolition of the "sweating" system. It insists upon a living wage, and for industrial insurance to protect against rapid changes in the economic situation. The improvement of safety devices to protect the worker from accident, the old age pension, and a more equitable division of the fruits of industry are also items of our present social creed. Those who are to speak on Labor Sunday cannot do better than to read Ward's Social Creed of the Churches which can be secured from the Disciples Publication Society or any other publisher.

The Commission on Social Service and the Rural Church of the Disciples of Christ is arranging for some notable service for the Disciples in the near future. A part of the plans calls for a social service bulletin and a more adequate lantern slide service on social matters. This commission is composed of J. H. Mohorter, O. F. Jordan, F. E. Lumley, H. H. Peters and A. W. Taylor. This commission urges that the churches of our fellowship everywhere observe Labor Sunday.

ILLINOIS' NEW SECRETARY.

THE selection of John R. Golden, of Angola, Ind., for state secretary of Illinois, will be gratifying to Disciples all over the state. With the exception of the past year, Mr. Golden has spent his entire life in Illinois. He is a graduate of Eureka College. He has served a term in the state legislature. He has had important pastorates at Gibson City and Springfield, where his ministry was eminently successful. He knows Illinois people and is equipped for leadership among them.

The function of the state missionary society is undergoing rapid change in these days. With over seven hundred churches in the state, an average of seven to a county, the new word in state missions must be conservation, especially since fifty churches were lost from our year-book in five years, and perhaps a careful accounting would wipe out many more. The state missionary society must now mother weak churches into efficiency and weld the Illinois Disciples into more conscious unity, and give them a greater esprit de corps.

Mr. Golden comes to the secretaryship aware of these new tendencies in state missions. We shall look for a completely revised program under his leadership. He is come to be the leader of Illinois churches. He will be welcome in all our pulpits. We shall await his declaration of policy in the state convention with great interest.

A Questionnaire on the California Convention's Recent Action

In Which Every Reader of the Christian Century is Invited to Participate.

FIRST CHRISTIAN CHURCH of Berkeley, Cal., was excommunicated from the state missionary convention of northern California in July for receiving into its membership unimmersed Christian people who brought credentials from various Protestant evangelical churches such as Presbyterian, Methodist and the rest.

This is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the past fifty years, perhaps in their entire century of history. I wish with the most dispassionate purpose to secure a consensus of the opinion of our brotherhood, including both laymen and ministers. I have prepared this questionnaire for that purpose, and I will welcome from any reader of The Christian Century a frank expression on the issues involved. In order that the reader may have clearly before him the material facts of the situation let me state them, concisely, as I understand them:

BERKELEY'S PRACTICE AND POINT OF VIEW

Berkeley church insists that it is loyal to every fundamental ideal of the Disciples of Christ and that the step in question is nothing at all but a further logical and fraternal application of both the principle of Christian unity and that of loyalty to Jesus Christ.

It affirms that these persons whom it receives into its fellowship are Christians, members of the Church of Christ; that Christ has already received them into His Church, which being so, a church of Christ has no choice save to receive them also. To refuse to receive them, the Berkeley church says, is essentially a sectarian act and a violation both of the will of Christ and the Disciples' principle of Christian unity.

The church holds inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience.

In the dismissal of an unimmersed member the church gives back the letter he brought with him, together with a letter of its own commending the Christian character of the bearer and stating the fact as to his manner of being received into Berkeley Church. The purpose of this is to avoid confusion or embarrassment to other churches of Disciples which might not wish to receive an unimmersed person into their membership.

The Berkeley church and its pastor, H. J. Loken, hold, as I have no reason to doubt, the generally accepted evangelical views of the Bible and the Divinity of Christ and are in all respects faithful to the missionary imperative of our Lord, even to the point of extraordinary generosity. I do not know Mr. Loken personally, but he is described as a preacher of unusual power, and a humble and gracious Christian man.

QUESTIONS.

1. Do you hold that Berkeley church is doing wrong in receiving these Christian people? IF SO, PLEASE STATE WHY.

2. If you disapprove of Berkeley's practice do you consider it a grave and fundamental departure from the essential principles of the Disciples, or is it one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation?

3. What is your opinion as to the action of the California convention in assuming to judge as to the orthodoxy of the church and to excommunicate it from their missionary co-operation? Does the convention's action, in your opinion, constitute a violation of any fundamental principle held dear by the Disciples of Christ and essential to our program for unity? Can you see any difference between ecclesiasticism and what this convention did?

4. If you disapprove of the action of the convention what do you suggest should be done by the brotherhood outside of California to induce the California brethren to remedy their error?

In answering the above question it is not necessary to re-write the questions. They may be referred to by number. Replies may be as brief as is consistent with clearness.

CHARLES CLAYTON MORRISON.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Peace Delegates Ask That Love Rule

Report and Declaration of the American Delegates at the International Conference of the Church Peace Union, Held At Constance, Germany, August 2, and at London August 5, 1914, to The Federal Council of the Churches of Christ in America, and its Commission on Peace and Arbitration.

In behalf of the delegates from the Federal Council of the Churches of Christ in America, the undersigned were appointed as a Special Committee to prepare and publish to our brethren at home a Declaration and Summary concerning the recent momentous conference of the Church Peace Union,—which conference, begun at Constance on Sunday, August 2, was continued in London on Wednesday, August 5. In so doing we are following the example of the English delegates to the conference, whose terse and weighty utterance to the brethren in England was published in the London Times, Daily Chronicle, and other newspapers on August 5.

In making this report we are authorized to speak substantially for the entire body of American delegates to the Church Peace Conference.

AN HOUR FOR CALMNESS AND VISION.

It is significant that this first International Conference of the Churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had a unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our conference. There is a general consciousness that now more than ever we are called to co-operate in the spirit of Jesus Christ, so that no self-will or bitterness or impatience on our part shall cloud our vision, or hinder us from seizing the opportunity which God is giving us to do his will in the world—waiting upon the Lord.

OUR CHRISTIAN IDEALISM IS CONFIRMED.

This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian idealism, is demonstrating that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are un-Christian. We are witnessing the reductio ad absurdum of un-Christian civilization; for peace is not to be secured by preparations for war (even if un-Christian men compel their brothers in self-defence, and for the sake of sacred treaties, to make ready for war). Not that it is in the interests of peace to belittle the spirit of patriotism, but to Christianize it. Like our laws and our culture, our education and commerce and industrialism, so, too, our very patriotism must be pervaded by the mind of Christ and be ready for the discipline of the cross—the sign and symbol, not merely of brotherly love, but of international love, over against the shortsightedness and selfishness of individuals and peoples. As we disperse to our homes and fatherland, that is the message we are bringing

Rev. Peter Ainslie, one of the delegates of the Federal Council of the churches of Christ in America to the International Conference of the Church Peace Union, which was compelled by the war to change its place of meeting early in August, from Constance, Germany, to London.

from this conference; and it is first and foremost a call to international humiliation and prayer in the name and confidence of Christ. The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national and international. Let us see to it that henceforth "all our fresh springs are in God."

THE HARDER TASK OF THE CHURCHES OF EUROPE.

This is not the moment to dwell on the practical steps which may be taken by us all in common to promote peace among the nations. Some such steps will appear in the four Resolutions which are to be published in due time by the International Committee of our conference. Others will be disclosed afterwards. Meanwhile we desire to emphasize the fact that has been borne in on us by contact with the workers for the Peace Movement in England and Europe generally—that more problems than we Americans were aware of are on the shoulders of those who, under God, are now leading the Churches of Europe; and we are grateful to our Heavenly Father for the skill and wisdom and self-control which, in this trying ordeal, have been vouchsafed to them. For five years previous to the formation of our Church Peace Union, these, our brethren, on this, the eastern side of the Atlantic, have been paving the way for what is now our common task, and it is their actual knowledge of men and means in the different nations of Europe which made it possible for our first International Church Conference for the promotion of peace to be so widely and thoroughly representative.

THE HOUR OF OUR OPPORTUNITY.

We in America have much to contribute henceforth to the common cause, and by our freedom from entangling alliances, and from some traditions which in Europe are an inheritance, we may, if we are properly considerate, be able to do and say some things which Europeans cannot; but after our present privilege of communion with the delegates over here, we know and feel that there is a vast deal for them to do which would be beyond our power. Therefore the determination of our conference to rely on the International Committee for guidance, and for ultimate decisions from time to time—the resolution to "move all together when we move at all"—is a determination which we are sure will commend itself to our brethren in the United States. In the very midst of this internecine conflict of the leading nations of Europe, there will be henceforth from each of them well-chosen and skilful delegates to our International Council, ready and able to contribute of their special experience and prayers to our common endeavors for the peace of the world and the Christianization of all mankind.

Submitted to the Federal Council of the churches of Christ in America and its Committee on Peace and Arbitration, by instruction of the American delegates.

Committee appointed by the delegates representing the Federal Council of the Churches of Christ in America:

E. R. Hendrix, Chairman.
George William Douglas,
William Pierson Merrill,
Luther B. Wilson,
Frederick Lynch,
Charles S. Macfarland, Secretary.

London, August 6, 1914.

Dr. Clark to be Honored.

On September 12, Dr. "Father Endeavor" Clark will celebrate his sixty-third birthday, and Christian Endeavorers everywhere will celebrate in their leader's honor. Dr. Clark is not a leader of a lost cause. Figures tell us that this movement, the world over, was never so prosperous. Today there are more than 80,000 Christian Endeavor Societies in the world with more than 4,000,000 members. The first Christian Endeavor Society was formed February 2, 1881, by Dr. Clark in the Williston Congregational Church, Portland, Maine, of which he was pastor. For the past twenty-nine years Dr. Clark has devoted himself exclusively to the work of the Christian Endeavor Society. In this time he has traveled 825,000 miles or a distance equal to thirty-three journeys around the world. Of this distance he has traveled 325,000 miles by water, 433,000 miles by rail, and fully 25,000 miles by horse, camel and jinrikisha. Long may Dr. Clark live to continue his splendid work!

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

LADY COOK SAYS WOMEN MUST FIGHT FOR ENGLAND.

Lady Cook, of England, would enlist 150,000 Englishwomen in an army to defend England against invasion. She suggests the Duchess of Marlborough, Lady Jersey, Princess Louise, Mrs. John Ward and Lady Granard as women who should lead in the organization of such an army, and mentions the Duchess of Marlborough in particular as a woman who would be a good soldier.

The Chicago Herald comments as follows upon this suggestion, under the caption, "A Very Foolish Lady:"

"Lady Cook has launched a campaign to raise armies of Englishwomen, trained and armed like regular soldiers, ready to fight for their country. So says a London cable.

"Lady Cook should realize that the time for foolish chatter has passed and the time for action has arrived. Such suggestions do well enough, perhaps, in the silly season. But when a great nation is grappling with strong enemies they are entirely out of place. Women can do a great deal in war. They always do. They do much of the work that men previously did. They preserve what the men go forth in battle to protect. But as for their fighting or making an effective fighting force the idea could only come from a foolish mind saturated with childish Amazonian legends and blind to the simple facts of life. Even if women would make good soldiers there would be every reason in the world why they should not be called to the colors. It is a great thing for humanity that in time of world-wide war at least half of the human race in warring countries is set apart to bear witness to the ideals of love, peace and service. Woman's highest claim to equality with men, in politics and elsewhere, lies in the fact that she can do woman's work and not man's work.

"Let men war if they will and must! But let women ever remain the vestals who guard the sacred flame of peace and love and service on the high altars of home and country!"

A PAGEANT OF CHILDREN AT NORTHFIELD CONFERENCE.

Contrasts in Childhood was the theme of an interesting pageant presented at Northfield during the summer school of the Women's Foreign Missionary Societies, reports the Congregationalist. Based on the book called "The Child in the Midst," by Mary S. Labaree, the pageant followed its chapters and gave scenes showing successively, The Child in its Helplessness. The Child at Play and at Work, The Child at School, at Worship and at Work for Christ. In each of these scenes the contrast was shown between the lives of children of heathen lands and those of Christian countries. An interesting scene showed old-time Moslem and Brahman schools, with the children repeating their monotonous and meaningless lessons, while the Spirit of Ignorance, in somber black, presided over them in the background. Then came in contrast a pleasant Japanese mission kindergarten filled with joyous children. The climax was the big Christmas tree of the last act, when the Christian boys and girls who were enjoying it, reminded by the Spirit of Missions, a radiant figure in white, of their less fortunate brothers and sisters of other lands who had no Christmas, ran to bring them to share in the Christ-child's birthday celebration, and all dance merrily round the tree, hand in hand. The pageant was held on the lawn of the Hotel Northfield, and the sylvan setting added in no small degree to the charm of the performance. Music was given by an orchestra and a big volunteer chorus.

IS MARRIAGE A FAILURE? IT WOULD SEEM SO SOMETIMES.

At least, that is the opinion of the Pittsburgh Chronicle Telegraph. Here is the reasoning of this paper:

The emperor of Germany and the king of Great Britain and Ireland are cousins. The late Queen Victoria was their grandmother. The kaiser's mother was King George's aunt. George's father was Wilhelm's uncle. The only daughter of the kaiser was married in May, 1913, to Prince Ernest of Cumberland (now Duke of Brunswick), whose title was English, and who was descended from an uncle of Queen Victoria. It was a wedding worth remembering, for if memory serves it was attended by the czar of Russia and King George, in addition to a regiment or so of less important royalties. The czar of Russia is related to the kaiser by marriage, his wife being the kaiser's cousin, as well as cousin of King George. Her mother and the kaiser's mother were sisters of King George's father. A cousin of Kaiser William, like him one of the Hohenzollerns, is wife of his uncle, the Duke of Connaught, governor-general of Canada, who is a son of the late Queen Victoria, and whose oldest sister was the kaiser's mother. Victoria's husband, it will be recalled, was a Coburg prince, and one of her grandsons is now on the throne of the German sovereign dukedom of Saxe-Coburg. The king of Greece is married to a sister of the German emperor, and thus the latter is again linked with the royal family of Great Britain and that of Russia, for the mothers of King George and the czar (sisters) are, like the king of Greece, members of the royal house of Denmark. Alfonso of Spain is half Hapsburg. His wife is a princess of the British royal house. Spain is lined up against Austria and the Triple Alliance.

Life being short, it is hardly worth while to further trace the ramifications of the relationship of royal families of Europe to one another by birth and marriage. It is one of the fictions of European diplomacy that these intermarriages are in some manner a safeguard of the peace of Europe. How much of a fiction it is one may easily perceive by contemplating the condition of Europe at this moment.

WOMEN URGE FEDERAL REGULATION OF FOOD PRICES.

Regulation of food prices by the federal authorities was urged at a meeting of the Women's City Club, Chicago, last week. The standardization of restaurants and bakeries also was discussed.

Resolutions charging collusion of dealers to raise prices because of the European war, drawn up by the foods and markets committee of the organization, were presented by Mrs. Lucy B. Owen and adopted.

At the suffrage shop, conducted by the women, butter was sold at 31 cents a pound and eggs at 27 cents. A number of buyers were disappointed because of the limited supply.

JAPAN WOMEN IN INDUSTRY.

The women in Japan are taking the places of men as clerks in stores. They work in offices. They are becoming teachers, dentists, writers. As for industry the influx of women in factories has been phenomenal since the war with Russia. There is no field of activity that woman does not seek to penetrate. In Russia the same thing is happening. She is becoming a close second to man in the race for economic independence. What is taking place in Japan and Russia is also taking place in the Islam countries, in South Africa, and to some extent even in China.

WOMAN SUFFRAGE ENDORSED BY EDUCATION ASSOCIATION.

Woman's rights were recognized to the fullest extent by the National Educational Association, which recently met at St. Paul, Minn. It passed resolutions endorsing woman suffrage and equal pay for teachers, regardless of sex, and allotted five of its ten vice-presidencies to women. The delegation of active suffragists left the hall with broad smiles, it is reported.

"We were given everything we asked," they said.

The clause in the resolution dealing with suffrage read: "The association with suffrage read: the association regards efficiency and merit, rather than sex, as the principle on which appointment and selections should be made and therefore declares itself in favor of the political equality of the sexes, and equal pay for equal services."

MY MOTHER'S LIFE.

JOHN MASEFIELD, IN "THE STORY OF A ROUND HOUSE AND OTHER POEMS."

In the dark womb where I began
My mother's life made me a man.
Through all the months of human birth
Her beauty fed my common earth.
I cannot see, nor breathe, nor stir,
But through the death of some of her.

Down in the darkness of the grave
She can not see the life she gave.
For all her love, she can not tell
Whether I use it ill or well,
Nor knock at dusty doors to find
Her beauty dusty in the mind.

If the grave's gates could be undone,
She would not know her little son.
I am so grown. If we should meet
She would pass by me in the street,
Unless my soul's face let her see
My sense of what she did for me.

What have I done to keep in mind
My debt to her and womankind?
What woman's happier life repays
Her for those months of wretched days?
For all my mouthless body leeched
Ere birth's releasing hell was reached?

What have I done, or tried, or said
In thanks to that dear woman dead?
Men triumph over women still,
Men trample woman's rights at will,
And man's lust roves the world untamed.
* * * * * * * *
O grave, keep shut lest I be shamed.

Of Human Interest

Noted Chinaman on Liquor.

Wu Ting Fang, who is characterized as the most popular Chinese diplomat ever sent to Washington, in an interview published in "Harper's Monthly" thus expresses the sympathy of his country with the cause of prohibition:

"China, waging war on opium, recognizes in this fact (America's prohibition reform) a kindred active moral force, . . . and, shaking hands with her sister republic across the seas, hopes that the latter will some day be as free from alcohol poisons as China hopes to be of opium. The facts and arguments adduced against strong drink . . . are set forth in such a clear, convincing manner in a book written by a talented American woman that soon after reading it I became a teetotaler."

Lincoln's Way of Putting It.

James G. Blaine used to tell a story showing the contrast between senatorial dignity and Presidential simplicity. He was a member of a joint committee to wait upon the president. Senator Foot of Vermont, one of the most dignified of men, was chairman. On being ushered into the presence of President Lincoln, Mr. Foot involuntarily struck an attitude, and said in his stateliest manner, "Mr. President, we have been appointed a committee on the part of the two Houses of Congress to apprise you that they have met and organized, and are ready to receive any communication which it may be your pleasure to make to them." Mr. Lincoln stepped up and, taking him familarly by one button, said "Now, look here, Foot, if it is a matter of life and death with you, I can send my message in today; but if it isn't, I should like to keep it till tomorrow to slick it up a little."

Mark Twain's Hard Luck.

The number of anecdotes foreign papers print about Mark Twain show how world-wide is the famous humorist's popularity. Here is an amusing story from a German paper, "Das Buch für Alle:"

In the course of one of his lecture trips Mark Twain arrived at a small town. Before dinner he went to a barber-shop to be shaved.

"You are a stranger?" asked the barber.

"Yes," Mark Twain replied. "This is the first time I've been here."

"You chose a good time to come," the barber continued. "Mark Twain is going to read and lecture to-night. You'll go, I suppose?".

"Oh, I guess so."

"Have you bought your ticket?"

"Not yet."

"But everything is sold out. You'll have to stand."

"How very annoying!" Mark Twain said, with a sigh. "I never saw such luck! I always have to stand when that fellow lectures."

An Editor's Rights.

The editor of the "Interior" was once criticised for his use of expletives; but he asserts his independence in the following choice sentence: "We are going to insist upon our copyright, and we warn whomsoever it may concern to let our expletive property alone. We will give a sample of it, so as to scare everybody: 'Oh, you old baldachino! you satyr-eyed gargoyle! you windy balcony! you crooked corbel! For a cent we would knock you into the middle of next week with the butt-end of a vestibule!'"

Memories of Dickens.

Mr. F. Hopkinson Smith, while in London, sought out and visited the various places made memorable by their connection with Charles Dickens' name. Mr Smith was especially impressed by the fact that memories of Dickens were still vivid in the minds of the people. A little printer boy showed him where Dickens earned six shillings a week, tying up and labeling pots of blacking.

ABOUT PREACHERS AND OTHERS.

Gladstone on the Rural Pastor.

Mr. S. R. Crockett tell us that Mr. Gladstone expressed something like envy of the minister's quiet rural life, and said his own ideal would be to end his life in such a place, for circumstances, not choice, had cast him into politics. Crockett spoke of the reverence and love which was felt for the veteran leader by humble folk in many a remote corner of Scotland. "I know, I know," said Mr. Gladstone, "I do not deserve it, but I never come to Scotland without the love of the common people coming to me like a song or prayer."

A Story from Ian Maclaren.

A story illustrating the reticence of the Scotch regarding their private affairs was once told by Ian Maclaren. A train was at a railroad station, when a porter put his head into a car, and called out: "Any one in this car for Doun? Change for Doun. Any one for Doun?" No one moved; and in a few minutes the train was speeding along, not to stop again for nearly an hour. Then an old Scotch woman turned to a lady sitting near her, and said, "I'm for Doun, but I'd no' tell that man so."

They Understood Him.

A Friend minister, who removed from Nantucket to Hudson, N. Y., was once attending a meeting where the people had been urged without avail to come forward and fill up the front seats. At last he arose and said, "Friends, fleet forward: There is too much weight aft to sail well;" and the people came.

Placing a Limit.

The Committee on the Revision of the Articles of Faith had recommended the adoption of a declaration to the effect that all infants are saved. The recommendation was adopted unanimously. "Now, Mr. Moderator," said a delegate from Pittsburg, Pa., with preternatural solemnity, "I move that this be declared retroactive." But the moderator did not seem to hear him.

She Was Pleased.

A Methodist preacher in Jacksonville, Ill., was taking his turn—preaching at the hospital for the insane at 3 p. m. While preaching he noticed a woman smiling, who seemed to be pleased and taking in the sermon. When services closed he said to her: "You seemed to be very much pleased. What part of the sermon pleased you?" She said: "That part where Pharaoh had them drowning the babies and I thought what a pity they did not chuck you under."

up and labeling pots of blacking.

"Oh, I knew him, gov'nor," was the usual answer of the older inhabitants to Mr Smith's inquiries. "Over there he used to live, and it ain't fur from here to Camden Town, where he lived when he was workin' in the blacking place." He was even able to find an urchin who could point out the spot where Dickens "dropped stealthily one evening, with fear and trembling, into a dark letter-box up a dark court in Fleet St.," the first of the "Sketches by Boz."

He was especially pleased with his visit to the house where Dickens went to board after his marriage. Of this, he says:

"The place is still a delightful, typically English boarding house, kept by two of the most charming old ladies you ever saw. Dickens and his wife occupied a little tucked-up room tacked on to the back of the house. I measured the place myself, and it was eight feet every way. It has one small window, looking out into the back yard. It was the mouldiest and stuffiest old place you can imagine, but it was there that Dickens wrote the most of the 'Pickwick Papers.'"

It Was Cruel of Mr. Howells.

When W. D. Howells was editing a magazine, so the story runs, a young man called on him at the office and offered him a poem. Mr. Howells read the poem and thought it was good, but somehow it seemed rather familiar. "Did you write this unaided?". he asked.

"I did," replied the youthful poet. "I wrote every line of it."

"Then I am very glad to meet you, Lord Byron," said Mr. Howells. "But I was under the impression that you had died some years ago!"

Was It a Compliment?

Irving Bacheller was introduced one day by a mutual friend to a western mountaineer, says the St. Paul Dispatch.

"Mr. Bacheller," exclaimed his friend to the mountaineer, "is an author of repute in the East."

"Oh, yes," drawled the mountaineer. "I know of him. I was locked up in my cabin here by the snow two winters ago and I only had two books to read the whole five months—your book, sir," he said, turning to Mr. Bacheller, "and the Bible, and I read them often."

"Indeed!" said the author, a smile of satisfaction wreathing his face.

"Yes, sir," continued the old mountaineer, "and I never knew before how interesting the Bible was."

Willing to Please.

Thackeray was once at loggerheads with a fellow bohemian of the press, the now-forgotten Angus B. Reach. Reach was touchy about the pronunciation of his name, claiming that it was properly Re-ack, with only two syllables, and the accent on the last.

To Thackeray's discomfort he found himself at dinner one evening with Reach, says the New York Sun. In the course of the meal the novelist had to ask:

"Mr. Reach, shall I send you some mutton?"

"Mr. Thackeray," returned the other, "I must request, sir, that you will not call me out of my name. My name is Re-ack, sir, Re-ack."

"I beg pardon," said Thackeray. But he watched for his opportunity, which came at dessert. A dish of fruit being placed before him, he again addressed himself to Augus B.

"Mr. Re-ack," he said, "may I send you a pe-ack?"

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

EDITORIAL IN THE BAPTIST STANDARD (DALLAS, TEXAS.)

A NEW BOOK ON BAPTISM

We have just received "The Meaning of Baptism," by Editor C. C. Morrison, a Disciple minister of Chicago. He repudiates some of the doctrines of Alexander Campbell but holds to the place of baptism in conversion. It is the most ingenious defense of sprinkling we have ever read. Dr. Morrison takes the position that the physical act itself, counts for nothing; that baptism is the initial or inductive rite when one comes into the church and that it has no significance apart from that. Therefore, it makes little difference as to the act itself. He says that "initiate" or "induct" are the best English equivalents of *baptizo*. Baptist is the rite of induction into the church. "The essential significance of the ceremony, its function and meaning, as near as our English terms can state it, may be expressed as initiation or induction into a religious order, carrying with it also the ideas of consecration and moral cleansing. Baptism is validly solemnized by other forms than immersion. Not all who have been initiated into the church have been immersed." Hence one can get into the church by sprinkling as well as by immersion.

His contention is that since sprinkling or affusion was substituted for immersion within two or three centuries after Christ, that such a meaning must have been inherent in the Greek word *baptizo*, even in the time of Christ. By the very same argument, the deity of Christ may be disproved. For within a very short time after Christ's ascension, men were attacking this doctrine, just as, later on, they perverted the ordinance of baptism.

In considering the text found in John 3:5, he admits "that the passage means to say that emersion from water (with the implied immersion) is an essential and necessary condition of admittance into the kingdom of God." Here he resorts to a weapon borrowed from destructive critics. He questions the genuineness of the text in the original and refers to Justin Martyr, who, in quoting this expression of Christ, omitted "of water." Justin also omits "of Spirit," and no argument can be built on this without involving a denial of the doctrine of regeneration by the Spirit. Then he attacks the Commission, given in Matthew 28:19-20. Undeniably the Commission emphasizes the importance of baptism while Dr. Morrison depreciates it. He argues, therefore, that this text is not genuine, notwithstanding it is found in the oldest manuscripts. Baptism, he says, has no place in the Commission because Luke and John say nothing about it. He might have denied the doctrine of Incarnation of Christ because Mark didn't say anything about it. He follows Harnack in saying that the Trinitarian formula in the mouth of Jesus was inexplicable. Why will men presume to put into the mouths of Jesus and Paul what they think ought to have been said and deny the things that are unreasonable from a modern viewpoint? It is absurd to gauge their thoughts by our subjective impressions.

In speaking of the Commission, he says that if Christ had given the Commission, that Peter would never have hesitated to go to the home of Cornelius. He might, with equal assurance, have argued that Jesus really said nothing to his disciples about his death before his crucifixion, else, they would have understood the significance of it. Jesus had much to say to them about His death. but we are told that they did not understand His resurrection. Neither did they interpret the full meaning of the Commission until they were thrust out by persecutions and were taught of God in visions and in fruitful missionary service.

Paul stands in the way of this writer as he does in the way of all other destructive critics. In explaining Rom. 6:4, he has much to say about the poetic and mystical mind of Paul. "We must not deny Paul the right of normal, poetic expression." Paul was simply using poetic license in speaking of baptism in terms of burial. "Paul did not allow his poetry, his mysticism, to lead him into any such magic or legalism, and we must not change Paul's statement that we are buried by baptism. Those who have been baptized without immersion, have missed something. They have missed something valuable, something important, but they have missed nothing essential."

But he holds to the doctrine of baptismal regeneration, whatever the meaning of baptism. We quote: "For in actual, historical Christianity, baptism seems to have been regarded as pre-requisite to salvation. No conceivable objections can be made to baptism as a means to salvation that can not be made to it as a means of grace. It is no less repugnant to our moral sense to think of baptism as an act of obedience to Christ after salvation than an act of obedience to him before salvation. Baptism, as a condition of *attaining* the Christian life, is surely no worse than baptism as a condition of *maintaining* the Christian life. As truly as faith effects something, baptism effects something. It is a positive factor in salvation. Baptism belongs in the conversion experience. It is a prerequisite to the kind of salvation that Christianity seeks to give. * * * No conversion is complete until faith and repentance have become socialized by baptism. . . . With the Disciples, baptism is no after thought but an integral factor in the conversion of the soul."

In the closing chapter, he exempifies the magnanimous spirit which he enjoins upon other Christian bodies by characterizing the action of congregations that refuse alien immersion or sprinkling: "Such a procedure is the very essence of sectarianism. Indeed, it may properly be called congregational pharisecism and is rightly resented by affusion-practicing churches who know that its 'holier than thou' implications are totally unfounded."

The author of this book takes, practically, the same position as pedo-baptist scholars who do not deny that in the time of Christ, *baptizo* meant immersion, but who claim that it had little significance apart from its use as an initiatory rite, and that it really makes no difference whether a person is baptized or sprinkled. As the author says, "Every consideration of Christian fraternity demands that he be received as a brother in the Lord, whether his baptism, his initiation into the Church, happen to have been performed by immersion or some other mode. The important and only vital inquiry to make in his case is not 'How did he get into the church,' but 'Is he in?'" He is a little bolder, however, than others in revealing the processes by which he arrives at this conclusion. Before he can deny that immersion only is baptism, he questions the inspiration of certain Scriptures and endeavors to cut out the Commission altogether. He brushes Paul aside with the remark that he is a poet and a mystic and did not mean anything much by referring to baptism as a burial.

We must not lose sight of the symbolism of the ordinance of baptism. It was established by Christ Himself, and, with the Supper, preserves the doctrines of His death and His burial and resurrection. This is a very interesting book, as much so as any volume of fiction we have read this summer. It may be ordered from the Disciples Publication Society, Chicago. Price, $1.25, plus the postage.

FROM THE LIVING CHURCH. (EPISCOPAL, MILWAUKEE.)

The Meaning of Baptism. By Charles Clayton Morrison, editor The Christian Century. (Disciples Publication Society, Chicago, Ill. Price $1.25; by mail $1.35.)

A notable factor in this book is that the author, a leading minister of the Disciples of Christ and editor of their leading paper, essays to show his fellow-members of that religious body the un-wisdom at least of insisting absolutely upon the "immersion dogma," as he calls it, and his successful showing that immersion has been pressed out of all perspective in the system which the Disciples, with other Baptists, have established. Beyond that, it cannot be said that his treatment of the subject is such as to afford hope that it will lead materially toward unity with the historic Church. He does not see in Baptism the instrument of regeneration. He rejects Infant Baptism, though he believes that it would be well to establish some ceremony in connection with infants and the Church. In short, rejecting one of the extremes in Protestant sectarianism relating to the subject of Baptism, he has not gone on to recognize the Churchly position with respect to the sacrament, which is thoroughly embedded in Catholic theology, and the acceptance of which must probably be a sine qua non in Christian reunion.

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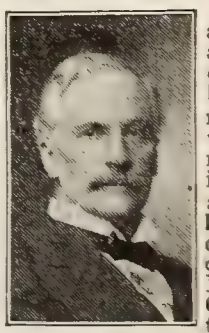

PLAN OF THE WORK: Part First answers objections, and clears away the obstacles to a candid consideration of the question. Part Second treats of Freemasonry as the key to the whole subject. Part Third relates to subsidiary orders—industrial, insurance, temperance and other lodges. Part Fourth considers important questions growing out of this discussion, such as: "What Do Lodge Burials Teach?" "Does Opposition to Lodges Injure the Persons or Churches that Offer It?" "The Duty of the Hour," etc.
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Disciples Table Talk

Berkeley Church Thriving.

A very heartening report comes from the First Church, Berkeley, California. The church is constantly growing numerically, a remarkable spirit of unity prevails, a deep and growing enthusiasm pervades the whole congregation, and the prospects are that this is the beginning of the greatest year in the history of the church. In the last three Sundays there were eighteen additions.

James M. Rudy Resigns.

When Mr. Rudy, pastor of First Church, Quincy, Ill., entered the race for the legislature he arranged with the board of officers to have his resignation take place about Oct. 1. The campaign has opened up with such strenuosity, however, that he has asked the church to relieve him of all pastoral duties at once so that he may be entirely free to fight his political battles. This action has been taken by the congregation and in order to forestall misrepresentation the church announces that at no time was Mr. Rudy asked to resign.

Burris A. Jenkins in Hospital Again.

Dr. Burris A. Jenkins, pastor of the Linwood Boulevard church at Kansas City, Mo., is having more than his share of experiences with the surgeon. Last spring he went to New York and was operated on for a knee trouole by a specialist in that city. After some weeks Dr. Jenkins returned to his pastoral duties in Kansas City and it was thought that he had been entirely cured. Report now comes that the chronic ailment returned and it has been necessary for him to submit to another operation. The attending physicians at the Kansas City hospital where Dr. Jenkins is being treated report that his condition is not at all dangerous and that an early recovery may be confidently expected.

Seven Years in Evanston.

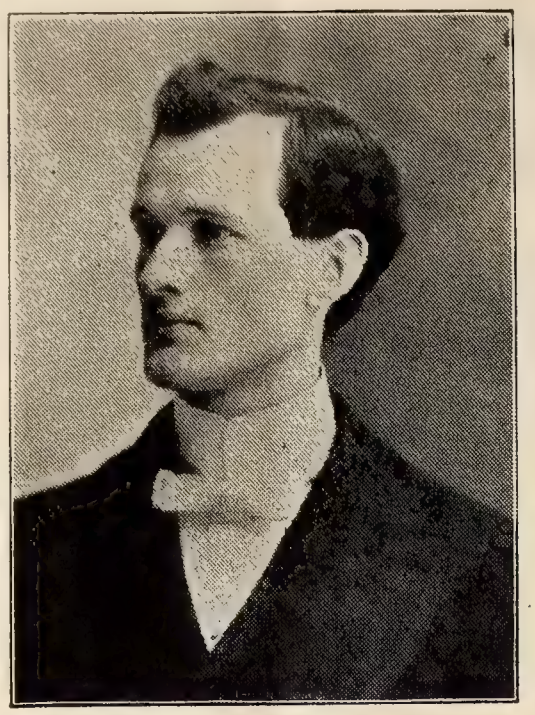
O. F. Jordan, who recently declined the presidency of Christian University at Canton, Mo., is entering upon the eighth year of a successful ministry in Evanston, one of Chicago's most aristocratic and cultured suburban communities. The membership gain has been steady from year to year, the church now having the largest active membership of any time in its history. Mr. Jordan's annual report says that the gain in cooperation and initiative on the part of the membership has been marked. The people plan more work and execute it without the pastor's immediate supervision as never before. This is the ideal for a working church organization. The details of Mr. Jordan's seventh annual report show that the longer pastorates pay. Both the Evanston church and its pastor are to be congratulated upon the fact that they are to continue the work together.

Chicago Minister in the East.

Wm. C. Hull, pastor of the Douglas Park Church, Chicago, is spending the month of August in the east. His itinerary includes preaching and lecture engagements at Rochester, New York, Westfield, Mass., and Hartford, Conn. Mr. Hull's old home is in Westfield, Mass. Those who knew him might have surmised as much because he has imbibed so much from the New England poets. It is a rare combination when a minister has the ability to reveal the deep things of the spirit with a poet's visualizing power and in terms of the mystic's experience. Mr. Hull is such a preacher.

W. A. Shullenberger at Mexico, Mo.

Inadvertently an item in the Disciples' Table Talk recently spoke of W. A. Shullenberger as located at Trenton, Mo. Everybody knows he is at Mexico, Mo., where he is just completing his fourth year of successful ministry. The fifth year of his pastorate with this church begins October first with a material increase in salary for the pastor. Mr. Shullenberger expects to take the last Sunday night in each month until the end of the calendar year for the review of some one of the powerful and worthy modern books. This series will begin the last Sunday evening in September, and the order of the books will be this: The last Sunday night in September, "The Inside of the Cup." This is perhaps the most talked-of book of recent years. The last Sunday night in October, "The Price of Place," by Blythe. This is held to be one of the greatest of modern books having a national and patriotic significance. The last Sunday night in November, "Lay Down Your Arms," by Baronness von Suttner. This book is held



Harold Bell Wright, former Disciple minister, whose new book, "The Eyes of the World," is just from the press.

to be the most popular and striking volume in favor of peace published. In view of the present struggle in Europe it will have its own sermon. The last Sunday night in December, "John Barleycorn," by Jack London. Here the author gives his own life's history and the story of his struggle with drink.

New Home for Bible Chair.

The Bloomington Bible Chair directors, together with a good representation of leading ministers from over the state of Indiana, recently held a meeting at Indianapolis and after mature deliberations purchased a home for the Bible Chair at the State University. The purchase price was $9,000. The property is now occupied by the Delta Zeta sorority but will be vacated before the fall term of school opens. By action of the board of directors Joseph C. Todd, who has been acting as financial secretary and university pastor during the past was designated as dean of the Bloomington Bible Chair. The following resolutions were passed: "Resolved, That we express appreciation of the services of Rev. J. C. Todd in his successful effort in finding funds for the purchase of a permanent site, and that we give him our unqualified endorsement for the work he has done and for the way he has conducted the Bible Chair in all its relations and that he has the full confidence and backing of this board in the plans now proposed for the work of the Bible Chair."

Send Names at Once.

The state convention of the Illinois churches meets in Decatur, Sept. 7-10, with the First Church. With the cooperation of our other congregations we are preparing to entertain the delegates and visitors at reasonable rates, but to avoid confusion it is important that names be sent in so that assignment can be made in advance.

It will be impossible to meet all trains at all stations, but the church is easily located, being in the 400 block on Church street, one block west of postoffie. It is five blocks from the Interurban and nine blocks from railway stations. The depot car goes within a block of the church. Don't forget to send your name to E. M. Smith, 345 W. Packard St., Decatur, Ill.

Disciples of Christ, Colored, Meet.

An annual meeting of the Disciples of Christ, colored, was held at the Lea Avenue Christian Church at Nashville, Tenn., Aug. 11-13. Educational and missionary problems were discussed. From the reports of the sessions of this gathering one would judge that the colored Disciples are developing efficient leaders. The topics of their program indicate an encouraging awareness of their own problems as a people in this country. This is as it should be. All peoples must educate and save themselves.

Matejka, Patmont's Successor.

The following news story taken from the Danville (Ill.) Daily Press will be of interest not merely because of the notoriety attaching to the name of Mr. Patmont, but because it gives an insight into the work which the Foreign Christian Missionary Society is inaugurating among the foreigners who have recently come to our country:

"Michael Matejka, employed by the American Christian Missionary Society, who is now in charge of the First Church of Christ mission in Westville, in a recent report to the local church, shows that he is making rapid progress in his work in the little mining town to the southward. Matejka's work is among all children of the foreign element in Westville.

"He was born in northern Austria and has been doing missionary work among his own people and the people of other European countries in this nation for a number of years and First Church members consider themselves very fortunate in being able to secure so prominent a worker in Danville and Vermilion county.

"He has organized a Sunday-school. On the opening day, three children comprised his "school." Last Sunday after several weeks of labor among the foreigners, there were sixty present, among them several parents who seem to be taking as much interest in the work as their children. His work has not been without its difficulties but he is doing much to increase interest in religion among the foreign classes of Westville and is meeting with hearty co-operation from many sources.

"His Sunday-school is held weekly in the basement of the Westville Congregational church and if the increase in membership continues in the future as it does in the past, he will soon have to seek new quarters. Matejka is, in a way, carrying out the work which Mr. Patmont started several months ago. He speaks eight languages fluently. In addition to teaching the Westville Sunday-school which is under the supervision of the First Church of Christ here, he is teaching a school in Georgetown Heights each Sunday, carrying on this work under the charge of the Georgetown Church of Christ. Every member of the local church is interested in his work and is doing all possible to help him, both financial and moral support."

Ohio Pastor Retained.

George L. Ferguson is just closing the first year of his work as pastor of the church at East Liverpool, Ohio. At a congregational meeting of the church it was heartily and unanimously decided to call him for the second year. Within the space of a few months Mr. Ferguson has become well and favorably known in the community and is having good success in the church for which he labors.

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Life Call to S. E. Brewster.

For some time S. E. Brewster, pastor of the First Church in Colorado Springs, Colo., has been considering the position of first assistant in the William A. Sunday evangelistic company. He has declined this offer greatly to the satisfaction of the Colorado Springs Church. Immediately upon the announcement of this decision the church board extended to Mr. Brewster a life call to the pastorate of the local church. During his past three years' pastorate the church has experienced a remarkable growth. The membership has been increased by about 700, making the total membership now about 2,000 and the resident membership about 1,500. The pastor also has succeeded in clearing the church of all indebtedness. For the future Mr. Brewster has many plans, the most important of which is the construction as soon as possible of a new church building. The need is so great that the church is unable to do its best work under present conditions. The Bible-school is so crowded that the men now hold their class meetings in the Y. M. C. A. building.

New Missionary Society.

A new missionary society has been perfected. The National Evangelistic Association of the Disciples at its annual meeting three weeks ago at Bethany Park, organized the Evangelistic Missionary Society of the Disciples of Christ. The daily papers of Indianapolis give the new organization's plans of raising missionary funds and carrying on missionary work through strictly evangelistic channels. The society is reported to be casting about among the cities of the central west for permanent headquarters. Indianapolis seems to be in strong favor. Chicago is urged by some.

Muncie Sunday-school Wins.

Jackson St. Sunday-school at Muncie, Ind., won the contest among the local Sunday-schools of all the churches in that city. This contest participated in by all the schools of the community bids fair to produce permanent good. All the schools have immediately entered upon another friendly contest to see which school can maintain the highest percentage of efficiency for a year.

East Columbus Church Rededicated.

The church at East Columbus, Indiana, has repainted, redecorated, and rededicated its building. All indebtedness was wiped out and the congregation has received an impulse to do greater work than ever before.

Shreveport Camp Meeting.

Summer is the time for big meetings in the south. The Shreveport, La., Church, under the leadership of Claude L. Jones, the pastor, and evangelists D. A. Leak, and J. C. Mason, is holding an annual camp meeting just now. A large tabernacle seating 2,000 has been built for the use of this annual meeting.

Young Church to Celebrate.

East End Church of Quincy, Ill., has prepared to celebrate its third anniversary on Sept. 6. During the three years this church has quadrupled its membership and gained rapidly in both material strength and spiritual growth. Plans have been approved for remodeling the church and the contract has been let to a local firm. The pastor of this new and thriving congregation is J. F. McMahan.

St. Louis Church Sued.

Alleging that the pastor of the First Church of St. Louis intimidated their late brother, R. R. Gordon, a bachelor, into leaving a substantial sum to the church, Isham Gordon, W. R. Gordon, and J. A. Gordon of Moweaqua, Ill., have filed suit at Taylorville, Ill., contesting the will by which the church receives $70,000. Two other brothers, John and Thomas Gordon, who receive $180,000, are named with the church as defendants. It is authoritatively stated, however, that the will was a surprise to J. L. Brandt, the pastor of the church, and to the members of the congregation as well. The deceased Mr. Gordon attended the First Church several months before his death a year ago, and the two brothers named as defendants have been supporters of the church. The outcome of this suit will of course affect greatly the projected plans of the church. The $70,000 was not given outright but the income from that amount was to be used in sustaining the missionary activities of First Church.

E. F. Daugherty in Chautauqua Work.

E. F. Daugherty, the able and popular minister at Vincennes, Ind., is finding time and strength during the summer to fill a number of Chautauqua engagements in the east under the direction of the Redpath Lyceum bureau. His lectures are interpretations of latter day fiction. He discusses such books as "The Inside of the Cup," "The Woman Thou Gavest Me," "John Barleycorn," and "Hagar." Mr. Daugherty's many friends will be glad to know that his efforts on the lecture platform are meeting with popularity and marked success.

The Atlanta 1914 Convention Badge.

Ingersoll an Aid to Christianicy.

In an address at Bethany Park, Claude E. Hill, pastor at Valparaiso, Ind., asserted that the net result of Robert Ingersoll's work had been of assistance in promoting the interests of Christianity in this country. The crudeness of Mr. Ingersoll's criticisms of Christianity and the failures of his prophecies concerning the church were pointed to as serving an aid to the real interests of Christianity. Mr. Hill contends that infidelity in the church can do much more harm than infidelity outside the church.

Galesburg Church Lets Contract.

This is an era of substantial church building projects for the Disciples everywhere. The church at Galesburg has let the contract for a handsome new edifice and work on the building will begin at once. The contract price for the building was not made public but it is understood that the church complete will cost approximately $70,000. Immediate operations will be commenced on the excavating and work on the first story and foundation will start as soon as possible. The building committee of the church does not anticipate that the entire building will be finished before bad weather sets in and it is probable that the first story will be completed and possibly made ready for occupancy this fall. Plans on this feature of the work are not yet complete and ready for announcement. The building committee has conducted a very strenuous campaign for funds for the new structure and the beginning of active work marks a red letter day in the history of the church here. H. A. Denton, pastor of the church and the members of the parish are enthusiastic over the prospect of a new church building.

Ministers Exchange Pastorates.

Thomas Penn Ullom has resigned the pastorate of the First Church, at Lynn Mass., to accept the work at Bristol, Va., and in like manner J. Walker Reynolds, pastor of the Bristol church, is concluding his work to accept the call to Lynn, Mass. A fair exchange like this is no robbery even among churches..

Poplar Bluff, Mo., Loses Pastor.

W. M. Baker has resigned at Poplar Bluff, Mo., to accept the work at Keokuk, Ia. During a six years' pastorate at Poplar Bluff there were more than 400 additions to the church.

Grand Rapids Church Loses Leader.

The Sunday-school work in Grand Rapids, Michigan, has suffered a great loss in the death of Miss Mary E. Ballard, whose life upon this earth was ended July 18. She was a skilled public-school teacher, dealing especially with pupils who were backward in their studies. She was a valued member of the Lyons St. Church of Christ and had been for a number of years superintendent in the Bible-school. At the time of her death she was a teacher of a class of young women.

Peoria Church Plans Institutional Work.

Howett Street Church at Peoria, Ill., is planning to build a church with provision for institutional features. Dr. C. U. Collins on a Sunday evening this month outlined in detail to the congregation the plans that are being projected to erect a building that will meet many urgent needs in the community and be of use every day in the week.

Atchison Church Celebrates.

August 16 was made a high day at Atchison, Kansas. It was the occasion of the first anniversary of the dedication of their new house of worship. The work of the church has greatly prospered during the year. It is a great thing to dedicate a building to the worship of God, but it is a greater thing to be found using the equipment for the purposes dedicated. It is a good custom for churches to observe the anniversary of the dedication of their building and gather together the whole congregation for a renewal of vows to work in the service of God.

J. L. Lobingier Leaves Santa Monica, Cal.

J. Leslie Lobingier has resigned his work in the pastorate at Santa Monica, Cal. Mr. Lobingier is planning to take a post-graduate course at Yale University. His resignation takes effect September 6.

Facts and Figures From Disciple Fields

CALLS.

John Hutchings to Roanoke Church, Kansas City. Decision not yet determined.

J. W. Porter to Colchester and Denver, Ill.

C. V. Pence, Spencer, Ia., to Webster City, Ia.

G. J. Huff, Ludlow, Ill., to Arrowsmith, Ill.

Hardy G. Koen, Pacific Avenue, Spokane, Wash., to continue with the church.

W. M. Baker, Poplar Bluff, Mo., to Keokuk, Ia.

T. A. Lindenmeyer, Bridgeport, Ill., to Robinson, Ill.

S. R. Shaw, Fresno to Red Bluff, Cal.

Homer Sperry, Allentown, Ill., to Madison, Ind.

RESIGNATIONS.

S. L. Baugher, Portland, Ind.

Peter Colvin, Santa Rosa, Cal., to take effect April 1, 1915.

J. M. Rudy, Quincy, Ill.

O. L. Smith, Wellington, Kansas.

Henry W. Hunter, Higginsville, Mo.

Maxwell Hall, First, Portland, Ore.

E. R. Phillips, Woodstock, Vt.

E. O. Sharpe, South Dallas, Texas.

EVANGELISTIC MEETINGS.

Pleasant Hill, Mo., R. H. Fife and company.

Macedonia, Ky., J. T. McKissick.

Keyesport, Ill., B. W. Tate.

Belleville, Ohio., W. L. Neal, Chas. E. McVay, of Clearbrook, Va., singer.

Havelock, Neb., C. R. L. Vawter and helpers.

Stockton, Cal., Jesse Killems and Jas. McCallum.

Salem, Va., C. E. Elmore.

Lebanon, Mo., W. J. Lhamon.

What They Did at Santa Cruz

The Excommunication of Berkeley Church by the California Missionary Convention.

BY MRS. H. V. WHITE.

This article should have reached us in time for publication two weeks ago, but was delayed in transmission. So much has been said already both in report of and in comment upon the California convention's action that it may seem superfluous to some to publish this account at this late day. But the event is so unprecedented, and so evidently fated to become epoch-making, that for the sake of completing the record we believe our readers will be glad to possess this connected account.—THE EDITOR.

GARFIELD PARK, in Santa Cruz is the time honored meeting place for the state convention of the Christian churches of Northern California. There is the spacious tabernacle and about it ever widening circles of cottages which accommodate from year to year the delegates who come from the hot valleys to plan for the missionary interests of the church and incidentally to enjoy the cool sea breezes and to take an occasional dip in the surf. There, in the past, many a problem has been faced and many a battle fought. The weary laborers in the Master's vineyard, scattered far apart during the year, have gained fresh courage and inspiration to carry out their lonely tasks. The fellowship of kindred souls has been sweet indeed, and it has been doubly precious since the little band of preachers and church workers gathered there have felt the enormous burden of work to be done in the state by so few.

The convention that began to assemble July 13, 1914, promised fair to be one of the largest ever held. Santa Cruz climate was never better, cool and invigorating, but not chill. It was evident, however, from the beginning that something unusual was in the air and even the beach failed to hold the attention of delegates. Nature wooed them in vain with blue skies and ocean, with sunny beach and roaring surf. In the midst of all these attractions knots of preachers held earnest conferences, absorbed in the discussion of the great question. But it wasn't a secret. Everyone seemed to be informed. The probable and finally the certain presence of delegates from the church at Berkeley and the way to dispose of them was the issue.

DR. BREEDEN'S PAPER.

On Wednesday, July 15, the day began profitably. A paper by Dr. H. O. Breeden, of Fresno, on the "Inspiration of the Bible," filled the first hour with genuine instruction. Couched in careful and persuasive terms the paper repudiated mechanical inspiration of the letter and spoke for the richer inspiration of men finding the revelation of divine truth in their own religious experience.

Following the paper the convention was called to order for business, Geo. W. Brewster, Jr., president of the state board, in the chair. A credentials committee was appointed and certified lists of delegates called for. The report of the credentials committee was read by the chairman, J. H. McCartney, of Modesto. He reported a total of two hundred and nine delegates, giving the number from each church, and moved the adoption of the report.

There was a moment of suspense and then what everyone expected happened. That was the trouble. It seemed to be accepted calmly, as the next step in a well made program should be accepted.

RESOLUTIONS PRESENTED.

But no, it was not expected by everyone. Some of us, even though we had been told to look for it had been unable to believe it possible, in the enlightened twentieth century, by a liberty loving, democratic people. But it happened. E. B. Ware, editor of the "Christian Church News," arose and read the resolution unseating the Berkeley delegates and declaring the Berkeley church excommunicate for the heresy of receiving into full fellowship unimmersed Christians from other evangelical churches. Mr Ware followed up his resolution, which he offered as an amendment to the report of the credentials committee with a talk filled with reminiscences and an attempt at justification for his resolution.

Mr. W. F. Meyer, a layman and an elder in the Ukiah Church arose and with deep earnestness pleaded with the people to realize the seriousness of the proposed action and warned them that if it was taken it would be a thing long to be regretted. There was no response to this appeal except a motion made by Judge McCoy, of Red Bluff to refer the matter to a committee which should hear all sides of the case, and report the substance of its findings to the convention at a later session with recommendation as to the action to be taken. This was objected to by a delegate from Berkeley because it would leave the status of delegates from that church in question until perhaps the end of the convention. The general feeling seemed to be that the convention itself ought to hear whatever discussion there was and to decide upon the basis of its own findings. The motion failed by a vote of sixty-six to sixty-eight.

At this point a delegate from Vacaville raised the question of the Vacaville Church, asking if it, too, was to be rejected, and stating that it, too, was an open-membership church. This question failed to create any interest.

MR. LOKEN CALLED UPON.

In opening the main discussion, H. J. Loken, pastor of the Berkeley church, was called upon for a statement of the position and practice of his congregation. As he arose and quietly stepped upon the platform, it was easy to understand the remarkable ministry which he has carried on in the Berkeley church and especially the feat of preserving a united and harmonious work in that church through the trying conditions of the past two years. Mr. Loken—Hjalmar Jorgenson Loken, to be exact—is a native of Norway. There is still in his eyes the reflection of the clear blue of Norwegian skies and in those eyes there is no guile, yet they can flash like the northern lights of his native land in defence of truth and right. A man of boundless energy, exuberant spirits, and irrepressible enthusiasm. His faith in the essential goodness of men and in the sincerity of the Disciples of Christ has not been destroyed by over two years of a struggle in which he has been subject to endless misrepresentation and abuse. Through it all he has kept sweet and has refused to answer reviling with reviling. And herein lies the secret of his success in Berkeley. Knowing his ground, he patiently taught the people and answered the objections of all honest doubters. His magnificent powers of analysis, argument and persuasion, and his thorough mastery of the whole question at issue, have left but few who could not see their way clear to receive the principle of Christian union. He has answered bitter opposition with silence. But H. J. Loken is not a martyr. His problems do not "get on his nerves." He trusts the Lord and laughs off the blues. In Berkeley his people love him and I fancy some of the delegates at Santa Cruz were surprised to see a man so simple mannered and gracious arise when H. J. Loken was called upon to speak. He was more at ease, perhaps, than any other man in the room. Very calmly and yet with distressing clearness he stated the position of the Berkeley church as follows: "The church is orthodox on baptism, practicing and teaching only immersion. Its open membership plan does not deal with the form of baptism but with Christian fellowship. All Christians, coming from other churches of Christ with credentials of good standing in those churches are received into full fellowship, regardless of the manner in which they have been baptized. Such members, on leaving the church are given their original letters together with a recommendation from the Berkeley Church." Mr. Loken stated also that the delegates from Berkeley had come by invitation, having received the regular credential blank, and that the proposed action would be a serious blow at democracy and injurious to the cause of the Disciples if carried out.

After Mr. Loken had finished his remarks H. W. Brunk, a former member of First Church, Berkeley, asked for permission to reply to him. The burden of Mr. Brunk's remarks was that Mr. Loken had been hired to preach "sound Disciple doctrine" and without asking permission of the official board had begun to preach this new doctrine of fellowshipping other Christians. Mr. Brunk is one of the few who withdrew from First Church at the time it was decided to practice Christian union.

DAVID LIVINGSTONE OUT OF PLACE.

Suggestions were now made that the convention adjourn for the noon hour. J. H. McCartney, of Modesto, asked permission to speak. He waived the discussion of the doctrinal point and in a few words reminded the people that no decree of pope or church council had ever settled anything, and affirmed that a vote on the amendment proposed would not settle anything either. "If you pass this resolution," said Mr. McCartney, "I want some one to take down the picture of David Livingstone from the wall and carry it out of this room for it will have no place here." The deep earnestness with which these words were spoken had a profound effect upon all the delegates and when the convention adjourned it was a thoughtful and disturbed throng that left the doors of the tabernacle. A deeper sentiment had been appealed to than that of denominational pride or ambition. A vote at this point would have gone hard with the resolutions of Mr. Ware. Delegates would have voted somewhat after the manner of a man deciding a great question on his knees.

When the opening prayer of the afternoon session had been concluded Judge McCoy remained standing and secured the floor for the first move of the afternoon. He suggested that the managing editor of the Christian Evangelist was present and although he affected not to know how Mr. Smither stood on the issue before the convention yet he was confident that he would be able to give some helpful advice.

MR. SMITHER'S POSITION.

Mr. Smither took the floor and very quickly set the judge's mind at rest as to his position on the question of seating the Berkeley delegates. He admitted having written the article in the Christian Evangelist in which he had justified the Bay District Convention for excommunicating the Berkeley Church some two or three weeks before this. After stating that there were some matters about the Berkeley program he did not understand, such as whether the church would receive a Jew or Unitarian, he suggested that the thing for the Berkeley delegates to do was to withdraw from the convention in order to preserve peace and harmony. He followed this admonition with a warning that if the Disciples were to begin the practice of receiving the unimmersed from other churches it would mean their disintegration. He had nothing to say about the way such a practice would affect the union problem, or about whether the thing would be right or wrong, his one concern appeared to be how such a plan would affect the future numbers and denominational standing of the Disciples.

This suggestion and warning from Mr. Smither revealed the fact that he, with many others among us, believes the time has come for the Disciples to have much less concern about practicing Christian unity and a great deal more for building up a big denomination. The Berkeley delegates have been taught an altogether different view of religion and also of the mission of the Disciples of Christ. They have been taught that church success is a desirable thing only when it is attained on the high ground of Christian fellowship and union with Christ. They believe that it is the prophetic mission of the

Disciples' Movement to plead for and to practice Christian union and not to become competitors in a sectarian race.

Mr. Smither advised the convention that it would be acting altogether within its rights if it unseated the delegates. In spite of the sectarian grounds he had taken to support his position a very large number of delegates seemed to be influenced by his speech in favor of excommunication.

Mr. Loken arose to answer Mr. Smither and told the convention that the Berkeley delegates were there on invitation, having been called on to make the annual church report and having been sent the credentials blank for the delegates. He stated that the church had been co-operating in the state work and was desirous of continuing to co-operate and that it was for the convention to decide whether it wanted the Berkeley church, for the church had, of course, already decided.

DR. BREEDEN SPEAKS.

It was at this juncture that Dr. Breeden secured the floor and in earnest and impressive tones asked the question, "Is this a missionary convention or an ecclesiastical court?" The heavy applause which followed indicated that Doctor Breeden might yet be able to handle the situation. But the Doctor followed this bombshell with a compromise measure which seemed to take all the force out of what he had said, so far as one could judge from appearances. He proposed to seat the delegates and at the same time repudiate the position of the Berkeley church. Mr. Russell arose to point out the fact that the convention would have to act as an ecclesiastical court in order to repudiate the position of the Berkeley church. When the vote was taken on this compromise measure it was lost by a large majority.

An unqualified stand for seating the delegates by Dr. Breeden would no doubt have carried many more votes, but the ranks of reaction were cemented together in a way that made any great inroad at this late hour in the debate next to impossible.

R. L. McHatton took the floor a little later and spoke in favor of the resolutions. Mr. McHatton represents the ultra-reactionary viewpoint of the Disciples. He has established many churches in Northern California and has become endeared to many people through his personal touch with them.

JUDGE BRIDGEFORD'S SUPPOSITIONS.

One of the closing arguments in opposition to open membership was made by Judge Bridgeford. It is representative of the sort of arguments which were advanced by many of those who spoke. He was frightened over what might happen if several other things happened. With an imagination which would have done credit to a boy of four this man of many winters projected the following: "Suppose a congregation should adopt the open membership plan; then suppose the immersed members should decrease in numbers through death and removal while the unimmersed increased until they were in the majority; and then suppose the congregation should adopt sprinkling as the form of baptism."

Soon after the judge had concluded his illuminating speech the calls for the question became so strong that further debate was impossible. A large section of the people arose in answer to the call for those in favor of the Ware amendment to the report of the committee on credentials. When the negative vote was called for few felt brave enough to be seen on the floor. Among those who stood against the measure were Dr. H. O. Breeden of Fresno, Lewis Scott of Hollister, Chas. Forster of Sanger and J. H. McCartney of Modesto. When these were seated again a moment of solemn silence followed and then the Berkeley delegates arose and quietly left the room.

Secretary Daniels is not alone in issuing an order prohibiting drinking among the officers of the navy. According to the London Graphic, drinking is prohibited in the navies of Russia and Japan. And there is a decided trend towards temperance in both the army and navy of Great Britain.

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THE TEN VIRGINS.

INTERNATIONAL UNIFORM LESSON FOR SEPTEMBER 13.

Read Matt. 25: 14-30. Memory Verses, 1-4.

Golden Text.—Watch therefore, for ye know not the day nor the hour.—Matt. 25:13.

American Standard Bible.
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(1) Then shall the kingdom of heaven be likened unto the virgins, who took their lamps, and went forth to meet the bridegroom. (2) And five of them were foolish, and five were wise. (3) For the foolish, when they took their lamps, took no oil with them: (4) but the wise took oil in their vessels with their lamps. (5) Now while the bridegroom tarried, they all slumbered and slept. (6) But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. (7) Then all those virgins arose, and trimmed their lamps. (8) And the foolish said unto the wise, Give us of your oil for our lamps are going out. (9) But the wise aanswered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. (10) And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut. (11) Afterward came also the other virgins, saying, Lord, Lord, open to us. (12) But he answered and said, Verily I say unto you, I know you not. (13) Watch therefore, for ye know not the day nor the hour.

Verse by Verse.

BY CLARK BUCKNER.

v. 1. *Then*: This connects this parable with the reference of the last chapter, found in verses 36, 42, 44, 50. *The kingdom of heaven*: It is interesting and profitable to study the uses made of this term in the words of our Lord. In this reference he refers to his Church. *Took their lamps*: The lamps were not as our modern lamps but more like our torches. *Went forth to meet the bridegroom*: Jesus uses the bridegroom as representing himself.

v. 2. *Five of them were foolish*: They were not prudent.

v. 3. *For the foolish when they took their lamps, took no oil with them*: These lamps were constructed with small oil containers. There was ordinarily only sufficient space for a two hours' supply. So, when it was expected that there would be need of burning the lamps for a longer period, an extra containing vessel was taken along. These foolish virgins had failed to carry with them this extra vessel of oil, and thus came their plight.

v. 5. *They all slumbered and slept*: Became drowsy and took, what we sometimes call, cat-naps.

v. 6. *And at midnight there is a cry, Behold the bridegroom. Come ye forth to meet him*: "The bride and her attendants were in her own home awaiting the coming of the bridegroom from his home, or they had already gone to the bridegroom's home there to await his return from the house of a relative, whither he had gone to celebrate with his friends. In either case, the bride's friends must go out to meet the procession, and sing a hymn of welcome. The lightest lamps were most essential for they symbolized joy and welcome: extinguished lamps were symbolical of mourning and death." Hence the consternation of the foolish virgins.

v. 9. *There will not be enough for us and you*: Had they divided their oil, all would have been short. This was a case when each must "Bear his own burden."

Buy for yourselves: See Prov. 23:23; Is. 55:1; Rev. 3:18.

v. 10. *And while they went away to buy, the bridegroom came*: Having waited a considerable time they reckoned that they would probably have time to supply themselves with the oil. But the time of his coming was unknown to them and, on returning, they found the doors closed. We are taught to be prepared for life's great events at all times.

v. 11. *I know you not*: See John 10:14.

At the Heart of the Lesson.

I suppose that it would not be possible to get a better idea of what Jesus meant by the watchfulness that would become the character of one who was always looking for his undated coming, than we should have if we could understand perfectly the strange and subtle influence which the uncertainty and apparent infiniteness of the life before him has upon a child. The alertness, the receptivity, the modesty, the eagerness, and easy enlargement or readiness for great things, which belong to the best childhood, seem to me to be the very qualities which the Gospel is always trying to make in Christians, and all these qualities belong eventually to the uncertainty with which a child's future hovers before his eyes.

There are old men whom living has disenchanted with life. And if they look into it they will see that what has gone out of life is simply its uncertainty. Once, when they got up in the morning, they wondered what they would do that day; they thought of a hundred things that might happen before the sun went down. Now, they know just what they will do at every hour of the day. Life is certain to become dull and uninteresting and weary to an old man, to every man as he grows old, unless some future beyond life opens before him, which shall be to his old age all that the yet untried life was to his boyish dreams. Is there any possible thing that can replace it for you? Only that opening of another future, with new uncertainties, which has turned many an old man into a child again as he stood at the gateway of the Everlasting Life. When this life is exhausted, when its crooked streets have all been trodden to the end, still the interest need not have gone out of living if only from the hilltop of experience new and untrodden ways open themselves before us, rolling on into the mystery of eternity. Then one may die with as true vitality, as eager curiosity, as he has ever lived. To him the interest of life is still preserved, as alone it can be preserved, by the power of an uncertain future. Phillips Brooks in "The Law of Growth."

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The Mid-Week Service

BY SILAS JONES.

TOPIC FOR SEPT. 9.

Pioneer Studies—Thomas Campbell, John 17:20-27.

The Centennial Edition of the Declaration and Address is probably the most widely distributed document relative to the views of Thomas Campbell. Those who study this will be prepared to discuss profitably the place of Thomas Campbell in the history of the Disciples. It is a source of the highest importance in the study of the churches of the United States.

Thomas Campbell was born in County Down, Ireland, Feb. 1, 1763. He was educated in the University of Glasgow and in the Divinity School at Whitburn. He became a minister of the anti-Burgher Seceder Presbyterians. His ministry in Ireland continued until 1807 when he came to America. In America, as in Ireland, the bitterness of sectarianism sorely troubled him. For admitting to the communion other Presbyterians than Seceders, he was censured by his Presbytery. This censure was removed by the synod but he was charged to beware of further offense. He then decided to preach independently. The Declaration and Address, issued in September 1809, in an important sense, marks the beginnings of the Disciples of Christ.

THINKING AND ACTING FOR OURSELVES.

"From the series of events which have taken place in the church for many years past, especially in this western country, as well as from what we know in general of the present state of things in the Christian world; we are persuaded that it is high time for us not only to think, but also to act, for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard." With these words the Declaration begins. They offer a principle which is easily obscured by the tendency of each of us to make his opinions the measure of truth for everybody. We fear experience.

MAJOR AND MINOR DIFFERENCES.

Thomas Campbell said there were things about which men ought to agree and things about which they should be at liberty to differ. Men have always recognized this division of beliefs. If we work together, we have need of common beliefs. This is true of human relations in business, politics, play, and religion. A debate is impossible unless there is some sort of agreement. Nevertheless, it was a real contribution to thought to put into plain language the necessity of unity in essentials and liberty in non-essentials. Essentials vary with time and circumstances. Our practice affirms this even when in theory we deny it. Good sense and sound feeling are at work constantly to modify dogma. The example of Thomas Campbell bids us to examine with care his opinion as to what is essential and what is non-essential. He was a free man and he aimed to help others to freedom.

THE WORD OF GOD.

It was to the Divine Word that Thomas Campbell made his appeal. "Where the Scriptures speak, we speak; where they are silent, we are silent." He asked for a "Thus saith the Lord, either in express terms or by approved precedent, for every article of faith, and item of religious practice." Certainly the religious man wants to know what the Eternal speaks. He wishes to have comradeship with that which is enduring "within and underneath the drift and waste of earthly existence," and this comradeship will be impossible without some word of God to guide the soul. Here again, the example of the pioneer whom we are studying is instructive. It warns us against presumptuous decisions as to what is the word of God. Hard, honest thinking is the price we must pay for knowledge of God. We may mistake idle gossip for the Eternal Word.

Gen. 13: 8; 45: 24; Ps. 31: 20; Prov. 10: 12; 13: 10; 17: 1, 14, 17; Is. 54: 4; Matt. 5: 25,—30—41; 12: 25; Rom. 12: 18; 14;1, 19, 21.

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The Bethany System of Sunday School Literature

THE CHRISTIAN CENTURY

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5252 Kimbark Ave

Vol. XXXI September 3, 1914 Number 36

Militarism at the Judgment Bar

By Prof. George B. Foster

A Questionnaire on the Action of the California Convention and the Practice of Berkeley Church

What Some Disciples Read

By O. J. Cohee

CHICAGO

For Character Building

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Larger Righteousness.

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." This is one of the most discouraging texts in the Bible. How can anybody's righteousness exceed that of the scribes and Pharisees? Whoever undertakes to be more righteous than the scribes and Pharisees has on hand a task of no small magnitude. One would not wish to say that no one could be any more righteous than they were, but it is quite unlikely that anyone attempting it would have reasonable prospects of success. Indeed, we might as well give it up as to attempt it on the same basis. Yet, here we have the undeniable word of Jesus that except our righteousness exceed that of the scribes and Pharisees we cannot enter the kingdom of heaven.

* * *

Who were the Pharisees? In a way, they were the men who prepared Judaism for the coming of the Lord. They were the men who stood for the spiritualizing of the messianic ideal. As contrasted with the priesthood, which was a hereditary close corporation, they stood for a noble democracy in religion. They were the men who made essential monotheism the permanent religious heritage of Judaism. They taught Israel and the world faith in immortality.

Who were the scribes? They were the men who preserved and expounded the sacred books. They were at once the lawyers and teachers of Israel. In any community organized on the basis of written legislation the administration of law becomes a foremost and most honorable task and duty. The scribes assumed this duty. They took no fees. They were possessed of a certain nobility of ideal and practice. They were the men who, when the living voice of prophecy ceased, kept alive the noblest voices of the past, and held Israel faithful to its hereditary trust.

* * *

Yet the pathetic thing about it is that both these two classes which prepared the world for Christ were unfitted to receive Him by the very processes by which they prepared the world for Him.

They developed legalism into bondage. They made the Sabbath a burden. They became the exponents of a proud and arrogant orthodoxy that strangled free spirituality. They fixed their eyes so intently on the nobility of the past that they were disqualified to become the guides to the future. They closed their minds against all truth that did not come to them sanctified by the tradition of the past. They rejected and scorned and hated and murdered the Son of God.

The scribes and Pharisees were the church members. They were the people who represented traditional religion. It may well make us tremble when we recall that it was the supposedly good people against whom Jesus uttered His most searching words of condemnation.

The scribes and Pharisees made the fatal mistake of assuming that religion was a thing of outward form. They supposed that religion could be expressed in terms of mere rules for conduct.

* * *

Here again, let us be careful lest we condemn them unjustly, and let us be still more careful lest we condemn ourselves. Rules are necessary, rules are desirable, but no man understands the truth of the Christian religion who regards it simply as a matter of rule.

No nation yet has ever succeeded in codifying its whole system of laws. European countries point to the United States as the awful example of what befalls a nation that attempts it. Our theory would seem to be that a system of laws can be so complete that there shall be a law for every course of conduct, good or bad. The Bible has never attempted anything of this sort. The middle books of the Old Testament do indeed show the successive approaches the priests and scribes continued to employ till duty was measured by a yardstick and every form and ceremony was rigidly prescribed.

Christ said this was not the way, and human experience justifies His declaration.

* * *

The righteousness which is to exceed the righteousness of the scribes and Pharisees must have its course along a radically different line. It must begin at the heart; it must work out its system from within; it must cultivate a spirit which loves God and righteousness and obeys the truth for the sake of God and duty. Only as religion rises to this level can our righteousness exceed that of the scribes. It is better for a man to live decently for fear of hell than to live indecently and to have no fear. But no man ever got very far into the Christian life on the motive of fear. It is better for a man to do right for the hope of heaven than not to do right at all. But the hope of heaven may be a mere bribe. It can never reach the profounder depths of human life nor stir the springs of the noblest human endeavor. Only he who loves the right and does it with his whole heart can be in any highest sense a follower of Jesus.

Militarism at the Judgment Bar

BY PROF. GEORGE BURMAN FOSTER

"He shall judge among the nations, and shall reprove many peoples; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

ALAS, FOR the prophet and for all prophets whose lives vibrate between hope and heart-break! Twenty-five hundred years later it is the other way around. We are beating plow-shares into swords, pruninghooks into spears, nations are still learning war and lifting up the sword against nation. In Europe, for a generation, army has been added to army, dreadnought to dreadnought; murderous invention to murderous invention. What is it that has awakened more interest and enthusiasm than some new device for mass murder? And today a pan-European cataclysm!

TWO DISCREPANT CIVILIZATIONS.

Two discrepant civilizations; race hatred; confessional bitterness and fanaticism; the greed of conquest; royal vanity and egotism; hereditary absolutism and medievalism, chauvinism—these, and such things as these, have kindled a conflagration that threatens to consume the boasted civilization of Europe with its sacred orthodoxies and its pagan ethics.

For a long time this brutal and bloody complication has been under way—in Germany, especially, where her great thinker, old Kant, wrote his world-historical tractate of warning that the greatest evil which could oppress any civilized people sprang from the never-ceasing, ever-increasing equipment for future wars; where warlike Fichte joined Körner, Arndt and Schleiermacher in condemning war as the real curse of humanity, and in seeing little justification for war save as a means of putting an end to war.

Yet today? War seems to have a demoniac power over peoples. For decades the delight of the populace has been in sham battles—in the clink of sabers, military marches and maneuvers and parades, the thunder of cannons, festivals of war and warriors. Only patriotic Sundays and sermons for such exhibitions could attract all the German people to religious gatherings. Yet not the Germans alone. Chauvinism is the religion of peoples—fanaticism for national greatness and power, for Teutonism, or Americanism, or something. Christian ideals are extinguished. A humanity-state, instead of a nation-state, who thinks of that? Christianity is expressly denied and pagan ideals proclaimed. The politics of Christian peoples are as heathen as heathen politics are. Its principle is force and violence, not love and ideality.

But this "Welt-politik" is the politics of militaristic officialdom. It is my firm conviction that the war-lust among the masses of the people is superficial, that the popular soul knows little of this enthusiasm for war today, that the thought of peace is deeper than the thought of war. Even now the hour is striking when nations shall learn war no more.

INDUSTRIALISM VERSUS MILITARISM.

Why do I say this? Not from a vague and extravagant hope. Not even on the basis of our fine text, much as I should be sorry to lose such a glorious word from my Bible. I say it because I tie up the question of war with the social struggles of our new century, and realize the changes which the social struggles are producing in the ideas and beliefs of our time. The social development has brought about a complete revolution in our views concerning man and has placed life itself on an entirely new basis.

Formerly, man was evaluated only as warrior, as bearer of arms. Today, man is the bearer of the industrial process. Using the gifts of nature indeed, he is the sole creator and distributor of industrial goods. The entire ancient and medieval humanity was militaristic. The basis of their acquisitive life was war. Their possessions and property were booty, the spoils of war. But our modern humanity is industrial. Its acquisition is based on work. Its possessions are wares of commerce, articles of trade. And this means a new evaluation of man, an industrial evaluation. Think that once in the old world instruments and machines were almost entirely for purposes of war, but that today they are preponderatingly for peaceable industries, and you can see what great progress has been made. What nation in Christendom would build a walled city today?

Acquisition by booty is possible only by destroying men. Industrial acquisition presupposes the preservation of man. We seek to keep the well strong so that they can work, to heal the sick so that they may not be disabled, to keep all in health that they may be an asset to the world's weal. We no longer believe the hoary militaristic lie that there are too many people in the world. Beginning with the nineteenth century, legislative and voluntary measures have been set on foot to make and keep men creative of goods, as against the old destruction of the many that there might be more spoils for the few.

A NEW TYPE OF CIVILIZATION.

And so the military character and type of life has been overcome in principle and the industrial type has taken its place. The industrial war of man for dominion over nature has taken the place of the old militaristic war of man for dominion over man.

Now, the importance of this revolution from militarism to industrialism is very great. At last war is seen to be anti-economic. Our economists and statisticians, men with free and broad survey of life in its total phenomena, were the first to point this out. War is irrational from the point of view of industry. Aside from moral and religious considerations against war, the modern industrial development is opposed to the slaughter of potential laborers on the field of battle. If men are so stupid and inhuman and raw that they cannot see the moral ruin of war, they can at least see the industrial ruin of war. For the matter of that, what is the cause of our industrial ills but the survival or atavism of militarism therein, as evidenced by the exploitation of labor and the warfare between labor and capital?

You see my first point, then,—namely, recognition of the help our new industrial appreciation of man can give in ending militarism. Man is not for war upon man but for work upon nature, by which he earns the goods of life from the gifts of earth and sea and sky.

A NEW MORAL APPRECIATION OF MAN

Add, now, our new moral appreciation of man. He who knows the experience of human love, who feels the gaps loved ones leave unfilled when they go hence—gaps which can be filled only by taking up their lives in his life, only by preserving their transfigured images forever in the deep of his heart—knows also what to think of war. It is hard enough to lose those near and dear to us when death comes in the order of nature, without our sending our sons to be shot down on the firing line. "Five hundred miles of tears," says a good woman traveling from one point on the Continent to the other a day or two ago.

But I am not one of those who believe in peace at any price. May we never dedicate ourselves and our sons to death on the field of carnage? Is war ever justifiable? I think that it is—for the freedom and honor of one's fatherland, for the protection of the domestic hearth against insolent intruders, for the protection of civilization and culture against the assault and devastation of barbarian hordes. Yet it might be well at this time to read Tolstoy's "Ivan the Fool!"

SOME THINGS WORTH MORE THAN LIFE.

But because men are willing to die for these things, all the more care should be taken, as a nation's most serious and sacred duty, that no impure and base motive, no politics of ambition, no lust of power and no lust of conquest, should shed a drop of human blood. Life should be sacrificed only for what is worth more than life!

Men are brothers. Nations should be bound together by bonds of brotherly unity, not by force. Not force, but love is the principle of life, the principle of the universe. Force is the servant of love, not love a by-product or epi-phenomenon of force. If this be true, the moral evaluation of men must replace the militaristic of force, and supplement, perhaps replace even, the industrial. For work is for the sake of man rather than man for work. In the higher moralism, our competitive industrialism may yet be condemned as atavistic and militaristic.

THE NECESSITY OF RELIGION.

But I am one of those—not so many in these days, yet not so few—who do not believe in the attainability of this higher moralism without religion. Man is not simply a son of man, he is a son of God. As such, from the point of view of our natural human society, man is a super-social being. He is more than a member of society, he is a citizen in the kingdom of God. But in the kingdom of God, we love our enemies, and war shall be no more.

Along with this industrial, moral and religious evaluation of man there is another movement in the modern world which is making war upon war. I refer to our realism. Our sense for reality has revealed to us the night side of life. It has shown us the misery of poverty. The church used to cure symptoms, the state hide misery and vice out of sight, but we have dragged them out of their hiding places into the full light of day. Such realism has made a powerful appeal to conscience, and we have gone to work to put poverty and misery and vice out of the world.

A NEW SCHOOL OF COURAGE.

This realism is pointing to war, not as it is in picture and poetry and song and romance, but as it is in fact. War is what such an artist as Vereshchagin paints it to be, what the brave woman said it was the other day when she cried: "Europe, lay down your arms!" War is indescribably horrible. And despite the Red Cross, its evils are not at an end when its dead are buried and its wounded bandaged. The worst thing about war is, it blunts human sensibilities. To be sure, military orators glorify the virtues of war—virtues awakened and strengthened by war. But if war were really such a school of virtue, how incomparably more virtuous men must once have been when they waged war all the time than they are today! And yet you see in the midst of peace the great quiet courage of men and women, fulfilling their commonplace and homely tasks without the stimulus and support of martial music and the mob consciousness. You see men in their daily conflict with the over-power of nature—the war of the physician upon disease and epidemic, of the nurse amid the perils of fevers—you see the scientist and explorer calmly risking their lives to add an item to human knowledge; you see the sacred courage of maternity. You see enough to satisfy you that the new school of courage is nobler than the old.

No, militarism is discredited. God is judging among the peoples. Nation will yet not lift sword against nation. The might of ideals is mightier than the might of force. Meantime, let us Americans be sure that we wage no war on the basis of our might that we would not wage on the basis of our right in the absence of our might!

University of Chicago.

British Christian Opinion of the War

The Editor of the British Weekly Interprets Anglo-Saxon Sentiment of the Mother Country.

BY SIR W. ROBERTSON NICOL

THIS WAR HAS not come from the motley and jarring empire of Austria. It has not come from the difficult and angry Balkan communities. It has not come, we verily believe, from the German people. We would not say even that it has come from the German emperor, who has on many occasions shown a love of peace. It has come from the military and ruling caste of Germany. They have kept the world in turmoil during these long years, and this is the end of it. We desire to avoid studiously the language of calumnious virulence, but we must look facts in the face. If a desire to increase your own strength and to advance your own position is a sufficient warrant for rapine, there is an end of human rights. The object of official Germany seems to be not only to secure the hegemony of Europe, but its absolute prostration. Most of us have reason to love Germany for many things. We owe much to her great literatures, to the vast erudition of her scholars, to the high character, strict friendship, and generous hospitality of her people. It is but too plain, however, that Germany has been changing and is consumed and wasted with material ambitions. It is said that when Germany was in the springtime of hope pressing forward to the national unity, Schopenhauer preached pessimism without winning a single disciple. Now his disciples form no small part of thinking Germany. In fact, while it would be in the highest degree unjust to compare the German emperor with Napoleon, both appear to be abandoned to the same craving. They are both apparently determined to master and control Europe.

KAISER, THOUGH DIFFERENT, MAY RIVAL NAPOLEON.

We know what came of Napoleon's fierce desire. He turned Europe into an Aceldama, and France into a house of weeping. He gave the world ten years of carnage, spoliation, and havoc, and a misery the extent of which is known only to professional students, and hardly known to these. To him we owe the fearful pressure of the military system, and what has come upon Europe now. When the Column in the Place Vendome was erected, on the foot of it there was found written, perhaps by a bereaved parent: "Monster, if all the blood that thou hast shed could be collected in this square, thou mightest drink without stooping." The German emperor is a man of quite another type, but ere all is done he may rival Napoleon as the author of a carnage as hideous and enormous as his. We remember how impervious Napoleon was to all remorse and all shame. The first bulletin issued after the hideous catastrophe of the retreat from Russia showed that he thought of none but himself. The announcement that his ambition had made widows and orphans by hundreds of thousands ends with the gratifying assurance that "the emperor was never in better health." The German emperor, we say, is a man of another temper, and his ultimate reflections will be of another kind.

FIGHTING AN ANCIENT TYRANNY.

What we are fighting for if we have to fight is against a tyranny which our fathers rightly thought they should combat to the death. We are not fighting for Russian ascendancy, though Russia is our ally. Russia has terrible crimes to answer for, but she was our firmest friend in the war with Napoleon and long after that. We say, however, that she has sinned above many. Poland, says an eminent Liberal historian, was a scandalous and pestilent relic of all that was worst in feudal barbarism. That might be true, but it does not exempt the spoiler from the curse that waits on rapine.

In a word, what we are fighting against, if we have to fight, is a repetition of the sway of the saber.

The situation is serious beyond compare, but there are considerable alleviations. In the first place, we rejoice in the unity of the nation. In ordinary times we must pensively bow to party as a necessity, for the contending masses are divided by a real line. But faction is another matter. Out of faction we must fight our way if we are to avoid national ruin. Politicians of both parties have been apt to look upon foreign politics as the horse that would carry them into power. There is no sign of any attempt to mount that steed. There is every sign that faction has disappeared, and will keep away till the end of the conflict arrives. Men who yesterday fancied themselves severed by an impassable gulf are today in each other's arms.

Most gratifying of all, the brightest spot of these dark days, is the conduct of the Irish. Mr. Redmond electrified the house by his pledge of Irish support from Catholics and Protestants alike. The Nationalists, we cannot but think, have been attacked by weapons which are not in the hand of honor or in the armory of civilization. We wish to make no political capital of what has happened, but we do say that the Liberals have been rewarded for their long and costly struggle to secure home rule by Mr. Redmond's statement that "What has occurred in recent years has altered the situation completely. . . Today I honestly believe that the democracy of Ireland will turn with the utmost sincerity and sympathy to this country in every trial and every danger that

(Continued on page 21.)

An Open Questionnaire on the Recent Action of California's Convention

In Which Every Reader of The Christian Century is Invited to Participate.

FIRST CHURCH of Berkeley, Cal., was excommunicated from the state missionary convention of Northern California in July for receiving into its membership unimmersed Christian people who brought credentials from various Protestant evangelical churches such as Presbyterian, Methodist and the rest.

This is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the past fifty years, perhaps in their entire century of history. I wish with the most dispassionate purpose to secure a consensus of the opinion of our brotherhood, including both laymen and ministers. I have prepared this questionnaire for that purpose, and I will welcome from any reader of The Christian Century a frank expression on the issues involved. In order that the reader may have clearly before him the material facts of the situation let me state them, concisely, as I understand them:

BERKELEY'S PRACTICE AND POINT OF VIEW.

Berkeley church insists that it is loyal to every fundamental ideal of the Disciples of Christ and that the step in question is nothing at all but a further logical and fraternal application of both the principle of Christian unity and that of loyalty to Jesus Christ.

It affirms that these persons whom it receives into its fellowship are Christians, members of the Church of Christ; that Christ has already received them into his Church, which being so, a church of Christ has no choice save to receive them also. To refuse to receive them, the Berkeley church says, is essentially a sectarian act and a violation both of the will of Christ and the Disciples' principle of Christian unity.

The church holds inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience.

In the dismissal of an unimmersed member the church gives back the letter he brought with him, together with a letter of its own, commending the Christian character of the bearer and stating the fact as to his manner of being received into Berkeley church. The purpose of this is to avoid confusion or embarrassment to other churches of Disciples which might not wish to receive an unimmersed person into their membership.

The Berkeley church and its pastor, H. J. Loken, hold, as I have no reason to doubt, the generally accepted evangelical views of the Bible and the Divinity of Christ and are in all respects faithful to the missionary imperative of our Lord, even to the point of extraordinary generosity. I do not know Mr. Loken personally, but he is described as a preacher of unusual power, and a humble and gracious Christian man.

CHARLES CLAYTON MORRISON

THE QUESTIONS.

1. Do you hold that Berkeley church is doing wrong in receiving these Christian people? If so, please state why.

2. If you disapprove of Berkeley's practice do you consider it a grave and fundamental departure from the essential principles of the Disciples, or is it one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation?

3. What is your opinion as to the action of the California convention in assuming to judge as to the orthodoxy of the church and to excommunicate it from their missionary coöperation? Does the convention's action, in your opinion, constitute a violation of any fundamental principle held dear by the Disciples of Christ and essential to our program for unity? Can you see any difference between ecclesiasticism and what this convention did?

4. If you disapprove of the action of the convention what do you suggest should be done by the brotherhood outside of California to induce the California brethren to remedy their error?

In answering the above questions it is not necessary to re-write the questions. They may be referred to by number. Replies may be as brief as is consistent with clearness. Following are some replies that have already been received:

Mr. Richard Dickinson.

1. No.
2. This is a question to be settled by the local congregation.
3. The convention exceeded its rights. It should have no authority to regulate the action of individual or local churches so long as their action does not embarrass or interfere with other congregations. The only difference I can see between this convention action and the ecclesiasticism of some of the denominations is that the latter are better organized, and I think a little more consistent in their action.
4. Publish the facts. Crystalize sentiment by public addresses. Follow the practice of the Berkeley church.

Eureka, Ill.

Mr. John B. White.

1. I do not think that the Berkeley church is doing wrong in receiving into its fellowship any Christians.
2. While I do not disapprove of Berkeley's practice, I think that its practice is a departure from the practice of most of our churches during their history.
3. I think that the action of the California convention was narrow and sectarian and was as much the adoption of a creed as if it had been formally written and published. It was essentially a violation of our insistence that we have no creed, and are not creed-bound, and was essentially in violation of our honest insistence upon Christian unity. I must say, however, that I regard our insistence upon Christian unity, in so far as it has demanded conformance to our doctrine and practice as a condition of such unity, as essentially insincere and dishonest and I think the masses of our people are getting ashamed of it.
4. While I disapprove of the action of the California convention, I suggest that the best way to deal with it is to let the California corporation severely alone, pursue an undisturbed and serene mind and trust to Providence to rid us completely of sectarian narrowness and bigotry, such as was illustrated by the action referred to. I approve altogether of the action of the Berkeley church and unless all our churches come to the same basis and practice, I trust that we will be honest enough to abandon our pretense of belief in and practice of Christian unity. The unity of the lion and the lamb lying down together, the lamb inside of the lion, was never particularly edifying. Let the good work of protest against this sort of thing which I have herein condemned, go on. The truth must prevail.

Adel, Iowa.

Mr. John T. Lillard.

From the standpoint of true Christian spirit and doing as Christ himself would do, I think the Berkeley church is doing right.. From the standpoint of consistency to the teachings and views as to form of baptism of Alexander Campbell and his pioneer associates, it is untactical and surrendering—in part—a strategic position occupied for more than half a century by one of the greatest denominational Christian churches of modern times.

The action of the Berkeley church will give other denominations a splendid opportunity of criticism and attack, viz., if Mr. Campbell's interpretation of what is the only true form of baptism may be amended in part, may it not as a whole?

Then Mr. Campbell was not infallible in his exegesis upon the form of baptism, and if not infallible in that canon of his new pronouncement, he is not necessarily infallible in other parts of his exegetical scriptural formulae.

We all know neither Mr. Campbell, nor Martin Luther, nor John Knox, nor any other mere man has ever been infallible, but followers of Campbell and other great religious or political leaders always, for the time, regard the leader as infallible, whether in constructive work—as framing our national constitution—or in interpretative work as that of Mr. Campbell in stating the essentials of Christ's teachings in a form so compact it may be written on a visiting card. *Non constat*, Mr. Campbell, if living, might agree with the Berkeley church. He might or he might not, but the masses of Mr. Campbell's followers are not sufficiently endowed with his brains and bigness to amend the words of Mr. Campbell, even though he might.

It is evident that the time has come when an interpretation of Mr. Campbell's interpretation is attempted by some of his followers. Who shall deny their right?

Let me say that I consider Mr. Campbell the greatest of teachers and interpreters. I could not wish to be affiliated with any other denomination. The Christian or Disciples church meets my views and beliefs in all ways. As a member of that denomination I see no flaw in the attitude of the Berkeley church as a Christly and religious proposition; but I do see in it an entering wedge which might possibly go far to creating schism and disaster to the denomination.

Personally I think baptism essentially is a matter of intent, and from within, and not external. The external form being merely

declaratory of an invisible internal heart change and good purposes. I think too much stress is placed on the outward proclamation of the change within. The change or rightness of heart being the real essential.

Bloomington, Ill.

Mr. W. H. Cowdery.

We are not at all in sympathy with the course pursued by the Berkeley church, and the pastor, H. J. Loken; neither can we approve fully of the action taken by the California brethren at their convention. We believe in treating those who would like to worship with us in the most courteous and kindly manner, recognizing their devotion and Christian qualities, but do not believe it necessary to ask that they become members of our congregations unless they are in full accord with those ordinances which we consider essential to the full obedience of the gospel.

Cleveland, Ohio.

Rev. O. F. Jordan

1. For some years I have believed it was wrong not to have fellowship with Christians who had conscientious differences with us on the subject of baptism, for union and world-wide brotherhood are conceptions more fundamental to Christianity than its ordinances. At the same time, I have felt the necessity of providing that followship in such a way as may not unnecessarily antagonize Disciples who still view baptism in a legalistic way. Without criticising in any way the Berkeley church, I express the judgment that it is better to receive these unimmersed Christians as "members of the congregation."

2. I regard this question as one which lies entirely within the province of the local congregation to settle. Our motto for a hundred years has been "In matters of faith, unity; in matters of opinion, liberty; in all things, charity." We have insisted that the unifying faith was a faith in Jesus as the Son of God. "Faith in an ordinance" was farthest from the thought of the fathers of our movement.

3. Were the action of the Berkeley church as great a departure from the traditions of the Disciples as its critics say it is, it would still not be as great a departure from our ideals as a heresy trial and the excommunication of a whole church, the conservative members with the progressive. At various times the fathers of the movement tolerated with more or less hospitality the notion of fellowshiping all Christians with whatever baptism, but no leader of our movement ever tolerated the conception of our becoming a dogmatic and heresy-hunting machine. Once we boasted we had never had a heresy trial. Are we now to become the narrowest of ecclesiastical institutions? We will if we do not repudiate the conception held by the California convention.

4. I feel that liberty-loving Disciples everywhere should protest through our papers, and by letter to the California leaders, against the convention's departure from our ideals. The state convention is on trial for heresy before the conscience of the brotherhood. We have no desire to deal with this heretic other than in Christian love and forbearance but we should not leave our erring brethren to interpret our silence as approval.

Evanston, Ill.

Rev. Joseph C. Todd.

Personally my interest has always been practical and not doctrinal. I have given very little attention to doctrinal matters even in our own church and my opinions are worth little on such matters. However, I will try and express the general position I hold on the questions you raise.

1. I feel the Berkeley church is doing wrong in receiving these Christian people because the present status of the Christian union movement and the conscience of our own people make such a practice productive of more harm than good to the kingdom of our Lord.

2. I believe it a grave and fundamental departure from the essential principles of the Disciples as set forth by the Campbells and their associates and as now conscientiously believed by 90 per cent of our church members. I think also it is a departure from the form of a New Testament ordinance and while in harmony with the irenic genius of our movement violates our position on authority, that is our attitude to the New Testament.

3. I regret that the California convention took such action but believe they were acting with entire consistency. I do not believe their action violates any fundamental principle essential to our program of unity. I believe there is a decided difference between ecclesiasticism and what they did. However, it was a step toward the methods of ecclesiasticism and I feel the correction of the error of the Berkeley church could have been made better by methods of discussion and conference rather than the use of the rights of an association.

4. We have no means of influencing the California brethren other than those of trying to convince them it was a poor policy and failed to accomplish even that which it was intended to do. I think we should discourage such steps. However, I believe the Berkeley church was in error, but the Christian spirit is tolerant of honest error until it can be changed by more light.

Bloomington, Ind.

Judge Frederick A. Henry.

Answering your questions very generally, I would not assume to pass judgment on the church at Berkeley that it is doing wrong; but, inasmuch as the course there pursued offends the conscience of a considerable number of our brethren, I do not commend it to any other church. Without either commending or condemning the action of the California convention, I regard contention on the subject as unprofitable. Any forcing of the issue on either side is bound to be divisive. Temperate discussion, without radical action by either churches or conventions, seems to be the desirable course to follow.

Cleveland, O.

Mr. Joab H. Banton.

It seems to me that we will have a clearer understanding if we remember that the California convention is a religious corporation, organized to promote religious and missionary activities in California, and, no doubt, the certificate of incorporation provides that certain kinds of congregations only shall be members of the religious corporation. If that is the case, then the action of the convention, if the Berkeley congregation violated the terms of its membership in the corporation, is not only legal, but proper. It becomes a matter for the California brethren to consider whether they wish to amend their certificate of incorporation so as to include all religious bodies or not. It seems to me that it is not a matter of our concern, but is purely a local matter and the unfortunate injection of partisanship discussion into the situation will not help the solution of the problem.

If, as I have assumed, this action is purely a corporate action, there is little to answer in the questions submitted.

It is impossible to "excommunicate" a congregation of Disciples of Christ. Ours is a congregational government and there is no power superior to the congregation. That has been illustrated time and again to our detriment when one congregation has expelled a minister for immoral acts and another congregation has employed him to preach.

Whether or not the action of the Berkeley church is wise is a matter which is purely local. In some communities, the reception of all believers on an equal basis would be wise and in some others, it would be unwise. In some communities (such as New York), the laws of the state provide that all persons regularly worshiping with, and regularly contributing to the financial support of, the congregation, become members of the corporation owning the property and are entitled to vote on all business matters affecting the corporation, but are not considered members of the spiritual body. It will be seen, therefore, that by the laws of this state, certain persons may become associate members of the congregation and even hold official positions in the corporation.

If we let these matters work themselves out without becoming excited or losing our tempers, we shall do more towards maintaining a unity of faith than we would by violent discussion.

New York City.

Mr. F. L. Oliphant.

1. No.

2. The latter.

3. The convention made a mistake. It violated a fundamental principle of our movement. I can see no difference between ecclesiasticism and what the convention did.

4. Any effort to remedy might precipitate more trouble than now exists. It is a delicate problem.

Vincennes, Ind.

Rev. Wm. Dunn Ryan.

1 and 2. While personally I do not approve of the method adopted by the Berkeley church, I concede that they were within their rights as a local congregation.

3. So far as I am able to judge, the convention arrogated to itself authority it could not by any possibility rightfully possess, and by its action violated the principles of individual liberty and congregational autonomy which Disciples have always held dear. To my mind it was ecclesiasticism of a peculiarly flagrant type.

4. The brotherhood may express its approval or disapproval, but to undertake any authoritative action would be as unwarranted as the action of the Northern California convention, itself.

Youngstown, O.

Rev. S. G. Fisher.

1. Inexpedient therefore wrong. If we are to try to set before the world an example of congregations united in Christ on the apostolic model, we must, as nearly as possible, in form and spirit be true to our understanding of it. To weaken in our insistence on this point is to weaken the whole ideal. There is nothing to prevent under the Berkeley plan that congregation or any congregation from becoming a congregation of unimmersed. And unimmersed majorities will not always yield to immersed minorities. The time will inevitably come when nothing will stop these majorities from changing the congregational constitution to suit their own convictions.

2. I consider it a very serious question, a very dangerous thing, but not an absolute violation of all our cherished ideals, so would advise tolerance and long-suffering. I think in almost every case such men as Bro. Loken and the members of his church who agree with him, are essentially Disciples. Hence their congregation at present, at least, is a Disciple congregation.

3. I think it their right but think they did wrong in exercising their right. No, as a missionary convention or society is not a church, or denomination and its action is not equivalent to an ecclesiastical action. However, to me the spirit manifested (unconsciously I am sure) is decidedly an ecclesiastical spirit I'd rather let alone. If the error cannot be met and overcome by reason and the Scripture, as Luther puts it, no amount of opposition of other kinds will avail.

4. Do as we would be done by. Labor with the California brethren. Take common ground and keep to it just as far as possible. All denunciation and uncharitable statements should be eliminated. The brethren must be assumed to be actuated by as pure motives as the Berkeley people. Any other ground is untenable. If Christian love and exhortation and reason will not work nothing else will. Keep sweet.

Minneapolis, Minn.

What Some Disciples Read

A Scientific Analysis of a Religious Newspaper.

BY O. J. COHEE.

The following article was prepared by the author and is here given publicity in a purely disinterested spirit. There is no journalistic animus in it whatever, but the facts are set down for whatever importance they may in themselves possess. A newspaper is a mirror held up to society. A church newspaper mirrors the state of mind and types of interest of its particular constituency. As giving a line on the quality of mind of a considerable group of Disciples we believe the method followed by Mr. Cohee is valid and revealing. Because it is so, we have decided to publish his painstaking article, in the belief that our intelligent readers will distinguish between a calm and systematic analysis of data and what might otherwise pass as a criticism or an "attack" upon a "competitor."—THE EDITOR.

IT is generally enough conceded that one of the most potent social forces in American national life is the press. Yet in spite of this fact there is virtually nothing definitely known concerning the net stimulus to public opinion given by the many thousands of daily papers, religious papers and magazines published in this country. We have no way of knowing, for example, the relative attention given by the press of the country to political discussion as compared with cultural news or crime news. Who knows what the editors of the country really give to their readers? One soon learns that this or that paper seems to print the kind of news matter that one likes and which seems to meet one's needs, but this knowledge does not come from any scientific study of the facts.

A SYSTEMATIC METHOD.

When we turn to the management of the great business houses of our country we find a different condition. A great business house knows by a most careful system of bookkeeping just what type of publicity pays, and what does not pay. By an analysis of these results the firm obtains definite knowledge as to what is the exact cost of producing certain definite changes in the public mind. With this knowledge at their disposal they can change their advertising campaign to suit the needs of the times and occasions. If this method is so successful in business, why should not society study its own methods of producing its various types of social thinking by establishing an equally careful system of bookkeeping. Why should not each religious denomination have exact knowledge as to the class of reading matter that is going into the homes of its people? With this knowledge at their disposal it would be a more or less simple matter to determine the quality of religious life and interest of the people of that religious group.

To obtain the data for such a study the first step is to measure the number of linear column inches of space devoted, by a given paper, to the various classes of items or subjects printed. By classifying this measured material according to subject and geographic heads, we can ascertain accurately what the people are reading and thinking about. This quantitative analysis, carried far enough, would tell us with certainty the type of paper we are dealing with, and at the same time suggest what type of spiritual and mental life its readers possess.

ARE DISCIPLES PROVINCIAL?

The present analysis was undertaken in the endeavor to establish some correlation between the reading matter printed in one of our widely read religious papers and the often-heard criticism that some of our preachers and our people are provincial. In an age when the church is striving to forget her differences in order that all believers may unite in aggressive action to Christianize the world, and when all Christians are striving to look beyond the limits of their denomination and see the whole world as a field for Christian service, is it not a serious charge if we so act and think and talk and write that people call us provincial? Can the men and women of our brotherhood afford to retire behind "our plea" and view the world from that safe retreat? Is it wise to have our sympathies confined to our churches and our activities limited by the needs of our people only? Whether or not we have a paper in our brotherhood that tends to foster this provincialism is the object of the present study.

MEASURING A NEWSPAPER.

The particular paper examined was chosen because it boasts that it is the defender of the faith and because it has the largest circulation of any Disciple newspaper. Seventeen issues of the paper were examined, including the issues for the months of February to May inclusive, and 19,626 column inch space was measured. Using this as a base number the percentages were derived. The results of the analysis can best be shown in the following table.

Comparative Table of Results.

	Items	Inches	Per cent
1.	Notices from local churches and evangelists	5,271	26.95
2.	Apocalyptic interpretation	3,525	17.91
3.	Stories, children, travel, etc.	1,896	9.66
4.	Doctrinal discussions (Disciples' doctrines)	1,819	9.26
5.	Controversies with other papers	976	4.76
6.	Lives of men of our brotherhood	876	4.46
7.	Activities of societies (Disciples)	810	4.12
8.	Controversies with Roman Catholic Church	792	4.03
9.	Foreign Missions	619	3.66
10.	Christian virtues	532	3.22
11.	Home Missions	507	3.09
12.	Doctrinal discussions (Other Communions)	412	2.09
13.	Schools and Colleges (Disciple)	288	1.46
14.	Contributions and Benevolences	253	1.28
15.	Special movements (Disciple)	199	1.01
16.	Denominational history (Disciple)	154	0.78
17.	Poems	134	0.68
18.	General religious matter (Disciples)	115	0.58
19.	Christ, His Character and Work	91	0.52
20.	Temperance	84	0.44
21.	General Religious (Other Communions)	67	0.38
22.	Economic and Governmental News	40	0.25
23.	Books	43	0.23
24.	Church Politics and Government	31	0.15
25.	Church Unity	26	0.13
26.	Public Men	24	0.12
27.	Preparation of men for the ministry	10	0.05
28.	Public Health	7	0.03
29.	Interdenominational organizations	4	0.02
30.	The Bible	2	0.01

A glance at the above table will show where the emphasis is placed in the paper under examination. In the seventeen issues analyzed, over 5,270 inches of column space was devoted to notices from our churches. This is over 26 per cent of the total space for that period. During the same period only four inches of space, or two-hundredths of one per cent, was devoted to those great interdenominational activities whose influence is doing so much to bind the world together in bonds of loving fellowship. Granted that it is the duty of a denominational paper to print denominational news, it surely is not its sole duty. Is it more important for our people to know that the Fife brothers have closed a meeting at Canton with five additions than that they should be informed of some of the activities of the Student Volunteer Movement, the Y. M. C. A., the Y. W. C. A., or of the movement for international peace, or the nation-wide movement for prohibition? Surely these organizations also come within the province of a religious paper. Of what real value are these so-called news reports that they should occupy the first place in our paper?

SECOND PLACE TO APOCALYPTIC WRITINGS.

The next largest item is what has been called apocalyptic writings. The editor of the paper devoted 3,525 column inches or 17.91 per cent of the total space to a fearful and wonderful interpretation of certain apocalyptic Scriptures, that were written under the stimulus of impending disaster or intense persecution. From Jesus' time till now how many false prophets have arisen, set the time for the coming of the end of the world, the punishment of the wicked, the reign of justice and have led their deluded disciples astray? Cannot we be content with the assurance of Jesus that only "the Father knoweth the day of the coming." Would it not be better for us to discredit such bizarre attempts to misinterpret Scripture than to give them the second place in one of our church papers. Is it pos-

sible that our people feed their spiritual life with such food?

Again we notice that children's stories and stories of travel rank third in importance with 1,896 inches or 9.26 per cent of the total space.

We find that the next largest amount of space is given over to the discussion of points of doctrine. Almost ten per cent of the paper is given over to the discussion of the perfection of "our plea," and the validity of "our position," and the desirability of church union on the basis of our doctrines.

DISPUTES WITH OTHER PAPERS.

But the one item that is very significant in determining the policy of the paper in question is number 5. Here we find that 976 inches or 4.76 per cent of space is given over to disputes and controversies with other men and papers of our brotherhood. Add to this the space devoted to controversy with the Catholic Church and we have the great total of 1,768 inches or 8.76 per cent of the total news space devoted to bitter disputes with men on differences of doctrine; rejoicings at misfortunes that are befalling other creeds; and criticisms of other men's positions. We know that this is not Christianity. We may differ widely on points of doctrine; we may find many subjects worthy of a full and free discussion and in the end still be friends and fellow workers. Controversy, jealousy, self-satisfaction, self-exaltation,—these things do not make Christianity. All men know further that this is Christianity: To love our God with all our heart, to love our neighbor as ourselves, and to follow Jesus Christ. Why should not our paper preach this vital doctrine and it will have little time left for criticism of those whose revelation of truth may have differed from its own.

READERS FIND WHAT SUITS THEM.

It is not unreasonable to suppose that persons reading a paper week after week find in that paper that which their taste desires, and also find discussions of those matters in which they are most deeply interested. The stock raiser reads his Breeder's Magazine to learn how to improve his cattle. The farmer reads his farm journal in the attempt to produce better crops. The advertiser reads an advertising journal. Following the analogy, we read a religious paper with the hope of finding discussed therein those matters that are of importance to us as men of religion. As religious men and women are we not interested in the life after death; in the character of Christ and His place in our life, in God, in the Bible, in the value of prayer, in Paul and his place in our Christian religion? As a teacher of religion, as a seeker after truth, these cannot be far from my mind. And yet there is no interpretation of these great fundamentals through seventeen issues of this Christian paper. This paper boasts that it stands for the old religion. Might we not ask with justice, what old religion? Contrast this neglect with the fact that during the same period almost a tenth of a mile of space was devoted to thickly padded reports from churches, that 3,525 column inches was devoted to a "Great Demonstration" of very doubtful value, that over eight per cent of the space was taken up by bitter criticisms of men whose conceptions of truth differed from our editors. Can it be possible that our people do not feel the utter lack of spirituality of the paper? Can it be possible that our people are the kind of people represented in this newspaper mirror? Can it be possible that we whose plea for unity should make us the most catholic of all Christians are thus provincial and sectarian?

RESULTS SUMMARIZED.

To sum up briefly the results of our examination, we find that 15,796 column inches or 82.7 per cent of the total space is given over to matter purely denominational in character. Add to this the space devoted to stories and we have 92.2 per cent. This leaves us less than 8 per cent of the space to be devoted to the great Christian denominations and to the great movements outside of denominationalism, and to the discussion of those Christian realities dear to the heart of all the churches. We have already seen that hardly a word is printed about the last named, about which, as Christians, we should be most deeply interested. Almost nothing likewise, is said of those great movements that are shaking the church to its foundations. What of social service? What of Christian unity? What of the Y. M. C. A.? What of the Y. W. C. A.? All these are mighty movements and they are doing much to hasten the coming of the kingdom of God on earth. They are of importance to the church and to all those Christians whose religious experience is not bounded by the four walls of a denomination. Then is it not sad that in this age in which men are striving to realize the best spiritual ideals, and in which they are striving to advance beyond denominational boundaries we Disciples should be the kind of people to whom a newspaper fostering denominationalism and provincialism should make any appeal at all?

The Cross-Maker

"I MADE His cross! I knew not what I did!"
It was the fairest tree on that fair hill!
As boy and man I'd rested 'neath its shade,
When heat was burning up the grass. A tree
Well-planted by the Lord, both tall and straight,
It grew on lands owned by Ben-David's son.
I paid some silver to the youth; all day
I spent to cut it down and trim it clean;
A day I took to saw it into parts
To serve as uprights for a house. I paid
A man and ox to haul it to my shop;
And here it lay until a Roman came
And cried, "Three crosses speedily I want."
My son and I straightway with saw and bolts
Soon made the frames and got our silver coins.
I marked the crosses with my mark, by use,
And then the soldier, with his men, dragged hence
The crosses to the hated Roman jail.

* * *

The mob swept past my door. I heard the cry
To "crucify!" I saw the Rabbi, One
Whose words I'd heard, and whom I'd seen to heal
The lepers and the blind. I'd hoped that He
Had come to free us from our cursed yoke.
I knew the priests much hated Him, but I
Believed Him guarded by the people's love.
But now He bore a cross, and 'mid the throng
Was hurried onward to the place of death.
In that swift moment, as He passed, I saw
My workman's mark upon His cross, and knew
That I, in ignorance, had framed the wood
On which the kindly Man was doomed to die.
"Fair tree," I cried, "why did I cut thee down?
Thou wert all innocent. O cursed axe
That felled thee to the earth, and roughly shaped
Thee to a bitter cross! 'Twas thus I raved;
And then I followed with the crowd, in hope
That those strong men who long had walked with Him
And been His friends, would boldly rescue Him.

* * *

At last, I saw them nail Him to the cross,
And set it in its place, between two thieves.
I wept, and when the crowds had drawn away
I went up near and said, "A workman I;
In ignorance I cut the tree and made
Thy cross, not knowing Thou wouldst suffer here.
Forgive, that I by work upon the wood
Have taken part in this Thy dreadful pain."

* * *

He uttered nought, but tenderly He looked
On me and smiled. I knew He did not hate
Or curse me for my deed. Yet I have mourned
My act. They say He's risen from the grave;
If so, I'd say to Him I meant no wrong.
Dost think He lives? Canst tell me where He is?
I wish to tell Him I repent I made
His cross. 'Tis sad, although in ignorance,
I made for Him the cross of shame and pain.

CALVIN DILL WILSON.

THE CHRISTIAN CENTURY

EDITORIAL

SEPTEMBER STANDS FOR CHURCH EXTENSION.

NO EDITORIAL on this page nor article in this paper contains in equal space so important a message as this which reminds every reader of the annual offering for Church Extension to be taken next Sunday and every Sunday in September.

In churches where the budget plan is followed the pastor ought to utilize this psychological moment to instruct his people on this far-reaching enterprise of the Kingdom, even though no collection is taken. And churches whose missionary giving is not organized on the budget plan should fall into step with their comrades the country over and make a generous offering.

Church Extension no longer needs an apologetic. Its work is its sufficient apologetic. The number of churches made possible by its aid is now a great multitude, and their very existence is a living demonstration of its radical importance.

Make your congregation's ears ring, brother minister, with the clang of hammer and trowel arising from the houses of worship under construction in new communities as a result of Church Extension.

And make their hearts burn to have fellowship in a work so evidently blessed of God.

LET THE DISCUSSION BE CHRISTIAN!

DISCIPLES of Christ seem just now to be facing the deepest-going questions they have met with in their entire history. The controversy over missionary societies and the use of instrumental music in worship, fifty years ago, was superficial when compared to the differences that now find expression amongst us. This is a time to test the spiritual mettle of every soul of us.

Three courses are open to us.

One is to suppress our convictions, to put a seal upon our lips, to stand and watch this movement of ours proceed in what seems to us the wrong direction and, for the sake of the peaceful turning of the wheels of our organized acivities, or on account of the personal discomfort involved, to refuse to let the sentiments of our hearts be known.

Another is to ruthlessly plunge the brotherhood into fierce factional strife by brash and bigoted speech, and by unfraternal and ill-considered action.

The third course open to us is to speak out bravely, frankly, temperately, in a Christian-minded discussion, holding fast to the faith that however deep-going our differences may be our unity is deeper-going, to remember that on both sides we are actuated by the same motive of loyalty to the will of Christ.

This third course is the course The Christian Century earnestly desires to take and to see all its readers take.

We believe that a full, open discussion, participated in by every interested layman and minister, is the only safe pathway for us at this time.

For twenty years the problems we are now facing have been steadily assuming definite outline. The question of our CHARACTER as a people is now in the balance. Practically all the serious questions before us reduce themselves to this single issue:

Whether we Disciples are to take our place in the midst of the denominations, as one of them, having fixed customs and fixed definitions of belief, departure from which involves a church or an individual in ecclesiastical ostracism; or to make good our historic purpose to be a common denominator of the denominations—one with their churches in all things essential to the Church of Christ and at variance with their churches only in the things that pertain to the denominational order.

Time and again during the past century this question has flitted in and out upon our pathway, but now at last it has taken up a position fairly in the focus of our vision, and it must be thought through.

The voices that counsel suppression and silence are as futile as they are mistaken. They are futile because the problem is a moral problem. It is not just a question of consistency or inconsistency. It does not belong merely to the realm of theory. The question strikes deep into the conscience—on both sides it strikes deep into the conscience. Advocates of the practice of Christian unity are impelled by the will of Christ. Advocates of the practice of restricted membership are no less moved by the will of Christ.

It is a moral problem. It cannot be smothered without sin.

Can we not stand all together in the presence of Christ and talk it out? Cannot we Disciples, all of us earnestly striving to be loyal to him, give the world a proof of the power of his Spirit to calm our tempers while we seek to know what, in truth, his will for us is?

That is what we have always claimed loyalty to his will would do for others. Shall we not give Christ a chance to do as much for us, now?

THE MINISTRY OF JOHN TUCKE.

HE WAS only twenty-one when he graduated from Harvard, and he cherished ambitions for a great career; but he found his field of labor on the Isles of Shoals, and there he lived, labored and died. Bleak and desolate then as now, those islands now practically uninhabited, sustained a population of over 1,000 souls. They were rough, profane and ignorant people for the most part, if we are to trust either the reports to the missionary societies or the later sketches of Celia Thaxter, and a ministry among them can never have been replete with pleasant intellectual companionships for a college bred man. The men were notoriously given to drink; the women were violent scolds. It was said that no community in New England consumed so much rum in proportion to its population as that on the Isles of Shoals. Yet among these people John Tucke, Master of Arts, lived and wrought and suffered and died.

Twenty-one was he when he left college; seventy-one when he died; and the earth of Star Island yielded grudging room for a shallow grave for his remains.

And to what end was it all?

The population, driven out by the war of 1812, never returned in sufficient numbers to reestablish the precarious prosperity of former days; the little church declined in membership and finally disappeared; the little stone meeting house stood empty and silent as the grave of John Tucke. What had been the use of it all?

To have given one's life with this result, that a thousand rough and otherwise unshepherded people became a little less rough, a little less besotted, a little less brutal, was something, surely. To have left behind a record of righteousness and constant Christian helpfulness, was a thing worth while. But this was not all. For eighteen summers now there has been held annually on the Isles of Shoals a notable religious assembly, and one of its daily features is the morning and evening services of devotion in the bare little old church, in which the name and work of John Tucke are often mentioned with examples of fidelity, earnestness, and Christian zeal.

More than 100 years ago a slab was erected above his grave bearing this testimony:

"He was affable and polite in his manner, amiable in his disposition, of great piety and integrity, given to hospitality, diligent and faithful in hs pastoral office, well learned in history and geography, and a careful physician both to the bodies and the souls of his people."

A century the inscription stood, and was replaced when the storms had worn it to illegibility; and in 1914 a massive

A CONSTRUCTIVE WEEKLY

granite monument was erected visible far out to sea, and on it was copied the old inscription.

Thus is preserved imperishably the name of a man of ability and learning, who served God and his own generation in a humble place, but whose memory is treasured as an inspiration to countless thousands.

BAPTISMAL BRIBERY.

BAPTISTS and Disciples are often criticised by their Christian neighbors for their alleged overemphasis of baptism and especially their emphasis upon immersion. But we have yet to find in either of these communions an instance of superstition and bad taste so glaring as the following taken from the calendar of a Methodist church not a thousand miles from Chicago:

BAPTISMS WITH RIVER JORDAN WATER

Sunday morning, Aug. 2, Doctor Frye will baptize infants and adults with water he brought from the sacred river Jordan. No matter whether church members or not, parents or others presenting children for baptism will be accepted. Same with adults. This privilege is only once perhaps in a lifetime. The baptismal certificate will contain a note of water from the Jordan. Members will be received by letter and by profession of faith. Do not miss this most beautiful service. You will never forget it.

The Standard (Baptist), commenting on the above, characterizes it as the offer of "a sort of prize package in every baptismal certificate, with no blanks." That seems to fit the case exactly.

THREE VIEWS.

UPON giving it a second thought the Christian Standard seems to have decided that, on the whole, the California situation cannot be defended. It leaves the problem with those who are advocating representative conventions, and asks:

> If we are to have delegate bodies, with the local church as a unit, by what means shall just such issues as this [the case of the Berkeley church] kept out? Would they not be relevant and unavoidable from the very nature of the case? Then, *representatives of the churches—that is, the churches acting by representatives*—would be settling questions of doctrine—the very thing we are set not to do. We leave this question to be settled by our friends who are promoting the delegate convention scheme.

This paragraph has the fine virtue of being candid. The Standard thus declares its disapproval of the whole excommunication proceeding at Berkeley. It was "the very thing we [Disciples] are set not to do." If its editor had been there he would have stood with Dr. Breeden and Mr. McCartney against Mr. Smither and Mr. Ware and Mr. Russell.

The "Standard" is opposed to delegate conventions, such as they have in California, because it regards the raising of such issues as this as inherent and inevitable in such a convention.

The "Evangelist" favors delegate conventions and argues that such action as the California convention took is justified because, forsooth, the convention has the "right" to take it! It has the "right" to determine its own membership. It has the "right" to reject credentials from any church whose doctrines or local practices may not conform to the orthodoxy of the majority. It has the "right" to constitute itself an ecclesiasticism.

The Christian Century favors delegate conventions also, and while it does not dispute the RIGHT of such conventions to do what the "Evangelist" insists they have the right to do it declares that, being conventions of Disciples of Christ, they OUGHT not do such things.

It is within the "rights" of such a convention to exclude a church which uses an organ in its worship, or employs a minister at a stipulated salary. Many other narrow and sectarian things such a convention has the "right" to do. It has the "right" to bar out Socialists or believers in the pre-millenial theory of the second coming.

It is a mere truism to say that a delegate convention has the "right" to determine its own membership. It is not a question of "rights" but of principles, of ideals.

The whole question of delegate conventions comes back to this: What do you want delegate conventions FOR? If they are wanted in order to obtain uniformity in doctrine and congregational practice, The Christian Century is against them. As we pointed out a year ago, we have grave doubts that certain of its advocates KNOW what they want the delegate convention for. Certainly, a convention which limited its legitimate function only by its "rights" would quickly prove itself a bane and a blight upon our movement.

But a delegate convention organized for PRACTICAL MISSIONARY PURPOSES and welcoming credentialled representatives from any church of Christ that chose to send them would make for order and efficiency in the work of the gospel, and for the advancement of the cause of Christian unity.

STOP THE LEAK AT THE TOP.

THERE has been much recent discussion of the loss of leadership in the ministry through the dropping out of many of the men most fitted to be leaders. Hundreds of young idealists, we are told, are doing their work outside the church when they should be doing it within, and the reasons given are partly, but only partly, theological. One of the most serious leaks in the ministry is in the loss of successful pastors at middle age who withdraw and enter commercial or other occupations, not because their theology is at fault, nor because they are disinclined to work, but because they foresee the time when they will be cast adrift with no provision for their old age.

There are at present a number of men of high intellectual and spiritual attainments, who have served successfully as pastors, and who are out of employment because churches fear to employ men of fifty or over. The strong church seeking a pastor prefers one about thirty-five, a man of experience, a man who has been tested and proved successful, and who is ready for ten or fifteen years of the most strenuous and fruitful work. Those years it takes from him, giving him in return a comfortable salary, perhaps the first on which he can actually save a little money, but nowhere nearly enough if in those fifteen years he is to provide for the twenty-five years before his death at seventy-five. The minister remembers that congregations are fickle, that any two or three disgruntled families can, if they will, unseat him, and he does not wish to stay beyond his welcome. He becomes restless for fear the church may become restless, and when he makes overtures to churches, he finds he is ten or fifteen years too old. He is vigorous, successful, but the suggestion has now and then been made that a younger man would be more effective with the young people, and he would prefer to go before he is wanted to go.

But where shall he go? Dozens of churches would be proud of him, if only he were thirty-five instead of fifty. Not but that he is all right now, but churches fear to have a minister growing old on their hands.

No one panacea exists for this unfortunate condition, but one thing could be done that would help it. That would be an adequate retiring fund for all ministers who have rendered faithful service and for whose present service the churches have no demands. Men could then continue to the full end of their pastorates knowing that when they could no longer serve they would be adequately provided for. It also would doubtless do something toward making it more possible to attract worthy young men into the ministry. We do not think it would do everything, perhaps less than those who are promoting the cause expect. But it would be a just and righteous thing for the churches to do, and it would have something to do with stopping the leak at the top.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Seattle Churches Move Toward Unity.

A significant movement is reported from Seattle, Wash. The pastors and people of Seattle are planning to launch a co-operative social service work this fall which bids fair to revolutionize the work of the Seattle churches, and to go a long way toward bringing about Christian unity. During the last three years a wave of sentiment has swept the country which has opened wide the fields of co-operative social endeavor. Boy scouts, civic centers, elder brother and circles and clubs of many spheres of action have turned the churches swiftly into a current that the centuries had left untouched. The Seattle plans will include the platting of the city into districts, each of which will be studied, classified and indexed. Suburban churches and the prelude to their union as seen in the interminable sequence of union meetings for these many months, will pool their labors and the whole district in which they are placed will be the object of solicitude to their joint attention. A council, composed of representatives of every church in the city, will plan and care for the labors of the whole, strengthening outlying outposts that show weakness, solving problems of duplication and maintaining a house-to-house and individual check upon the entire population of the city. Representation, as tentatively planned, will be based upon membership, and labors will be proportioned in the same manner. This would place Dr. M. A. Matthews, already distinguished for wide missionary zeal in the city and its suburbs, in a position of further influence, and further permit the mother churches downtown to continue to exercise their influence and protection to the churches and missions founded under their care. Parochial lines will disappear, and pastors themselves will move freely from their own church to their neighbors. By the same means, a larger community life is to be developed. In many directions this will go as far as the actual services, but in some cases, notably of the larger churches, this is impossible, and their interests will be confined to the field of social service, which it is planned will comprise everything from the courts and the stockade to the visitors passing through the city.

Jesus Christ and the War.

Before the outbreak of the war in Europe, Sir William Robertson Nicoll published in The British Weekly a series of editorials on "The Difference That Christ is Making." He traced a multitude of particulars in which the ideals of Christ have transformed modern society—many really monumental differences, indeed, which the Christ has made within the last two generations. The Continent suggests that probably Dr. Nicoll would admit now, as a supplement to his series, the sorrowful acknowledgment that Jesus has not yet made enough difference in the world to render war impossible. Yet, continues the Continent, all Christians know that that is not an acknowledgment of powerlessness in Jesus. He would have made even that difference if his followers had been everywhere instant and constant champions of his loving spirit among men. The inevitable confession is that war exists in the world today because men who accepted Christ's name have been, such a host of them, too selfish to live his life.

Christian Unity in Japan.

William Imbrie, the veteran Presbyterian missionary in Japan, has done an excellent service to missionary unity not alone in Japan but in all missionary lands, by publishing a little pamphlet entitled "Church Unity in Japan," which gives the history of all the efforts made since the introduction of Christianity into that empire for the realization of the ideal of one church for the Protestant Christians at least. Dr. Imbrie makes it plain that the situation today is very much better than when he and his companions of four decades since applied themselves to the unification problem.

Dr. Ozora S. Davis, President of Chicago Theological Seminary, Congregational, which will henceforth be affiliated with the University of Chicago on the same basis as the Disciples Divinity House.

Wilson Praises Christian Religion.

At the opening of the Methodist University at Washington, President Wilson declared that "scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can at this moment recollect, been associated with any religion except the religion of Jesus Christ."

Dr. Mott's Trip Postponed.

Owing to the war, the proposed trip of John R. Mott to the near east this fall in the interest of the continuation committee has had to be abandoned. The war has also demoralized the World Christian Association, which has headquarters at Geneva, for three of its leaders, Secretary Fermand, of Switzerland and Secretary Sauttern of France and Secretary Childius of Germany have been recalled to their own countries to fight.

Seattle Pastor to Preach Peace in East.

Dr. Mark A. Matthews has requested a leave of absence covering from six to nine months in 1916, when he plans to visit Japan and China in the interests of international peace. He will also spend some time in the holy land. Dr. Matthews has been pastor of Seattle First Presbyterian Church thirteen years.

Dr. Daniel Bliss, 91.

Dr. Daniel Bliss, founder and president-emeritus of Syrian Protestant College at Beirut, passed his ninety-first birthday Aug. 17. His health is excellent, and, in spite of his years, Dr. Bliss retains a vigor and zest of life that many a younger man might envy. His son, Dr. Howard S. Bliss, is the present president.

Moving Pictures for Church Use.

Dr. William Carter, of New York City, is at work on a great series of Biblical and missionary moving pictures for church use.

Chautauqua Movement Has Birthday.

The chautauqua idea is not dying, although it is forty years old. On August 4, the mother chautauqua at Chautauqua, N. Y., celebrated her fortieth birthday. The origin of the movement is as follows: In 1874 under the leadership of John H. Vincent, later Bishop Vincent of the Methodist Episcopal Church, a gathering of Sunday-school teachers and ministers held a conference at Chautauque, N. Y., the outcome of which was the establishment of the chautauqua as an institution. It is reported that this summer 3,000 chautauquas are being held in the towns and cities of the United States to which 8,000,000 persons will have paid admission, amounting to a total of $7,500,000.

Christian Union Idea Again Wins.

At the University of Oregon recently an interdenominational conference was held attended by eighty-one ministers, representing eight religious bodies. The experiment is to be repeated on a larger scale it is reported. A volunteer committee was authorized to make a survey of religious conditions in Oregon and see what might be done to remedy "overchurched" conditions. It was agreed that one enthusiastic, hopeful church, well equipped in every way, would be of far greater value to a community than five feeble churches dragging out a starved existence.

Federal Council to be Incorporated.

Representative Roberts of Massachusetts has introduced a bill for the incorporation in the District of Columbia of the Federal Council of the Church of Christ in America. More than 100 incorporators are named, including clergymen and laymen of virtually all the Protestant denominations. According to the bill the council will be organized for the purpose of promoting friendship service and co-operation among the churches constituting said federal council, securing large efficiency in their work, preventing duplication of effort and expenditure and increasing their influence by united action. The council would be empowered to acquire and hold property in the District of Columbia to the extent of $1,000,000, to be exempt from taxation.

Sunday-school Leaders to South America.

Amid all the wars and rumors of wars nothing has yet transpired to interfere with the cruise of the Sunday-school boat, "Lapland," around South Amer-

ica next January. The vessel will fly a neutral flag and will be sailing entirely in neutral waters far from the scene of probable conflict. The manager of the tour reports that there has been no appreciable falling-off in the bookings. Sunday-school workers who have been disappointed in being forcibly deprived of a trip to Europe might go to South America instead in company with the band of Sunday-school leaders and experts who are to visit the mission stations of all the leading port cities of South America. Those interested are urged to write at once to Mr. Frank L. Brown, Joint General Secretary of the World's Sunday-school Association, Metropolitan Tower, New York.

Citizenship Day, October 18.

Christian Endeavor leaders, through their good citizenship secretary. Mr. Daniel Poling, are announcing "Citizenship Day" for observance throughout the country October 18. President Wilson writes to Mr. Poling, commending the idea as follows:

Your letter of recent date, which would have been answered sooner had I not been confined to my room with a cold, interests me very much indeed. I want to say very cordially that the observation of a "Good Citizenship Day" seems to me full of possibilities for the right kind of stimulation and instruction in the duties and privileges of good citizenship, and I hope sincerely that the plans for the observation of such a day may be carried to a successful consummation. As for the date to be chosen, I should think that probably the date that you suggest in October would find more people at their homes and at their customary occupations than the date immediately preceding the Fourth of July. Otherwise, I see no ground for preferring the one date to the other."

Congregationalists Report Gains.

The Congregational Year Book has appeared and presents some interesting figures. The reports indicate that substantial gains have been made during the year in membership, in number of churches and in support of missions. The number of churches in 1913 was 6,064; in 1914, 6,096; a gain of 32 churches. To this should be added the number of mission churches belonging to the American Board, 2,168. The 1913 enrollment showed 743,016 members, that of 1914 reaches 750,193, a gain of 7,177. The mission churches of the American Board enroll 83,152 making a grand total of 833,345. Sunday-schools number 698,-010, a gain of 22,333, to which should be added 42,754 in mission and independent schools, making a total enrollment of 740,764. Young people's societies show the last year 124,654, at present 126,565, gaining 1,911 members. Benevolent offerings to societies reach $1,245,185, a gain of $27,665. The total of Congregational benevolence for the year is $2,593,017, a gain of $229,433, and the amount of home expenditures has climbed to a total of $10,812,202, a gain for the year of $1,-504,584. The church has, therefore, recorded gains in every department, of which the financial side appears large. The annual gifts of Congregational churchmen for home purposes, therefore, appear to total over $15 per member, and their contributions to benevolence nearly $4 each. The gain of church members is noticeably double that of the previous year. The average salary of the Congregational minister has reached $970.

Peace Conference Discusses War

The Outbreak of the European War and the Peace Conference at Constance.

BY SIDNEY L. GULICK.

Representative of the Federal Council of the Churches of Christ in America.

At the very hour when the eighty delegates of the Church Peace Conference should have gathered for their first formal session, they were in full flight for England on the last train from Constance, while on the date set for the Roman Catholic Conference at Liege, that city was repelling a furious attack from a German army, in which nearly 30,000 of the flower of the land were killed or wounded.

But the Protestant Conference was held nevertheless and was not in vain. Lovers of peace saw afresh the urgency of their cause. They realized in actual experience the truth of their utterance that civilization goes forward by credit and good will among men, not by brute force. At the first real suspicion of war, all the customary conveniences of civilization, nay even the necessities of life, vanished as if by magic. Railroads ceased to run. Tens of thousands of travelers were stranded in the midst of hostile lands. Banks closed and not a cent of money could be had, though men might have thousands of dollars duly certified by their letters of credit. Postal and telegraph service and all hotels were entirely disorganized, and also every industrial enterprise, for the orders for mobilization at once withdrew from every establishment all the able-bodied men liable to military service.

Famine at no distant date stares many parts of Europe in the face—widespread and fatal as no natural famine in Europe has ever been. Germany is surrounded by foes prepared either to attack her or at least to defend their neutrality, with all their power. While the rulers of Germany apparently recognize no treaty obligations or solemn pledges of neutrality if they conflict with her interests, it may be well questioned whether the responsible citizenship would justify such international perfidy.

Ominous, to those who have eyes to see, were the fields of ripening grain, many of them partly reaped, abandoned by the tillers to join the armies of destruction. Who will reap the crops and prepare the food needed by every family in the land, to say nothing of the armies? Already old men, women and school children are ordered to the fields to reap the crops. But what can inexperience and weakness accomplish?

No feeling found more common expression among the peace delegates than that of pity and sorrow for Germany; while the soldiers may be fierce the people were friendly. And even the soldiers no doubt believe that the war is essentially one of defence of fatherland rather than that of aggression. The responsibility for the awful situation lies upon the ambitious and unprincipled rulers of the nations who have been deceiving the peoples for a score of years and more, rather than upon the people who want peace. The final responsibility for the war cannot be laid upon Germany or Russia or even Austria alone. It lies rather upon all the nations who have believed that might makes right. Neither England nor France is blameless in this matter.

Such were the sights that greeted our eyes as we gathered at Constance when the crisis was reaching its climax and that we experienced as we fled on the last train that left Constance for Cologne. At every station were hundreds seeking in vain for passage. Soldiers everywhere dominated. Several refugees who took our train told of brutal scenes of murder and bloodshed which they had just witnessed on railway platforms when suspects protested or resented arrest. In all probability it will never be known how many were killed even without the formality of a court martial, in the days preceding the declaration of war.

At the informal meetings of the Peace Conference held on Sunday, important business was transacted. When it was certain, late Sunday night that we should take the train Monday morning one regular session of the conference was held, four important resolutions were passed and then we adjourned to meet at The Hague or some other place to be decided by the committee.

German newspapers were unable to get or to publish much news, so we little knew what was actually happening. But we learned later how the chancellors of every nation professed to be working strenuously for peace while the whole of Europe drifted helplessly into war. Even before our train left Constance and several days before war was actually declared between the nations, military reprisals and clashings were occurring here and there.

Our safe and relatively comfortable trip through Germany was in large measure due to the strenuous exertion of Pastor Siegmund-Schultze, the only German pastor to attend the congress. He came at the special request of Emperor William, and, by his personal relations with the Emperor and consequent influence with local officials, rendered us invaluable service.

As we approached the border land, we passed train loads of soldiers, horses, artillery, "food for powder." It was soon clear that we would better be entirely out of the Continent. Crossing over to England, German warships and British naval patrols justified to us the decision of our committee.

On the eventful day in which England declared war on Germany, and Germans attacked Liege, our conference held its one and closing session in London. It filled our hearts with anguish to think that thousands of troops we had seen hurrying to the front had been killed and wounded in that treacherous attack on neutral Belgium. By that deed and what Sir Edward Grey described as Germany's "infamous proposal" in regard to France, Germany made hesitant England her bitter foe.

While the preachers of peace may seem to the world to have accomplished nothing, and the Peace Conference to have been a monstrous fiasco, never before has the need of machinery for maintaining peace been so evident. And the incalculable disaster that has overtaken Europe will prove a mighty and drastic lesson, enforcing as words never can, the eternal principles proclaimed by the preachers of peace. Disarmament has begun on a mighty scale. The nations will soon be calling for peace. This frightful war can hardly fail to advance the peace cause by a hundred years or more. The fallacies of "peace through readiness of war," and "peace preserved by armaments" have exploded with disastrous effects.

Of Human Interest

Tolstoi's War Prophecy.

A remarkable prophecy of a vast European war made by the late Count Leo Tolstoi in the presence of his grandniece, the Countess Nastasia, and by her sent to the American press, is of much interest at this time. The countess at the Czar's request had asked her uncle for a message which she could carry Czar Nicholas, and which could later be sent to the Kaiser and the King of England; and in reply the famous author and reformer described a vision he had often beheld of a great war soon to devastate Europe. His description of the coming event was as follows:

"This is a revelation of events of a universal character, which must shortly come to pass. Their spiritual outlines are now before my eyes.

"I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus.

"Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In all hair-ornaments of diamonds and rubies is engraved her name, 'Commercialism.'

"As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

"And, behold, she has three gigantic arms with three torches of universal corruption in her hand.

"The first torch represents the flame of war, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

"The second torch bears the flame of bigotry and hypocrisy. It carries the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

"The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the larger worlds of literature, art and statesmanship.

"The great conflagration will start about 1912, set by the torch of the first arm in the countries of Southeastern Europe. It will result in a destructive calamity in 1913.

"In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields.

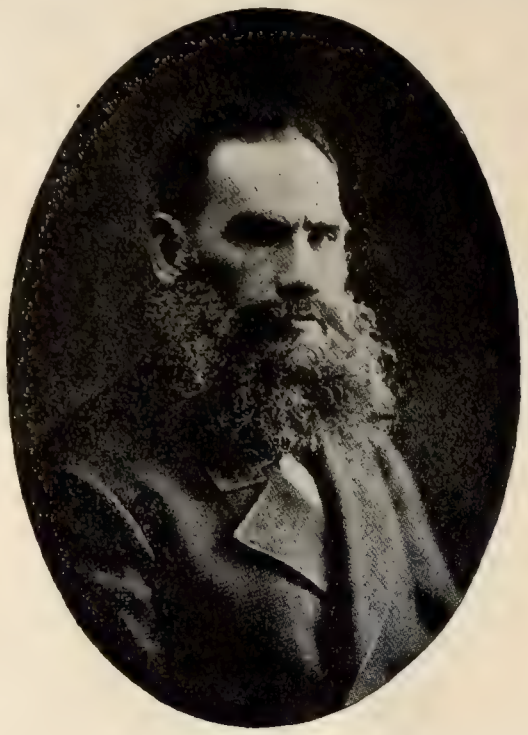
"But about the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain till 1925.

"The end of the great calamity will mark a new political era for the Old World. There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs and the Mongolians."

Doctor Wu As Matchmaker.

"Once I was an involuntary matchmaker," says Wu Ting Fang in a reminiscent chapter of his book, "America through the Spectacles of an Oriental Diplomat." "Some years ago, during my first mission in Washington, I was invited to attend the wedding of the daughter of the Chief Justice of the Supreme Court. When I entered the breakfast room, I saw the bridesmaids and a number of young men.

"Going up to one of the bridesmaids, whom I had previously met and who was



The Late Count Tolstoi, Who Made a Remarkable Prophecy of a Vast European War.

the daughter of a Senator, I asked her when it would be her turn to become a bride. She modestly said that she did not know, as she had not yet had an offer. Turning to the group of young men who were in the room, I jocularly remarked to one of them, 'This is a beautiful lady. Would you not like to marry her?' He replied, 'I shall be most delighted to.' Then I said to the young lady, 'Will you accept his offer?' She seemed slightly embarrassed, and said something to the effect that as she did not know the gentleman, she could not give a definite answer.

"After a few days, I met the young lady at an 'At Home' party, when she scolded me for being so blunt with her before the young men. I told her I was actuated by the best of motives. A few months later I received an invitation from the young lady's parents, asking me to be present at the wedding of their daughter. I thought I would go and find out whether the bridegroom was the young man whom I had introduced to the young lady, and as soon as I entered the house, the mother of the bride, to my agreeable surprise, informed me that it was I who had first brought the young couple together, and both the bride and the bridegroom heartily thanked me for my good offices."

Edison On Sunday-school Teaching.

Mr. Thomas A. Edison recently opened up in a most suggestive way the possibilities in the field of unselfish service in the Sunday-school and the Junior Christian Endeavor society. He said:

"Teach a child of four that the moon is made of green cheese; and, though you give him a thorough scientific education afterwards, there will always be at the bottom of his mind a feeling that the moon is somehow possibly made of green cheese.

"See how religious beliefs implanted in childhood stay with the adult in spite of everything. Montessori has the right idea. It is necessary to take them young and to teach morality and character, to fix ideas in those plastic minds so that it will be impossible for them to think wrong or do wrong. What we want to do in this world is to eradicate the crooks, high and low, and to do that we must begin early and prevent them from growing crooked at the start."

You see, Edison's ordination is not so different from Hiram Bingham's—"I hereby ordain you to go [into the Sunday-school] and do all the good you can."

Ollie James Tells Lawyer Story.

The Green Bag credits Senator Ollie James with the following story of a young man in Louisville who recently hung up his "shingle" as attorney at law:

One afternoon a friend, on entering the young man's office, observed an alarm clock on the desk.

"That's a good idea," said the friend. "A man is very likely to oversleep these fine spring mornings."

The youthful attorney smiled sadly. "That alarm clock was not bought for the reason you mention," said he. "I merely keep it here to wake me when it is time to go home."

A Professor Story.

It is told of a learned professor, who was better at Greek than golf, that after a round on the links, in which he had foozled most of his shots, he turned to his caddie for advice as to improving his play. The reply of the ruthless caddie was: "Ye see, sir, it's easy to teach laddies Latin and Greek; but it needs a head for gowff."—Tit-bits.

Why He Married.

Rector (to yokel who is about to get married)—"But, Peter, can you really afford to keep a wife?"

Peter—"Well, zur, I can almost afford to keep myself, and it's a poor woman that can't help a bit."

ABOUT PREACHERS AND OTHERS.

"Granny's" Tribute.

The Rev. Mr. Lawrence had boarded for so long a time with the Granby family that when he was obliged to remove to a new field of labor, the family keenly felt his loss.

"The best pastor we've ever had in this town," declared Father Granby heartily. "I don't expect to see his equal again."

"Such good company," said Mother Granby; "and so sympathetic if the least thing went wrong."

"He was the easiest man to cook for I ever knew," contributed Aunt Ann. "He was always satisfied with what he had to eat, and he never grumbled."

"He had such a serene disposition," sighed Sister Laura. "He brought an atmosphere of peace whenever he came into the house."

"Granny" Granby, in her corner by the fireplace, shook her head dolefully as she added her tribute of affection.

"I'll miss him dretfully," she mourned. "He was the best hand at ketching moth-millers ever I did see."—The Youth's Companion.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

SECRETARY BRYAN A SUFFRAGIST.

William Jennings Bryan has come out for equal suffrage. In a formal statement issued recently, Mr. Bryan, for the first time, took a decided stand, and asserted that he would support the constitutional amendment this fall in Nebraska, his own state. He would ask no political right for himself, he declared, that he was not willing to grant his wife.

From no other person in the country, except President Wilson, could a statement of such significance come. It is more than the mere declaration of principle of a Secretary of State; it is the carefully weighed announcement of a man who for eighteen years has been the dominant figure in the Democratic Party, and who in 1912 dictated the nomination of Mr. Wilson himself.

The statement follows in full:

"The voters of Nebraska will, at the election next November, adopt or reject a proposed amendment extending suffrage to women on equal terms with men. As a citizen of that state it will be my duty to participate in the decision to be rendered at the polls. I have delayed expressing an opinion on this subject, partly because I have been seeking information, and partly because my time has been occupied with national questions upon which the entire country was acting, but now that the issue is presented in my state, I take my position. I shall support the amendment. I shall ask no political rights for myself that I am not willing to grant to my wife."

ARE WIVES DEPENDENTS?

What we may be coming to when woman suffrage is a little more widespread was amusingly illustrated in the U. S. House of Representatives during a recent debate. The proposition was pending to change the mileage system so as to allow a member of Congress to receive traveling expenses for himself and dependent members of his family. The following is taken from the Congressional Record:

"Mr. Bryan of Washington.—What does the word 'dependent' mean, anyway? We do not in our country recognize that a wife is dependent on her husband. Wives are not so considered. A member from the state of Washington could not bring his wife under that section of the law, certainly, because a wife is not a dependent of a husband out West. (Applause.) No man out there would dare tell 4,000,000 women voters that they are dependent on men. It would not work at all. It is not true."

"Mr. Alexander of Missouri.—Then, if we agree to this proposition, we are going to raise an issue between ourselves and the suffragettes?"

"Mr. Bryan.—Well, I will say to the gentleman that to call a wife a dependent of the husband would not work. There is a woman candidate for Congress out in one of the districts, and she is likely to bring her husband with her. I do not know. (Laughter.) Will he be dependent? (Laughter.) So I say this is so indefinite and so uncertain that I do not think we ought to adopt that kind of a provision."

It is pleasant to see prominent public men resenting the description of a wife as a dependent. Equal suffrage tends to develop the attitude of mind that recog- the work of the wife and mother as having solid value. When Molly Elliott Seawell first made her amazing assertion that a married woman would lose her right to maintenance if she got a vote, Chief Justice Sullivan, of Idaho, wrote to the Woman's Journal that no such result had followed in his state. He added (Woman's Journal, Nov. 12, 1910):

"In this Western country we do not consider the wife a 'dependent' or a 'kept woman,' nor is she such. The wives and mothers do their share of the breadwinning and maintenance of themselves and families, even though they do not go out and earn wages. The wife who remains at home and attends to her household duties and raises her family is not a dependent in the eyes of the people of our Western States."

"So long as half the population are debarred from national housekeeping, the work must remain half done," says Rose Henderson, probation officer of Montreal. "The function of government is no longer merely to legislate for naval grants, railway franchises and bonuses and guarantees to banks, nor yet laws to protect property, pigs, corn and bugs. The new function of government is humanitarian, to protect life before property; and since women are the life-givers and the principal educators and natural protectors of each new generation, it is but to be expected that they should see more clearly how best to protect that life and bring it to the highest state of efficiency. When she is given that modern, civilized weapon, the ballot, she will use it in defence of her home and children as her prehistoric ancestor used her club in defence of her cave and offspring from the beasts of the jungle."

MRS. CARSE MAKES APPEAL

Mrs. Matilda B. Carse, president of the board of the Woman's Temple, Chicago, erected as a memorial to Frances Willard, and founder of the temple, has issued an appeal to the national organization of the Woman's Christian Temperance Union to unite in paying off a $600,000 mortgage on the Temple building in an effort to make it a lasting memorial to their former leader, Frances Willard. The organization is in arrears $27,500 which has been overdue since last April.

WOMAN GIVES MONEY TO GIVE BIBLE TO THE PEOPLE.

The will of the late Mrs. Morris K. Jesup leaves large sums ranging from $10,000 to $400,000 to thirty-five religious institutions and organizations. The bulk of the money was left for missionary and educational work. Syrian Protestant College received $400,000. Yale University and Union Theological Seminary received $300,000 each. Presbyterian Home and Foreign Missions, $150,000 each. Of special interest, aside from the large sum given to the world's work, is this simple request concerning the use of the money given to the Union Theological Seminary: "I give and bequeath to the Union Theological Seminary in the city of New York $300,000, to constitute a permanent fund, to be called 'The Morris K. Jesup Fund,' so much of the income as may be necessary to be applied to the maintenance of a chair for the teaching of the English Bible, pure and simple, not by way of criticism, but, taking it as it reads, to instruct students how to teach and preach it in the most simple and effectual way to reach the hearts of our people."

Women of 26 Countries to Make Demands For Peace

A copy of this appeal has been sent by the officers of the National American Woman Suffrage Association to the organized Suffragists of twenty-six countries.
—The Editor.

The cloud of a great international war darkens all Europe and the shadow of the conflict hangs over all the nations of the world, insuring disaster to all people and the turning back of civilization for a century to come.

During the past hundred years women have given their toil not only to motherhood and the cares of family life, but also to the building up of the great industries of every country. They have devoted thought and energy and have made great sacrifices to develop education and establish reforms for the betterment of humanity. Hundreds of thousands have sacrificed their lives to the life-giving vocation of motherhood.

Yet, without one thought of the sufferings and sacrifices of mothers who have reared sons, or of the tremendous industrial burdens that war will impose upon women, who will have to do their own work and the work of the men called to the field of battle; without consideration of the little children who will have to be taken from school or play for industrial toil thus wantonly imposed upon them by the government whose duty it is to protect and shield them, this curse of a mediaeval war is thrust upon those whose will and wish have not been consulted.

Is it that hundreds of thousands of their sons may go down to death before the terrible machinery of modern war that the nations call upon women to give their youth, their years of toil and their labor for a higher civilization? Have they reared sons only to become prey to the ambition of kings and exploiters?

The suffragists of the United States call upon the women of the world to arise in protest against this unspeakable wrong and to show war-crazed men that between the contending armies there stand thousands of women and children who are the innocent victims of men's unbridled ambitions; that under the heels of each advancing army are crushed the lives, the hopes, the happiness of countless women whose rights have been ignored, whose homes have been blighted and whose honor will be sacrificed if this unholy war does not cease and reason and justice take the place of hate, revenge and greed. This is not a national issue; it involves all humanity.

Let the women of every nation involved in war make their men understand that the highest patriotism lies in conserving life, wealth and energy; and that war means not conservation but destruction of all that is best in civilization.

Disciples Table Talk

Vacation School in Cleveland Church.

What to do with the children during the vacation season is being solved by the Broadway Church in Cleveland, Ohio. Under the direction of the pastor, F. D. Butchart, a vacation school was organized this summer. At once the school won favor in the community. Six trained teachers and many assistants were required to handle the average daily attendance of 200. Practically all the different nationalities of the community were represented and the total enrollment was over 500. Ten per cent of these children have also become members of the Sunday-school.

Springfield Poet Honored.

For several years the verse of Nicholas Vachel Lindsay has been appearing in the magazines and in books. The Chicago Herald, under its new management, is keen enough to perceive that Mr. Lindsay's muse needs a more popular medium for the proclamation of his message and within the last two weeks has turned over a column of the Herald's editorial page to the Illinois poet. Specimens of the Lindsay verse appear daily, the Herald claiming rights of first publication on all Mr. Lindsay writes. The column is headed "Rhymes from Sangamon County."

Indianapolis Church Has Free Clinic.

For the past six months the Hillside Church of Indianapolis has maintained a free clinic and medical dispensary in the basement of the church, treating in this time more than 150 men, women and children. Treatment is limited to diseases of the eye, ear, nose and throat and persons admitted to treatment are of the poor class. A careful discrimination between the classes of patients has been made, and those in charge of the clinic assert that no one has attempted to abuse the plan of free treatments. The services of the physicians and nurses are free. Dr. A. A. Eikenberry has been placed in charge of all surgical work, and is assisted by Drs. James and Roy Egbert. The Christamore Settlement is assisting in the work and has sent Miss Della Bushaw, a trained nurse, to care for the patients. Miss Bushaw is assisted by volunteer nurses from the church, Mrs. James Dunbar, and Mrs. A. Hul-.

New Church Nearly Completed.

Work on the new church at Marion, Ill., is proceeding rapidly and the building will very soon be ready for occupancy. When completed this will be one of the most handsome and conveniently arranged church buildings in Marion.

Church Reorganizes.

At Battle Creek, Mich., the church of Christ has reorganized under the name Central Christian Church. This was a necessary step before beginning their new church building. A new and more favorable location has been secured and building operations will begin at once. Plans are under consideration for making a flat building out of the old structure. That this church is becoming more aggressive in its work is evidenced by its business-like reorganization which necessitated the election of new officers throughout; by the launching of building plans for an adequate structure: and further by the program of preaching which has been projected by the pastor, M. H. Gerrard.

Chicago Minister Goes to Indiana.

J. D. Hull has accepted a call to the Portland, Indiana, church. Some months ago Mr. Hull resigned his work as resident minister of the Metropolitan Church in Chicago. During his ministry the Metropolitan secured control of the People's Theater building and converted it into a church, with enlarged plans for institutional work.

Church Building a Gym.

In making plans for a new church edifice the Fairmont, Minn., church has provided the people of that city with a much needed social service. The community had no Y. M. C. A. and no gymnasium equipment of any kind. The new church will have an athletic department with full gymnasium equipment and will organize social features corresponding to the regular Y. M. C. A. Memberships will be sold on a basis to sustain the work. This venture is meeting the approval and support of the whole community.

Charles A. Finch Finishes Tour.

Chas. A. Finch, who at the beginning of the summer resigned the pastorate of the First Church at Topeka, Kansas, has just finished a month's swing around the Chautauqua circuit in the states of Missouri, Arkansas, and Oklahoma. The Redpath bureau was well pleased with the reception of Mr. Finch. Everywhere he was greeted with large and appreciative audiences. Mr. Finch was pastor of the First Church at Topeka for more than a dozen years. The church was very reluctant to accept his resignation and upon his return from his recent lecturing tour a large congregation turned out to hear him on Sunday morning.

F. D. Butchart, pastor of Broadway Church, Cleveland, which has conducted a successful vacation school during the summer.

The Blind Leading Well.

At Marion, Kansas, the Christian church is next to the largest in the town. The M. E. congregation, of which Ex-Gov. E. W. Hoch is the most prominent member, leads the Disciples by a small majority. The minister of the Disciples' church is I. A. Wilson, who lost his sight in his youth. Mr. Wilson was educated in the state school for the blind in Ohio and in 1895 was ordained to the ministry. For a number of years he traveled and lectured. For the past five years he has been leading the Marion church and under his leadership the church has made a steady growth.

Sunday-school Contest for Fall.

Preparations are being made for a lively Sunday-school contest between the First of Davenport and the Capitol Hill of Des Moines, Iowa. The contest is to begin October 1. Each of these schools has a large enrollment. It is hoped to bring the regular attendance up to 80 per cent of the enrollment by the enthusiasm of this contest. The Davenport school with an enrollment of a thousand names expects to maintain an average attendance of 800 during September in order to be fully ready for the contest. The average attendance at this school during the summer has been about 400.

Ellsworth Faris Comes to Chicago.

For the past year Ellsworth Faris has been teaching in the state university of Iowa, taking the place of Prof. E. D. Starbuck, who was away on a year's leave of absence. Prof. Starbuck has returned to his work and Mr. Faris has accepted a position in the University of Chicago in the department of psychology. He will also lecture twice a week during the year at the Art Institute of Chicago for the benefit of those interested in psychology. Mr. Faris has just passed successfully the final examination for the degree of doctor of philosophy at the University of Chicago. The number of Disciples now on the faculty at the University of Chicago is considerably larger than at any previous time in the history of the institution.

F. D. Farrell to Hannibal, Mo.

South Side Church, at Hannibal, Mo., has extended a call to F. D. Farrell of Shenandoah, Iowa, and he has accepted. Mr. Farrell is an alumnus of Hiram College and has done considerable graduate work in the University of Chicago. He has had sixteen years of experience in the ministry, having held several important pastorates in Iowa.

H. G. Connelly Closes Successful Ministry.

H. G. Connelly is beginning his ministry with the Central, at New Albany, Indiana, this week. He was for the past three years pastor of the Grand Avenue Church at Minneapolis, Minn. His ministry at Minneapolis was a fruitful one. There were 146 additions to the congregation, the Sunday-school was greatly increased in attendance and efficiency, and a fine building site secured. The Grand Avenue Church is now regarded as the most promising of the twin city churches. One of the most singificant features of Mr. Connelly's work in Minneapolis has been his ability to inspire young people to choose the Christian ministry. During the three years ten young men and women have decided to dedicate their lives to the Master's service. Six young men are already preaching, and still another has decided for the ministry. Three young women have volunteered for the foreign field. Four of the young men are students in the University of Minnesota. Two of the closing services of Mr. Connelly's ministry at the Grand Avenue Church were for the purpose of ordaining two of the young men, Burton Hoffman and Maurice Rossman. S. T. Willis, of the First, St. Paul, S. G. Fisher, of Portland Ave., assisted in these ordination services.

Facts and Figures From Disciple Fields

CALLS.

Lafayette Hoff, Shellsburg, to Alburnett, Ia.

C. E. Lemmon, Ashland to Hastings, Neb.

R. M. Talbert, Slater to Butler, Mo.

I. E. Carney, Weldon, Ia., to Hebron, Neb.

Henry H. Carter, Bloomsburg, Pa., to Hebron, Ohio.

J. R. Kelley, Mahomet, Tex.

RESIGNATIONS.

V. Hayes Miller, Sault Ste. Marie, Mich. Five years' ministry at this church.

H. F. Sayles, Mt. Morris, Ill.

A. T. Shaw, Macomb, Ill.

B. E. Melendy, Mt. Zion, Fla.

J. O. Shelburne, Dallas, Tex.

EVANGELISTIC MEETINGS.

Cherryville, Kansas, C. R. L. Vawter and Company.

New Castle, Ind., E. S. Farmer, evangelist.

Lebanon, Ind., A. L. Ward, pastor, and others.

Adrian, Mich., R. H. Fife, evangelist.

Sheridan, Wyo., union effort, Fife Bros.

Burlington, Wash., Straub and Webb, evangelists.

MEXICO FAVORS PROTESTANT MISSIONS

S. G. Inman is again at Piedras Negras, Coahuila, in Mexico after his long trip through Latin America, visiting our mission fields, and studying religious and social conditions. He reports that on his return to Mexico he finds a greater interest in Protestant missions than ever before. The recent action of the governor of Nueva Leon in closing the convents and stopping the confessional has called forth widespread approval in all parts of the country. This action will no doubt be followed by many other governors. An ex-mayor of Piedras Negras, who had never shown any interest in the religious work of the mission said to Mr. Inman, as he welcomed him home: "I see by the American press that the Protestant forces are planning a great campaign in Mexico. This delights me beyond expression. We are ready to receive you with open arms. Mexico has had enough of the Catholic Church, and her mixing in our affairs, plotting against our liberty and keeping the people in ignorance. Our new leaders will have no more of it. Come on with the preaching of your reform doctrine. You will be astounded at how the whole country is anxious to hear you." It will be remembered that General Carranza has been for a long time a firm friend of "The People's Institute" and of Mr. Inman personally, and when he was governor of Coahuila caused the legislature to vote a subsidy both for the institute and our school at Sabinas. Many other prominent members of the Constitutional party have promised their hearty support in the establishment of similar educational plants.

INDIANA HEADQUARTERS AT ATLANTA

Indiana will have a large delegation at Atlanta, the largest, probably, of any state north of the Ohio river. Many who are expecting to be at the convention have expressed a desire to have a common meeting place for all from this good state. After talking to many who are interested, and investigating the local conditions, a number of us have decided to make the Hotel Ansley our headquarters.

This hotel has many advantages. It is located in the heart of the city. It is large, commodious and absolutely fire proof. You will see the picture of this hotel, with full announcement on the first page of the "Indiana Worker" for September. The manager, Wm. R. Secker, is an Indiana man, having been in one of the largest hotels of Indianapolis until the first of January, this year. He will be glad to see Indiana people. You may be assured that you will receive a hearty welcome from him. Remember that, if you do not take rooms at this hotel, you are invited to make it a meeting place for all Indiana people. Let us develop the Indiana spirit and get the very most possible from our conventions.

I shall be glad to do anything I can in the way of helping you to secure rooms in this hotel, before and during the convention. On to Atlanta—then to the Hotel Ansley.

C. W. CAUBLE,
Secretary.

FROM THE GENERAL CONVENTION SECRETARY.

I am just home from five weeks spent in the northwest and on the Pacific Coast. I went in the interest of the general convention. I attended the state conventions of Minnesota, West Washington, Northern and Southern California, speaking at each of them on "The Origin and Purposes of the General Convention." I was pleased to find that the general convention is in favor wherever it is sympathetically presented. Its twofold purpose of joining the missionary societies in presenting the united missionary apportionment to all the churches and in seeking to secure equitable representation from the churches in the annual convention makes a strong appeal to the wisdom and good business sense of our people.

While attending the Southern California Convention, an informal conference was held with some of those who are to be the leaders in the entertainment of the convention of 1915. I feel sure that this conference will make it easy for the best possible preparations to be made for next year's convention.

So far as I can judge from my connection with this general convention work, it is rapidly growing in favor among our people and I am confident that if it is wisely directed it will soon prove its usefulness in building up the co-operative life of all our churches.

Every indication is that we are to have a large attendance at the Atlanta Convention and that many churches will take sufficient interest in this convention to select and send representatives. In the interest of good order and of efficiency, I sincerely trust that the churches will give earnest heed to the call being sent by the Attendance Committee for an Every-Church Convention. Within the near future a letter will be sent to each church enclosing representatives' certificates with request that the church select and send to the Atlanta Convention its quota of representatives as is provided for in the simple constitution of the general convention.

GRAHAM FRANK,
Corresponding Secretary.

FT. WORTH WORK PROSPERS.

A recent issue of the Record, of Ft. Worth, Texas, gives nearly a page to the story of the career of Magnolia Avenue Church, of which E. M. Waits is pastor. This work has had a remarkable growth, having been established in 1898. Thirty-nine men were present at their meeting of organization. The only assets were empty pocket-books and willing hearts. In 1910 it dedicated a great building at Fifth and Throckmorton and a decade later dedicated another property valued at $50,000 at Magnolia Avenue. The church is now free from debt, has a building that can accommodate an audience of 1,200 people, a model of utility and convenience, having thirty separate class-rooms with blackboards, annunciators and other equipment. The church has recently installed a handsome pipe organ of the latest model. The church has a large Endeavor society, a wide-awake Ladies' Aid, a Missionary society of eighty members and since 1909 has supported its living link missionary in China. It has also fine organizations of both junior and intermediate Endeavor societies. Its pastors have been Homer T. Wilson, 1898-

The Scavenger Curse

You Can't Stop it, Mr. Clergyman! Can You? Neither Can You, Mr. Editor! Think You Can?

Scavenger Books are tablets of infamy on the highway of life; they pervert minds and morals, and bring, ultimately, race degeneracy.

Literary Scavengers for the rewards of crooked, distorted fame breed moral pestilence and spiritual disease.

Scavenger Publishers prostitute capital and business for dollars to be envied by the dollarless; sear consciences, betray the home and outrage womanhood.

The Combined Forces of Decency Make This Appeal, as Laymen, for the United Effort of Press and Pulpit, Everywhere.

Greeting: Respectability and decency in the light of divine truth are synonymous; but when measured by our modern standards they are vastly different.

What is the difference? When is one respectable and not decent? When is one decent and not respectable? Can one be decent and respectable? Can one be respectable and decent?

You should answer these questions seriously and drive your answers with force straight to the hearts of all lovers of home and purity within the scope of your influence.

Read "The Eyes of the World"—published August 8th—and you will realize the need of your effort.

Harold Bell Wright has told this delightful romance so convincingly and has so clearly defined the underlying purpose of the story that it is stamped with the truthfulness of a chapter out of real life. The theme **"the ministry of art and letters"** is most opportune for the cause of more wholesome books.

The fight for decency in literature will triumph only through an **aroused public conscience.** Human law does not prohibit scavenger books nor does it provide adequate punishment for authors and publishers that count greatest in art that which in story and picture and music and play most effectively arouses the basest passions of which the human being is capable.

Murder has no place in the inventory of crime of Scavenger Publishers and Literary Scavengers. To destroy innocence, to kill virtue, to murder a soul, these are commonplaces in **their insane philosophy.**

They are not educated to the thought of taking a life—they are trained to consider its perversion. The heroes in their fiction do not kill men—they betray women. The heroines in their stories do not desire the death of their betrayers—they love them, and desert their husbands for them.

We are spending $100,000 in this campaign because the issue is above commercialism. It is a ministry—a part of our endeavor to make a life ministry of publishing.

Man never fought a harder fight or fought with better equipment than the fight we are making **against the foes of decency with "The Eyes of the World."**

When we began last March taking **full pages in the Magazines,** Scavenger Books, Scavenger Publishers and Literary Scavengers were playing to the gallery with the parquet holding its breath. Now the parquet is in righteous indignation and the gallery is **slinking away in disgust.**

The time is opportune for dealing a deadly blow to unclean literature.

We have the unanimous support of the bookseller, everywhere. Give us also the support of the press and pulpit, and decency will triumph over filth and vulgarity, lust and sensuality, vice and crime in literature and art and music and drama.

To the youth and manhood strength of the nation is due the combined and simultaneous effort of every lover of the race.

Harold Bell Wright's books are the germ of a new order of fiction. "That Printer of Udell's," "The Shepherd of the Hills," "The Calling of Dan Matthews," "The Winning of Barbara Worth" and "Their Yesterdays" are an inheritance for the boys and girls of today who are the men and women of tomorrow.

"The Eyes of the World" is a ripping romance of 464 pages of wholesome action, plot, counterplot, mystery and love, sweet sentiment and strong passions. One Half Million copies were sold before publication—August 8th.

Publishers, The Book Supply Company, 231-233 West Monroe St., Chicago. Illustrations from Oil Paintings by F. Graham Cootes. 12mo Cloth. $1.35 Net.

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1900; James S. Myers, 1900-1904; Guy Inman, 1905; A. E. Dubber, 1906-1907. In September, 1907, the present pastor, Edward McShane Waits, took charge and will soon close his seventh year. The church has a present membership of 750. The Sunday-school at Magnolia Avenue is modern, employing a paid director of religious education. A band of Boy Scouts have become famous for their work for the church. Although accomodations of this church seemed ample five years ago, it already has outgrown them, and plans are being made for some improvement and reconstruction that will give the church room commensurate with the great social, educational and spiritual work that it already has under way. Certain plans already have been submitted but were not thought quite equal to the emergency, and Sept. 1 of this year was set by the board for a thorough and decisive consideration of the matter.

Illinois Disciples' History Ready.

The committee on the History of the Disciples of Christ in Illinois wish to secure agents in the several counties of the State for the sale and wide distribution of the book. R. E. Henry, chairman of the committee, asks that those interested in the proposition please confer with the committee at the Decatur convention, September 7-10. Mr. Henry's address is Havana, Ill.

Christian University to Change Name.

There is a decided movement among the leading educators of the Disciples to eliminate the term university from the name of our colleges. The prevailing opinion is that we have entirely too many pseudo-universities among us. A statement in the Christian University Bulletin for August indicates that this institution is seeking a name more in keeping with the present scope of the school: "Christian University was founded in 1852. It was hoped at that time that the institution might become a university in fact as well as in name. That hope has never been realized, and it is no longer felt to be desirable to try to realize it. The name then becomes a misnomer, creating an unfavorable impression in educational circles. There is universal desire that it should be changed bringing it into harmony with present ideals for the scope of the institution. It is proposed to allow the name to stand for the original ideal and to adopt, by resolution of the Board of Trustees, a new name to designate the undergraduate, academic department which is the only part of the comprehensive plan existing in the minds of its founders that has as yet been realized. The Board of Trustees will be glad to have suggestions as to this name. Letters should be addressed to the Secretary of the Board of Trustees and should be received not later than December 1.

Rev. E. M. Waits, pastor at Magnolia Ave., Ft. Worth, Tex., which church has made a fine record of achievement.

R. W. Abberley on Heartfelt Religion.

On a recent Sunday evening at Magnolia Avenue Church, at Los Angeles, Cal., R. W. Abberley took for his text, "Having a form of Godliness, but denying the power thereof." His sermon abounded in striking antithises such as the following:

"You cannot be a devout Christian and a tricky trader; a true worshipper and a bad neighbor; an exemplary church-member and a tyrannical employer. There is as much difference between the form of Godliness and the power of it, as there is between a counterfeit coin and genuine money. A mere form is no more true religion than a stuffed animal is a real animal. An empty profession with no heart religion is like a hollow tree which is the home of bats, owls and reptiles. A false heart is the habitation of devils. True religion, on the other hand, is the source of every virtue; it transforms the character, beautifies the life, and blesses the world."

Dallas Pastor Resigns.

For six years J. O. Shelburne has been the aggressive pastor of the Central church in Dallas, Texas. During that time the church has made splendid progress and Mr. Shelburne has become recognized as one of the most prominent religious leaders of the city. His many friends regret to learn that his condition of health will not permit him to continue as pastor of the Central where the magnitude of the work is such that very heavy duties fall on the pastor. Mr. Shelburne will accept the position of secretary and treasurer of the Dallas Sales and Salvage Company. However he states that it is not his intention to retire permanently from the ministry.

A CABLE FROM THE COMMISSION.

The commission of the Foreign Society to the Philippine Islands, China and Japan, consisting of Sec. Stephen J. Corey, Prof. W. C. Bower, and R. A. Doan, reached Manila according to program August 18. A cablegram received at the office of the For-

Big Four Route, C. C. C. & St. L. R. R.

NEW YORK CENTRAL LINES

ATLANTA, GEORGIA

General Convention, Churches of Christ

NEW YORK CENTRAL LINES

OCTOBER 7-14, 1914

ROUND TRIP FARES
FROM

Cleveland	$25.50	Detroit	$25.50	Chicago	$25.80
Columbus	19.60	Toledo	23.10	Lafayette	21.20
Dayton	17.20	Springfield	18.10	Greensburg	17.00
		Indianapolis	$18.00		

SPECIAL TRAINS

LEAVE Chicago 10:15 p. m., Otcober 5, via Indianapolis and Cincinnati.
Cleveland 12:05 a. m., October 6, via Columbus and Cincinnati.
Detroit 10:20 p. m., October 5, via Dayton and Cincinnati.
Indianapolis 3:00 a. m., October 6, via Cincinnati.

Arrive Atlanta 6:30 a. m., October 7.

Through Sleeping Cars ready for occupancy 10 a. m., October 5, from above points. Special car parties arranged from any points.

OTHER TRAINS FURNISH STANDARD SER VICE ON CONVENIENT SCHEDULES.

For booklet and further information apply to

C. C. CLARK, General Agent, Chicago, Ill.
D. J. COLLVER, D. P. A., Cleveland, Ohio.
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Detroit, Mich.

H. R. DALY, General Agent, Indianapolis, Ind.
H. BERTERMANN, General Agent, Columbus, O.
H. J. RHEIN, General Passenger Agent.
Cincinnati, Ohio.

eign Society, dated Manila, August 18, reads as follows: "*Because of America's peaceable intentions a splendid opportunity presents itself for Missions. Have arrived. All well.*"

These brethren certainly interpret the present world situation properly. Our churches never before had such an opportunity presented. America enjoys the fullest confidence of all the nations of Asia. While more than one-half of the world's population is in a state of war, America is at peace with all mankind. We are in a position to consistently preach the gospel of peace. It is time for us to be at our task with increased zeal. We should labor and pray for the reign of the Prince of Peace in all hearts. This is a time to cheer the hearts of the missionaries in the forefront of the battle.

F. M. RAINS,
Secretary.

FOREIGN SOCIETY NOTES.

Dr. C. L. Pickett, Laoag, P. I., reports twenty conversions during the month of May, and nearly 1,500 treatments at the hospital.

The new session of the Bible College, Manila, P. I., was opened June 15, by Prof. B. L. Kershner. Forty students were enrolled. One class begins as early as 5:45 a. m., each day. Some schools do not begin so early in this country.

A new press has been installed by the missionaries in Manila. During one month there were 825 new subscribers to our monthly which is published by the Mission.

B. L. Kershner and wife received a most hearty reception by all the city churches in Manila upon their return from their furlough in America.

A new chapel has been built at Los Banos, P. I. In May there were forty-one additions.

Let it be borne in mind that the books of the Foreign Society close for the current missionary year on September 30. All pledges should be paid and every church and Sunday-school should be represented by an offering.

Last week the Foreign Society received $2,000 as a direct gift from a friend in Texas.

September will be a busy month for Dr. Royal J. Dye. He speaks at Peoria, Ill.; the New England Convention, Haverhill, Mass., September 10-13; a group of six churches in Eagle Valley, Pa., September 15-21, Western Pennsylvania Convention, September 23, also a County Convention, Veedersburg, Ind., September 27.

During the first eighteen days of August there was a gain in the receipts from the churches, as churches, of $1,344, but there was a loss in the total receipts of $1,331. The gains from the churches on the year amount to $9,878.36.

A. MCLEAN,
President.

PROGRESS IN PENSIONS AND OFFERINGS.

The pension payments of the Board of Ministerial Relief now average almost as much each month as the quarterly payments of two years ago before the 20 per cent proposition went into effect.

The total receipts for the ten months of the current year to August 1, are $23,822. Of his amount $3,042 came from interest on the permanent fund, which now amounts to over $60,000, made up mostly of bequests and annuities.

The interest deducted from the total receipts leaves $20,780 that counts on the 20 per cent proposition. The receipts for August and September must bring this up to $30,000 to secure the $6,000 extra from our generous friend. Of course we cannot think of stopping short of this amount, but it is only by the faithful loyalty of all friends that the goal can be reached.

The church offerings received in July were almost twice those of one year ago, both in number and amount. This gain we attribute to the growing favor of the work and to the steady extension of the budget plan and the every-member canvass.

The pension roll now carries 107 names, including many of the most illustrious in our history. Several others will be added at the next meeting of the board. To justify the advance without reducing the payments, which after all the increases are still on a mere subsistence basis, three persons have recently volunteered to become living-links, by the payment of $100 per year. Many new contributors have joined the fellowship with smaller amounts.

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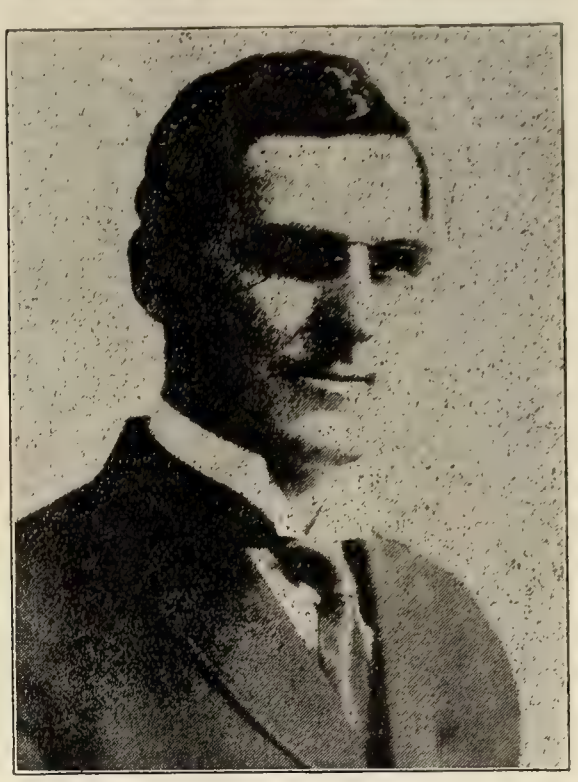

Rev. H. G. Connelly, who is beginning his new work at Central, New Albany, Ind.

BRITISH CHRISTIAN OPINION ON THE WAR.

BY SIR ROBERTSON NICOL

(Continued from page 8.)

may overtake it. I say," Mr. Redmond went on, "that the government may tomorrow withdraw every one of her troops from Ireland. I say that the coasts of Ireland will be defended from foreignn invasion by our armed sons, and for this purpose armed Nationalists Catholics in the South will be only too glad to join arms with the armed Protestant Ulstermen in the North. Is it too much to hope that out of this situation there may spring a result which will be good, not merely to the empire, but good for the future welfare and integrity of the Irish people?" Amid the many ill omens which seemed to throng over and darken the house of commons it is with the utmost thankfulness that we welcome words like these. We can now say, "Great Britain and Ireland" without a sense of irony, without a sense of pain.

So far our people have shown an admirable temper. The jingo lyre is mute, and we hope it will continue to be mute. There are wretches who revel in the in the roar of the British lion, and love war—at a safe distance from themselves. It does not become us to fling about menaces in all directions. Jingoism is the offspring of the tavern, of which it reeks, and the offspring of the tavern is never strong. The work before us is strong work. The trial we are to meet will be a most testing trial. What we need is calm determination and devotion. Before the end we shall need the services in one capacity or another of the whole manhood of the country.

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The Sunday School

THE JUDGMENT OF THE NATIONS.

INTERNATIONAL UNIFORM LESSON FOR SEPTEMBER 20.

Memory Verses, 34-36.

Golden text.—Inasmuch as ye did it not unto one of these least, ye did it not unto me.—Matt. 25-45.

American Standard Bible.

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(31) But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: (32) and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: (33) and he shall set the sheep on his right hand, but the goats on the left. (34) Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world: (35) for I was hungry, and ye gave me to eat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: (36) naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. (37) Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? (38) And when saw we thee a stranger, and took thee in? or naked, and clothed thee? (39) And when saw we thee sick, or in prison, and came unto thee? (40) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (41) Then shall he say also unto them on the left hand; Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: (42) for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; (43) I was a stranger and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not, (44) Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? (45) Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. (46) And these shall go away into eternal punishment, but the righteous into eternal life.

Verse by Verse.

BY C. C. BUCKNER.

v. 31. *But when the Son of man shall come in his glory*: See Matt. 24:30.

v. 32 *And before him shall be gathered all the nations*: The Jews and the Gentiles. *And he shall separate them one from another as the shepherd separateth the sheep from the goats*: The classification is based on righteousness. The good are separated from the bad.

v. 33. *Sheep on his right hand, but the goats on his left*: Lovers of God are commonly spoken of in the Bible as *sheep* and lambs. Some one has said that a goat is "selfishness on legs." While it is true that sheep and goats will pasture together, yet when the folding time comes they separate.

v. 34. *Then shall the King say*: Christ is the King. *Blessed of my Father*: They are blessed because they have sought to be like their Father. *Inherit*: It has been suggested that the judgment will be automatic. It is but natural that those who have sought to be worthy children, shall inherit the holdings of their Father. *Prepared for you from the foundation of the world*: "The thought of God from the beginning looked toward those who by such conduct would inherit such a reward" (*Horton*).

v. 35. *And ye gave me*: "The birds of the air have their nests and the foxes have their holes, but the Son of Man hath not where to lay his head." If we give all to Christ, Christ will give all to us. The words of this passage are usually applied to individuals but they were spoken to and concerning nations. Is this not particularly timely in these days of wars? Our so-called Christian nations have been building on their armies and navies.

v. 37. *Then shall the righteous answer him saying*: True worth is unconscious of its worth. Righteousness is humble. The feeding of the hungry, the giving of drink to the thirsty, the taking in of the stranger, the clothing of the naked, visiting of those who are sick or in prison, must not be done for show. When one does these things Christianly he is quite unaware of gaze of the world, or even, of Christ.

v. 40. *Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me*: The rewards of goodness come as surprises. And the value of a reward is doubled when it comes as a surprise.

v. 41. *Depart from me, ye cursed*: Their own course elects their punishment. *Prepared for the devil and his angels*: "Jewish eschatology assigned to Satan and his supporters special punishment, as in Jude 6; 2 Pet. 2:4" (*Slater*).

v. 44. *Lord, when saw we thee, etc.*: The selfish are so engrossed in consummation upon their own selfish desires that they are blinded to the spiritual realities. And these words of the Lord are for the special benefit of a people who had been excessively punctilious in their formal worship of God. They thought they, of all people, were "the righteous."

At the Heart of the Lesson.

WHERE IS HEAVEN?

"A minister preached one day about heaven, and his sermon was greatly enjoyed by his people. Next morning a wealthy member of the church met the pastor and spoke warmly of the discourse. 'That was a good sermon about heaven,' he said: 'but you didn't tell us where heaven is.' 'Oh,' said the minister, 'I can tell you now. Do you see yonder hilltop? In a cottage there is a member of our church. She is sick in one bed and her two children are sick in another bed. I have just come from her house. There is not a lump of coal, nor a stick of wood, nor a loaf of bread, nor any flour in that house. If you will go down town and buy some provisions and some coal, and send them to that house, and then go yourself to the house and read the Twenty-third psalm beside the woman's sick-bed and kneel and pray with her you will know where heaven is.'"

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The Mid-Week Service

By Silas Jones.

TOPIC FOR SEPT. 16.

Union Through Co-operation in Practical Service. 2 Cor. 6:1; Gal. 2:9-10; 1 Cor. 16:1-4.

What is Christian union? Is it not the joining of forces for some kind of service? Is there any service that is not practical? If we have in mind unity of belief, we have no interest in beliefs except in relation to the actions they influence. To relieve a mind of paralyzing doubt or to remove bitterness from a heart is practical service. The superintendent of a large factory said he never had to discharge men for incompetency but he did discharge a man now and then for failure to co-operate. The church that teaches a man the spirit of brotherhood and how to show it in daily work is rendering a practical service that is of the highest importance.

SUPPORTING THE COLLEGES.

Is it not about time for the churches of the United States to join their forces in supporting church colleges? Colleges must be equipped, endowed, supplied with students. It may never come, but one may be allowed to dream of the day when colleges will be placed where they are needed and will receive the support of churches in accordance with territorial divisions and not in accordance with denominational preferences.

GIVING POWER TO THE SUNDAY-SCHOOL.

The Bible is excluded from the public school in many states. It is uncertain whether it will be restored. Even if it is, the church is not thereby relieved of obligation to teach the history of religion and to cultivate religious feelings in the young. For this service it needs buildings, literature, and teachers. A small town with three, or four, or five school buildings would be ridiculed by enlightened educators. The day will come when divisions in Sunday-school work will be the object of ridicule. The promoter of divisions is wise in opposing the introduction of sound pedagogical methods into the Sunday-school. Denominational bias will have to stand aside when the chief aim of instruction is the welfare of the children. Interest in the present crowds out interest in fights that began generations ago.

BEARING TESTIMONY.

The best men are needed to preach the gospel of good will. Only a few are endowed for such a service. The cry that young men are not entering the ministry should be met by the declaration that the churches should have a program that would captivate the imagination of the strongest men. Many communities have more preachers than they need. Men in the ministry feel that they ought to represent all good people when they speak. They dislike the idea of having to speak for one section of the people. The man with a vision now comes forward as the spokesman of all who love God. He would like to have some of the barriers raised by sectarianism removed.

COMMUNITY SERVICE.

That co-operation is better than antagonism is known by all intelligent persons who try to put down evils and encourage goodness. A bank fight may demoralize a town. Family feuds have cost many towns their leadership in their counties. Church fights cripple schools and business. On the other hand, private feuds and sectarian wars have been forgotten when some great community enterprise has called for the energies of all the people. The leader in a playgrounds movement may prove to be a greater force for Christian union than the professional advocate of union. Any man who unites the people of a community for a good work prepares the way for other kinds of union. The main thing is to see what ought to be done and to have the people unite in doing it.

Zech. 8:16; Eph. 4:22, 25, 29; 1 Pet. 2: 12; 3:15-16; 1 Cor. 14: 19; Jas. 3:17, 18; Rom. 15: 1-6.

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Vol. XXXI September 10, 1914 Number 37

Christian Co-operation on the Mission Field of India

By George W. Brown

God and the War

Editorial

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By Ida Withers Harrison

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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God and War

WHERE IS GOD WHILE WAR RAGES? Emperor William assures his soldiers that God is with the German arms and armies and will give victory to the fatherland.

But victory for the Germans with God's help means that God is party to the unspeakable slaughter of their enemies—a notion of God which we who have once seen the face of Christ can no longer entertain. We cannot think that the divine Father is party to the widowing of Belgian womanhood and the orphaning of the children of France.

Neither can we think that God is on the side of Belgian steel and French fortress and British dreadnought against the Germans. The whole thought of a tribal God, a partizan God, is Hebraic and pagan, not Christian. God is not found in the clash of steel and the rush of armies and the bombarding of cities. God hates all that, just like right-reasoning men hate it. He loves his children. He plans life for them, not death; prosperity, not distress. He is not the cause of the tears and groans and sorrows of any people. It is his eternal passion to wipe away all tears from their eyes and to abolish pain and death.

War is sin. Like other sins it may be due either to a lack of higher ideals or to a lapse from higher ideals. Primitive war, ancient war, medieval war was largely due to a lack of higher ideals. But this war is admittedly a moral lapse. Every war from this time forward must be regarded as a moral lapse, a distinct fall of man from God's garden of civilization.

* * *

Where, then, is God that he should allow whole nations to lapse from the hard-won goal of social idealism back into barbarism?

Some say this failure of civilization is a token that there is no God at all. Civilization, progress, they say, is an illusion, and God is a delusion. The banks of the River Meuse are said to have overflowed with the bodies of dead and wounded Germans that fell into the stream.

Where, then, is your God of love?

The art treasures at Louvain were demolished by the German investment.

Where, then, is your God of beauty?

The solemn pledges of the Kaiser to preserve Belgian neutrality were torn into bits of meaningless paper and the whole of the brave little land is overrun with aliens.

Where, then, is your God of truth and honor?

These questions of the atheist and the cynic are not easy questions for faith. But they are not new questions for faith. They bring to us the old, old problems of sin and suffering, in the midst of which our every day life is lived—problems that call faith into existence. If it were not for problems like these there would be no faith, no need for faith; we would be walking by sight.

Faith can find God even while war rages. It finds him not in the tumult and shouting, not in the fierce and selfish passions of men—not in the earthquake or wind or fire, but in the still, small voice and the still, small, but mighty forces that work against war and that even use such a war as this to bring about a higher and securer peace for mankind.

* * *

It may fall out that this war is the cure of war. This is the first war that has been subjected to the criticism of a contemporary conscience against war. The Peace ideal has established itself in the souls of civilized men during the past fifty years. Dreams of international arbitration have begun to come down from the clouds. Ideals like these are bound to become more vivid, more commanding, not less so. The euphemisms of war are passing. It sounds like irony to speak of the "glory" of war. Its "romance" has lost much of its glamour. War is butchery, war is murder, war is hell.

Here is where God is—in those ideals that are interfusing human thinking, in the protest of the laboring classes against shooting down their comrades of the field and factory, in the vivifying of a vast body of public sentiment both in the neutral and the warring nations on behalf of mothers and wives and children of soldiers, and in the conscious taking into account of the effect upon future generations of a policy which sends its finest manhood forth to be killed.

In the humanitarian idealism that has spread far and will spread farther—there you will find God.

* * *

And you will find God in the new distinction that is coming to be consciously made between a national political entity and the people themselves. President Wilson was smiled at when he "declared war" on Huerta but professed friendship for the Mexican people. Yet that is precisely the distinction that obtains in the expressions of British and even French sentiment toward Germany. The German government with its arrogance, its selfish ambition, its lust for more space and more power, and its appeal to the saber to carry out its greedy purposes —this is one entity; and the German people from whom Goethe and Wagner and Kant and Eucken sprang, and of which every peasant and laborer is a part, this is another entity. The social entity, the human entity, is differentiating itself from the political entity and is coming to the front as the only entity that has any real rights. Human well-being is displacing the rights of autocrats and it is God that is bringing it to pass.

In the democratic processes that are reconstructing human society on the basis of social well-being and which are operating to fling every monarchical survival into the scrap heap—there you will find God.

God is not absent from the battlefield, for the Red Cross is there, and self sacrifice is there and patriotism is there, and where these are God is.

But God's greatest work is in the background of the battle, in the contrite hearts that intercede for a proud and sinning humanity, and lend themselves as redemptive carriers of his grace and peace to the world.

Getting Home From Europe

BY CLAUDIUS B. SPENCER.

Dr. Spencer is recognized by his fellowcraftsmen as not only one of the most companionable personalities, but one of the most skillful and graphic writing-men in the fraternity of religious editors. When we read in his paper—The Christian Advocate—that he had been in the war zone at the time of the outbreak, we knew that there would be a story to tell upon his arrival home. And sure enough, it came last week. It gives such a human interpretation of the hardships and embarrassment experienced by Americans abroad this summer that The Christian Century takes special satisfaction in giving the story to its readers.—THE EDITOR.

TENS of thousands of American tourists will for many a day to come have thrillers to tell of their experiences in Europe from that fateful Saturday, August 1, until the moment they actually put their feet on American soil. Those that befell me are only those common to the rest, and there are about seventy thousand of them. More than one hundred thousand tons of personal belongings, trunks, hand bags and suit cases are stacked up somewhere in European towns, and attached to every piece of luggage is not only a tag, but a tale. Whether the luggage is ever seen again or not, the story will remain perennial.

I had come up out of Spain and when I got to Geneva I had abandoned sightseeing altogether to hide away in a pension buried in roses and poppies, arbors, and an almost suffocation of rare flowers, to try and think my way up and out of the middle ages in which I had immersed myself beyond the Pyrenees. Saturday, August 1, came, and with it consternation. Austria had declared war. Russia was mobilizing. Telegrams announced that Germany had ordered the mobilizing of her vast army reserves beginning the next morning at 6 o'clock. Switzerland ordered the mobilization of her reserves, also to be completed within twenty-four hours.

A RUN ON THE BANKS.

There was an instantaneous disappearance of money. The banks closed. The government banks underwent a run, long lines reaching the streets. The government banks doled a few francs to depositors: but on securities, foreign money, travelers' checks, not one centime. There was the sensation of universal paralysis. And you better believe it was wise to get to Zurich and Constance by the first train. I had bought my ticket over in London, and a little silver jingled in my pocket, and with a luncheon from the pension I boarded the express for German Switzerland.

II.

Everywhere there was suspense, everywhere haste. The sabers of the soldiers rattled on the slats of the third class cars: crowds gathered at every station, handkerchiefs fluttered from mothers, wives, sweethearts, and were used for other purposes than to wave farewells. A German-born tourist, who had landed on his honeymoon from America just the Thursday before, had been caught in the German net, and was on his way to his regiment in Bavaria. Everything was crowded, stern, silent. The train was intermittent. Every man had his story, every soldier his kit, every person his poorly disguised fears. It was a long, solemn, depressing day.

At ten that Sunday night, I landed in Constance. The ancient city on the Lake of the Four Cantons is part in Switzerland, part in Germany. I had to run the gauntlet of the German frontier, as I shall not forget. The Hotel Insel, the Island Hotel, is a most picturesque spot in the silver lake, and looking on the Alps of Saint Gall. The hotel is an ancient Dominican monastery, spotless cloisters, decorated with huge historic frescoes fitting the great panels, the dining hall the scene of the trial of John Huss, ere he was burned at the stake. The delegates to the Peace Conference were already ready for the formal opening the next morning. I unpacked, and went to bed.

THE LAST TRAIN OUT.

I came down early to breakfast, only to get the whisper that Germany had declared war; that the last train out of that section would leave in a few minutes; that the Emperor would guarantee safe conduct along the whole frontier as far as Cologne. I heard that two of our company had just been arrested and were in prison for using a kodak. The baggage was already partly on the bus. It didn't take long to jam my belongings into my bags and get them in the pile.

All day and far into the night the train swept intermittently down the German frontier through the Black Forest out into Carlsruhe and the Rhine Valley. Everywhere the final mobilization of the reserves, everywhere soldiers, everywhere the Hohenzollern helmets and sabers, everywhere the horses in the box-cars and yards, everywhere measured haste, thoroughness and the feverish uncertainty; fresh news every moment, France declaring war, the German troops marching on Belgium, England on the brink of war, Russia swarming toward Austria, rumor treading on the heels of rumor, and everywhere, everywhere the troops piling into the cars, the men having faces of steel; the Rhine cities flags flying, children cheering, women weeping, tourists in panic, jamming into the already crowded cars, dragging women through the car windows, any way, any shape, to board that train. That, in general terms, was the story of the day.

III.

Reaching Constance Sunday night, I did not have a pfennig in German money—not one cent. During Sunday night, in the common disaster, all the delegates had held a hasty meeting and emptied into a common pot all their gold. Bishop Hendrix, Bishop Wilson and President Tipple set the example. In consequence, in the dim dawn, Dr. Frederick Lynch thrust in my hand a ticket to Cologne and three half marks (less than fifty cents) with which to get to London. I am in a greater debt to Bishop Hendrix than I can ever pay, for help on the way that day of suspense and its gloomy night, trying to get across the German frontier. For this was the final train, and no one would want to remain on German soil until this awful war is over. Like hundreds of men, I stood up half way from Switzerland to the Netherlands. Women first. The three half marks in that crowd that stampeded for the fruit counters did not last forever.

There will always abide the memory of the troops in motion on the horizon, their bayonets glistening in the sun, their steadiness, their magnificent physique, strong, intellectual faces, thousands of them college men who will shoot to hit, and every eye having the gleam of worship of the fatherland; there will always abide the memory of the sentries at every bridge and tunnel and culvert; the memory of the cities of the Rhine pouring out their battalions, their crowds of weeping women, their flags flying from the windows, the searchlights in the church steeples of Cologne, the sheen of the brilliant yellow light on the mass of Hohenzollern helmets in the stations—surely Lohengrin and the Norms had come to the German land and each had death in his saber and bayonet to wall about that German land.

A FRIEND IN NEED.

There was no sleep that night. There was uncertainty, massing on railroad platforms, repeated examination of luggage, tearing up of baedekers, a hundred inconveniences—some call them insults—and finally an electric tram from Cleve (seat of the Lohengrin legend) to the frontier and its disturbance and a walk and a hack to Nijmegen in the Netherlands, where a gentleman, Mr. Edgar T. Woodhead, Elmfield House, Bath Street, Huddersfield, generously advanced me, a stranger with no security that was good for any thing, enough to buy my ticket to Vlissingen, across the Channel to Folkestone and to the Victoria Station, London. It was a favor which I can never repay in material things. I pass over those days. What of suffering or suspense there was in common to thousands and may be dropped into oblivion.

IV.

I am sailing steerage to New York. A young fellow has just told me he is not anxious to climb up the stacks of berths in the forecastle of his berth, for a rat has just jumped out of his. Some ladies have just remarked on the rats and mice that have run over their berths. I now understand how the Bubonic plague and cholera are spread. There is a black, tangled, dark labyrinth of cables, pipes, machinery, braces, hatchets, and oh, that smell—in a choppy ocean at that. Thank fortune it is not undignified to—I will not write the word; many a gentle dame has shown it. The sound would indicate that a lot of folks have lost their last friend.

The captain has opened the rear part of the promenade deck, the after music room, a woman's rest room, the upholstered smoking room to the "steerage" throng and really until bed time it is now not uncomfortable. No one complains. I was due back on the Imperator—the best that floats. I am happy at these courtesies of the captain, and until midnight forget the fo'castle. In fact, I am sleeping on the deck under the

(Continued on page 19.)

An Open Questionnaire on the Recent Action of California's Convention

In Which Every Reader of The Christian Century is Invited to Participate. Second Installment.

FIRST CHURCH of Berkeley, Cal., was excommunicated from the state missionary convention of Northern California in July for receiving into its membership unimmersed Christian people who brought credentials from various Protestant evangelical churches such as Presbyterian, Methodist and the rest.

This is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the past fifty years, perhaps in their entire century of history. I wish with the most dispassionate purpose to secure a consensus of the opinion of our brotherhood, including both laymen and ministers. I have prepared this questionnaire for that purpose, and I will welcome from any reader of The Christian Century a frank expression on the issues involved. In order that the reader may have clearly before him the material facts of the situation let me state them, concisely, as I understand them:

BERKELEY'S PRACTICE AND POINT OF VIEW.

Berkeley church insists that it is loyal to every fundamental ideal of the Disciples of Christ and that the step in question is nothing at all but a further logical and fraternal application of both the principle of Christian unity and that of loyalty to Jesus Christ.

It affirms that these persons whom it receives into its fellowship are Christians, members of the Church of Christ; that Christ has already received them into his Church, which being so, a church of Christ has no choice save to receive them also. To refuse to receive them, the Berkeley church says, is essentially a sectarian act and a violation both of the will of Christ and the Disciples' principle of Christian unity.

The church holds inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience.

In the dismissal of an unimmersed member the church gives back the letter he brought with him, together with a letter of its own, commending the Christian character of the bearer and stating the fact as to his manner of being received into Berkeley church. The purpose of this is to avoid confusion or embarrassment to other churches of Disciples which might not wish to receive an unimmersed person into their membership.

The Berkeley church and its pastor, H. J. Loken, hold, as I have no reason to doubt, the generally accepted evangelical views of the Bible and the Divinity of Christ and are in all respects faithful to the missionary imperative of our Lord, even to the point of extraordinary generosity. I do not know Mr. Loken personally, but he is described as a preacher of unusual power, and a humble and gracious Christian man.

CHARLES CLAYTON MORRISON

THE QUESTIONS.

1. Do you hold that Berkeley church is doing wrong in receiving these Christian people? If so, please state why.

2. If you disapprove of Berkeley's practice do you consider it a grave and fundamental departure from the essential principles of the Disciples, or is it one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation?

3. What is your opinion as to the action of the California convention in assuming to judge as to the orthodoxy of the church and to excommunicate it from their missionary coöperation? Does the convention's action, in your opinion, constitute a violation of any fundamental principle held dear by the Disciples of Christ and essential to our program for unity? Can you see any difference between ecclesiasticism and what this convention did?

4. If you disapprove of the action of the convention what do you suggest should be done by the brotherhood outside of California to induce the California brethren to remedy their error?

In answering the above questions it is not necessary to re-write the questions. They may be referred to by number. Replies may be as brief as is consistent with clearness. Following are some replies that have already been received:

REV. HOWARD T. CREE.

1. It seems to me the Berkeley church is practicing the principle of autonomy, which has always been granted as the right of each individual congregation.

2. It seems to me my answer to the first question also covers this on the ground of liberty conceded each local congregation.

3. I am of the opinion that the action of the convention in passing upon the orthodoxy of the church and excommunicating the same from its co-operation is unwarranted and violates the very principle of liberty among the Disciples of Christ. It is an ecclesiasticism for which there is no scriptural warrant and cannot but be productive of harm.

4. We are liable perhaps in passing upon the action of this convention to be guilty of the same fundamental error unless we are careful. I know of no law under which this case can be properly handled save the great law of Christian love and charity.

Augusta, Ga.

REV. Z. T. SWEENEY.

1. The Berkeley church is doing wrong, because it is receiving into fellowship persons who have not complied with the conditions imposed by our Lord. [Conditions of what? Certainly not conditions of membership in the Church of Christ, for Dr. Sweeney, like all Disciples, holds, without any reservation, that Methodists, Presbyterians and the rest are members of the Church of Christ. If they are already members they must have complied with the conditions of becoming members.—The Editor.]

2. It is a grave and fundamental departure from the essential principles of the Disciples of Christ, because it has changed the constitutional requirements made by our Lord for citizenship in the kingdom of God. It has committed high treason against the King of Kings and Lord of Lords.

3. In my opinion the California convention simply stated a fact which the apostle John also stated, I John 2-19—"They went out from us but they were not of us. For if they had been of us they would no doubt have continued with us."

The California brethren simply stated the fact that the Berkeley brethren had departed from the faith and they had a perfect right to act in harmony with that fact. The California brethren were acting in the capacity of voluntary workers for Christ having the right to prescribe the conditions upon which others could unite in Christian work with them.

I can see a world of difference between their action and ecclesiasticism.

4. I would suggest that it would be ecclestiasticism for any body outside of California to attempt to interfere with the acts of the California convention.

New York City.

REV. A. B. JONES.

Replying to your questions in the numerical order in which they are stated, I will say:

1. I do not.

2. I think this is a matter that each congregation should determine for itself.

3. I think the California convention did radically wrong in this act.

In my opinion the action of the convention is a violation of the principles held by the Disciples of Christ. I can see no difference between ecclesiasticism and what this convention did.

4. I think that all our other conventions should pursue the opposite course and leave the California brethren to repent at their leisure and change their policy.

Liberty, Mo.

REV. HENRY PEARCE ATKINS.

1. No.

2. I do not disapprove.

3. Altogether unwarranted. It does. I cannot.

4. From among the number who express their disapproval of the action of the convention select a committee of three who shall draft a letter to those churches whose representatives voted with the majority, urging them in fraternal spirit, for reasons set forth, to reconsider their action at their next convention. Call upon a hundred well known brethren to lend their names to this letter. A goodly array of names should be secured if the issue is confined to the action of the convention without reference to the position taken by the Berkeley church.

Birmingham, Ala.

MR. S. E. CARRELL.

I prefer to state my views in general, rather than in response to your questions.

I can see that this question as to the basis of church membership, as it relates to the acceptance of those coming from other churches, is one that sooner or later the Disciples must face. Whether the time has already come, is largely a matter of local conditions.

Generally speaking, I think the raising or not raising of the question is one of expediency merely, whether the proximate gain is sufficient to justify the inevitable losses from divisions of views. Every church must answer that question for itself. Personally, I doubt the wisdom of such action

by individual churches, so long as the body of Disciples is obviously unready to commit itself to this advanced view.

Viewing it from the standpoint of principle, I think there can hardly be doubt that ultimately the Disciples must abandon the contention that only those baptized in the way they regard as most scriptural, are Christians. That smacks of dogmatism so repulsive to modern thought and reason that its eventual modification seems inevitable.

The term "close immersion" used by Brother Loken fits the case admirably, and the attack upon it by the Christian Evangelist in no wise weakens its force. Our Baptist friends take the same view of their method of communion as Disciples do of their form of baptism; and they have the same right to that view. But Disciples smile at "close" communion, if by that the idea is conveyed that those outside that church body are unworthy the fellowship of communion as Christians.

To be entirely frank, I do not have a great deal of patience with the discussion of this whole question, as I regard it as of minor importance compared with the great duty and opportunity of the Disciples, in the doing of things as to which nobody can raise question or belittle the issue. I think fifty years from now, the church will view all this turmoil much as it now does the ancient controversy as to the number of angels—or was it demons—that could dance on the point of a needle.

Iowa City, Ia.

MR. B. R. HIERONYMOUS.

1. No.

2.— –

3. I believe the convention made a mistake.

4. The advisability of receiving unimmersed members of other churches should, I think, be considered in our religious papers by a number of our careful leaders, and also discussed in the congress of Disciples. Charity and patience with this question may work wonders. Remember that with the Lord a thousand years is as a day.

Springfield, Ill.

DR. HUGH G. WELPTON.

Recognizing the pure democracy of our movement it is more than inconsistent with our principles to exercise an ecclesiastical authority over the local church at Berkeley. I am sure there will be a day of reckoning, and when the question of fellowshiping other Christians now in the denominations around us is passed upon it will be by each individual church and without interference from any outside source whatsoever.

Des Moines, Ia.

REV. C. J. TANNAR.

I uphold the California convention in its recent action concerning the Berkeley church. To my mind this particular church and its pastor, Mr. Loken, have precipitated this action and have no one to blame for it except themselves.

I trust peace and harmony may soon come out of this unfortunate condition.

Central Church, Detroit.

MR. S. J. CLARKE.

1. Yes. If it is a part of the restoration movement as inaugurated by Campbell and others it should abide by the principles and practices as set forth by the fathers of the movement. That it is a radical departure from such principles and practices is unquestioned. By its action the Berkeley church has said that it did not agree with the fathers and has thus cut itself off from the fellowship of those in the movement to restore the church to apostolic practices.

2. I disapprove of Berkeley's practice and "consider it a grave and fundamental departure from the essential principles of the Disciples." In no sense can it be said to be "one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation." After the most careful study of the early church Campbell and his associates agreed that those who would become a part of the Lord's body—his church—should believe, repent, confess and be immersed, that Christian baptism was not sprinkling or pouring water on a person, but was the immersion of a penitent believer in water into the name of the Father, Son and Holy Spirit. They asked all who agreed with them to so express themselves and covenant with them in proclaiming those conclusions to the world, that they, the disciples of Christ, might all be one. When a local congregation refuses to abide by these principles and adopts a practice contrary to it, that congregation cuts itself off from all fellowship in the movement. Thus the Berkeley congregation cut itself off from the movement in "its radical departure from the principles" stated.

3. The California convention acted within its rights in refusing fellowship with a congregation departing from the faith. They did not excommunicate, but the Berkeley congregation cut itself off. No "fundamental principles held dear by the Disciples of Christ and essential to our program for unity" were violated. The convention only reaffirmed our position as advocated for one hundred years as the only method by which Christian union can ever be brought about—the return to apostolic practice. There is a vast difference between ecclesiasticism, as the term is commonly used, and what the convention did. The convention claimed no power as a church in the making and enforcement of laws, but did claim the right as part of a great religious movement to virtually say to the Berkeley congregation: "You are not one of us, and have cut yourself off by advocating doctrines at varience with the movement for the union of all God's people through the method of a return to apostolic practices.

4. I approve of the action of the convention.

Chicago.

MR. W. L. HEDGES.

1. No.

2. It is certainly one of those things that come within the scope of Christian liberty, as well as the very spirit of our movement. We can not escape the logical result. Why cannot each local congregation settle this themselves?

3. It was a grave mistake. Yes, it is a violation of the fundamental principle always held very dear by the Disciples of Christ, and antagonistic to our plea for the unity of all God's children. It is ecclesiasticism.

4. Ignore it. Be patient and exercise the greatest charity towards our California brethren, trusting to time and the evolution of progress to correct this reactionary movement of the California convention.

Warrensburg, Mo.

PROF. F. E. LUMLEY.

I am frank to say that I have never been able to harmonize our use of the terms "Christian," "brother," etc., as applied to members of other churches with our custom of debarring them from thorough-going Christian fellowship. Nor have I ever found anyone who could harmonize these practices. Therefore, I naturally stand on the side of the larger liberty. I cannot see that any church is doing wrong in doing what it sincerely believes is the will of Christ. I think the action of the convention was as savage an ecclesiastical thrust as has ever occurred in any denomination.

On the contrary, I have heard that the Berkeley church made itself obnoxious by insisting that other churches follow their precedent. If this be true then it may have been entitled to some sort of retaliation. But I deplore this situation chiefly because it has created inharmony; it is out of step for the time being; it is—to use a common expression—a breaking of the rules of the game when everything pointed to the development of a more liberal spirit in the very near future. We are growing more tolerant every day. This thing is bound to come—and soon. Therefore, why tear a state convention into factions? And yet some must lead and possibly this step is more strategic that it seems to me. My position, in a word, is this: It was not Christian disloyalty for Berkeley to do as it did, but rather a social blunder. I do not consider it good social policy—so far as our people are concerned.

College of Missions, Indiapanolis.

REV. WALTER M. WHITE.

It is my understanding, Brother Morrison, that the action of the Santa Cruz convention was not based upon the practice of the Berkeley church in receiving into its fellowship unbaptized persons, but because of the persistent effort of the minister of the church, cordially sustained by the congregation, to propagate their peculiar teachings amongst the churches of "the brotherhood" throughout the state to such an extent as to disturb the peace and harmony of the same. This is my impression gained from the statements of those who are on the field and are thoroughly familiar with the whole situation. If this is true, your questionnaire will tend to further confuse matters than straighten them out. If you have not already done so look into it a little more thoroughly.

However, permit me to state frankly that it is my judgment that the most unwise action ever taken by any assembly amongst us, local or general, in our history, was the action of the Santa Cruz convention with reference to the Berkeley delegates. I likewise doubt seriously the wisdom of giving the matter too great prominence in our religious press.

I am quite sure that agitation will not be productive of conversion but, on the other hand I am fearful that it will widen the breach that needs sorely to be closed.

Brother Morrison, we need in this hour a Moses, to lead us together, not apart. Unless he is forthcoming I am exceedingly fearful of the future.

I am fearful that we, like our poor brethren of Europe, are caring more for conquest than for peace and the ultimate triumph of our God's purposes for his children.

Cedar Rapids, Iowa.

MR. HORACE G. MURPHY.

In order to make an intelligent reply to your third and fourth questions, I should have the record of the California convention, showing officially the exact ground upon which the action was taken with reference to the Berkeley church. That you do not give.

1. Were the brethren at Berkeley a congregation of Disciples, they would, in my opinion, be doing wrong in attempting to receive unimmersed people to membership in the Church of Christ. However, I take it that, while it may not have dawned upon those brethren, they are not a congregation of Disciples at all. The doctrines they promulgate seem identical with those of our Christian Connection brethren.

2. If the Berkeley church could be considered as belonging to the brotherhood known as Disciples, their practice of receiving unimmersed people as members would certainly be "a grave and fundamental departure from the essential principles of the Disciples." No congregation assuming to act strictly in accord with the scriptural commands respecting church polity is free to assume that, in disregarding so clear a command as that of baptism, they are acting "naturally within the field of Christian liberty, conceded by the genius of our movement to belong to the local congregation." Our authority, in essentials, comes alone from the Holy Scriptures, and not from any local congregation.

In your introduction, giving the position of the Berkeley church, you say, "It affirms that these persons (unimmersed members) whom it receives into its fellowship, are Christians, members of the Church of Christ; that Christ has already taken them into His church, which being so, a Church of Christ has no choice, save to receive them also." Such a position certainly does great violence to the "genius of our movement." We have never conceded the sectarian dogma that the local church may legislate in opposition to the Lord's plan of admitting members into the body of Christ. "Where the scriptures speak, we speak; where the

scriptures are silent, we are silent."

You say the Berkeley brethren claim to hold "inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience." I fear these brethren have used too strong a term. If they really hold the principle of immersion "inviolate," they should not adopt a policy which tramples it under foot. If the right of the church to violate the scriptural plan be once admitted, where is the stopping place? Under Berkeley policy, a man may stand out in open rebellion against immersion, and, desiring membership with the Disciples, may first take membership with the Friends, where water baptism in any form is absolutely rejected, and then come across with his letter and be received, as a matter of right, to full membership as a Disciple of Christ. In case a sufficient number should do this, the local congregation may finally adopt a policy rejecting immersion, or water baptism of any kind, absolutely, thus substituting the will of the members of the Friends denomination in lieu of the will of God. Would such be in harmony with "the genius of our movement?" I commend the Berkeley brethren to a more careful study of the meaning of the word "inviolate."

3. I do not understand that the California convention assumed to judge the orthodoxy of the Berkeley brethren, or to excommunicate them from missionary cooperation. Maybe they have, but you have furnished no record showing it. However, I can not see why our Christian Connection brethren, and others, may not be permitted to contribute to our missionary enterprises, provided, only, that they do not attempt to exercise any ecclesiastical rights or authority. The management of our missionary enterprises, should, as a matter of business polity, be confined to those who are in substantial agreement as to the imperative authority of our Lord, wherever He has spoken.

4. I do not believe that the brethren elsewhere will be able to render any service to our California brethren in this matter.

Muncie, Ind.

MR. ABNER G. WEBB.

1. No, I do not.

2. It is a departure from the practice, but in my opinion a wise one.

3. This action seems entirely unwarranted and we ought to all pause and consider. It does not seem to me that actions of this kind ever result in any advantage to those who prevail. In fact my observation has led me to think it is about the most fatal thing that can be done by the prevailing party.

4. Probably nothing can be done further than protest. Apparently matters such as this have been so long immediately in front of us that this is about all we can see.

I would suggest that calm and deliberate consideration be given to larger plans and these discussions will melt away when the view of larger things comes to us.

Cleveland, Ohio.

REV. ROBT. E. HENRY.

1. I do not hold that Berkeley church is doing wrong in receiving those Christians in question. I do not think the practice will solve the problem of Christian Union, or that there is a crying need for the practice.

2. I consider the practice of Berkeley church a matter purely for the local congregation to determine.

3. I think the brethren constituting the Northern California Convention were absolutely wrong in excluding the representatives from Berkeley church. It is contrary to every principle of liberty held dear by the Disciples of Christ. I cannot see any difference between their action and the strictest sect of the Pharisees. Some folks take especial delight in manicuring their brethren's theology.

4. I think that the very principle of liberty that the California brethren so grossly forgot, forbids any other convention or body of Disciples from taking action against them or in favor of the Berkeley church. I gladly welcome this questionnaire and any other means of ascertaining what individual brethren think of the action, but I would have it remain individual.

Havana, Ill.

PRES. H. O. PRITCHARD.

1. I do not agree with the practice of the Berkeley Church in receiving unimmersed people into the membership. I do not believe it will solve the question of Christian union, but rather will it cause division and discord as it has done in California.

2. I believe that the action which the Berkeley church took lies wholly within the field of the local congregation and that it has the liberty to take whatever action it may choose to take as a local church.

3. For that reason I do not believe that any ecclesiastical body or any delegate convention has any right to pass judgment upon or to excommunicate from its body, representatives of a local church. Our people have ever made the local church the unit of government and for a hundred years stood against excommunication and ecclesiastical courts.

4. I have no suggestion to offer that I think would make matters better. I am profoundly sorry that such contention has arisen among us.

Eureka College.

JUDGE JAMES M. SANDUSKY.

1. I approve the act of the Berkeley church. It consistently receives into its own body, by letter, those whom it recognizes as Christians while members of other religious bodies, and this method is not inconsistent with a uniform practice of immersion in cases of primary obedience.

3. I disapprove the act of the Santa Cruz convention in excommunicating the Berkeley church. The matter in issue belonged to the vast domain where Christian liberty should obtain, and therefore should be left to each individual congregation to determine for itself; as large Christian bodies sincerely entertain different opinions in regard to it, charity would be a paramount virtue in its consideration.

But upon this issue this convention first assumed authority in effect to formulate a doctrinal statement to be binding upon individual Christian churches, and then further assumed authority as a court to apply it in excommunicating Berkeley church. If this act is to be followed, our preachers should cease preaching about Christian unity.

4. The resolution adopted by the Santa Cruz convention, excluding the Berkeley church delegates, determined for that convention its own personnel, but it is not binding upon any person or church anywhere, not even upon the next state convention of California.

The issue seems to be one to be met in the forum of open debate where it is to be hoped that nothing that is narrow shall finally prevail.

Liberty, Mo.

REV. PERRY J. RICE.

1. I do not hold that the Berkeley church is doing wrong in receiving these Christian people. I am not sure that the practice is expedient at the present time. It is my judgment that our churches should not be in a hurry to introduce this innovation. There is much to be said on the question which, it seems to me, should be said before many churches can afford to do what the Berkeley church has done if, indeed, they ever can.

2. I have partially answered this question in the above. I may add, however, that I believe the question belongs within the field of Christian liberty, and that it is a question for local congregations to decide.

3. It is my opinion that the action of the California convention is absolutely subversive of the very genius and spirit of our movement. They have inevitably set up an authority outside the local congregation and have used it for the purpose of disfellowshiping a congregation. I can see no difference between its action and ecclesiasticism of the most pronounced type.

4. The only course left open to us as Disciples is to express in the most definite and positive way possible, and as often as may be necessary, our disapproval of the convention's action. We may do this by means of letters to individuals having a part in it: by publicity of our disapproval through the church papers and by continuing to have fellowship with the Berkeley church in every way possible. I should doubt the wisdom of any formal action with reference to it on the part of any of our gatherings at any time or place.

El Paso, Tex.

MR. JAMES M. PICKENS.

1. No. On the contrary, I believe that the Berkeley plan offers a wise and consistent solution of one of the greatest difficulties in the way of Christian union. If we recognize members of other churches as Christians, we cannot consistently refuse to receive them into the fellowship of our congregations. I believe staunchly in immersion as the only correct form of baptism, and I should oppose the practice of any other method by our churches. But I do not see how we can refuse to recognize as fellow Christians those who have entered other churches by what we may regard as technically faulty methods and yet whose lives exemplify the principles of Christianity. I have a simple faith that God will not turn away those who make an honest and sincere effort to obey, but whose obedience may not take the precise form that we understand to have been prescribed. A mistake in method is of slight account; the intention to obey is the essential thing. Jesus visited his strongest denunciation upon the Pharisees who were strict in the observance of forms but who utterly missed the spirit of religion.

I know that views similar to the above are held by a number of members of the congregation to which I belong. Wishing to avoid dissension, I seldom express such opinions; but in discussing the subject occasionally with intelligent and thoughtful Disciples among my acquaintance I have been surprised and gratified at the extent to which such views are held.

2. I regard the practice of the Berkeley church as a matter coming within the field of liberty of the local congregation.

3. The action of the California convention, in my opinion, is an unwarranted assumption of authority and a violation of a fundamental principle of the Disciple's movement. It is rank ecclesiasticism. Such a close corporation claiming a monopoly of the true faith should be liable to prosecution under the Sherman anti-trust law.

4. If the Berkeley church sends delegates to the general convention, I should favor their admission and recognition as a matter of course. Such recognition, if accorded would show to the California brethren that the action of their convention is not approved by the brotherhood generally. If we are not prepared to extend such recognition to the Berkeley congregation we might as well withdraw our plea for Christian union. It might be well for the Atlanta convention to pass resolutions defining its idea of congregational and ecclesiastical authority.

Vermont Ave. Church, Washington, D. C.

REV. WM. B. CLEMMER.

I am not in sympathy with the action of the California convention in the matter of the Berkeley church. That, I believe, is a matter that lies within the Christian liberty of each congregation. The creed of the Christian church is ideal as well as scriptural when stated as a fact, but subject to difficulties when pushed in explanation as to what it includes in the premises in our creed of custom. The Christian church as well as the whole Protestant Christian church is in a state of flux, and we need to approach all these vexing question on our knees with great humility and patience.

Rockford, Ill.

(Other replies will be published next week.)

THE CHRISTIAN CENTURY

EDITORIAL

BROTHERHOOD MOVEMENT HALTS.

WHAT is to be done with the Brotherhood, the national organization of Disciple men? This is the question with which a meeting of men at Atlanta will be confronted. A crisis has been reached in its affairs. From the date of its origin at New Orleans in 1908 to the present a heavy budget of expenses has been financed mainly by Mr. R. A. Long of Kansas City.

The movement for a distinctly masculine organization has not, apparently, gripped the interest of churchmen deeply enough to elicit sufficient financial support for a national secretary and a central office. Mr. E. E. Elliott, the present secretary, it is understood, will give up his position shortly to accept a managerial position with the Christian Board of Publication in St. Louis. Judge J. N. Haymaker, of Wichita, president of the Brotherhood, will be glad to receive expressions of sentiment from Christian men everywhere concerning the future of this organization.

The problem of men and the Church is not a Disciples' problem alone. The Presbyterian and the Congregational Brotherhoods have recently yielded up their identity to the Adult Bible Class movement. It is possible that the conservative and, in the end, the most fruitful course for Disciple men to pursue is to do likewise.

A WHOLESOME DISCUSSION.

HOW much more wholesome and comfortable, as well as prophetic of ultimate solution, the free, open discussion now running in The Christian Century is than would be the smother-it-for-the-sake-of-peace program urged by some of our esteemed counsellors!

Does not this paper feel better to you, gentle and sensitive reader, with its three full pages of such finely-tempered and frank expressions of opinion as are found in the editor's Questionnaire than if its references to the Berkeley matter were spoken in tones of suppressed awe and portent, and with unctious exhortations about loving one another and letting "time" settle all our differences?

The Disciples love daylight and the open road. We love to talk with one another. We are not afraid of differences of opinion. We are going to find out, at last, that the peculiar delicacy inhering in this perennial question of practicing Christian union is altogether due to its having been so long suppressed. It has been discussed by small groups of us, in confidential whispers; occasionally in our history it has found voice in some academic congress or lectureship—we think now of Rev. J. A. Lord in his unfettered Missouri days, and of the late Rev. J. S. Lamar. Practical but thoughtful laymen whose minds were not corrupted by legalistic theology and who therefore discerned the true spirit and purpose of Jesus more clearly than many of their teachers discerned it, have always wondered, in a helpless sort of way, how it was that a movement for Christian unity could rest upon a sectarian basis.

But this large body of sentiment has never found a popular voice. Fear lest the peace of Zion be disturbed has kept inhibitions upon our hearts. The attitude of Mr. Lamar is approvingly recalled by Dr. J. H. Garrison in a recent article. He quotes Mr. Lamar as saying:

> I am not going to take this step [receiving unimmersed Christians into fellowship] until my brethren are ready to take it. I am sure most of them do not yet see it, and I propose to stay with my and hold this view as my person al opinion.

If there had been a newspaper medium through which Mr. Lamar could have secured as thorough a discussion of the question as we are enabled today to have, the Disciples would now be leagues ahead of their present attainment in Christian unity. But our journalism has always been afraid of the question and closed its columns to any discussion that looked toward thoroughness.

Mr. Lamar's attitude is typical and, in our judgment, with full honor to his memory, far from admirable. If a Christian believes that it is contrary to the will of Christ to practice sectarianism he cannot, in sound conscience, suppress that belief on the specious ground of its being a mere "personal opinion."

Doctor Garrison points out that Mr. Lamar changed his opinion on the step referred to before his death. That observation has an aspect which, perhaps, Doctor Garrison has not thought of. If instead of suppressing his "personal opinion" Mr. Lamar had expressed it, and sought with gentleness and love to put it into practice he would, in all likelihood, have found more and more beauty in it as the years went on and at his death a multitude, if not the whole body, of Disciples would have been standing with him in its advocacy.

We are today under the handicap of Mr. Lamar's silence. It is due the future of this Disciples' movement for Christian unity that we of today speak out the conviction that is in us. The Christian Century has not in many a day found so much satisfaction as in lending itself as a medium for the expression of this long repressed public opinion.

AND NOW IT IS CLOSE COMMUNION!

WHO will keep tab on the innovations appearing these days among Disciples of Christ?—not merely innovations in church methods, but radical innovations, involving and jeopardizing the fundamental principles of their entire movement for Christian unity.

Here are the creeds adopted by the Phillips Bible Institute in Ohio and by the Brite College of the Bible in Texas—an absolute surrender of a basic Disciple principle.

Here is the action of the California convention in excommunicating a church from fellowship in its missionary work —something wholly new.

And now comes an article in a well-known Disciple newspaper—the leading article—featured on the first page—with the author's picture—and referred to by the editor, complimentarily, as "unique"—where there is a defense of and plea for close communion. The article is entitled, "A Protected Table" and carries the sub-title, "An Appreciation of Baptist Consistency." The author expresses the hope that his article may "remove prejudice" which, he feels, now exists among Disciples on account of their misconception of the Baptist position. He says:

> It is easy to dra wa picture of that willful, selfish isolation of Baptists in communion, gathered around a Baptist table from which many admitted Christians are sternly and uncompromisingly debarred. The scene may be viewed from afar with all the commiseration of wounded sympathies and outraged susceptibilities. It is not pleasant thus to be separated—and perhaps it may be painful to Baptists themselves. But what must be the complications of a table where no standard is erected, no particular faith demonstrated and no test required?—where the unbaptized and the unbeliever alike may partake at their own discretion, and where the authority of Christ and the apostolicity of his holy church are imperiled for the sake of sentiment? To a Baptist, a table so spread can have no meaning.
>
> In the light of New Testament teaching, the Lord's table is for the Lord's people—for those who have professed their faith in the act of loyal obedience, in the designated act by which their faith is portrayed, and the answer of the new-born soul is given to the grace of God—in the act of baptism, wherein they put on Christ.

Only the baptized—by which he means, of course, the immersed—have any place at the Lord's table:

> The restriction made by Baptists is not caused by anything Baptists are, or have done, but by a failure, either of faith or practice, on the part of other Christians. It is everywhere ad-

A CONSTRUCTIVE WEEKLY

mitted that to baptized, penitent believers, saved by he grace of God through faith in Christ Jesus, was committed the ordinance of the Lord's Supper. In the strict attention paid to these qualifications, Baptists are consistent. Their practice has tended to uniformity of faith and order.

Interestingly enough this Disciple minister from Tennessee finds in the reactionary branch of the Disciples of Christ in England the model for us all to pattern after:

Let the "Disciples of Christ" answer whether their brethren in England, who are restricted communionists, are not the more loyal to the word of God in the witness they bear at the Lord's table.

One's instinctive resentment at the hospitality accorded this doctrine in a prominent organ of our people is softened somewhat when one reflects on how consistently logical it is. Close communion and close membership go together.

There is not a single reason nor the shadow of a reason why a congregation that arrogates to itself the right to debar from its membership any whom Christ has received into his Church should not also exercise the right of debarring such from the Communion table.

Sectarianism at the table is no worse than sectarianism at the church door—nor quite so bad.

The Communion is more sacred than the church roll. To admit to the holy of holies those who are denied a place in the outer court is flagrantly inconsistent.

But this comment is an aside. We were talking of innovations, and only wished to enlist others in helping us keep tab on them.

DO THIS, AND ALSO THE OTHER.

THE Jacksonville Times-Union is advocating the erection of a monument to the fidelity of the slaves. It says: "The men of the South went out with confidence, leaving the defenseless ones they loved under the protection of their loyal slaves, and during the four years of strife and over the whole extent of the confederacy not one Negro was unfaithful to his trust. A few, as the federal armies approached, ran away to freedom, but there is no record of one act of violence or one word of insult toward the wives and children of their masters. One who thinks of this wonderful record must see in it reason for pride for both races. Good will is never one-sided. The Negroes could not have shown such unswerving loyalty to those who had oppressed and maltreated them."

Very well. Let the monument be erected. But let them who build it be careful to avoid what we fear is the real implication of their structure, namely that it is to slavery we are indebted for all the good that ever was in the Negro. Let us remember that with all his faults the Negro has shown some admirable qualities and a quite notable development in his fifty years of freedom. It may be too soon to erect a monument to the progress of the freedman, but not till this is done need there be any great eagerness to memorialize his fidelity as a slave.

GETTING USED TO IT.

IT MUST seem ludicrous to our Christian neighbors to observe how seriously we Disciples of Christ take the proposal to practice Christian unity with others who are no less Christians than ourselves!

"What kind of people can you Disciples be," exclaimed a Presbyterian friend, "to be making such a wry face over that California church for nothing more than receiving into its membership those whom you yourselves believe Christ has received into his Church? Is your church something more exclusive, more aristocratic—I do not want to say narrower—than the Church of Christ?"

Of course it was difficult to make him see the historical side of it all—how a long time ago a sort of sectarian "kink" had been put into the Disciples' movement for Christian unity; how we have all along been shy about discussing the contradiction between our message and our practice; how we have even shied at thinking about it; until now in these non-sectarian twentieth century days we simply cannot endure to be narrower than the Church of Christ whose name alone we are willing to wear; and how at last, timidly and with trembling steps, some among us have really ventured to do what Thomas Campbell did a century ago and what Christ, our Lord, prayed that all his followers might always do.

Our friend could not, of course, feel the historical, inward, human side of it as vividly as a Disciple can feel it, but he quit smiling and said, thoughtfully, "Well, what you want is to talk it out in open meeting. When your people get used to it they will not take it so seriously."

And we thought: Yes, the not doing it is the solemn part of it; the actual doing of it is so Christian and so natural that when we have discussed it openly and frankly for awhile we will wonder how we ever could have made such a bugaboo of such a simple Christian duty.

NEVER FEAR!

SERIOUS concern is expressed in some of our correspondence lest the Berkeley affair be brought up at the Atlanta convention. Fears on this point are quite unnecessary. Suggestions of some such action which appear in response to the questionnaire now running in The Christian Century are to be taken as either facetious or as merely a strong way of expressing protest.

It is interesting that the gravest expressions of concern on this point have come from good brethren more or less closely connected with the Christian Board of Publication whose manager committed the Christian Evangelist to a policy that logically calls for the Atlanta convention as well as every state convention to do precisely what they did in California.

But the influence of the Christian Evangelist—if its manager should persist in his policy, which is extremely unlikely—will be wholly neutralized by that of the Christian Standard, which paper is just as strongly and clear-headedly set against the Atlanta convention making an ecclesiasticism of itself as The Christian Century is. If the brethren who have expressed their concern will see to it that the Christian Evangelist is kept straight before we go to Atlanta there need be no fear of any embarrassing complications.

COLLEGE, NOT UNIVERSITY.

ANNOUNCEMENT of the change of title of Christian University at Canton, Mo., to Canton College gives evidence of the earnest desire of the trustees and constituency of that excellent educational institution to square their claims with facts. The older name has always offended our editorial pen when it was compelled to indite a reference to the school, but henceforth it will be a delight to inscribe the convenient and euphonious title, "Canton College."

This change of name is in line with the recommendations made by the Men and Millions Movement for the improvement of the ideals and standards of all Disciple colleges.

Some years ago Butler, in Indianapolis, discarded the high sounding "University" and has prospered never so well as a college. Of course its self-respect and the self-respect of its student body and alumni have been appreciably enhanced by the change. It is understood that Transylvania University in Lexington, Ky., is considering a similar change, if indeed it has not already made it.

Every person familiar with the connotation of the two words will congratulate any school now existing among the Disciples that frankly abandons the more ambitious title and takes its place on the solid and dignified level of a college.

In general use, as well as in academic circles, the term "university" applies to an institution amply enough endowed to provide advanced graduate and research courses. There are but few real universities in this country, and for an institution of college rank to wear the name constantly suggests flamboyance or charlatanism to the informed outsider. No college dealing as seriously and as successfully with its educational tasks as every one of the Disciples colleges does, can afford to give warrant in the public mind for any such suspicion.

An Educational Cont

Instructive! **St**

Do You Know Your Bible?

THERE was never a time when so much real interest was manifested in Bible study as today. Much of the modern sutdy, so-called, is shallow and unsatisfactory, it is true, but the very fact that countless courses of Scripture study are being offered, some of them being advertised in secular newspapers, is an evidence of a widespread desire to become acquainted with the teachings of

"The Book"—The Bible

The contest method of exploiting churches and Sunday schools has not always been wisely used. Too often religion is swallowed up of zeal for big reports and the mere winning of the contest. But, it must be confessed, the love of contest, of competition, is strong in human nature, and when properly controlled and directed it may be used to yield most substantial and worth-while results in knowledge and character.

"The Conquest" Plan

Now, the question is, Can the contest idea be utilized in giving to our Sunday schools a more thorough, a more vital, knowledge of the Bible and religious truth? Instead of mere number-getting, can the contest be made to serve the purpose of character-building? "The Conquest," the wide-awake weekly published by the Disciples Publication Society, for adult and young people's classes, thinks it can. The plan which this paper has formulated for its "Bible Knowledge Contest" is given herewith.

One Hundred Questions

on the Bible will be furnished "The Conquest" by ten leading Disciple ministers and teachers. Among these question-makers will be: Rev. Peter Ainslie, Prof. H. L. Willett, Rev. Finis Idleman, Rev. John R. Ewers, Rev. W. S. Athearn, Rev. Edgar D. Jones, Rev. John E. Pounds, Rev. P. J. Rice, Rev. H. H. Peters, Rev. H. T. Cree and others. These One Hundred Questions will be published in "The Conquest," from week to week, in instalments. Every issue will contain contest material. The contest will begin early in the autumn quarter.

A Word About the Questions

They will not be catch questions, meant to trip up the contestants; nor will they be questions without vital significance. They will, on the contrary, be fundamental, significant. They will be such questions as, when answered, will give **a better understanding** of the **great religious truths** and **facts** taught and exemplified in our Book of Religion.

st in Bible Knowledge

ating! **Helpful!**

Twenty-Five Prizes

For Individuals

Five Disciple leaders of authority in Bible scholarship will serve as judges in the contest. At the close of the competition they will award twenty-five prizes to the contestants sending in the most nearly correct lists of answers to the One Hundred Questions.

The First Prize will be a beautiful set of the works of Harold Bell Wright, bound in full leather, with gilt top, a veritable edition de luxe. The set includes the following books: That Printer of Udell's, The Shepherd of the Hills, The Calling of Dan Matthews, The Winning of Barbara Worth, Their Yesterdays, and the new book just from the press, The Eyes of the World. This splendid prize has been donated to the contest by the publishers, The Book Supply Company, Chicago.

The Second Prize will be a fine American Revised Bible, divinity circuit, leather lined, silk sewed, a book of which the winner will certainly be proud. This is the donation of Thos. Nelson & Sons, New York.

The Third Prize, Ladies' Solid Gold Chatelaine, or Men's Gold Christian Endeavor Charm. Donated by the United Society of Christian Endeavor.

TWENTY-TWO OTHER PRIZES, TO BE ANNOUNCED LATER!

Three Prizes for Schools

In addition to the prizes to be given to individual winners, **Three Splendid Sunday School Banners** will be awarded the three schools which send in the largest number of correct—or nearly correct lists of answers. These Banners have been donated by The Practical Sunday School Supplies Company, Chicago; W. H. Dietz, dealer in Sunday school supplies, Chicago; Meigs Publishing Company, publishers of and dealers in Sunday school supplies.

YOUR SCHOOL—YOUR CLASS—YOU—SHOULD PARTICIPATE IN THIS BIBLE KNOWLEDGE CONTEST!

This is going to be the most elaborate competition of its kind ever undertaken by a Sunday school publication. It will build up your school in numbers and interest, in Bible knowledge and Christian character. Tell your superintendent, your teacher, your class, your pastor, about the Bible knowledge contest, and tell them that you MUST have "The Conquest" in the school during the time the contest is running. Fill out the following coupon, and send at once to The Conquest, 700-714 E. Fortieth St., Chicago.

Harold Bell Wright, whose works will be given as First Prize in the Bible Knowledge Contest.

Thos. Curtis Clark,
Editor The Conquest,
700 E. 40th St., Chicago.

Dear Sir: Please send .....copies of "The Conquest" to the following address:

Name .....

St. and No. .....

Town or City .....

This subscription to be at your regular rate of 12½ cts. per quarter. We want our school (or class) to participate in the Conquest's Bible Knowledge Contest.

Signed.....

.....

The Larger Christian World

A Department of Interdenominational Acquaintance.

Cardinals Elect A New Pope

On the sixth ballot for the succession of Pope Pius X, His Eminence Giacomo Della Chiesa, archbishop of Bologna, was selected as the 259th ruler in the papal chair. Particulars of the election are unknown, and will remain so. Whatever reports were sent out as to other candidates and their respective votes are purely conjectural. What human motives led to the elevation of the cardinal archbishop of Bologna, whose name had not hitherto figured as a papal candidate above those who seemed more favored, is equally hidden. It is another illustration that in the selection of a pope it is the unexpected that always happens. It may be of interest, as a pure speculation, to strive to determine why a man who had been only recently created a cardinal, enjoying this prerogative since May of this year, should have been chosen in preference to others whose names have occupied attention as likely to succeed the recently deceased pontiff. The policy of the papacy swings back and forth like a pendulum. It is rare that any pope follows the footsteps of his predecessor. No two men could have been more unlike than Leo XIII and Pius X. The aim of both was the welfare of the church, but the means chosen were far apart. Now that so many of the desires of Pius X were made part of the church it may have seemed fitting that a departure from his policy was needed. This was the more urgent in view of the fact that the new incumbent must be conversant with the science of diplomacy.

til December, 1907, when he was sent to the very important see of Bologna as its archbishop. There can be no doubt of his administrative ability. In a city none too friendly he won admiration and respect. In May of this year Pope Pius X created him a cardinal. It is interesting

Benedictus XV the New Pope.

to learn of the choice of name made by the newly elected pope. It was natural that it should have been Benedict. First because the greatest of that name, Benedict XIV, Prospero Lambertini, was a native of Bologna, as well as its archbishop. For the last seven years the incumbent of the archbishopric lived in the very house occupied by his eminent predecessor. Secondly, because, as the fourteenth Benedict was, of all the popes, the most learned canonist, the fifteenth of that name is an adept of that same science, and it shall be incumbent on him to put into execution the revision of the canon law of the church, which is now almost ready for promulgation.

WAR AFFECTS CATHOLIC CHURCH.

The war now raging in Europe touches the Catholic Church very closely. When it is ended many questions will come up for settlement. It will then be needful to have a pope who is no stranger to European politics. It will require a master hand to safeguard the interests of the church. This thought must have been in the minds of the fifty-six cardinals who sat in the conclave. There may have been others equally fitted, but there were none more available than Cardinal della Chiesa. The dominant figure of the conclave that selected Pius X, Cardinal Rampolla, had only recently passed away. Had he lived his choice seemed a certainty. But in his place was one who had served under the great master, one whom he had trained. At Madrid Mgr. della Chiesa had been the secretary of Rampolla. When the great cardinal was made secretary of state for Leo XIII, Mgr. della Chiesa was placed under him. Mgr. della Chiesa from the position of "minutanti," really a confidential messenger, mounted to the position of "substitutus" or acting secretary.

THE NEW POPE A DIPLOMAT.

There can be no question of his fitness to meet diplomatic emergencies. With the change of administration of Leo XIII it was but natural the new secretary, Merry del Val, should make his own selections. The confidence that Mgr. della Chiesa had begotten is shown in the fact that he was selected to be the papal nuncio at Madrid. For reasons of his own he refused the appointment. He continued in the secretariate of state un-

"The Presbyterian" of London Suspends.

The Presbyterian, the weekly organ of the Presbyterian Church in England, announces its suspension of publication for the present. This is owing to two conditions; one of which is that the sources of revenue have been largely cut off on account of business paralysis due to war conditions, and the other is the increased cost of paper and the stoppage of import of raw materials used in the output of the paper. The directors therefore feel that it is better to suspend the issue of the paper, and thereby husband their resources until normal conditions are resumed throughout the country. The editorial and other departments of the paper are heavy with the sorrow that has come upon the people in this ruinous war. The moderator of the Presbyterian Church of England, Dr. James R. Gilles, issues a message to the Church in which he declares taht all that could be done for peace, consistently with honor, had been done, and all had failed. Pleas for neutrality are out of date. The only herald of peace must be the sword drawn in a religious cause. He calls for vigorous self-denial in the use of all things that pertain to the maintenance of life; a practical sympathy for all those on whom the burden of suffering will fall the most heavily, and urges young men to respond to the appeal of active service. His final recommendation is daily intercession at the family altar and meetings for prayer in all the churches. With regard to Germany he announces this beautiful Christian sentiment: "Let us studiously refrain from everything that might tend to embitter and perpetuate the present unnatural alienation. Abusive epithets applied to their ruler, the imputation of sordid and unworthy motives of a high-minded people, these are signs of weakness and not of strength in ourselves. Let us fight them, since fight we must—confident in God and in our righteous cause; but let us fight them, so that, when the war is over, we may be free to say: We never were your enemies; we hated to draw the sword against you; we only wished you well. You are our brothers born, our natural allies. Let us join hands once more, and work together for the cause of freedom and progress."

Bishop McIntyre Passes On.

The Methodist Church and the Christian world hear with grief the news of the death of Bishop Robert McIntyre, which occurred at Wesley Hospital, Chicago, last week. Bishop McIntyre was only 62 years of age. He was born in Scotland of humblest parents, his father being a weaver who, while the son was six years of age, came to this country. Here Robert McIntyre learned and followed the trade of bricklayer, working on the walls of the Tremont Hotel, Chicago, after the great fire, and in due course, laying brick also on the old Lindell Hotel, St. Louis. As a lad, he had the Scotch trait of cross-questioning ideas, and a Scotchman's appetite for solid books. He carried the new physicists, Huxley and Tyndal, in his jeans to his work with trowel and mortal, and in the sort of debating club into which boarding-houses sometimes seem organized, could hold his own against all comers who attacked his agnostic creed. It chanced that one evening the young man entered the First Methodist Church, South, in St. Louis and there he found the joy of salvation. This was in 1877 and the young man was then a traveling book agent. The next year he entered the Illinois Conference. His first charge was Easton, and they still tell how when a church was needed, the young bricklayer with his own hands put the bricks in the wall. That trowel hung in Bishop McIntyre's study all the rest of his life; nor did he ever forget the toilers in whose ranks he always felt himself to belong; rather he pointed to this trowel and his card of membership in the bricklayers' union as symbols of his real life.

After serving the churches at Marshall, Charleston and Urbana, he was appointed to Grace Church, Chicago, the most responsible Methodist pulpit in the West. This shocked him. But he found that at bottom all human hearts are human.

Congregations at Grace Church were so large, special street cars were massed to carry away the people. When Dr. McIntyre concluded his Grace pastorate, he was taken to Denver, where at Trinity, he had the largest congregations of any Methodist preacher in the world. His popularity as a lyceum lecturer was scarcely surpassed. From Denver Dr. McIntyre went to St. James Church, Chicago, where a like triumph attended him; and from St. James, to First Church, Los Angeles, where a vast structure was immediately all too small. He was made a bishop in 1908 and his official residence at the time of his death was Oklahoma City.

Church and Labor.

Many are the signs of increasing friendliness towards the Church on the part of leaders in labor organizations in the United States. A like welcome approachment is reported in England. Leaders there are said to be showing a "strong tendency to recognize in the personality and teaching of Jesus the only hope for the full and final success of the endeavor to uplift the laboring classes of the world." "Labor day" in England comes in the spring (May) instead of the fall (September) as here. This year it is described as marking the beginning of a week of prayer and preaching, the meetings being addressed by leaders of the labor movement. There was participation in the meetings by an Anglican bishop. There were warm expressions of interest and approval from such distinguished churchmen as the Archbishop of York and the Bishop of London. The latter is reported as saying that in England the labor movement is avowedly and definitely religious, and he urges that the Church be so changed to meet it. One of the settlements in London has organized an association known as the Fellowship of Followers, of which any person may become a member regardless of church connections or of the lack of them, who will sign a declaration consisting of the words of Christ, "If any man will come after me, let him take up his cross and follow me."

Women Pray for Peace.

Brushing aside the barriers of sect, caste, and race, 10,000 women of Denver gathered in the auditorium two weeks ago and knelt in prayer for prompt termination of the war in Europe. One of the chief speakers was Mrs. E. P. Costigan, president of the Woman's Club. They bemoaned the wholesale sacrifice of life.

Dr. Jowett Reported Ill.

The distinguished pastor of the Fifth Avenue Presbyterian Church, New York City, Dr. J. Henry Jowett, has been making a tour of the East and has suffered a break down in health of some moment. It is hoped that with cancelling engagements made for public appearances in England and complete rest he will be able to resume his work in the metropolis in the fall.

Laymen of Presbyterian Assembly.

Dr. Charles Stelzle has been analyzing the membership of the late Presbyterian General Assembly as to the occupations and places of residence of the delegates. There were 459 laymen in the assembly and they are classified as follows: Farmers, 91; merchants, 40; business men, 24; lawyers, 20; doctors, 16; bankers, 13; clerks, 11; ranchmen, 11; retired, 11; manufacturers, 8; real estate dealers, 8; agents, 7; teachers, 6; lumbermen, 6; publishers, 4; postmen, 4; salesmen, 4; editors, 4; grocers, 4; carpenters, 4; professors, 3; insurance, 3; machinists, 3; barbers, 3; printers, 3; secretaries, 3; bookkeepers, 3. There were two of each of the following: Druggists, dentists, capitalists, railroad men, inspectors, civil service, undertakers, nurserymen. Eighty-two give no occupations but in nearly every case these are business men in cities.

Mission Work and the War.

The Continent contains a vigorous article with the title, "Giving to Missions Must Not Decline." It is timely and needed. There is reason to fear that the disorganization and interruption of social religious and commercial life which is suffered by the peoples across the sea and the inescapable reflex influence upon us in America, will very seriously be felt in foreign and other mission work. We read: "A stress of burden must be shouldered by the church which it has never borne before. The stress begins with this: The Church must this time keep up its mission giving unfalteringly, no matter how its temporal prosperity falls. If incomes go down, the utmost cut of economy must be applied to what Christians spend on themselves before they think of abating what they give to the cause of making this world what Christ wants." The condition of the missions of the churches in Europe will be marked by unprecedented embarrassments.

Missionary Co-operation in India

BY GEORGE W. BROWN.

THE most important development in co-operative work in India has taken place recently, in the transfer of a certain amount of territory from the Methodist Mission to the Presbyterian Mission in North India, and vice versa. This involved a transfer of a number of Indian Christians from one mission to another. It happens that in that area there are a great many people becoming Christians. What we know as a mass movement is in progress there. The work of these two missions overlapped to a certain extent, and neither mission was able fully to take care of the converts in both areas, so that by limiting the territory worked by each mission they were enabled to work territory more thoroughly, and in this way secure better results.

THE LANGUAGE SCHOOL.

But there are other matters in which the missions are co-operating very successfully. I may mention among these the language school. The most successful language school at present in operation is the one for teaching Hindi and Urdu. This is located in Lucknow, though we cannot say as yet that this will be the permanent location of the school. It is managed by a joint committee, representing a large number of missions that patronize the school. The teachers are missionaries of different missions. The school is open to all missions in this part of India on equal terms. At present there are fifty-nine students in the schools. Three of them are of our mission. A school has also been opened for the teaching of Bengali in Calcutta. This is also managed along the line of joint control, and its principal is a member of the English Baptist Mission. This school is having a very successful opening year. On the West Coast there is a school for the teaching of Marathi. Like the others this also is under the control of several missions. Large plans were laid for a language school in South India, the home of which was to be in Bangalore. The prospectus was drawn up and the missions agreed to co-operate; several languages were to be taught in this school. The gentleman who was to be principal at that time went home on furlough, and the matter was held in abeyance for some time; as yet the school is not in proper working order, but I believe that it will be shortly, and that its work also will be a success.

In such matters as Bible translation and the carrying on of literature societies, the missions of India have always co-operated. In practically all the languages there are joint committees with representatives of different missions on them which have in charge the work of translation and revision of the Bible. I may mention that I am a member of the committee which is revising the Hindi Old Testament at this time. The Christian literature which is issued is mostly published by the different tract and book societies which work in different parts of India. They are managed by joint committees representing different missions, and contributions from missionaries of any denomination whatsoever are accepted.

Another matter in which missions co-operate is the publication of hymn books. In our own area there is a movement on foot just now to publish a hymn book in Hindi and perhaps in Urdu also, which will suit the needs of a large number of Indian Christians. Joint committees have been appointed to look into this matter, but as yet the book has not been prepared. We believe, however, that in a short time such a book will be issued. Such books are being issued in other languages and several missions loyally co-operate in the publication and use of them.

CO-OPERATION AS TO TEACHERS.

There has been for some years a number of missionary associations in different parts of India in which missionaries have been co-operating in different matters, such as rules for the salary, regulation and discipline of Indian workers. This is especially important in connection with the matter of teachers. Committees are at work drawing up more or less uniform scales of pay for teachers, discussing the terms on which they may be employed, the terms on which they may be taken from one mission to another, and all such relative matters. As a rule the missions are displaying a very friendly spirit in all these matters. The time was when such things created trouble and missions, at least some missions, manifested no particular amount of compunction in taking a worker whom they desired from another mission which might perhaps be very poorly able to spare him. However, this matter is being remedied and missions are co-operating very loyally along such lines as this.

Another matter in which missions are co-operating is education work. This is being done along several lines. In the

(Continued on page 22.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

A Visit to Pope Pius X

Disclosing the Simple and Democratic Personality of the Late Pontiff

IT is not often that the passing of a Pope of the Roman Catholic Church is met with such universal expressions of esteem as have followed the death of Pius X. He ranked lower than his predecessor in intellectual gifts and administrative ability. Leo XIII was a scholar, a diplomat, and a man of the world; his struggle for the temporal power that was so surely slipping away from his church, though happily unavailing, showed ability of no mean order.

Pius X was by origin, by training, and by character, an entirely different man from the ambitious and aristocratic Leo; he was the son of a Venetian peasant, one of ten children, and of the warmest family attachments; he had known that struggle with poverty, which helped him to sympathy with the poor and needy, and was most generous in his charities; he loved the common people, and was beloved by them. He had always lived in a Roman Catholic country, and knew little of the outside world; he was not notable as a scholar, and had neither taste nor experience for politics or diplomacy. His interest was not in national or international problems but in the church in which he was born, and which he represented; and so, substantially, his reforms were for what he considered the well being of his church, and were mainly concerned with its theology and liturgy.

REFORM OF CHURCH MUSIC.

One of his earliest reforms was his encyclical in regard to church music, and it has much in it that is of interest to all churches. He maintained that the function of true church music was to stimulate devotion, and not to provide entertainment and artistic satisfaction. When he was elected in 1913, he found many Catholic choirs using operatic music for hymns and part of the mass. The popular Sextet from "Lucia" was not infrequently heard at the most sacred part of the service. While he recommended the Gregorian chants as the basis of music for the Catholic service, yet he also authorized the use of modern compositions, in so far as they contributed to the spirit of uplift and devotion.

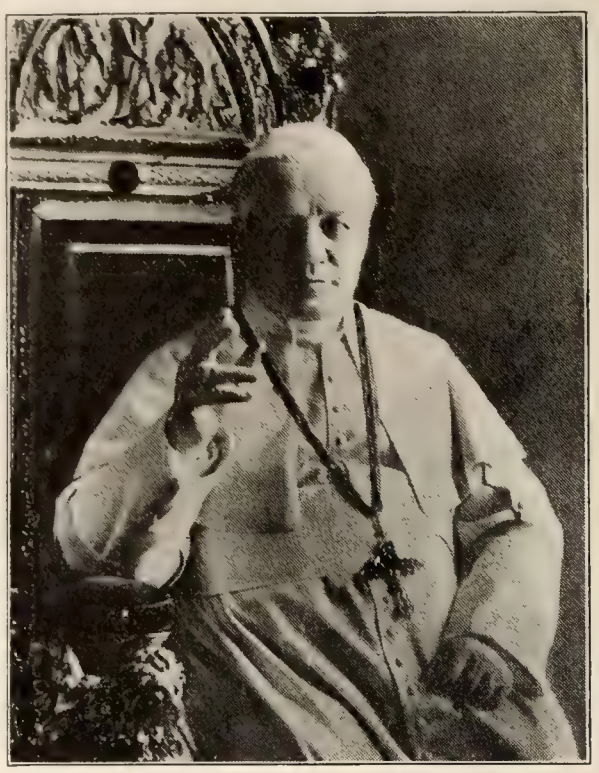
He set his face like flint against what was called Modernism in his church, and took severe measures against priests, professors, or students who were sympathetic with it.

STRONGLY AGAINST MODERNISM.

With this conservative type of mind, it was inevitable that he should array himself against many modern social movements. He pronounced against Socialism. He was an uncompromising opponent of woman suffrage, maintaining that woman was not man's equal, and therefore was not qualified to enjoy equal rights with him,—and he quoted passages from the Bible which (in his opinion) justified his position.

Yet in spite of a conservatism that sometimes approached medievalism in ecclesiastical matters, the benign personality of Pius X, his simplicity, his sincerity, and his spiritual faith, has endeared him to the world. He was endowed with a handsome and stately personality, and his face is said to have resembled that of Phillips Brooks. His love of peace is well known, and an added touch of pathos is joined to his death, by the fact that his last illness began with the great war in Europe. His physicians are quoted as saying that grief over the situation brought on the final crisis, and so overwhelmed him that he was unable to rally from the shock at his advanced age. A dispatch quotes him as saying just before the end:

"Now I believe that the Almighty, in his inexhaustible goodness, wishes to spare me the horrors of this dreadful war."



The Late Pope Pius X.

HOMESICK IN THE VATICAN.

His homesick longing for his own people was so great, that a few years ago, at his request, his two sisters left Venice, and took up their residence in rooms adjoining the Vatican, so as to be near him. His lack of self-seeking is shown in the fact that he died poor, and left only a pension of sixty dollars a month to each of these devoted women.

His democratic simplicity made him of easy access to any one. When a small party of us spent a week in Rome four years ago, we had no more idea of seeing the Pope than of being presented to the King of England at the Court of St. James. But a short time after we arrived, without expectation or solicitation on our part, we were told that we could attend the Pope's audience on the following Tuesday, if we so desired. Nothing was required of us but that we should meet our conductor at the Vatican at an appointed hour, should be dressed in black or white, and should have a veil to match, to throw over the head when the hat was removed.

WAITING FOR THE POPE.

We found him waiting for us at the private entrance to the palace, and he lead us, past a group of Swiss Guards in their gay uniforms, up the splendid stairway, and along broad corridors, to an anterooom, where more than one hundred persons were awaiting the signal to enter the papal audience chamber. Many of the crowd seemed to be tourists, as we were, and wore black street costumes; a few women were richly dressed—one young girl was in white silk or satin, with a white veil, and looked like a lovely bride. There were a number of priests and members of religious orders in their distinctive garbs. Many had crucifixes and rosaries, which (to them) would be valuable, because of the papal blessing. Attendants took charge of our hats, parasols, and any packages, and we adjusted our veils on our heads.

While we were waiting, we made the acquaintance of our conductor whom we had not seen before. He was a young Irish-American from Boston, and was a student at the Jesuit University in Rome; he had already been there nine years, and it would take him two more to

The Vatican Gardens.

finish his course. He belonged to the French Missionary order of La La Pette, and when he was asked to what mission field he was going, answered quite simply, "I do not know; I go where I am sent."

THE POPE'S VACATION!

He was of delightful manners and appearance, and spoke with evident pleasure of going soon on his vacation, to work in the grape harvest in Northern Italy. Some one (not very well posted) asked if the Pope took a vacation, and the young priest said, with a shade of sadness, "Oh, no! The Holy Father never leaves the Vatican."

He was delighted to find a lady from Boston, and while he was asking her some questions about his old home, the signal was given to pass into the audience chamber. It was a magnificent room, hung in rich red damask, with a few priceless pictures on the walls, with the papal throne at the far end; along the sides, were chairs where we sat. The only touch of splendor in the ceremony was the rich uniforms of the Guards of Honor, and the elegant attire of the gentlemen in waiting.

I had always pictured a papal reception, with the Pontiff seated on his throne, and every one going up and kneeling as they were presented to him; but Pius X came quietly in the door at the upper end, and walked slowly all around the room, giving his hand, with the pastoral ring on it, to each one—leaving it to them whether they would kiss it or not. He was dressed in a long white woolen tunic, with short white cape and sash, and red sandals—and was a beautiful and benignant figure. I only heard him speak a few times—to some of the Brethren, and to a little boy, whose mother had brought him with her.

THE PAPAL BENEDICTION.

When he had passed all around, he paused at the door, and extending his arms, said some words in Latin—the papal benediction; then he passed out as quietly as he had entered, and his attendants followed, with much more state—and the audience was over.

When one thinks of the difficulty, the expense, and the coaching it requires to be presented at any European Court, the democratic simplicity of such a function as this could not fail to make a pleasant impression on an American mind. But the pleasantest impression of all was the gentle and winning personality of the Pope; and I am sure that all who were present felt that, no matter what were the errors of the Church of Rome, both in teaching and practice, Pius X was a humble and devout follower of Jesus Christ. I. W. H.

Amateur Business Genius.

Ruth came home from her first visit to Sunday-school carrying a small sack of candy.

"Why, Ruth, where did you get the candy?" asked the family who had gathered to hear her experiences.

Ruth looked up in surprise.

"I bought it with the nickel you gave me," she said; the minister met me at the door and got me in for nothing.—Ladies' Home Journal.

Science's Enormous Strides.

Doctor: "What? Troubled with sleeplessness? Eat something before going to bed." Patient: "Why, doctor, you once told me never to eat anything before going to bed." Doctor (with dignity): "Pooh, pooh! That was last January. Science has made enormous strides since then."

Of Human Interest

Scientist Speaks for Spiritual Things.

In an essay recently published, John Burroughs, philosopher, scientist, nature-writer and poet, says some things which might well make the present day "scientific point of view" think again:

"In this age of science we have heaped up great intellectual riches of the purely scientific kind," says Mr. Burroughs. "Our mental coffers are fairly bursting with our stores of the knowledge of material things. But what will it profit us if we gain the whole world and lose our own souls? Must our finer spiritual faculties, whence come our love, our reverence, our humility, and our appreciation of the beauty of the world, atrophy? 'Where there is no vision the people perish'—perish for want of a clear perception of the higher values of life. Where there is no vision, no intuitive perception of the great fundamental truths of the spiritual world, science will not save us. In such a case our civilization is like an engine running without a headlight."

Two Colonels on Woman Suffrage.

COLONEL WILLIAM JENNINGS BRYAN.

"As man and woman are cotenants of the earth and must work out their destiny together, the presumption is on the side of equality of treatment in all that pertains to their joint life and its opportunities. The burden of proof is on those who claim for one an advantage over the other in determining the conditions under which both shall live. This claim has not been established inthe matter of suffrage. been established in the matter of suffrage. woman suffrage appear to me to be invalid, while the arguments advanced in support of the proposition are, in my judgment, convincing."

COLONEL HENRY WATTERSON.

"No man who loves and reveres woman—especially no man who loves and reveres his own women—can, without foreboding, look upon this crusade, and all that it implies, of degradation to womanhood, of destruction to all domestic and moral organism, of desecration to everything we hold dear in the wife, the mother, and the home."

The Vanity of Fame.

Two gentlemen, a lawyer and his friend,—so the New York Sun relates,—were recently motoring through Greenfield, Indiana, the birthplace of James Whitcomb Riley. They stopped for luncheon, and after the meal inquired of the hotel clerk:

"Where is the Riley house?"

"I don't know any hotel by that name," he replied, "although there may be some such boarding house here."

"I mean the James Whitcomb Riley house," said the lawyer, thinking that the clerk had misunderstood him.

"I don't know him; you may be able to find his name in the city directory."

"I guess he's moved," said the lawyer.

"Probably," the hotel keeper commented. "Some of them renters don't stay long in a place."

Half a century ago, when the fame of Whittier, the Quaker poet, was yet young, a somewhat similar incident occurred in Amesbury, where he lived. A traveler, with a few hours to spare and a soul for poetry, strolled into a shop on the main street and asked for "the Whittier house." The obliging clerk shook his head.

"There's plenty of Whitchers in town," he said, using the local pronunciation of the name, "but there don't none of 'em keep a hotel. Somebody's told you wrong."

"No, no!" explained the visitor. "I'm not looking for a hotel; I want to find the house Whittier lived in."

"Which Whitcher?" inquired the clerk.

"Which Whittier?" exploded the traveler, who was of a peppery disposition. "The Whittier! I don't care whether the rest of the tribe live in Ballyhack or Amesbury!"

"They don't live in Ballyhack, and most of 'em do live in Amesbury, and I can direct you to any Whitcher house you want to find," declared the aggrieved clerk. "All is, don't fly off the handle. Just tell me which, and I'll tell you where. But if you won't so much as tell a fellow which Whitcher you want, how's he to tell which house your Whitcher lives in?"

"I want," said the traveler, "John Greenleaf Whittier, the poet."

Moving Pictures Censored.

What is going on in the moving picture censorship office, in Chicago, may be inferred by a glance at the following "Rejections" and "Cutouts" reported by the committee. This is one day's work.

REJECTIONS.

"Was She Right in Forgiving?" Permit refused because picture shows how an artist takes undue advantage of his model, and has a background of immorality in it.

"Her Yesterday." Permit refused because picture is based on the story of a girl who after leading an immoral life, renounces it, but continues to live same life with another man.

"A New Exhibition." Permit refused because picture portrays the life of freaks at a circus sideshow in its extreme vulgarity and suggestiveness.

CUTOUTS.

"The Fatal Accident." Holdup of couple in carriage.

"The Soul of Honor." Man committing suicide with gun.

"The Ambassador's Envoy." Cutting telephone wires; opening windows with jimmy; all scenes showing woman gagged and bound until she throws chair over; lighting fuse and blowing safe open.

"A Presentment." Burglars breaking window and entering house.

"Betrothed." Kidnaping Girl; shorten scene of taking girl into woods.

"A Knight." Stabbing man and woman; killing men; shorten scene showing dead body to a flash.

"The Blind Man's Dog." Stealing money and dog from blind man; beating dog.

"Brewery Town Romance." Shorten all saloon scenes to a flash.

"Blotted Out." Spy firing shot at general.

Only the Butter.

Mr. Crisscross: "Pass me the butter, please." Miss Featherbone: "With all my heart." Mr. Crisscross: "Only the butter, please."—Puck.

Disciples Table Talk

Efficiency Week in Kansas Church.

The church at Greensburg, Kansas, has invited the Disciple ministers from all the neighboring county seat towns to come to Greensburg and tell them how to make their church more efficient. A week is set apart for the visit of these pastors. Such concentration of counsel ought to give any local church an impetus which would at once make for greater efficiency.

From Pacific to Atlantic.

Bad news travels quickly. A recent issue of the Boston (Mass.) Transcript gives a history of the Berkeley church and condemns the convention which refused to receive delegates from this church. The article in the Transcript begins with this comment: "Another chapter—and one not very encouraging to the cause of church unity has occurred in the attempt to secure a more inclusive Christian attitude among the churches of the Disciples of Christ."

Another United Church.

O. C. Bolman, of Pekin, Ill., writes that he has lead in the organization of a church in South Pekin, similar to the community church which Wm. J. Lockhart recently organized in the suburbs of Des Moines, Iowa. The church is called the "United Church of South Pekin." Several of the different Protestant religious bodies are represented in the membership. There are now forty-seven members in the organization, forty-two being charter members. A determined effort is being made to keep this church from becoming denominational. The present minister is a Disciple and the Sunday-school superintendent is a Methodist. The church at its organization adopted a covenant setting forth important ideals. Continued effort will be made by those interested to preserve the spirit of Christian unity.

Christian Union Churches.

There are scattered over the country a growing number of union churches. O. J. McMullen has just resigned the pastorate of such a church at Blue Ridge, Ind. H. S. Smith of Newark, O., has been called to the Blue Ridge pastorate. Such news items as these are of frequent occurrence in the newspapers of the country. Recently a committee of Disciple ministers was appointed at one of the annual gatherings to get into touch with these union churches and the men who minister to them.

President Pritchard Visiting Churches.

It is the plan of H. O. Pritchard, president of Eureka College, to visit all the leading churches in Illinois for the purpose of presenting the interests of Eureka College and Christian education in general. Mr. Pritchard has been in the position of president of Eureka College for only one year, but he is already achieving success and winning the support of the churches.

Mother Church Entertains.

Last week the Valparaiso church entertained the annual meeting of the churches in Porter county, Ind. The sessions were held in a large tent at the Valparaiso University park. There are more than 2,000 Disciples in Porter county which has justified them in preparing an elaborate program. Grant K. Lewis, of the American Society, Myron Settle, director of religious education at Gary, Ind., Gary L. Cook, Indiana State S. S. secretary, and Chas. R. Scoville were among the leading speakers on the program.

Tennessee State Convention Approaching.

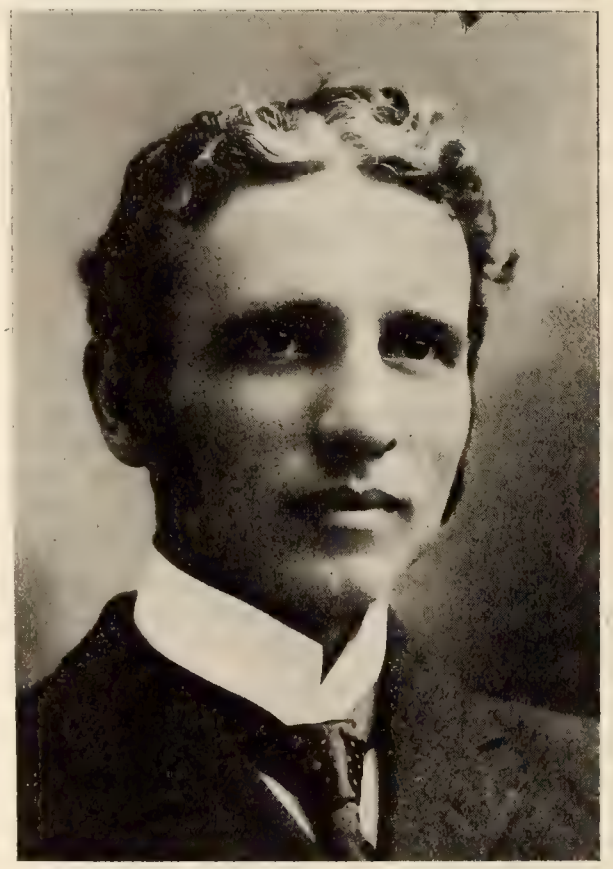
The annual convention of the Churches of Christ in Tennessee will be held at Rockwood, September 21-24. All who are interested in this great southern field should attend. An excellent program has been prepared, and profitable sessions are assured. If you are planning to attend the convention, it will simplify matters if you will send your name to W. P. Shamhart, who is pastor at Rockwood.

Renewing Friendships in Illinois.

For a number of years B. S. Ferrall has been the successful pastor of Jefferson St. Church in Buffalo, N. Y. During August Mr. Ferrall visited Watseka, where he was pastor eleven years ago. On August 30 he preached for C. G. Kindred at Englewood in Chicago. Mr. Ferrall reports great pleasure in meeting old friends in Illinois.

"Nothing Doing on Sunday."

At Anthony, Kans., the Disciples two years ago dedicated the finest church building in the town. The other churches already had good buildings. Now comes the editor of the Anthony Republican in a criticism which has more than local significance. The criticism follows: "Having put the Sunday ball games out of business the churches have decided to take a little vacation. The Baptist church will have no preaching for two weeks. The Christian Church will have no evening services until further notice. The Congregational church will not resume services until the last Sunday of the month. The Methodist Church is the only one doing business at the old stand. It seems that it is a poor idea to break up Sunday ball and the church services all at one time and leave the dear people without excitement of any kind."



Rev. George H. Combs, of Kansas City, who gave one of the chief addresses at the Illinois Convention.

A Significant Farewell Service.

One of the symptoms of the present day tendency toward Christian unity is seen in the fact that the churches of local communities are discovering more occasions to get together in union assemblies than heretofore. L. O. Lehman, pastor at Gibson City, Ill., recently resigned. The other ministers of the town took it upon themselves to arrange a farewell service in the city park. The service was so largely attended that the park could hardly accommodate the people. Mr. Lehman's farewell address was a plea for the growth of community ideals and the increase of the spirit of unity among Christian people.

Kansas Church Quits.

Country churches are having their difficulties as well as the downtown city churches. The editor of a country newspaper at Towanda, Kans., bewails the fact that interest in the churches is waning in his town. It seems that the Christian Church of Towanda has decided to quit, and this has moved the editor to say that the congregation does not half try to maintain a pastor and that the closing of the church is a loss to religion and a reflection on the citizenship of the community.

Church and Gardening.

Now the church is going into gardening. An industrial club has been organized in the church at Sedalia, Mo., with the object of promoting poultry raising, cooking, and gardening. More than an acre of ground was given to the club and 1,500 tomato plants were set out. Each night the members of the club report for work. The ripe tomatoes will be canned by the women in the basement of the church and the products will be sold for the benefit of the church.

New Program at Oskaloosa.

At Oskaloosa, Iowa, the church has been struggling for a number of years to maintain the traditional type of mid-week prayer-meeting. The leaders in the church have decided to try a different character of meeting this fall and winter. The meetings will be opened with a short devotional period after which there will be a lecture, a prepared discussion or conference. A well thought out program of meetings will be followed.

Worth While Lecture On Mexico.

Jasper T. Moses gave a stereopticon lecture on "Picturesque Mexico and Her Peoples" in the Jackson Boulevard Church, Chicago, August 23. Although it was a rainy Sunday there was a large audience present. The lecture proved very instructive. Mr. Moses is so thoroughly acquainted with Mexico and presents his subject in such a direct and authoritative way that one cannot fail to be both entertained and instructed. It will be remembered that Mr. Moses spent several years in Mexico studying conditions and leading in our missionary and educational work conducted by the C. W. B. M. There is no one among the Disciples now in the United States better qualified to speak on Mexico. Recently Mr. Moses lectured at Battle Creek, Mich., on the "Social and Political Conditions in Mexico."

W. W. Sniff Visits Old Pastorate.

W. W. Sniff, pastor of the First Church at New Castle, Pa., and formerly pastor of the Paris, Ill., church for six years, recently spent a week in Paris and vicinity. He preached Sunday morning, August 23, in Paris, and in the afternoon and evening for two country churches where he had held meetings during his ministry in Paris. Large congregations heard Mr. Sniff and many were the expressions of appreciation. He has been away from Paris two years, during which H. H. Peters has been pastor of the church. Mr. Sniff reports great pleasure in his work in New Castle.

New Secretary for California.

"The third time" has proven to be "the charm" with F. M. Rogers, pastor First church at Long Beach, Cal. During his pastorate at that church the state board of Southern California has three times called him to the position of superintendent of missions. The third time was only a few weeks ago and he has accepted. Mr. Rogers will be superintendent of missions, secretary of a board of commissioners to start a new college of the Disciples in southern California, and secretary of the '1915 Committee," that will arrange for the entertainment of the National Convention to meet in Los Angeles next year. The following is from the Daily Telegram of Long Beach: "The new members of the First Christian church and the citizens of Long Beach generally will regret to have Mr. Rogers retire from the local pastorate. He has not only been active in the work of his own congregation, but an important factor in the life of the city. The church of which he has been pastor has come to rank among the leading churches of the city, now numbering 1,175 in its membership, and during the six years of the present pastorate 950 have been added, more than 800 of these having been received at regular services. Through his splendid leadership the church was recently relieved of a $15,000 indebtedness, and is now about ready to undertake the erection

of a more commodious structure to meet its growing needs. During Mr. Rogers' six years' pastorate the congregation has expended for special work nearly $60,000, and for missions and benevolences about $20,000. The congregation is second in strength among the Christian churches of Southern California, and is regarded as one of the best missionary churches in the communion."

Hard Times in Cincinnati.

Last week a man told the janitor of Central Church in Cincinnati that he desired to get into the church to repair the telephone. Instead of repairing the telephone he stole the silver communion plates. All residents of Cincinnati who have gold, silver, brass, or other precious metals should beware.

Maxwell Hall's Resignation.

As reported in the Christian Century some weeks ago Maxwell Hall has resigned at the First Church, Portland, Oregon. The daily papers of Portland have taken Mr. Hall's side in the difficulties he has had with the official board. Mr. Hall's position on the question of amusements seems to have offended some of the pleasure-loving deacons. The members of the congregation voted to retain Mr. Hall, but he has decided to return east.

Church Dedication at Cayuga, Indiana.

H. H. Peters of Paris, Illinois, dedicated the new house of worship at Cayuga, Indiana, Sunday, August 30. The congregation numbers about seventy-five, but supports a minister all the time. P. W. Walthall is the pastor. The church was in reality a remodeled one, but so thoroughly has the work been done that the building could not be told from a new one. It cost about $3,500. The community had contributed quite liberally considering conditions, but there was $1,600 to raise on dedication day. It did not look encouraging to the congregation, but when the last service was closed Sunday night the people were surprised to learn that the amount of pledges during the day was $1,850. This assures the church financially. The pastor is capable and has genuine leadership and the congregation is enthusiastic in the work. Mr. Peters spoke three times and the people expressed their pleasure in the messages. Dr. H. O. Pritchard, of Eureka College, supplied the pulpit in Paris during the absence of Mr. Peters.

An Enterprising Rural Church.

Organized Christianity in America today seems to be weakest at the two extremes of community life—namely, the congested districts of the great city and the rural community. The success of a country church brings encouragement to all who are interested in the problems of rural life. The church at Grape Grove, Ohio, is distinctively a rural church. Spencer M. Smith, believing in the possibilities of the rural church, accepted the call of this congregation a few years ago, moved at once into the community, identified his life with that of his people, and now the church is in a flourishing condition. During the month of August Wm. J. Wright of Franklin, Indiana, assisted by H. W. Goodpaster, of Greenview, Ill., helped Mr. Smith in special revival service. Eighteen were added to the church membership. All the missonary enterprises of the Disciples are remembered by this church. A new parsonage has been built for the pastor and his family. The star of this church is in the ascendant.

A One-Sided Debate.

Down at Atkins, Ark., a debate has just taken place between J. Will Henley of Uvalde, Tex., representing the Christian church and W. C. Austin of Paden, Okla., representing the Freewill Baptists. Here is the proposition which Mr. Henley affirmed: "The church of which I, J. Will Henley, am a member, known by me and by my brethren as the Church of Christ, is scriptural in origin, doctrine, and practice." Mr. Austin affirmed an identical proposition as to the Freewill Baptist church. No one is reported to have taken the negative of either one of these propositions. The debaters must have had their own way about it.

Mexico Now a Land of Greater Opportunities.

A letter received from S. G. Inman at Piedras Negras, Coah, Mexico, tells of the increasing opportunities for Protestant missions in that land of perpetual revolution. Mr. Inman says: "Everywhere there are indications of the great opportunities open to the Evangelicals in the new era the country is entering. I have just finished reading an edition of 'E Democrate' which is published simultaneously here, in Monterrey and San Louis Potosi. One article is headed, 'The Revolution versus the Catholic Clergy, —The religious woman should help the first, and throttle the influence of the second.' In a report of the triumphal entry of Sr. Carranza into Mexico, it mentions as almost as prominent as the "Vivas" for Carranza the "Mueras" for the clergy. One banner carried in the procession was "The Clergy says darkness, the revolution says light;" another "The revolution will not treat with the clericals." Coronel Gregoric Osuna, a strong Protestant, who has often spoken in our Peoples Institute, and helped us in many ways, is spoken of as one of the most prominent advisers of Sr. Carranza. The press dispatches are signed by a member of our church in Monterrey.

All of this means greater openings for the gospel, if we are quick to take the advantage with a statesmanlike policy. In our own mission we need four men of large vision and training to immediately begin on the language, so they can be ready to enter positions of great responsibility in a few months when political conditions will be settled enough to open with constructive work in the interior. Well equipped men, looking for one of the richest fields of service anywhere on the globe, should write Mrs. Anna R. Atwater, the president of our board

CALLS.

Walter B. Reed, Sheridan, Wyo.

M. O. Dutcher, Union Star, Mo., to Lincoln, Kans.

H. E. Rountree, Greensboro, N. C., to Portsmouth, Va.

P. H. Fleming, Burlington, to Greensboro, N. C.

Allen T. Shaw to Kansas, Ill.

M. J. Duncan, Burton to Moundridge, Kansas.

E. H. Reed, Kansas, Ill., to Pontiac, Ill.

A. E. Hervey to Moorehead, Ia.

W. E. Robb, Kirwin, Kans., to Bedford, Ia.

G. W. Burch, Salina to Fredonia, Kans.

G. H. Bassett to Grand Junction, Colorado.

D. L. Dunkleberger to Franklin St., Grand Rapids, Mich.

E. B. Buffington, Wilmington, to Elyria, O.

C. E. Wagner, Joplin, Mo., to Lawton, Okla.

EVANGELISTIC MEETINGS.

North End, St. Joseph, Mo., R. Sheeler Campbell and assistants.

RESIGNATIONS.

George M. Meyers, Marion, Ind.
A. Leroy Munyon, Colfax, Ia.
Mart Gary Smith, Bedford, Ia.

Getting Home From Europe

By Claudius B. Spencer.

(Continued from page 6.)

stars, and it's perfectly glorious.

I was asked to draft a little resolution thanking the captain for his courtesies. A few of this steerage throng signed it. The first was the president of one of the great corporations of the United States; the next, a capitalist from San Francisco; England newspaper men, editor and proprietor; the next, a professor in Chicago University, known in two hemispheres; the next, the regent of a state university; the next, a capitalist from SanFrancisco; the next, a famous editor; the next, a Doctor of laws; the next, a capitalist who had spent thousands on his European tour automobiling in Italy and luxuriating at Nice and Monte Carlo—now glad to get steerage. A lady signs, whose son is a senior in Yale, of gentle and perfect refinement, who has been abroad for a year, with her daughter in Switzerland and who can't get back to the college. A jurist, a professor in Lehigh, distinguished surgeons, a professor in Michigan University, the daughter of a governor—these facts leak out, as I give them the chance to sign the paper of thanks. Was it ever like this before?

"CAMP FIRES OF EXPERIENCE."

There has been a series of "camp-fires" as it were of experience. One tells of hearing a thud behind him in Bremen—he thinks it is a spy shot on the spot. Another was himself taken for a Russian spy and roughly handled. One tells of going into Lincoln's Inn Courts and seeing the barristers with gown and periwig, drilling and getting ready to offer their lives for England. A lady was stopped as a spy, and by her side a soldier fired into a second story window and a spy falls to the pavement. Another, a merchant, who has spent a king's ransom in touring in his auto, tells of being reduced to want. Another of starving, another of the violent partings of families, another of the enthusiasm in Austria, where the people went mad with joy over the crushing of Servia, another of the scenes in the Hotel Savoy, London, where thousands of stranded Americans told their tragedies. I have given only a few every-day samples.

THE BIG QUESTION.

But the outstanding theme is THE WAR. There is a regular parliament on the awful conflagration. Austrian, German professor, German officer, American, Englishman, participate. Why? of the armies, their training, size, composition? What of national reserve? What of the dark future? How long will the conflagration burn? Will Germany whip the whole world? Does the Kaiser dream he is another Napoleon? What will the Slav do when the black cloud lifts? What is the effect of war on the blood of nations?

Twice cruisers sail up, one emerging like a spectre from the darkness, scrutinizing us with a powerful searchlight, banking all its own lights, the black hull vanish, the other, the Essex, coming near enough to understand.

* * *

Certainly there has been enough to keep the thinking machinery in action. And the interchange of opinion, of reading and of experience, on the part of German scholars, journalists, professors, commercial geniuses, has been a good school for one who in the nature of things must do more than record battles and disasters. And across the rope barrier that separates the cabin passengers from the steerage are the British ambassador, Bishop Hamilton, and others, though we are proud of our steerage roll. One rich man who, with his valet, is here in steerage, sums it all: "We will appreciate our blessings the more for this steerage experience—particularly our women who are seeing a phase of life quite new to them. They will understand others hereafter and appreciate, because they understand their own blessings."

Who will not agree with that?

at 404 R. A. Long Building during September. He is ready to serve the churches especially in Kansas, Missouri, Nebraska, Arkansas, Iowa, Oklahoma, Texas, and Colorado.

It will be remembered the month of July showed a good gain in receipts for foreign missions. At this time all the indications point to another gain for August. The greatest test of the year comes in September. Let it not be forgotten that the books close September 30. Send to F. M. Rains, Secretary, Cincinnati, Ohio.

A. E. Cory reached Cincinnati, August 26, from Russia. He came through exciting scenes in Europe. He and Mrs. Cory and Mrs. Morrison are in good health. He is ready to gather in a few millions in the Men and Millions Movement. He will be heard from later.

A. McLean,
President.

AUGUST AND FOREIGN MISSIONS.

The receipts for August were even better than we expected. The hot weather and the reports of wars did not turn our people from the missionaries and their constant needs.

The total receipts for the month amounted to $56,230, a gain of $3,328. The churches, as churches, show a gain for August of $2,549. There was also a gain of sixty-three contributing churches. The Sunday-schools and Endeavor societies reveal a small loss each, but the miscellaneous receipts come up with a gain of $3,250.

There has been a gain in the receipts nine months out of eleven during the year. We congratulate the brotherhood! The total receipts to September had amounted to $331,008, a gain of $15,537. It is gratifying to report a gain also of 146 contributing churches. The receipts from the churches, as churches, reveal a gain of $11,084, and the gain in regular receipts is $14,983.

SEPTEMBER A TESTING MONTH.

All the friends will be severely tested during this month. Last year we received about $118,000, or nearly one-fourth of our total receipts for the year, during the month of September. We beseech every friend to rally to the task before us during the month and see that no backward step is taken. We must depend upon the following:

1. That large number of churches that have sent part of what they expect to pay

Secretary A. E. Cory, who has just returned from war-stricken Russia.

before the year closes.

2. That still larger number of churches that have sent no offering which have been in the habit of giving in past years.

3. The Sunday-schools that have sent no offerings as yet. Hundreds of these have taken a Children's Day offering but have not sent it to the society. These offerings should be sent forward. The children gave their money for this work.

4. The large number of personal friends who have made pledges but who have not yet met them. These amount to several thousand dollars.

5. We are depending upon a few special friends for annuity gifts before the books close September 30.

Send all offerings to F. M. Rains, Secretary, Box 844, Cincinnati, Ohio.

HELPING HELPLESS MOTHERS.

No feature of the great work being done by the National Benevolent Association in its institutions is more profitable or productive of more genuine satisfaction than the care of the widowed mother with her children. And this is doubly true when that mother is intelligently devoted to her little ones. The Association believes that no other institution can fully take the place of a home in which there is thought and affection and character. And, so, it not only seeks constantly to place in Christian families the homeless little children committed to its care, but it endeavors always to prevent the breaking of family ties, to keep the mother and her children together and to so assist them that they may later re-establish the home is the constant purpose of our institutions that receive the mother with her children.

Employment is given the mother and she is encouraged from the beginning by the fact that she has her children about her and that she is not struggling alone in the world. Her children are well cared for and the strong arm of the church is assisting them and her. Brotherhood is a fact. Fellowship is a blessed reality. Her task is not now a hopeless one. There is light about her and there is a prospect ahead. Education and special training are now possible for her children. She is in the house of her friends. New avenues have opened up before her and her children.

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THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

ST. LOUIS CHRISTIAN ADVOCATE.

(Methodist.)

This is the title of a volume by Charles Clayton Morrison, published by Disciples Publication Society, Chicago, Ill., at $1.25 net. The author of this book is a minister in the Disciples Church and editor of The Christian Century. He exposes the fallacy of Alexander Campbell's argument for substituting immerse for baptize in translating the New Testament, also, by making clear the meaning and purpose of baptism he refutes all arguments for regarding its validity as dependent upon any specific mode of using water as its seal and symbol. He protests against immersionists re-baptizing Christians who would join their churches from other communions. He earnestly insists upon a reform which has already begun. He says, "With the deepening sense of fellowship and fundamental unity among the Christian denominations, characteristic of our times, there has grown up among Baptists and Disciples a vigorous body of sentiment in protest against the practice of imposing re-baptism upon Christian people who seek admittance to the local churches of these immersionist communions." Dr. Morrison clearly points out the fact that exclusive immersion is a barrier to that larger Christian fellowship to which Baptists and Disciples are called. He says: "The finer spirits in these immersion practicing bodies recoil at the implications of re-baptism." "In our day many of the more progressive and generous-minded Disciples of Christ are sensitively aware of the inhibition that rests upon their plea for Christian unity so long as they contradict it in their own practice."

The book is good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

THE JOURNAL AND MESSENGER.

(Baptist.)

The Meaning of Baptism. By Charles Clayton Morrison. Chicago: Disciples Publication Society. Price, $1.25.

According to the view of the author, the Christian world has always been wrong in its conception of baptism; he is the first and only true expositor of its significance; and he devotes 222 pages duodecimo to telling us what he thinks it means, or rather what it does not mean. He has a hard time of it. He plows and cross plows; mows and cross mows; cuts and slathers, striking right and left. What he declares in one paragraph he denies in another, and repeats the process over and over. Baptism is an immersion, but it matters not how it is performed. It is not an immersion, but it is a baptism. Jesus submitted to immersion, but he did not mean that any of his followers should imitate him in it. John baptized, but he claimed no divine authority for his conduct. He simply practiced it. The object of John was to introduce men into his society. It was a sort of freemasonry. "For men whose consciences were quickened into repentance by John's preaching, the baptism was simply the act of joining his movement." When the voice of the desert preacher "sounded through the wilderness of the Jordan and echoed in the towns of Galilee, it requires but little effort on our part to realize how this voice must have struck thrill and awe through the soul of Jesus. Eagerly he would listen to the reports of John's preaching brought by travelers from the south who passed through Nazareth." . . . "Constrained by John's great fame as a preacher of righteousness and the organizer of a premessianic movement, Jesus went to Bethabara himself." John's baptism "allied the candidate with a communal life in which would be found forgiveness and righteousness." "It was into this communal life that Jesus wished to enter." "The essential nature of baptism is plainly not a physical act, nor an independent sacrament with its meaning in itself, as in the case of the Lord's Supper. The meaning of baptism is found in the Church, to which it points and for which it exists." The earlier baptism had been "an induction into John, or John's community; the latter was an induction into Christ, or the community of Christ's followers." "The Church into which the candidate is baptized, is a definite social organism, a freemasonry of spiritual life whose members either actually, or ideally participate in the baptismal act." Was it so in the case of Saul, at Damascus, of the Ethiopian on the way to Gaza, of Lydia and her household, and of the jailer at Philippi? Were these baptized into a church whose members "participated in the baptismal act?"

But we have not time nor space to follow the intricate windings of the author's argument. He is trying to find a way for the joining together of all Christian bodies, and he has to run his thread by a very crooked way. He must go back and forth a great many times before the seam is completed, and then it is likely to rip, because of the raw edges of the various fabrics. He is constantly sewing patches of "new" cloth upon old garments, and is prone to make the hole larger rather than smaller. The thing won't work. We take space for more and longer quotations to show the imaginative character of the book. It may create a ripple among the "Disciples," and it may not.

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first place, a great number of the schools carried on by missionaries are aided by grants from the government. There is also a more or less uniform code of rules made by the government, to which such schools are expected to conform. It is found that in dealings of this sort, government is more or less apt to interfere with the workings of the school, and in some cases to make acts, or to enforce acts, in such a way as to be a detriment to the success of the school. This matter has been taken up by the missions and in most of the provinces of India there has been formed an educational union of the missions carrying on educational work to deal with such questions, and make our representations to the government concerning matters affecting their common welfare, and in every way to advance the interests of missionary Christian education.

There is also more or less co-operation in the matter of higher education. In recent years several colleges in Calcutta have united, and also in Madras, making one central Christian college in each of these important centers. In the city of Bangalore a large union theological seminary has been put up which is managed by all the important missions at work in that area. Theological instruction is given in English, and the faculty represent several of the missions at work in South India. Serampore College has recently been reorganized by the Englist Baptists. Their faculty, too, represents several missions. The Baptists made a very generous offer to the other missions of India to come in and participate in the management of the school, especially in the theological department. This to a certain extent has been availed of, and probably will be more availed of as time goes on. There is quite a respectable number of students in the theological department at the present time, representing several different missions.

One matter in which the missions of India have co-operated for a long time is that concerning the position of fields and the overlapping of territory. Among the more important missions in India at least the practice has been followed of having but a single mission at work in a given area. This does not apply to the larger cities, but does apply to the village areas. In consequence of this there are areas of hundreds and even thousands of square miles where only a single mission or denomination is carrying on religious work. This is a very great help to the missions carrying on work under such circumstances. This principle is not generally violated, although several denominations, the most important of which is the Anglican Episcopal, do not in principle recognize the validity of any such agreement. However, most of the missions are living up to this agreement, and it is only some of the smaller and newer and independent missions which are guilty of violating the general principle of mission comity. Of course, questions concerning the division of mission territory and the overlapping of work are frequently arising in this connection. To meet such difficulties some years ago a series of courts or boards of arbitration were organized. These have done, not a very great deal of work, but their very presence has been most useful, and since this organization there have not been many serious complaints in regard to mission comity. The secretary of the central court is the Rev. J. Chandler of Madura.

One of the results and perhaps the most important result of the visit of Doctor Mott to India, has been the organization of a series of mission councils in different parts of India. There are eight mission councils in the eight chief provinces or districts of India, each of them having representatives from all the mission bodies at work in the area, and also representatives from all the most important native churches. At the head there is a national missionary organization, which for the present at least, has its headquarters in Calcutta. These councils are participated in by practically all the missions in India. There are two or three, or perhaps more, of the smaller and insignificant mission bodies, which refuse to co-operate with these councils. But they are very few indeed, and every important mission is actively engaged in co-operating with these councils. Their organization is so recent that as yet they have not done anything of very great importance, although they are at work on several matters which we hope will result in ultimate good to mission work. At the head of the National Missionary Representative Councils is the Anglican Metropolitan of Calcutta, so you may understand that these councils are in favor in ecclesiastical and religious circles. Unfortunately no report has been published so far. In fact, the National Council is only just organized and will have its first full meeting this year. These are the most important matters in which missions are co-operating.

Jubbulpore, India.

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The Mid-Week Service

By Silas Jones.

TOPIC FOR SEPT. 16.

Union Through Co-operation in Practical Service. 2 Cor. 6:1; Gal. 2:9-10; 1 Cor. 16:1-4.

What is Christian union? Is it not the joining of forces for some kind of service? Is there any service that is not practical? If we have in mind unity of belief, we have no interest in beliefs except in relation to the actions they influence. To relieve a mind of paralyzing doubt or to remove bitterness from a heart is practical service. The superintendent of a large factory said he never had to discharge men for incompetency but he did discharge a man now and then for failure to co-operate. The church that teaches a man the spirit of brotherhood and how to show it in daily work is rendering a practical service that is of the highest importance.

SUPPORTING THE COLLEGES.

Is it not about time for the churches of the United States to join their forces in supporting church colleges? Colleges must be equipped, endowed, supplied with students. It may never come, but one may be allowed to dream of the day when colleges will be placed where they are needed and will receive the support of churches in accordance with territorial divisions and not in accordance with denominational preferences.

GIVING POWER TO THE SUNDAY-SCHOOL.

The Bible is excluded from the public school in many states. It is uncertain whether it will be restored. Even if it is, the church is not thereby relieved of obligation to teach the history of religion and to cultivate religious feelings in the young. For this service it needs buildings, literature, and teachers. A small town with three, or four, or five school buildings would be ridiculed by enlightened educators. The day will come when divisions in Sunday-school work will be the object of ridicule. The promoter of divisions is wise in opposing the introduction of sound pedagogical methods into the Sunday-school. Denominational bias will have to stand aside when the chief aim of instruction is the welfare of the children. Interest in the present crowds out interest in fights that began generations ago.

BEARING TESTIMONY.

The best men are needed to preach the gospel of good will. Only a few are endowed for such a service. The cry that young men are not entering the ministry should be met by the declaration that the churches should have a program that would captivate the imagination of the strongest men. Many communities have more preachers than they need. Men in the ministry feel that they ought to represent all good people when they speak. They dislike the idea of having to speak for one section of the people. The man with a vision now comes forward as the spokesman of all who love God. He would like to have some of the barriers raised by sectarianism removed.

COMMUNITY SERVICE.

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The Church and the War
Editorial

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By C. Sylvester Horne

Ecclesiasticism and the General Convention
By Secretary Graham Frank

An Open Questionnaire on Berkeley Church and the California Convention
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Church and the War

WHAT IS THERE FOR CHRIST'S CHURCHMEN TO DO AS THEY BEHOLD CHRISTENDOM AT WAR?

Certainly followers of the Prince of Peace cannot look with approval nor even with tolerance upon this relapse of Christian society into barbarism.

But at the present moment there appears no open door of opportunity for the Church to enter and calm the raging passions of the nations.

Yet the Church need not—must not—be inactive and complacent. There are some things it clearly ought to do.

* * *

The Church, sitting at its Master's feet, ought to make a re-examination of the message it has been delivering to the world. It is a solemn hour for the Church. The nations at war all bear the name "Christian." They are all followers of Christ who are now flying at one another's throats.

Every cannon and rifle and bomb is aimed to kill "some brother for whom Christ died." There is no Jew nor Greek, says their holy book, barbarian nor Scythian, bond nor free, but all are one in Christ Jesus. The unity of all his followers—how thin and gauzy a fabric it proves to be when racial or national selfishness tears at it!

The Church, smitten in its conscience with the sight of its own sons slaying one another, cannot help asking whether it has taught and trained these sons aright. Has it fallen into the sad error of putting secondary things into the place where only first things ought to be? Has it made its forms—its creeds, its organization, its ritual—a matter of intense conscience while it left the divine-human substance of Christ's gospel to mere sentiment?

The ideals of human brotherhood and universal peace and the Kingdom of God, the moral qualities of meekness and forgiveness and non-retaliation and redemptive love—have these structural realities of that moral order which Christ unveiled been taken in dead earnest by his Church?

If they had been taken in dead earnest by his Church would a world dominated by that Church for more than sixteen centuries fall now so far short of attaining them?

This is one thing the Church can do: in humility it can bring its message back to the lap of the Master and ask him if it is the same message he gave at the beginning.

* * *

Another thing the Church can do, and, if its conscience is sound, it will do: it will make confession of its own sin in violating Christian brotherhood by creating and maintaining a sectarian order in place of the unity of the spirit. How can the Church blame a carnal state for going to war when within its own fold there has been and is yet strife, faction, ex-communication, division, rivalry, misrepresentation, and even hatred?

Once the Church resorted to brute weapons—the screw, the spike, the flame—to punish its heretics. Now the weapons are more refined, but no less carnal. Who will tell the inner story of the tragedy of Professor Briggs and Professor Swing and Pastor Jatho—great-souled men whom the Church branded as heretics and turned out of the fold?

How can a Church that ex-communicates a congregation because it practices brotherhood with certain Christians who have not been immersed in water!—how can a Church whose spirit is measured by such an act count at all in the task of bringing in the brotherhood of man?

A religious newspaper man whose task it was to read the "exchanges" declared that "the provincialism, the sectarianism, the dogmatism, the narrowness, the lovelessness, the unhumanness of nine-tenths of the religious papers" made him heartsick and was making him cynical.

We Disciples have an outstanding instance of this thing for which deep confession to God ought publicly to be made in our churches and our conventions. The seeds of suspicion and hatred have been sown broadcast among us. We are clannish but not loving.

The demon of heresy-hunting is driving the spirit of brotherhood out of our hearts. Ten years ago it was one man who was set up as the object of hatred. The roll has greatly enlarged since then.

How can the Disciples of Christ help abolish war when they fight one another?

And how can a divided Church make a united world?

* * *

And the Church can intercede with God for peace and justice. More things are wrought by prayer than this world dreams of. If ever the Church's intercession had logic and human reason in it there is logic and human reason in the cry of Christendom on behalf of womanhood and childhood and the brotherhood of man.

It is the Church's business to exercise the function of priesthood on behalf of civilization. We are told that the cathedrals and chapels of Europe are filled as never before with grief-stricken and awe-stricken men and women. In their extremity whom can they appeal to but to God?

We of the American Church have been asked by our Christian President to make Sunday, October 4, a day of prayer for peace. It should be the greatest day for the religious life of America that we have experienced in this generation. The vast popular emotion which the war has generated is pregnant with unsuspected divine meaning.

It depends upon the Church whether this universal sense of shock, of awe, of human helplessness, of sorrow, of guilt, that the war has produced, shall set religion back or set it leagues forward. All the machinery brought into action on "Go-to-Church-Sunday" should be brought into action, into perhaps less boisterous action, for the day of prayer for peace.

God is ready to stretch forth his arm in far-spreading blessing to mankind if we will but prepare our hearts by prayer.

Fleeing from Alsace

BY FRANKLIN HESS.

Just now the interest of all the world is centered in the daily reports from the scene of war. But in America the interest is divided between these reports and the stories of the Yankee refugees who were in Europe at the outbreak of hostilities. The following account gives details and sidelights which makes it a peculiarly interesting narrative.—THE EDITOR.

FIFTEEN years ago at the outbreak of the Spanish-American war, the "City of Paris," one of the swiftest boats of the ocean at that time, stole out of Southampton, daring to elude any Spanish man-of-war, on her last trip to her home port, New York. Today we are going out of Southampton on that same boat, which, having served through the war, was re-christened the "Philadelphia." How eager we all are to get home and away from this awful conflict. Never did a boat carry so distinguished a steerage.

It seems only a few short days ago that we landed in Normandy at midnight and started direct for Paris. The early purples and crimsons of morning revealed such a beautiful land full of verdure and flowers—red and yellow poppies, golden wheat all draped in thin winding mists.

REVIEW OF THE ARMY.

I wish I might give some idea of the review of the army, or that part that we saw at Paris. A sane, safe and impressive celebration of their great national day of freedom from tyranny, the 14th of July. We started at five in the morning for Longchamps, the great field of review in Bois de Bologne. At six we had secured our seats in the Tribune and watched the arrival of the French populace At seven the various regiments began to arrive and take up their positions. Precisely at eight the great cannon announced the arrival of Monsieur Raymond Poincare, president of the Republic, in the carriage of state drawn by four black horses. After he had passed back and forth across the field before the long lines of attentive soldiers with kindly salutations, the soldiers, in turn passed before the Tribune. This grand spectacle no one can ever describe. Although we had had nothing to eat we were wholly insensible to the fact and were thrilled through and through as regiment after regiment, infantry, cavalry and artillery passed before us—and the music—I never before realized how satisfying, inspiring and enduring those great national pieces were. Each regimental band in turn took it's position before us during the passing of its regiment. Each played the same music, the whole populace lightly singing the words. But above all and over all, there was a great sense of peace, of love and affection for country and fellowman. As the day was unclouded, so was there no thought of war, no desire for war, no hatred of fellowmen. I never saw a more rational or inspiring celebration of a great national day than occurred on the 14th of last July.

PRESENTATION OF COLORS.

After the review there came the presentation of colors by the president to the new regiments, two crosses of the Legion of Honor and various medals—"Even though you may never have a chance to engage in battle . . . "—the words of the president to the new regiments. How little one thought on that day of the possibility of conflict—not a whisper.

One beautiful day in July we found ourselves in Alsace, back to the valley and village that my father came from some sixty-six years ago because of other troublesome times. Never was grass so green, forest trees so smoky blue or a valley so peaceful in all the world. The bells of the Vosges in the valleys and wild pansies on the high breast of the Champs de Fue (Field of fire) above the clouds whispered only of peace.

WHISPERINGS OF UNREST.

As we lingered in the peaceful valley we began to hear whisperings of unrest. Austria was making demands of Servia, but surely nothing could happen to disturb so tranquil a scene where every family was a lover of peace. The rumblings were succeeded by denials and the report that the German emperor had himself decided against war. "Oh, a good emperor if that is true"—the words of an Alsatian who never before in his life had spoken a word of commendation in favor of the emperor. And, indeed, it was the sentiment of all Alsace. Five years ago, in writing from Alsace, I stated that the Alsatians would prefer to remain German rather than be reunited with France at the price of war. That sentiment of peace is just as strong today, and had the German emperor declared for peace, all Alsace would have heartily exclaimed "A good emperor." and Alsace would have been fastened to German fatherland by ties not easily broken.

One of the most beautiful motor trips that we took was across the frontier into France. Having relatives living in the old chateau de la Gouvernelle, at Ramberville, France, we began early one morning the steep climb to the frontier. After an hour, sometimes on second and sometimes on third, we reached the top, passed the German custom house and began the descent into a level country with larger fields that looked like home. We were soon at the French custom house where my cousin, who was well known and known to be a true Alsatian, was sympathetically received and items of news were exchanged.

We were beginning to feel the impending sorrow of the coming war and at the dinner table that day our conversation could not turn away from it. Here were those of the same family, some who must serve under the French flag and others who would be compelled to march under the black eagle of Germany against them or be shot. Never have I been so convinced that all war is born in superstition, ignorance and hatred. The good, beneficent Father of us all never gave to any potentate the message of war.

PORTENTS OF THE COMING WAR.

Returning in the evening we passed the outposts, and stopped again to exchange news with the French soldiers and then with the German. The one thing that impressed me most of all was the calmness, the deep thoughtfulness of the French soldiers and the feverish flush of the German. The opposite has always been the picture presented, but in this great conflict, at least, it has been reversed.

A Scene in Alsace.

Villages of Rothan and Shirmeck (where recent battles between French and German soldiers occurred) in the valley. Donon Mountain in the distance on top of which is Temple to Mercury, built by Julius Caesar.

An afternoon later, having returned to the little village of Wilderbach where we were staying, one of the men who had been sent to the bank for money for the pay roll came into the office white-faced and announced that just after he had received his money the Reishbank had declined to pay out furthur sums, that he had been ordered to take the automobile home and not return with it. We still were unable to believe that war

could be a possibility and we continued to plan many pleasant excursions, believing that the embargo against automobiles would be lifted and that it was only for the purpose of keeping the roads clear while the troops were moving down from Strassburg closer to the frontier.

The following day we started for a little excursion, an hour's walk over a pass of the mountain to the home of Oberlin. Madam Herzog, wife of the present minister, to whom we had a letter, was very gracious and showed many of the things intimately related to the great preacher of the Presbytery. Returning in the evening we found that the mail had been stopped in the morning, trees had been felled across certain roads and at 3 o'clock in the afternoon the telephone and telegraph service had been cut off. Now we would know nothing of what was happening, receive no letters from home and be able to send none.

OFF TO THE FRONT.

Already the Germans were beginning to arrest supposed French sympathizers and hurry them away no one knows where. It surely was time for us to go. It was a very silent meal that we sat down to that evening. Uncle Philip was absent-mindedly mixing the salad and continued to do so until reminded. He had been through the conflict 40 years before. Then out of the stillness came the announcement "Kriegszustand!" A swift-traveling messenger had delivered a sealed dispatch to the mayor of the village commanding certain young men, the youngest soldiers of the village, to report forthwith prepared for war. The parting is not easy when you go to fight for your country—it is very, very bitter when you are forced to take up arms against those you love. As yet our three cousins had not been called, but their turn must surely come and on the second day after the general order of mobilization they too must go or forfeit their lives. We now felt sure that the general order to mobilize was coming.

In Germany there is a law that all strangers must be reported by the people with whom they are staying to the police twenty-four hours after their arrival. Our relatives had not done this. They had done this only when visited by Frenchmen. To report us now would incur a penalty for delay—to not report us might result in something more serious for us if we were stopped in going out of Germany. The report was sent in and early next morning a messenger was back in the village with written orders covering our departure. It was well that we were going and we would go straight to Paris, so we thought.

A CHANGED ITINERARY.

Arriving in Strassburg, our point of departure for Paris, we found everything in tumult and confusion. The frontiers were all closed. Could we go to Paris? "Nein! Nein!" Then to Luxemburg? "Nein! Nein!" To Brussels? "Nein! Nein!" The officer thundered and waved his arms at us in final dismissal, as if the best thing for us to do would be to jump into the Rhine. The Swiss frontier was also closed and we could go neither forward nor backward, and worse than all else, we had but little gold and could not get more. Paper money, letters of credit, etc., did not count. Finally I made another try—could we go to Cologne? I knew that there must be an American consul there, and there also I had friends unless they had fled. "Yes, we could go, but we had better go quickly, taking the next train which left in a few minutes." We waited for no further invitation, but purchasing our tickets and a couple of ham sandwiches, boarded the train for Cologne, wondering what it had in store for us. Fortunately, and quite by accident, we got seats. Many had to stand all of the seven hours' journey.

At one time I had planned a trip up the Rhine with my wife, but we had missed out and I had determined that I would not make the trip until she could accompany me. But here was the German Emperor forcing me to go down the Rhine. It is a beautiful trip and a beautiful country. Soldiers were everywhere, at every bridge and at every curve ready to defend or to blow up with dynamite as necessity might be.

The Valley of the Rock.

Home and scene of the life work of Jean Frederic Oberlin. At the base of the mountain in the far distance is located the church of Oberlin, and his grave is in the cemetery surrounding the church. The village in the foreground is Saint Blaize where a German flag was captured by the French in a recent battle.

ARRIVAL IN COLOGNE.

We arrived in Cologne more than an hour late and I determined that my first endeavor would be to get something in the way of a substantial meal; for the night promised to be a hard one. This was not difficult for while there were thousands excitedly fighting to get away they were not thinking of eating. We soon found ourselves seated before some of William's fatted calf which we ate with great relish after a long and hungry day.

Yes, we would be permitted to go to Holland and I bought tickets for Rosendaal which is the turning point for Brussels and Paris. If we only could reach Brussels! I had gold enough to get me there and there I had friends. I found that the night train had not yet departed but was packed to the limit and unapproachable. Picking out a bright uniform and tendering some compensation, a way was made through the crowd and finally we found standing room in a baggage car. I shall never forget the struggling crowds, all dazed and confused, the mountains of baggage which will never reach its destination, nor will I ever forget that night across the frontier. Would we ever get across? Would we finally be stopped? At last we learn that general mobilization had been ordered and hear that war has been declared with France. Two cars of our already overcrowded train are ordered removed by the military authorities for use by the soldiers and the crush is redoubled so that we do not know where to place our feet. We are glad to know, however, that we can proceed even in this manner and are eagerly waiting to know that we have crossed the line. Just before the line is reached we are again stopped—a military officer enters and roars "Passports!" No more than one out of ten has a passport, except his foreign face, but this is sufficient. The officer is looking only for German soldiers taking French leave. We are inspected and all seems satisfactory. We start, and then comes in fierce, harsh tones "Halt! Halt!" and the train comes to a sudden stop. An officer has seen something through the window that excites his suspicion. He boards the train and brings out a German soldier who has tried to escape his country in time of war. There is no question what his fate will be at break of day. As we finally pass on we see the condemned man surrounded by an armed guard. Two days later we read in a London paper that seventeen were shot at Muhlhousen for the same offense—simply trying to cross the line in time of war.

A NAP ON THE CHAIR.

We leave the train at Rosendaal and get an hour's nap at four in the morning on some dining-room chairs, the only sleep that we shall get in over fifty hours. Soon the train is ready for Brussels which we reach about 9 o'clock Sunday morning, August 2.

Here, to our surprise, everything is confusion: troops are gathered and departing everywhere. Belgium is mobilizing. They are seizing horses, taxicabs and automobiles to rush troops and supplies to the German frontier. It is

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The Servant of the Spirit

An Interpretation of the Romance of Preaching.

BY C. SYLVESTER HORNE.

This article contains the substance of one of the Lyman Beecher lectures delivered at Yale by Charles Sylvester Horne a few months ago. To deliver these lectures he came to America, and was starting on his return journey when, three days after the conclusion of this series of addresses, he died in Toronto. The lectures are soon to be published by the Fleming H. Revell Co. under the title "The Romance of Preaching." Our readers will need no comment on the interest and worth of this article.—THE EDITOR.

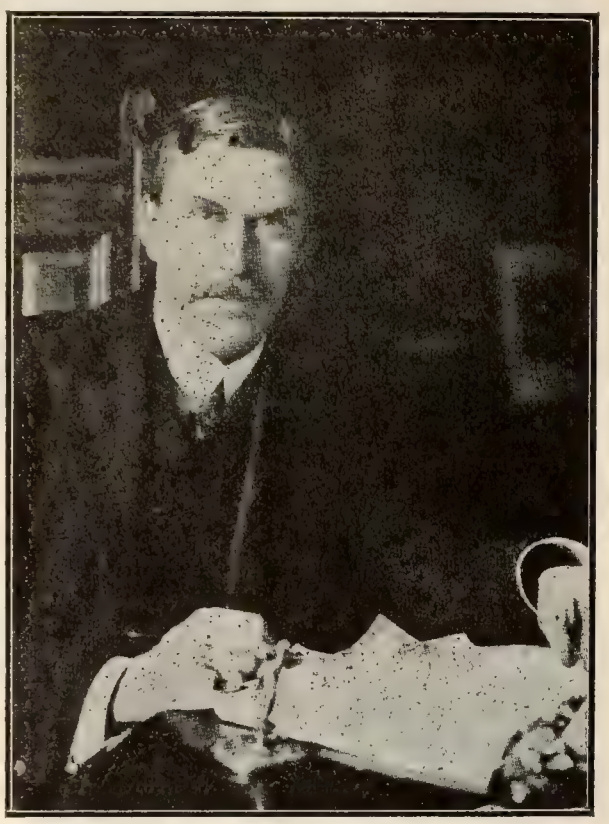
SOME trades and professions, it is clear, will die out as the kingdom of God comes to its own. But for every voice that carries inspiration to its fellows: for every soul that has some authentic word from the Eternal wherewith to guide and bless mankind, there will always be a welcome. No changes of the future can cancel the commission of the preacher. He does not hold that commission from any society. He is the servant of the Spirit. He is not the creation of a state, or a municipality. Societies may organize and reorganize themselves as they will. They may make and unmake their officials. Some commonwealths have chosen to break with the tradition of kingship. Some have tried every form of military dictatorship and civil despotism; they have experimented with oligarchies, autocracies, and aristocracies. At times they have tried every form of government in swift succession. Possibly it is a wise thing that we should not cast our forms of national life in so rigid a mould. But in any case nobody would be bold enough to predict that this or that office in the commonwealth is final and permanent; and may not be modified if society so decides. You remember Mr. William Watson's fine lines:

"The seasons change, the winds they shift and veer;
The grass of yesteryear
Is dead; the birds depart, the groves decay;
Empires dissolve, and peoples disappear:
Song passes not away.
Captains and conquerors leave a little dust
And Kings a dubious legend of their reign:
The swords of Cæsar they are less than rust:
The Poet doth remain."

THE PREACHER THE MASTER OF SOCIETY.

Suppose Watson had said, the prophet rather than the poet? For the prophet is of older and nobler lineage, and his order includes all the children of inspiration whether they have kindled the soul of the world by speech or song. And I repeat, as society cannot commission a man to be a poet, even so it is beyond the authority of any state however powerful to create the prophet; aye, or to make his message false or barren, no matter how governors may growl, and throned iniquities fulminate. No human authority can credit or discredit his words. His credentials are of superior authenticity. Let me state the position I propose to occupy in these lectures once for all, and at its highest. The preacher, who is the messenger of God, is the real master of society: not elected by society to be its ruler, but elect of God to form its ideals and through them to guide and rule its life. Show me the man who, in the midst of a community however secularized in manners, can compel it to think with him, can kindle its enthusiasm, revive its faith, cleanse its passions, purify its ambitions, and give steadfastness to its will, and I will show you the real master of society, no matter what party may nominally hold the reins of government, no matter what figurehead may occupy the ostensible place of authority.

Nor is the office of the preacher in the smallest danger of lapsing for lack of candidates. Our embarrassment arises from riches not from poverty. Today everybody will preach to us and at us, whatever qualifications for the function they may have or lack. Never was this old world sown so thick with pulpits.



REV. C. SYLVESTER HORNE.

Never was heard in it such superabundance of gospels. Who that has ever read a modern newspaper will affirm again that the dogmatist is dead! Creeds jostle one another in the market-place and in the drawing-room; and their often harsh and hoarse prophets and prophetesses announce salvation and denounce judgment quite in the orthodox style. Hot-gospellers today are a prolific race; and some of the beliefs for which they woo and win converts speak volumes for the credulity of mankind.

THE HOST OF REFORMERS.

It is astonishing what eagerness there is in our time to enter into competition with the conventional and orthodox pulpit, and to usurp its functions in dealing with the big human problems. Now it is the dramatist who is not content until he has converted the stage into a pulpit; now it is the journalist seeking to charm the public ear with some message that he believes to be vital to the common well-being; now it is the Socialist agitator, on his soap-box rostrum at the street-corner, making capital out of the inconsistencies and hypocrisies of society, quite in the old prophet strain; now it is the novelist marshalling the forces of experience and imagination, and training all his guns on some citadel of real or fancied wrong; now it is the statesman converting the platform of political expediency into the pulpit of eternal principle; now it is the poet, or the prose essayist, setting our highest and wisest dreams of good to music and lifting up the eyes of fallible human nature to the hills whence cometh its strength. It must sometimes appear to us that humanity is a long-suffering, much-lectured creature, and that not we of the churches only but journalists, artists, politicians, novelists, playwrights conceive their fellow-men and women as sitting in pews, patient and defenseless, at the mercy of every would-be exhorter who has discovered that they are not so good as they should be.

THE HONOR OF THE CALLING.

Thomas Carlyle in his day expressed pity for humanity whose ears were thus besieged by armies of strident voices, in consequence of which he, Thomas, lifted up his voice and shouted louder than all the rest. I confess to you I enjoy a quiet smile whenever the pessimists suggest that the vocation of the preacher is in danger of becoming obsolete. But I agree that God's order of preaching friars is a far wealthier society than some of us have recognized. America today will not forget to blazon upon the roll of her great nineteenth century preachers of righteousness the name of Abraham Lincoln as well as of Henry Ward Beecher; and Englishmen who are justly proud of Robert Hall and Thomas Binney, Dale and Spurgeon, cannot forget to number also among her national prophets Thomas Carlyle, John Ruskin and John Bright.

PREACHERS OUTSIDE THE PULPIT.

And why not? It is no business of ours to belittle our calling. We hold no brief for any narrow and exclusive theory of preaching. Inspiration is not conditioned by a white tie or a Geneva gown. I am glad to have listened to truths as noble and as Christian on the floor of parliament as have ever been uttered under the dome of St. Paul's. The Gettysburg speech was the message of a prophet of God, even if it was not divided into three heads and an application. No, we who call ourselves preachers enjoy no monopoly of the greatest of all arts, nor are we interested in establishing one. The spirit breatheth where it listeth. Nobody doubts that Amos was of us, though so far as I know he did not, as we say, preach regularly twice a Sunday. Ploughmen and herdsmen, carpenters, fishermen, tax-collectors and tent-makers, sons of German miners, Huntingdonshire farmers, and Kentucky backwoodsmen, each in his time and order, have received the divine efflatus, and, therewith, the spiritual and moral leadership of mankind.

History, it is true, gives little space to this aspect of the progress of the race. Its canvas is crowded with uniforms of kings and warriors and courtiers. The romance which the historian sees and describes to us is the romance symbolized by the banners, the martial music, and all the seductive pageantry of war. But

(Continued on page 16.)

An Open Questionnaire on the Recent Action of California's Convention

In Which Every Reader of The Christian Century is Invited to Participate. Third Installment.

FIRST CHURCH of Berkeley, Cal., was excommunicated from the state missionary convention of Northern California in July for receiving into its membership unimmersed Christian people who brought credentials from various Protestant evangelical churches such as Presbyterian, Methodist and the rest.

This is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the past fifty years, perhaps in their entire century of history. I wish with the most dispassionate purpose to secure a consensus of the opinion of our brotherhood, including both laymen and ministers. I have prepared this questionnaire for that purpose, and I will welcome from any reader of The Christian Century a frank expression on the issues involved. In order that the reader may have clearly before him the material facts of the situation let me state them, concisely, as I understand them:

BERKELEY'S PRACTICE AND POINT OF VIEW.

Berkeley church insists that it is loyal to every fundamental ideal of the Disciples of Christ and that the step in question is nothing at all but a further logical and fraternal application of both the principle of Christian unity and that of loyalty to Jesus Christ.

It affirms that these persons whom it receives into its fellowship are Christians, members of the Church of Christ; that Christ has already received them into his Church, which being so, a church of Christ has no choice save to receive them also. To refuse to receive them, the Berkeley church says, is essentially a sectarian act and a violation both of the will of Christ and the Disciples' principle of Christian unity.

The church holds inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience.

In the dismissal of an unimmersed member the church gives back the letter he brought with him, together with a letter of its own, commending the Christian character of the bearer and stating the fact as to his manner of being received into Berkeley church. The purpose of this is to avoid confusion or embarrassment to other churches of Disciples which might not wish to receive an unimmersed person into their membership.

The Berkeley church and its pastor, H. J. Loken, hold, as I have no reason to doubt, the generally accepted evangelical views of the Bible and the Divinity of Christ and are in all respects faithful to the missionary imperative of our Lord, even to the point of extraordinary generosity. I do not know Mr. Loken personally, but he is described as a preacher of unusual power, and a humble and gracious Christian man.

CHARLES CLAYTON MORRISON

REV. H. D. C. MACLACHLAN.

1. I do not think that Berkeley Church is doing wrong in receiving unimmersed members of other denominations. On the contrary I think that they are doing right. This is the only logical position for our brotherhood to adopt, if it means to be truly irenic and Protestant.

2. As I do not disapprove of Berkeley's practice it follows that I cannot regard it as a departure from the essential principles of the Disciples. This is not only one of those things that lie within the field of Christian liberty but is a forward step demanded of us by the genius of our movement.

3. It is my opinion that the California convention in assuming to judge as to the orthodoxy of this church and excommunicating it from their missionary co-operation, is striking a blow "at the liberty with which Christ makes His people free." It violates the principles of congregationalism, so inseparable a part of our movement, and one which was very clearly asserted by the brethren at the national convention in Louisville. If this is not ecclesiasticism, and unconstitutional ecclesiasticism at that, I should like to know what is.

4. I believe that three things should be done:—

(a) Every preacher who disapproves of the action of the convention should immediately preach a sermon on "Christian Liberty," illustrating his thesis with reference to the California convention situation. This could be done even by those who were not themselves following the lead of the Berkeley church.

(b) Congregations who disapprove of the action of the California convention should make formal protest to the officers of the convention, publishing such protests in those of our papers that will admit them.

(c) The matter should be brought up in a formal manner, with plenty of time for debate, at the Atlanta convention.

Richmond, Va.

MR. J. K. BALLOU.

1. The Berkeley Church did not do wrong in receiving Christians whom Christ has himself received. All brotherly people do actually fellowship them informally; the churches have been afraid to fellowship them as a church but they do so as individuals! To my way of thinking it is clearly wrong to disfellowship them. Whom Christ receives let us not in our sectarian bigotry cast out!

2. The fundamental position of the Disciples has been congregational autonomy. We have had no ecclesiastical court till the "Christian Church Corporation" of northern California appointed itself one. If the Berkeley church desires to be Christian in its fellowship, who are we that we demand that it be sectarian?

3. The Northern California convention simply reflects the all too common denominational consciousness of the Disciples. They were swayed by outside influences from Saint Louis, which influence is not unlike the influence of the most ecclesiastical bodies known, and has been perpetually exerted in the interest of a great denomination with large financial backing. The moral aspects seem to have been a minus quantity altogether. The California convention demands of the Berkeley church that it think and act as the majority think and act, which is the essence of credal authority and sectarianism.

4. The brotherhood should admonish the California brethren that it does not approve of their un-Christian and sectarian act.

Coalinga, Calif.

REV. FRANK C. RANSDELL.

1. Personally I do not think the Berkeley church is doing wrong in receiving unimmersed people into the fellowship of the congregation. I do not find any scriptural ground for debarring them from our congregations. We do not add to the church. The Lord adds to the church (Acts 2:47.) That means to the body of Christ. No one congregation is the whole body of Christ. It is just as well to allow them to fellowship with us as for us to go to their congregations and fellowship with them. What is the difference?

2. I think that this is one of the things that lies within the field of liberty of the congregation.

3. I can see no difference between what the California convention did and ecclesiasticism. In fact, I consider this on a par with what some of the ecumenical councils have done in the history of the Church when they were called to excommunicate certain "heretics."

4. I think that anything that we might do would make the situation worse. It is a grave question.

Personally I believe in immersion and practice it in my church, but I think the practice of Berkeley church an advance step toword Christian unity for which our dear Lord prayed and for which the Disciples have worked for a century.

Hemlock, O.

REV. J. LESLIE LOBINGIER.

1. No. It is the privilege of every congregation to decide such a question for itself. And it is better that people interpret Christ's will according to the dictates of their own consciences, whether right or wrong, than to have other men's interpretations forced upon them.

2. I believe the practice of the Berkeley church is the logical outcome of the Disciples' plea, and should be adopted when it can be done harmoniously, and when there seems to be real reason for it. I do not favor the hasty or general advocacy of this plan, for it would be manifestly unwise to do so in the name of union if opposition to it were sufficiently great to produce marked discussion as a result.

THE QUESTIONS.

1. Do you hold that Berkeley church is doing wrong in receiving these Christian people? If so, please state why.

2. If you disapprove of Berkeley's practice do you consider it a grave and fundamental departure from the essential principles of the Disciples, or is it one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation?

3. What is your opinion as to the action of the California convention in assuming to judge as to the orthodoxy of the church and to excommunicate it from their missionary cooperation? Does the convention's action, in your opinion, constitute a violation of any fundamental principle held dear by the Disciples of Christ and essential to our program for unity? Can you see any difference between ecclesiasticism and what this convention did?

4. If you disapprove of the action of the convention what do you suggest should be done by the brotherhood outside of California to induce the California brethren to remedy their error?

In answering the above questions it is not necessary to re-write the questions. They may be referred to by number. Replies may be as brief as is consistent with clearness.

3. The action of the Northern California convention seems to me to have been a violation of the principle of Christian liberty. It is one of the discouraging facts of recent Disciple history. That convention went beyond its rights, making of itself an ecclesiastical court. To do this is fundamentally at variance with the very genius of the Disciples.

4. Have patience. And have faith too that time will bring a more dispassionate view, and will make it easier to distinguish between our opinion of a congregation's practice, and our right to sit as an ecclesiastical court upon that congregation.

Santa Monica, Calif.

REV. FRANK W. ALLEN.

I am entirely out of sympathy with the action of the convention. In answer to your questions I think the Berkeley church is right in the practice which it has adopted. I am of the opinion that the California convention has taken a position entirely out of harmony with the ideals of the Disciples' movement. I think all the influences that can be brought to bear for the creation of public opinion on this question should be brought.

First Church, Springfield, Ill.

REV. CLAUDE E. HILL.

1. The Berkeley church is not doing wrong in receiving unbaptized persons into its fellowship if the Berkeley church believes that baptism is not essential to Church membership. By baptism I mean, of course, immersion. Disciples never mean anything else when this term is used.

[Disciples of Christ do not hold that immersion is essential to Church membership. It is impossible to believe that our esteemed brother, the writer of this paragraph, holds that Methodist, Presbyterians and the rest, who have not been immersed, are not members of the Church of Christ. If he does, it is he and not the Berkeley church that is out of harmony with the Disciples of Christ. —THE EDITOR.]

2. I do consider this a grave departure from the essential principles of the Disciples. We make a plea for union and offer a union program. The Berkeley church has laid aside that program, adopted one of division, and the first fruits appear in a division of the forces of the church making the departure. If such a course were not prohibited by plain teaching of the scriptures, it would seem that purely as a matter of expediency churches would avoid it. It means economic waste. The fact that this and any other question of faith and practice does lie wholly within the field of Christian liberty, does not make this departure any less a departure from the plea and principles of our people. Such a course of action, if followed by any considerable number of churches, would breed confusion everywhere, divide our people, invalidate our message and make us the laughing stock of the religious world. And it is the purest childishness to say that the blame for such a condition would rest on those who refused to depart from that position which has given meaning and power to our message and brought us to our present position of influence in the world. My views are exactly opposite those who endorse the action of the Berkeley church. I believe that by making baptism a prerequisite to church membership; or to better state the matter, by following the New Testament plan on the question of membership, by adherence to the practice of the New Testament, we have made and not lost. We have been consistent with our whole attitude in respect to union on the basis of the restoration of the apostolic Church. The church at Berkeley cannot consistently admit the unbaptized to membership, and practice immersion exclusively. A church has no right to be a respecter of persons. The practice of receiving the unimmersed into membership will be given up, or it will be simply a matter of time until sprinkling, pouring and immersion will be practiced. A Methodist, Presbyterian, or Congregational church is far more consistent and just as scriptural on the question of baptism as the Berkeley church.

3. Even a religious organization has a right to preserve its own life. In my opinion the California convention did right in registering its conviction that the action of the Berkeley church had separated it from our people. The church put itself out. The convention only declared and made effective what had already transpired. Congregational and Methodist churches believe in the Divinity of Christ and are active in the missionary enterprise. But you would hardly say they are entitled to sit in our conventions and help form our policies! If I had written the California resolution, it would have been modified and changed, but the convention, in my judgment, acted within its rights. While we are not an ecclesiasticism, in the usual meaning of the word, yet we have a right to determine who is eligible to sit in our conventions and participate in our deliberations. We would be in a sorry plight to admit to the contrary.

4. Absolutely nothing. If anything is done, let the Berkeley church do it.

Valparaiso, Ind.

REV. GEORGE B. VAN ARSDALL.

It would be of interest and might throw light upon the matter to have the exact wording of the action of the California convention at hand. But in the absence of that I base my answer upon your statement of that action:

1. I hold that the Berkeley church is doing right in receiving these people into their membership on the terms and with the understanding which obtains in their action.

2. Answered in No. 1.

3. I regard the action of the California convention as fundamentally wrong—a violation of the practice and spirit of the Disciples' history and essentially ecclesiasticism.

4. Any wise Christian thing to help our California brethren to a more Christlike attitude toward those who do not agree with them in every detail of Christian faith and practice.

I might write much more, but it would be only to present my reasons for these views and if you are getting the opinions of a great many, there will be little room for arguments.

Central Church, Denver, Colo.

MR. J. C. M'ARTHUR.

1. I hold that the Berkeley church did right.

2. I hold that it is a grave and fundamental departure, but what we have held in the past does not make it right now, neither are we bound down by laws made by uninspired men like Alexander Campbell and his co-laborers.

3. I believe the convention did right for it made a standard whereby we can excommunicate a church or man at a moment's time, and take it out of our editors' hands and relieve them of self appointed duties.

Salina, Kans.

DR. B. B. BAGBY.

1. In answer to question number one, as an elder in the West Point Christian Church I say positively, no.

2. Narrow minded and showing more of the spirit of sectarianism then of Christ. No. No.

3. Adopt resolution in the Atlanta convention condemning the action of the California convention. The crisis has got to come, so let it come. Every church any where near me has the same problem to face at this time or will in the near future.

West Point, Va.

MR. J. H. FILLMORE.

I prefer to attempt an answer to your questions concerning the action of the California convention against the Berkeley church by a statement: I believe that the attitude of the Berkeley Christian Church toward baptism is the only consistent position for our churches to take, otherwise we stand before the Christian world as affirming our belief in the dogma that salvation is for those whose bodies have been immersed in water, when the facts of Christian experience teach us that the large majority of saved people have not been immersed. How do I know? "By their fruits ye shall know them."

Cincinnati, Ohio.

REV. W. T. MOORE.

I will not attempt to answer your questions in detail, as I am decidedly opposed to settling church difficulties by journalism. In my opinion, you are pursuing exactly the course that will widen the breach and make a reconciliation impossible. If our journals would attend strictly to their own business and let our churches manage their own affairs, without parading these affairs before the public, it would be much better for all concerned. Besides, I would regard it as an impertinence to express publicly my opinion as regards the question at issue between the Berkeley church and the other churches of California, since I have not been asked to do so by either party to the controversy. Furthermore, I am not accustomed to decide cases without hearing and examining carefully the evidence on both sides and this I have not done with respect to the case under consideration, and consequently I am opposed to any *ex cathedra* deliverance on the subject, and especially in the public manner you suggest. I do not question your sincerity in what you are proposing, but I must protest against the use of our journals in propagating division among the Disciples. The only important divisions that have ever been consummated among us were actually brought about by illicit journalism. I am tired of this thing, and it is surely not in harmony with the avowed principles of Christian union which you profess to hold.

In view of all the facts of the case you refer to, it is, in my opinion, best to leave the whole matter in the hands of those who are immediately concerned, unless there is a mutual agreement to ask the assistance of outside parties. Until this is done it is doubtless better for all of us to attend strictly to our own business.

Pentwater, Mich.

MR. T. F. SANFORD.

I am a reader of The Christian Century and I like it very much and I am glad of the opportunity to try and answer the question concerning the action of the California convention.

1 and 2. I heartily approve of Berkeley's practice in receiving these Christian people and do not consider the church has departed from the essential principles of the Disciples.

3 and 4. I believe the action of the California convention is wrong in excommunicating Berkeley church from their missionary cooperation. I believe this action will do great harm to our program for unity. I am not prepared to say or suggest what should be be done by the brotherhood outside of California, but I sincerely hope something will be done to induce the California brethren to remedy their error? I believe with the Berkeley church in practicing and teaching only immersion. Its open membership plan does not deal with the form of baptism but with Christian fellowship. This I heartily agree and believe in,. May God help more of our churches to pattern after Berkeley church is my prayer.

Everett, Mass.

MR. O. A. HAWKINS.

1. I promptly and unhesitatingly answer, No!

2. I do not see the slightest evidence of disloyalty to the fundamental ideal of the Disciples of Christ in the action of said church, as noted, and which was condemned by the convention. To my mind the real leader of "our" movement was Thomas Campbell and his reasoning and suggestions, as expressed in his appeal to his Presbyterian brethren in Pennsylvania, has the Master's approval.

3. I cannot see any difference between ecclesiasticism and what this convention did. As the brotherhood generally has always conceded that each congregation is a separate entity, as far as internal government is con-

cerned, the action of the convention is a gross violation of this principle.

4. I would suggest that the strong, influential men of the brotherhood, who think as you do, make an earnest appeal to those brethren in California who are responsible for the action of the convention and urge them to recede from their position; this might be followed up at the national meeting in Atlanta, by yet further personal appeals if opportunity is offered. By all means we must hope for favorable expression along this line, at Atlanta, or we have no right to take part in the counsels of those trying to bring about Christian unity.

Richmond, Va.

REV. IRVING S. CHENOWETH.

1. I do not consider the action of the Berkeley church wrong, in the sense of breaking a divine law or commitment of a sin, yet I do think it unwise for one congregation to violate a practice so universal in the communion of which it is a member.

2. I do not consider the action "a grave and fundamental departure from the essential principles of the Disciples," and while I approve a more Christian attitude toward members of other churches who unite with us, I do not believe this is being accomplished by such action on the part of isolated congregations.

3. We are certainly narrowing and belittling the spirit of our movement when we think it gives a convention such power as the Northern California convention has exercised. It is the ecclesiasticism feared so much by these same people who exercised it. From my distance I do not approve Berkeley's action but to excommunicate the church I hold is un-Christian and disloyal to the spirit of our movement.

4. Can we do anything more than disapprove? I am sorry but I can see nothing else.

Philadelphia.

REV. E. E. MOORMAN.

1. Yes, it is my conviction that Christian union will remain unattainable so long as there is a diversity of practice in administering baptism. Our churches should therefore insist on the scriptural form. [We fear Mr. Moorman overlooked the fact that Berkeley church insists upon the scriptural form.—The Editor.]

2. It is conceivable that a local congregation might violate both the genius of our movement and its liberty of action. I think that the Berkeley church has departed from a fundamental principle of the Disciples.

3. The action of the California convention is certainly a violation of the genius of our movement. It is something which, if allowed to stand unchallenged, will bring us back into ecclesiastical bondage. The action was narrow minded, without vision, bigoted and absolutely contrary to all Christian liberty. A little thought only is necessary to see where it might lead.

4. Full discussion and out-spoken disapproval.

Indianapolis.

MR. SAMUEL HARDEN CHURCH.

In answer to your questionnaire as to whether Berkeley church should receive as members of its congregation persons who have been baptized but not immersed, I can only say in a pleasant way that if I had power to speak for all churches I would receive into complete membership, with all that it implies, any person who would state that in his own conscience he desired to be accepted as a member of the family of God's children. It would not make any difference to me whether he had been immersed or sprinkled, or, as in the case of the Quakers, not baptized literally at all. My answer in this way seems to cover an affirmative reply in the Berkeley case; however, when we come down to a concrete example, we find that human prejudices are so very strong that it leads to unhappiness and irritation to go against them. Therefore, until the Christian Church can find itself taking a higher ground, with more consideration for the spirit than the letter, I do not see that anything but confusion is to be gained by opening the doors of membership to those who have not been immersed. I say this with regret, for personally I look upon a rule of this kind as ecclesiastical interference with the private right of conscience.

Pittsburgh, Pa.

MR. J. MACK MILLS.

The sinner must be convicted of sin before he can be either converted or condemned. The Disciples of Christ or Christian church must be convicted of ecclesiasticism before it can be either converted or condemned.

The trial has been in progress for some time in California but the verdict was not rendered until the California State Convention cast its vote in the Berkeley matter. Now we stand convicted—our ecclesiasticism is apparent. Conversion or the sentence of condemnation must, and, as I believe, surely will, follow. In either event the Lord will be praised but conversion will be most commendable.

The coming national convention should borrow an ecclesiastical branding iron from some denominational neighbor long enough to apply it to the California convention—extra hot—and then repudiate it in good, strong terms.

Ft. Collins, Colo.

REV. WM. J. WRIGHT.

1. "He can't be wrong whose life is in the right." So sang Whittier. So say I, for my Master's test is, "By their fruits ye shall know them."

2. The Berkeley church has departed from the generally approved, historic practice of the Disciples. Thomas Campbell doubtless would have fully approved the action. Not so his son. To Alexander Campbell doubtless the conduct of the Berkeley church would have been an intolerable innovation; and Alexander, not Thomas Campbell, determined and fixed the principles of the Disciple movement. It may be contended that he erred grievously and that our regular order is wrong and un-Christian. Be that as it may, Berkeley is out of alignment with our movement. Perhaps it would be profitable if we all should get out! But to receive into our full membership the unimmersed is a radical departure from an apparently fixed principle of the Disciples.

3. The garment is of one cloth. The Jews cast out of their synagogues those who confessed Jesus as Lord; Rome excommunicated all who walked with Luther in a "more excellent way;" the Church of England disfellowshipped John Wesley and his little bands of Methodists; the Presbyterians considered Thomas Campbell a heretic because he permitted others than those of his own sect to sit with him at the table of the Lord; Baptists would exclude Alexander Campbell because he asserted the superiority of the gospel over the law; Baptists in Virginia acting under the Dover decree, excluded from their fellowship all the Reformers—Disciples; and the Northern California convention excluded the delegates of the Berkeley church. It was not contended that the delegates were evil persons, or that they themselves were not regularly immersed. The only contention was that they came from a church in which were some persons who had not been immersed. Fraternal delegates from the Presbyterian, Methodist and other churches probably were given all the rights of delegates, though never immersed. Regularly immersed delegates were rejected. A hypocrite regularly immersed might stay; a saint not so immersed might be cast out. I doubt that such action is acceptable to him who said, "He who is not against us is for us." Hence I as fully approve the action of the convention as I do the conduct of those Jews who cast the Christians out of the synagogues. And no more.

4. What can we do? This we can do: Wait! Wait till the children of those who remained in the convention build tombs for the martyrs whom their fathers cast out. That will complete the circle of history which we are slowly repeating. Meantime, "Go! Teach!" for it is needed! "Preach the Word;" keep sweet; be patient. That is all. The heretic of today has almost uniformly been the orthodox of the morrow. And so at length will the Church come to the position of St. John, and the only heretic be he who denies the Father and the Son. In that good time, neither immersion will avail anything, nor un-immersion, but a new creation!

Franklin, Ind.

REV. BURRIS A. JENKINS.

In reply to your recent questions I would say that if I had been in the California convention myself I should have voted against the excommunication or unseating of the Berkeley church. I do not consider that our conventions have any jurisdiction in the matters of the local church. With us the individual church is absolutely autonomous. Any departure from this arrangement is a violation of the genius of our movement and my opinion is it will not prevail in our state and national conventions.

As to how to undo the work of the California convention I do not see any way. There is no ecclesiasticism among us that can take a rap at an assumed ecclesiasticism anywhere else.

Kansas City, Mo.

MR. WALTER E. COFFIN.

1. No.

2. The Berkeley church is following the leading of the Spirit of Wisdom spoken of in Ephesians 1:17.

3. The California convention forgot the lesson taught in Mark 9:38-40.

4. Refer them to Ephesians 4:1, 2, and 3.

It seems to me that the California convention has the right to exclude churches and individuals from its membership when in its judgment there is good and sufficient reason for such exclusion, but the action of the majority in this instance is justly subject to criticism. I would not deny its right to adopt a very narrow platform such as the action taken seems to indicate it has adopted but this course can have only one effect, that of greatly reducing its membership and its influence.

Des Moines, Ia.

REV. CHARLES A. STEVENS.

1. Not wrong; but possibly not expedient. Local conditions would determine. Conversion of all conservatives cannot be awaited. Some never will change. Expediency would dictate changing with a minimum of rupture and dissension.

2. Before the act can be called a "grave and fundamental departure," there is need of a definition of "the essential principles of the Disciples." Disciples have made considerable change in fifty years or more. Christian union recognizes as Christians many who are not members of any Disciples church. Why not admit them, if local conditions are favorable?

3. This was a sad mistake. The Hyde Park case is in point. The General Convention did not so treat this church.

4. What can be done? Exhort others not to repeat the action. Be patient, be kind, teach. These changes, like casting out some demons, are wrought only by "fasting and prayer." Then, all strive to grow in grace and the knowledge of our Lord Jesus Christ, and in due season the Spirit of Jesus will mature the fruit of unbiased and loving brotherhood.

Edinburg, Ill.

REV. W. B. HARTER.

1. No.

If our missionary work is voluntary cooperation, and I think it is, I do not see that the state convention can have any power to disfellowship any congregation of any kind, whatever

Unless the state missionary society has a clause somewhere defining what a Christian church is it has acted ecclesiastically without any right whatever.

(*Final Installment Next Week.*)

THE CHRISTIAN CENTURY

EDITORIAL

NIETZSCHE AND THE GERMAN IDEAL.

DR. G. STANLEY HALL, the well-known psychologist, analyzes the spirit of militant Germany and traces to the philosopher Nietzsche much of the strength of the war impulse upon which the nation is now acting. Doctor Hall is a frank friend of the German people but remarks that the Germany of culture and of industry is as totally different a personality from the Germany of war as Jekyll was from Hyde. Doctor Hall's analysis of the existing situation and its antecedents is as valuable as it is interesting.

"Ever since the last war the sentiment that France is superficial, corrupt and degenerate, is a nation to be despised and sometime reduced to a third or fourth-class power, has been growing very strong in Germany. Her army wishes to penetrate to Paris, destroy shipping and naval bases on the north and west coasts, to cripple her navy, and to impose a war indemnity beside which the billion dollar indemnity of Bismarck will seem small and will mean almost vassalage. The German war personality is Nietzsche's, based on a philosophy which has taken a deeper hold on the German mind than any other ever has since Hegel. Nietzsche worshipped power. His ethics was 'Do, be, get everything you have the strength to get. Pity is a vice. Evolution means the survival of the fittest and the destruction of the unfit. Christianity with its sympathy for the poor in spirit means decadence, was a disease. The world belongs to those who have the might to get it, and treaties, peace pacts, arbitration are mere points of strategy to mislead other nations, and when the grim reality of war comes they all vanish and are forgotten. Indeed sympathy with the weak, the suffering, and the power of pathos are themselves weaknesses, and might is the ultimate proof of right. The world belongs to those who can get it, and those who have broken through to this supermorals have the world that believes in the old-fashioned virtues at their mercy.'"

The burden of responsibility for the existence of the power-lust of Germany should not, however, be shouldered upon any single thinker like Nietzsche or statesman like Bismarck. These men were quite as truly products of a social temper as they were creators of it. But it helps us to see how radically anti-Christian the German military spirit is when we read the brutish philosophy of its most outstanding interpreter.

DOCTOR GARRISON'S REBUKE.

AS SEVERE a rebuke as has been administered to the Northern California convention for its exclusion of Berkeley church from fellowship in its missionary work comes from the pen of Dr. J. H. Garrison. Writing in his personal department in the Christian Evangelist his words carry also a searching rebuke to that paper itself for its manager's approval of a procedure that broke "the ties of brotherhood which bind our churches into a common fellowship." His language is judicious and not ungracious, but all the more searching on that account. He mentions no names, nor time, nor place, but the context of his statements leaves no doubt as to their current application. He says:

These discussions of some of our unsolved problems are inevitable and are all right at the proper time and place, if conducted in the right spirit, but it should be understood universally that our national conventions [and presumably our state conventions also.—Editor Christian Century] are held for a different purpose, and are not to be disturbed by such discussions. Another fact to be remembered is that most of these unsolved problems require time for their peaceful solution. "The thoughts of men are widened with the process of the suns." Aye, they are deepened and clarified, as well. We must be patient, therefore, remembering what some of us seem to have forgotten, that it is vastly more important to preserve unbroken the ties of brotherhood which bind our churches into a common fellowship, than to settle at once some disputed question about which brethren may conscientiously differ. We are not commanded to think alike on every question, but we are required to "love one another" and to "keep the unity of the Spirit in the bond of peace."

The essence of the California convention's action is its sin against brotherhood. It was not patient. No one seems to have suggested that the decision be held over until next day, to give a chance for prayer and for the Spirit of God to guide the minds of the delegates.

If the spirit of Doctor Garrison's article had prevailed in the convention, if the convention had gone to its knees and asked divine guidance to do the Christlike thing, does anybody imagine that it would have been possible for it to "break the tie of brotherhood" or to settle by excommunication a "question about which brethren may conscientiously differ?"

THE USELESS CANAL.

THE Panama Canal, which we worked so hard to finish ahead of time, is finished now and useless. There will come a time, no doubt, when it will be of use; but the world's dream of four hundred years has come true, and behold, a canal for which the world is not ready. The New York Nation well says:

"Last Saturday the Panama Canal, the greatest engineering achievement in the world, was thrown open for traffic, and—there is no foreign traffic. Could anything be more sardonic? Just when the most notable enterprise of peace nears completion, the war comes on to paralyze ocean transportation. The one is an enormous constructive task finished; the other bids fair to be the greatest destructive action of humanity of which there is any record. The amount of capital which will be destroyed in Europe alone, if this war lasts a few months, would build several such canals. Of course, so far as ocean transportation is concerned, this is a passing condition, while the Panama waterway is presumably there for all time, and it will profit by the trade revival and the regeneration of American shipping whenever they come. But it is doubtful if any one happening could throw into clearer relief the essentially wasteful and destructive character of the war abroad than Col. Goethals' notice to the world that the greatest American conquest of peace is ready to serve those who are so busily cutting one another's throats."

LABOR SUNDAY OBSERVED.

PROBABLY 100,000 church people in America observed Labor Sunday, Sept. 6. An increasing number of churches of Disciples have been observing the day each year. Press notices indicate that this year their leading ministers everywhere took occasion to direct the attention of their congregations to the religious aspect of the labor problem.

A SUPERFLUOUS SECT

THE Universalist movement in America started as a protest against what was assumed to be a harsh and cruel orthodoxy. That there was some ground for the protest no thoughtful student of the homiletic literature of the period can deny. Universalism began with a fair field and a great opportunity, but it is a lost cause. At the recent convention of the Young People's Christian Union, Rev. Frederick A. Bisbee thus addressed the Universalists present:

It is with shame that we face the fact that our church is not growing. And why is it? Why are we not doing our part in the world's redemption through church extension? What right have we to hoard the bread of life, which we have like misers or scatter it like spendthrifts when there is a single soul starving?

We have suffered our ministry to be depleted, we have sat indifferently by while our educational institutions one by one were taken from us; we have even failed in a crisis to save our theological schools; we have even neglested the teaching of church loyalty and self-respect until our people have taken us at our word and go anywhere—or nowhere, with no appreciation of spiritual values—until they need their consolation in time of death! We have been heedless to the call of missions until we wanted help ourselves. We have destroyed denominational consciousness and set our churches in lonely and deadly independence of each other.

God is love, and God can save to the uttermost. The Universalists believe it and so do all Christians; but sin is a very real and terrible fact; and the old theology, harsh as it was, could never be accused of indifference to moral distinctions.

A CONSTRUCTIVE WEEKLY

The old old-time puritan picture of hell may have been too lurid, and the God which it postulated cannot have seemed very loving; but even that was better than a religion that was lacking in deep horror of sin and fear of its inevitable consequences.

Universalism has not done its share in saving the world, and has produced less than its share of great men and of movements potent for good. Whatever good it may have done hitherto, there is no great interest now at stake in the perpetuity of the Universalist denomination. It would seem to be, as matters now stand, a superfluous sect.

AUTUMN.

NOW is the dream-time of the year;
And the soft west wind
Gently woos to sleep
The leaves, swift-falling, gold, and red, and sere;
And the wild flowers,
Born of summer hours,
Prepare for slumber, knowing winter near.

Now is the dream-time of the year;
And the sad, sad heart
Dreams of summer days,
And of tender hours, now vanished, and more dear;
And the heart cries out
For the hopes that lie
By the wayside dead, and drops for each a tear.

T. C. C.

LET AMERICA KEEP OUT OF IT.

IT WOULD not be difficult for the United States to become involved in the war. On the contrary, it would be so easy that it will require our utmost self-control to avoid doing so. There will be irritating incidents. Many things will happen at which America could easily take offense. We have greater need of national self-control than ever before in our history as a nation. The world needs our neutrality far more than either side needs our partisanship. There will be voices calling us to arms. There will be yellow journalism crying out that America's honor is at stake. Heed them not. The world has need that we should maintain peace in this continent—not for our own sake only but for the world's sake.

Let America be calm. Let her trust God and keep serene. Let her keep her powder dry and keep it where she will not easily be tempted to ignite it. Let America keep out of it.

"THE WORLD HAS PASSED AWAY."

"Our world has passed away,
In wantonness o'erthrown;
There's nothing left today
But steel and fire and stone."

SO WRITES Rudyard Kipling in his stirring war poem Yes, the world has passed away. It will never be the same. We shall need new maps not only of Europe but of Africa and of the oceans. No living man can tell how much the world that is to emerge from the chaos of war will differ from that which existed before.

"Our world has passed away."

But something is left beside steel and fire and stone. "Now abide faith, hope, love, these three." They and not steel, stone and fire are the eternal realities. They are more than graces. They are the three fundamentals. After the steel is sheathed, the fire is quenched and the stone disintegrated, these three abide. The men who are killing each other love their wives and babies more than they hate each other. Today there seems little left but steel and stone and fire; but really these are not the things that are left, "Now abideth faith, hope, love, these three."

The Bible tells us of more than one world. And sometimes it speaks of this world as if it were many. Peter contrasts the world before the flood with the present world in the same passage in which he contrasts the present world with what many people think, and wrongly, means heaven. The Epistle to the Hebrews is speaking of the very world in which Christ was crucified when it says that God did not entrust the world to come to angels but gave it to man. Out of the abomination of desolation, the void and waste, is emerging the world to come, this present world as it is to be. The world is passing away, but now abide faith, hope, love, these three.

SO SAY WE ALL OF US.

SECRETARY GRAHAM FRANK'S communication in this issue opens with this clean-cut declaration: "If the General Convention is an ecclesiasticism I want nothing more to do with it, unless it be to help bury it."

So say we all of us.

It was most unfortunate that the editor of a paper whose advocacy of the General Convention, in the face of its critics, has been pronounced, should have encouraged the Northern California state convention to turn itself into an ecclesiastical court. He thereby failed sadly to measure up to the leadership inhering in his position. No single act has done so much to give apparent ground for the suspicion with which in certain quarters the General Convention idea is regarded.

No doubt Mr. Smither by this time sees with regret the character of the pitfall into which he walked on his recent California visit. But it is due the brotherhood that his paper plainly disavow any purpose to use the General Convention for the ecclesiastical purposes to which the California convention was persuaded to lend itself.

AUSTRIA'S ATTACK IN ALLITERATION.

THE war between Austria and Servia brings forcibly to mind one of the most notable alliterative forms ever written in the English language. It is not definitely known who wrote it, but it is believed to have been the work of Alarac A. Watts, Jr., and it dates from one of the sieges of Belgrade by Turkey, probably in 1789. This poem, though often imitated, has never been equaled. It stands as the most complete and interesting alliterative jingle on the twenty-six letters of the English language.

An Austrian army, awfully array'd,
Boldly by battery besiege Belgrade;
Cossack commanders, cannonading come,
Deal devastation's dire destructive doom;
Ev'ry endeavor engineers essay,
For fame, for freedom, fight, fierce furious fray.
Gen'rals 'gainst gen'rals grapple—gracious God!
How honors Heav'n heroic hardihood!
Infuriate, indiscriminate in ill,
Just Jesus, instant innocence instill!
Kinsmen kill kinsmen, kindred kindred kill.
Labor low levels longest, loftiest lines;
Men march 'midst mounds, motes, mountains, murd'rous mines.
Now noisy, noxious numbers notice nought,
Of outward obstacles o'ercoming ought;
Poor patriots perish, persecution's pest!
Quite quiet Quakers "Quarter, quarter" quest;
Reason returns, religion, right, redounds,
Suwarrow stop such sanguinary sounds!
Truce to thee, Turkey, terror to thy train!
Unwise, unjust, unmerciful Ukraine!
Vanish vile vengeance, vanish victory vain!
Why wish we warfare? Wherefore welcome won
Xerxes, Xantippus, Xavier, Xenophon?
Yield, ye young Yaghier yeomen, yield your yell!
Zimmerman's, Zoroaster's, Zeno's zeal
Again attract; arts, against arms appeal,
All, all ambitious aims, avaunt, away!
Et cetera, et cetera, et cetera.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Proposed Religious Work at Exposition

The interests of religion during the ten months' period of the Panama Exposition, will be under the managment of the committee of one hundred appointed by the Federal Council of the Churches of Christ in America, with headquarters at San Francisco.

THE PROGRAM.

The program for this great religious campaign includes work both within and without the exposition grounds. Within the grounds the committee will build a modest yet commodious and commanding building, to cost, furnished, $50,000. In this building there will be two lines of religious work.

First—That of an exhibit, in a concrete and intensive form that will show what Evangelical Christianity thus far has done through Bible work, missions, Sunday-schools, Christian education, Y. M. and Y. W. C. A. work, Christian Endeavor and kindred societies, temperance reform, social service, etc., for human salvation and uplift.

The maximum space now at the disposal of the exposition management for such an exhibit is only 3,000 square feet —wholly inadequate!

ITS PLATFORM.

Second—This building also will contain a lecture hall capable of seating 1,000 to 1,200 persons. On its platform, which Dr. Jowett thinks will be the greatest world-challenging platform yet lifted, daily at the noon hour, during the exposition period, some strong world-famed man or woman will give a sane, strong, compelling Christian message on such themes as Missions, Personal Religion, The Word, Christian Education, Reform, Social Service, Civic Conditions and Duties, etc.

Already such men as Dr. Jowett, John R. Mott, Robert E. Speer, J. A. McDonald, (Toronto), Samuel Zwemer, Cairo, (Egypt), Hon. John Wanamaker, Hon. William Jennings Bryan and others have been consulted regarding this work and have given encouragement of their help.

Who can forecast the impact of this platform upon the thought of America and Europe, and especially upon the present and future leadership of Japan and China?

ITS EVANGELISM.

Without the exposition grounds, near the civic center so as to command the transportation facilities, locally and for the bay region, as also the hotels and lodging places, a great steel tent will be set up (steel in order to meet fire ordinance requirements) in which nightly shall be held great evangelistic mass meetings. These meetings will be under the sane leadership of the present-day leading world-famed evangelists. At the noon hour too, in a large down-town theater, mass meetings for men, boys and women will be held. Also in factory and shop meetings thousands of men, women and youth will be reached with the gospel!

ITS IMPORTANCE.

What mortal can measure the importance of this work? The nations of the earth will be our guests! Think of the self-evident results in America and throughout the world! Rightly done this work will give evangelical Christianity its proper place and rating. The exposition will be material progress at climax! This work will lift the gospel to its rightful place in world-thought!

ITS BUDGET.

According to the best available estimates now at the command of the Executive Committee the budget will run:

Inside building, furnished	$50,000
Outside steel tent—ground rentals	40,000
Overhead expenses	20,000
Exhibits	15,000
Downtown theaters, halls, rentals	15,000
Lecture and Evangelistic talent	15,000
Social service, and world peace	10,000
Men and boy's work	10,000
Women and girl's work	10,000
Publicity	5,000
Up-keep of buildings	5,000
Incidentals	5,000
A total of (on this basis)	$200,000

Some anticipated income from collections at Evangelistic meetings will cover other probable cost risks. The inside building somehow can be used for future religious work for young men or young women—or both.

ITS CHALLENGE.

Has evangelical Christianity ever before lifted such a challenge as this? Dare we refuse to accept it? Than to do this mighty work what better investment can American Christians make of money and effort for Christ and his kingdom?

THE COMMITTEE OF ONE HUNDRED.
San Francisco.

American Tract Society Moves.

The American Tract Society, which has been located at 150 Nassau Street for eighty-nine years, since it was founded in 1825, is moving in its ninetieth year to large and commodious quarters in the new Architect's Building at 101 Park Avenue, corner of Fortieth Street. The society has felt that the changed conditions on the mission field require new and enlarged policies to meet them, and by moving uptown it is following the natural movement toward the transportation centers. The Finance Committee was empowered to select the best available site and at the last meeting voted unanimously in favor of the Park Avenue location, where the society will have a large roomy store on Park Avenue in addition to ample office room. The society is interdenominational in character. It publishes Bibles, testaments, hymn-books, religious and educational books and tracts in most of the active foreign languages, as well as in English and supplies them to missionaries, students and Christian workers throughout the world. The work of the society's colporters is largely among people who are without access to public libraries, and hundreds of thousand homes would have been without religious reading of any kind save for the visit o fthe colporter and the leaving of the tract society's publications. The grand total of all publications in all languages issued by the society amounts to 788,045,890 copies. The officers of the society are William Phillips Hall, president, Rev. J. H. Jowett, D. D., vice-president, Rev. Judson Swift, D. D., general secretary, and Louis Tag, treasurer.

Bible's Influence to Be Tested.

The committee appointed by the American Bible Society to arrange for its centennial in the spring of 1916 has requested Rev. William I. Haven, one of its corresponding secretaries, during his Oriental tour this fall and winter to arrange with missionaries, native Christian leaders, and other competent persons to prepare articles dealing with the influence of the Bible upon the peoples and civilizatons of these various lands. The Bible Society purposes out of these reports to publish a volume on the influence of the Holy Scriptures on laws, customs, languages and religion wherever it has gone in the missionary field.

Magnate Lauds Ten Commandments.

Col. Timothy S. Williams, the president of the Brooklyn Rapid Transit street railway lines, recently spoke in Chicago on the topic of the hard times and the honest conduct of business. Mr. Williams believes that the need of the hour is more strict observance of the ten commandments. Here are some of Colonel Williams' statements:. "I have long been convinced that the fundamental reason for the times being out of joint is the lack of a wholesome respect for the ten commandments. As a lawmaker Moses certainly has had no superior in the thousands of years which have passed since he directed the morals of the children of Israel. A greater teacher than Moses supplied later two additional commandments, one of which (the love of God, is now generally ignored, while the other is (without due acknowledgment to its author) the inspiring note of the present yearning for true democracy—'Thou shalt love they neighbor as thyself.' And Christ properly insisted that upon these two commandments hang all the law and the prophets. We business men must not deceive ourselves with the repeated assurance to ourselves and to the public that we are the innocent victims of radicalism. When we look for the cause of radicalism we find it in our own misdeeds and lower ethical standards. And in making this admission I do not single out the men of large affairs in industry, trade or finance—nor the managers or manipulators of railroads and other public utilities—but I have in mind as well the small merchant and trader, the small money lender, even the daily wage earner; and organizations of labor as well as of capital. The standard of morality is vastly higher in business life today than it is in political life. The day has passed in large corporations when any individual stockholders or any combination of stockholders can, if disposed, force dishonest methods or fraudulent practices upon their operating staffs. If I am right in my observations as to present ideals among the managers and stockholders of corporations, then it is only a question of time when public sentiment will change, and when the public is once convinced of our sincerity and honesty, we need have no apprehension of the ravages of demagogues and politicians. We can then state our problem frankly to the people, confident of their intelligent cooperation and support."

The President Appoints Day of Prayer.

The Federal Council of the Churches of Christ in America, in response to whose request President Wilson has appointed Sunday, October 4, as a day of prayer, has issued a communication to the Protestant Evangelical churches urging the complete observance of the day at both the morning and evening services with the suggestion that, whereever possible, union services be held in the evening. The resolution of the Federal Council which was submitted to the President, August 20, was as follows:

"That as this awful war must drive devout people to their knees, we venture to suggest that an early Sunday and the preceding Saturday be designated by the President of the United States as a day of united prayer in all places of public worship and in the homes of the people to ask the Supreme Ruler to intervene in such ways as his divine wisdom may approve so as to calm the hearts of those who are filled with passion for war, dispose their minds to listen to the counsels of humanity and accept overtures for peace, and bring speedily to their distracted and distressed peoples the blessings of peace."

The resolution of the Federal Council was supported by a letter on behalf of the Jewish congregations signed by Rabbi H. Periera Mendes of New York.

Whitefield's Bicentennial.

The bulletin issued by Dr. William H. Roberts and Dr. William E. Biederwolf, chairman and secretary of the Federal Council's commission on evangelism, recommends to ministers throughout the nation that they prepare themselves by reading and study to preach on Sunday, December 13 next, on the ministry of George Whitefield. The appropriateness of the occasion attaches to the fact that the day following, December 14, is the 200th anniversary of the birth of this mighty modern apostle. The particular object of commemorating his labors at this time and bringing attention to the spirit and method of his ministry is the hope that from such a revivification of his example there may radiate new enthusiasms in evangelistic preaching and evangelistic service throughout all the churches.

It is befitting that under Whitefield's name there should be made a general appeal to all evangelical denominations to renew their evangelistic zeal, for Whitefield himself was so thoroughly superior to denominational lines that he affected in England and America both Presbyterians and Methodists, equally, and in England at least the inspiration of his life was scarcely less pronounced and permanent on the Church of England itself.

Credit in City Schools for Bible Study.

The Austin, Texas, school board at a recent meeting took notable action affecting religious education of adolescent boys and girls, when it voted to extend credit toward graduation for the study of the Bible. In doing this it follows the policy which has worked admirably at the University of Texas, by which courses given by the association of religious teachers are credited toward the A. B. degree. The action of the school board was due to a petition from the Austin church council in which the Sunday-school superintendents' association also joined. This council requested that as much as one unit of credit be granted toward high school graduation to all students regularly enrolled, who pass an examination, upon a course of study as outlined by the council. It was proposed that the instruction conform to the following conditions:

"(a) Teachers who give such a biblical course must hold a first grade state teacher's certificate, or, in the absence of a certificate, must, in the judgment of the city superintendent of schools and committee on teachers, possess the training represented by such a certificate.

"(b) At least forty consecutive minutes of class instruction must be given each week for nine months.

"(c) A separate room, to insure proper conditions of attention and control, must be provided for the class.

"(d) Maps of Palestine and vicinity, adequate for the presentation of the course, must be provided.

"(e) A blackboard, adequate in size, must form part of the equipment.

"(f) A reference library, though not required, is urged as essential to the best results.

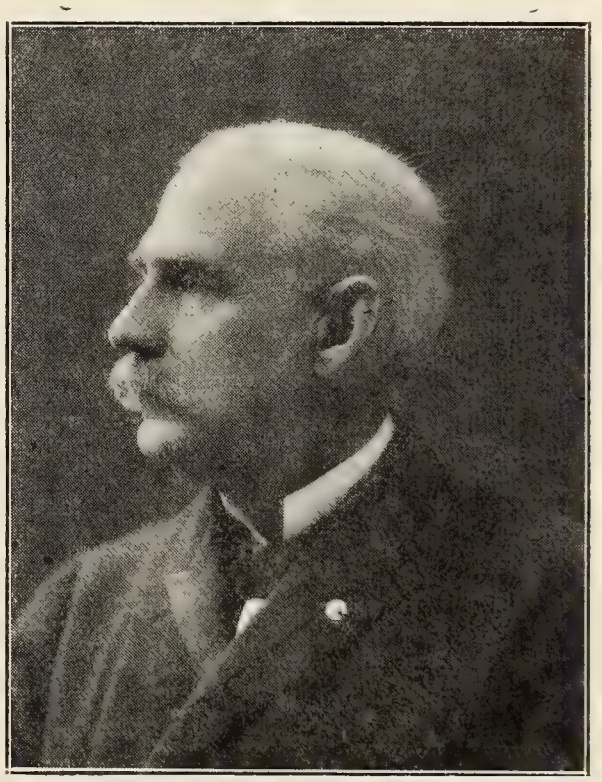
"(g) The course of study is practically the same as that of the graded lessons for the intermediate department published by the International Sunday-school Association."

The Bible instruction for credit is to be done in the city churches. The plan avoids the union of state and church. There is no effort to give any religious instruction in the city school, and even the expense of the plan is borne by the churches. In turn, they are free to give the instruction as they wish, making it devotional, dogmatic, doctrinal or evangelical; and the high school examines the students only on the historical, geographical or biographical materials. In other states where this plan is in operation the Jews, Catholics and Protestants heartily indorse the system, and all are expected to do so in Austin. At its meeting in March the Texas State Sunday-school Association authorized a commission of twenty educators and religious leaders of the state to promote this plan of correlation of religious and secular instruction, which is claimed will help solve the problem of a complete education.

Francis E. Clark, Traveler

DOUBTLESS no other man in the world has travelled so many miles and done so large a work for the world as Rev. Francis E. Clark, founder of the Christian Endeavor Society and president of the World's Christian Endeavor Unon, who will be sixty-three years old on the twelfth of the coming year.

Thirty-three years ago Dr. Clark was pastor of the Williston Congregational



Dr. Francis E. Clark.

Church of Portland, Maine. He was then a young man just fresh from college and seminary. Williston Church was a typical New England church, with all of the problems and difficulties that those churches had to meet.

In the winter of 1880-1881 a series of special evangelistic services in the church had led a great many young people into church-membership. This wise young pastor realized that if those young people were to be held for the church they must be trained for service, they must have something to do, and they must be shown how to do it. He called his young people together, and on February 2, 1881, the first Christian Endeavor Society was formed, the first Christian Endeavor pledge was signed, and the following Sunday the first Christian Endeavor prayer meeting was held.

From that small beginning in Portland the society has spread and grown, until today there are more than 80,000 Christian Endeavor societies in the world, with more than 4,000,000 members.

There are Christian Endeavor societies in every country of the world, and each week meetings are conducted in more than eighty different languages; the literature of the society has been printed in as many tongues. Something like 1,500 daily, weekly, and monthly periodicals carry Christian Endeavor news; more than 200 periodicals are devoted entirely to the work of Christian Endeavor. There are more than 750 different kinds of books, leaflets, cards, etc., published for use in the work of the society.

From almost the very beginning of the movement Christian Endeavor has been interdenominational in its scope and work. Though it began in a Congregational Church, today there are eighty-seven different denominations that take Christian Endeavor as their young people's society. Throughout the world there are probably more Methodist Christian Endeavor societies than those of any other denomination, though in North America many of the Methodist churches have a purely denominational young people's society. On this continent there are more societies in Presbyterian churches than in those of any other denomination: the Christian Church has the second largest number of societies, the Congregational third, the Baptist fourth. In England, Burma and India the Baptists lead in Christian Endeavor, while in Australia, Spain, France and other countries the Methodists lead: in Norway, Denmark, Germany and Russia the Lutherans lead; in Italy the Waldensians, etc.

No agency has done more to bring the Christian people of all denominations closer together than has this great society. The present tendency toward a unity of Christian people and churches is due, in a large part, to Christian Endeavor, with its more than 12,000 union meetings every year, ranging from local and county Christian Endeavor union gatherings of one hundred or less, to the State, International, and World's Conventions, with thousands and tens of thousands of delegates present.

The General Convention and Ecclesiasticism

BY GRAHAM FRANK.

If the General Convention is an ecclesiasticism, I want nothing more to do with it, unless it be to help bury it. It is because I believe that it is a movement away from ecclesiasticism that I am giving some time to helping it forward.

It fell to my lot to speak at the Northern California convention on the evening of the historic day in which that convention had refused seats to the delegates from the First Church of Berkeley. I made the same speech I had made at other state conventions. With explanations to the effect that I did not mean to be guilty of any discourtesy, I stated as plainly as I had ability to do that the thing the Northern California convention had done that day was implicitly impossible in the General Convention. In substantiation of this statement I read the following from the preamble of the constitution of the General Convention: "We, members of churches of Christ, in convention assembled, reaffirming our steadfast adherence to the independence and autonomy of the local churches and inviting the fellowship of all our sister churches in the accomplishment of these ends, do adopt the following constitution." I further read, in part, the resolutions adopted by the Toronto convention as follows:

Whereas, fears have been expressed by some that the convention organized on the basis of representation from local churches co-operating through said convention may be a step toward a species of ecclesiasticism contrary to the history, spirit and aims of our movement, now therefore, be it

Resolved, by the representatives of the churches in convention assembled, that no such purpose is contemplated, nor would it be possible under the constitution which we have adopted:

Resolved, by the representatives of the claim any desire or intention that this convention or any of its successors shall ever exercise any control over the freedom or autonomy of the local churches, and that this convention claims no authority greater

Rev. Graham Frank, Secretary of the General Convention of Churches of Christ.

than or different from that which has always been recognized in our conventions and which is not mandatory but purely advisory, whether it be in relation to congregations or any missionary, educational, philanthropic or other organization.

I did not discuss the action of the Berkeley church, but sought to make it plain that the General Convention was not and could not possibly become an organization for dealing with such questions. The object of the convention is plainly stated in Article II of the constitution:

The object of this convention shall be to promote unity, economy and efficiency among all the philanthropic organizations of the churches of Christ; and to secure equitable representation of the churches in an annual convention which shall receive the reports of and be advisory to such philanthropic organizations, thus securing a closer co-operation in the work of the kingdom of God.

I think it is both Christian and wise in any discussion of this matter to proceed on the basis of facts.

It is not a question as to whether or not there shall be any general organizations among us. We already have them. The urgent question now is whether or not our churches as such will take up the responsibility laid upon them of co-operation in the work of advancing the kingdom. The ecclesiasticism which we may well fear is that which is growing up outside of the churches and being imposed upon them in ways that do not always comport with either the word or the spirit of the Master.

The experience of the year has forced on my mind the conclusion that the day has fully come when our churches need to have something to say concerning the co-operative work of the kingdom. The right of the churches thus to co-operate is so sure and so fundamental that it never occurred to me that any one would ever call it in question. If it is true that only individuals as such can co-operate in the missionary work of the church, and that only missionary societies and boards can hold conventions and report to individuals concerning their work, it is well that we should know these things. I read in Second Corinthians of the brother who was "appointed by the churches to travel with Paul in the matter of this grace." The day is at hand when our churches must either assert their liberty or submit to an extraneous ecclesiasticism that is the bane of all Christian hearts.

It is because I believe in Christian freedom and in the right and duty of the churches to co-operate in the work of the kingdom, that I believe in and am advocating the General Convention.

Liberty, Mo.

The Servant of the Spirit

By C. Sylvester Horne.

(Continued from page 8.)

the real romance of history is this romance of the preacher; the sublime miracle of the God-intoxicated soul with vision of an eternal will, and sense of an empire to which all continents, tongues, races belong. This man stands serene amid the clash of arms, and the foolish braggadocio of force, asking only for the sword named truth, for the harness of righteousness, and the spirit of peace. This is the world's unconquerable and irresistible hero. All its most enduring victories are his. It is he who year after year, and generation after generation, in spite of rebuffs, defeats and disappointments, has planted the banner of the kingdom of justice, freedom and humanity on the conquered and dismantled fortresses of oppression, selfishness and wrong.

It will do us all good to realize the catholicity and magnificence of our order. It is well to realize that for justification of our existence we can make appeal to an universal instinct. We may well cherish our affinities. Our kith and kin is the mightiest family under God's heavens.

The one thing needful to make us prophets is an experience akin to that of Zechariah—the soul's awakening. Some angel of the Lord, some messenger from his presence, some ministry of his hands must wake us out of our sleep. Of this I am very sure—no preacher will thrill and move his generation who has not himself known this kindling of the soul. For it is "soul" the world needs. Everywhere today I hear the same complaint—that we are suffering from lack of soul. Art, they tell us, shows no falling off in skill of technique, but there is so little soul in modern pictures. Music is the same; the great composers have left no successors. Poetry died out in the nineteenth century. It is the same in other spheres. The employer complains that his workmen put no soul into their work. The workman retorts that industries today are managed for the most part by companies; and companies are well enough called "bodies" of men, but they are bodies without souls. Even the pulpits of the world, I hear it said, are occupied by those who unite to a chaste style a well-furnished mind, and a genius for criticism and analysis; but somehow there is little soul, and the winds of heaven do not sweep over the spirits of their audience as in days gone by.

KEEPING THE WORLD'S SOUL ALIVE.

All this may be exaggerated. I suspect it is. But nobody can question that there is a measure of truth in it. It is "soul" that is the motive-power of all progress; that turns all the wheels that ever do turn to any noble purpose. "The words that I speak unto you," said Jesus, "they are soul." As a mere matter of fact he has kept the soul of the world alive. As John Morley wrote many years ago, "The spiritual life of the West has burned during all these centuries with the pure flame first kindled by the sublime mystic of the Galilæan Hills."

This is our business—the business which all the parliaments of the world are powerless to transact. It is keeping the soul of the world alive.

Of Human Interest

Danish Critic Praises America.

Dr. George Brandes, the famous Danish scholar and critic who recently visited this country, when interviewed as to his impressions of America, said:

"Here in America men have the true chivalry.

"Your woman suffrage movement is a proof of the esteem in which women are held. The women do not have to bluster or destroy. In several states they have the vote, and, little by little, will have it in all. There is nothing over which they need worry.

"In my own country," he said, "women have already obtained a large share of suffrage, and all without any passion, without any heat or any disturbance. My brother was one of the ministry that conferred the franchise upon them.

"It was not easy at first when the idea of woman suffrage began to take hold in Denmark. Forty years ago, I translated John Stuart Mill's "Subjection of Women" into Danish, and none of the papers would review the book, for they feared it would incite wives to revolt against their husbands."

Dr. Brandes says that woman suffrage in Denmark has not made any great change in politics, but that it has had a markedly good effect upon the women.

The Poor Governor.

Governor Baldwin, of Connecticut, was one time fishing in the stream of the Adirondacks when he encountered a handsome setter dog, which insisted on following him from camp to camp, as he moved along the stream, reports Lippincott's. Later he met a party of men working up-stream with a native guide. The guide immediately recognized the dog as his own property.

"Ha, trying to steal my dog, are you?" he shouted at the governor. "I'll have you in jail for this! There's a law in the woods just as big as you have in the city."

The governor endeavored to explain that he was an unwilling companion to the dog, which had persisted in following him, but to little or no effect until he added a crisp greenback to aid him in his arguments.

"It's queer what strange things happen to a man up here," he remarked to the stage-driver who later carried him away from the woods. "That is the first time I was ever accused of stealing a dog."

"Yes, sir," replied the driver sympathetically. Then, after a moment's thoughtful silence, he continued, "As for me, sir, I have never been accused of stealing anything."

Admiral Peary on Partners.

"A silent partner," said Rear Admiral Peary, "is something on the order of Mabel, Tommy and Dan. Mabel, Tommy and Dan, three ragged little country weekers, looked anxiously at Joe, their brother, who advanced across the barnyard toward them crying bitterly.

"Dan ran to Joe. Then the others saw him burst into tears on his own account. "'What's the matter?' Mabel asked when Dan came back leading Joe by the hand.

"'Boo, hoo!' roared Dan. 'A goose bit him, and he swallowed that there new piece of chewing gum. Boo, hoo!'

"'Oh, boo, hoo!' wept Mabel.

"Boo, hoo, hoo!' wept Tommy.

"And little Joe, louder than all the rest, kept up a continual:

"'Boo, boo, boo, boo, hoo!'"

A Boy's Composition.

William H. Maxwell, superintendent of New York's public schools, quotes with no little zest a composition, based on a moving picture play, that a boy of ten wrote. The best paragraph ran:

The villian curled his mustarsh, and seezing the pure vurgin shreeks ha ha be mine or deaths blud is on my head this dagger stabs thee to thy utermost sole ha ha ha vengunze vengunze. But the good hero kurses and says O hevins hevins stur one step and thy ded body lies at my door. Iay won parm on the vurgins korpse and it was better if you was drownd with a millstone. Avarnt avarnt from this sweet korpses presunz.

He Helped Her.

"I count myself fortunate," says a Philadelphia minister, "in numbering among my parishioners several who invariably tell me the truth about myself.

"Of a certain worthy but uneducated woman of my flock I asked whether she liked my written or unwritten sermons.

"She reflected for a moment, and then replied: 'I like you best without the book, because you keep saying the same thing over and over, and that helps me to remember.'"—Harper's Magazine.

Fleeing From Alsace

By Franklin Hess.

(Continued from page 7.)

evident, especially after I have procured a paper, that we cannot go to Paris, and if we reached Paris we could not leave. But we must have gold to go farther. Not being able to locate my friends at once on Sunday, I called up the American consul only to find in the end that some of them, and perhaps all, have departed. There was no question but what I could get out of the country, but a very strong probability of a delay which might result in missing the steamer on which luckily we had secured passage while in Paris. Good American gold

Temple to Mercury, Built by Julius Caesar on Donon Mountain in Alsace.

certificates would not procure me tickets. It must be gold. Finally I persuaded the hotel-keeper, whose waiters, all German, were leaving him, to take $20 of perfectly good U. S. gold certificates for $10 worth of Belgian and English coin, which, with what I had, was sufficient to land us in London. An all-night's journey via Ostend and Dover and we are across the Channel and in London. After securing a hotel, getting more gold and tickets on the special train going to our boat at Southampton, it is noon. At last we are able to rest and sleep and we spend the rest of the day and all night at it, except for an evening meal and a cablegram home advising our dear ones that we are safe.

While I have penned these lines the days have been passing. We have gone into Queenstown and out again, passed man-of-war and torpedo flotillas. It is a bit uncanny to see a small flagstaff protruding from the water alongside and keeping pace with the ship—a submarine. Although we are sailing under the American colors, we must stop and assure them of the port of destination. We are eager for news but get little. In the late hours of Saturday night the "Lusitania" goes sweeping by, away north of her course, not a light showing. Our wireless tries to communicate but the only response is "Can't talk." We know, therefore, that she has come safely out of New York harbor and that no war ship will catch her at the speed she is going. In the early morning "La Lorraine," of the French line, rushes by homeward bound, also dark and silent.

Disciples Table Talk

ILLINOIS STATE CONVENTION AT DECATUR.

Illinois Disciples gathered at Decatur this year for their sixty-fourth annual missionary convention. There have been great changes in the personnel of the Illinois ministry in recent years. Trusted leaders of the past have died or moved to other states, and for the most part a new group of men is at the helm. The most noticeable change this year was the absence of J. Fred Jones, the state secretary who, longer than any other man, has led the Illinois work. Between fifty and sixty new ministers have come into the state during the year and are taking their places in not only their local communities but in the general cooperative work as well. The convention was the guest of First Church, Decatur. There are two churches in that city, and this is the first time First Church has ever entertained a convention. Their new building was dedicated a few months since. The private homes of both churches were open to delegates. Meals were not served in the church as is customary, and this seemed a good change as it allowed the local church members far more opportunity to attend the sessions of the convention. The hearty hospitality of Decatur Disciples was expressed through the welcome given in receiving delegates into the homes.

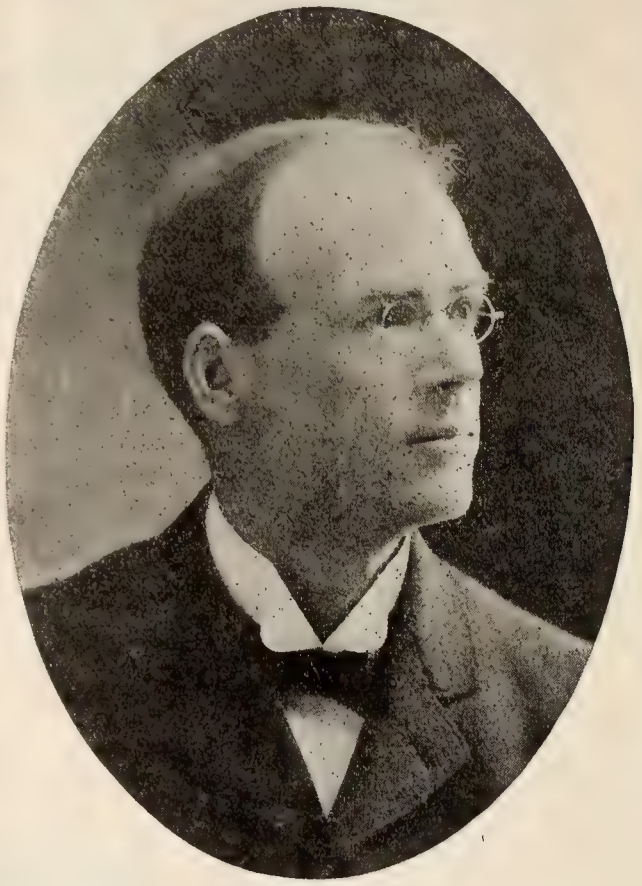
Woman's Missionary Society.

As usual the opening sessions of the state convention are those of the Woman's Missionary Society. These sessions were every way profitable and inspiring. Under the leadership of Mrs. Lura V. Porter, president, and Miss Jennie Call, secretary, the women's activity has been particularly effective in the past year. The establishment and equipment of a business-like office for Miss Call, in Springfield, has proved to be a step in advance, though it was taken somewhat hesitantly. Mr. H. J. Derthick and Mrs. W. C. Payne of the College of Missions, Indianapolis, were present and spoke helpfully. The climax of the session, and indeed of the whole week, was reached in the afternoon of Tuesday when Mrs. Ross, now of Canton, Mo., but formerly matron of Lida's Wood at Eureka College, spoke on "A Mother's Message." The artless eloquence of her address wonderfully stirred the hearts of all her hearers. Mrs. Ross has been speaking for the woman's organization in Iowa during the past year. Hers is a great interpretation of the relation of Christian motherhood to Christian missions. Her son, Emory Ross, is a missionary in Liberia, Africa.

After the session of the C. W. B. M., S. E. Fisher, of Champaign, president of the Illinois Christian Missionary Society, was introduced and made a statement of the task of Illinois missions. He gave special attention to the work at the state university where student pastors among both men and women have been at work during the past year. There are now about five hundred Disciple students in the state university and their spiritual care is coming to be a matter of great concern.

The New Secretary.

John R. Golden was introduced as the new state secretary to succeed J. Fred Jones. He is an Illinois man, and his return to the state is a most welcome event. It is but a few weeks since he was first approached with regard to the work of the state missionary society. There has been but little time to mature a program for state missions. His address, however, showed acquaintance with the big human problems of Illinois. It indicated that our work must be both evangelism and conservation. The various social groups in the state must have attention. There must be work on the rural church problem and also attention to the great cities. Mr. Golden is to set out right away to visit the leading churches of the state and to study in more detail what should be done. The report of the state secretary shows that while we are not losing membership in Illinois we are losing churches. We now report a hundred less organizations than we did five years ago. This is partly due to increased efficiency in getting the facts from out-of-the-way places but it is also indicative of the death of churches in overchurched villages. In many cases the death of such churches may be a gain to the kingdom. In other cases it represents the death of churches in rural communities where they have been needed and should have been kept alive with more intelligent oversight.



Rev. E. M. Smith, of First Church, Decatur, Ill., who entertained the state convention this year.

Figures and Interpretations.

All were impressed with the burdensomeness of hearing figures without interpretation for two hours, much the same sort of figures that are given every year. The resolutions committee rightly asked that the amount of this material read in future conventions be greatly decreased. It is wrong to take the time of a great convention to read ten cent items of office expense. It is enough that such matters should be passed upon by the state board. The statistics that are gathered in the state office and are never printed need interpretation. A good convention speech could be made from the figures now in the state office on the question of ministerial salaries. M. L. Pontius, recently removed from Peoria to Jacksonville, warned us in his address on state work that useless organs perish in the process of evolution, and that the state missionary society must have a real function or cease to exist. The statement of the function of state missions was the constructive task of his address. In the educational association Miss Luceba Miner read the report of the Eureka Educational Aid Association. She is retiring from the service of the organization to make place for Rev. Louis O. Lehman, of Gibson City, who will represent both the Aid Association and the college in the field this coming year. He will undertake to raise twelve thousand dollars to provide against the annual deficit under which the college is now compelled to operate.

Dr. Combs and President Pritchard.

Rev. George H. Combs of Independence Boulevard Church, Kansas City, spoke on Wednesday evening on the present war. He declared that the nations going to war for the time lapsed from the Christian faith, but they would return to both civilization and Christianity and the walls of everlasting peace would be built higher. The same evening President H. O. Pritchard of Eureka College spoke on educational work. He outlined the forces that make the task of the church college difficult, but expressed the faith that present educational tendencies are all in the direction of bringing the small college back again into the favor of the general public. He decried the mob spirit in education which makes the freshman seek the large institution without regard to what the institution has to give.

American Missions and Europe's War.

Thursday morning there was a conservation session in which various addresses were given on Finances, Bible teaching, church work and church letters. In the afternoon Carey E. Morgan, of the American Society, spoke with regard to the difficulties of his organization. He showed that this society had pioneered the way for our organized work. He also showed that the present attitudes of communities which insist upon keeping their home mission money in their local communities had resulted in the present deficit in the coffers of the society. He spoke with vision on the task of the Disciples and insisted we should be "peacemakers" and not "piecemakers." The Disciples of the Prince of Peace should speak the truth in love and be forbearing with honest error. Thursday night Dr. Combs spoke again. He spoke on "America, the Hope of the World." "If we can get rid of the Corinthian fashions, the wriggles and indecencies of women's dress permitted in the name of art," he said, "I am almost tempted to say the war will be worth all that it will cost. 'Made in America' is yet to become a slogan of which we all shall be proud. This war will make unpopular the supercilious talk of which many American travelers have been guilty about the superiority of European monarchies. We have been told how much better are the orderly methods of a monarchy than the helter-skelter of a democracy. We are going to learn that the only sovereignty is the sovereignty of God and man. 'To rent' signs are yet to be hung on the palaces of Petrograd, Potsdam, and Buckingham."

Long-time Treasurer Resigns.

J. P. Darst of Eureka, who resigned after twenty-six years of service as state director and treasurer of state funds, because he will move to Los Angeles, Cal., was presented with a bouquet of twenty-six roses and a congratulatory address. Resolutions were unanimously passed indorsing national prohibition of the liquor traffic and commending the Anti-Saloon League. The resolutions also requested that the date of future conventions be arranged so as not to come on the date of the primary election, as in this convention many delegates were deprived of their votes. Greetings were sent to the Illinois conference of the Methodist Episcopal church in session at Shelbyville. The convention adjourned to meet next year in Bloomington.

The following officers and board members were elected for the coming year: Pres., W. G. McColley, Shelbyville; Vice-president, N. H. Robertson, Watseka; Recording Secretaries, Iva W. Agee, Litchfield, H. J. Reynolds, Camp Point; Representative of Anti-Saloon League, Rev. W. F. Shaw, Chicago; Members of State Board, W. H. Cannon, Decatur, S. H. Zendt, Bloomington, M. L. Harper, Eureka, R. E. Henry, Havana, S. E. Fisher, Champaign, J. H. Harrison, Bloomington, H. H. Peters, Paris.

Banquet at Sanitarium.

Battle Creek, Mich., has become America's most noted place for the repair of ruined digestions. In this connection it may be of interest to note that James Small, of Kansas City, Mo., was the principal speaker at a banquet given at the sanitarium for the residents of Oklahoma and Missouri. But then all life is filled with inconsistencies.

Cheney, Kansas, Dedicates.

Dedicatory services were held in the new church at Cheney, Kan., Sunday, Aug. 30, Geo. L. Snively in charge. The church has just attained its majority having been organized twenty-one years ago. The new structure is a great credit to the congregation and the town of Cheney, since no other town in Kansas of the size of Cheney can boast of a better church building. While only a very few hundred people live in the town proper the surrounding country is populated with rich farmers. The cost of the building in money was $15,000. The value is much more since a great deal of work was donated. All is paid for. L. B. Myers is pastor.

Philipsburg Church Dedicated.

A six thousaand dollar building was dedicated by Geo. L. Snively at Philipsburg, Kansas, on Sept. 6. For the past two years, C. C. Atwood, the pastor of the church, has been laboring faithfully in this building enterprise. Philipsburg is a good county seat town in western Kansas—a Rock Island division point. The church building became a necessity for the growing congregation and Sunday-school.

Galveston Church Growing.

For a number of years a relatively small band of Disciples has been trying to get a church established at Galveston, Texas. The church has received encouragement and help from the state missionary society because Galveston is destined to be one of the important cities of the south. No city will profit more by the opening of the Panama Canal. The Galveston church, although not yet large in numbers, has been gathering strength during the past few years under the ministry of C. G. Brelos and others. After the resignation of Mr. Brelos and his removal to Illinois the church was for some time without a pastor. Recently J. B. Holmes has been called to the pastorate and he thinks there is a splendid outlook for a successful work.

Bible College Creed Stirs Texas.

Not in many years has there been such agitation in the church in Texas as has been occasioned by the adoption of a creed by the Brite Bible College of Texas Christian University. The charter of Brite Bible College provides that the successors of the trustees of the college shall be elected by the Texas Christian Missionary Society when assembled in annual session. But no trustee can be elected unless he subscribes to all the articles of the Brite College Creed. This would resolve the state missionary society into an ecclesiastical court. The state society has not yet accepted this responsibility. It is not improbable that the subject will be discussed in the state convention.

Church Has Week of Talk.

Second Church at Warren, O., began the campaign of fall work with a "week of talk." This is a new kind of week on the church calendar. In this day of many devices in methods of church work a device that can organize and direct talk will be widely welcomed.

Thirteen Weeks in Chautauquas.

Bruce Brown of California has just completed a tour of sixty-five cities in which he lectured one hundred thirty-seven times. This took thirteen weeks, five cities per week. Mr. Brown was able to fill this long list of engagements without missing or even being late at one. He is now engaged in holding an evangelistic meeting at Webster City, Ia., after which he will return to California for further evangelistic work.

Death Calls Prominent Layman.

On Sunday, August 23rd Edwin A. Nye, of Des Moines, Ia., was stricken with apoplexy and died instantly. In his death the Disciples have lost one of the strong men of the church. For eleven years he was editor of the Des Moines Daily News. In 1908 he resigned to become western representative of the American Press Association. During all the years of his busy life, Mr. Nye found time to take an active part in the work of the church. For the past sixteen years he has been an elder in Central Church at Des Moines. He was always the right hand man of his pastor and the friend of every member in the church.

Tabernacle for Mining Town.

Central City, Pa., is an important mining town situated not far from Somerset, Hooversville and Johnstown. The churches in these last named places combined to establish a church in Central City which is a new mining town and had no regularly organized church. Enough assistance was obtained from these combined sources to erect a tabernacle which was dedicated Sept. 6, by S. G. Buckner, the pastor at Somerset. As this is the only place of worship in the town the prospects are that members of other churches will join with the Disciples and make the church a community enterprise.

Caught in European War Zone.

George W. Knepper was among the thousands of American tourists who had great difficulty in getting out of the German war zone. Mr. Knepper, pastor of First Church at Ann Arbor, Michigan, sailed from New York July Fourth for England, intending to make an extended trip abroad, which he was obliged to abridge—and he was mighty glad to do so—because of the war. Upon his arrival at Yarmouth, Nova Scotia, on his return home he gave out for publication in the "Yarmouth Times" an account of his experience abroad and some observations of the early preparations for war. He thinks the European rulers have precipitated the war in order to save their monarchical power.

Crawfordsville Appreciated J. M. Alexander.

J. M. Alexander has taken leave of Crawfordsville and begun his work at South Bend, Ind. The Crawfordsville Journal was very hearty in expressing for the Crawfordsville church and the community as a whole an appreciation of Mr. Alexander's work in that city. A part of the appreciation follows: "Mr. Alexander has proved one of the most capable and influential ministers who ever occupied a pulpit in Crawfordsville. He has won the highest regard of his congregation during the time he has been in the city and has held the warm friendship and admiration of members of other denominations. His loss will be keenly felt by the members of his church who realize the valuable work he has done for the institution. As a pastor and as a man Mr. Alexander has made a host of friends in Crawfordsville, who will always remember his kindly bearing and sincere efforts to accomplish good in the community."

Gospel Team at Work.

Wichita, Kansas, claims to have originated the idea of the "gospel team." The essential idea is probably as old as evangelism but out in Kansas and Nebraska new form and direction has been given to the work of evangelism by this organization known as the "gospel team." The church at Fairbury, Neb., has just organized such a team. It is composed of about twelve men, all of them laymen. The first Sunday in September this team went to Bower, Neb., and conducted evangelistic services. Such a combination of men has remarkable influence with other men. The Fairbury church and any other church which has organized a "gospel team"

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Atlanta, Georgia, General Convention of Churches of Christ

OCTOBER 7-14, 1914

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has found a fruitful way to employ the lay ability which lies dormant in so many churches.

Kentucky Convention Well Attended.

An unusually large number attended the Kentucky State Convention held at Ashland the first week of this month. The new church edifice at Ashland just built at a cost of $55,000 and dedicated free from debt was taxed to the limit in order to accommodate some of the sessions of the convention. Between 300 and 400 out of town delegates were in attendance. The educational and missionary interests of the church received due attention. W. N. Briney, of Louisville, delivered an address on "Kentucky's Call" which set forth the objective ideals of the missionary societies. Prof. E. E. Snoddy, of Transylvania University delivered the principal address at the educational session of the convention.

Minister Enters Politics.

Several Disciple ministers have resigned their churches this fall to enter the political contests of their districts. C. R. Wolford has resigned at Owosso, Mich., his resignation to take effect Nov. 15. Mr. Wolford has been successful during his three years' pastorate at Owosso and he leaves the church in good condition, free from debt. He became a candidate and received the nomination for the office of state representative on the Progressive ticket. He plans to make his home in Owosso permanently.

Honor George Hoagland.

For many years George Hoagland has been a recognized leader among his own people, the colored people of Bloomington, Ill. He was elder of Third Church, a congregation of colored Disciples there. He is now moving to Nashville, Tenn. His leaving Bloomington was the occasion of a large gathering of the colored people of the city to bid him farewell. The meeting was held in one of their churches. The following resolutions were adopted: "Whereas, the Mt. Pisgah Baptist Church, the Union Baptist Church and the Wayman Chapel, A. M. E. Church, together with the Third Christian Church and the citizens of Bloomington, with the purpose of showing our respect to our beloved brother, minister and townsman, Rev. George Hoag-

Rev. Frank W. Allen, who began his work at First Church, Springfield, Ill., September 6.

land and family; And, whereas, he and his family have led an upright life, be it resolved that we recommend Elder George Hoagland to the confidence of all good citizens and to the brotherhood of the Christian world."

Secret Societies Commended.

Orvis F. Jordan, pastor of the Evanston church, Chicago, delivered a sermon before a large gathering of Knights of Pythias at the Grace M. E. Church in Evanston on Sunday, Sept. 6. Mr. Jordan spoke to the question: "How can organized fraternities co-operate with agencies of religion and education in making a better city, state, and nation?" He said: "The calumnies that have been uttered in the past against secret orders are growing ridiculous with the years. Once it was charged that secrecy was prima facie evidence of evil. Now we know that philanthropy may have its hidden things as well as crime. Once it was charged that secret orders taught a bad ethical code. The very efforts that have been made to expose the ritual of secret orders have shown to the public sentiments of rare ethical beauty. It is every man's privilege to belong or not belong to great fraternities like the Knights of Pythias, but it is not the privilege of any man to condemn an institution of which he knows nothing save by word of gossip. The fraternities have shown the church how to organize for relief. No institution in the world today has such machinery for quick action for the aid of a stranded brother away from home as have the great orders. Fraternities furnish a debating school and train citizens in the art of self-expression. The lodge meeting is at its best an exchange of benevolent sentiments for the uplift of the race. Nor should any one miss the contribution of the fraternity to the propagation of religion. Every member of a great fraternity has confessed to a faith in God to join. The lodge fights vice in all its forms. Drinking may not be done in any lodge room, nor may bartenders or gamblers join. The lodge demands of its men clean lives."

Union Services to Hear Roy Stauffer.

All the churches at Sterling, Ill., united in a Sunday evening service Aug. 23 to hear Roy Stauffer of Cleveland, O. Mr. Stauffer was formerly pastor of the Sterling church and was spending a part of his vacation there visiting old friends. The whole town turned out to hear him.

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M. C. Hutchinson Closes Work.

Sunday,August 30th, M. C. Hutchinson preached his farewell sermon to the First church at Burlington, Iowa, before leaving for his new field of labor at Fulton, Mo. The following excerpt from a Burlington paper gives some idea of the esteem in which Mr. Hutchinson is held in that city: Mr. Hutchinson has been the pastor of the local church for the past four and a half years and his work has been highly successful. He will be greatly missed, not only by his congregation but by the whole city, as he has been a man to get in touch with many of our citizens who will be loath to see him depart from our midst. The church has called to its pulpit F. D. Ferrall, of Des Moines, Iowa, who closed a successful four years' pastorate at Shenandoah, Iowa. He will come to Burlington September 14th, occupying the pulpit Sunday, September 20, at which time the annaul fall rally day of the Bible-school will be held, and a great day is in store.

Ivey and "That Big Cumbention."

"We're goin' to go down town when all those folkses come to that big cumbention and tell them to build us a bigger house to live in soon, so we can have a big play-room and a great big garden, too." The little fellow who made this declaration was Ivey Henderson, a bright and healthy six-year-old youngster in the Southern Christian Home, Atlanta, Ga. He meant just what he said, too—that he would get up before the convention himself and tell the folks what he wanted. Ivey is the fellow who stood up before the state convention in Macon, Ga., a few months ago, and told the delegates: "We need some money from you all." And he got it, in the shape of a number of substantial contributions from individual delegates. When the General Convention is held in Atlanta, October 7 to 14, the orphanage will be one of the places of particular interest to the thousands of delegates from all parts of America. The children are themselves intensely interested in the mammoth convention for which the people of Atlanta are getting ready, and it is probable that the forty little folks will be taken down to several sessions. The present Home in West End is only rented, and a movement is now on foot to establish a fund to build a permanent Home for the institution, a little farther out in the suburbs of Atlanta.

Frank Waller Allen Begins New Work.

Frank Waller Allen considered the theme "The Touch of Jesus" in his initial sermon at First Church, Springfield, Ill., to which field he was called several months ago from Paris, Mo. "There is nothing worse than loneliness," said Mr. Allen. "No one to greet you with a pleasant word or to shake you by the hand and talk about the weather. I remember when I was in New York City one time. I was in the newspaper 'game' as a reporter and I had gone to this city, the largest city in the United States, thinking that perhaps I might put my talents to work with the large newspapers there. I did not know a person in that city, and how I wished every morning that I might meet someone who would shake me by the hand and say to me, 'Do you think that it will rain today?'" Mr. Allen applied the parable of the touch of the Savior on the flesh of the leper thus making him clean and whole with the touch that the Lord may give those today who are not clean and whole. "Many are lonely, unclean and rotting with sin, who need the touch of Jesus to make them strong against temptation, make them clean and whole and fill them with salvation," he declared. The new Springfield pastor has had a varied and interesting career. Son of Rev. Frank G. Allen, for twenty years pastor at First Church, Louisville; educated at Transylvania University, Lexington; in newspaper work in Louisville, Kansas City and other cities; author of "Back to Arcady," "The Golden Road" "Lovers of Skye," and of a new book, "Bread and Love." All this time Mr. Allen has been a preacher of high ideals. While pastor at Paris, Mo., he was esteemed not only for his pulpit work but for his efforts for the betterment of Paris as a town. Mr. Allen has now undertaken a difficult and exceedingly important work, but there is no reason why he should not win in this field as he has in others.

NEWS FROM THE FOREIGN SOCIETY.

Word has just been received at the office of the Foreign Society that Mr. Tiju, a very devoted and efficient Christian Hindi evangelist, was recently bitten by a panther, and a few days afterwards blood-poisoning set in, and five days following died.

The missionaries in India are calling loud and piteously for reinforcements. One station has been closed for some time for want of more workers.

Dr. Wilmot of Octavia, Nebr., expected to go to the mission field this autumn, but his departure has been deferred for one year.

The sailing dates of a number of missionaries of the Foreign Society have been deferred on account of the war in Europe.

A family in Illinois has undertaken the support of a missionary on the foreign field. They will send $50 each month. There are hundreds of families that could take this step, and be all the happier and better for having done so. This is another Living-link.

Statistics show that one out of every 860 church members in America goes as a foreign missionary. If every congregation would send one missionary the number would be greatly increased.

A hundred years ago there were no medical missionaries. Today there are over 9,000, treating annually more than three millions of patients.

About 200 missionaries from home and foreign fields are expected to attend the sixth annual Medical Missionary Conference to be held at Battle Creek, Mich., Nov. 17-20.

The receipts of the Foreign Society for the first nine days of September amounted to $22,086, a gain over the corresponding time 1913 of $7,053.

F. M. RAINS, Secretary.

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The Sunday School

CHRIST ANOINTED FOR BURIAL.

INTERNATIONAL UNIFORM LESSON FOR OCTOBER 4.

Mark 14: 1-11. Memory Verses, 8, 9.

Golden Text.—She hath done what she could.—Mark 14:8.

American Standard Bible.
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(1) Now after two days was the feast of the passover and the unleavened bread: the chief priests and the scribes sought how they might take him with subtlety, and kill him: (2) for they said, Not during the feast, lest haply there shall be a tumult of the people. (3) And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head. (4) But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? (5) For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her. (6) But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. (7) For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. (8) She hath done what she could: she hath anointed my body beforehand for the burying. (9) And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her. (10) And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. (11) And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

Verse By Verse.

BY CLARK BUCKNER.

v. 1. *Now after two days*: Two days after leaving the temple and going to the Mount of Olives where he spoke at length with Peter, James, John and Andrew. *Was the feast of the passover and the unleavened bread*: This feast of the Passover was celebrated at even of the 14th day of the first month, and the feast of unleavened bread began on the 15th and continued for seven days. In sacred history the term "Passover" is used to denote the whole period. It commemorated the exemption or "passing over" of the Israelites when the destroying angel smote the first-born of Egypt. *The chief priests and scribes*: Members of the Sanhedrin. *Might take him with subtlety*: Having discovered their inability to find any just cause for arresting Jesus, they seek to entrap him into some technical offense by their conniving.

v. 2. *Lest haply there should be a tumult of the people*: They had not failed to see the hold Jesus had over the people.

v. 3. *While he was in Bethany*: Bethany was a village located about two miles east of Jerusalem on the slope of Mount Olivet. Jesus probably spent many nights there, in the homes of Mary and Martha and Simon, and went into the city for touch with the people during the day. *Simon the leper*: No doubt Simon had been healed of leprosy by Jesus, else he would have rendered his guests ceremonially unclean. *There came a woman*: This woman was Mary, the sister of Martha and Lazarus. See John 12:3. *Cruse of ointment of pure nard very costly*: This unadulterated nard had been secured at great cost. It is suggested by some that this might have been purchased for the purpose of embalming her dead brother, Lazarus.

v. 4. *To what purpose has this waste of ointment been made?* "A little later Jesus employs the very word that Judas himself used in plausible reproach, and employs it against Judas himself. Of all those whom God had given him, Jesus lost but one—'the son of perdition,' or the son of waste. He who was so anxious over the waste of Mary's ointment had no eyes to see that it was he himself who was wasting." *W. J. Dawson.*

v. 5. *For above three shillings*: Three hundred shillings was equal to about $51. It was about the average annual wage of the day laborer.

v. 6. *She hath wrought a good work on me*: The explanation is in verse 8

v. 7. *For ye have the poor always with you—but me ye have not always*: This scripture is commonly misinterpreted. Jesus does not say, "During all future times ye shall have the poor with you." Many who are participant in the responsibility for poverty seek justification for poverty in these words of Jesus. Jesus is merely stating a fact. They did have the poor with them always. The latter part of the above quotation refers, of course, only to the physical presence of the Lord.

v. 8. *She hath done what she could*: It was her best.

"It may not be *the* best;
But if it is *my* best;
It is heaven blest."

She hath anointed my body beforehand for my burial: Here is a rebuke to those who have no "flowers for the living."

v. 9. *For a memorial of her*: How true this has been proven to be. This act has been related by preachers and teachers throughout all Christian times. It is a story that never grows old. Christians think of this woman, who did what she could, more often and with more admiration than they do of the great political and military leaders of history.

v. 10. *That he might deliver unto them*: See Mk. 3:19.

v. 11. *Promised to give him money*: See Matt. 26:18.

The Measure of Love

BY JOHN R. EWERS.

In St. Paul's Cathedral, London, you may find this inscription:

"MAJOR-GENERAL CHARLES GEORGE GORDON, C. B., WHO AT ALL TIMES AND EVERYWHERE GAVE HIS STRENGTH TO THE WEAK, HIS SUBSTANCE TO THE POOR, HIS SYMPATHY TO THE SUFFERING, HIS HEART TO GOD."

The English people have a remarkable ability to phrase ideas superbly as this inscription shows. One would be bold, indeed, to suggest an improvement, but would it not be better to put "his heart to God" first? All would follow after that. Of the generous givers Paul says, "But first they gave themselves to the Lord." It was so with Mary.

NO RESERVATIONS.

The trouble with most of us is that we have so many miserable reservations. We give something but we hold more back. The beautiful element in this deed lies in the fact of its absoluteness, its surpassing richness, nothing is held back. Mary gave it all. Why, a whole year's earnings it took to buy this precious spikenard! To Judas it is waste and yet Judas is so blind to real values that he will go out and waste his own eternal life!

Mary gave in the right fashion. No wonder her praises shall be sung so long as the Bible endures, so long as men, women and children shall sit in groups listening to its stories. It was a beautiful deed, beautifully generous. Nothing is too good for Christ. You cannot build a church too good. Ruskin once said, "I would have every English village build a marble church, not alone for the sake of the building, but also for the sake of the spirit that would build it." There has been too much reservation. Mary teaches us the abandonment of love, the extravagance of devotion to the person of Jesus. We are learning this now in these days of Men and Millions. But first let us give our own selves to the Lord. We have been afraid of wasting our money on foreign missions. Orphans, widows, worn-out ministers, have known the pain caused by our carefully reserved possessions. Christ did not consider this gift of love waste. He approved it heartily. He would carefully gather up the fragments after the feast, but he would approve the richness of this gift. "She did what she could." She loved much, she gave much.

THE MEASURE OF LOVE.

A man said to me once, "I always dread going to ———'s store with my wife, we see so many beautiful things, and I have not the money to buy them for her." Another man said, "I would like to buy fifty dollar hats and five hundred dollar gowns for my wife; nothing would be too good for her if I could afford it." In his estimation nothing was too good. In one of our southern churches a poor washerwoman came forward on Foreign Missionary day with twenty dollars which it had taken her a year to save. The Lord would regard her as he did the widow of his day. In Cleveland a church was dedicated free of debt because a small boy came in just before the service and handed the pastor an envelope containing a large gift. His mother was very poor and when the minister, with tears in his eyes, held up that envelope and told its story, thousands of dollars were piled upon the plates in a few minutes. It is all an affair of interest, of devotion. In one of our churches the minister always in his prayer over the offering uses the expression, "The measure of our love." It is a church in which the people have been taught to give generously.

THE SWISS GUARDS.

A gentleman just back from Europe spoke of "The Lion of Lucerne" as the most interesting thing which he had seen in all his travels. This only shows how a strong man is touched by the idea of unreserved giving, for the Lion of Lucerne commemorates those brave Swiss soldiers who protected Louis with their lives. They fell dead upon the palace steps, but they held back the mobs from the King. We sing of their fidelity for they were faithful unto death. What an example of unreserved giving!

No man can long be a pastor without discovering the gift that measures love. He alone knows the sacrifices which men and women make for the cause of Christ. He comes to appreciate those simple, humble folks who give to the point of sacrifice and beyond. Men wear old hats and clothes of last year; women deny themselves outings and give the money to missions. I know one man who looks like a scarecrow—but he supports three students in college and two missionaries abroad. It is great to be a fool for Christ's sake. His old slouch hat will one day be replaced with a crown of gold and his faded coat by a garment of gleaming white. His face will not need to be changed; it is saintly now. The downright stinginess of so-called Christians is appalling and this beautiful lesson is timely with its note of abandoned generosity, devoted extravagance, unreserved love.

A new idea at Chautauqua is a school of Mothercraft.

The Mid-Week Service

By Silas Jones.

TOPIC FOR SEPT. 30.

The Ideal Church. Rev. 3:7-13.

Desire and imagination create ideals. The man devoid of ideals would be hard to find. Ideals differ in value. Some are base, some are noble. Men endowed with exceptional powers of imagination and whose desires are worthy picture to us the individual as we feel he ought to be and society as it ought to be. A pig endowed with imagination would construct a pig heaven. Piggish men build for themselves in imagination heavens in which gross pleasures will be uninterrupted. Knowledge, truth, justice, happiness, and friendship are the elements with which the good man constructs his ideal social order.

THE OPEN DOOR.

The church has a place in a world that contains evil. In the New Jerusalem there will be no temple. The church is here to help set things right. Cruel wrong, base ingratitude, and blighting sorrow are in the world, and men of faith unite to destroy them. The man of faith finds an open door wherever there is evil of any sort. The Lord tells the church at Philadephia that he has set before it an open door. Let us not overook the fact that he set it before a church that could see it. Churches make their opportunities.

LITTLE STRENGTH WELL USED.

The church at Phiadephia was not the dominant force in the city. Its numbers were few and its teachings were disliked by the multitudes. It might have said, "What is the use?" Churches are asking the question today and the answer implied by their manner of asking is that resistance to evil is folly. Philadelphia did not raise the question. If it did, it dismissed it quickly. It had faith to invest what it had in the work committed to it. There is always a venture in morals and religion. The outcome is never absolutely certain. The advocate of peace believes the world will some day have sense enough to refrain from war; he cannot demonstrate that peace will come. There are reasons for believing that strife in the industrial world will be allayed; we do not know that it will. We must take risks for our ideals. Have we visions of the universal kingdom of God? What can we do to bring that kingdom into full power?

THOU DIDST KEEP AND DIDST NOT DENY.

This church at Philadelphia had a word of truth to keep and a name to honor. It was steadfast and loyal. When the story of the present war in Europe is told, we shall probably learn that some of the preachers of peace remained firm in their convictions, unshaken by the fury of animalism about them. Slavery went down because men kept the word of truth. The liquor traffic has tried to stop the mouths of those who know the truth about it but it has failed and is now threatened with disaster because the truth has been spoken. If we had in detail the history of the city of Philadelphia, we should doubtless be amazed and indignant at the lies told about the Christians. But lies were unavailing. The Christians remained faithful.

THE TRIBUTE OF ENEMIES.

"I will make them to come and worship before thy feet, and to know that I have loved thee." If we have important truth to communicate, and we bear consistent testimony to it, we may hope that men who now reject it will finally accept it and join with us in the proclamation of what they now denounce as false. This is the honor we may hope to receive from our enemies. We are forbidden to crush them and humiliate them for the glory of victory. We are likewise forbidden to obtain peace by surrendering the truth.

Acts 14:27; Rev. 2:13; Matt. 24:45; Is. 49:23; 2 Tim. 2:12; 2 Thess. 1:3-4.

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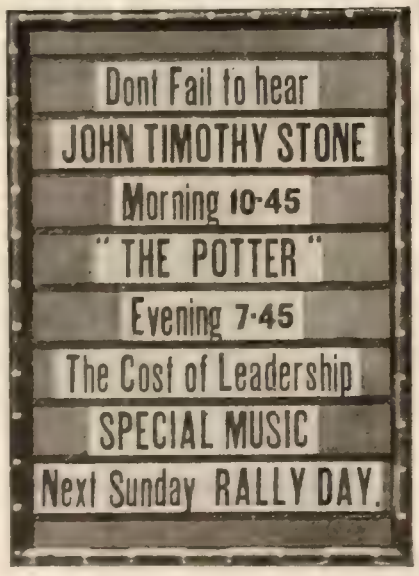

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THE CHRISTIAN CENTURY

Vol. XXXI September 24, 1914 Number 39

Prayer and the War
Editorial

Disciples Hymnbooks and Trinitarianism
By Edward Scribner Ames

Three Men Behind the War
By Charles E. Jefferson

An Open Questionnaire on Berkeley Church and the California Convention
Fourth and Final Installment

CHICAGO

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Five Disciple leaders of authority in Bible scholarship will serve as judges in the contest. At the close of the competition they will award **TWENTY-FIVE PRIZES** to the contestants sending in the most nearly correct lists of answers to the One Hundred Questions.

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impuse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

* * *

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Prayer and the War

PRESIDENT WILSON HAS ASKED ALL PEOPLE WHO BELIEVE IN GOD TO FOREGATHER AT THEIR ACCUSTOMED PLACES OF WORSHIP ON SUNDAY, OCTOBER FOURTH, AND PRAY FOR THE NATIONS NOW AT WAR.

No precedent exists in human history for a neutral nation taking that kind of an interest in a faraway conflict in which its own national and selfish interests are not likely to be seriously involved.

It is a beautiful and significant token of the reality of the "international mind," the sense of the social unity of all mankind which modern industry and scholarship and acquaintance have been creating.

The day should mark a profound religious experience in American Church life. It should release and define our vague sentiments of human brotherhood. It should make plain the spiritual and essential, as over against the superficial distinctions between barbarism and civilization.

Such a linking of heaven and earth—in such a cataclysmic hour—and on behalf of such a fundamental and collossal moral ideal—should, and no doubt will, bring an immeasurable blessing first to those who pray and then to those they pray for.

* * *

For this is the divine philosophy of prayer: not that God is asleep or indifferent and must be awakened by the voice of man, nor that he is cruel and pitiless until his displeasure has been appeased by the servile humiliation and plaint of his creatures, but that he is himself so much part-and-parcel of our lives that he can get his will done in our earth only by getting his wisdom into our very thought processes.

It is by means of Truth that God gets his chief work done in the world. There are some levels of the universe upon which he works without need of Truth. But on the higher levels, the levels of human life and moral progress, God is helpless except as his wisdom and purpose are reflected back to him in human perception as Truth.

It is Truth that makes men free.

And prayer is, at bottom, simply the right attitude, or mood, for the soul to assume in order to possess Truth.

The main thing we get out of our prayers is the Truth about the things for which we pray, and Truth leads us to do the things we ask God to do.

* * *

Prayer, therefore, is its own answer. Communion with God about anything whatsoever, from our daily bread to the forgiveness of sins and the kingdom of heaven, always brings results, for it is in prayer that there is disclosed to us the divine point of view for regarding the things for which we pray. The adoption of this divine point of view is the secret of attainment and of power.

There need be, therefore, no inhibitions on our hearts as we pray for our war-torn Christendom. We may, rationally, and with philosophic sanction, fling all skepticism aside and ask God to pour out his pity upon the world and to save mankind from the hideous curse with which it is today being smitten. But our prayer must not be merely an indulgence of emotion, a bath of the feelings in the tender sentiments of pity and grief. Our prayer must be an endeavor to think about this war as God thinks about it, to get behind pretexts and occasions to causes, to transcend prejudices and partizanship and deal broadly and honestly with reality.

The mood of prayer is not a mood of passion, nor of partizanship, nor a mood of pride. It is only to humble and contrite souls that God can give his wisdom, his point of view.

* * *

"Pray God," the Kaiser exhorts his troops, "to give victory to our side."

"Pray God," advised Abraham Lincoln, "that we may be sure to be on his side"!

To the Kaiser the case is closed; the enterprise is launched; there is no place for debate; God is to be considered only as one of the reënforcements that may be called upon for aid—another ally that may be persuaded to come into the entente now that Italy refuses to take part. And so William comes to his God with a proud heart and with boastful words.

But to Lincoln the human enterprise of which he was chief commander was continually open to reconsideration. His mind was open to find God's will. The work to be done was not man's work but God's work. Man's task was to find God's will, to know the highest justice attainable, and then to reënforce God in achieving it.

Lincoln's mood, his attitude, was the true attitude of prayer. To a soul—to the soul of a nation—that bows its head low in contrition and humility before God, Truth will unveil itself; and to see and possess Truth is more than to win a war.

* * *

To our peaceful nation in this hour is set the deep spiritual task of thinking Truth about this human slaughter. Truth may compel us to judge for or against one nation or another. Truth may show us that God's long-time justice demands immediate peace, or it may demand that this war be fought through to its horrible finish.

Truth will surely set justice and permanent peace, based upon disarmament, paramount to an opportunist settlement—a mere truce.

And Truth—the full truth about this war—will show us our own guilty share in it, our materialism of mind, our own lack of faith in our Master's law of love, our lack of confidence in the protective power of an unselfish national purpose unsupported by battleships and fortresses and standing armies.

Truth will make us pray for pardon before we pray for peace.

The Three Men Behind the War

An Analysis of the Final Causes of War, Showing the Fallacy Lurks in the Policy of Armed Peace.

BY CHARLES EDWARD JEFFERSON.

This is a remarkable article. It illuminates the whole war business with an insight that is hardly less idealistic than it is shrewd. Doctor Jefferson is speaking, during these days, the greatest message against war that is being uttered. While other writers analyze and analyze what Aristotle would call the "efficient causes" of the present war, Doctor Jefferson analyzes and sets forth in clear outline the "final cause" of it all. The theme of this article should be carefully pondered on the way to church on Peace Sunday, October 4.

AT ONE time in Roman history, the empire was under the domination of three men. The governments of Christendom have fallen into the clutches of a triumvirate, whose power must be broken before the nations can free themselves from the bondage under which they now groan.

Dr. Jefferson.

The first man of the three is the military-naval specialist, the expert in the science of warfare. War is more and more a fine art, and years of technical training are needed to fit a man to deal with its problems. The modern fighting machines are intricate masterpieces of human genius, and only men of high scientific attainments can make use of them. The military expert must be proficient in mechanics and mathematics, chemistry and engineering and a dozen other sciences. He must know how to calculate the curves of projectiles, the force of explosives, the resisting power of metals, and the range and destructiveness of guns. In his own province, he is undisputed master.

THE MILITARY SPECIALIST.

This has given the military specialist of a certain stripe his opportunity. He has taken advantage of his acknowledged superiority in technical knowledge, to play upon the credulity of the people. I do not speak of all military specialists, but of one type only, the man who has the ideals of Caesar, and who is ambitious to stamp his ideals on the policies of nations. This man, not content with fulfilling the duties of his own office, has little by little usurped the functions of other servants of the government, until he has become a foremost figure in the diplomatic world. His first move is to suggest a Council of National Defense, of which he shall be the head, thus acquiring a potent influence over the expenditure of national treasure. He is made a member of numerous commissions, and is sent on important diplomatic missions, becoming one of the nation's leading representatives in the realm of international affairs. In Europe one cannot go far in any direction without coming face to face with one of these uniformed guardians of the national interests and honor. He takes an upper seat in all peace conventions, for he is a stalwart advocate of peace as well as an expert in war. Although he believes that war is the mother of all virtues, he is willing to kill her in the interests of armed peace. There is no place he likes better than membership on the committee which determines what subjects shall be discussed at Hague conferences. Wherever international policy is in the making, he is on hand.

OUR MODERN SIR ORACLE.

The distinctions showered upon him feed his self-esteem. His haughtiness increases and he grows ever more domineering. He acquires the Olympian tone. His words are oracles. He looks down upon civilians as men of lesser breed. He poses as the anointed custodian of national honor, and is the only man who knows how this honor can be safeguarded. He alone is an expert in national perils. He often knows more than he will tell. When asked to state his reaon for additional battleships or battalions, his reply is that he cannot make his knowledge public for fear of causing fresh international complications. He becomes a High Priest of the mysteries in the temple of international life. In this way he adds new cubits to his stature. One must cross the ocean to see this gentleman full grown. Things are yet in the green tree here.

THE LIMITATIONS OF EXPERTS.

But although somewhat snobbish, he has his virtues. He is not a barbarian or a charlatan. He is a patriot and a gentleman. He has not consciously entered into a conspiracy against humanity. His misfortune is that his ideal is pagan. His education has given his mind a bias which makes him a dangerous counsellor. He is a specialist, and, like many another specialist, he is expensive and has a knack of suggesting elaborate and costly methods of treatment. He is prone to diagnose along the line of his specialty. He can see what he is looking for whether it is there or not. Prolonged application to a narrow set of phenomena has destroyed his perspective. He is apt to see everything through the bore of a gun. Brooding over battles has turned the whole earth into a battlefield. Looking for enemies he has found them on every side. Dreaming of possibilities, he has reached the astounding conclusion that every conceivable contingency must be provided for. So long as he deals with matters within the scope of his knowledge, he is a man to be relied on. The moment he attempts to deal with questions of national policy he is to be feared. Of all the servants of the government he is the last to be entrusted with the responsibilities of statesmanship. He is peculiarly unfit to say how a nation's money shall be spent. National finances are in a muddle wherever he has his way. Because he is an expert in the firing of shells, it does not follow that he knows how many shells the people are able to buy. A knowledge of the force of explosives fits no man to deal with the tangled threads of international business. Sailing a battleship is one thing, and sailing the ship of state is another. He evidently knows nothing of the value of money, or of the danger of turning the screws of taxation until the people rise in revolt. He has never once in any land during the last thirty years suggested retrenchment. His one cry is ever, "More! More! More!"

PEN MIGHTIER THAN THE SWORD.

This man has set himself up as an instructor of nations. He is writing for many papers. A long list of books is down to his credit. His literary fertility is amazing. No one realizes the extent of his industry till one consults the catalogues of the last twenty years. His purpose is ever the same—to extol the glory of military ideals and to show how urgent is the need of more guns.

It is here that we face one of the features of Armed Peace, too generally overlooked. In time of war the energies of army and naval officers are absorbed in the task of fighting, but the prolonged leisure of armed peace gives them opportunity to become instructors of the youth of the land. Latent energies are thus set free whose full power for mischief we are not yet able to compute.

THE LITERARY EXPERT.

Who dare say what a great company of able writers, salaried by the government, can accomplish in shaping national character and destiny, if they spend their days and nights in writing their conjectures of the motives and intentions of neighboring nations, and vivid descriptions of the way in which suppositional invasions can be most successfully repelled. There are in Christendom over two hundred thousand commissioned officers in army and navy, eating at the government table, and when one takes into account how many of these are constantly engaged in laying before the public horrifying descriptions of imagined complications and conflicts, every description taking on the solemnity of prediction, and every prediction being followed up with a plea weighted with the authority of official knowledge, for more guns, one cannot wonder that the world is where it is. Military and naval officers are retired from active duty in the prime of life, their ripest years being thus entirely free for the unhampered use of the pen. After the experience of the last thirty years, no one would care to dispute the old adage that the pen is mightier than the sword. By the pen, the doors of national treasuries have been forced wide open, and the stream of national revenue has been turned into a new channel. It is sometimes said that army and naval officers want to fight. This is calumny. They want to write. More things are wrought by printers' ink than bullets. The first man of the triumvirate is the literary expert in the science of war.

THE SECOND MAN OF THE TRIUMVIRATE.

The second man is the contractor, the man who makes ships and armorplate, cartridges and shells, swords and rifles, the man who supplies coal and oil for the ships, food and harness for the horses, provisions and clothing for the men, powder and ammunition for the guns, the

ten thousand things which go to the upkeep of a great army and navy, and which cost hundreds of millions a year. He is a loyal comrade of the specialist. The specialist tells him what is needed, the contractor supplies it, and the government pays the bills. The contractor's job is a big one, and it pays. His prices are enormous and the government does not inquire into them too closely. Some of his guns bring a hundred thousand dollars apiece. He builds dreadnoughts at fifteen millions each. The prices go up every year. The dividends are large, and the contractor, in the generosity of his heart, allows prominent members of the aristocracy and wealthy legislators to become directors and stockholders of his company. In recent investigations in England, the most interesting fact brought to light was that a surprisingly large number of nobles and members of Parliament are stockholders in the great armor-making plants of that country.

A BUSINESS THAT PAYS.

In many lines of business, it is difficult to keep up a steady demand for the goods produced, but the military contractor suffers no such embarrassment. By keeping a large force of inventors at work he is able to bring out each year new patterns in sufficient number to coax from the government increased appropriations. It is natural that a government in constant peril of overthrow should want the very latest and deadliest of defensive weapons, and these the contractor is each year fortunately able to supply. There is no limit to the ingenuity of inventive genius, and so long as governmental gold is abundant, the stream of military and naval inventions is not likely to fail. The contractor is peculiarly fortunate in that his costliest creations soon became antiquated. Battleships which cost millions are used as targets at the end of a few years. Beginning with 1884 Great Britain in twenty years spent two and a quarter billion dollars on her navy, and in 1905 the British admiralty admitted that much of this expenditure was then represented mainly by scrap iron, one hundred and fifteen vessels being condemned as useless.

ARMED PEACE PREFERRED TO WAR.

Like the specialist the contractor believes in peace, and he wants it armed. Peace without armor would be to him ridiculous. Wars gigantic and terrifying loom in the near future, but he is ever optimistic, knowing that if government does not become parsimonious, he can supply the apparatus which will keep these wars indefinitely away. It has been said that the contractor loves war. This is a slander. Armed peace is far more to his liking. War comes seldom, is full of uncertainties and is soon over; whereas armed peace goes on forever. Battleships burn as much coal and oil in peace as in war, soldiers eat as much and wear as much, and are therefore as desirable customers for a contractor. In sundry ways armed peace is more profitable than war. In war only a few shots are fired; in peace the target practice must never cease. When four hundred pounds of powder are used at one charge of a single gun, continuous target practice becomes glorious. In war a nation knows how many battleships it needs, whereas in peace nobody knows, and the number to be ordered is limited only by the gullibility of the government. In war the value of airships could be speedily determined, but in peace their value is conjectural, and hence government can be induced to go on buying them at fabulous prices. These two men, the specialist and the contractor, sit side by side at the door of the national treasury in every land. Professional ambition and commercial acquisitiveness make a strong team, not strong enough, however, to pull the militarist chariot along the upward way.

THIRD MAN OF THE TRIUMVIRATE.

A third man is needed and at the call of the specialist and contractor he appears. He is the man who is scared. He is a patriot, but he is timorous. He is sensible, but panicky. He knows all about his own business but nothing about guns. Whenever he is nudged he is ready to sign petitions for more battleships. He has been told on the highest authority that his country is in danger, and his heart is in a flutter. With a beautiful humility, he accepts whatever the experts have to say. He listens like a three years' child, and the experts have their will.

The triumvirate is now complete, and it is time to organize a military and naval league. Without the third man such a league is impossible. It is through the man who is frightened that the specialist and contractor work their miracles. This third man is a man of light and leading and is known to be disinterested, and hence he and his friends are much in evidence in the leagues' literature and at all the leagues' public meetings. But the core of the league is made up of the specialist and contractor along with their brothers and cousins and their wives' relations. The driving forces of the league are the first two members of the triumvirate. Professional ambition, commercial greed, and terror, welded together constitute one of the most formidable alliances known to history. It is impossible to account for the phenomenal expansion of the military and naval establishments in recent years without taking into consideration the military and naval leagues. Such a league when full grown can play with a government as a cat plays with a mouse. Its methods in Europe are so effective that they are almost certain to be copied in time everywhere. The words with which it conjures are patriotism and peace. Everything it does is done to safeguard the vital interests of the country and to avert the horrors of war.

THE POWER OF FEAR.

The most effective spur thus far discovered is fear. Wherever one of these leagues exists the nation is in constant peril of invasion. Far-off nations hitherto friendly grow lukewarm or positively hostile, and the danger of losing valuable national possessions becomes imminent. Men rise, as if by enchantment, all over the land to warn the people of their complacency and blindness, and showers of letters fall on the desks of legislators written by voters who desire to throw light into the darkened legislative mind. Sunday newspapers and magazines blossom in gorgeous pictures of battleships, and in vivid descriptions of pressing military and naval needs. Fear is the blindest and mightiest of all passions, and nations when dominated by it, become insane. Future generations will look back on our time as a period in which Christendom went mad.

It is in a manufactured atmosphere of suspicion and terror that the militarist rides on to victory. In a world knit together by electric wires in which every whisper can be heard through mountains and over seas, and in which rumor works like magic and panic runs like fire: in a world piled high with explosives and in which mischief-makers in the press and jingoes in public office are ready to egg on any enterprise however diabolical, if it only promises excitement, there is no limit to the power which can be wielded by an organization which, clothed with the garments of patriotism and working ostensibly for peace, has for its supreme end and ambition the further multiplication of guns. Through its salaried agents and still more through its uninvited and irresponsible coadjutors, it can keep a nation in a state of chronic alarm, and stampede statesmen again and again into courses of inconceivable folly. Who knows but that the time may come when the nations of Christendom may be driven in sheer self-defense to outlaw all such organizations as incorrigible fomenters of suspicion and discord, and insurmountable obstacles in the path of brotherhood and peace.

The hope of the future lies in the man who is scared. It is he who pays the taxes, and if his pulse can be calmed the world will be saved. When his eyes are once opened, and he discovers how egregiously he has been duped, his indignation will drive out his fear, and in his wrath he will grind the God of Armed Peace to powder.

THE OPPORTUNITY OF THE UNITED STATES.

Where shall we look for him? First in the United States. He is less intimidated here than anywhere else. In Germany he in England he is in hysterics, in America he is somewhat shaky, but not beyond the hope of speedy recovery. Once get the facts fairly before him, and we shall have reached the edge of the dawn of a new day.

What the world is waiting for is a strong voice to cry a halt in armaments. The time is not ripe for disarmament, is apprehensive, in France he is excited, nor even for a reduction of armaments. The step for which humanity waits is an arrest of armaments. Why should the United States not take that step? What is the use of being a great world power if we have not the strength to do a beautiful and original deed? In all dark situations the only way out is an act of heroism. In the present world crisis nothing less than magnificent and unparalleled courage will avail. When the nations are confessedly moving along a downward way, why should not the Republic of the West sound a note which will brace all forward-looking hearts everywhere? Is it a risk? Why not take it? It is not so great a risk as the risk we run in building up in our National capital a military-naval oligarchy which may some day prove our undoing. All history testifies that a Republic has no peril so insidious to fear as the growth of military power within its own borders. The military ideal and the ideal of Democracy cannot survive together. Why not adopt a naval policy which all the world can understand? Why not say in a tone audible around the world,—"We will go no further in this business! Hereafter there shall be no increased expenditures for shells and guns, but ever increasing appropriations for the warfare against poverty, disease and ignorance, and for the strengthening of those social and humanitarian agencies which will make us more and more a prosperous, happy, and mighty people."

It is in this way that America will most surely enlighten the world.

Disciple Hymnbooks and Trinitarianism

How Sacred Songs Disclose a Changed Temper and a Loosening Conviction.

BY EDWARD SCRIBNER AMES.

The following informal study by Doctor Ames is intensely interesting in itself, and the particular observation which forms its thesis radiates suggestions in many directions. The serious conclusion which the writer leads us to is that, in their theological convictions, the Disciples are sadly drifting. It is possible that they have drifted much farther from the strategic and distinctive position of the fathers than they are aware of.

IN the Millennial Harbinger for 1865 Isaac Errett published an article on Protestant Hymnology. He was emphasizing the crudities and theological absurdities of many of the hymns in common use. He objected particularly to the widespread custom of writing special doctrines into them. Many hymns are quoted in illustration. "Toplady," he remarked, "though he has written some of the sweetest hymns in our language, seldom rises on the wings of his muse that he does not carry his theological blunderbuss, ready cocked and primed, to discharge at the first shadow of Arminian heresy that comes within his range." In illustration he quoted the following lines:

And will the righteous judge of men
Condemn me for that debt of sin,
Which, Lord, was charged on thee?

Complete atonement thou hast made,
And to the utmost farthing paid
Whate'er Thy people owed:

How then can wrath on me take place,
If sheltered in thy righteousness
And sprinkled with thy blood?

In the same strain, he quoted two lines used by Spurgeon in a sermon on the atonement, representing the results of the sacrifice of Christ:

At one tremendous draught of love
He drank damnation dry.

Isaac Errett objected to this sort of thing on the ground that it is an entire perversion of the design of sacred song. "It is singing a theory," he said. "It is foisting that theory into the solemn services of the sanctuary. It is smuggling the contraband wares of controversial theology into the temple of God."

TENDENCIES SHOWN IN HYMNS.

During the last fifty years the Disciples have published many hymnals and song books of various kinds. It is interesting to note the tendencies with reference to the theology of the period as shown in the hymns in common use. I shall mention the treatment of only one feature, namely, trinitarianism, but similar studies would be of interest concerning the atonement, the Holy Spirit, conversion, missions, social service, et cetera.

Great freedom has been employed by various religious bodies, particularly in the liberal denominations, in changing the words and phrases of hymns to suit their doctrinal tastes. The Disciples have been particularly free in this respect. Alexander Campbell complained, when publishing our first hymn book, that it was so difficult to satisfy the churches of the movement in the selection of hymns and in their wording as to make such publications precarious. We are not surprised, therefore, to find in all our hymnals certain lines modified to fit our plea.

ALTERATION OF PHRASES.

In the familiar hymn, "Holy, Holy, Holy, Lord God Almighty," the last line of the first and fourth stanzas was, in the original, "God, in three persons, blessed Trinity." In all of our publications it has been changed to read, "God over all, and blest eternally." In the hymn, "Crown Him With Many Crowns," the fourth line of the third stanza in the orthodox hymnals is, "From yonder Triune throne!" But we

Edward Scribner Ames, Ph. D., Professor of Philosophy, The University of Chicago.

sing, "From yonder glorious throne." In the hymn, "Oh, Thou before whose Presence, nought evil may come in," the last line of the fourth stanza is "most holy Trinity." In the hymn-book "Gloria In Excelsis," the last line is changed to read: "In heaven's eternity." In the old hymn, "Oh, Day of Rest and Gladness," the last stanza in the original form reads:

New graces ever gaining,
From this our day of rest,
We reach the rest remaining
To spirits of the blest;
To Holy Ghost be praises,
To Father and to Son;
The Church her voice upraises
To Thee, blest Three in One.

In our hymnal, this stanza is modified as follows:

New graces ever gaining
From this sweet day of rest,
Type of the rest remaining
For spirits of the blest,
There we shall be in glory
With all the saints above,
And sing the wondrous story
Of Jesus' dying love."

In the well-known hymn, "Come Thou, Almighty King," the first two lines of the fourth stanza, are:

To the great One in Three,
The highest praises be,
Hence evermore!

In our version, it reads:

Oh, Lord, our God, to Thee,
The highest praises be.

In many instances, instead of modifying the lines of the stanza to avoid the use of trinitarian terms, an entire stanza is omitted. In the hymn beginning, "Soldiers of the Cross, Arise," the fourth stanza concludes with the lines:

Godhead One in Persons Three,
Father, Son, and Holy Ghost.

This entire stanza has been dropped from the hymn in our collection. A similar omission occurs in the hymn:

Oh Lord of Hosts, whose glory fills
The bounds of the eternal hills

and again, in the hymn, "Lift Up, Lift Up Your Voices Now." Another instance is, "The Church's One Foundation." The fourth stanza in other hymnals begins:

Yet she on earth hath union,
With God, the three in one.

This entire stanza is omitted from our hymnals. In the Standard Hymnal, the hymn beginning,

The peace which God alone reveals,
And by His word of grace imparts,

omits the last two stanzas both of which enumerate the persons of the Trinity. But perhaps, most striking of all the omissions is the fact that the familiar doxology, "Praise God, from whom all blessings flow," and also the "Gloria Patri" are omitted from all of our hymnals. The doxology is objectionable in the last line: "Praise Father, Son and Holy Ghost;" and the Gloria Patri begins: "Glory be to the Father, and to the Son, and to the Holy Ghost."

TRINITARIAN ALLUSIONS ABSENT.

Although it would require very careful investigation to determine it, there is good reason to believe that the words, "Trinity," "Triune God," and similar expressions, do not occur in any of the older of our compilations of songs.

The reason for these modifications and omissions is not far to seek. They were due to a deep-seated conviction that the words and phrases involved were not scriptural. They belong to the language of Ashdod. They were current in the speech of the sects. There was no authority for their use since they were not biblical. It is difficult to convince oneself that this aversion to trinitarian terms did not also carry with it a deep suspicion of the trinitarian doctrines. When one pursues this question into the writings of Alexander Campbell, Isaac Errett and other representatives, the evidence increases to show that these men were in reality antagonistic to the theology of traditional orthodoxy. It is possible that their opposition was directed more against the form than against the content. They were determined to avoid, if possible, the partisanship and distractions which prevailed in other communions.

They were, of course, not in sympathy with Unitarianism for Unitarianism was scarcely known to them. It was not yet

(Continued on next page.)

An Open Questionnaire on the Recent Action of California's Convention

Fourth and Final Installment of a Discussion Participated in by Many Readers of The Christian Century.

FIRST CHURCH of Berkeley, Cal., was excommunicated from the state missionary convention of Northern California in July for receiving into its membership unimmersed Christian people who brought credentials from various Protestant evangelical churches such as Presbyterian, Methodist and the rest.

This is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the past fifty years, perhaps in their entire century of history. I wish with the most dispassionate purpose to secure a consensus of the opinion of our brotherhood, including both laymen and ministers. I have prepared this questionnaire for that purpose, and I will welcome from any reader of The Christian Century a frank expression on the issues involved. In order that the reader may have clearly before him the material facts of the situation let me state them, concisely, as I understand them:

BERKELEY'S PRACTICE AND POINT OF VIEW.

Berkeley church insists that it is loyal to every fundamental ideal of the Disciples of Christ and that the step in question is nothing at all but a further logical and fraternal application of both the principle of Christian unity and that of loyalty to Jesus Christ.

It affirms that these persons whom it receives into its fellowship are Christians, members of the Church of Christ: that Christ has already received them into his Church, which being so, a church of Christ has no choice save to receive them also. To refuse to receive them, the Berkeley church says, is essentially a sectarian act and a violation both of the will of Christ and the Disciples' principle of Christian unity.

The church holds inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience.

In the dismissal of an unimmersed member the church gives back the letter he brought with him, together with a letter of its own, commending the Christian character of the bearer and stating the

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Disciple Hymnbooks and Trinitarianism

By Edward Scribner Ames.

(Continued from previous page.)

established as a significant movement, and the adherents which it did have were not within the area of the brotherhood of the Disciples. In the few instances where a discussion of Unitarianism is presented in our earlier literature, it is treated in very much the same way as Trinitarianism, i. e., its form of speech is not biblical, and therefore is to be avoided. It would be unwarranted, therefore, to conclude that the modification or the omission of trinitarian terms from our hymns indicates sympathy with Unitarianism, but it does show an attempt to carry out the simple, primitive Christian speech of the New Testament, with a view to avoiding the controversies which arose in the later history of the church.

During the last few years, however, in which the development of the "liberal" theology has penetrated even into the camp of the Disciples, there have been some significant changes in the attitude of our theologians which have been reflected in the latest compilations of hymns. It is well-known that the conservatives have applied the term "Unitarianism" to liberal theology. They have seemed to feel that the most damaging characterization which they could apply to views which they could not accept nor understand was "Unitarianism." Gradually, the disciples have been drawn into attitudes with reference to Trinitarianism and Unitarianism which are inconsistent with their earlier non-committal position.

REFUSE LABEL, ADOPT DOCTRINES.

At the present time, while still refusing to accept the label of Trinitarianism, they do virtually avow its doctrines, and explicitly repudiate both the name and the teaching of Unitarianism. The Disciples have thus gradually come to regard themselves on the side of the orthodox, evangelical Trinitarian denominations. Although this is a radical change from the position of the fathers it has been so gradually accomplished that we have scarcely been conscious of its implications. One of the most striking evidences of this quiet departure from our earlier cautious and conscientious rejection of trinitarian formulas is the fact that these formulas have begun to appear without opposition or remonstrance in our hymnology. It was with no little surprise that I discovered that the hymnal "Gloria in Excelsis," from the press of the Christian Publishing Company, first printed in 1905, departs from the traditional usage. In Hymn 426, the first line of which is, "Hark, the sound of holy voices," the concluding lines are,

> Love and peace they last forever,
> And all truth and knowledge see
> In the beatific vision
> Of the blessed Trinity.

In Hymn 732, occurs the expression, "Glory to the Father, Son, Blessed Spirit, Holy One." In Hymn 31, which by the way, is given the good orthodox name, "Grafton," occur these lines:

> Teach us still to turn to Thee,
> Ever blessed Trinity.

This tendency to use the tabooed terms is still further illustrated in some of the collections of popular gospel songs for use in the Sunday-school, Young People's societies and evangelistic services. In such a collection bearing the imprint of the Hackleman Music Company, the doxology is printed without qualification or apology. In a similar collection edited and compiled by Charles Reign Scoville, not only the doxology but the Gloria Patri appears in regular standing and full fellowship.

LOSING EARLIER MORE CATHOLIC POSITION.

This tendency seems to me to indicate a lessening hold upon the more catholic position which the earlier leaders of the churches held so conscientiously and so tenaciously. Even if they were entirely naive in dong so, and were controlled by an altogether erroneous idea concerning the value of New Testament terminology, they yet occupied a position which it would be of great value to our movement to maintain in the days of its sophistication. It is, indeed, a bit tragic after the pioneers have so explicitly blazed a way free from the language of tradition, to see our devotional literature blighted by the use of phrases which are now not only objectionable on the ground which they proclaimed, but also upon much more vital and significant religious grounds. The new movements in religion are away from the old theological distinctions and doctrines. The Disciples historically have not been Trinitarians. Even the vocabulary of that way of thinking was discarded for nearly one hundred years. To have it introduced now, at this late hour, and on the eve of developments which are destined to obliterate all of that old nomenclature is discouraging.

UNCONSCIOUS DRIFTING.

The fact is, that in these matters we are sadly drifting. This terminology has not been taken over from principle but simply through our submission to the common usage of other churches. In all probability, the question was not raised when the "Gloria in Excelsis" was compiled. The editors were probably as unconscious of surrendering a principle and custom once vital in our history and still capable of being significant, as are the reverend elders among us who are deliberately engaged in the sad endeavor to formulate creedal constitutions for our educators.

I will close by calling attention to the pathetic little piece of humor which appears on the fifth page of the preface to the "Gloria in Excelsis." You will find there recorded among the names of the executive committee responsible for this hymn-book, the following: D. R. Dungan, W. F. Richardson, B. J. Radford, A. M. Harvout, E. V. Zollars, T. E. Cramblett and A C. Smither. On the same page, among the names of the advisory committee, occur the following names: G. B. Van Arsdall, P. J. Rice, F. L. Moffett, C. A. Lockhart, J. J. Haley, W. C. Payne, E. L. Powell, W. E. Garrison, Austin Hunter, C. H. Winders, and H. L. Willett One is compelled to ask: If these men cannot be trusted to safeguard the faith of the fathers, from what quarter are we then to expect deliverance?

fact as to his manner of being received into Berkeley church. The purpose of this is to avoid confusion or embarrassment to other churches of Disciples which might not wish to receive an unimmersed person into their membership.

The Berkeley church and its pastor, H. J. Loken, hold, as I have no reason to doubt, the generally accepted evangelical views of the Bible and the Divinity of Christ and are in all respects faithful to the missionary imperative of our Lord, even to the point of extraordinary generosity. I do not know Mr. Loken personally, but he is described as a preacher of unusual power, and a humble and gracious Christian man.

CHARLES CLAYTON MORRISON

REV. C. H. WINDERS.

1. Inexpedient, but not wrong. The local church must determine such matters for itself and the Berkeley church is to be commended for guarding so carefully the rights and practice of other Disciple churches by the character of the letter granted to those not immersed. This answers the second question.

3. A gross violation of the principles and spirit of our movement. If this is to be our policy we should have a written and rigid creed prepared and all ministers and officers of churches should be required to subscribe to it.

Make it definite and clear-cut and rigidly enforce it. Of course we will have no men in the future like Proctor and Lamar and Jones and Longan and a host of others—but that is of small consequence. We may not even have unity—that is not important. We will have uniformity!—that is of supreme importance!

4. Nothing can be done except to personally express our disapproval. I hope no official action will be taken anywhere by any body of people. If that is what a delegate convention leads to, infinitely better we never had such a thing.

Indianapolis.

REV. W. H. HAMPTON.

1. Wrong—because the pastor assumes that the unimmersed are Christians. Does becoming a Methodist mean becoming a Christian? Is an unimmersed Methodist a Christian in the Bible sense? Admit that they are Christians and you knock out the foundation of the Christian denomination.

2. A fatal departure from our teaching.

3. But the California association was wrong in its action as it takes away the independence of the local church. Its action is ecclesiasticism personified.

4. Don't know. Keep quiet.

Rising Sun, Ind.

REV. VERLE WILSON BLAIR.

1. I find it most difficult to answer yes or no. My sympathy is strong toward the church in its sincere efforts to solve the hard problems, but I feel it did wrong, as results show, for I cannot see how such a position contributes anything to the final solution of the problem.

2. I do not regard the church's action as a grave departure from the essentials of the Disciples. Congregational autonomy is fundamental with our people. Let Berkeley do as she pleases, and let other people keep silent. Although I do not personally know any in that church, I feel greatly humiliated that I have brothers and sisters in Christ who would treat them with less courtesy than Methodists or Presbyterians.

3. The California convention's action is non-fraternal and inconsiderate to say the least. I feel that its action has introduced a divisive element in our unity effort. It appears to me to be bald ecclesiasticism.

4. Why not refuse to seat the California delegates in our national convention at Atlanta! Seriously speaking, it is a matter for prayer on the part of all for a most tactful leadership of this direct concern. Let there be "watchful waiting" rather than precipitate action.

May I congratulate you upon the continued supply of "meat" in your editorials and other articles in the "Century."

Eureka, Ill.

MR. J. W. WEST.

The subject does not merit the attention of real men—to say nothing of actual Disciples of Christ—further than to say: Of course the Berkeley church has a right and duty to associate with itself any Christian.

The days of cant, mysticism and symbolism are beginning to pass away.

We are at least seeing men as trees walking and, by and by, pray God, we may see only our great pattern, "The Man Christ Jesus"—see Him not dimly through hereditary religious superstitious eyes, but as He is, a great, sinless example. Arithmetic is easy, if you study it. The life of Christ is "so plain that the way-faring man, etc." Oh, for the day when we shall get the meat from the nut and stop wounding our brothers with the burr.

Philadelphia, Pa.

REV. RICHARD W. GENTRY.

1. I hold that the Berkeley church is doing wrong in receiving these Christian people, if it denies that they are Christian people. This seems to me to be the whole crux of the matter. If we admit that they are true followers of Jesus, how can we refuse them a Christian place within our midst? The only possible justification I see for such action would be to assert that they are not spiritually sound because they have not been immersed.

2. I do not. I consider it a, perhaps, immature attempt to put into practice the platform of the Disciples of Christ.

3. To me the action of the California convention has exactly the flavor we used to call "sectarian." The spirit of that convention was not the spirit of Thomas Campbell, and to me it violates the very essence of our plea.

4. I can suggest no better step than that being taken by the "Century" at the present time, the courage of speaking out one's convictions, publicity, and united protest from hundreds in our brotherhood. The California convention and the editor who deserted the good ship Zion, to help them launch their ecclesiastical ship of state, will be quick to feel the pressure of a public opinion like this.

Winfield, Kan.

REV. WALTER S. GOODE.

1. I feel that to ask the question is to answer it. It is certainly always right for a church to receive into its membership Christian people. The action of the Berkeley church then was right. Whether it was expedient the future will determine.

2. Such action is no departure from our essential principles. To refuse to receive Christians is to be sectarian. We plead for the full fellowship of all Christians everywhere.

2. I think the convention made a grave mistake in becoming a court of orthodoxy. The excommunication of Christians for doctrinal differences is a dangerous weapon to wield. Long ago the Disciples decided they would have none of it. Indeed this decision is the very genius of our plea.

4. The next California convention should pass a resolution repudiating the action of the last convention with regard to Berkeley, and inviting the Berkeley church to brotherly fellowship in all the counsels of the convention. This is the only remedy. Our brotherhood should urge the California brethren to this action.

Lakewood, Cleveland, Ohio.

REV. JOSEPH L. THOMPSON.

1. The Berkeley church is doing wrong. Its action is inconsistent with the practice of that body of Christ's followers of which it professes to be a member.

2. In its departure from the principles of the Disciples, it exceeded all New Testament authority in the undue exercise of its liberty.

3. I certainly concur in the action of the California convention. It did not violate the principles we have so long held dear. It emphasized the authority vested in the church of our Lord to correct the errors of those who forsake the faith.

4. The action of the convention in no way suggests ecclesiasticism. It would be much better for the church and the ministry if the convention would exercise its scriptural prerogative in such matters.

Kansas City, Mo.

REV. B. B. TYLER.

The present practice of the Berkeley church was the practice of the South Broadway Christian Church, during almost the entire period of my pastorate of 13 years. Persons coming from evangelical churches with letters of commendation were received as "associate" members. In the course of time they saw that they ought to be immersed. They were, of course, then immersed. They are among our most intelligent and useful members.

Denver, Colo.

JUDGE CHARLES P. KANE.

The program of the Berkeley church lacks consistency and candor. According to your statement it "holds inviolate the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience." Why? Because baptism can be administered by immersion only? If so, why recognize anything else as baptism? If not, why hold inviolate the practice of immersion to those who seek to enter the church by primary obedience? Is there any superior virtue in sprinkling when administered by one not a Disciple? If not, why say to an unbaptized postulate for membership, you can enter here only through a burial in water, but if you will cross the street and submit to a substitute ceremony, a certificate to that effect will admit you. This is achieving by indirection a membership which is directly denied. It may be suggested the Presbyterian accepts the substitute in all good conscience. This may help the Presbyterian but not the Berkeley church.

More ingenuous is the program of the "Unity Church," which allows the seeker to

THE QUESTIONS.

1. Do you hold that Berkeley church is doing wrong in receiving these Christian people? If so, please state why.

2. If you disapprove of Berkeley's practice do you consider it a grave and fundamental departure from the essential principles of the Disciples, or is it one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation?

3. What is your opinion as to the action of the California convention in assuming to judge as to the orthodoxy of the church and to excommunicate it from their missionary cooperation? Does the convention's action, in your opinion, constitute a violation of any fundamental principle held dear by the Disciples of Christ and essential to our program for unity? Can you see any difference between ecclesiasticism and what this convention did?

4. If you disapprove of the action of the convention what do you suggest should be done by the brotherhood outside of California to induce the California brethren to remedy their error?

In answering the above questions it is not necessary to re-write the questions. They may be referred to by number. Replies may be as brief as is consistent with clearness.

decide for himself what is Christian baptism and administers it as he would have it, in any church he desires to enter. Even this in time may be held too narrow and dogmatic and all water ceremonials be discarded by the church, as has been done by some, and as bread and wine have been excluded by others from the Eucharist, the literal emblems being deemed too material for obtrusion into a spiritual communion between the worshipper and his Lord. Such may be the ultimate conclusion of the Christian Priesthood, but if it be within the genius of our movement it has remained in effectual concealment for a hundred years.

In a sense a local congregation is independent, and entirely within its rights if it convert itself into a church of Latter Day Saints. None may say nay, but by so doing the local body may seriously disturb the fraternal relations and the religious fellowships it formerly enjoyed, thereby engendering divisions and strife. This is perfectly natural, is it not? Witness the dreadful excommunication of the Berkeley church by the California convention.

Springfield, Ill.

REV. E. P. WISE.

1. I question whether it is wise at this time for us to disturb so seriously the equilibrium of church life by receiving the unimmersed. I think we need more education on the subject.

2. I think this belongs to the category of Christian liberty, although I could not justify teaching or practicing anything but immersion for baptism.

3. I do not think the California convention should have excluded this church from its deliberations. It would have been far better to have exhorted them to a wiser course if such were thought necessary. But to exclude them was wrong. This is opposed to the genius of the plea of the Disciples.

4. I think plain but kindly protest is the only thing that can be done. We must be careful not to violate the principle of Christian courtesy even in trying to show others their mistakes.

East Liverpool, O.

REV. JOHN RAY EWERS.

I hesitate to express an opinion concerning the so-called excommunication in California. I would want to know all of the facts and the temper displayed on both sides. Many of us had hoped that the Disciples were becoming increasingly broad-minded and this hope is certainly not without foundation, as the replies to your questionnaire indicate. As I understand the situation the Berkeley church has been loyal to our unwritten (?) creed. There has been no disloyalty to Christ and so long as he is unreservedly exalted the majority will be quite satisfied. We will not endure any compromising or juggling when it comes to the divinity, or if you please, the deity of Christ, but when we are assured of unreserved loyalty at that point we breathe easily. And so far as immerson is concerned I cannot find that anything else has been taught and practiced. We may not believe that associate membership amounts to much but certainly it is not a thing for big men to quarrel over. It may even be an unwise thing, from a purely practical point of view, to maintain associate membership, but excommunication seems rather drastic. I would want to know all the factors in the case before I would become frightfully "het-up" over the situation. I imagine that the Berkeley church is not much concerned. This is a gloriously free country and it does one good to realize that fact. The Berkeley church will go on and prosper. We call no man Lord and while co-operation is delightful—when it is delightful!!—the world is wide.

Pittsburgh.

MR. S. B. TRESCOTT.

1. Yes. Because they misrepresent a vast majority of the Disciple people. It is a short step from a lost faith in baptism to a weakened faith in faith and repentance, a giving up of an ordinance most surely believed in by our people.

2. Such liberty concedes to individual congregations would doubtless lead to many other irregularities that would weaken the confidence of the truly pious in what we belive to be the apostolic church.

3. I should have been better pleased if the convention had passed a resolution condemning the action of the Berkeley Church or regretting its departure from our custom. The actions of the convention reached out far toward ecclesiasticism.

4. Disavow their action and let them alone. I am quite confident these good Christian people of Berkeley would have so far yielded their preferences as to comply with our custom if our plea had been forcibly presented to them, and they were earnestly desirous of uniting with us.

Cleveland, O.

REV. PETER AINSLIE.

Regarding the reception of unimmersed persons into the membership of the Berkeley church, it is a matter that the Berkeley church must decide for itself. For myself, I think it would be inexpedient for the church of which I am minister to receive the unimmersed into its membership, because it would be a revolutionary step. It would inflame both sides—both those who advocate immersion only, and those who advocate the pedobaptist side. It would precipitate the baptismal controversy, which, as a general thing, has not been a very helpful discussion, for both sides have been led to say very hard things about each other and quarrels do not prepare the way for peace. Revolutions have been the immediate predecessors of division. If the Berkeley church does not ally itself with some other communion, it may enter into an association with churches that have similar practices and form a new communion. That is the history of denominationalism. Christian union does not come that way; neither can it be forced. It must come by evolution rather than revolution.

Regarding the action of the California convention, I am inclined to think that they exceeded their authority, although I am not acquainted with the articles of their charter. Excommunications, however, have been the history of the church through the centuries, but they do not make very good reading for these times, especially in the history of the Disciples.

Baltimore, Md.

REV. T. L. LOWE.

I am profoundly convinced that discussion of the subject will only result in dissension. Whatever may be true of the future, it is very evident that the great majority of our churches now look upon the actions of the Berkeley church as being a radical departure from the practice of the Disciples of Christ.

Columbus, O.

MR. W. HUME LOGAN.

1. It is my opinion that the Berkeley church with good intentions is making a serious mistake. They are inconsistent to say the least. Their refusal to receive one into membership by primary obedience without immersion, while receiving with open arms the same party without immersion if he came through the Methodist or Presbyterian church, subjects them to ridicule. He is not good enough to come in the front door, but they will take him in the back way. By what process of reasoning do they determine that the candidate is more fit for the Kingdom if water be sprinkled by a Methodist or Presbyterian divine than if applied by a Disciple? Their primary action shows they know what is right but are willing to deviate in order to increase their membership. My belief, my hope, and my prayer is that not only many Methodists and Presbyterians will be saved, but millions also of others (who have not had the opportunity to learn) without either faith repentance, or baptism, but this does not excuse us from any one of the three.

2. I consider it a grave departure.

3. I believe the convention acted right and proper. The convention did not consign the Berkeley church to hades, it merely stated to them that they could serve Christ better in the camp of our allies who believe in and teach sprinkling. The Disciples, for the sake of union, have removed every non-essential plank from their platform, and it is dangerous to whittle on the supports.

4. Remedy let the Berkeley church get into the Methodist Conference or Presbyterian Assembly where they can doubtless do splendid, conscientious, consistent, Christian service.

Louisville, Ky.

MR. CLARENCE B. KESSINGER.

Religious differences are on a par with those of a political nature the result of environment, early teaching, and too often of unreasoning prejudice. I would personally like to belong to such a church as the Berkeley church is trying to be, if the congregation was ready for it. I would rather wait than to precipitate a controversy. A sensible way to view the situation is in the light of the tendency of the times. What will twenty-five years from this date behold as to a union of God's forces. I trust in the great union that must surely and necessarily come with the years, we of all people who have justified our separate existence on the claim of the union of God's people may not, as is often the case, be so self-centered and controversial that we shall fail to be an effective force. I greatly fear this may be the case. I prefer not to pass judgment either upon the Berkeley church or the California state convention. One probably forced an issue prematurely. The other acted with an assumed authority that broad minded people in the light of the twentieth century will not approve or follow.

Vincennes, Indiana.

REV. E. L. POWELL.

1. From my personal standpoint regarding immersion as having its only significance in the authority of Christ I could not waver in my insistence upon it in the preaching of the gospel. On the other hand, I must positively believe that Christian character should be the only test of Christian fellowship. If the pious unimmersed, as we describe them, should wish to take membership with one of our congregations and such congregation should favor their reception on the ground of their Christian character it would unquestionably be within the right of the congregation thus to do. In so doing the congregation would express what it considers to be true loyalty to Christ as understood and construed by themselves. As a matter of congregational independence there would be only the claiming of this universally recognized fact of congregational independence among us. I cannot bring myself to see, therefore, that the Berkeley church has done wrong or has in any wise violated the spirit and genius of the Disciples of Christ. I must say, however, that I am persuaded that the Berkeley church in so doing has put itself out of sympathy with the Brotherhood, for it is the introduction of a precedent certainly not recognized among us, and inviting criticism in regard to an issue which, as I see it, need not have been raised.

2. This answers both the first and second questions. I do not regard the Berkeley church as having made a fundamental departure from the essential principles of the Disciples, although there has been a departure from the universal practice of the Disciples in the matter of church fellowship as distinguished from Christian fellowship. With congregational independence accepted I cannot see that there has been any departure from "those things that lie naturally within the field of Christian liberty, conceded by the genius of our movement to belong to the local congregation." I think the Berkeley congregation has made a mistake and has brought forward an issue which is not of sufficient prominence as yet to justify itself as commanding an outstanding issue.

3. In regard to the third question, as to

(Continued on page 15.)

THE CHRISTIAN CENTURY

EDITORIAL

BETTER THAN GOOD JOURNALISM.

FROM the purely journalistic standpoint this issue of The Christian Century is anything but satisfactory to its editors. The extraordinary proportion of space devoted to one feature—the questionnaire—makes it an object of deserved criticism from any fellow-craftsman. But we have devoted so much space to that one purpose in the belief that our readers will be glad to have spread out before them in a single issue so wide a range of representative opinion.

Even so, scores of replies to our questionnaire will not see the light. They are coming in in increasing volume as press day approaches, and no doubt will continue for some time. We could fill the entire paper with these communications. Those that have not been published are as representative as those that have been published.

But all good and interesting things must come to an end. It seems best to bring the questionnaire to an end now.

Next week the editor will make an analysis and interpretation of the responses received.

IMMERSION AND CHURCH MEMBERSHIP.

THE CHRISTIAN CENTURY circulates among denominational bodies as well as among Disciples of Christ. One of its chief purposes as a religious newspaper is to represent the ideals and plea of the Disciples to the Christian world. The Christian world has very inadequate and, too often, false conceptions of the thing we Disciples of Christ are striving to do.

On this account the editor took the liberty of interpolating a comment of his own in the text of two of the replies appearing in previous installments of the current questionnaire. These editorial comments referred, in each case, to statements representing the Disciples as holding that immersion is a condition or prerequisite of Church membership.

Such statements of the Disciples' position we cannot allow to come uncorrected under the eyes of our Christian brethren to whom our plea for unity is addressed. The Disciples do not so hold. They believe that Methodists, Presbyterians, Congregationalists and the rest are members of the Church of Christ, even though they have not been immersed, just as truly members as are Disciples and Baptists who have been immersed.

Whatever importance Disciples attach to immersion, they do not regard it as a condition or prerequisite of membership in the Church of Christ.

On this point, The Christian Century cannot allow its pages to be used to convey, uncorrected, any utterance to the contrary.

DR. TYLER'S TESTIMONY.

THAT awful bugaboo described by a speaker on the floor of the Northern California Convention last summer as follows:—

> Suppose a congregation should adopt the open-membership plan, then suppose the immersed members should decrease in numbers through death and removal while the unimmersed increased until they were in the majority; and then suppose the congregation should adopt sprinkling as the form of baptism!—

is laid low by the brief testimony of Dr. B. B. Tyler, in this issue of The Christian Century. Dr. Tyler is the venerable pastor-emeritus of South Broadway church, Denver, Colo. He says that South Broadway has been doing for thirteen years what Berkeley church was excommunicated from the California convention for doing. And he testifies that all the unimmersed Christians received into the church up to now who have not moved away have asked to be immersed.

That result is inevitable in any church that practices immersion only.

There will be varying degrees of value set upon the fact testified to by Dr. Tyler. Some will regard it as of great importance that the unimmersed should come to see "the way of the Lord more perfectly" and submit to immersion. To others it will seem of no great consequence. But whether important or not it is inevitable that the constant non-sectarian administration of baptism by the beautiful symbol of immersion, in receiving converts by profession of faith, will make its impression upon followers of Christ who have not been immersed, and they will wish to be immersed also.

The practice of immersion is the most effective argument for immersion.

Mr. Loken reports that he is continually being called upon to rebaptize those who have become dissatisfied with their earlier mode of baptism. Dr. Ames, Mr. Van Arsdall, Mr. Jordan and others report the same thing. The Vacaville church, in Northern California, was not excommunicated with Berkeley because, at the time, it had no unimmersed members in its congregation, all such received into its membership having been in the meantime immersed!

The fear of the practice of Christian union leading to the practice of affusion is an unreal bugaboo. It betokens a lack of belief in the beauty and intrinsic appropriateness of immersion.

Those who actually believe all they say in praise of immersion will not be afraid to let it speak for itself without the aid of sectarian or dogmatic support.

THE VOICE FROM THE PIT.

DIVES in torment was not permitted to go with a message to his five brothers; but the convicts in the Eastern Penitentiary of Pennsylvania have uttered their voice which is addressed, not to their brethren, but to their lawmakers. It is a plea for state wide prohibition. The convict editor of the prison paper, "The Umpire," himself a victim of drink, started the movement on July 4th, and on that day and the Sunday following, this petition was circulated:

> "To the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:
>
> "Your petitioners, representing the major portion of the inmates of the Eastern State Penitentiary of Pennsylvania respectfully aver:
>
> "That they believe fully 70 per cent of crime within the State is indirectly attributable to the excessive use of intoxicating liquors, and
>
> "That many of them have a personal knowledge of its debasing influence as exemplified in their own lives; and
>
> "That, believing if the sale of intoxicating liquors was prohibited by the enactment of laws by your honorable body, the effect would be to reduce crime at least 50 per cent, if not more, they therefore
>
> "Respectfully pray that you will favorably consider the introduction of any measure, having for its object the curtailment of the sale of intoxicating liquors, and use the great power with which you are clothed to secure the passage of an act to prohibit the sale of such intoxicating liquor anywhere within the bounds of the Commonwealth of Pennsylvania.
>
> "We further pray that you will give due consideration to this petition, coming to you as a voluntary deed of a body of earnest men and women, acting entirely on its own initiative, without suggestion from others."

The petition met with some strong opposition, The Philadelphia North American says:

> "A number of those who thus evidenced their stand on this vital question did so in the face of threats and intimidation which would have kept them from exercising their free will under ordinary circumstances. For while the circulators of the petition observed their instructions to use no persuasion and avoid all controversy, certain inmates of one of the prison blocks organized a militant opposition movement.
>
> "These liquor advocates preceded the clerks and did all they could to keep the men in the block from signing. They resorted to threats and warnings; but in spite of these tactics—the force of which can hardly be appreciated by persons not familiar with certain phases of prison life—only 20 per cent of those they sought to hold in line for rum were won over.
>
> "This feature adds weight to the result, which greatly exceeded the expectations of the prison officials and those outsiders who had heard of the project. One prison officer had predicted it would be impossible to get 500 names to such a petition."

A CONSTRUCTIVE WEEKLY

Notwithstanding the hostility aroused by the petition, and the attempts to prevent prisoners signing it, a total of 1,008 out of the 1,478 prisoners signed the document.

The prison paper printed some personal letters from prisoners, including such as this:

"For fifteen years I worked as a tradesman and maintained a family. I met bad company and began to drink. One night while intoxicated I went home. My good wife remonstrated with me, and in a moment of anger I killed her. I am here for life. My children will to their dying day bear the stigma of my wrong-doing. In the name of God, do what you can toward checking the evil! Good luck to you, comrade. I may never live to leave these prison walls, and in fact, do not deserve it; but, believe me while I am alive I will do my share toward putting an end to the curse."

We regard this petition as one of the most significant human documents ever issued. It is a voice out of the horrible pit. May the makers of our laws listen and heed!

THE NAME, PLEASE?

SEVERAL times in the answers appearing in our questionnaire, statements like this have occurred, in different wording but with substantially the same meaning:

> The practice of Berkeley church is, of course, not wrong in the sense of violating the will of Christ; indeed it is clear that it is his will that all his people should have fellowship together; but it seems to be an unwise departure from the universal practice of the communion of which the church professes to be a member.

Of what communion does the Berkeley church or any church of Disciples profess to be a member except the Church of Christ?

HAWTHORNE NOT AN IMMORTAL.

BOSTON has been choosing 100 immortals. Perhaps half of them did something which the world outside of Boston knows about. In the list as finally made up, the name of Nathaniel Hawthorne does not appear. The reason given is that he lived in Salem, not Boston. But Salem does not love him, and neither does Concord, where also he lived, and it may be doubted whether the reason assigned is the real reason, or if real, whether it is a good one. Boston was one of his many homes—he had at least seven. The seven cities that now pass his name across to other cities will one day strive for the honor of claiming him, as

> "Seven cities strove for Homer dead
> Through which the living Homer begged his bread."

Hawthorne can wait. Boston will yet revise its list of immortals, and one of several very respectable gentlemen will be dropped in order to make a place for him.

WHAT IS A LIBERAL?

IN a series of lectures in Mt. Morris Baptist Church, New York, Rev. John Haynes Holmes, a Unitarian, attempts to define the differences between the orthodox and liberal churches. He says:

"As a matter of historic fact, of course, there is a dividing line, on the one side of which we find the so-called liberal churches, and on the other side the conservative, or evangelical, or orthodox churches; and again, of course, the line of division is very largely theological. Here are these great historic churches, which unite on certain great essentials of religion. They believe in the unique inspiration of the Bible, in the unique leadership of Jesus, in a certain conception of the character of deity, in a certain interpretation of the organization of the Church and the character of the Christian life.

"Upon the other side of this theological line are the so-called liberal churches, which are distinctive in the fact that they do not accept these traditional doctrines. They do not accept Jesus as their distinctive leader, or the Bible as the distinctively inspired Book of God, or the Church in any sense as a distinctively religious organization apart from other great organizations of society. It is because of such differences of opinion as these that we have come to speak of the orthodox churches on the one hand, and the liberal churches upon the other."

This is a more nearly accurate definition than is sometimes given, and we have no serious fault to find with it. Mr. Haynes goes on:

"But I feel, as I have just indicated, that this distinction is purely artificial, and to that extent it is not accurate or proper at all.

"Why, as I work here in this city, I find men, ministers and laymen alike, in all denominations and churches, whom I would describe as liberals, men and women I regard as my brothers in spirit and purpose and ideals, if not in the exact details of thought. When, on the other hand, I turn to many of the ministers and laymen in my own Unitarian Church, I find some of the most hard-shelled, fossilized, hopelessly orthodox conservatives that can be found in all the world of religious life. In fact, on certain great matters of religion, I want to say to you in all frankness tonight that I find myself infinitely nearer certain of the ministers and laymen in the Episcopal and Baptist and Methodist churches than I do with certain of the ministers and laymen of my own church. New issues are coming to the front in this age and generation. The old divisions between the churches and denominations along theological lines are sinking into utter insignificance.

"The liberal in religion is the man whose standpoint is that of life as contrasted with that of organization. Fundamentally, this means that the liberal apprehends this fact to be true—that nothing is sacred in all the world, excepting the human soul. The Bible is not sacred, excepting as it is the revelation of some of the greatest souls that the world has ever seen. Jesus is not a sacred personality, excepting as his soul stands supreme among all the religious prophets of the past. The Church is not a sacred institution, excepting as it is the organization and reflection of the consecrated souls of men and women. No practice of religion is sacred, either of worship or of prayer or of song, excepting as it is the free pouring forth of the soul of man. The liberal, in other words, believes not in any organization, not in any distinctive book, or prophet, or form, or ceremony, or creed, or doctrine, nothing that is fashioned by the soul or expressive of the soul; but he believes fundamentally in the soul itself. In other words, in its larger expression, he lives not in organization, but in the life of which organization is the more or less imperfect expression."

Without criticizing this statement in detail, we express our hearty agreement with one thought in it, namely, that the negation of orthodoxy does not guarantee that a man should be in any true sense liberal. To be liberal is to be free, open minded, loyal to truth. A man may be thoroughly orthodox and at the same time in the true sense liberal. Even conservatism is not opposed to true liberalism. To conserve is to save; and it is he who has conserved something who has something to be liberal with. We do not agree with Mr. Holmes that "nothing is sacred in the world except the human soul." but we do agree with him in the discovery that many devoutly orthodox men are nobly open minded, and that narrowness, bigotry and dogmatism are entirely possible to a man who prides himself on being "liberal."

THOUGHTS AND DEEDS.

SAY not, "It matters not what men may think.
But 'tis the deed avails." As flower to seed
Is deed to thought; and as the seed foretells
Hemlock or rose, thoughts tell the coming deed.

T. C. C.

A SUNDAY-SCHOOL LESSON ARSENAL.

WHETHER you are an active Sunday-school worker or not you cannot help sensing the enhanced value of The Christian Century in the recent addition of Rev. John R. Ewers to its staff. His article on the uniform Sunday-school lesson will prove to be a little bit the most suggestive and helpful piece of writing on that weekly theme that can be found anywhere.

Mr. Ewers approaches the lesson from the standpoint of a practical pastor and experienced teacher. He does not tangle up his article by the treatment of problems of mere academic interest. He vitalizes each lesson. And he writes with fine spiritual insight and with what the professionals call "punch."

We predict that with the careful exegetical background furnished by Rev. C. C. Buckner, and with Mr. Ewers interpretative treatment our Sunday-school page will become a sort of arsenal whereto teacher and students will find themselves habitually repairing for ammunition of the most effective sort.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Deean Sumner May Leave Chicago.

Dean Walter T. Sumner, churchman, social service leader, educator, of Chicago, has been called to serve as Episcopalian Bishop of Oregon, to succeed the late Rev. Charles Scadding. The Chicago leader has not yet accepted the call. Rev. Mr. Sumner has been dean at the Cathedral of SS. Peter and Paul and superintendent of the city missions of the Episcopal church since 1906. Before that time he was rector of St. George's Church, and earlier was secretary to the bishop of Chicago. For several years Dean Sumner has been a national figure in social service work. He was chairman of the Chicago vice commission, and is now a member of the board of education, an officer of the United Charities, and active in the work of several other charitable and social service organizations. He was born at Manchester, N. H., in 1874, and was graduated at Dartmouth and the Western Theological Seminary.

Gives Million to Methodist School.

The gift of a million dollars to the new Methodist University at Atlanta, reported in a recent issue of The Christian Century, has directed attention to the career of the donor, Mr. Asa G. Candler. A daily secular paper which evidently knows Mr. Candler writes thus of him: "The liberality that now finds its climax is characteristic of the man. He has always done his share, and more. 'Doing his share' has from his youth up been a passion with this wonderful man. As a young $40-a-month drug clerk he was proportionately liberal in aiding any worthy cause as he has ever been since. It is axiomatic among those who know him that at every upward turn of his life he has followed the policy of giving every penny he was able to spare toward human betterment. Many of his acts of charity, many of the enterprises he has aided, will never be known save to himself and a few friends."

Methodists to Aid "Christmas Ship."

One of the silver linings to the black cloud of war that is now darkening much of the earth is the spirit of sympathy and service that is manifesting itself in many ways. One of the most spectacular of these Christianly movements is the Christmas Ship enterprise, which has been inaugurated by the Chicago Herald and adopted by fifty or more other papers over the land. The plan is to load up a ship with clothes and other articles that may be needed by the children of the war-oppressed lands of Europe, and to send this gift over at the Christmas season. Many organizations have joined the Herald in this unique enterprise. The latest and largest ally to report is the Sunday-school Board of the Methodist Episcopal Church, which pledges the help of its thirty thousand schools, with four million members. As outlined a few days ago by Rev. Edgar Blake, corresponding secretary of the board, the plan of action comprehends four mediums of instruments through which the work will be carried on. These are: 1. The church press. 2. The church pulpits. Thirty thousand pastors will preach the Christmas ship gospel from 30,000 pulpits. 3. Circulation—appeals and instructions will be printed in leaflet form and distributed broadcast throughout the nation. 4. Institutes and conferences. A stated portion of all such meetings will be devoted to the advancement of the Christmas ship work.

Mr. Blake commenting on the adoption of the ship plan, says: "We are no longer content merely to tell the children the story of the good Samaritan. We now aim to teach them how to practice it. No one can understand the truth of this parable until he has played the part. We are constantly seeking ways therefore by which we may stimulate and train the children and young people in good deeds. We shall use the Christmas ship for a great educational as well as benevolent appeal to our young people. If the 20,000,000 of American children from five to fifteen years of age could be enthusiastically enlisted in the Herald's Christmas ship enterprise there would be unloosed a benevolent force in America the educational value of which would be incalculable. "The board which I represent will cooperate with the Herald in every way possible. We shall do our best through our church press, from our pulpits and platforms, in our institutes and conferences, and by personal circularization of pastors and Sunday-school workers to obtain an enthusiastic response from the 30,000 Sunday-schools and the 4,000,000 Sunday-school scholars in our church."

Dean Walter T. Sumner, of Chicago, who Has Been Called to Serve His Church As Bishop of Oregon.

War Cripples Salvation Army.

War is necessitating the interruption of the work of the Salvation Army, especially in European countries. According to General Bramwell Booth, the Salvation Army in Europe will be bankrupt and its equipment ruined if war continues six months. All stations in France and Germany have been turned over to the use of the soldiers; the army shelter houses in England have been tendered to the British government for war uses.

Church Growth in North and South.

From 1890 to 1913 Southern Baptists in the United States increased from 1,280,066 to 2,471,389, a gain of 93 per cent; Northern Baptists increased from 800,450 to 1,176,615, or 47 per cent; Southern Presbyterians increased from 179,721 to 300,771, or 67 per cent; Northern Presbyterians, from 788,224 to 1,402,533, or 78 per cent; Southern Methodists, from 1,209,976 to 1,996,877, or 65 per cent; Methodist Episcopal from 2,240,354 to 3,415,768, or 52 per cent.

Methodists Erect Unique Building.

Trinity Methodist Episcopal Church, South, Los Angeles, Cal., has just completed what is said to be one of the largest buildings of its kind in America. It has nine stories and a roofgarden. The auditorium seats 2,300. The second and third stories are given over for social halls, ladies' parlors, library, and other similar uses. The other six stories are to be used as a first-class men's hotel, with 325 rooms. This building, which combines facilities for worship, evangelistic and social service in an unusual way, was dedicated Sunday, September 20. Dr. Matt. S. Hughes is pastor of Trinity Church.

Bible Chairs for U. P. Colleges.

The children and young people of the United Presbyterian Church are soon to have placed before them the plan of the Board of Education providing for a Chair of Bible in each of the Church colleges. The last General Assembly directed that the Sunday school contributions "not included in the congregational pledge or otherwise designated, shall be divided among the four mission boards and the Board of Education." The Assembly also granted the request of the Board of Education for "an approach to the youth of the Church through the Sunday-schools and Young People's societies not less than one month out of twelve." The secretaries of the boards have arranged that the educational interests of the Church shall be presented before the above named organizations from September 20 to October 11, inclusive.

Dr. Gladden Defends Peace Palace.

Dr. Washington Gladden, Congregational preacher, said to his people in a recent sermon: "Do not sneer at the Peace Palace at the Hague; we shall have abundant use for it erelong as the meeting place of humbled and contrite nations, where they may gather to reduce the armaments and prepare the ways of peace."

Catholics Become Episcopalians.

The very unusual transition is reported of enough Italians to form a congregation leaving Roman Catholicism and going into the Protestant Episcopal church. On June 28 at Hartford, Conn., a congregation of 108 Italians, all of whom had been baptized and confirmed in the Roman Catholic church, of whom eighty-seven were men and twenty-one women, were constituted a Protestant Episcopal church. The converts had not been dissatisfied with Catholic doctrine so much as with the political aspects of Roman Catholic church life.

George Whitefield to be Honored.

The Commission on Evangelism of the Federal Council of Churches of Christ in America asks that all churches observe Sunday, December 13, the two hundredth anniversary of the birth of George Whitefield. It is hoped to make this a stimulating occasion for considering the importance of evangelistic effort.

An Open Questionnaire

(Continued from page 11.)

the action of the California convention, I can answer without the shadow of a doubt, that the convention has done that which is in open violation of a fundamental principle of the Disciples of Christ. The convention has no authority which it has not received, and certainly it has received no ecclesiastical authority from the churches. No sort of resolution, no kind of action having to do with Christian fellowship can be tolerated on the part of any convention, or board, or society, or committee, save as such action meets the absolute surrender of that which is fundamental in the teaching of the Disciples in their traditions and in their universal practice. No convention, whether it be a delegate convention or a mass meeting, has any authority whatever in matters of doctrine or conscience over the churches or any individual in the church. If the action of the California convention should be approved generally by our churches or our leaders, it would mean the acceptance of ecclesiastical authority, a thing which all of our churches together could not confer upon any organization and which if they could confer would mean to write "Ichabod" on the face of the religious movement which has for a hundred years most clearly and definitely fought against ecclesiastical authority and vigorously contended for the Protestantism which has as its very life blood Christian liberty within the limitations imposed by the authority of Christ—that authority self-imposed by the individual soul or by the local congregation.

4. In regard to your last question I can only say that we should use every influence to persuade the California convention on some other convention occasion to rescind its action and to disclaim any intention on its part of excommunicating the Berkeley church from missionary co-operation.

In this whole issue there can only be brought to bear the spirit of love and persuasion, while at the same time there must be no uncertain sound in regard to this whole question of authority.

The fundamental error of Roman Catholicism consists in substituting ecclesiastical authority for the supreme, exclusive and only spiritual authority, which is to be found and is embodied in the Christ of God. Let us beware lest we lose our heritage of Protestant liberty and the candle-stick be removed.

Louisville, Ky.

REV. AUSTIN HUNTER.

1. I think the Berkeley church did wrong in receiving the unimmersed. It is not a question as to whether these people were Christians or not. Our people represent a movement to reproduce the basic elements of the Christianity of the New Testament and in doing so we have understood from the beginning that immersion was one of these elements. This position has been held with practical unanimity among us. I think this fundamental characteristic of our movement is right, and therefore, that the Berkeley church is wrong. It is wrong furthermore, because entirely inexpedient, creating trouble and division. It confuses the issue to say that when we decline to receive the immersed, we dechristianize them.

2. The above answers the second question.

3. It is difficult at this long range to pass upon the wisdom of the convention's action. There were probably aggravating causes. Some years ago, when the Cedar Ave Church, of Cleveland, received the unimmersed and was criticized, Rev. Harris Cooley, the minister, declared that their standing would be approved by the missionary societies in receiving their offerings. Mr. Rains, representing the foreign society, returned their fifty dollar check, stating that they could not accept it since it would amount to an indorsement of the church. If it was understood by the Berkeley church that by the seating of those delegates, it amounted to an indorsement of the church in its departure from our principles, then I can not see how the convention could well do otherwise. I have understood that it was the policy of this church to try to draw other churches into the same practice and so promote a divisive movement among our churches on the coast. It is certainly far fetched to interpret the action as ecclesiasticism.

4. The best way to remedy the difficulty is to quit agitating the matter and keep sweet. Our cause on the coast has perhaps suffered more by the action of the Berkeley church, than the Berkeley church has suffered by the action of the convention.

Jackson Boulevard Church, Chicago.

MR. A. E. JENNINGS.

1. No. It is a question of time when all of our churches will practice the same thing.

2. It is a question very decidedly within the field of Christian liberty.

3. (a) I do not believe the California convention had any right to take the action they did. (b) The action of the convention violates the fundamental principles of our movement. (c) In my opinion, it is ecclesiasticism going to seed.

4. I have no suggestions as to a remedy for the difficulty. A little light on the question, a little free discussion, and the convention will be ashamed of its action and will in due time remedy it.

I think I have covered the ground.

Ann Arbor, Mich.

MR. F. COOP.

[The following is an excerpt from a gracious personal letter to the editor from Mr. Coop, in which he calls attention to an aspect of the discussion well worthy of prayerful consideration.]

Our hearts are torn asunder over this calamitous war, but more especially over the infidelity of all the nations involved. I pray America may be saved from international intanglement and the Church of Christ from a conflict which might be as disastrous for her religious life as this horrible war threatens to be for our national well being. I fear there is an unconscious sectarian spirit, both in our churches and others, which invests and applies church covenants, intended only to meet the requirements of state and the theological ideas of those who frame them, with a potency which belongs exclusively to the great Head of the church, forgetting that the real Church of Christ is a spiritual body with limits definable only by God and beyond finite jurisdiction.

Southport, Eng.

MR. BRYANT W. GRIFFIN.

Possibly, the views of one who is not a Disciple might be of interest. I am a Baptist by birth, but a "Disciple-in-law" and in spirit; I believe in church consolidation and I admire the modern methods of the denomination.

I belong to the church here, which is a real union church. The strongest elements are Baptists and Disciples; and Methodists, etc., are admitted by letter from other churches without imposing immersion, not, however, without objection from the older generation of Disciples.

While the Disciples have broadened, they need to broaden still more before they furnish a platform broad enough for all Christians. While I believe in immersion, I do not think that it is the water that saves but rather the spirit of obedience and acceptance. Those Presbyterians and Methodists who were accepted at Berkeley had accepted Christ and followed Christ in baptism, as they saw it. For us to say they were not baptized because theirs was not the scriptural method as we see it is to hold up the bar of a creed. Immersion is the last fond relic of a creed to which the Disciples still hold. As long as immersion is the distinctive feature of the creed the denomination should call itself Baptist and not claim to be the Church of Christ.

Supposing Christ were immersed by John's baptism? He drank wine and ate unleavened bread at the last supper, and took things generally as he found them. He was the last to stand out for mint and cummin. He brought what selfish man could never have evolved for himself: the divine element of kindness, a consideration for others: and why append baptism, necessarily by immersion? To make immersion the sine qua non is against the spirit of the religion.

I think I should join it, if there were a Berkeley church in Boston.

Keuka Park, N. Y.

REV. W. D. WARD.

1. No. I do not hold that the Berkeley church did wrong in receiving unimmersed Christians, but I do believe profoundly that their action was inexpedient, and that one certain result of it must be to hinder the realization of the union which we, as a people, desire to promote.

2. To be more specific, I disapprove of the practice of the Berkeley church because it is a radical departure from the program of the Disciples of Christ, that has been followed for about a century, which has had for its object the restoring of the name and ordinances and ideals and spirit of the New Testament church as a basis upon which to persuade all Christians to unite, to the supreme end that the whole world might be speedily won to Christ. If we are to adhere to the program, we can not recognize affusion as Scriptural baptism, nor those as co-workers in the movement in which we are engaged who have not been baptized according to Scriptural teaching and practice.

3. On the other hand, I emphatically disapprove of the action of the California convention. The situation created by the action of the Berkeley brethren calls for earnest prayer and for earnest seeking after light, but not for excommunication. The ties of brotherhood are far too sacred to be broken by any section of our communion. It is not essential that we shall all see alike on such matters, but it is vital that the spirit of Christ shall dominate all of our deliberations.

4. I know of nothing that we can do except to bring to bear the pressure of sentiment as felt by the great mass of our people, with the hope that the brethren in California will see their mistake and change their attitude.

Newark, Ohio.

MRS. CELESTE B. GIVENS.

When we as individual Christians have caught the real spirit of the "Prince of Peace" there can be and will be no such incidents as that of the Berkeley church. I do not know the personnel of this church except to know that Brother and Sister H. H. Guy are among its members. And knowing so well the deep consecration, lofty spiritual ideals, and splendid scholarship of these two, besides the things accomplished by them on the foreign field as our representatives, for them to be "cut off" from any one or any thing Christian is unthinkable. "By their fruits ye shall know them" was surely given us as the keynote of the Christian life. When much of dogma and custom has been torn away, and the true value is placed upon life and living, then can the people foremost in this kind of strength be fitly prepared to lead the world toward Christian unity. Until we, as a people, can do this in deed and in truth, we can make no claim before the world to such leadership.

Central Church, Des Moines, Ia.

REV. GEORGE A. MILLER.

1. I hold that Berkeley church is doing wrong by receiving unimmersed people into its church membership and still claiming to be one of the churches of our brotherhood. It should apply for fellowship with that body known as the "Christian Connection." It would be in entire accord with the genesis and practice of that communion which began with the movement inaugurated by Barton W. Stone of Kentucky, which afterwards came, with Mr. Stone, into entire accord and harmony with us in that state but in Ohio remained true to the principles of their

beginning and now advocated by the Berkeley church. These principles however have led them into various paths and have caused them to become rather "a disappearing brotherhood."

2. It is certainly a grave and fundamental departure from the principles of the disciples. A local congregation has the *right* to become Roman Catholic, or any thing else it may desire, but should enter into work and fellowship with that body if it becomes such.

3. If a delegated body has the right to receive persons into its membership under certain conditions it most certainly has the right not to receive those who do not comply with these conditions. Whether it is always wise in doing so is another question but the right must certainly be conceded. I do not think the word "excommunicate" expresses the action of that body. By origin and fundamental meaning that word is misused in your question. There is a vast difference between the common and accepted meaning of the word "ecclesiasticism" and what this convention did. It seems as though by the using of these terms, which are very unpopular with our people, out of their common accepted meanings you are trying to scare people and confuse the issue. The California convention is not an ecclesiastical body and could not excommunicate any one. The action of refusing the delegates to be admitted to sit with them to plan certain forms of work was not an ecclesiasticism.

Washington, D. C.

MR. W. F. HOLT.

I hesitate to even express views on questions of as serious a nature as these, feeling that there are a great many who know so much more about these matters and whose opinion would be worth so much more than mine, that I hardly feel competent to make statements on matters of so grave a nature. However, I will gladly give you my feelings and views.

1. I believe the Berkeley church is doing wrong in receiving these people. First, because under the conditions at Berkeley and for that matter in nearly all other places there is no good reason why they should do so. I would not for a moment think of going into the question as to what was right or wrong in the mode of baptism and I am free to confess that there might be places in the world where I might feel it was all right for our people to follow a procedure of this nature, but at Berkeley or any other place where there are plenty of churches that people who have not been immersed can go to, there is no good reason for one of our churches starting a procedure which in the minds of at least the most of us there is a question as to whether or not it is all right, and also where it is sure as it has done in this case, to alienate a lot of our own people as well as raising serious discords among our people even outside of the particular church directly affected, so that outside of the question of what mode of baptism is right, even if I believed that it made no difference about the mode, I do not believe that any of our churches should do as the Berkeley church is doing as I feel certain that the harm they will do is vastly more than any possible good that can come from it.

2. I believe very decidedly that it is a grave and fundamental departure from the essential principles of the disciples.

3. I do not feel that I would care to venture an opinion on this matter as I feel that I am possibly not as well informed on this particular part of the situation as I would like to be to even express an opinion. I will say, however, that I have some feeling of doubt as to the wisdom of the action of the convention in doing what they did. I have a feeling that some less drastic action and possibly the exercising of some patience and brotherly love might have been better.

4. The brotherhood everywhere I believe should try to induce the Berkeley church to give up the practice referred to and return to the present principles that have always been held by our people in this matter.

Redlands, Calif.

REV. CHARLES S. EARLY.

1. No, in the general sense of wrong. If you mean is the policy of the Berkeley church advisable, in answering this, I would want to write a chapter.

2. Inasmuch as the formation of the local congregations or churches as practiced by the Disciples, and so far as I know, practically all other Christian communions, is an extra-scriptural matter without Bible precept or precedent; if it be legitimate at all such matters as the one in point should be left entirely with the local people. No outside people have any more right to interfere with their policy in a matter like this, than in the organization of their Christian Endeavor Society.

3. I consider the action of the California Convention (1) illogical, (2) un-scriptural, (3) un-Christian, (4) unbrotherly, (5) undemocratic, (6) unfaithful to the traditional principles of the Disciples, and (7) wholly outside the province of a missionary organization, being a gross assumption of ecclesiastical authority, against which every loyal Disciple must revolt with all his soul.

4. If we wish to resolve the General Convention into an ecclesiastical body, let it excommunicate the California convention, for the heresy of excommunicating the Berkeley church.

If we wish to continue our fidelity to Christian principles and practice, let our General Convention wholly ignore the action of the California convention, and give the Berkeley delegates their rightful place in the "general assembly" of the saints at Atlanta.

Oskaloosa, Ia.

PRESIDENT JOSEPH A. SERENA.

Your questionnaire finds me trying to do what apparently others have done who have tried to answer it, write much and say nothing. If I may be permitted a personal introspection and analyze my mental attitude toward this question there would be discovered the theological and religious self. Theologically I condemn the Berkeley church for meddling with form and doctrine, religiously I would go as far as it went and farther, in calling men my brothers. None of us in our better moments, denies the marks of a Christian in the lives of the pious unimmersed. In every fold, Catholic and Protestant, there are those whose lives of sacrifice and devotion put me to shame, and I count myself honored in the fellowship which binds our hearts and lives in Christion love.

When it comes to any organizations setting up standards of orthodoxy, whether they be our national, state or educational secieties, it is time to call a halt. Our liberty has been bought too dearly to permit it thus to be threatened. We must safeguard the privilege of the least congregation to deal with matters pertaining to their welfare in Christ as He may lead them into the light. The action of the late convention in California threatens this liberty. I hope these brethren may be brave enough to right the wrong done the Berkeley church.

Keuka College, New York.

MR. ERNEST O. KOOSER.

In my opinion the Berkeley church did the only thing it could do to apply the principles that we profess. We should do our part to overcome the ecclesiastical exclusiveness and sectarianism that has blighted Christianity almost from the beginning; and we should remove from our particular division of the general Church the erroneous impression which prevails in many quarters that we are one of the most narrow of the sects in maintaining, before all things, by unwritten but inviolate creed, one chief tenet—salvation by mechanical operation. The whole spirit of what we call the restoration—its origins, teachings, history, and communion—denies any such impression. It is not our attitude. In fact we do fellowship with all Christian people, and always will. And we may as well frankly acknowledge we are not ordained with special authority to enforce terms of admission to the church of Christ.

Every argument that was ever made in the pulpit of a Christian church against the promulgation of any creed by any convention, synod, or conclave, is perfectly valid against the action of the California convention that undertook to read the Berkeley congregation, or any of its members, out of the church. Assuming superior insight and divine authority, as is always done, these convention brethren have prescribed the limits of the kingdom, and proceeded to exclude the mistaken faithful. This is not for them to do. Don't worry. The pope's bull did not change the laws of the universe, nor can this convention start the world revolving backwards.

Somerset, Pa.

REV. L. J. MARSHALL.

I believe the practice of the Berkeley congregation in fellowshiping all other Christians, is in acord with the teachings of the New Testament, and in harmony with and essential to the genius of the Disciples' movement. I also believe that the action of the convention was ecclesiastical and contrary to the letter and spirit of the New Testament, and therefore opposed to the fundamental principle of the restoration movement. Unless we stand fast in the freedom for which Christ set us free, and recognize the right of all others to do the same, we shall hinder Christian union, and crystallize into a sect contending for a uniformity of opinion which will never prevail.

Kansas City.

REV. F. L. MOFFETT.

1. No wrong was done in receiving these people as they did. There was no disloyalty and could be no confusion as to the teachings of the church or the status of said members.

2. The practice of the local congregation on a matter of that kind should be determined by said local congregation in such a way as shall best serve the Kingdom of God.

3. If I thought the Berkeley church was doing wrong, I would still think that the convention did wrong in refusing missionary fellowship with them. If we cannot have missionary fellowship with our own, how can we plead for fellowship, or Christian unity with others? The action of the convention revealed the ecclesiastical spirit quite fully. Such revelations have value.

4. The brotherhood should assure the Berkeley church of its belief in Christian liberty, and that its prayer for the unity of God's people is sincere, and that they desire the fullest fellowship possible in all missionary enterprises.

Springfield, Mo.

REV. ROY B. BOWERS.

I want to enter my protest against this unprecedented, un-Christian outrage of the California brethren in ex-communicating the Berkeley church. I bow my head in shame.

Instead of being "a grave and fundamental departure from the essential principles of the Disciples," the action of the Berkeley church is an expression of loyalty to the principles which gave rise to the Disciple movement. If the Disciples refuse this liberty to the local congregation, then we take our place with the rest of the denominations in insisting upon conformity to established dogmas.

Who has made the California convention a judge as to the orthodoxy of the Berkeley church or of any other church? If the California convention has set itself to pass upon the right of a church to be called Christian, then Rome should be informed of this fact, and be saved the trouble of electing another "vice-regent of God."

Ocala, Fla.

DR. THOMAS J. SUGG.

1. No Berkeley church has practiced what I believe many of our churches are ready to do when they have a leader in sympathy with the plea for Christian unity.

2. It seems to me the local church has the liberty to do as Berkeley church did and it

could be the practice of the whole brotherhood without departing from essential principles.

3. The action of the California convention need not surprise any one familiar with church delegations. Evidently that convention was controlled by a bigoted church press and ministers of the "old school."

4. Disciples schools in connection with the university, church papers such as The Christian Century, the tendency to limit the number of churches in small towns, the laymen's movement, foreign missionary work and common sense will remedy such conditions as obtained in the Santa Cruz convention.

Carrollton, Mo.

REV. W. F. MEYER.

1. It is my candid opinion that the present position of the Berkeley church is more logical and Christian than it was before it received unimmersed Christians into full fellowship. How can we consistently call the unimmersed Christians, and co-operate with them in Christian enterprises, and then refuse to fellowship with them in church membership.

2. If the Berkeley church did wrong in adopting this program or method of receiving unimmersed Christians into fellowship; if there is a higher tribunal than the local congregation in our brotherhood; let us no longer pose as undenominational and as the most democratic religious people, but let us erase from our brotherhood publications that sacred motto, "In faith, unity; in opinion and methods, liberty; in all things, charity."

3. The action of the California (North) convention certainly was out of harmony with the fundamental principle of the Disciples of Christ. It will not only be a set back in our own brotherhood, but from its publicity in the secular press we are losing that greater influence outside of our brotherhood. My warning from the convention floor was: "Brethren if you do this thing, it will leave a stain in your records which you will some day regret."

Ukiah, Cal.

REV. J. H. McCULLOUGH.

I do not wish to enter at length into the discussion. Will say a few things. The word "excommunicated" is too strong. The Berkeley brethren could have stayed and participated in the discussions the same as the others; only the privilege of voting was not allowed them. Our people generally think that the movement at Berkeley is an attempt to reform the reformation, for which we have been pleading for more than one hundred years. The League and the paper they are publishing look that way. We are nearly unanimous in the opinion that we don't need reformation as an organized church of Christ. We believe we can practice Christian union in the Communion—the Lord's Supper. We have always taught that this is open to pious unimmersed people. This is the test of fellowship rather than baptism. When I was minister at Irvington, there came an old brother to live with his daughter. He was a member of the Congregational church some place in the State of Maine. He attended church with us. One day he said to me, "I enjoy the worship here, I enjoy hearing you preach, and I would like to be known in this community as a Christian."

I asked him if he was acquainted with the origin of our people as a separate church? He said no. Then I told him of the work of Thomas Campbell, his union communion service in 1809, held in the Monongahela Valley where Pittsburgh now stands. I told him how the pious people of various names recognized each other as Christians at the Lord's table; how this idea grew and spread; how finally, we became a separate people; told him how the Campbells—father and son—saw it to be their duty to be immersed, by a careful study of the Word of God; told him that there were other things we held the Word taught, but that we had always held that believers in Christ who were living a holy life, had a right to commune, and that he would be welcome to commune with us, and to worship with us, and enjoy our fellowship. He thanked me and said he would be happy to do this. I told him to come the next Lord's Day, and I would introduce him to the brethren, and make a statement of his desire. He came and I asked him to rise.

I explained to the church his desire and that I had invited him to come and present himself. I now said all the members of the church who wish to join me in inviting this brother to attend and worship with us to rise to their feet. They arose unanimously. Then I gave him my hand as a sojourning Disciple of Christ, and promised to give him a letter commending his Christian conduct, if he lived worthily, while with us.

I submit this example as an answer to your question as to how we can practice fellowship with these good people of other churches whom we acknowledge as Christians.

When we are looking for the ground on which the United Church of the future shall stand we must insist on the divinely appointed ordinance of baptism to bring the Kingdom which is within us into the sight of men.

Santa Cruz, Cal.

REV. JAMES M. PHILPUTT.

The Berkeley church is undoubtedly right in the course it has taken. The world is passing from the formal to the spiritual in religion. Forms are to have less and less hold upon the conscience. The great emphasis of Jesus was against the formal and for the spiritual. Forms are mere shadows and symbols of truth. It is a blind devotion to a mere form that actuates the opposition to receiving good Christian people from other bodies into our fellowship. It is conceded that they are no whit behind us in moral and spiritual attainments. God has put his seal upon them, enriching them with all the gifts of His spirit. What more do our brethren want? Surely a great people seeking the unity of all Christians will not block their own path by refusing to make such a concession as this. If we do this then our plea for unity has the ring of insincerity.

2. I would have every church proceed cautiously in taking this step. Unless there is general unanimity, it would not be wise. Peace is necessary to real progression in the congregational life. When there is general consent any congregation, of course, has a right to take such a course.

3. Perhaps the California convention was within its rights as an organized society to do as it did but it was a great mistake none the less. It certainly has the form of ecclesiasticism if not its spirit.

4. Nothing can be done from the outside but to use moral suasion and such measures for enlargement and enlightenment of vision as The Christian Century has set on foot with its Questionnaire.

Central Church, New York City.

THE CHRISTIAN STANDARD'S VIEW.

[In its last issue the Christian Standard prints a letter from a Northern California minister, Rev. T. J. O'Connor, of Hanford, who voted in favor of the excommunication of Berkeley delegates and who after a discussion of the whole matter with the editor, now announces that the editor has converted him. The Standard publishes an editorial reply to Mr. O'Connor. The two articles may appropriately be attached to our questionnaire. Omitting certain portions not relevant to our present interest the statements follow]:

REV. T. J. O'CONNOR.

The Standard has convinced me that the excommunication of the Berkeley Church "was virtually an ecclesiastical act." I say "excommunication," for it was not a question of *receiving* to its fellowship, but of *excluding* a church that already had a place in the fellowship of the conventions of California North Churches.

I heartily agree with the Standard that "the New Testament recognizes no authority above that of the congregation." I thought about this at Santa Cruz. I was of the opinion then, and I am now, that the Berkeley church was not Scriptural in the matter of receiving unimmersed persons to membership, but I did not think the passage of the resolution would be a wise thing. I voted for the resolution as a protest against what I believed to be an exceptional practice, rather than as a disciplinary measure aimed at the Berkeley church. Afterwards I could not help but think that I had sat in judgment upon the Berkeley church and condemned them because their opinion did not agree with mine. Now I am convinced that I was a party to one of the most "spectacular ecclesiastical stunts" ever pulled off in California. Would that the convention had accepted Bro. Breeden's amendment! On that hysteric—hold on, I mean historic—on that historic day at Santa Cruz, after Bro. Smither's fine address, which flowed as readily and easily from his lips as though it had been prepared weeks before and repeatedly rehearsed, the war of words raged loud and long, until the commotion rivaled the thunderous dashing of the ocean waves against the rocks a few blocks away. Then, for the first time that day, Bro. Breeden arose and opened his mouth. During five hours' hot conflict his voice was not heard. (Yet Bro. Smither wrote: "H. O. Breeden led this fight.") And when he spoke, it was not to fight, but to suggest, to counsel in the interest of peace and good-will: "This is a convention solely for missionary purposes. We are not an ecclesiastical body. I therefore am not in favor of excluding the Berkeley First Church delegates. I move as an amendment to the resolution that we disapprove the practice of the Berkeley First Church in receiving unimmersed to membership, and allow the delegates to take their seats in the convention."

Even this smacks of ecclesiasticism, but the passage of this amendment was the one way out of the difficulty, for it was the right way into peace and goodwill.

FROM THE STANDARD'S EDITORIAL RESPONSE.

Undoubtedly this necessary act of the convention was an "ecclesiastical act," for it was an act of individuals representing "*ecclesias*" or churches. There is no room for opinion at this point; it is a mere matter of fact.

Actually, however, it meant no more than a spontaneous uprising of individual Disciples against Lokenism. Bro. Breeden saw that it was an ecclesiastical excommunication, and sought to prevent it. The people saw an opportunity to rebuke the thing that had so long troubled them and hindered their work, so they disdained leadership or counsel and "let drive."

So Bro. Breeden was right in seeking to keep our people from presuming to exercise ecclesiastical prerogatives, and Bro. O'Connor was right in his desire to swat the Loken fly, but both were wrong nevertheless. Bro. Breeden well knows that every organization, or organism, *must be granted the right of self-defense*—that if it is not allowed this, it must not be allowed to exist; he knows also that a company made up of representatives of churches can have no other means of preserving a given status and character save *the right to refuse or unseat those who come as delegates;* and he knows that the fitness of delegates *can not be determined without reference to the churches from which they come.* And Bro. O'Connor, while right in his desire to disapprove of Lokenism, was wrong in allowing himself to be so placed that he could not do so without having part in an ecclesiastical performance.

Both Bro. Breeden and Bro. O'Connor, and all who held with them respectively, were wrong in becoming members of an ecclesiastical organization, or a voluntary organization ecclesiastically organized. Their confusion and difficulty rises from this. Both of them, and all who are concerned in this affair, should join the Christian Standard and protest eternally against the formation among us of any sort of assembly with the local church as a unit. All such organization Alexander Campbell designated as "the man of sin, the son of perdition," and he was right, as this incident conclusively proves.

Disciples Table Talk

Religious School Opened.

All over the country interest is manifested in the venture which Gary, Ind., is taking in an attempt to solve the problem of religious education. As has already been noted in The Christian Century, at a certain period during each day all pupils in the public schools are released and the various churches are given opportunity to supply religious instruction. Myron C. Settle has charge of the school for the Disciples. A school room has been fitted up in the second story of the church. On Thursday, Sept. 10th this religious day school was formally opened with a good attendance. If this venture is successful other communities will no doubt follow in the organization of religious day schools.

Quarter of Century With One Church.

Very seldom among the Disciples or any other religious bodies does a minister remain as the pastor of one church continuously for twenty-five years. P. H. Duncan has for that period of time been the minister of First Church, Ludlow, Ky. He has tendered his resignation to the Ludlow church and preached his farewell sermon last Sunday. Previous to entering the ministry Mr. Duncan was state senator from Owen County, Ky., and made his home at Glencoe. When he went to Ludlow the church was weak and housed in a small frame building. He began at once a campaign for a new and more suitable structure. The present substantial building was erected and paid for. Mr. Duncan in resigning retains the high esteem of his own people and those of all the other churches. He will take up literary work to which he has already given considerable attention.

Des Moines Wants Conventions.

Our churches in Des Moines will come to Atlanta with a very urgent invitation for the national convention to meet with them in 1916. The delegation from Des Moines will be headed by President Hill M. Bell of Drake University who is also president of the convention this year. Some may think that Des Moines is somewhat previous in the urgency of this invitation but that should not be the feeling because the city is reaching far out into the future in order to secure large religious gatherings. Already an invitation has been extended to the Methodist general conference to meet in that city in 1924.

W. R. Motley Called to Richmond, Ind.

Central Church at Richmond, Ind., has called W. R. Motley to the pastorate. For nearly three years Mr. Motley has been pastor at New Castle, Ind. During his pastorate there he has made a lasting impression on the community for good. The call to the church at Richmond is an evidence of Mr. Motley's success during these three years because Richmond is only a short distance from New Castle. The Richmond church has had good opportunity to observe the character of Mr. Motley's leadership.

Dallas Church Plans Work.

A. E. Ewell recently resigned at Beaumont, Tex., to accept the call of the Oak Cliff church at Dallas. Oak Cliff is a growing residence section of the city where many of the better-to-do class are building their homes. There is much promise that this church will be one of the strongest in the state eventually. Mr. Ewell is already on the field and has projected an aggressive program for fall work. The first Sunday in October will be a great "home-coming" day for the church. Like many other churches this congregation is recognizing summer vacation absences and the plan is to gather all the people back into the activities of the church.

"Medical Science Will Offset War."

During the past few years Dr. Burris A. Jenkins of Kansas City, Mo., has submitted to several surgical operations for a chronic ailment of the knee. He has just recovered from his latest experience in a Kansas City hospital. His first sermon at the Linwood Boulevard church indicates that he has not lost confidence in the medical profession. A Kansas City paper reports his sermon as follows: "Medical science will save enough lives to make up for the losses of the present war; Louvain will be rebuilt, all Europe will struggle back on its feet and the world will be as it was. The present war is similar to crises in every human life. There are times when the sky is overcast and it appears that nothing can save everything from sinking to the lowermost depth. Then the sun comes out, dispels the clouds and all is forgotten. In the last century medical science discovered that appendicitis can be cured by an operation. Since that discovery several hundred thousand human lives have been conserved. The war can not do much more than offset this gain. Nature heals wounds quickly and in a generation or two the great European war will be only history. Its effects on the countries over which it was fought will have been obliterated."

Minister Promotes Athletics.

Harold E. Monser, minister at Lincoln, Ill., is organizing an athletic association. A building, formerly occupied by a business college, has been secured and will be transformed into a gymnasium. Membership in the athletic association will not be confined to the members of the Christian church but will be open on equal terms to all who reside in the community.

Why the Extra Six?

Since the days of the Apostles fishermen have been preachers and preachers have been fishermen. This is the time of the year when the minister is expected back in his pulpit to proclaim the truth and to tell his fish stories. George B. Van Arsdall has just returned to Central, Denver, Colo., with the announcement that in one day he caught a string of 1006 fish. Why the extra six? A thousand would satisfy most fishermen.

New Church in New York State.

A small congregation of Disciples at Carthage, N. Y., was gathered together last winter and organized into a church with 38 charter members. During the year new strength has been added and a house of worship secured. The church building will be completed this month. Dedication services will be held the first Sunday in October.

(Continued on next page.)

Educational Work of Disciples Reorganized

An entire reorganization of the educational work among the Disciples of Christ was effected the first week in September, at a meeting of college men, held at the Jefferson Hotel, St Louis, Mo. The old organization known as the Association of Colleges, was amortized and a new organization known as the Board of Education of the Disciples of Christ was brought into being. President

Prof. Charles E. Underwood, Secretary of the New Board of Education of the Disciples.

R. H. Crossfield was made president of the new organization; President T. E. Cramblett, of Bethany College, vice-president, and Prof. Charles Underwood, of Butler College, secretary. The new organization will be much broader in its scope and operation than the old one, which it succeeds. In addition to recognizing all colleges and universities under the auspices of the Disciples of Christ, institutions doing sub-freshman work will be admitted. Indianapolis has been chosen as the headquarters for the new board and offices will be opened in that city, manned with the proper secretarial force for the purpose of carrying out the enlarged program outlined at the St. Louis meeting. The executive committee, of which Dr. Crossfield is chairman, is charged with the responsibility of selecting a secretary for this educational board, whose position and duties will correspond closely to those of the secretaries of the Foreign Missionary Society, the Home Missionary Society and other missionary and benevolent organizations conducted by the Disciples. Under the new arrangement the territory of the United States is divided into some nineteen divisions and the college or colleges in each of these divisions is made responsible for the cultivation of the territory so far as the development of students and financial support is concerned.

Following are the names of the various colleges and territories alloted to each:

Keuka College—New York, New England and New Jersey.

Virginia Christian College—Virginia, Maryland and Delaware.

Atlantic Christian College—North Carolina and South Carolina.

Bethany College — West Virginia and Pennsylvania.

Milligan College—Tennessee.

Lamar College—Georgia, Florida and Eastern Alabama.

Southern Christian College—Mississippi, Louisiana and Western Alabama.

Transylvania University and the College of the Bible—Kentucky.

Hiram College—Ohio, Michigan and Ontario.

Butler College—Indiana.

Eureka College—Illinois and Wisconsin.

Christian University, Missouri Bible College, Christian College, William Woods College, Camden Point College—Missouri.

Phillips Christian University—Oklahoma, Arkansas and Southern Kansas.

Cotner University—Nebraska, Northern Kansas, Colorado and South Dakota.

Drake University—Iowa, North Dakota and Montana.

Texas Christian University, Carr-Burdette-Carlton and Midland College — Texas and New Mexico.

Spokane University — Washington, Wyoming and Idaho.

Eugene Bible University—Oregon, Nevada and Utah.

Southern California College — California and Arizona.

The two graduate schools, the College of Missions, Indianapolis and the Divinity House, of Chicago, together with Johnson Bible College and Phillips Bible Institute, were assigned general territory.

President Crossfield has called a meeting of this new board in connection with the Atlanta convention, at which time the observance of Education Day will be fully outlined and launched.

Fresno Church Will Build.

Dr. H. O. Breeden will lead First church of Fresno, Cal., in a building enterprise. The new structure will cost approximately $75,000 and upon completion will be one of the finest church edifices in the San Joaquin valley. The congregation has just chosen a board of trustees which will have charge of the building operations.

Union of Churches Planned.

At Ottawa, Kans., three churches, the First Presbyterian, the Congregational, and the Christian, have been negotiating for several months and there are now excellent prospects for these organizations to unite their forces in one federated congregation. The Christian church at Ottawa has never been able to gather any strength. For a number of years it was sustained in part by help from the state missionary society. Probably the reason these three churches named above have found it difficult to succeed is the fact that Ottawa is the seat of a strong Baptist college. The Baptists have the forces to minister well to the religious needs of the community. The proposed union of churches seems to be brought about more by the feeling of fellowship produced through commonness of failure than anything else. Necessity can be counted on to force the union of many struggling local churches. The Congregational and Presbyterian congregations have already approved the union. The Christian church will make its decision very soon.

Churches of Christ Getting Numerous.

When two churches of different denominations unite it is interesting to note that invariably the name Church of Christ is used. Articles of federation have been adopted by two congregations at Cannonville, N. Y., in which they agree to call their church the "United Church of Christ." The two local churches are the Methodist and Presbyterian.

No Peace in A Great Army.

Judge J. N. Haymaker, of Wichita, Kansas, is one of the prominent laymen of the Disciples. He has always taken an active interest in the affairs of both church and state. He is now president of the Brotherhood of the Disciples. On a recent occasion he delivered an address before a Sunday night audience in Wichita, upholding the Christian ideals of peace. An excerpt from his address follows:

"There is no more reason why the Germans and the English should hate each other as people than there is that the German people of Union and Attica Townships should hate the English people in the townships adjoining. There is no more valid reason for England and France to be at war than there would be for the states of Kansas and Missouri to be at war. The truth is, there is no such thing as racial hatred unless it be fostered, stimulated and cultivated by interested parties." Judge Haymaker said there are many rays of hope that a sentiment of peace is growing in the world despite the war between European nations. Among these hopeful signs he named the federation of the churches, the attitude of President Wilson toward Japan and Mexico, the twenty-two peace treaties procured by Secretary Bryan and above all, the promise of God that there shall come a time when wars shall cease.

Church Refuses to Accept Resignation.

J. F. McMahan has been trying to resign as pastor of East End Church, Quincy, Ill., but the congregation likes him so well that thus far the resignation has been refused. This church is only three years old and has been making rapid growth under Mr. Mahan's leadership.

School of Methods at Kansas City.

Our churches at Kansas City have always been an example to other groups of city churches in co-operative work. There are some tasks which all churches working together can accomplish. An as illustration, the Kansas City churches are this week holding a school of methods at the Independence Boulevard Church. The classes begin at 4 o'clock p. m., and continue in session until nine. The best leadership in each church is thus being made available to all the churches.

Lawrence Church Offers Teacher Training.

Lawrence, Kansas, is the seat of the state university. The church and the Kansas Bible Chair and some members of the university faculty have combined their abilities and faculties to offer training to the Bible school teachers of Lawrence. While this undertaking will be under the direction of First Church and its pastor, E. T. McFarland, the advantages of advanced training are thrown open to Sunday-school teachers in all the churches of the city. Classes were conducted with success last year. Larger plans are being formulated for this season.

Chattanooga Anxious for Visitors.

Chattanooga, Tenn., is making a concerted effort to get delegates to the national convention in Atlanta to stop over either in the going or coming trip. Ira M. Boswell, pastor of First Church and C. E. Jackson, pastor at Highland Park Church, are both active in extending the invention of Chattanooga and sustaining the reputation of the South for hospitality. The chamber of commerce will make provisions for the entertainment of visitors who may stop over.

Reliable Statistics Needed.

At the annual convention of the Kentucky churches recently held at Ashland, the report of the state missionary society revealed the fact that reliable statistics are not available for the annual year book of the Disciples. The report at the Kentucky convention showed that there are 1,206 congregations in the state, but only 198 reported during the year. There are 993 preachers and the total membership of the church is supposed to be about 165,000. The other thousand churches probably have more than a hundred thousand members. As long as they do not report some one has to guess at it.

Church Making Survey.

At Little Rock, Ark., First Church has started a religious canvass which will embrace the whole city both business and residence districts. The first duty of a church is to know its community. This knowledge cannot be had except by the social survey method. The information to be gathered by the Little Rock church will be used. J. H. O. Smith, the pastor, is very enthusiastic concerning the survey. He says: "We may need more religion in business, but we certainly need more business in religion. Why should a political party be more interested in voting the last man than the church of Christ in endeavoring to reach and save for a happier life every man, woman and child in the community! The churches of the country have not seating capacity for half the people. If the facts were before us, they would be a challenge to Christians which would jar us away from our formalism and inspire us to undertake a campaign, which would bring hope and good cheer to thousands of hearts and homes. The men of the church are leading in the work here at Little Rock. It is a man's task and demands the best of business ability, as well as unselfish consecration to the welfare of others."

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TO THE

Atlanta, Georgia, General Convention of Churches of Christ

OCTOBER 7-14, 1914

5 --- SPECIAL TRAINS --- 5

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Keokuk Church Left in Flourishing Condition.

On August 1st R. W. Lilley closed his pastorate at Keokuk, Iowa, with First Church, and removed to Kirksville, Missouri, to begin a pastorate there. During the time Mrs. Lilley was with the church at Keokuk, it was greatly strengthened numerically. Of far more value to the congregations, however, was the development of definite plans of church work, and the progress made toward carrying out these definite plans of work. The congregation became a "living link" missionary church by supporting Miss Gretchen Garst at Akita, Japan. The Sunday-school was greatly strengthened in teaching force, organization and members. The average attendance in the Sunday-school near the close of his pastorate exceeded the church membership in numbers. Every department of the church was in like manner greatly strengthened by being taught to follow a definite plan of work. Practically every department of the church was freed from debt during his pastorate, or plans were devised to meet all debts at an early date. The Sunday-school alone remained in debt and that is due to the recent installation of a motion picture machine, which is the equal, if not the superior of any machine in the city. J. O. Boyd, superintendent of the Sunday-school, expresses the sentiments of the Keokuk church in paying this tribute to Mr. Lilley: "He is a student, a clear thinker, a prophet of no mean order; he speaks with burning eloquence in denouncing the ways of sin; he took a hand in every municipal activity in which the good or ill of the city was at stake—supporting actively the cause best adapted to secure moral improvement and unflinchingly exposing municipal ills. One of the many good tributes was the statement of a professional gambler and illicit liquor seller, who said, 'Well, we are mighty glad Lilley is going.' Those who had the welfare and moral growth of the city at heart with one accord regretted his departure. He has made good as a pastor, a civic worker and a platform lecturer. He has delivered far and near his missionary lecture 'The Mountaineers.' Kirksville gains a unique, courageous and brilliant pastor."

Annual Meeting in Edgar County, Illinois.

The Christian churches of Edgar County, Ill., held their first annual meeting, September 11-13, in First Church, Paris, Ill. The

Rev. John R. Ewers, of Pittsburg, who is contributing Sunday-school lesson talks to the Christian Century and The Conquest.

following brethren took part in the program: President H. O. Pritchard, of Eureka College; State Secretary John R. Golden; State Bible School Superintendent Clarence L. DePew; President A. McLean; Rev. Victor W. Dorris; and Z. T. Sweeney. Mr. Sweeney delivered two great addresses. He began his ministry with the Paris Church, forty-four years ago. His return was a great home-coming. The people were more than pleased with his messages. The evidence of this is seen in the call extended to him to return for the annual meeting next year. The churches have formed the Board of Christian Churches of Edgar County and steps will be taken at once to make the work of the organization effective in the strengthening of weak churches and the establishment of new ones. "Co-operation" is the watchword.

Oklahoma Church Calls Missouri Minister.

C. E. Wagner has closed his work at Webb City, Mo., and has accepted the call of the Lawton, Okla., church. The Webb City papers speak flatteringly of Mr. Wagner's work in that city.

Former Minister Running for Congress.

A. W. Jackman, of Attica, Ind., is making the race for congress from his district on the Prohibition ticket. His friends think he has good chance of election. He was formerly pastor of the church at Rossville, Ill., where he had a prominent part in putting the saloons out of business.

Budget Committee Apportions $600,000.

Last week the advisory and executive committees of the general convention met at Indianapolis. These two committees resolved themselves into a "budget committee" to make the 1914 apportionments. The total amount for missionary work will be $600,000, to be raised by the 8,000 or more congregations. The plans of this budget committee will be submitted for the approval of the Atlanta convention.

School of Methods at Frankfort.

The First Church of Frankfort, Ind., arranged for a modern school of methods for the third week in September. It was along the lines that such schools

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are conducted at Winona, Bethany and other places. Arrangements were in the hands of Garry L. Cook, superintendent of Bible-school work for the state of Indiana. Lectures were given on various lines of church and Bible-school work. Among the instructors were Miss Muriel White of St. Louis and F. E. Lumley of the College of Missions of Indianapolis. The former gave lectures in elementary Bible-school work. Mr. Cook also lectured on Bible-school work. The course lasted for five days, from September 14 to 18 inclusive. All the Christian churches of the county participated in the school.

Cornerstone Laid.

August 23 was a significant day for the church at Worthington, Ind. The cornerstone for the new church building was laid with impressive ceremony by the pastor, W. B. Morris. The address of the occasion was delivered by Judge J. B. Wilson of Bloomington, Ind. Local ministers were present and participated. The exercises were held in the Methodist church until the time for the cornerstone laying.

A Large County Convention.

One of the largest county conventions of Christian churches reported this summer was held the last week in August at Pleasant Hill, Ky. There are a large number of Christian churches in this county. Bowling Green is the county seat. There was an attendance of between three and four hundred reported. This is larger than many of the state conventions.

Active in Politics.

"We do not want politics in the church but we do want the church in politics." This is the announcement of C. K. Titus, pastor of the church at Gooding, Idaho. Mr. Titus is taking an active interest in the politics of his community. He is leading his church and the good citizens of the town in an effort to elect good men to office.

A FINAL WORD.

This is the final word from the Foreign Society for the current missionary year. The books close September 30th. A great number of offerings are expected in the next two weeks. Last year the receipts amounted to over $80,000 during that time. We are hoping for even more this year.

There has been a gain of over $4,000 in the first half of this month. The gain on the year up to this date is about $20,000.

Let us hear from every church, and every Sunday-school, and every Endeavor Society and every friend that has not remembered the work with an offering. Let us close up the ranks. We ought to receive $100,000 in the next two weeks.

Send offerings to F. M. Rains, Sec., Box 884, Cincinnati, Ohio.

A. McLEAN, President.

Could Have Been a Millionaire.

The death of Rev. B. E. Utz, leading spirit in the founding of Spokane University, has called out the following editorial from the the Spokane Chronicle under the title, "Now That His Life Work Is Ended, Was His Choice Right Or Wrong?"

"He could have been a millionaire."

He chose the other path. He turned to a life of service—not the service of gold. He wanted to make men happier. He wanted to make them better. He wanted to make them wiser. To feed the hungry; to help the neglected; to turn the faces of men and women toward higher ideals; to train boys and girls of the northwest for clearer thinking, deeper knowledge, broader usefulness—these were the things to which he gave the best years of his life.

"He could have been a millionaire."

Near the center of the city a great church rises in lasting testimony to his faith, his energy, his patience, his strength. Half hidden in the groves east of the town the foundations of a young university tell of his vision and of the high resolve, the courage, the tact, the skill, the sacrifices, the unwearying labor which made that vision true. Scattered through Washington and Oregon are thousands of men and women who can still feel the firm handclasp, see the cheering smile, hear the word of comradeship that were his. You who have fought with the vampires that hover around the family of every man with money: you who have stood by while drunken heirs scattered the treasures their fathers had hoarded; you who have seen rich man after rich man borne to his grave without the record of one grand deed done, one public service rendered, one sign that he knew the talents loaned to him by the great Father were not his, but were held in trust for his brothers and sisters—tell us: Was the choice right or wrong?

PRAYER TO AMERICA.

By Mary Louise Dawson.

America, be calm, be great,
Whilst warring kingdoms totter, fall;
Reach out thy mighty arms in peace,
Let naught of hatred thee enthrall.

America, be calm, be great,
A Christian nation ever be,
And help thy sister nations find
The way to peace and liberty.

America, be calm, be great,
And in this most perilous time,
When millions die and millions mourn
Let sympathy all hearts refine.

America, be calm, be great,
Thou land that loveth liberty,
Reach out to all the wide, wide world
The spirit of true charity.

America, be calm, be great;
Then in wisdom, grace and power
Thou shalt live to help the fallen
In this the world's most crucial hour.

America, be calm, be great,
Lift thy mighty voice in prayer,
Till peace shall triumph o'er the world,
And every life its blessings share.

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Columbus	19.60	Toledo	23.10	Lafayette	21.20
Dayton	17.20	Springfield	18.10	Greensburg	17.00
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SPECIAL TRAINS

LEAVE Chicago 10:15 p. m., Otcober 5, via Indianapolis and Cincinnati.
Cleveland 12:05 a. m., October 6, via Columbus and Cincinnati.
Detroit 10:20 p. m., October 5, via Dayton and Cincinnati.
Indianapolis 3:00 a. m., October 6, via Cincinnati.

Arrive Atlanta 6:30 a. m., October 7.

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The Sunday School

THE LAST SUPPER.

INTERNATIONAL UNIFORM LESSON FOR OCTOBER 11.

Mark 14:12-25. Memory Verses, 22, 23.

Golden Text.—As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 1 Cor. 11:26.

American Standard Bible.
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(12) And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? (13) And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him: (14) And wheresoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples? (15) And he will himself show you a large upper room furnished and ready: and there make ready for us. (16) And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

(17) And when it was evening he cometh with the twelve. (18) And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. (19) They began to be sorrowful, and to say upon him one by one, Is it I? (20) And he said unto them, It is one of the twelve, he that dippeth with me in the dish. (21) For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

(22) And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. (23) And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. (24) And he said unto them, This is my blood of the covenant, which is poured out for many. (25) Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

Verse by Verse.

BY CLARK BUCKNER

v. 12. *On the first day of unleavened bread*: The feast of unleavened bread continued for seven days, beginning on the fifteenth day of the first month (Nisan). The day really began at sunset of the fourteenth day. *When they sacrificed the passover*: The paschal lamb was selected on the tenth day, and was kept up until the evening of the fourteenth day when it was killed. See Ex. 12:3-6. It was required that the lamb be a male, not more than one year old and without a blemish. *Where wilt thou that we go and make ready*: they asked this question for the reason that the city was crowded with people and places suitable for such a purpose were no doubt scarce. Then they must bring tables and couches to the room selected if it were not provided with such. *Eat the passover*: The passover meal. See Ex. 12:15-17.

v. 13. *And he sendeth two of his disciples*: From Luke 22:8 we learn that these disciples were Peter and John. This is only one of many times that the Lord indicates great confidence in these two men. *Go into the city*: Jerusalem.

v. 14. *Where is my guest-chamber?* Jesus had been in this home before. Indeed he must have been quite familiar with the master of the house, for the gathering for the eating of the feast was, no doubt, prearranged.

v. 15 *There make ready for us*: The master of the house had furnished the tables and couches but the food had not been brought together. The lamb, the bitter herbs, the unleavened bread and the wine must be brought to the house.

v. 16. *And the disciples went forth*: They did just as they had been instructed to do. The Teacher had given them explicit directions and they confidently went forth to do as they had been told to do.

v. 17 *When it was evening*: It had been quite a walk from Bethany to the city of Jerusalem and then to the house where the feast was to be celebrated. They were tired and their sandals were soiled. They were quite ready for the couches.

v. 18. *One of you shall betray me, even he that eateth with me*: Judas' couch must have been beside that of Jesus.

v. 20. *He that dippeth with me in the dish*: Jesus will leave no doubt as to the person to whom he was referring. Some writers seem to think that Jesus was purposely leaving their question unanswered but it seems to me that the very shock of the assertion left them all so dumfounded that they simply failed to observe how clearly Jesus was indicating the person who was to betray him. John has Jesus indicate the betrayer unmistakably in Jn. 13:21-26.

v. 21. *The Son of man goeth*: To his death *Even as it is written*: Isa. 53:7-9; Dan. 9:26. Jesus was familiar with the scriptures. He had often taught the scriptures to his disciples, renewing them with his vitalizing interpretations. *Good were it for that man if he had not been born*: "The woe pronounced on the traitor is not favorable to the view that all will finally be saved. If a man is saved at the long last, whatever he has passed through, it is good for him that he was born" (Horton).

v. 24. *This is my blood*: Some literalists have stumbled over these words. In the absence of a Hebrew word which expressed the meaning of our words *signify, represent*, etc., Jesus could express the thought in no other way. *Of the covenant*: Jesus is saying that his blood is poured out to ratify an agreement of forgiveness, between God and the many.

"Remember Jesus Christ"

The Lesson in Everyday Life.

BY JOHN R. EWERS.

WE all want to be remembered. It was this natural trait in Jesus that made him institute that which we call "The Last Supper." How few names persist. In a hundred years the world will not know that we ever lived and wrought. Not a single memory will remain!

FORGOTTEN.

The head of one of the leading departments in Harvard recently came across some remarkable work which a former professor had done. Only seventy-five years had elapsed since this once famous man had made his contributions and yet at a meeting in which was gathered a large number of the heads of departments of that university he found only two men who had ever even heard of the man or his work! It is not a pleasant thought—this idea of being utterly forgotten. But you see there is no real reason why most of us should be remembered. Oblivion is a fine thing!

In addition to the natural human instinct which called for continued remembrance there was, in Jesus' case, the knowledge of the good that would be accomplished by remembering him. He knew how the memory of his life, love, service, brave death and uncompromising spirit would inspire those who thought of him. "This do in memory of me," he said, and our hearts are warmed.

"REMEMBER JESUS CHRIST."

I count as one of the priceless experiences of my college days the going with other Y. M. C. A. fellows to Northfield, Mass. It was great to sit at the feet of Moody. It was heartening to meet the other men from more than a hundred colleges and universities but the one thing that stands out above all others is an address by Robert E. Speer upon, "Remember Jesus Christ." He told us how he was traveling slowly on a ship in China and an old missionary was reading from Second Timothy. Finally he came to the eighth verse of the second chapter, reading from the King James version, while Mr. Speer was following with the revised. The old version reads, "Remember that Jesus Christ," but the new reads simply, "Remember Jesus Christ, risen from the dead——" Suddenly the vast difference in these readings flashed over Mr. Speer. How different the remembrance of facts about Christ and the memory of the person. And then, in that wonderful address to young men, he showed how the memory of the very Christ would help us when we were tempted, when we were misunderstood, when we were called upon to suffer for righteousness' sake. For every period of life, for every experience in life there was something to correspond to it in the life of our Lord. "Remember Jesus Christ."

THEOLOGY AND PERSONALITY.

Among the notable contributions to theology in recent years is that of President King of Oberlin College. He interprets everything in terms of personality. It is needless to say that he has brought a wonderful richness into this realm. There is a vast difference between a series of dry facts and a living, growing person. King makes Jesus real. He takes away what he calls the "seeming unreality" and a Supreme Person stands before you ready to receive you into the circle of his matchless friendship. One series of Yale lectures this very year was devoted to this same idea—"Personality." The lecturer went the full limit and grounded the universe in personality. He called Christ the "Supreme Person." This is theology with a meaning. When we come before people high or low talking in terms of personality they understand and are interested. All the great doctrines can be explained in terms of personality. For example, the sin of the prodigal son.

THE COMMUNION SERVICE.

Members of other churches often say to us, "It would seem that with you the communion would become a dull commonplace." There is such a danger. We remember how Jesus despised formality. We must abhor and detest any half-hearted celebration of a fixed form. We must teach people to think about Christ during the sacred moments of the celebration. There is a great difference in the spirit of the communion in various churches. In our East End church we observe the communion after the sermon. It is remarkable that rarely does anyone leave the church. All remain and the moments are charged with an intense devotion. We are asked to compare our lives with Christ's. We are taught to be silent and deeply reverent. There is nothing superstitious about it. It is all quite natural: we are remembering our Saviour. It is a beautiful service. Once a week is not too often to think of, and commune deeply with Christ if the week has been filled full of exhausting service, of bitter experience, of misunderstanding, of heroic toil, of generous giving. It is then that one welcomes the opportunity to bow with fellow-disciples in remembering Jesus Christ. Do not forget him.

The Mid-Week Service

By Silas Jones.

TOPIC FOR OCTOBER 7.

Pioneer Studies; Alexander Campbell. Rom. 8:1-4; Jer. 6:16.

It was the province of Alexander Campbell to elaborate and defend principles which had been enunciated by his father. His opinion of his father's work appears in the statement that the "Declaration and Address" contains what may be called the embryo or rudiments of a great and rapidly increasing community. It virtually contains the elements of a great movement of vital interest to every citizen of Christ's kingdom." In the elaboration and defense of the principles he held to be fundamental, he proved himself to be a great writer, preacher, educator, and expositor.

THE WRITER.

Few men have written more than Alexander Campbell. His name is on the title-pages of sixty volumes. He did not write to please the fancy of the idle. He wrote that he might confirm the faith of men. For seven years he edited the Christian Baptist. "All men competent to poise a lance were freely invited into its arena, and they came from every quarter—Baptists and Pedobaptists, Congregationalists and Episcopalians, Calvinists and Armenians, skeptics and infidels." For more than thirty years he edited the Millennial Harbinger.

THE PREACHER.

Of Alexander Campbell the preacher, Jeremiah S. Black wrote: "As a great preacher he will be remembered with unqualified admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a large congregation can hardly be explained. The first sentence of his discourse 'drew audience still as death,' and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man's wisdom; the arts of the orator seemed to be inconsistent with the simplicity of his character. It was logic, explanation, argument so clear that everybody followed without effort, and all felt that it was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clinching fact is always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power."

EDUCATOR AND EXPOSITOR.

In his corner-stone address of Bethany College, Mr. Campbell said: "In this corner-stone we deposit a copy of the Holy Bible, not to bury it in the earth, but as a monumental symbol of the fact that this book, this everlasting document ought to be the true and proper foundation of every literary, scientific, moral, and religious institution—that it is of right Divine, entitled to be, and ought to be, the basis, the sub-basis of every public and benevolent institution—essential to the perfect and complete development of man in his whole constitution—as a citizen of the commonwealth, a citizen of the kingdom of heaven, an heir of the universe through all the cycles of an eternal future." Bethany College was founded that it might prepare men to expound the Bible. Mr. Campbell believed that it required an intelligent man to understand the Bible. He believed that God spoke to the human understanding. He was therefore the foe of all methods of interpreting the Bible that were not based on reason. Emotion had a place in his study of the Bible, but it was the emotion of the man who had been trained to think.

1. Cor. 2:1-6; 14:1-4; 2 Cor. 3:12; Col. 1:28-29; 1 Thess. 5:2. Tim. 2:15; Prov. 23:12, 23; Rom. 2:18; Eph. 4:11-12 Matt. 5:1-2; Lu. 4:16-21; 24:27.

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THE CHRISTIAN CENTURY.

Vol. XXXI October 1, 1914 Number 40

The President and the War

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Character Talks

By Rev. George A. Campbell, Pastor of First Church, Hannibal, Mo.

G. A. Campbell.

DON'T DRIFT

I have two neighbors who have very different gardens. The one has a chance garden; the other a designed one. The peach trees in the former sprung from stray pits; those in the latter were bought from a reliable nursery. There is a wonderful difference in the peaches gathered from the two gardens. :: Two boys left my city the same year to attend the university of the state. Both left with the intention of being physicians. The boys came from poor families and knew that they must make their own way. The one was graduated last year with honors; the other soon gave up the struggle, and is now on a small salary and working at a task he does not like. His whole ability will never be called out. The other day I met a boy friend of Mark Twain. "I was a heap smarter boy than Mark Twain," he said to me; and those that knew the two say he was. He thinks Mark succeeded in fooling the people. Mark Twain is known the world over and his boy friend is not known beyond his own small town. How is the difference explained? During those very critical years of older youth Clemens learned the lesson of directing his labor and his life; the other simply drifted.

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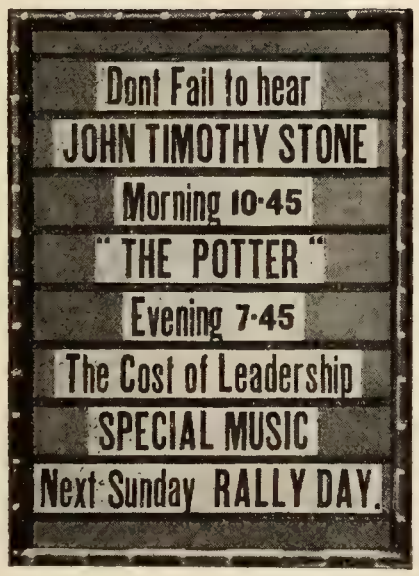

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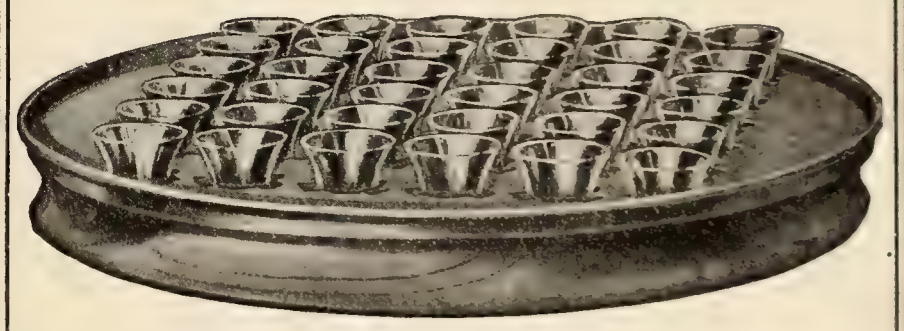

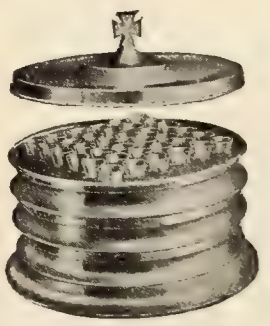

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DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th ST., CHICAGO

Two Letters

New Berlin, Ohio, Sept. 3, 1914.

My dear Mr. Morrison:

I have been reading the editorial in The Christian Century of August 20, entitled "A Missionary Enterprise," in which you show that Christian people ought to give of their money outright to support their religious newspaper.

I think your editorial is very much to the point and very timely. As one of the subscribers to the bonds of the Disciples Publication Society, I think you know that my primary and main interest in this matter is a missionary interest and not at all commercial. I believe that most, if not all, of your bond subscribers regard the matter in the same way.

I do not wish to weaken your confidence that The Century will some day become a self-supporting institution and even pay from its profits a goodly sum to philanthropy and Christian education. I know of no reason why it may not turn out so. But I do not like to see the paper mortgaging its future by issuing bonds. For the present and for some time to come the friends of this work ought, it seems to me, to regard it as a great missionary enterprise to be supported by their direct gifts.

Do you not think if the truth were generally known about the hard struggle you have always had to maintain The Century on its limited financial resources, that there would be many men and women in all parts of the country who would be glad to share with you and Doctor Willett a burden which I know is greater than you should be allowed to bear? Only a few of us know anything at all of the sacrifices that go into The Century from week to week, and I doubt if it has occurred to any of the scores of your business men friends that they could have fellowship with you in it, and in making it an even greater paper than its limited means have allowed it to be.

I would like to see you abandon all further sale of bonds and put The Century as a real missionary proposition upon the hearts of those who believe in its ideals, and appeal to them to support it with their gifts. If it is possible, as I understand it is, for their gifts to be used to increase the subscription list of The Century, I believe they will be glad to have them so applied.

I believe such a plan would be more frank, more satisfying to your friends who participate in it and more fruitful of good results than for you to continue to allow us to think of our part in it as a commercial investment. I offer this suggestion only for what it is worth.

I believe our business men of progressive principles ought to be enlisted in the support of this paper, and I believe they will respond with greater liberality if you ask them for gifts rather than for investment.

One thing is sure: the cause of progress among our people must have The Christian Century, and to allow it to be crippled for lack of money in these very important days, not only wrongs the paper and the cause, but wrongs the friends who love both the paper and the cause which it so ably pleads.

Very truly yours,

W. H. Hoover.

Chicago, Ill., Sept. 10, 1914.

My dear Brother Hoover:

I thank you very heartily for your generous letter received some days ago. The thing we most need in The Christian Century just now is the counsel of business men who have warmly at heart the great cause which the paper represents and who sense the fast rising tide of opportunity which is being borne in upon us today. I think we need this counsel more than we need money. Since the death of our business manager, two years ago, it has devolved upon me both to edit The Century and to practically manage its business. The latter is an uncongenial task to me. I am not a business man. I know very little about business affairs. All I can say for myself is that I have done the best I could. Recently a group of business men here in Chicago have become conscious of the service they may render us by their advice, and they have enabled us to improve our plans in several important particulars.

It is interesting indeed that your position on the matter of selling bonds should coincide precisely with the advice of these other friends. It seems to be the unanimous judgment that it is both inexpedient and unnecessary to sell bonds; that our policy should be to lay The Christian Century close to the hearts of those throughout our brotherhood who believe in the spirit and principles that it represents, and give them a chance to have fellowship together in building up the paper and widening the range of its influence. As a consequence of this advice, you will be glad to know that we have decided not to sell any more bonds, but to go to our friendly public with confidence that the funds necessary for the development of this work will be forthcoming just as funds for any other good cause are forthcoming when people are informed of the opportunity.

It took me some time to adjust myself to this point of view, for, as you know, I had secured subscriptions for over $20,000 of our bonds, and we had received, in August, 1913, the first cash payments on these subscriptions amounting to something over $6,000. When August, 1914, came around we greatly needed the second installment, and, to be perfectly frank with you, it has been a hard struggle to get through the summer without calling it in. Our situation was relieved by a number of our local business men and some ministers and college men providing a neat fund to sustain the paper until we could have time to bring our change of plan to the attention of our friends. Our present stringency is not due to any disappointment in the patronage given us. The circulation of the "Century" has increased something like 30 per cent in the past year. This is far beyond any growth we have ever made before. The business of our Sunday-school department has increased 25 per cent, and our orders from the Sunday-schools for the new year beginning October 1, point to an even greater gain for the coming year. We are doing a modest business. We are, you understand, just beginning. As yet we have no grounds for boasting of the enormous volume of our business. But we do take satisfaction in the encouraging gains we are able to report. A newspaper that stands for progressive ideals naturally requires a little more time to get itself well established than does the other kind of a paper.

Our problem is simply this: to find capital to maintain the "Century" while the society works out its own self-support. Like all our Disciple papers— and nearly all religious papers—the "Century" is published at a loss. Our present Sunday-school business, modest as it is, helps appreciably to cut down the loss on the "Century," but it will take probably four or five years to work out complete self-support by wholesome business methods. To provide capital for this "growing period" we cannot sell stock for there is none to sell—the Disciples Publication Society is not a stock company. And now that it has been decided to sell no more bonds it appears that the only way left is to open the door for our friends to come in and, as you word it, to "have fellowship" with us in this work.

I am glad that it is so. With Doctor Willett and myself—and I may now include Mr. T. C. Clark, who has been with us long enough to prove his deep loyalty —the work has always been a missionary enterprise, a work of love and of faith. But the fellowship of this task should be shared by our substantial business men and women, and the friends of the cause among ministers and teachers also. I am grateful that you have led the way in expressing what I have for some time known was your deep desire. I believe there will be many others who will supplement your generous expressions of good will. I have just as much faith in my brethren who believe in the higher ideals for our people as I have in the ideals themselves.

Very sincerely yours,

C. C. Morrison.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The President and the War

HAS it occurred to your mind, gentle and comfortable American reader, as you watch from day to day the unfolding of the ghastly war-drama, how much this nation and your own unperturbed self have to be thankful for in your Christian President, Woodrow Wilson?

Lest it may not have occurred vividly enough to your mind, suppose we pause right here at the threshold of The Christian Century and look at certain facts.

It is an uneasy pillow that any ruler's head lies upon when the nations about him are at war. In the olden time it was not so serious a matter so long as one's own nation was not directly involved. The nations were more isolated, more independent, more self-contained.

But today the nations are interdependent. There is an almost exquisite interweaving of their interests in industry, in culture, in commerce. No nation liveth unto itself any more.

So there are problems of infinite delicacy that our President has had to solve—problems connected with the sudden tearing apart of this finely woven fabric of international relationships, problems of subterranean diplomacy but few of which have ever come to the knowledge of the public. And our President has wonderfully met and solved these problems—or is solving them—with quietness, sanity and complete absence of the dramatic.

* * *

The nation has confidence in him. It is going on about its business. There is no hysterical inflation of prices. The first flurry in the markets has been practically stilled. Equilibrium has been resumed. The nation is getting itself in trim to enter into its new opportunities. We are beginning to manufacture things we used to buy from Europe. Our "infant industries" that were supposed to be dependent upon a protective tariff are suddenly leaping into full-grown stature and vigor, and our economists tell us that a new and brilliant day is at hand for American industry, while our prophets cannot cease proclaiming the acceptable year of our Lord for the American ideals of liberty and democracy, not alone on this continent but all the world over.

Humanly considered, all this has been made possible because we have had in Washington a President who loves peace, and has proved that he will stretch to the limit that pagan thing called national dignity in order to maintain it.

* * *

It was good for this nation that our Mexican experience came just when it did. Had the President succombed to the jingo clamor at the time and declared war against Mexico the United States would have been this day in a pitiable plight.

The President got our confidence for his handling of the present situation by the way he handled the Mexican tangle.

He had an ideal chance to get us into needless and fruitless trouble when Belgium the other day made her protest on the alleged German atrocities and Germany stated her side of the case to him. But with a statesmanship remarkable no less for its adroitness than for its ethical sternness he flung back responsibility upon the disputants and warned them of an inexorable day of reckoning.

* * *

His secretary of the treasury is conducting the most brilliant and successful policy in handling the financial affairs of the nation that any such official has ever conducted. Mr. McAdoo has made the American people feel that he knows his business and that he has at his command and knows how to use the resources necessary to maintain business conditions reasonably stable and healthy and to defeat and punish those who would make selfish gain out of whatever disturbance of conditions they might attempt to induce.

This leads us to consider the grateful fact that the important items of the President's corrective legislation were, practically, carried into law before the war began. The tariff was adjusted, the new currency system was inaugurated, the trust policy was well on the way to definition. The nation is in no mood now and will not likely soon be again to consider problems of constructive legislation with due deliberation. Whatever is to be said by conflicting parties as to the merits of this legislation, every open mind will agree that it is well this legislation is out of the way so that action upon the basis of it may go forward. To the President's promptness and persistence the nation is in deep debt.

* * *

But after all that he has done has been set down, it remains to be said that it is the President himself that, more than all else, commands our confidence. What he is imparts assurance to all his fellow-countrymen. He seems to walk constantly upon firm reality. He makes no spectacular gestures. He does not cry or lift up his voice in the streets. He bears an awful personal grief with amazing poise and courage. He seems so evidently at home amid the perplexities and distractions of these taxing hours!

What can be the secret of his genius?

At the bottom of his soul, do you not think, gentle and comfortable reader, that it is just this:

HE COUNTS GOD IN!

If you doubt it, read again that beautiful message from his pen calling the people to prayer next Sunday. No man could write that way to whom God is stranger.

So when we come together in response to his call to pray for the nations at war, for peace and for justice, let us not forget to pray thankfully for Woodrow Wilson, our Christian President.

God bless our President!

What the Questionnaire Has Shown

A Review, an Interpretation, a Bit of the Background and Some Comments.

BY CHARLES CLAYTON MORRISON.

NOT since I became connected with The Christian Century, more than six years ago, have I taken up my pen with more joy than I now feel in setting down what seem to me to be the important facts disclosed by the questionnaire on the Berkeley church and the action of the Northern California convention. Through four successive issues The Christian Century has been publishing the sentiments and convictions of one hundred leading laymen and ministers of our brotherhood on what every one feels is the most sensitive subject ever raised among our people, a subject about which men are peculiarly timid in giving expression to their opinions, and whose proposed discussion brought to me a body of inhibitive correspondence like which, in fearfulness and caution, I have never received before.

BACKGROUND OF THE QUESTIONNAIRE.

What has appeared in the columns of The Christian Century is but a part of the correspondence elicited by the four questions. The first announcement of the questionnaire brought a few answers for publication but the same mails brought many private letters marked "not for publication," pleading against the open discussion of this problem. "You will only make a bad matter worse," said one. "The breach will be widened by the harsh opinions you will receive," said another. "Your questionnaire will lead inevitably to a split in our brotherhood," solemnly wrote a cautious and consecrated pastor. "My views on this subject are clear enough but they are not for publication, and I do not think anybody's views ought to be published now," wrote a teacher in a college. A clear and deeply earnest reply to the questions came from a prominent official of one of our national missionary societies (not a secretary or salaried employee) accompanied by a personal letter calling my attention to the possible effect upon the receipts of the society if the communication was published, but leaving its publication to my discretion. I replied in part as follows:

> I do not want you to feel that at this present moment it is your duty to speak out publicly on the present issue. There are not many instances where I could give such comfortable advice as this. There are too many of our church leaders who have no pangs of conscience, no sense of strain, in taking the position which I feel in your case it is quite right to take. Our people have suffered, I think, greatly by the complacency of our leaders. We have too often allowed our essential mission to be quite forgotten on account of the interests of our organizations. This has had a baneful ethical effect upon us as a people. We are not like our fathers in this respect.
>
> It is possible that when the company of those who have expressed themselves as holding to the more generous ideals has become large enough your word could be spoken without hazard to any of the great interests that hinge upon you. However, I do not think there is so much at stake on the practical side as you and some others seem to fear. I feel that the issue is a live one just now, and the discussion may be more or less heated but it will not be long until our people will come to tolerate the more generous practice, even if they do not all share in it.

I received many letters whose tenor was like this one: "Of course you know where I stand on this matter, but I am in a position where it is impracticable for me to speak out. Our people are growing toward freer relations with other Christians, and I feel that my function is to work quietly by educational methods rather than to 'get in bad' with the conservatives. I am glad you have opened the matter up and hope you will be able to get replies to your questions, though I doubt it." One, a college professor and a constructive leader in our brotherhood's life, declared his sympathy with the Berkeley church and his protest against its excommunication from the convention, but felt that it would be a species of "egoism" to give publicity to his opinions. "So much of our money," writes another college man, "comes from a rich man who is known to have very narrow views on these matters that I feel torn between my duty to the college and my duty to help along the movement which Berkeley church and other such churches represent. I really do not know which is the more important duty." "I cannot tell you" writes a pastor who sent an article for publication, "what it may cost me to have given expression to my convictions in this frank way. It is likely to alienate my leading elder from me, though the whole church, with this single exception, would find no fault with my stand." Needless to say his article was not published.

OTHER POINTS OF VIEW.

These are but samples of the correspondence which, with the published replies, form the body of experience out of which I am writing this review of the questionnaire. A counsellor whom I most highly esteem and whose courage has proved an inspiration to less courageous souls at every point where tradition or prejudice has joined issue with ideals during all the years of his public leadership, confessed that his courage failed him in the presence of this issue. "Of course," he said, "the Berkeley church is right, and ultimately the Disciples must come to a truly non-sectarian practice, but there is only one subject upon which our people have a fixed conscience: it is not higher criticism, or delegate convention, or missionary societies, or liberal theology: it is baptism. Any proposal to practice Christian unity which can possibly be construed as reflecting upon the Disciples' traditional position on baptism, even though it does not actually do so, is fated to fail, in this generation at least. If the next generation wants to take up the delicate task it is welcome to it." "All this talk about practicing Christian unity is buncombe," writes a university trained man in a comfortable pastorate whose church is the leading church in his city. "We Disciples are a denomination, a sect, just like the others, and growing faster than any of them, thank God!, and the only thing for us to do is to co-operate with others along the lines of Federation and make ourselves as decent and respectable and efficient a denomination as we can."

MANY REPLIES NOT FOR PUBLICATION.

Of such a character were the replies that came at the first announcement—a few for publication, many not for publication conveying sharp criticism, plaintive and inhibitive counsel, personal but unpublishable sympathy, and, in nearly all, confident expressions of doubt that even those with convictions on the subject would respond in any considerable number or with any degree of candor.

But from the date of the appearance of the first installment the replies for publication increased steadily and the criticism and doubts ceased altogether, while on the two days the forms were closing for the last installment I received as many responses as had been printed in the first two issues, and they have been coming in ever since. The spirit of these replies, both those opposing and those favoring or tolerating the Berkeley practice, is quite as comforting to me as are their contents. Our foreboding correspondent who predicted that they would be "harsh" was wide of the mark. It has been an ideal discussion. The Christian spirit has shone in it all. The replies have been earnest, for the most part candid, and hardly one but has thrown light upon the situation. I wish each correspondent to be assured, and I do "hereby" assure him, of my sincere appreciation of his contribution to the questionnaire.

I.

The first result of the questionnaire for us to set down, therefore, is that, at last, a question that has always been smothered, denied a hearing on the pages of our journals, discussed only in whispers in secluded "retreats," or carried about upon the secret conscience of those who took our plea for unity seriously—that this question has been brought out into the open air and actually talked about calmly by our church leaders, and put in a position where it can continue to be talked about without prejudice or hazard to those who express their honest convictions upon it.

This alone is a great accomplishment. I do not judge nor criticize those who decline to publicly express their convictions on this subject. I strongly sympathize with them in the position in which they are placed. I would not set my conscience in the place of their consciences, nor would any other man who has spoken his convictions presume to judge those that have not. This is a matter in which each must be persuaded in his own mind. But this I do feel, that the reason it has been so delicate a subject to discuss is because it has never been allowed to be discussed. But since it has now been opened up to the light, we may expect a freer, a less constricted, attitude to be taken by those on all sides of the problem.

II.

As to the consensus of opinion on the questions themselves we may begin with the last question first, namely, What can the brotherhood outside of Northern California do to induce the California convention to remedy its error?—assuming, of course, that the convention's action was an error.

The answers have made it clear that no formal thing can be done, and that no one wishes any formal thing done. The suggestions to take the case to a "higher court"—the convention at Atlanta—I interpret as either facetious or simply a strong way of uttering the writers' protest. The General Convention is not related to the state conventions as higher to lower courts. There is no technical or formal relation at all between them.

I believe the raising of this issue in the Atlanta Convention would be most unfortunate, and I have not the slightest fear that it will be raised there, unless by some irresponsible delegate whose motion would, no doubt, be overwhelmingly declared by the body of delegates to be out of order.

Nothing could kill the General Convention quicker than for it to begin to meddle with questions like this.

GENERAL CONVENTION AND BERKELEY

And it would be quite unwarranted to interpret the acceptance of the Berkeley delegates by the General Convention at Atlanta as a reversal of the action of the California convention. The only bearing the presence and participation of Berkeley delegates in the General Convention can possibly have upon the California situation is a moral bearing. It would show no more than that the General Convention is not actuated by the same conceptions that, for a moment in last July, dominated the California convention.

What can be done, however, is precisely what we have been doing: we can clear up the ideas of our brotherhood generally upon these issues by free discussion and the forming of a substantial body of public opinion.

Our questionnaire has brought into clear relief the real character of our missionary conventions, that they are not heresy courts, that they are not interlinked with other conventions in a hierarchy of inferior and superior authority, and that the membership of one convention is limited to that convention only, and determines nothing as to the membership of its successor the next year.

It is therefore not necessary—though love may constrain them to do so—for next year's California convention to take any action whatsoever toward undoing the act of exclusion of this year. Next year's delegates from Berkeley church will be passed upon by a new convention which will have had the advantage of the illuminating discussion aroused by the action of this year's convention.

III.

Taking up now the answers to the third question of the series—Does the convention's action constitute a violation of a fundamental principle of the Disciples?—I must say that while from the beginning I believed profoundly in the clearheadedness of the great majority of our leading pastors and laymen, I hardly expected so nearly unanimous a condemnation of the convention's action in assuming to judge of the orthodoxy of Berkeley church and in excluding it from its missionary fellowship as the questionnaire disclosed. Men who were timid or noncommittal on the practice of the Berkeley church were outspoken in condemnation of the convention for excluding it. And a great majority even of those who disapproved of Berkeley's practice stood four-square and strong against the ecclesiasticism of the convention.

This is the most heartening fact in the whole situation. Whether or not the churches of the Disciples ought to practice unity with all Christians, or with but a selected portion of Christ's followers, is a question that may be left to education and experience and the leadership of God's Spirit to determine. But if the Disciples had reached the place where they could tolerate complacently the policy of excommunication which even the "creed-bound denominations" are fast leaving on one side, all hope of our taking even a second place in the mighty enterprise of Christian unity would have perished.

SOUND ON CHRISTIAN LIBERTY.

The questionnaire shows how sound the heart of our people is on the subject of Christian liberty. The half dozen voices that approved the exclusion proceedings did but echo the confusion of the editorial leadership which they follow, instead of thinking clearly for themselves. The rank and file of our people seem clearheaded enough, while our editors are in a lamentable mental confuscation on this whole business of organizing our churches for missionary efficiency and the propagation of our great ideal of Christian unity. Here, for example, are two illustrations giving us a measure of the depth and clearness of their thinking. The editor of one of our national papers told the California convention that they were perfectly right in proceding as their resolution proposed BECAUSE THEY HAD THE RIGHT TO DO SO! The editor of another national paper takes the position that if we have conventions composed of representatives from the churches such conventions must, IN SHEER SELF-DEFENSE, take action excluding from representation in their body those churches held to be irregular in respect to local customs.

This kind of thinking, it is obvious, proceeds upon the denominational plane to which, alas! so many of our leaders have fallen.

It forgets who we Disciples are!

Both editors forgot that our passionate desire is for inclusion, not exclusion; for joyous welcome to all churches of Christ, not finical suspicion and scrutiny; for breadth of mind, of love and of fellowship, not sectarian constriction and isolation.

We do not wish to organize ourselves on the basis of our technical RIGHTS, but on the basis of our love to Christ and all his churches and followers.

And to talk of "self-defense" against a church of Christ that desires to co-operate with us in doing his work, is to insult us, and to wound Him!

DR. POWELL'S DECLARATION.

All this has been clearly discerned by our questionnaire respondents. It shows how much more discerning they are than our editors! On the subject of Christian liberty as related to the historic position of the Disciples there is probably no man among us who possesses an insight and an intelligent grasp equal to that of Dr. E. L. Powell of Louisville. In his answer to this third question he voices ringingly what I believe is the sentiment of ninety-five out of every hundred of our informed churchmen. He says:

> If the action of the California convention should be approved generally by our churches or our leaders, it would mean the acceptance of ecclesiastical authority, a thing which all of our churches together could not confer upon any organization and which if they could confer would mean to write "Ichabod" on the face of the religious movement which has for a hundred years most clearly and definitely fought against ecclesiastical authority and vigorously contended for the Protestantism which has as its very life blood Christian liberty within the limitations imposed by the authority of Christ.

Of no thing am I more certain than this, that the Disciples of Christ never will tolerate in their movement an organized court of orthodoxy, neither one frankly avowing itself as such nor one disguised under the title of a missionary convention. If my faith on this point needed strengthening it has been decisively confirmed by the questionnaire.

IV.

As to the practice of the Berkeley church itself, dealt with in questions 1 and 2, there is so much to say, and so much more is quite certain to be said in future days, that I think I shall say but little here and now. I, of course, feel that the keeping of an open door to all Christians is the nub and essence of the practice of Christian unity. It is not all of Christian unity, by any means, but without it any plea for unity is contradicted before it leaves our lips.

The most significant sign of a new day of power, and of a new kind of power, among us Disciples is the dawning of this perception upon our churches and ministers. I use the word "dawning" advisedly. The vision of the larger fellowship and the richer life for our people is coming to us very gradually, has been coming for two decades very silently, but its reality and imperativeness are now indisputable. We Disciples have received a commission which we have never fully delivered. Becoming absorbed in a single detail, or a few details, of the commission, we forgot the heart of the message and the task. We are awaking in these latter days to a consciousness of an incomparably larger and more significant function for our movement than we have been previously aware of. The new consciousness brings with it a certain disillusionment, and there is not lacking, too, a sense of shame. I have thought again and again of the statement by Mr. J. B. White, one of Iowa's most prominent lawyers, who in replying to our questionnaire declares frankly and flatly:

> I must say, however, that I regard our insistence upon Christian unity in so far as we have demanded conformance to "our" doctrines and practices as a condition of such unity, as essentially insincere and dishonest, and I think the masses of our people are getting ashamed of it.

I believe Mr. White comes nearer describing the state of mind of our people than does the statement of my friend, quoted above, who speaks about the singular acuteness of the Disciples' conscience on the baptism question. I do not believe the traditional position of the Disciples in making immersion a condition of fellowship is a matter of profound conscience to our people at all. In the heart of us we are ashamed of it. And it is the conflict of pride and shame that makes it a sensitive subject. Our sermons on immersion are, to the initiated, becoming more and more perfunctory and hollow. We have no passion for it any more. Our pastors, for the most part, relegate the preaching of it to the imported evangelist. The men and women of our churches are interested in vaster problems, more human tasks, more divine imperatives. And the new spiritual life of the age is making us Disciples ashamed of every formal or technical thing that separates us from any of God's children.

Reading not only the explicit statements of our respondents but between the lines of many of their replies, I take profound satisfaction in the fact that The Christian Century has afforded the first channel through which this dawning conviction of an infinitely greater commission for our people has expressed itself. We are coming to see that the Disciples do not stand for an ordinance, nor a doctrine, but for a fellowship—a fellowship as wide as the fellowship of Christ.

General Convention of Churches of Christ

and their International Missionary Societies

ATLANTA, GEORGIA, OCTOBER 7 TO 14

Annual Board Meetings

FIRST CHRISTIAN CHURCH.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Tuesday, 2:00 p. m. and 8:00 p. m.
Wednesday, 10:00 a. m.

AMERICAN CHRISTIAN MISSIONARY SOCIETY

Wednesday, 9:30 a. m.

FOREIGN CHRISTIAN MISSIONARY SOCIETY

Wednesday, 11:00 a. m.

The Life Directors and the Executive Committee constitute the Board of Managers.

NATIONAL BENEVOLENT ASSOCIATION

Monday, October 12

Annual banquet and Board meeting at the Ansley Hotel from 5 to 7 p. m., W. Palmer Clarkson presiding.

DAILY PRAYER SERVICE

Beginning with Thursday, there will be a prayer service in the Banquet Hall of the Hotel Ansley each morning of the Convention week from 7:30 to 8:00 o'clock.

The General Convention of Churches of Christ

WEDNESDAY, OCTOBER 7—Morning.

7:30 p. m. Praise Service ..W. E. M. Hackleman, Leader of Music
8:00 p. m. 1. Addresses of Welcome.
Honorable James G. Woodward, Mayor of Atlanta
Honorable John Marshall Slaton, Gov. of Georgia.
2. Response and President's Address....Hill M. Bell
3. Address ..... Graham Frank
4. Address: "Foreign Missions and Christian Union."
Dr. Robert E. Speer, New York

(Business session each morning, except Sunday, 9:00 to 9:30.)

Christian Woman's Board of Missions

THURSDAY, OCTOBER 8—Morning

9:30 Praise Service
9:40 Bible Lesson and Prayer .....Mrs. Ida W. Harrison
9:55 President's Message .....Mrs. Anna Robinson Atwater
10:00 Secretarial Reports .....Mrs. J. McDaniel Stearns
Mrs. Effie Cunningham
10:45 Treasurer's Report ..... Miss Mary J. Judson
10:55 Music
11:00 Report of Young People's Department ..Mrs. Ellie K. Payne
11:15 Meditation and Intercession The Master's Presence and Peace*
Music
11:35 Address: Unity in Service .....Mrs. M. Katharine Bennett
11:50 Address: Latin America and Its Needs..Dr. Robert E. Speer
12:30 Hymn and Benediction

Afternoon

2:00 Music. Prayer by Mrs. Nanna Crozier Wood
2:10 Circle Conference ....Miss Allena Grafton, and Circle Girls
2:50 Address: The Missionary Woman ....Mrs. Ralph Latshaw
3:05 Committee Reports
3:25 Meditation and Intercession .....The Master's Program*
3:45 Introduction of Missionaries
4:10 Music
4:15 Address: Medical Missions .....Dr. Mary Longdon
4:30 Address: Mass Movements in India .....W. C. Macdougall
5:00 Hymn and Benediction

Evening

7:30 Praise Service
7:45 Meditation and Intercession .....The Master's Power*
8:00 Address: The Call of the City .....H. J. Derthick
8:30 Address: The Call of Latin Lands .....S. G. Inman

American Christian Missionary Society

FRIDAY, OCTOBER 9

Morning

Song Leader, H. C. Boblitt, Ohio.

9:30 Praise and Prayer .....A. R. Moore, Georgia
9:45 Report of Board of Ministerial Relief..W. R. Warren Sec'y.
10:15 Report of Board of Church Extension..G. W. Muckley, Sec'y.
10:45 Report of American Christian Missionary Society,
Grant K. Lewis, Secretary
11:15 Period of Intercession .....Edgar DeWitt Jones, Illinois
12:00 President's Address: "The Law of the Heart,"
W. H. Sheffer, Tennessee
12:30 Benediction

Afternoon

1:15 to 2:00 Missionary Demonstration: "The Immigrant Gateway,".....Conducted by Mrs. Margarette R. Phillips

*Periods for Meditation and Intercession conducted by President Charles T. Paul. General Topic: The Blessed Life and the Fruitful Service.

2:30 Devotional .....H. H. Harmon, Nebraska
2:40 Report of Social Service Commission..A. W. Taylor, Missouri
2:55 Address:
3:35 Report of the Commission on Foreign Relations
Z. T. Sweeney, New York
3:45 Address .....M. M. Amunson, New York
4:00 Address .....A. E. Cory, Secretary
4:15 Business Session—Reports of Committees
Benediction

Evening

Song Leader, W. E. M. Hackleman

7:30 Devotional ..... John H. Wood, Georgia
7:45 Address: "Equipping the Plea" ....L. D. Anderson, Texas
8:30 Mission of the American Christian Missionary Society,
Carey E. Morgan, Tennessee, President Board of Trustees

Bible School Session

SATURDAY, OCTOBER 10

Morning

Presiding Officer .....President W. H. Sheffer, Tennessee
Music .....Led by A. L. Boatright, Kentucky
9:30 Devotions .....Led by Clarence L. DePew, Illinois
9:45 Reports for the Year—
Elementary .....Miss Hazel A. Lewis
Adult ..... W. J. Clarke
Secretary ..... Robt. M. Hopkins
10:40 Period of Intercession .....Louis D. Riddell, Arkansas
10:55 "The School of Methods".....Jos. A. Serena, New York
11:10 "Missionary Education and the Sunday School,"
H. C. Armstrong, Maryland
11:25 "What Efficient Sunday School Work Can Accomplish for the Negro" ..... P. H. Moss, Virginia
11:35 "Adding the Fourth R" .....Myron C. Settle, Indiana
11:50 Supplemental Report of Resolutions Committee
12:00 "Our Enlarging Bible School Program"..Roger T. Nooe, Ky.
12:30 Benediction

Education Session

Afternoon

2:30 Devotional Exercises..Pres. J. T. McKissick, Milligan, Tenn.
2:45 Report of Business Men's Commission,
Secretary A. E. Cory, Cincinnati, Ohio
3:00 The Paramount Value of Education for the Future Progress of Our Work ..President F. D. Kershner, Ft. Worth, Texas
3:30 The Church and the Modern Educational Situation,
Rev. H. H. Sweets, D.D., Executive Secretary Board of Education of Presbyterian Church, United States, Louisville, Kentucky
4:10 Adjournment
5:00 College Luncheons (See special announcements)

Evening

5:30 to 7:00 Bible School Banquet .....First Christian Church
Topic: "Sunday School Extension"
(1) Among the Negroes ..Prof. J. B. Lehman, Mississippi
(2) Among the Aliens .....F. D. Butchart, Ohio
(3) On the Frontier .....F. E. Billington, Washington
(4) Every Church Its Mission ....F. L. Bowen, Missouri
Leader of Song .....W. E. M. Hackleman, Indiana
Devotions .....Led by Richard Bagby, North Carolina

Joint Session Sunday School and College

7:30 Praise Service
7:50 Address: The Small College as a Part of the American System of Public Education.
Hon. P. P. Claxton, LL. D., Commissioner of Education, Washington, District of Columbia
8:30 Address: "The Sunday School and Religious Education,"
Dr. Henry F. Cope, Secretary Religious Education Association

Sunday Services, October 11

9:30 to 10:45 Demonstration Bible School
Music .....Led by C. M. Fillmore, Indiana
General Superintendent .....W. E. Frazee, Kentucky
Teacher ..... H. L. Calhoun, Kentucky
11:00 Sermon: "The Primacy of the Ministry" .....E. L. Powell

COMMUNION SERVICE.

Afternoon

L. O. Bricker, Presiding

3:00 Service of Praise.....W. E. M. Hackleman, Leader of Song
Thanksgiving for the Bread .....George Hamilton Combs
Thanksgiving for the Cup .....Peter Ainslie
Offering for Ministerial Relief
Benediction

Christian Endeavor Service

Evening

6:30 Young People's Mass Meeting.
Leaders, John W. Crenshaw and Bert Wilson
Music under the Direction of W. E. M. Hackleman
7:15 Report of the National Board of Christian Endeavor, Claude E. Hill
7:30 Christian Endeavor Address ..... E. P. Wise

Congress of Missionaries

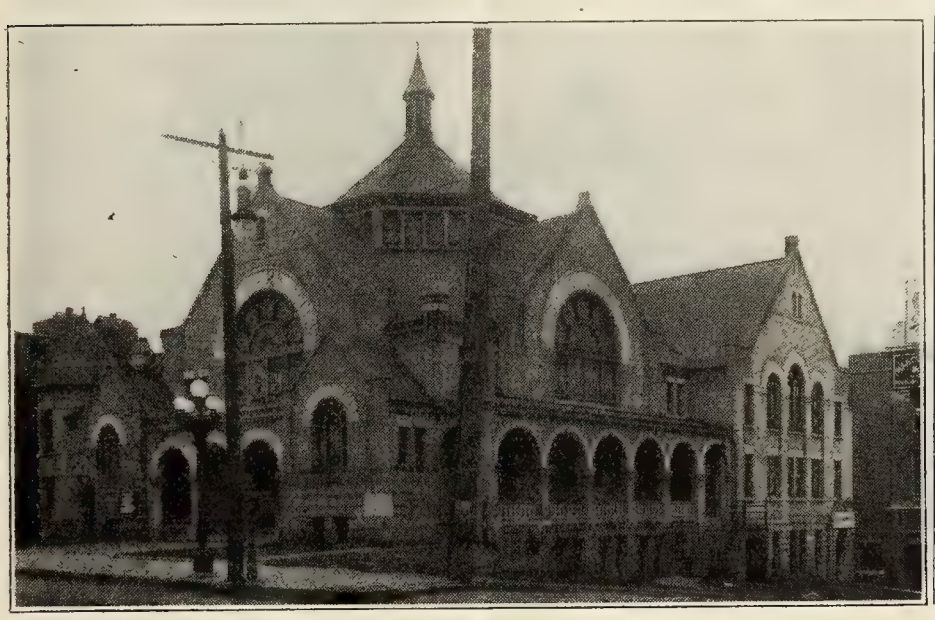
8:00 Five minute addresses on their several fields by all the missionaries present

Foreign Christian Missionary Society

MONDAY, OCTOBER 12.

Morning

9:30 Devotional Exercises ..... Led by LeRoy M. Anderson
9:45 Appointment of Committees
10:00 Annual Reports
10:40 Introduction of Missionaries
11:00 Period of Intercession ..... Led by H. C. Garrison
11:20 Address: "The Will of God for the Church" J. D. Armistead
11:40 Address: "Urgent Opportunities in India" .... H. C. Saum
11:50 Address: "Work on the Congo" ..... W. R. Holder
12:00 Solo and Announcements
12:10 Address: "The Will of God for the Investment of Life on the Field" ..... A. W. Fortune
12:30 Adjournment
1:15 to 2:00 Missionary Demonstration: "Slave Girl and School Girl" under the direction of Miss Marguerite White, of East Point, Georgia



First Christian Church, Atlanta.

Afternoon

2:30 Prayer and Praise ..... Led by J. T. Boone
2:45 Business Period
3:00 Address: "The Will of God for the Minister as a Missionary Leader" ..... L. N. D. Wells
3:20 Address: "The Outlook in the Philippines" .. Leslie Wolfe
3:30 Address: "Why I Think Missions a Good Paying Business," George Innes
4:10 Symposium on Money and Foreign Missions
Led by F. M. Rains

Men and Millions Movement

Evening

7:30 Devotions ..... Led by R. A. Long
8:00 Address: "The Spiritual Significance of the Men and Millions Movement" ..... R. H. Miller
8:35 Solo ..... Mrs. Arlene Dux Scoville
8:45 Report and Closing Period of Intercession ..... A. E. Cory

Foreign Christian Missionary Society

TUESDAY, OCTOBER 13.

Morning

9:30 Devotional Exercises
9:45 Conference on the Every-Member Canvass Led by Bert Wilson
The following topics will be discussed: Preparation of the Church, F. E. Smith; Preparation of the Canvassers, C. S. Medbury; Making the Canvass, Stephen E. Fisher; Definite Results, J. A. Canby; Following up the Canvass, T. W. Grafton; Making the Double Canvass, C. R. Stauffer; Of One Mind, George A. Campbell; Canvass in a Whole Community.

National Benevolent Association

11:00 President's Address ..... J. W. Perry
Treasurer's Report ..... Lee W. Grant
Report of the Board ..... J. H. Mohorter
Transaction of Business
Music ..... Children of Southern Christian Home, Atlanta
Address: "The Greater Works" ..... Ira M. Boswell

Brotherhood of Disciples of Christ

Afternoon

2:00 Song Service ..... Leader, W. E. M. Hackleman
2:15 Devotional Period ..... T. W. Grafton
2:30 Report of the National Board, the National Executive Committee, and the National Secretary
2:45 Discussion of Reports
3:00 President's Address ..... Judge J. N. Haymaker
3:30 Address: Men and the Church .. Fred B. Smith
4:30 Commission Reports
Adjournment

Joint Session Temperance and Christian Union

Evening

7:30 Devotions
Report of Temperance Board
Address by Prof. Charles Scanlon, Pittsburgh, Secretary of Board of Temperance, Presbyterian Church
Annual Election
Address by William J. Wright, President of Board
Address on Christian Union, by Dr. M. Ashby Jones, Pastor First Baptist Church, Augusta, Georgia

General Convention of Churches of Christ

WEDNESDAY, OCTOBER 14.

Morning

9:00 Business Period
10:30 Pastors' Session ..... B. A. Abbott, Presiding
1. Address: "The Supreme Task of the Pastor." H. D. C. Maclachlan

The Armory Auditorium, where the Convention is to be Held.

2. Address: "The Need of More Pastors and How to Supply It" ..... W. A. Shullenberger
3. Address: "The Ministry as a Life Work," W. G. Johnston
4. The Convention Sermon," "The Living Gospel and the Present Age" ..... Finis Idleman

Evangelists' Session

Afternoon

2:30 Devotional Meeting
2:45 Secretary's Report ..... Roger H. Fife
3:00 Report of Singing Evangelists ..... C. H. Hohgatt
3:15 President's Address: "Danger Signals: Rome Never Changes," ..... S. M. Martin
4:00 Open Parliament on "Union and Co-operative Meetings." Led by Orville Edgar Hamilton
5:00 Adjournment

Evening

7:30 Concert ..... Georgia Music Festival Association
8:00 1. Address ..... Colonel John Temple Graves
2. Recognition Service—Introduction of Chairmen of Atlanta Committees

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Special Bible School Conferences

FRIDAY, 8:00 A. M.

Topic: "The Preparation and Use of Sunday School Literature."
Elementary, Miss Hazel A. Lewis, Parlor E, Hotel Ansley.
Secondary, Mrs. S. P. Moore, Pine Room, Hotel Ansley.
Adult, W. J. Clarke, Banquet Hall, Hotel Ansley.
With Editors and Writers of the Lesson Literature.

SATURDAY, 8:00 A. M.

Topic: "Bible School Administration."
Elementary, Miss Hazel A. Lewis, Parlor E, Hotel Ansley.
Secondary, Miss Cynthia P. Maus, Pine Room, Hotel Ansley.
Adult, W. J. Clarke, Banquet Hall, Hotel Ansley.

MONDAY, 8:00 A. M.

Topic: "The Public School and Religious Education."
Leader, Dr. Henry F. Cope, Banquet Hall, Hotel Ansley.

In Prison

How a Christian Chaplain Does Christ's Work.

BY ROBERT BARTON.

THERE is a little park outside the Indiana State Prison, carefully laid out and well tended. It must appear wonderfully beautiful to the men who enter it through the broad gate that leads out from imprisonment. But there are flowers inside the walls; wherever a bit of ground could be spared there shines a little plot of grass or a bed of pretty flowers. Two green-houses furnish fresh blossoms for the sick in the hospitals. But flowers cannot make up for the difference between liberty and its loss. They cannot supply human companionship.

THE DREAD OF A NEW EXPERIENCE.

A school trustee, a good man, in a moment of weakness defaulted and for his misstep was sentenced to serve a term in prison. He had never visited a penitentiary, and the word to him connoted stripes, damp, dark cells, bread-and-water. When the prison chaplain talked with him in the receiving cell, he found the man terrified with the thought of what lay before him. A friendly conversation eased his mind, a glance about disillusioned him concerning the stripes and the other imaginary horrors. But still he was afraid and the chaplain knew why.

"Are you afraid to stay in the cell alone tonight?" he asked kindly. The man admitted that he dreaded the experience, and the chaplain promised him a companion.

A COMRADE FOR A LONELY MAN.

From a list of several who might have qualified, he selected an inmate who he knew would be of comfort to the new arrival, and the two men spent the night together in the cell. It was a surprise and a relief to the ex-trustee to find his companion a man of intelligence, clean, and in spite of his position, self-respecting. They were together for several nights, and when the newer man went to his own cell he went with courage to face his sentence manfully.

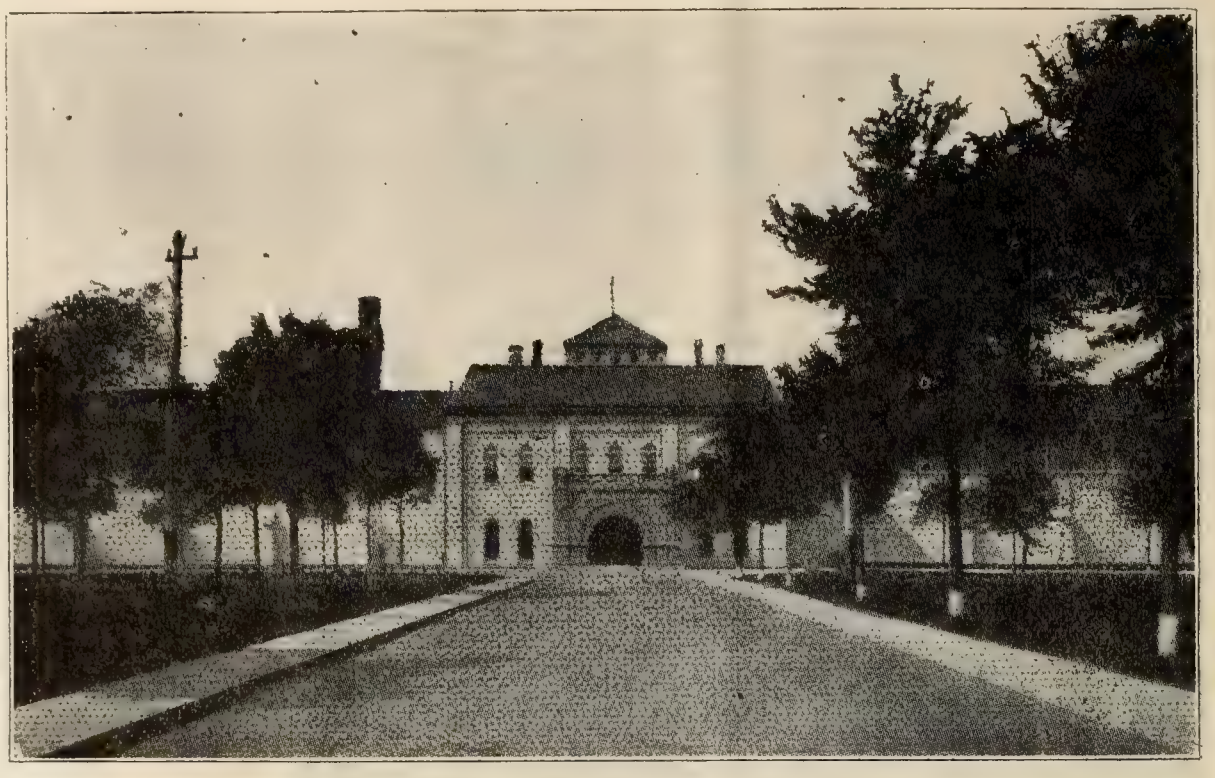
It was a little thing to do, this bringing of a companion to a lonely man. It was a little thing, to anyone but the man. He never forgot it, and in each letter to the chaplain he mentions it gratefully, for the chaplain is still there, but the man is not. He is ably filling a position of trust and respect. Many of the things that fill the chaplain's day are "little things" but no prisoner would admit them to be.

THE PRISON CHAPLAIN.

In the warden's office there hangs a large chart, classifying the prisoners according to counties, nationalities, creeds, and in every possible way. There are two Congregationalists in the prison, although the chart only shows one. This is because the chaplain can get out whenever he pleases; but in the eight years he has been there, Orville L. Kiplinger has not found much time to be outside. His days are very full and his duties many.

Perhaps his most important task is to change the mental attitudes of the prisoners as they arrive, for he is the first man to interview each incoming man. It takes patient and friendly argument to prove to an arrival that the institution is in no way responsible for his coming, that it can derive no benefit or pleasure from his imprisonment, and that it has only his betterment as its purpose.

"If I can convince him of this," said Mr. Kiplinger, "I can be sure that he will do his best to obey the rules and that he will leave with the determination to stay outside. That is why we put all the men in the first grade at once, because we believe that they are going to make their best effort toward a new start. It is only when a prisoner breaks over the regulations that we reduce his grade, and you can see from the figures how it works. Of the 1,139 here, only 37 are in the second grade, and most of those will prove themselves worthy and be put back in the first."



Indiana State Prison, Main Entrance, Michigan City, Ind.

It is greatly to a prisoner's advantage to be in the first grade, for he must serve in that standing for three months before his application can come before the Parole Board. When his rank is reduced, he remains in the second grade six months before he is reinstated, and the process defers his parolment nine months. The only apparent difference between the two ranks is the difference between the blue uniform and one of dull grey plaid, but beneath the cloth is a difference the prisoner feels and tries to remove. He feels the glances of his fellow inmates, and the disappointment of the chaplain, for none knows the men better than he. He passes among them at their work and in their cells; they come to him and talk with him, and when he says, "I'm glad to see you back in first, Jenkins," the prisoner murmurs, "Thank you," in a way that means appreciation and a determination not to fall again.

A PART OF THE CHAPLAIN'S DAY.

The men come to Mr. Kiplinger on every possible errand. The "professional interviewers" who come merely to talk and thus to gain a respite from their work are soon recognized, and the privilege is denied them. But these are comparatively few, for the men who come to the chaplain's office come with a heart story. A life prisoner who committed his crime in boyhood and has served twenty years comes to tell his story and to ask for a good word to the Parole Board. Next comes a big negro, serving his third sentence.

"Ah's no mean man, Chaplain," he explains, "co'se Ah's done a few things, but that was when Ah was agitated and ma haid was in an uproah." To him the chaplain gives words of encouragement and friendly advice to guard his temper.

A young college graduate, a spoiled son, comes to complain that his work is too hard and that his officer "has it in for him." The chaplain points out the eleven hundred men who never need a reprimand and frankly tells him to quit his whining and be a man.

And there are cases like that of the man who comes to the chaplain in despondency. "I haven't heard from my family in over two months," he says. "I'm afraid that something has happened and that they don't want me to know." The chaplain knows the real situation but all he tells the prisoner is a cheering message. The inmate's family are all in positions of prominence and they shun him as one unclean. Only they and the chaplain know that no letter has ever come to him except those for which the chaplain has written and pleaded.

There was an element of sad humor in the case of the man who wanted to write a book and have the chaplain correct it. An examination proved him insane.

INDUSTRY AND PSYCHOLOGY.

The chaplain's first visit with the prisoner brings out many facts that are of value, both as a matter of record and as an aid to the man. Mr. Kiplinger keeps a card index of each inmate and his advice is frequently sought by the Parole Board. From each prisoner he learns his record, his own statement, his occupation and individual details that help in a personal understanding of each case. Of course each man cannot be put at his own trade, but those who cannot be so placed are taught another before they leave. The progression from rough stone chipping to tomb-stone engraving and polishing is rapid, taking into consideration the unskilled condition of the men who come to work in the big building

where monuments are made. Other men work in the kitchens, tailor shops, and different parts of the institution, but the great majority are divided between the monument works, the furniture factory, twine mill and rat trap factory.

It is an odd occupation for prisoners, the making of rat traps, but it should breed philosophers. "If a man can preach a better sermon, or write a better book, or make a better mouse trap than his neighbor, though he live in the woods, the world will make a beaten path to his door." The authorship of the quotation is still a matter of dispute, but its wisdom is universally accepted. They make good rat traps at Michigan City; not the kind with a spring, crashing down like a guillotine, but the good old-fashioned wire cage rat traps with a prison door that swings only one way. What do the men think as they twist and bend the strong wires? Do they see any analogy between the steel wires and the twenty-foot stone walls? Do they leave any loose wires or any weak hinges? It is doubtful if any rat ever escaped from a prison-made trap.

WORK AND PLAY.

The dexterity of the furniture makers is interesting to see; the fastest man in the factory is a negro murderer in whose hands the big coils of rattan assume the shapes of porch chairs and swings. The twine mill is a great dusty building where an incessant roar like a giant waterfall drowns out all other sounds. Here an army of men work making and reeling binder twine for harvesting machines. More pleasant is the work of the members of the band, who have as their task the learning and playing of music for all occasions. There are twenty-three men, fourteen of whom are in for life. The leader is a murderer as well as a musician and composer. The band played before the annual gathering of the Indiana society held in Michigan City this year, and their concert was heartily applauded. They have a repertoire of about 400 pieces of assorted classifications, and they play their numbers well. The men enjoy playing and count their performance a large part of the weekly ball game.

THE DRILL GROUND.

At one end of the prison enclosure is a large drill ground, and each Saturday afternoon the entire population of the penitentiary witnesses a game of major league ball between two of the four prison teams. The teams are designated by the color of their socks, and each is loyally supported by a crowd of hoarse voiced fans who yell for the Red Sox or the White Sox. There is more batting than in a major league game; the onlookers like long hits, greeting each fly with choruses that echo between the buildings and the grey wall. For the White Sox the battery is Miller and Darling; for the Blue Sox, Fisher and Doughty. Though the Blue Sox fell before the White Sox with the ignominious score of 17-8, both teams played good ball, and it was a game worth watching. Once the ball, flying in a wide arc, hit the high wall, and the warden, laughing, explained that over the fence was not "out" in any sense of the word. When the game is over the men come down from the bleachers and fall into military formation with soldierly regularity. The band plays while they march back to their cell houses, and in five minutes the field is deserted.

One of the best features of the present prison system is the adult probation act, under which a prisoner, upon recommendation of the Parole Board, is permitted to leave the prison, and is found a position with some employer, who, knowing that the man has served a sentence, still is willing to give him another chance. The paroled man, for a year, is required to be steadily employed, to be strictly temperate, to avoid questionable people and places and to render a monthly cash account. Where under the old system seventy per cent were back in prison within a year, under the new method seventy-four make good permanently.

MODERN PRISON METHODS.

There remains in one of the cell houses a cell such as was used before penologists conceived the idea of treating prisoners as men. It is dark and unhealthy, but it is the only one in the whole institution

Rev. Orville L. Kiplinger.

in that condition, and it is never used. The men respond in a convincing way to the opportunity given them to prove themselves worthy members of society. To some of them there comes a sense of the need of spiritual guidance; these make up a long list of names waiting for admission to the chaplain's limited Bible class. Knowing that membership is voluntary, and that no shortening of their term or other reward will come as a result of attendance, yet the men eagerly seek the privilege. The men read their Bibles and study earnestly the printed sheets of questions distributed quarterly. Church service is well attended; in fact, most of the men go both to the Catholic mass early Sunday morning and to the Protestant service which follows. There is a night school at the prison, the capacity of which is crowded with eager learners. The library of 12,000 volumes is used by 900 of the inmates. The men appreciate the opportunities of their restricted environment, and make use of them.

But even were it possible it would not be good to breed in the prisoners a love for the institution that would make them want to stay. That the danger of this is slight is shown by the eagerness with which the prisoners welcome any connection with the outside world. High above the prison buildings reaches a water tower which supplies the institution. A long iron ladder scales its steep sides, and from its top the country for miles around is visible.

"The men would love to climb it if we would let them," Mr. Kiplinger said. "Every little while someone comes to me and says, 'Chaplain, don't you think the water tower needs painting?' They would like to keep it in a constant state of redecoration. But it is better for them to get outside and see the tower than for them to get on the tower and see outside."

THE VALUE OF WASTE.

In Italy, tomato packers remove the seeds before they can the vegetables. The resulting waste has been considerable. Now, after many experiments, chemists have found a way to make use of the seeds. They first dry them carefully in ovens, and then sift them, to remove the woody fibre. They next pass them between heated millstones, which reduce them to a kind of pulp. Hydraulic presses force the oil from the mass, and press the pulp into slabs of uniform size. Tests conducted at the Portici Agricultural Station show that the oilcake residue is nutritious, and that cattle thrive on it. The oil, too, has a commercial value, for vegetable oils of all kinds are in demand.

BASEBALL PITCHING MACHINE.

Automatic baseball, played on an inclosed court, is a novel game introduced on the Pacific coast this season, reports Popular Mechanics. It is played with the assistance of a mechanical pitcher which twirls regulation-size balls to the batter. In front of the player is an inclined canvas "field," marked into four bases. At the top of the canvas there is a spiral net catcher, which captures the balls and returns them to the machine. A bucketlike conveyor at the rear of this lifts the balls into position, so that by the operation of a lever the pitching arm picks up a ball. By means of a trip, the arm is released and the sum of the points earned by placing the batted balls in the various sections or divisions, known as first, second, third and home base. The batter's score is the ball thrown to the batter.

SEVEN YEAR OLD GENIUS.

Music lovers of England have been watching with incredulity and utter bewilderment the remarkable performances of Willy Ferrero, a seven-and-a-half-year-old boy who has been conducting one of the large symphony orchestras in London. Absolutely unconscious of his unusual ability, unable to read a single note and entirely unmindful of such things as scores, the boy, according to the critics of Britain, directs the great organization with the hand of a master. Taking London by storm, however, is not his first achievement. At the age of four years he conducted the imperial orchestra before the Russian court. While almost a prodigy of prodigies, he at the same time is 100 per cent boy, with sugar cakes, toy automobiles, blocks and tops foremost among his interests.

AUTOS OF PLASTER.

A French manufacturer of automobiles is making the bodies of his cars of plaster. He makes a framework of wood, on which he tacks wire netting. Then, with palette and trowel, he covers the wire netting with the plastic material, which he spreads smoothly. When the coating has set, it is dressed down with planes.

THE CHRISTIAN CENTURY

EDITORIAL

THE CHRISTMAS SHIP.

IT is just like that versatile and far-visioned newspaper man, Mr. James Keeley, editor of the Chicago Herald, to conceive a unique plan of carrying substantial aid to the suffering and innocent children of war-stricken Europe and to drop his plan into the mind of the peaceful and prosperous American people right at the psychological moment. Nobody in this land of the free cares about doing anything for the crowned leaders and instigators of this insane war, but everybody will be glad to respond to the appeal of the children in devastated Belgium and Servia and France and Austria and Russia and Germany.

The very first announcement of the plan to send a Christmas ship, laden with clothing and money as a gift from America to the children of Europe, touched the heart of Mr. Thomas Curtis Clark, editor of The Conquest, who straightway arranged with Mr. Keeley for his paper to collaborate with the Herald in loading the great ship with Christmas gifts.

The Herald will enlist the philanthropy of the general public and The Conquest will organize the sentiment and enlist the gifts of churches and Sunday Schools, especially those of the Disciples of Christ. This is a large undertaking, but so obviously a blessed one that one cannot doubt that Mr. Clark and The Conquest will receive widespread support from all generous hearts of our brotherhood.

"A SEPARATE PEOPLE."

IN an apparently innocuous phrase occurring often in the literature of the Disciples of Christ there lurks a subtle suggestion which has acted with cumulative effect through the years until it has profoundly modified the earlier temper of this movement for Christian unity.

Certain writers are accustomed to speak of the time when the Disciples became "a separate people" and to refer to the movement as "a separate body." While they have always refused to use the term "denomination" as applied to this "separate body," they have recently fallen into the habit of referring to it as a "communion," and even "a separate communion," and to the denominations as "other communions."

The difficulties in the way of providing a satisfactory nomenclature for such an idealistic enterprise as the Disciples started out to be we freely acknowledge. The Christian Century is not without guilt with respect to the use of that term "communion." But the subtlest harm comes, we believe, from the phrase, "a separate people." For those whose high and single aim it is to practice and proclaim Christian unity to cultivate the consciousness of being separate from other Christians is sad irony.

But are not the Disciples a separate people? To look at us and at the things we are doing and, sad to say, at the spirit with which some of us speak of and act toward our Christian neighbors of various names, we surely appear like a separate people and, in some respects, an isolated people.

But in so far as we have conceived ourselves to be thus separate from and, in any sense, independent of our Christian brethren of the denominations we have failed to grasp and practice the essential principle of our movement for Christian unity.

The Disciples' movement is not a movement AWAY FROM other churches of Christ, but a movement TOWARD all churches of Christ—and toward vital and organic fellowship with them.

We are "a separate people" in the sense that we have separated ourselves from the denominational order; we are striving not to be a denomination.

But we have separated ourselves from denominationalism because to be implicit in denominationalism separates us from large sections of the Church of Christ. We are striving not to be a denomination in order that we may unite ourselves in the untrammeled practice of Christian unity with all churches of Christ—not alone with those churches which, with us, have consciously left the denominational order but with those also which are still implicit in the denominational order. We are at one with them because they are, like our own churches, churches of Christ. We are at variance with them only in those things which pertain to the denominational order.

This conception of our movement is elemental and historic. On any other basis than this our century of history and our present existence is either an impertinence, or a hypocrisy.

And this basic conception, clearly grasped and conscientiously lived up to, will create in us a more liberal spirit than we have shown toward other Christians and a freer practice of inter-congregational fellowship and intercourse with all churches of Christ.

AN IMPORTANT ANNOUNCEMENT

To Friends of The Christian Century Attending the Atlanta Convention.

THE Disciples Publication Society is arranging to have its first annual meeting and conference during Convention week at Atlanta, Oct. 7-14 at the First Christian Church. Memberships in the Society have not yet been formally issued though they have been earned by many churches, Sunday Schools and individuals. To this first meeting of the Society the friendly public is cordially invited. All persons having the welfare of The Christian Century and the Disciples Publication Society at heart, in however slight a degree, will be not only welcomed but are requested to attend.

In addition to the report of the business of the Society there will be speeches by C. C. Morrison, H. L. Willett, E. L. Powell, Peter Ainslie, H. D. C. Maclachlan and others. The affairs of the Disciples Publication Society are not private affairs. This entire publication enterprise is the public property of the Disciples of Christ. It has no capital stock, but is organized on the same basis as our missionary societies. It is, in truth, itself a missionary Society, doing missionary work in education and Christian unity and receiving support of generous people who believe in the importance of the work it is doing. It is fitting, therefore that its meetings should be held during the week of the great missionary conventions.

This meeting will be one of the most interesting of the entire week. The problem of creating a journalism that will earnestly and effectively interpret to the Christian world the Disciples' plea for Christian unity; the unique service rendered by The Christian Century to the spiritual life and thought of the Disciples; the extraordinary opportunity which The Christian Century today faces; and the privilege of our churches, Sunday Schools and forward-looking men and women to have fellowship with the editors and other workers in the unselfish ministry which The Christian Century is carrying on—these are some of the themes whose discussion will surely make a program in itself quite well worth going to Atlanta to enjoy.

Information as to the specific day and hour of the meeting will be given out at the exhibit booth of the Disciples Publication Society in Convention Hall, and announcement will be made from the platform of the Convention or in the daily bulletin.

THE PASSING OF THE BROTHERHOODS.

EXTREMELY drastic—perhaps not wholly fair, but certainly not without substantial justification—are the words of Mr. Charles Stelzle at the grave of the denominational Brotherhoods. These Brotherhoods were born to get men, as men, interested in religion and the Church. Many a pastor, and all the religious papers, hailed their appearance with enthusiasm and relief. Recently, however, the Presbyterian Brotherhood and the Congregational Brotherhood have

died and the Brotherhood of Disciples of Christ seems to be about to follow them. Mr. Stelzle does not believe in speaking soft words at the funeral, but makes a diagnosis and a judgment as searching as his singularly intimate knowledge of their cases gives him the unique right to make. He says:

The Brotherhoods of the American Protestant churches have literally dug their graves with their teeth. Instead of being inspired by Mazzini's call, "Come and suffer," they were fooled by the swan song, "Come and eat."

It was almost pathetic how the Church sighed, "it is done," when these Brotherhoods were organized. Now all the problems of the Church would be solved, for had not the men of the Church said that the women had been faithful long enough—they themselves would do the job in real man fashion! But even while they yet spake, the women were lined around the walls of the banqueting hall, with trays and towels in hand, feeding these valiant soldiers, who took it all out in songs and speeches and sandwiches.

Scarcely a single National Brotherhood has made good. Here and there a local organization has accomplished a good piece of work, but even most of the local Brotherhoods have "flattened tires." Some are still being thrilled by inspirational addresses delivered by spell-binders who are great favorites on such occasions, but who never got within a thousand miles of the real job. They know the latest jokes, and they work out great schemes which are propelled by hot air, but nothing happens.

The problem of the masculine element in the Church still remains with us, Mr. Stelzle asserts. If a special masculine organization is not the solution we must still manfully face the problem until it is solved. "What, religiously, is to become of us men?"—that is the most important question he says.

The women can run the Church, and maybe the Church will continue to do the kind of work it (or she) has been doing for many a year, but what will become of the men who consider that they have done their full duty when they have permitted the women to wait on them at the Brotherhood banquet? The churches are facing a very serious situation in this particular. The men constitute just one-third of the membership in the churches today. The fact of the matter is, however, the men who are in the churches are for the most part middle-aged and old men. The young men are not being won or held by the Church. What will happen when the middle-aged men become old men and the old men die off?

No answer to this question is given by Mr. Stelzle. But it grows increasingly clear to the deeper students of modern Church life that not until the Church abandons the entertainment program and the delusive so-called "institutional church" program, and really and in dead earnest takes up the program of personal religion will men's loyalties be enlisted in her work.

ECCLESIASTICISM AND ECCLESIASTICISM.

EVEN the most charitable disposition finds it impossible to impute fairmindedness to the attempt of the Christian Standard, by the use of parallel columns, to play two editorials, appearing a year apart in The Christian Century, against each other. This is the way it was done:

And as to the cry of "ecclesiasticism" The Christian Century frankly says that it believes in ecclesiasticism. It believes that every local church of Christ is, and should regard itself as being, subordinate to the whole church of Christ.—Christian Century, Sept. 25, 1913.

Sec. Graham Frank's communication in this issue opens with this clean-cut declaration: "If the General Convention is an ecclesiasticism, I want nothing more to do with it, unless it be to help bury it." So say we all of us.—Christian Century, Sept. 17, 1914.

Readers of the Standard have no reason, after reading that and the editor's coarse comments upon it, to doubt that The Christian Century is indeed an inconsistent, loose-speaking and probably an insincere organ. But if the Standard had given just the very next sentence of the earlier editorial it would have put an altogether different light on the statements it did quote. The next sentence reads thus:

The kind of ecclesiasticism we are opposed to is denominational ecclesiasticism, the subordination of a local church of Christ to a part, and that an artficial part, of the Church of Christ.

Had these words been printed it would have been plain to every Standard reader that, to The Christian Century, the word "ecclesiasticism" is an ambiguous word: there are at least two "kinds" of ecclesiasticism. The kind to which Secretary Graham Frank referred was clearly defined in his article whose opening sentence we heartily approved. The "denominational ecclesiasticism" of the California convention both Mr. Frank and The Christian Century as well as the Christian Standard, and, we believe, ninety-nine per cent of the intelligent membership of our brotherhood disapproves. The Christian Century has not changed its attitude toward ecclesiasticism. In the issue of Jan. 1, 1914, we had this to say about it:

"Ecclesiasticism" it is a bugaboo word. It conjures up pictures of tyranny and autocracy and creed making and heresy trials. It revives memories of medievalism. It suggests the union of church and state as in Spain and in England.

It is unfortunate that the word has fallen into bad repute. It is in its make-up a good word and denotes a good thing. Like "Higher Criticism" which the late Professor McGarvey always stoutly defended as a legitimate and helpful science, it has come to stand in the popular mind for the abuse of the good thing which its proper use connotes. To say a man is a "higher critic" is, in certain circles to condemn him, notwithstanding Prof. McGarvey always insisted that he was himself a higher critic.

Likewise to classify a plan of church organization as an "ecclesiasticism" is in similar circles, to condemn it without regard to its inherent merits.

What, then, in its good and proper sense, does "ecclesiasticism" mean? It means that these free churches, or "ecclesiae" are and should regard themselves as being part of and subordinate to the whole Church of Christ. It means that they are articulated in an organization larger than any one of them, through which they are able to serve certain ends which they could not serve in isolation. It means that the local church accepts its place as a member of the social organism, the Church of Christ. It means that the idea of the Body of Christ is made real and visible in a practical co-operative unity.

The Disciples of Christ are committed to the view that the true ecclesiastical relations of a church of Christ should be had with the whole Church or Body of Christ, beginning with all other churches of Christ in its own community and extending in widening circles to the last church in the ends of the earth. Our protest against denominationalism is based upon the ground that it renders impossible this ideal ecclesiastical relationship. It divides churches into sets or sects, and those of one set have no ecclesiastical relations with those of another set.

The ecclesiasticism which our readers have been so vigorously condemning in the editor's questionnaire is denominational ecclesiasticism, the ecclesiasticism that says to a church of Christ: You cannot co-operate with "us" in Christ's work because you do not conform to "our" beliefs and customs.

The exclusion of the Berkeley church of Christ from the missionary fellowship of certain other churches of Christ in Northern California makes those churches of Christ an "ecclesiastical denomination," the very thing we Disciples set out not to be.

THE USE AND ABUSE OF THE SHINGLE.

SALEM, Mass., is to rebuild without using wooden shingles. She is convinced that in time of fire the shingle, light and dry, and carried afar by the rushing currents of air, is as dangerous an instrument of arson as could have been invented. But the shingle has its uses. There is a legend of a prince who cried for the moon. The queen said he must have it, so the king ordered the astronomers and all men with ladders to hand it down. But they failed, and the prince still cried, and grew ill. Then came the doctors, who failed to cure him, one by one, till the last, who ordered the prince to be treated with a shingle. Sorrowfully the king applied it, as the physician directed, and the prince forgot all about wanting the moon, and recovered. In time the prince became king, and he made a law that every family should procure and keep on hand a shingle. That was a long time ago, and the shingle has gone much out of fashion as an instrument of education. Perhaps we shall live to remember the shingle as something that once had uses, various and sundry, but which has become totally obsolete.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Religious Census of Warring Peoples.

The Pittsburgh Christian Advocate has been led by inquiries of a correspondent to give the religious census of the nations involved in the war. It finds that in the years named the figures were as follows: In 1910 the population of the German Empire was 64,925,993, divided thus: Protestants, 39,991,425; Roman Catholics, 23,821,453; Jews, 615,021. Austria's population in 1910 was 28,571,934: Roman Catholics, 22,530,000; Greek Catholics, 3,417,000; Orthodox Greeks, 666,000; Protestants, 588,000; Jews, 1,314,000. Hungary's population in 1910 was 29,886,487; Roman Catholics, 10,888,338; Greek Catholics, 2,025,425; Orthodox Greeks, 2,986,874; Protestants, 3,961,696; Jews, 932,406. France's population in 1911 was 39,602,258: Roman Catholics, 38,500,000; Protestants, 650,000; Jews, 75,000. England's (the United Kingdom) population in 1911 was 45,370,530; 40,000,000 are Protestants, 5,000,000 Roman Catholics, and 250,000 Jews. Russia's population in 1912 was 173,359,000; of these about 34,000,000 are in Asia; Orthodox Greeks, 87,123,600; Dissenters, 2,204,600; Armenians, 1,218,080; Roman Catholics, 11,468,000; Lutherans, 3,572,650; other Protestants, 194,280; Jews, 5,228,700; Mohammedans, 13,907,000. Belgium's population in 1910 was 7,423,784; Roman Catholics, 6,712,415; Protestants, 27,900; Jews, 13,200. Servia's population in 1910 was 2,911,701, most of whom belong to the National Church, which is Orthodox Eastern, or Greek Catholic. There are 8,500 Roman Catholics, and a small number of Protestants.

The Religious Citizenship League.

The Religious Citizenship League is described by the Watchman-Examiner as "a new militant organization, through which the religious people of the country will be invited to co-operate in the interest of good government." According to its constitution its aim is: "To interest, educate and unite men and women, especially the members of churches, synagogues and other religious or ethical bodies, in securing the enactment and enforcement of legislative measures for the industrial and social welfare of all the people." The movement is to be nation-wide in its membership and world-wide in its activities. Dr. Walter Rauschenbusch, the president, is the author of "Christianity and the Social Crisis,' and professor in Rochester theological seminary. Among the vice-presidents are Dr. Josiah Strong of the American institute of social service; Dr. Washington Gladden, a veteran in Christian social thought; Bishop McDowell of the Northern Methodist Episcopal church, and Bishop Hendrix of the Southern. Other vice-presidents are Edwin Markham, the poet; Jane Addams and Mrs. J. Borden Harriman. The general secretary of the league is Dr. W. D. P. Bliss, who was the originator of the idea, and is the editor of the Encyclopedia of Social Reform. The treasurer is William Foulke, treasurer of the American Bible Society. Among other members of the league are Dr. Clark of the Christian Endeavor Society, Dean Robbins of the General Theological Seminary, Drs. Thomas C. Hall and Charles P. Fagnani of the Union Theological Seminary, Norman Hapgood, Rev. Jonathan C. Day and Drs. Percy S. Grant, J. Howard Melish, Henry S. Coffin, Frank O. Hall, John Haynes Holmes, J. Herman Randall and Christian F. Reisner. Dr. Stephen S. Wise of the Free synagogue has been active in it from the first.

New Zealand and Bible Reading.

New Zealand will have soon a referendum vote on the question of Bible-reading and religious instruction in the public schools. The bill to be voted on provides for the reading in public schools of selected Bible lessons from a reading book to be provided by the Department of Education, no sectarian teaching to be allowed. Provision is made also for religious instruction within school hours to children by a minister of their own denomination. Any parent will have the right, if he chooses to do so, to withdraw his children from the Bible-reading or religious instruction.

A Startling Situation.

Henry W. Adams, founder of the Christian Work, New York, now living in Chicago, writes in the Boston Transcript: "We find the following startling statement in the reports of a grand evangelical denomination: In one state alone 209 of their churches received not one member on confession during the year 1913, and sixty-one others received only one each. In our entire country, on this basis, there must be thousands of such churches. If these were cotton mills, in place of churches, the stockholders would put them out of business in short order."

Ex-Governor Patterson of Tennessee, who is aiding the Anti-Saloon Movement throughout the country and will be in Chicago for a series of addresses.

Brooklyn's New Y. M. C. A. Home.

Plans for the new $1,000,000 building of Brooklyn's central branch of the Young Men's Christian Association have been completed. The building will be thirteen stories high, with living accommodations for 600. The auditorium will seat more than 700 persons. The plans also call for three large gymnasiums, which will be larger than any in the city. The site, on Hanson place, directly opposite the Long Island Railway station, was bought last year for $250,000.

Railway to Antioch.

It has been announced that an American woman, a Presbyterian, whose name is not disclosed as yet, has furnished the entire sum necessary to build a narrow gauge railway to ancient Antioch in Western Asia, and to carry on the excavations there. It is believed that these investigations will reveal much valuable information concerning New Testament history and times, and particularly concerning the travels of Paul.

Christianity in Madagascar.

A writer in The East and the West states that from Tananarive, the capital of Madagascar, 200 churches can be seen with the help of a field glass and 150 with the naked eye! A missionary organization of the Madagascar Christians called Isan-Emin-Bolana supports thirteen evangelists in the northern part of the island, and this is not the only such missionary society. Its meetings are held every six months at the capital and fully 10,000 delegates attend them. There are separate meetings for men, for women, for youths, for girls.

Chinese Christianity Thrives.

The Missionary Review of the world says that the latest statistics of evangelical church membership in the republic of China give 470,000. The churches are served by 546 ordained Chinese pastors and 5,364 unordained workers. There are also 4,712 Chinese Christian school teachers, 1,789 Bible women, and 496 native assistants in the hospitals, Chinese Christians contributed last year $320,900 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the Christian church and 31,384 students in the intermediate high schools and colleges maintained by the evangelical church.

Methodists to Push Social Service.

Bishop Hendrix, of the Methodist Episcopal Church, South, has been appointed supervisor of the Biblical Department of the Church and School Service Bureau recently organized in New York. He will have associated with him in this work President Hibben of Princeton, Dr. Josiah Strong and Dr. Edward Judson.

Congregationalists to Meet.

At the New England Congregational Congress to hold its fourth meeting in Boston November 1 and 2, the following topics will be discussed: The Vision of God, The New England Conscience, The Open Bible in the Heart, A Free Pulpit, The Standing and Tenure of the Ministry, a Democratic Church, Christian Democracy the Guarantee of Universal Peace, The Christian Commonwealth, The Promise of American Life and Responsibility for the World's Redemption.

Church Union in Western Canada.

Practical church union is making steady progress in Western Canada, and the second annual conference of the churches interesting was called at Regina, Saskatchewan, for September 15. The basis adopted is the statement agreed upon for the larger union of Presbyterians, Methodists and Congregationalists, with an Advisory Counsel of representatives from these bodies and one from the union churches.

Stanley's Work Bears Fruit.

Thirty-six years ago, Stanley, passing through the Yakusa region of the Congo, was obliged to frighten the hostile flotillas of the natives, which attempted to bar his passage, with the reverberations of blank discharges. Recently two missionaries, leaving for England, passed through their river parish, 140 kilometers in length, on a sort of triumphal progress. At short distances all along the route,

canoes would put out, the natives on which shouted messages of friendship and affection, as they accompanied the ship Endeavor on its course. These people were from the very numerous villages along the Congo at which the mission had stationed teachers. At Yakusa an enormous crowd awaited on a high elevation the arrival of the missionaries, filling up the time with the singing of hymns.

Bible for Albanians.

The Bible Society has issued a revised Albanian New Testament printed in national character which will be of immense value at this juncture in the life of the new nation.

Spanish Churches in Union.

The churches in Spain, organized under the American Congregational Board, the English Presbyterians, the German Lutherans and the Swiss Reformed, have been united in an informal way under the name of the Spanish Evangelical church.

Mott Asks for Warships.

John R. Mott calls upon President Wilson and asks him to send American warships to Turkey for the protection of American missionaries who are in that country.

For the Tokyo S. S. Convention.

It is stated that the merchants of Tokyo, have subscribed $35,000 for the entertainment of the World's Sunday-school Convention which will meet in that city, October 18-26, 1916.

Bibles for Warriors.

During the Balkan Wars 230,000 Testaments and Gospels were given away to troops on the field or in hospitals.

Christian World Comment on the Disciples and the California Excommunication

THE CONTINENT (PRESBYTERIAN.)

The Northern California convention of the Disciples of Christ expelled its congregation at Berkeley because the Berkeley people, although permitting no baptism but immersion in their own church, yet received unimmersed Christians from other denominations on letters of transfer. The congregation in question, when called on for its defense, said it was simply practicing Christian unity—the thing in which Alexander Campbell said his followers should be chiefly interested. But the convention quickly and plainly and by a very large majority showed that the thing it was concerned for was not unity with other Christians, but the building up of an exclusive immersionist denomination. The Christian Century, Disciple organ published at Chicago, has been very brave in saying that action like this in California makes absurd the claim of the Disciples to be pleading for the reunion of Christendom. The Christian Century is right in that judgment, but it has merely discovered in this one example the all-prevailing reason why the movement that Campbell began has never counted in the slightest for that reunion of churches which it has constantly proclaimed as its sole object.

THE ADVANCE (CONGREGATIONAL)

DISCIPLES AND CHURCH UNION.

Excepting only the Episcopalians, no denomination talks so much about church union or shows itself so remote from the spirit of it as the Disciples. Once again has the world witnessed the failure of an attempt to secure a more inclusive Christian attitude among the churches of the Disciples on the Pacific coast. It will be recalled by those who have kept in touch with this very interesting crusade for a wider fellowship that in March, 1912, the Church of the Disciples in Berkeley took action opening its membership to members of other churches whether they had been baptized by immersion—the mode of baptism practiced by the Disciples' churches—or not. This action of the Berkeley church was widely and vigorously condemned by the denomination and with especial vehemence in California. Recognizing the isolation, to which its devotion to the principle of fellowship had condemned it, the Berkeley church refrained until this year from sending representatives to the convention of Christian churches of northern California, with which it had always been connected, knowing the repulse which they would be likely to meet. But, hoping that the opposition might by this time have somewhat softened and believing that at least it was time that the principle for which they stood should be brought definitely before the convention, the church sent delegates to the annual meeting of the convention at Santa Cruz in July. The result was that after a strenuous discussion of the issue the convention almost unanimously voted to refuse to seat the Berkeley delegation. The ground of the refusal was that the Berkeley church, by its action with respect to immersion, had, as put by one of the leading organs of the denomination, "in receiving into its membership unbaptized people, voluntarily cut itself off from the teaching, the practice and the position of the Churches of Christ for more than a century."

Thus again we behold how the claim to be nonsectarian does nothing to protect the sect that makes the claim against the evils of a sectarian spirit. Our good friends, the Disciples, have much to learn.

THE CONGREGATIONALIST.

The battles of peace continue undiminished by the great war across the seas. This statement refers not merely to the mobilization of "Billy" Sunday's forces in Denver, Des Moines and elsewhere, preparatory to his assaults upon strongholds of unrighteousness, but to other conflicts. Among them is the battle for supremacy in the Disciples' fold between progressive and reactionary attitudes toward other denominations. An episode which may count as a great, decisive battle in this struggle occurred recently in the Northern California missionary convention of the Disciples, when it excommunicated the First Church of Berkeley for receiving unimmersed members of other bodies into its fellowship. A few weeks previous the local convention had taken the same action. According to Editor Morrison of The Christian Century: "It is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the last fifty years—perhaps in their entire century of history."

The methods which have given rise to this unprecedented action may be briefly stated in the words of the pastor of the excommunicated body: "The church is orthodox on baptism, practicing and teaching only immersion. Its open membership plan does not deal with the form of baptism, but with Christian fellowship. All Christians coming from other churches of Christ, with credentials of good standing in those churches, are received into full fellowship, regardless of the manner in which they were baptized. Such members, on leaving the church, are given their original letters, together with a recommendation from the Berkeley church." And yet this seemingly innocent and Christian procedure has caused this same pastor to be subjected to a two years' campaign of abuse and finally to excommunication with his entire membership a la medievalism!

It is indeed a crucial question for the Disciples. Whether they are to follow an official bureaucracy in building up a great sectarian institution, or whether they are to pursue their original mission of Christian unity and brotherhood, hangs on the outcome. It is noticeable that their prominent laymen, such as judges and the like, and their officials, editors—in short, the outstanding leadership—were preponderatingly in favor of excommunication. The rank and file were like troubled sheep, alternately dodging this way and that.

This is only one skirmish, however, in a battle line which extends along the whole frontier of progress and reaction. How seriously the conflict rages was vividly revealed in the launching of the Disciples' "Men and Millions Movement," the campaign which was to result in great endowments for their educational and missionary work. At that time the attempt was made to subsidize all sources of light, with a viewpoint so out of harmony with present-day Christian progress that the mere uncovering of it had a stimulating result. The struggle among the Disciples has an interest for all Christians, not merely because they form a great denomination, in the West chiefly, but because the issues must be shared by all. In the respective victories or defeats are effects that will influence the power of the whole church. The steady, uncompromising front which the forward-looking men among the Disciples put forward to the forces that make for retrogression is worthy of deepest admiration. That sometimes these liberty-loving pioneers have been forced out of the family which they yearn to aid, frequently into the fold of Congregationalism, is others' loss and our gain. But some day the great battle itself must result in the falling back of one or the other sides. Which shall it be—sectarianism or unity?

NORTHWESTERN CHRISTIAN ADVOCATE (METHODIST.)

The Disciples of Christ in their convention in northern California recently expelled from the fellowship of their churches the First Christian Church of Berkeley, Cal. The Berkeley church had been receiving members by letter from other churches who had not been baptized by immersion, without requiring their immersion at the hand of a Disciples minister. The place of baptism in the church has been for some time earnestly discussed within the Disciples communion and no agreement between the representatives of varying views is yet in sight.

PITTSBURGH CHRISTIAN ADVOCATE (METHODIST.)

NO FELLOWSHIP WITH THE UNIMMERSED.

An ecclesiastical event of considerable interest, and for those involved of crucial importance, occurred recently on the Pacific Coast, when the Northern California Missionary Convention of the Disciples "withdrew from the fellowship of"—that is to say, excommunicated—the Disciples First Church Berkeley, for receiving unimmersed members of other churches into its fellowship. A local convention had taken the same action previously. It was not because First Church had abandoned the doctrine that immersion is the true mode of baptism. It was simply another exhibition of the spirit which refuses fellowship to those who do not hold "with us" in all things. The pastor of the excommunicated church has this to say about the attitude of his church toward baptism and Christians coming from other churches:

> The church is orthodox on baptism,

practicing and teaching only immersion. Its open-membership plan does not deal with the form of baptism, but with Christian fellowship. All Christians coming from other churches of Christ, with credentials of good standing in those churches, are received into full fellowship, regardless of the manner in which they were baptized. Such members on leaving the church are given their original letters, together with a recommendation from the Berkeley Church.

The editor of The Christian Century who has taken strong ground against the inconsistent bigotry of his fellow Disciples who plead for unity and yet refuse fellowship with those who have not been baptized by immersion—has this to say: "It is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the last fifty years—perhaps in their entire century of history."

The Christian Century teaches that immersion was the primitive mode of baptism, and ought to be chosen by all who believe in Christ; but it clearly recognizes the utter inconsistency and medievalism involved in making that teaching a dogma upon which excommunication of Christians can proceed.

THE PRESBYTERIAN ADVANCE.

[In a page editorial the Presbyterian Advance (Nashville) recites the facts connected with the Berkeley excommunication and publishes the full text of the resolutions adopted and comments as follows:]

Back of this action lies an interesting story of the effort on the part of a considerable number of aggressive ministers and laymen of the Disciples to broaden the platform of Christian fellowship and not make it wholly contingent upon the rite of immersion. A year or more ago we called attention to the action of the church at Berkeley which, under the leadership of Rev. H. J. Loken, adopted the plan of receiving into full membership, by letter, members of other Christian denominations who might desire to unite with the First Church, Berkeley, without requiring that they be rebaptized by immersion. The Berkeley church declared that it believed as firmly as ever that immersion was the only proper mode of baptism, but took the ground that it was contrary to the principles of Mr. Campbell, founder of the "Christian" church, to make immersion a test of Christian fellowship. This was on the ground that Mr. Campbell advocated Christian union and that the central "plea" of the Disciples is for such Christian union. Mr. Loken had expressed his views in the following homely but pertinent paragraph:

"Every denomination has its denominational hobble-skirt, which it must get rid of before it can talk business on Christian union. In our brotherhood it is close immersion, and it is perfectly obvious to everyone who has seriously faced the problem of union that our participation in the union of Christian people means the taking off of that obsolete and old-fashioned garment."

It should not be overlooked that, in the very year in which the Berkeley church adopted the plan referred to, the "Disciples Commission on Christian Union," of which Dr. Peter Ainslie is chairman, advised the union of Disciples and Congregational churches by the plan adopted at Berkeley, and this plan in the abstract met with much approval within the fold of the Disciples. According to Dr. H. H. Guy, professor in the Pacific Theological Seminary, but a member of the Disciples Church, the action taken by the Disciples at Berkeley was mainly due to "the fact that we as a brotherhood stand accused of teaching and practicing a scheme which really un-Christianizes all other Christians. Our plea for Christian union is regarded as in reality a propaganda for absorbing the other churches. It is charged that we would never consent to Christian union until all the Christians of the world had been rebaptized according to the mode which we Disciples practice. It was the intention of the Berkeley church to take a position which would forever make such interpretations of her position impossible. By taking the stand which it did Berkeley church said that, while regarding immersion as the only mode of baptism practiced in the New Testament days, and while feeling under compulsion to so practice the rite today, it held itself in duty bound to receive all Christians into its fellowship, with the understanding that its liberty to continue to teach and practice what it believes to be the doctrine of the New Testament is not infringed upon." However, in spite of the action of the Commission on Union, violent opposition to this more liberal policy soon developed and the Disciples are now facing an issue of far-reaching importance.

As might be expected, most of the denominational papers are against the broader policy inaugurated by the Berkeley church, but the new movement has strong support in the able journal of the more progressive Disciples, The Christian Century, of Chicago. It has been urging the friends of Christian unity to give their sympathy and encouragement to Mr. Loken, "who has the courage of his ideals." It says of this courageous pastor, "The custom of withholding the 'hand of fellowship' from a Christian person who 'comes forward' bringing a credential from a Presbyterian or Congregational church of Christ unless such Christian person has been immersed became intolerable to him. He could not be loyal to Christ and debar from his fellowship any soul whom Christ has received into his Church." Then, commenting upon the action of the convention, this paper exclaims: "The other day the missionary convention of Northern California—in the name of Christian unity!—excommunicated the church and minister from fellowship in its work! Their delegates—Christian women and men—were compelled to arise in the face of the whole assembly and walk out of the convention hall. Nothing like that ever happened before in a convention of Disciples of Christ. The decree of excommunication declared that the church had 'ceased to be a Christian church,' because it received Christians into its membership!"

All this is especially interesting to other denominations not only because our brethren of the "Christian" church have always stood for Christian unity, but also because they have always claimed that their church was not an "ecclesiasticism," that is, that it did not undertake to bind ministers or churches to the decisions of an ecclesiastical council. But surely the California convention was an ecclesiasticism if ever there was one. It cast out some of its own members. There is more to follow. The developments will be watched with great interest. They spell progress toward Christian union.

Of Human Interest

Dr. Abbott on the Sabbath.

The testimony of Dr. Lyman Abbott, recently given, shows the abiding quality of early religious training concerning the weekly day of rest. He writes: "I remember the Puritan Sabbath of my childhood, and the memory is almost wholly a pleasant one. Perhaps this is because the Puritan Sabbath of my childhood was pleasanter than that which is preserved in the recollections of some men of my generation; perhaps it is because I have formed the habit of remembering the pleasant and forgetting the unpleasant things of the past. I remember the grandfather's home in which I was brought up, the Sunday afternoon walk in the pasture, the Sunday evening singing after supper. I remember the great congregation in Plymouth Church, and the teaching which called me from the legal profession to the ministerial, and gave me the inspiration which started me on my life work. The friends who have kneeled at my side in the church services of the past kneel at my side again, and we unite our prayers, though they are invisible and inaudible." He adds, in the days of advanced age: "My Sunday is a 'day of rest and gladness.' I am glad to shut the door on all the busy activities of the past week, and all the projected activities of the coming week, and have one day of calm and quiet, free from the turmoil and the dust incident to daily duties."

Dr. Clark on Austria-Hungary.

Dr. Francis E. Clark contributes to a recent number of the Christian Endeavor World an article on some of the European peoples concerned in the present war. He writes thus of Austria-Hungary:

"That these people have more than once sounded the battle-cry of freedom is only a matter of history. Some of them have been conquered, but they have never been subdued, and their hopes and aspirations have never been crushed out. I need only to remind the older generation of Americans of the fact that Kossuth was a Hungarian, for no other man ever stirred the American public like the hero who fought for the freedom of Hungary. I felt it was a great honor some three years ago to address a Christian Endeavor audience from the same pulpit in Debreczin from which Kossuth proclaimed the freedom of Hungary. His spirit animates twice ten million men, women, and children in the Dual Monarchy. Whatever we may think of the part that Austria has had in precipitating this war, or whatever our opinion may be of the "unhappy house of Hapsburg," of whom the aged ruler of the Dual Monarchy, Francis Joseph, is the head, we cannot deny great qualities of mind and soul to the liberty-loving people whom he rules."

Dr. Holmes' Joke.

Dr. Oliver W. Holmes was small in stature. Upon one occasion he was present at a meeting which happened to be attended by large men, thus making his diminutive size rather conspicuous in contrast. One of these men—doubtless wishing to make him feel at ease—came up to him and said: "Well, Dr. Holmes, I should think you would feel rather small among all these fellows." "I do," replied the doctor. "I feel like a three-cent piece among a lot of pennies."

The Boy Was Disappointed.

One of the stories that President Wilson tells, says the New York Tribune, is of a small boy whom he encountered at Staunton, Virginia. The president was speaking to a crowd from the steps of the Baldwin Seminary for Girls. The boy pushed and shoved his way through the crowd until he found himself squarely in front of President Wilson, whereupon he shouted, excitedly:

"Where is it? Where is it?"

Mr. Wilson stopped his speech, and with a broad smile said, good-naturedly, "Well, my boy, I guess I am 'it.'"

"O pshaw!" responded the youngster, with a look of disgust. "I thought it was a dog fight."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

First and Fairest of Old Kentucky Homes

It is not hard to understand the lure of new and unknown regions to adventurous spirits like Daniel Boone and Simon Kenton, or to those to whom enrichment and betterment of their material condition was a prime necessity.

But it is difficult to know what was the magnet that drew Colonel David Meade, a man past fifty years of age, of large wealth and highest social standing, to leave his beautiful estate on the James River in Virginia, and bring his gentle, cultured wife and nine children, and great retinue of servants into what was still virgin wilderness. There must have been some imperious and mysterious impulse in the hearts of his generation, that impelled him to abandon what men ordinarily prize as the paramount values of life, and venture into untried and unexplored lands.

COLONEL MEADE ARRIVES IN KENTUCKY.

It was in 1796, only a little more than twenty years after the first white settlement west of the Alleghenies was planted, that this courtly Virginia gentleman came to Kentucky, and bought a large tract of land nine miles from Lexington; in his youth, he had lived ten years in England, and he devoted the rest of his long life to making a home there modeled after the country seats he had so admired in the old country. The natural beauties of this blue grass region lent themselves readily to the art of the landscape gardener; the gently rolling land, clothed in richest green, made the curving line of beauty everywhere, the superb forest trees of unequaled variety and size, the rich limestone soil, the mild climate, made an ideal setting for this first and fairest of old Kentucky homes. With characteristic modesty, Colonel Meade gave it a name suited to its sylvan surroundings, Chaumiere des Prairies.

A great-great-granddaughter of Colonel Meade loaned me recently a collection of family papers on Chaumiere, and in it are a number of descriptions of this beautiful place. One of them is by Dr. Horace Holley, president of Transylvania University from 1818 to 1827, who says:

"I went with a party of ladies and gentlemen nine miles from Lexington to the country seat of Colonel Meade, where we dined and passed the day. This gentleman, who is near seventy, is a Virginian of the old school. He was a long time in England in his youth, and brought home with him English notions of a country seat—though he is a great republican in politics. He and his wife dress in the costume of the olden time; he wears the square coat and great cuffs, the long court vest, knee breeches and white silk stockings at all times; the buttons of his coat and vest are of silver, with the crest of the Meades on them.

"Mrs. Meade wears the long waist, the stays, the ruffles about the elbows, and the cap of the past century; her dress is always of satin, with handsome laces and embroideries. She is very mild and ladylike, and though between sixty and seventy, plays upon the pianoforte with the facility and cheerfulness of a young girl; her instrument was the first one brought to Kentucky. Colonel Meade is entirely a man of leisure, never having followed any business, and only using his large fortune in adorning his place, and entertaining his friends and strangers. No word is ever sent him that company is coming; to do so offends him. Twenty of us went out one day without warning, and were entertained luxuriously on the viands of the country. . . This house consists of a cluster of buildings, in front of which spreads a beautiful, sloping lawn, smooth as velvet. From this walks and drives diverge in various directions, forming vistas, terminated by picturesque objects; a Chinese temple, seats, alcoves, and verdant banks are interspersed at convenient distances. The lake, over which presides a Grecian temple, that you may imagine to be the home of the water nymphs, has in it a small island, which communicates with the shore by a white bridge of one arch.

IDEAL BEAUTY.

"The whole place is surrounded by roses and honeysuckle, now in full flower. You enter from the road through a gate between massive columns, which winds through the noble park to an inner gate, the capitals to whose pillars are unique—being formed of the roots of trees carved by nature; there the rich glory of verdure and flower-capped hedges bursts upon you. There is no establishment like this in our country."

In 1825, Dr. Craik, rector of the Episcopal church in Lexington, describes a visit to Chaumiere in very much the same terms as President Holley. He says:

"Everyone who went to Lexington or any part of the blue grass country visited Chaumiere as a matter of course; the result was that for a time every day there was like a levee. . . Colonel Meade told me he had selected his present residence on account of the natural beauties of the country, and he pointed with enthusiasm to several groups of the sugar maple, with the lovely grass beneath them, as the most attractive features of the place."

AN INTIMATE DESCRIPTION.

One of Colonel Meade's granddaughters Mrs. Susan C. Williams, has left an even more intimate description of this paradise in the wilderness.

"The house was what might be called a villa—built in an irregular style of various materials, wood, stone and brick. The part composed of brick was a large octagon drawing room; the dining room was a large square room, wainscoted with black walnut, with very deep windows, where we children used to hide ourselves behind the heavy curtains. There was one large, square hall, and numerous lobbies, passageways and areas. The grounds were extensive and beautiful—at that time, there was probably not so highly and tastefully improved a country seat in this country. Distinguished visitors to Lexington were always taken there. . . And then, the walks! The serpentine, one mile around, the haw-haw, a wide straight walk with an echo, both with white benches at intervals, and in a secluded nook, a tasteful Chinese pavilion. The bird cage walk was cut through a dense plum thicket, excluding the sun, and led to a dell where were a large spring of water and the mouth of a cave. At this point was the terminus of the lake, and after a hard rain there was quite a waterfall, in which my grandfather much delighted. . . Both my grandfather and grandmother were all that their servants could desire as master and mistress; all that were capable of taking care of themselves were manumitted at his death."

The servants were indeed an important part of this spacious and sumptuous establishment. Seven men were kept at work on the grounds, mowing the grass, and tending the trees, shrubberies and gardens; not a twig or leaf was allowed to remain on the velvet turf.

COLONEL MEADE'S GRANDDAUGHTER'S DESCRIPTION.

Mrs. Anna Meade Setcher, a great-granddaughter of Colonel Meade, describes the house as follows:

"Most of it was but one story, but it contained a great number of rooms, which were richly and beautifully furnished. In the octagon drawing room hung four handsome mirrors, which were draped, as were the windows and light sides of the room with brocaded satin hangings. The pictures on the walls were mostly family portraits, some of them by famous artists. One of David Meade, at eight years of age, was by Hudson, the teacher of Sir Joshua Reynolds, and several were by Sir Joshua himself. One was by the celebrated Sully. When Edward Everett visited Chaumietre, just after a stay abroad, he pronounced the art collection there, though small, the equal of any private gallery he had seen in Europe."

Mrs. Setcher also tells of the many distinguished visitors to Chaumiere. Among them were four presidents of the United States, Thomas Jefferson, James Monroe, Andrew Jackson, and General Taylor. George Rogers Clark, Aaron Burr Blennerhassett, General Scott, and others too numerous to mention, partook of its generous hospitality.

Mrs. Setcher says, "Of all the noted visitors to Chaumiere, I have heard my grandmother talk most of Aaron Burr and Blennerhassett; at one time they were my grandfather's guests for several weeks. Next to these two, she considered Andrew Jackson the most remarkable man she ever knew. She has often described to me how he looked on his war horse, as he came through the gates of the porter's lodge, and rode up to the house."

LAFAYETTE AS GUEST.

But the most honored guest that ever came to Chaumiere was Lafayette, when he visited Lexington in 1826. It was to show his appreciation of the distinguished Frenchman, that Colonel Meade built the octagon drawing room, alluded to above. This is all that now remains of the old home, and is a room of noble and ample proportions, with lofty windows, and beautifully finished woodwork of black walnut; if its mute walls could speak, what stories it could tell of the courtly crowds that gathered there, and the spacious hospitality of those days that are no more!

And not a vestige remains of those superb "pleasure grounds," that were once the marvel of all who saw them. The place is but a beautiful memory—but a memory that has done much to make the phrase, an "Old Kentucky Home" an ideal and a standard of hospitality, famous in song and story. Happy the community and the state, that has among its traditions such a home as Chaumiere, and such gracious and generous hospitality as was there dispensed by Colonel David Meade, and his gentle and lovely wife!

I. W. H.

Disciples Table Talk

W. D. Ryan Begins Fifth Year.

Youngstown Central Church has profited by the work of its pastor, William Dunn Ryan. He has served the church for four years and has the following achievements to his credit: More than 300 people have been added to the membership of the church. A church office has been established and an efficient secretary employed full time. The church building has been remodeled and enlarged at an expense of about $20,000. The duplex envelope plan of collecting funds has been adopted and missionary zeal and missionary receipts have been greatly increased. Four years ago the annual receipts and expenditures of the church for all purposes, were approximately $5,000. Receipts and expenditures for all purposes last year were $16,340.72. The C. W. B. M. has assumed the support of a missionary in India. The church is now supporting two missionaries in the foreign field, besides contributing to all our church boards doing missionary and benevolent work in the home-land. The Sunday-school has become the largest in the city. A goal of 1,000 attendance was set for September 20.

New Los Angeles Pastor Succeeds.

Charles I. Hutslar, who was called in June of this year to the pulpit of Broadway Church, Los Angeles, writes that there have been fifty-seven additions to the church membership, most of them by confession of faith. Audiences are increasing. A young men's Bible class was organized about August 1, and it now has an enrollment of twenty. The aim of this class is to have one hundred members who are all active Christians, and from the efforts that have been put forth, and from the list of prospective members, Mr. Hutslar believes the aim will soon be realized.

Pastor Analyzes Membership.

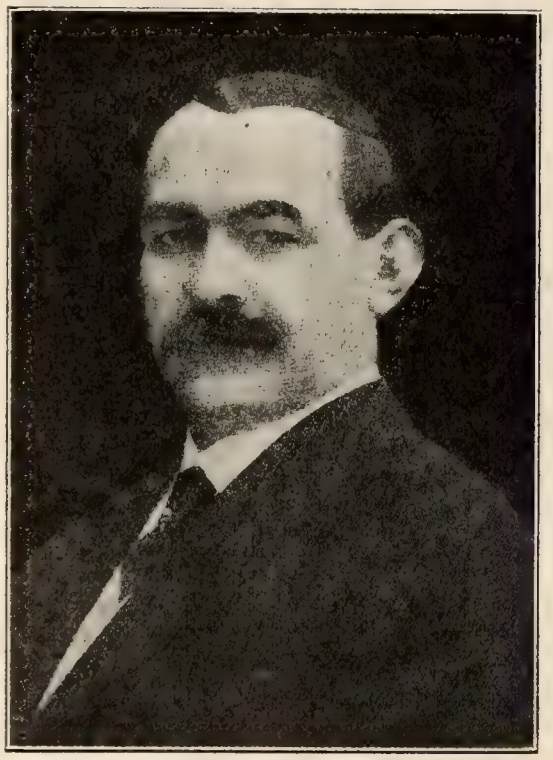
During a recent sermon in East End Christian Church, Pittsburg, on "The Home," John Ray Ewers made the following study of the composition of the church: "We have at present a revised list of 561 members. There are 106 husbands and wives, or 212 people. Twenty-two men belong whose wives do not and 47 women belong whose husbands do not. There are 24 boys under 18 and 26 girls of same age. There are 85 unmarried men and 145 unmarried women. Thus it appears that nearly one-half of our membership consists of men and boys. About the same ratio is to be found in the Sunday-school." In the five years during which Mr. Ewers has been pastor of this church 435 people have united with the church, 358 of whom are now members. An appeal was made for families to throw open their homes to homeless young men and young women in warm-hearted hospitality. The value of saying grace at meals was dwelt upon. Criminals are nearly always traced to poor home influence. The home, inspired by the church, was given the credit for moral culture. The official board of East End Church is considering plans for a remarkably fine new building.

Dr. Breeden's Success at Fresno.

The thirtieth anniversary of the organization of the First Christian church of Fresno, Cal., was celebrated by the congregation on September 13. H. O. Breeden, the pastor, mentioned many interesting facts in the history of the growth of the institution in his sermon. The church has now a membership of 830 resident members. Its history, from its organization under James A. Logan in 1884 with a handful of workers is in many instances the history of Fresno during this period. During the pastorate of J. R. Perkins' pastorate, an evangelistic campaign under the leadership of Dr. H. O. Breeden, in the early part of 1909, was remarkably successful, resulting in the addition of more than 200 members to the church. In October, 1909, Ray O. Miller of Indiana was called to the pastorate. He served the church for two years. Then Doctor Breeden was called by unanimous vote to assume the pastorate. Because of previous engagements in the evangelistic field Doctor Breeden found it impossible to accept the hearty call for six months. The interregnum was filled by Daniel Stewart, and Doctor Breeden began his ministry in May, 1912. The following August, Shirley H. Shaw was called at his assistant, which position he filled with great ability. After two years of splendid service he resigned to accept a pastorate. In the two and a half years of Doctor Breeden's pastorate the church has been happily harmonized and cemented and made substantial progress in all its activities. At the beginning of the year the church launched a campaign for a new building which will cost $75,000. This structure will be completed by Jan 1.

Central Kentucky Ministers Meet.

"The Church in the First Century," was the subject of the paper read at the recent session of the Central Kentucky Ministers' Association of the Christian Churches, held at the Phoenix Hotel, Lexington. The paper was read by Prof. A. W. Fortune, of Transylvania University, and discussed by the ministers present. The session was preceded



Rev. L. O. Bricker, Pastor at First Church, Atlanta, Which is Host to the Convention This Week.

by a business session of the Executive Board of the Kentucky Christian Church Missionary Convention, the first since the State Convention was held in Ashland.

Indianapolis Disciples Extend Bounds.

The West Side Christian mission building, at Indianapolis, was dedicated on Sept. 13. P. A. Wood, president of the superintendents' Union of Christian Sunday-schools of Indianapolis, presided. The dedicatory address was delivered by A. B. Philputt, pastor of Central church, who remarked that the mission was in a neighborhood composed almost exclusively of native born Americans and showed that since there were no other churches in the immediate vicinity the mission should grow rapidly. Thomas W. Grafton, pastor of Third Church, delivered the dedicatory prayer. The singing was led by F. C. Huston, singing evangelist. S. H. Creighton, chairman of the building committee told of the history and growth of the mission.

Hoopeston, Ill., to Burn Mortgage.

At a recent midweek service of the Christian church at Hoopeston, Ill., there was a joint session of the church board and the Sunday-school teachers and officers when plans were made for a Sunday-school rally, a mortgage burning and revival. The Hoopeston church was built fifteen years ago and during that time the property has been encumbered with debt. Led by the energetic pastor, Andrew Scott, the church congregation during the past few months has been working earnestly to pay the last dollar of the indebtedness by the first day of October, and in this recent meeting it was decided that a formal celebration of the event would take place on Sunday, Oct. 18, with all day services in which all churches in the city will be invited to participate, at least in the afternoon.

Texas Schools and Religious Education.

Edwin C. Boynton, pastor at Belton, Tex., writes of an interesting development in religious education in the state of Texas. For some time the Sunday-school world has been familiar with the attempt to secure the co-operation of the public school with the Sunday-school in the promotion of Bible study. The feeling that, since the days of our fathers, when every home was a seat of instruction in sacred themes, the ignorance prevalent concerning the most elemental Biblical facts was appalling and on the increase, demanded some action on the part of teachers of the scriptures looking to an extension of Bible study. In a number of states steps have been taken to place courses of Biblical history, biography and geography in the hands of high school students, under such competent oversight as would guarantee an adequate study of the subjects offered. Notably in Colorado and North Dakota the state has attempted, through the co-operation of the public school and college teachers with leaders in the Sunday-school world, to afford to communities desiring them, courses of the nature referred to. The Colorado course for the first year, which is optional with each community and each individual student of the high school, covers thirty-six weeks, extending from the study of the early chapters of Genesis to that of the work of John the Baptist. The North Dakota course offers fifty lessons for its first year's work. In Texas there is no provision for a state-wide course. At the state Sunday-school convention at Fort Worth last March, a committee of twenty members was authorized, Dr. Frederick Eby, of Austin, being chairman, to take such action as might be possible looking to a similar state-wide co-operation between the secular schools and the Sunday-school. This committee will probably hold conferences with representative teachers at the State Teachers' Association at San Antonio in November, and it is hoped that a course of study will then be agreed upon as has been done in the states mentioned.

Church to Have College.

Because of the pressing needs of the modern city for a more efficient church and the demand on the part of many Christians for opportunity for a more thorough knowledge of the fundamental principles of the church coupled with the new and more efficient educational methods now being used in the Sunday-schools, the workers of the Seventh Christian Church, Indianapolis, have organized a church college. This school will be a department of the church work under the supervision of the pastor; its purpose to train workers for every department of the church. The training of lay workers only is the idea. The school will be open not only to all the members of the church, but to members of the other churches who wish to take advantage of this opportunity. No fees will be charged. Text books will be used in all the classes. The course of study is to cover four years, with forty recitation periods in each year's work. A diploma graduation will be given. But one course can be taken at a time. The year is divided into two semesters of twenty hours each. The course includes classes in Bible study, church history, Christian missions, religious pedagogy, social service, parent problems, departmental work, Christian ethics, church polity and Christian Endeavor efficiency. The teachers of this school are all members of Seventh

Church, who have given special study to their respective fields. They will teach as follows: Rev. Clay Trusty, church history and church polity; Mrs. George Kitzing, Bible study; Mrs. George Wood, religious pedagogy and Christian ethics; Mrs. Lotta St. Clair, Christian missions and comparative religion; E. S. Cummings, departmental work and parents' problems; Mrs. E. S. Cummings, Christian Endeavor efficiency and Sunday-school work; Mrs. Esta Trusty, social service. The school will be opened October 7, just after the opening of the new $13,000 educational building, which will be dedicated October 4. This building makes possible the working out of the above plan. The classes will meet regularly on Thursday evening at 7:45. The class periods will be one hour in length. From 8:15 to 9 will be a lecture period, at which time men engaged in special lines of religious and social work will be invited to speak. These lectures will be open to the public.

Melons in "Imperial Valley."

Readers of Harold Bell Wright's book, "The Winning of Barbara Worth," will be interested in knowing that the "Imperial Valley," the redemption of which Mr. Wright tells of in his book, produced 5,000 carloads of melons this year. Three million dollars is the estimate made this season of the value of the entire melon crop of California. W. F. Holt, of Redlands, Cal., is the original of "Barbara Worth's" father, who made the Imperial Valley "blossom as the rose."

Disciple Pastor Organizes Lecture Bureau.

Information comes of the organization in Des Moines of the "University Lyceum Bureau." Walter B. Zimmerman, pastor at Pleasantville, Iowa, and also student in Drake, is one of the movers in the enterprise. He has been chautauqua platform manager for the past two years and is fitted by this experience to introduce this new bureau to the public.

"Billy" Sunday Coming to Des Moines.

The "Billy Sunday Meeting" is to be held in Des Moines during November and doubtless run on into December and near the holidays. The committee of arrangement is having trouble with the city council in finding a location where they can comply with the ordinance, regarding the construction of frame buildings within the fire limits. The tabernacle is an immense wooden structure, seating ten thousand people. Of course it is impossible to build such a temporary structure and make it fireproof. It costs thousands to build this tabernacle. Reports from the Sunday meetings in Denver, Colo., indicate great attendance and intense interest from the start. On the opening Sunday of the meeting the crowd began to gather at 6 o'clock for the 10 o'clock morning service, and the great tabernacle, seating ten thousand, was crowded to the doors and an overflow meeting was necessary. C. S. Medbury is urging the great University Place church of Des Moines to prayer and preparation for Evangelist Sunday's coming. He is expecting five hundred to be added to the University Place church as one of the results of the meeting.

Canton School Feature in S. S. Times.

The September 19 issue of the Sunday-school Times devotes over a page to the story of the development and present work of the great Sunday-school at Canton, O., over which P. H. Welshimer presides. The school has an enrollment of 6,000, according to this article.

Drake School Complimented.

The Youth's Companion for September 3 contained almost a column editorial regarding the department of Religious Education in Drake University. This is but another indication of the widespread interest in the new movement for the modernizing of the Bible-school, or as Prof. Athearn prefers to call it the "Church School."

Bethany College Moves Forward.

Frank Lappin, reporter for Bethany College, writes that Bethany College has opened its doors to a large number of new students this year. The enrollment for the first two days of matriculation exceeded that of the first two days last year. The first social function of the year was held on Friday, September 25. This was an open social for the students. Prof. H. Newton Miller has charge of the Moninger Memorial Chair of Bible-school Pedagogy.

Pastor Conducts Question Box.

S. R. Hawkins, pastor at Central Church, Portland, Ore., is conducting a question box at his Sunday evening meetings. Here are some of the queries put to him at a recent service: "Explain the text, 'I make peace and create evil; I am the Lord that doeth all these things'"—Isa. 47:7. "Why the apparent contradiction in the following: 'It is not lawful for us to put any man to death.'—John 1:31. 'We have a law, and by that law he ought to die.'"—John 19-7.

"Please give the chapter and verse of Scripture which authorizes the changing of the Sabbath day from the seventh to the first day of the week." "What part does the pope play in bringing about the present war conditions?" "What is the best book written with a view to exposing the sophistries on so-called Christian Science?" "Why don't you baptize infants?" "The wets are circulating a folder which quotes Abraham Lincoln as being opposed to prohibition. Is this a garbled statement or was Lincoln in favor of the saloon?"

P. C. Macfarlane Moves West.

Peter Clark Macfarlane is removing with his family from New York City to a California town. He is seeking greater seclusion, as he is planning to write a novel this winter.

E. B. Shively to Paris, Mo.

Paris, Mo., church has shown its wisdom in choosing as successor to Frank W. Allen, E. B. Shively, who has served the church at Fayette, Mo. Mr. Shively came to Fayette two years ago from Armstrong, Mo., where he was pastor several years. He is a graduate of the Missouri Bible College at Columbia and of the University of Missouri. A local paper reports that "he is recognized as a good student and thinker and eloquent preacher whom Fayette people regret to see leave." The Paris work, it is reported, offers a larger field and better equipment for work. Mr. Shively will go to Paris Nov. 1.

Home-Coming Day at Carthage, Mo.

D. W. Moore, pastor at Carthage, Mo., is jubilant over the success of the home-coming services, held at his church Sept. 20. There were 502 at Bible school. Great audiences at church services saw 17 persons go forward to enlist in the army of Christ. In preparation for the great day, workers visited the entire membership on the previous Sunday, this being accomplished in two hours. A country-wide attendance campaign is being planned for October and November.

CALLS.

Henry W. Hunter Higginsville, Mo., to Wellington, Kans.; to begin work Nov. 1.

G. J. Chapman to South Lawrence street, Wichita, Kans.

W. W. Phares, Anadarko, Okla., First to South Dallas, Tex.

M. H. Fagan to First, Albany, Ore.

H. E. Rountree, Greensboro, N. C., to Washington streeet, Norfolk, Va.; has begun work.

Stephen B. Owings, Stillwell to East End, Quincy, Ill.

Charles D. Hougham, Normal to Deer Creek, Ill.

P. H. Phleming, Manchester, N. H., First to Burlington, N. C.

C. J. Robertson, Heyworth to Gibson City, Ill.

Floyd Dabney to Santa Monica, Cal.

RESIGNATIONS.

George W. Sweeney, Ladoga, Ind.

J. A. Burns, Albia, Iowa.

C. V. Pearce, Lamonte, Mo., will go to Oklahoma.

DEDICATIONS, ETC.

Sidney, O., C. J. Sebastian, pastor; F. M. Rains will dedicate new church edifice.

Athens, Ga., First, has begun new building.

Clinton, Mo., A. N. Lindsay, pastor; new building dedicated September 13.

Pence, Ill., will erect building following meeting of C. C. Sharp, pastor at Hammond, Ind.

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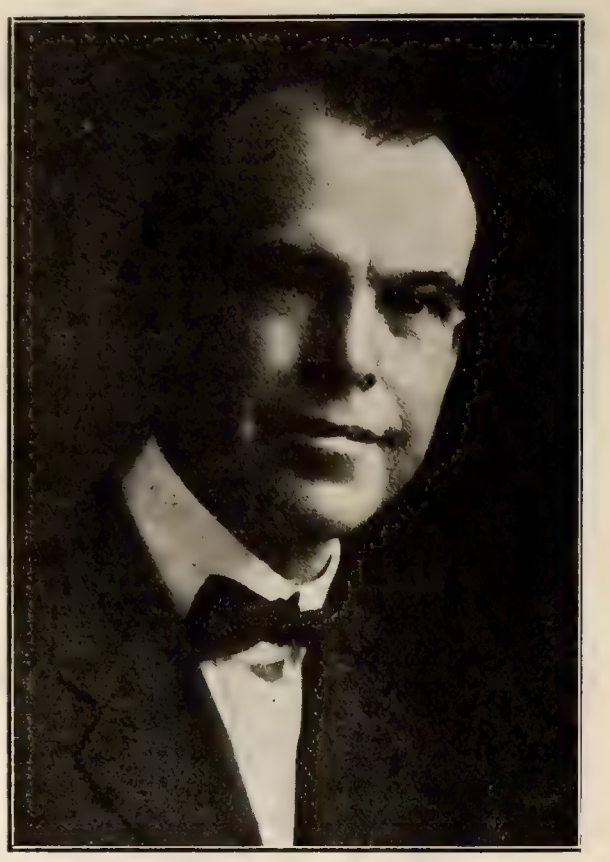
last spring, the high school board of Belton, Texas, without waiting for wider action by school authorities, authorized the superintendent of city schools, in co-operation with the Pastors' Association, to prepare courses of study in the Old and New Testaments. Mr. Boynton was selected to prepare the Old Testament study and Mr. E. L. Storey, pastor of the Presbyterian church, the New Testament work. The two courses cover two years each, of seventy-two lesson periods of forty-five minutes per year's work, and the high school board offers two units credit toward local graduation to any student taking the four years' course. The work is now actually in progress in Belton, with a total of twenty-one high school students and ten others taking the Old Testament course in the various Sunday-schools of the town.

W. H. Baker Goes to New Castle, Ind.

After four years of good service in La Porte, Ind., William H. Baker recently tendered his resignation to the congregation of First Church to accept a call to New Castle, Ind. Outside of a few members of the church the congregation was unprepared for the announcement, as the church had recently voted unanimously to have Mr. Baker remain for another year and it was supposed that he would stay. The call from the New Castle church came recently. Mr. Baker made a visit to New Castle and found the church field larger than at LaPorte, and he came to the conclusion that the opportunity was a broader one and would enable him to give better service. The congregation, which has a membership of over 700, is preparing to erect a $40,000 church, and as he has had experience in church building the congregation was particularly anxious to have him accept the call. Mr. Baker leaves the LaPorte church in excellent condition. He came here four years ago from Atlanta, Ind., and during the four years over 400 new members had been added to the membership.

H. D. Smith Leaves Hopkinsville, Ky.

At Hopkinsville, Ky., H. D. Smith, pastor of the church has announced his intention to accept a call to the work at Central, Dallas, Tex. Mr. Smith has been pastor at Hopkinsville for eighteen years, remaining a number of times despite flattering calls he had received from other churches. He has been one of the most energetic and able



Rev. Harry D. Smith, who has been called to Central Church, Dallas, Texas.

ministers Hopkinsville has had, and devoted himself to the welfare of the town at large as well as his own flock. Mr. Smith has been highly honored by his church, having been elected to the presidency of the American Society at the Pittsburg convention, to serve at Topeka a year later.

Minister to Run for Governor.

A. N. Lindsay, pastor of the church at Clinton, Mo., will be candidate for the Democratic nomination for governor of Missouri in 1916. Formal announcement was made two weeks ago, at Lamonte, where Mr. Lindsay opened the Democratic campaign in Pettis county in a two hours' talk.

Touring Under War Handicap.

Roger T. Nooe, pastor of First Church, Frankfort, Ky., who was in Europe when the war broke out, arrived home a few days ago after an eventful trip through Switzerland and France. He was in Italy when the fighting between Germany and the allies commenced, and Italy was mobilizing her army. Most of the party he was traveling with quit and returned to America, but he was determined to go and with a few others went into Switzerland. Their troubles commenced when they started for Paris. A trip to Paris, which usually occupies eight hours, required 30 for them, traveling day and night. Every hour or few hours they were compelled to change trains, and as they progressed the crowd trying to reach Paris increased until thousands were waiting to run to the carriages. Everyone had to look after his own baggage, and the director of Mr. Nooe's party, who had all the money, which had been confided to his custody to be changed into French coins, was put off the train, so they reached the custom house on the frontier "broke." Fortunately a chance acquaintance gave them funds.

Minister Visits Saloons.

"What I Saw in Our Town Saloons," was the subject of a sermon at the New Philadelphia Christian church Sept. 27. It was preached by the pastor, C. A. MacDonald. Mr. MacDonald made the rounds of all the saloons in the city a few evenings ago, to inform himself what was taking place in each one. The New Philadelphia pastor is planning to enter the evangelistic field.

Preacher Scores Business Men.

"Whenever any so-called business objects to submitting the question of its continued existence to the people you may safely say that it is thoroughly rotten," said James Vernon, in the course of a recent sermon to a packed house at the Christian church of

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Henderson, Ky. The sermon was delivered as an answer to a letter sent out by the Business Men's League to the voters of Henderson city and county a few days previous. The speaker took for a text the contents of the letter received by him, and for more than an hour he dealt some telling blows to the members of the Business Men's League, whom he characterized as being the defenders of the open saloon. He referred pointedly to the motto of the Business Men's League, "We prefer license, regulation and sincerity as against blind tigerism, disorder and hypocrisy."

Edgar County, Ill., Organizes.

The first annual meeting of the Christian churches of Edgar county, Ill., closed on Sept. 13, with great sessions. The services opened with 525 in the Sunday-school. All of these but 40 out of town visitors were members of the Paris Christian Sunday-school. At an indoor picnic dinner, Z. T. Sweeney was the guest of honor, and spoke on "The Fundamentals of the Christian Faith," and on "The Golden Age and Its Law of Service." The annual meeting of the churches of Edgar County is an assured affair. The people voted unanimously to make the meeting a regular feature of the church work of the county. The details will now be worked out and some definite tasks will be placed before the people.

Church at Arcola, Ill., Thrives.

The church at Arcola, Ill., has voted unanimously to begin work at once on improvements on the church building to cost about $4,000. The auditorium will be redecorated and recarpeted, a new lighting system installed, the basement will be entirely finished for social and athletic purposes and the entire building will be heated with a modern steam plant. Walter S. Rounds is minister.

L. S. Cupp Begins New Work.

Louis S. Cupp, newly elected pastor of the church in Eugene, Ore., is at his new post. Mr. Cupp goes to Eugene from Kansas City, where he has lived for nine years. For five years he was pastor of the Hyde Park church, and during the past four years he has served as chancellor of Christian University. In this capacity he was instrumental in raising a fund of $330,000 for the college. Of this sum, $100,000 was spent for the erection of two new dormitories, a gymnasium and a heating and lighting plant.

Topeka Church Calls O. L. Cook.

For some months First Church at Topeka, Kans., has been without a pastor, Chas. A. Finch having resigned early in the summer to go into Chautauqua work. The church has this month called O. L. Cook, of Hiram, Ohio, to the pastorate. Mr. Cook has spent the greater part of his ministerial career in Kansas, having been pastor at Hallon a number of years ago and more recently he was at Hutchinson for a period of years. He goes to Topeka with an intimate knowledge of the field and a personal acquaintance with the people in the church. This very fact gives promis of a long and successful pastorate. Mr. Finch was pastor of First Church for more than a dozen years.

Bethany College Teaches Agriculture.

Many do not know that Bethany College has a department of agriculture which in equipment compares favorably with any of the agricultural schools in that part of the country. Two large farms have recently been donated to the college: one by Hon. Earle W. Oglesbay of Cleveland, Ohio; and the other by Miss Margaret E. Parkinson, of Washington, Pa. Oglesbay Hall, costing $90,000, is one of the best equipped science and agricultural buildings in the whole country. Bethany is located in a rich farming community and with such splendid equipment will no doubt succeed with the department of agriculture.

President Kershner's Critique on Evangelism.

Present day evangelism is made the object of a keen and effective criticism by Pres. F. D. Kershner of Texas Christian University, writing in his department in the Christian Standard. He says: "We are not disposed to criticize any methods which accomplish good results, but we very seriously question the permanent value of much that is now done in the name of evangelism. The religion of Jesus is a serious appeal, and gains by serious presentations. The person who comes into the church without deep, serious convictions is not apt to be of permanent value to the church after he is in. One good feature about those days of early persecution was the fact that it took tremendous conviction to make a man come out for Christ. When becoming a Christian meant personal loss, possibly torture and death, few people would assume the risk without deep earnestness and conviction. In these latter days every sort of inducement is held out, every sort of pressure is brought to bear, the 'psychology of the crowd' is worked to the limit, and too often the results are just what one might expect under the circumstances. The ideal revival to the writer is a season of deep spiritual influence produced by the plain, sincere, earnest presentation of the simple gospel, devoid of any spectacular features, and all the more powerful on that account. Preaching of the other kind may get 'results,' but we opine that a good many of the 'results' will not prove to be lasting."

September Starts Well.

The receipts of the Foreign Society for the first nine days of September for Foreign Missions amount to $22,086, a gain over the corresponding nine days of 1913 of $7,053. The churches, as churches, show a loss of $265. But the Sunday-schools gained $441. This makes the total gain on the year to September 9 of $22,590. Only twenty-one days remain until the books close. Last year the receipts amounted to about $96,000 during that time. The churches will have to stir themselves to reach that amount this year. That is about $4,500 per day. A good report insures a great convention at Atlanta.

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The Sunday School

IN THE GARDEN OF GETHSEMANE.

INTERNATIONAL UNIFORM LESSON FOR OCTOBER 18.

Mark 14:32-42. Memory Verses 34-36.

Golden Text.—Watch and pray, that ye enter not into temptation. Mt. 26:41.

American Standard Bible.

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(32) And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. (33) And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. (34) And he saith unto them, My soul is exceedingly sorrowful even unto death: abide ye here, and watch. (35) And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. (36) And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. (37) And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? (38) Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. (39) And again he went away, and prayed, saying the same words. (40) And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him. (41) And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. (42) Arise, let us be going: behold, he that betrayeth me is at hand.

Verse by Verse.

vs. 32-34. **A place . . . Gethsemane:** "An estate known as Gethsemane, or 'the oil press.' Its precise location is not known. The traditional site is in a grove of very ancient olive trees on the western slope of the Mount of Olives, just above the valley of Kidron." It was apparently a favorite resort of Jesus and well known to Judas. **Sit ye here, while I pray:** Leaving eight of the disciples near the entrance of the estate, he takes Peter, James and John and goes apart with them to pray. Notice how Jesus relied on prayer both at this crisis and throughout his life (see Mark 1:35; 6:46; 14:32; Luke 6:12; 9:18, 28; 11:1). Note, too, that the same disciples are with him as at the transfiguration. **He saith unto them:** Jesus does not unburden his heart until the supper is over and he is alone with the three disciples who were most in sympathy with him. Then he seems to have craved their sympathy and support in the struggle he was undergoing. **My soul is exceeding sorrowful:** Amazed, and sore troubled (v. 33), partly by the awfulness of the death before him but most of all by the means through which it would be brought about—a disciple's treachery and his own nation's rejection of him. **Abide ye here, and watch:** Compare his words to Peter in vs. 37, 38. All through the struggle till the victory was won Jesus longed for the comradeship of his most trusted disciples—and failed to receive it. The sense of his loneliness seems for a time to have appalled him.

35-42.—**Remove this cup from me:** The "cup" of his death and seeming defeat and all it involved. Jesus desired life not death, but at the same time he could trust in God's wisdom and still call him Father whatever he required of his Son. **Saith unto Peter, . . . couldst thou not watch one hour:** Calling him by his old name Simon, expressing surprise that one so strenuous in his loyalty for him could not watch with him in his sore trial (compare Matt. 26:33-35). **Again he went away, and prayed, saying:** Notice the change in his prayer, as recorded in Matthew, suggestive of "a growing consciousness of the Father's will" and with it the desire to abide by it. **He cometh . . . and saith unto them, Sleep on now, etc.:** The awful struggle was over and the victory won, and he no longer felt the need of human companionship. His confidence in the Father's love and nearness was again supreme and he calmly waited the coming of the traitor.

Note: This page treatment of the lesson, by Mr. Buckner and Mr. Ewers, is a feature also of "The Conquest," our paper for Adult and Young People's Classes. If your classes use the uniform lessons, they do not need a quarterly, if "The Conquest" is in their hands. We do not believe there is to be found a more attractive and helpful lesson page than this. It is thorough-going in treatment and modern and practical in its point of view.

"The Last Step"

The Lesson in Everyday Life.

BY JOHN R. EWERS.

I REMEMBER in the wonderful Passion Play at Oberammergau, the tide of emotion that swept over me in this garden scene. No teacher should go before his class until he has thought himself into vital sympathy with the events of this lesson. It is always wrong to go before a class without getting into the mood of the theme; and in this case doubly so. We all despise professional sympathy—the undertaker type! Let there be no dealing with this sacred sorrow save in the spirit of deepest sympathy. It is the agony in the garden.

I recall how Anton Lang acted this part. You forgot that it was acting—you seemed to see your Saviour going forward and kneeling at the great rock, praying in broken accents to his Father, returning to find even the inner guard asleep. Can you see it? Do you feel it? A highly intelligent woman told me that it was the sympathetic telling of this story that led her to give her whole life to Christ. She came to feel that it was all that she could do.

STRONG BUT WEAK.

Peter was sure that he would not fall; he would die before he would renounce his Master! "Before morning," said Christ, "you will deny me." When we are humbly weak then are we strong. Happy is the man who knows his own limitations. Happy is the man who knows his weakest point. Jerusalem was taken finally at the strongest point of the wall. Whenever we get so strong that we think we can stand by our own goodness, by our own accumulated strength, by our own attractive personality, then the fall is only a short way beyond. How often have we picked ourselves up, in chagrin, after such an experience. Peter and all the disciples vow vehemently that they will stand true, but, alas, we know the story of their pitiable weakness that night. We all need the daily prayer, the daily moment with the Bible, the daily association with the strong, good friend, the humble estimation of ourselves. We are strong just in proportion as we honestly rely upon the Almighty Arm.

EIGHT AT THE GATE.

Would you have been one of the three who went with Christ into the gloom of the garden? In every class of men there are those who stand near and those who stand far away from the Master. Peter is still one of the favored. James and John—the refined "Sons of Thunder"—are the others of the inner guard. But, alas for human frailty—they also sleep. Why not be one of those who keep close to Christ? These three had the greatest sympathy—they seemed to divine the heart of their Lord. If intuition be the great thing, as Bergson teaches, then these three came to their place honestly—they had it. The mass of men follow afar off. The listlessness, apathy, carelessness, indifference crush the heart of any one who tries to lead. Close up the ranks.

"THE LAST STEP."

"And he went forward a little." William Dawson has a great sermon on that text. To my mind it is one of the most powerful evangelistic sermons in the world. It grips and holds you. It convinces and pulls you. He shows that the difference between the hero and the ordinarily brave man consists in that "last step." The difference between the saint and the ordinarily good person consists in that "last step." So of the scholar. Suppose Jesus had never taken that last step! Suppose he had run away over the dark Judean hills! Suppose he had failed at this crisis! Salvation depended upon the courage and the abandon to take that last step. "He took it—and found God in the gloom." Hundreds of men only need to take the last step to bring them clear into the church of God, but failing that step they lose all. Here is a powerful evangelistic appeal to those members of your class not now Christians. Do not fail to press this home. Some of your scholars have been expecting such a word from you for months. Speak it today.

"NOT WHAT I WILL."

Here is where the average prayer fails. We design our own lives and then complain if God does not endorse our ideas. We draw up the blue prints and then ask God to bless the results. When I was a small lad I made up my mind to be an architect. I had an uncle who was very successful as an architect and who built some great buildings. I used to go off by myself and draw up plans which would improve upon anything Angelo ever conceived—so I thought in my innocent ignorance! Not long since I came upon some of those old plans. They were indeed marvelous—those impossible towers, freakish roofs, contorted doors and twisted windows. Fortunately no one ever accepted them as plans for real castles. And yet how childish are many of the selfish plans which we make for our lives. Yet we come and ask God to bless those plans. Some day we shall be wise enough to make only one prayer: "Thy will be done." We shall ask God to show us his plan. It will be much bigger and better than anything we could plan—and much more enduring.

"WATCH AND PRAY."

Build in the reserve power. The great man has it. The strong man has it. Reserve power is splendid. I remember the captain of a foot-ball team who gave a college oration on "Reserve Power." He showed how the game called it out. The game of life calls it out also. Here is a definition of personality—"Personality is the plus element in your life."

The Mid-Week Service

By Silas Jones.

TOPIC FOR OCTOBER 7.

Pioneer Studies; Alexander Campbell. Rom. 8:1-4; Jer. 6:16.

It was the province of Alexander Campbell to elaborate and defend principles which had been enunciated by his father. His opinion of his father's work appears in the statement that the "Declaration and Address" contains what may be called the embryo or rudiments of a great and rapidly increasing community. It virtually contains the elements of a great movement of vital interest to every citizen of Christ's kingdom." In the elaboration and defense of the principles he held to be fundamental, he proved himself to be a great writer, preacher, educator, and expositor.

THE WRITER.

Few men have written more than Alexander Campbell. His name is on the title-pages of sixty volumes. He did not write to please the fancy of the idle. He wrote that he might confirm the faith of men. For seven years he edited the Christian Baptist. "All men competent to poise a lance, were freely invited into its arena, and they came from every quarter—Baptists and Pedobaptists, Congregationalists, and Episcopalians, Calvinists and Armenians, skeptics and infidels." For more than thirty years he edited the Millennial Harbinger.

THE PREACHER.

Of Alexander Campbell the preacher, Jeremiah S. Black wrote: "As a great preacher he will be remembered with unqualified admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a large congregation can hardly be explained. The first sentence of his discourse 'drew audience still as death,' and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man's wisdom; the arts of the orator seemed to be inconsistent with the simplicity of his character. It was logic, explanation, argument so clear that everybody followed without effort, and all felt that it was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clinching fact is always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power."

EDUCATOR AND EXPOSITOR.

In his corner-stone address of Bethany College, Mr. Campbell said: "In this corner-stone we deposit a copy of the Holy Bible, not to bury it in the earth, but as a monumental symbol of the fact that this book, this everlasting document ought to be the true and proper foundation of every literary, scientific, moral, and religious institution—that it is of right Divine, entitled to be, and ought to be, the basis, the sub-basis of every public and benevolent institution—essential to the perfect and complete development of man in his whole constitution—as a citizen of the commonwealth, a citizen of the kingdom of heaven, an heir of the universe through all the cycles of an eternal future." Bethany College was founded that it might prepare men to expound the Bible. Mr. Campbell believed that it required an intelligent man to understand the Bible. He believed that God spoke to the human understanding. He was therefore the foe of all methods of interpreting the Bible that were not based on reason. Emotion had a place in his study of the Bible, but it was the emotion of the man who had been trained to think.

1. Cor. 2:1-6; 14:1-4; 2. Cor. 3:12; Col. 1:28-29; 1 Thess. 5:2. Tim. 2:15; Prov. 23:12, 23; Rom. 2:18; Eph. 4:11-12; Matt. 5:1-2; Lu. 4:16-21; 24:27.

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THE CHRISTIAN CENTURY

Vol. XXXI October 8, 1914 Number 41

Human Progress and the War
Editorial

Don't Die on Third
A Baseball Moral

Hindrances to Unity
By E. V. Zollars

The Kingdom of God
By L. O. Bricker

J. B. Briney Reviews C. C. Morrison's Book on Baptism

CHICAGO

These are some of the children The Chicago Herald and The Conquest will help by sending them a "Christmas Ship" laden with new clothes of all sorts, household linen, books, toys, boxes of candy. This picture represents a group of school children in Ulm on the Danube, Germany. There are also millions of children in Belgium, France, Austria, Servia, etc., who will not have any Christmas this year unless it comes to them by way of Christian, peaceable America. Are you planning to help load the Christmas Ship?

Social Service

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impuse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

* * *

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* * *

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Character Talks

By Rev. George A. Campbell, Pastor of First Church, Hannibal, Mo.

Rev. G. A. Campbell.

ON TALKING WELL

Language is the greatest discovery or invention of man. Our capacity for dictionaries places us infinitely beyond all other animals. To talk well is a great art. Language is the expression of the soul. Expression and character constantly act and react upon each other. Bad thoughts and bad living make bad language. Good words and good life belong with each other. I heard much language on a football field the other day that did not comport with reverential feeling. Indeed, one hears cursing almost everywhere. The great souled words of all our hearts are used profanely. We do violence to our souls to use divine words in such a manner. It is a senseless custom, too. A man gets something when he steals, but he gains nothing when he swears. He loses much. It would seem possible to make our playgrounds and our lives as well clean in word. Why not begin a campaign? Will you guard your own expression? Begin at home.

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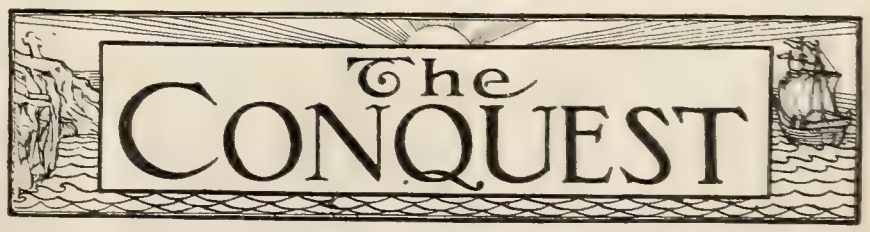

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Human Progress and the War

WHAT IS THE WORST THING ABOUT THIS WAR?

Our first response to such a question is, naturally, that the taking of human life on so vast a scale is the worst thing about this war and all war. Nobody knows yet how many lives have already perished but the number will stagger the world when it is revealed, unless, indeed, our newspaper guesses at it have already accustomed our sensibilities to think of Europe's fields and cities under the imagery of a vast human shambles.

The slaughter of men on the battle field is but half the toll this war is taking in human life. There are the families of the soldiers, the wives and mothers and children and the aged men, whose suffering is more and deeper than they endure who fare forth with their comrades to fight and the inevitable slaughter of non-combatants—they who chance to live in the path of the war—we have no faculty with which to imagine the tragedy that has already broken and crushed the peasantry of Belgium and of northern and eastern France.

Here is a picture, a little cameo, picked out of the newspaper's account of the great slaughter:

> While we were looking a shell burst in the hamlet of Waterloo, whose red brick houses were clustered almost at our feet.
>
> A few minutes later a procession of fugitive villagers came plodding up the cobble-paved road, headed by an ashen-faced peasant, pushing a wheelbarrow, and with weeping women clinging to his arm. In the wheelbarrow, atop a pile of household goods, was sprawled the body of a little boy. He could not have been more than seven. His little knickerbockered legs and playworn shoes protruded grotesquely from under a heap of bedding. When they lifted it we could see his face had been torn away by a shell.
>
> Beside him lay his little sister, a tot of three, with blood streaming from a shell wound in her face but clinging convulsively to a toy lamb which once had been white but now was red with blood.
>
> I shall take away with me from this war many terrible memories, but I think the one that will always remain most vivid will be these pitiful forms.

Our imaginations are lost in contemplating the whole hideous picture, but this detail, this tiny corner of the vast canvas is in reality a miniature of the whole. Multiply this by—a hundred thousand? a million? five million? who knows?—and you have the whole horrible picture.

* * *

But there are some things better than life. There are some things which are gloriously worth dying for. There are some things gloriously worth giving your son for, and your husband and your father, and suffering for yourself in poverty and heart-break all the rest of your days. Truth and honor and the well being of others and the ideal of a better social order for future generations—these are all worth while for a man to lay down his life and for a woman to give up her husband or a mother to give up her son. To help establish these supreme moral goods is the great business of living, and if it takes life to establish them our humanity has always been heroically willing to give life without stint and without whining.

It is not soft sentimentality, therefore, that moves us to deplore this present war. Our hearts revolt at it because there is no worth while moral issue at stake. It is a mad war, an irrational war, a hysterical and frenzied slaughter. And the thing wherein humanity suffers most is not in the mere shedding of blood, but the halting and inevitable turning back of those movements which during the long period of peace have been making for a new humanity, a new social order.

Miss Jane Addams has recently called attention to this aspect of the world situation with a vividness which only a soul highly sensitive to the forces of social progress could impart. Having spent her life to secure better conditions of living for little children, the ignorant, the aged and for women, Miss Addams feels with peculiar force the changed conditions under which social reform will have to proceed after the war is over.

Social progress will have to begin all over again, she says.

* * *

Here are the movements for pensioning the aged, for restricting the physical labor of women in industry, for relieving the squalor of slum conditions in great cities and for bringing to the peasant classes of Europe the culture and advantages hitherto denied them.

Such movements for uplift presuppose national wealth. But the nations are coming out of this war poor.

Such movements presuppose leisure, the shortening of hours of labor and the widening of the margin of time for culture and human intercourse. But the nations are coming out of the war with the facilities of industry greatly depleted, and it will be the fate of hundreds of thousands of women to take the place in industry made vacant by the killing off of men bread-winners in battle.

What legislature or parliament will be in a state of mind to consider the finer devices for humanizing life, for leveling up social conditions—devices like the minimum wage, the old-age pension, the eight hour day, the sanitary protection of the environment in which men work, and a score of others which the last quarter century has discussed and tested—when their nations confront the vast brute facts which this war will leave with them?

It has been hard enough to get the human point of view defined in our legislatures during these times of peace and affluence. It will be incomparably harder when the war has broken down so much of the scaffolding by which man has been ascending.

* * *

In respect to human progress this war is unspeakably evil and only evil. It marks an awful relapse. No philosophizing can show mankind any compensation. The filmy threads by which the whole world was being surely though slowly woven into a normal and interdependent unity have been ruthlessly broken off, and hatred and recrimination are doing their brutalizing work.

Yes, many things must be begun all over again.

But with God's help we'll do them better next time!

The Kingdom of Heaven

A Sermon on the Text: "Repent for the Kingdom of Heaven is at Hand."

BY L. O. BRICKER.

Those attending the General Convention this week and next will be seeing the face and hearing the directing voice of the pastor of the Atlanta church of Disciples, but probably his many duties of organization will so occupy him that no occasion will be afforded for an expression of his mind and heart such as his people enjoy from week to week. The sermon we are presenting to our readers was preached by Mr. Bricker a year ago, and gives an insight into his type of thinking and preaching. We have asked Rev. Dr. White to write the accompanying word which is a tribute any pastor might well covet from such a colleague.

SOME years ago as a fruit of the Spanish-American war, the Philippine islands became a possession province of America: and its millions of ignorant, barbarous, and semi-civilized people became the wards of America. The American flag was raised over that country, and before the face of the world we took possession of it. Then our problem was: what shall we do with it? It is a possession and province of America; how can we Americanize it? How get American thought, ideals, principles and civilization into these people, so that at last they may become Americans? How go about setting up the kingdom of America, the principles of American life and liberty and order, in the Philippines? Who will go for us, and whom can we send?"

First, we sent out a great American to be governor of the Philippines, to represent American law and order and liberty and justice, to those people who had never known liberty or law or order or justice. Next, we sent out an army of American school teachers, to gather the Filipino boys and girls and teach them the American language, customs, habits, ways of thinking and dressing and doing and living. Next, we sent out another army of missionaries to teach the people the American religion, ideals and morals. And these civil officers, teachers and missionaries became the preachers of the gospel of Americanism to the Filipinos.

APPLYING THE ILLUSTRATION.

Now, I trust that you are following me and seeing what it is that I am trying to illustrate. Just as the Philippines became a possession and province of America, so the earth is the Lord's, and its people His people. And the problem which the American government faced, and faces, how to set up the kingdom of America in the Philippines, and make Americans out of Filipinos, is an illustration of the problem of God—how to set up the kingdom of heaven on earth, make saints out of sinners, and transform them into citizens of the heavenly kingdom. And the means which the American government uses, sending officers, teachers and missionaries, who are the preachers of the gospel of Americanism to the Filipinos, is an illustration of the method of Jesus, going through all the villages and cities, preaching the gospel of the kingdom of heaven, and sending his disciples into all the cities and towns, saying to them: "As ye go, preach, saying: The kingdom of heaven is at hand."

THE HEART OF JESUS' MESSAGE.

And the heart of the message of Jesus finds illustration here also. "From that time Jesus began to preach and say, Repent, for the kingdom of heaven is at hand." We might be living in a different world if all preachers had followed the method of Jesus. As a rule, preachers have not preached the Gospel of Jesus, but of our theological systems and plans of salvation, in which heaven and hell have been held up as the supreme motives why men should repent. Is not this the doctrine we have always heard: "Repent, or the devil will get you. Repent, or you will be lost. Repent, or you cannot go to heaven. Repent, or you will go to hell." "From that time Jesus began to preach and to say: Repent, for the kingdom of heaven is at hand. Repent, for a larger, freer, nobler life is come unto you, a happier, sweeter, better life is at hand for you. His sermons were not threats. He began with "Blessed, Blessed...." The sanity of this method is illustrated by the teacher in the Philippines. The American Christian teacher finds a naked, dirty, ignorant Filipino boy, utterly satisfied with his nakedness and dirt and idleness, and says to him: "O, boy, repent! Change from your poor and miserable life, not because the devil will get you if you don't, for the devil has you already—the devil of ignorance and depravity and dirt—but repent, for the kingdom of America is at hand. There is a large, free, useful life possible for you: the life of a clean, clothed body, cultured mind, better habits, useful occupation, a life such as neither you, nor your fathers, have ever known. I am come that you may have this life; to make you a citizen of America." This is the gospel, the good news, to the Filipino. And this is the gospel of the kingdom of heaven which Jesus preached—the gospel of a larger, deeper, better, fuller life. "I am come that you may have life, and have it more abundantly." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I am the way, and the truth, and the life." "Follow me." "This is life eternal, to know God, and Jesus Christ, whom he hath sent." Repent, for the kingdom of heaven, with its large, full, rich life is at hand. "As many as receive me, to them I give power to become the sons of God." "He that followeth me shall not walk in the darkness, but shall have the light of life."

Rev. L. O. Bricker, surrounded by the men of First Church, who are directing the Various Departments of the Convention's Entertainment.

WHO IS IN THE KINGDOM?

The kingdom of heaven on earth is made up of those who hear this gospel, turn to it in belief and obedience, take Christ for Master and Lord, follow him, drink of his spirit, live his life, and do the will of God. "Whoso doeth the will

of my father who is in heaven the same is my brother and sister and mother." And this is the prayer of the kingdom: "Thy kingdom come. Thy will be done on earth as it is in heaven."

Now, the Bible contains no teaching about "getting into heaven" as the object of life. I know that our theology holds this before us as the supreme reason why men should repent and become Christians, and be good and righteous, that we may go to heaven when we die. "O, you must be a lover of the Lord; Or you can't go to heaven when you die," says the hymn of our childhood; but this is foreign to the spirit of the New Testament.

Not to get us into heaven, but to get heaven into us, is the theme of Jesus. To get the spirit of heaven into human lives on this earth, and with these heaven-filled lives, set up the kingdom of heaven on earth: and enlarge this kingdom by getting heaven into still more and more lives, until at last the prophetic cry of the angel is heard: "Behold, the kingdoms of the world have become the kingdom of our God and His Christ." Then all shall know him, from the least unto the least unto the greatest and this will be the new earth, and every city a holy city.

JESUS' THEME.

This is the theme of Jesus. But it is not the theme of popular theology. The Latin system of theology, which is the foundation of all systems, is based upon the proposition that the world is hopelessly in the grip of the devil, and that evil is all powerful. Therefore, the best thing that a Christian can do is to escape from this wicked world, and save his soul alive; and if one would be a saint, let him flee away from the evil world and hide himself in some secluded place and give himself up to the work of saving his soul. Through a thousand years the Latin church has made monks and nuns of men and women, and has never believed that the world could be saved; all that could be done was to rescue a few from the wreck and ruin. This was the theology of John Bunyan, in his Pilgrim's Progress. "Christian" found himself in a wicked world; his one aim was to escape from it, and save his soul; his one thought was to get out of this terrible world without the stain of defilement upon his garments; his whole life was one long flight from evil. It never occurred to him to settle down anywhere and try to transform a community, and set up the kingdom of heaven in that place. No thought of transformation ever entered his mind, his one thought was translation, transmigration, getting out of this wicked world and getting safe into heaven. He did not seem to understand that the program of Jesus is transfiguration, not transportation. The "Pilgrim's Progress" has shaped the theology of our childhood, and is the popular idea today. One thought is uppermost in the Christian mind of our times—to get into heaven at last. How many times we have heard good Christians sigh and say: "If I can only get into heaven at last, the thorny path and the dark clouds do not matter."

GET HEAVEN INTO YOU.

Well, bless your heart, of course you will get into heaven, if you are headed that way; your heavenly Father will see to that. But the great fact of present and immediate importance is to get heaven into you, and to make you a living, active, working member in the kingdom of heaven on this earth. Once we get heaven into us this earth is a mighty good place, and, so far as this life goes, the best possible place for you. And until we get heaven into us, heaven is the last place we ought to want to go to. What would a man do in heaven if he did not have the spirit of heaven in him? A man without heaven in him would be wretched on the golden streets; he would be smitten with ennui amid the choiring angels. The water of life would not quench his thirst, and the tree of life would not feed his hunger. But if Christ be formed within us, if we have the spirit of Christ, and have been transformed into his image, if heaven is within us, we might go into the very abode of the lost and through all the pits of perdition, as the three Hebrew children went through the fiery furnace, and our joy would remain with us. For it is not where we are, but what we are that makes heaven and hell. "Myself am heaven and hell." No matter what the outward condition of our lives, nor how many the pains and troubles, if we have heaven within us, nothing can separate us from the love of God.

AMERICA AND HEAVEN.

Coming back to our illustration: Suppose a Filipino boy, having heard of the wonders of the life in America, the beauty of the cities and the pleasures of the streets, should be possessed of one aim and desire—to go to America. "If I could only get into that wonderful country, it would be heaven to me." And then his teacher would say to him: "It would be no joy to you to go to America until you are Americanized. Wait until you get the spirit of America into you. If you go now, you would not feel at home. They speak a language there that you do not yet understand. Their habits and customs and ways would be strange to you. You would be an outsider, miserable and lonely. Wait until you become an American, speak the language, think the thought, live the life. We have come, not to take you to America, but to bring America to you; to make your country

(Continued on page 10.)

The Convention Pastor

AN APPRECIATION OF REV. L. O. BRICKER, BY HIS NEIGHBOR, REV. JOHN E. WHITE, OF THE SECOND BAPTIST CHURCH.

The First Christian Church of Atlanta, and all the churches, justly admire Rev. L. O. Bricker. Probably a more signal success has never attended the leadership of a southern pastor. His own communion surely must recognize the difference wrought in its whole front in this section of the South through his ministry. Those who marked the place of the Disciples of Christ in Atlanta five years ago as negligible, or who saw with sympathy its discouraging struggles, take notice now of a vital and aggressive force conquering and to conquer. Dr. Bricker's predecessors wrought well, but he, building on their foundations, has constructed his own broadly and has built on it an achievement beyond the reach of doubts and fears. I should say that the people he represents are more than 100 per cent stronger in the Christian force and influence in the community of Atlanta than they were five years ago.

It would be impossible for me to record this fact for publication if his achievements consisted merely in a denominational success. The leader of an adjoining church of another denomination would not take pleasure in this sort of tribute if Dr. Bricker and his church had accomplished such results in a sectarian spirit and with a sectarian motive. But the facts are precisely the contrary. We have all felt their impulse helpfully. Their initiative in Sunday-school enterprise is mainly responsible for the fact that other Sunday-schools in Atlanta have almost doubled their efficiency within the past two years. The great contest of 1913 between the First Christian and the Second Baptist churches was Dr. Bricker's proposition. Its consequences were remarkable, not only in the strong competition aroused, which put the churches on their mettle, but in the beautiful spirit it demonstrated as the practical and proper relation of churches in our present denominational separateness. When the contest was done, the two churches were hanging about each other's necks, in some exhaustion, to be sure, but in Christian joy. They had discovered one another, and saw that, after all, they were rivals only for their common Lord.

Dr. Bricker's personality is pervasively inoculating. He radiates well and unconsciously. He preaches the love of God in the pulpit, no doubt. I do not have the pleasure of hearing him preach, but I have noted that he preached the love of God on the streets and in strenuous committee meetings, and that he never undertakes the impossible of preaching the love of God with his fists. He is a soft-spoken dynamo, a sort of catapultic gentleness.

It is perfectly apparent that he thinks between Sundays. He plans his work and works his plans. Somehow he puts enough sugar in his methods to attract the aloof spirits which incline to linger around the circumference, and secures what is the despair of many pastors—a congregation of the congregation. There is a constant rolling up of the sleeves at the First Christian, in fact I think they have discarded sleeves altogether over there.

Just now, I notice Dr. Bricker appears a bit war-worn. He is chief mobilizer for the great army of Disciples, who are beginning to gather from ten thousand camps with "Atlanta" on their banners. When the great Convention assembles in this city it will find a perfect "brick" of a Bricker doing nothing but waiting for it, and if any turn of arrangement requires readjustment, he will calmly say in the language of Von Moltke at Sedan to some perplexed lieutenant, "Cabinet Three, drawer number Five."

JOHN E. WHITE.

Hindrances to Christian Unity

BY E. V. ZOLLARS.

This article by President E. V. Zollars, of Phillips University, is a singularly encouraging statement. Mr. Zollars is always counted with the ultra-conservative group of leaders of our people whose statements of the Disciples' plea for Christian unity so often take on a tone of cocksureness that can hardly be distinguished from bigotry. We confess to a grateful and happy surprise in finding this irenic and gracious-minded article from Mr. Zollars' pen in the columns of The Christian Courier of Dallas, Texas. The recognition of the facts pointed out by him and the consistent adoption of and adherence to the fine spirit of his message by us all would greatly advance the cause of unity both among us Disciples and in the whole Church of Christ.

IT is encouraging to know that much progress has been made along the lines of Christian union since the day of Thomas Campbell. The subject is no longer tabooed or shoved into the background and counted as unworthy of notice, but Christian union has come to be a popular pulpit theme among all the religious bodies of the Protestant world. Unfortunately, however, the divisions of one hundred years ago still exist, and even the evils have been aggravated by new divisions that have sprung up from time to time. A superficial view might lead to the conclusion that the progress had been away from, instead of towards, Christian union, but such a conclusion would be manifestly far from the truth. The bitterness of sectarianism has been overcome, at least to a considerable degree, the desirability of union is being recognized by a continually and rapidly increasing number among all religious bodies, and the feeling is becoming quite general that Christian union must come and will come in the not distant future.

It is well for us to consider some of the hindrances that lie in the way of the accomplishment of the great end for which Christ prayed.

I

I would mention that in the minds of many of the Disciples of Christ the method of union has come to fill a place out of proportion to the plea itself. In our local congregations we have grown complacent and self-satisfied with the fact that we have reproduced, in a very large measure, the apostolic Christianity, or, at least we think we have done so, forgetting, it seems to me, the ultimate and practical realization of the union contemplated by our restoration movement. We think our duty done when an occasional sermon to our people has been preached. How many of our preachers make an effort to bring together the preachers of the various religious bodies of their towns or cities for the consideration of the subject of Christian union? How many ever make any practical attempt to realize the thing that lay heaviest on the heart of Christ when the sorrows of Gethsemane were close upon him? I do not believe the people in the average church hear as many sermons on Christian union as were preached in the average church of fifty years ago. Surely the time is coming when some more practical measures, looking to the union of Christians than we have yet taken, should be inaugurated.

II.

Another matter that I would mention as standing in the way of union, or at least crowding out of our minds the importance of union, is our organized work for missions and benevolence. Surely, I will not be understood as saying anything against missionary or benevolent activity. A great people numbering a million and one-half certainly should recognize the great obligation to carry out the commission of our Lord, and to engage in all forms of benevolence that make organized

President E. V. Zollars of Phillips University, Enid, Oklahoma.

work desirable, but we should not forget that as a people we did not crystallize upon the idea of missions or benevolence, but upon union, and that this fundamental question must not be obscured by any other consideration, if we are true to our mission as a people. Personally, I have always been an ardent friend of missions and of every form of benevolent work, and I would utter no word that would discourage in the slightest degree activity along those lines, but I would sound the note of warning against allowing our attention to be diverted from the only thing that in my mind justifies our separate existence as a people. Let us ever keep in mind that the best way to promote missionary work and every form of Christian benevolence is to bring to pass the union for which we plead. Whenever Christian union is brought about, more progress will be made in one year towards the evangelization of the world than in ten years as matters now stand. I do not believe this is an exaggeration.

III.

The third obstacle standing in the way of Christian union I verily believe is the sectarian spirit. An unsectarian plea is not always necessarily accompanied by an unsectarian spirit. Sectism has ever been the bane of the Christian world. The tendency of men to divide up into classes, cliques and clans seems to show itself everywhere. Even the individual church has often been retarded in its work on account of the divisions that exist when the sectarian spirit manifests itself between the different religious bodies of the time. It is very hard for some people, even while pleading for union, to show an unsectarian spirit to their religious neighbors. I have seen this spirit stand in the way of many practical measures looking towards the union that is theoretically desired. The unsectarian plea must be accompanied by an unsectarian spirit if practical results are to be achieved.

IV.

Another barrier to Christian union is the prejudice that exists among the various religious bodies and from which we, as a people, are not free. Prejudice is a necessary concomitant of the sect spirit. The two go together and they make union a practical impossibility as long as they exist. There is no better way to eliminate prejudice than for each religious body to magnify the good points of its neighbors —in short, magnify the points of agreement, which, after all, are more numerous than the points of difference. When the various Christian bodies learn to love each other better, and to appreciate each other's worth, it will not be a difficult matter to eliminate those things that now serve to divide. If a little effort is made, Christian people will be surprised at how much good they can find in their religious neighbors, and they will discover how few are the points of difference, and they will also see that their contentions arise, not over things that are found in the Bible, but about things that are extra-Biblical —that is, about human additions to, and subtraction from, the doctrines and practices of the apostolic Church.

V.

Another barrier to union is sectarian bigotry—in other words, the assumption by the individual that the church to which he adheres has all the truth and none of the errors that afflict the religious world, and that there is nothing further to be desired. This is closely akin to prejudice. In fact, both are the legitimate fruits of sectarianism. Bigotry is a sort of Pharisaism which manifests the same unlovely and un-Christian spirit wherever and whenever it exists. The assumption that "I am more holy than thou" has done more to perpetuate division than differences in creeds. The disposition to form and maintain close corporations is seen in all religious bodies, and it is the exact opposite of the broad, liberal spirit that always and everywhere animates the true Christian.

VI.

The last barrier to Christian union that I will mention is the failure to clearly distinguish between matters of faith and matters of opinion. After every principle vital to Christianity has been recognized and insisted upon, without the slightest surrender, there is still left a wide realm for individual opinions, which never should be made matters of faith or conditions of fellowship. In fact, in any of the religious bodies of the present time there are differences of opinion among the individual members on many matters. I am convinced that there is as much difference of opinion on a great many questions between members of the same religious organization as between members of different organizations, and yet oftentimes these opinions are exalted to the realm of faith and made barriers to union between believers. Christian people must learn to allow large liberty of opinion if union is to become an accomplished fact. This means, of course, that there must be clear discrimination between matters of

faith and matters of opinion, and that in the latter the utmost freedom must be allowed.

But notwithstanding the obstacles that seem to stand in the way of the union for which we plead and pray, it is encouraging to know that substantial progress is being made. Sectarian prejudice is growing weaker. Bigotry and exclusiveness are less in evidence. The desire for union is growing stronger, and, please God, the day is not distant when the prayer of Christ shall be answered that believers shall be one as Christ and the Father are one. God speed the day

The Successful Parishioner

An Article Bringing Out the Other Half of a Much Discussed Subject.

BY H. S. BENJOMA.

A GOOD deal is said and written in these days about the Successful Pastor, and much needs to be said, for much depends on him. Almost anybody is able to tell you what kind of a man he ought to be, and what are the things that will make him successful. He must be a scholar and an orator—must not be too old, though he cannot well be too young. He must be well groomed and always presentable, a profound thinker, and a good mixer. He must be a skillful financier in order to make his salary hold out, and he must be a wise counselor in every matter that may come up. He is expected to be seen frequently in the homes of his people, and to make himself so agreeable that they will always want him to come again. He must be a good sermon maker, and above all, he must know how not to make them too long. Yes, everybody knows what is necessary for a successful pastor, and it is a great pity there are so few who conform to the ideal that is so reasonable, and so common.

There is not so much said and written about the Successful Parishioner, though there ought to be, for he is more necessary for the progress of the Kingdom than the Successful Pastor, because there are so many more of him. We very much need better ministers and better preachers—more wise and faithful and efficient leaders; but there is an even greater need of good followers—more faithful, true and efficient men and women to stand in the ranks. It is quite as necessary for the progress of the Kingdom that we have Successful Parishioners as that we have Successful Pastors. If the Parishioner fails to be successful it is not always so conspicuous as when the Pastor fails, but often it is quite as serious a disaster. Let me point out some of the marks of a Successful Parishioner.

LOVES THE CHURCH.

He loves his church. He believes that it is important, and gives it the foremost place in his thought and care. He does not devote to it simply such remnants of time and effort as he can spare as well as not from his business and other interests. It is one of the things to be provided for and looked after promptly, and as a matter of course. He may belong to other organizations and fraternities; but he always puts his Church before them, and never allows them to interfere with his Church duties. He never puts his lodge in the place of the prayer-meeting, nor spends so much of his time and money in promoting other interests that he has none left for the work of the Kingdom. His Church comes next to his home in his affections, and in his thought and care.

The Successful Parishioner is not a Boss. He is not anxious to be a leader. He may have qualities of leadership that naturally bring him to the front: but he does not claim that place as his right, nor feel abused and offended if he is left in the rear. He is willing to lead if that place is assigned to him, and he is just as willing to follow. It takes as much skill and oftentimes more grace to be a good follower than a good leader. Some men who are successful in the latter position break down entirely in the former, but the Successful Parishioner is a good follower as well as a good leader. He does not push himself to the front, but he is ready to undertake any work or to fill any place that is assigned to him.

A BURDEN BEARER.

The Successful Parishioner is ready and willing to bear burdens. There are many heavy burdens to be borne in connection with the Church and the Kingdom. There are some people who are quite ready to share the benefits that come with these institutions, but when there are heavy responsibilities to be carried, and disagreeable duties to be performed, they are not there. You cannot depend upon them for those things. In some way they will shirk out of them. But it is not so with the Successful Parishioner; he takes these heavy burdens, and bears them like a man. Often you will see him carrying, not only his own burden, but also that of his less dependable brother. It is pretty hard for him sometimes, but he has his reward in increased strength, and perfect manhood.

The Successful Parishioner is able to do "team-work." He can co-operate with other people. Sometimes you will find a man who is quite efficient as an individual, but no good whatever in working with others. Give him a job alone, and he will do it well; but he can't seem to work with a crowd. He is not able to relate himself and his efforts to any general movement. If he comes into the movement at all he is a disturbing element; he feels uncomfortable himself, and makes everybody else uncomfortable, and soon he steps out of the ranks. But it is not so with the Successful Parishioner. He can work with other people. He stays in the ranks, and his presence there is always a help and an inspiration.

DOES NOT GET THE SULKS.

The Successful Parishioner does not get the sulks. If things do not go as he wants them to, he does not fly off the handle. He does not go off into a corner and pout, or say as little children sometimes do when things go wrong, "I won't play!" He is able to keep good-natured when he can't have his own way, and when his pet plans are not adopted, he will co-operate heartily in carrying out the plans of the other man. He is not so much in love with his own ideas that he can see no good in those of other people. He believes that a poor plan heartily carried out is better than a good plan with dissension and bitterness. No, the Successful Parishioner is too much of a man to go off in the sulks. You will never find him in the corner pouting. He is in the best place for service that he can find, tugging away with a cheerful face and an encouraging word.

The Successful Parishioner lets his Pastor into his life. He does not hold him at arm's length, but permits him to come up close to him, and gives him the joy and inspiration of a brother's loving confidence. Sometimes people think a Pastor is cold and unsympathetic, when the fact is that they shut up like a clam when he comes near, and will not let him have any chance at them. But the Successful Parishioner meets his Pastor half way. He gives him a hearty welcome, not only to his house, but also to the deep experiences of his life, and in that way he helps to make him successful. In some way you must get in where a man lives if you are going to be anything to him, and you cannot do that unless he will open the door.

HIS PASTOR'S FRIEND.

The Successful Parishioner is his Pastor's friend. He is ready to appreciate any good thing that he may do or say, and he loves him so much that when he gets off the track, and says and does foolish things, as is sometimes the case, he goes to him like a brother, and frankly talks the matter over, and so the bond of brotherhood between them is made strong and tender. He is not indiscriminate in his praise, nor harsh and heedless in his criticism. He trusts his Pastor, and his Pastor trusts him, and there is a good understanding between them.

The Successful Parishioner sometimes makes "Pastoral Calls"—that is, he sometimes calls on his Pastor. It is a mistake to think that the Pastor should make all the calls. The people should make some. He needs such ministry as much as the people do. He has his perplexities and problems that press pretty heavily upon him at times, and nothing helps him more, nothing gives him more courage and cheer, than to have the Successful Parishioner call around once in a while. It gives him a sense of fellowship that enables him to take up his heavy burden, and go on his way rejoicing. The Pastor needs to be called upon as much as the people do, and the Successful Parishioner does not forget it. How welcome such calls are none but a weary and discouraged Pastor ever knows.

The hope of the Church and of the Kingdom is largely with the Successful Parishioner, and that hope is bright and strong in these days because there are so many of them.

The Chant of the Vultures

BY EDWIN MARKHAM.

We are circling, glad of the battle; we rejoice in the smell of the smoke.
Fight on in the hell of trenches: we publish your fame with a croak!
Ye will lie in dim heaps when the sunset blows cold on the reddening sand:
Yet fight, for the dead will have wages—a death-clutch of dust in the hand.
Ye have given us banquet, O kings, and still do we clamor for more:
Vast, vast is our hunger, as vast as the sea-hunger gnawing the shore.

'Tis well ye are swift with your signals—the blaze of the banners, the blare
Of the bugles, the boom of battalions, the cannon-breath hot on the air.
It is for our hunger ye hurry, it is for our feast ye are met:
Be sure we will never forget you, O servants that never forget!
For we are the Spirits of Battle, the peerage of greed we defend:
Our lineage rose from the Night, and we go without fellow or friend.

We were, ere our servant Sesostris spread over the Asian lands
The smoke of the blood of the peoples, the ashes he blew from his brands.
We circled in revel for ages above the Assyrian stream,
While Babylon builded her beauty, and faded to dust and to dream.

We scattered our laughter on Europe—and Troy was a word and a waste,
The glory of Carthage was ruined, the grandeur of Rome was effaced!

And we blazoned the name of Timour, as he harried his herd of kings,
And the host of his hordes wound on, a dragon with undulant rings.
And we slid down the wind upon France, when the steps of the earthquake passed,
When the Bastile bloomed into flame, and the heavens went by on the blast.
We hung over Austerlitz cheering the armies with jubilant cries;
We scented three kings at the carnage, and croaked our applause from the skies.

O kings, ye have catered to vultures—have chosen to feed us forsooth
The joy of the world and her glory, the hope of the world and her youth,
O kings, ye are diligent lackeys: we laurel your names with our praise,
For ye are the staff of our comfort, for ye are the strength of our days.
Then spur on the host in the trenches to give up the sky at a stroke:
We tell all the winds of their glory: we publish their fame with a croak!

"As We Forgive"

By William E. Barton.

Of all articles of the Christian faith, no one is so cherished and so little believed as forgiveness. Science knows nothing about forgiveness, and theology has occupied itself largely with inventing substitutes for it. We have said that God forgives, and then have tried to show how God does something else than forgive. But God has taught us that we are to forgive, and to interpret his forgiveness as of the same kind as that with which we are familiar. "Forgive us our debts, as we also have forgiven our debtors," is at once the measure of our own hope of forgiveness, and our estimate of the moral quality of that of God. But most unfortunately, we have so perverted the very gospel of Christ itself as to make his work, the very work which shows us that God can forgive and does, the basis of a set of theories which assume that God does something else than forgive; that he makes conditions of forgiveness which involve the essential elements of punishment.

Let us assure ourselves that God forgives, and that the Son of man had power on earth to forgive, and that we are to forgive as God forgives. And, lest we dishonor God by assuming that there are conditions attached to his forgiveness which would nullify our own, let us never accuse God of pretending to forgive, on any terms that would not be counted forgiveness among ourselves.

I once went to a distinguished surgeon to ask him to indorse the application of a young woman for a position for which she had applied. His official relations with the institution where she asked employment were such that his indorsement was not only necessary, but was practically equivalent to an appointment. And it chanced that he and I were of the very few who knew that this young woman had once done a very wrong act.

I told him I was confident that the young woman would do well; that she was thoroughly changed; and that no serious risk attached to her appointment.

"And yet," said he, "you know very well that she would not be accepted if the whole story were known."

"I know that," said I, "and therefore I ask that you secure her appointment with some departure from the customary formalities."

He said to me: "You ministers have ways of providing for the forgiveness of sin that we doctors know nothing about. I am not a religious man; I will say further to you, I am not a moral man; and I do not judge this young woman by your standard of morality. But I think I know better than you how impossible it is to escape the penalty of sin. You may be able to do it in theology, but we do not have any well-settled theory of forgiveness in medicine."

I told him that in theology theories are nearly as chaotic and self-contradictory as in medicine.

"Ours are not self-contradictory," said he. "They are at least consistent, and they are remorseless."

"You are wrong," said I. "They are finely inconsistent; for with all your theory that sin cannot be forgiven, you are going to forgive this girl, and help her to a position where she can earn an honest living."

And he did. His theory was all against forgiveness, but he forgave. And he was never sorry for it.

God forgives. Christ came to show that God forgives. Men have believed that truth enough to come to God in Christ; but their theories about it have been very largely wrong.

Happily our religion is better than our theology, and our practice is better than our theory. We, too, have learned to forgive in the identical way that God forgives; and we can therefore pray, "Forgive us our debts, as we also have forgiven our debtors." There is no other way for God to forgive than that which he has taught us. God's way is at least as good as ours, and possibly better; but it rests on the same ethical principle. The principle may be inconsistent with our theories, but if so the fault is with the theories.

THE KINGDOM OF HEAVEN.

(Continued from page 7.)

a kingdom of America, to make you a citizen of America."

"The kingdom of heaven is within you," said Jesus: and to this the apostle adds: "Ye are no longer strangers and foreigners, but fellow citizens with the saints, and the household of God."

WHAT IT MEANS TO BE SAVED.

The word "saved" has also been corrupted from its New Testament meaning. What, in the mind of Jesus and the apostles, does it mean to be saved? In all of our evangelistic preaching and in our prayers, we make constant use of the word, saved. In preaching we use it as meaning saved from the penalty and consequences of our sins, saved from death, saved from hell. In our prayers we say: "Forgive our sins, and save us at last." "Forgive us now, and in death save us." "Save us finally with all the redeemed in heaven," our one conception being escape, security. The word in the New Testament means saved from the low, base, beggarly elements of our earthly lives; and saved unto the large free glorious spiritual life in Christ Jesus; saved unto God. Saved from poor, narrow lives, from sordid and base thought, from low and mean aims, from sin and uncleanness; saved unto the glorious liberty of the sons of God, made free by the truth, walking in the joy of the Lord, sitting in heavenly places with Christ.

And such saved people are to become saviors of others. The Christan is to live a life so beautiful, so full, so joyous, so complete, that the world will turn to it as a thing to be desired.

Don't Die on Third

How to Make a Home Run in the Game of Life.

The war across the sea has so completely absorbed the interest of the public that many things have gone begging for attention. Baseball is not among these. As the end of the season draws near we are glad to reprint this editorial from the Detroit "News."—THE EDITOR.

IT was some time ago, when the Tigers were playing the team from Cleveland.

Moriarty was on third base.

Around the chalk-lined arena 18,000 persons strained themselves in tense expectancy. The score was a tie. Two men were out. The fate of the game centered in the white-bloused figure that shuttled back and forth near third. Tigers and Naps stood up at their benches, for the decisive moment had come.

Moriarty was at third.

He got there by the ordinary events of the game. At the bat he hit the ball and ran to first. Another player bunted and sacrificed himself to run Moriarty to second. Then a "long fly" advanced him to third. There he stood, alert and active, with the fate of the game in his quick eye, his quicker brain and his running legs. If he failed, he failed not alone, for the team failed with him. If he won, he won not alone, but gave the men behind him their chance for "home." In him centered the hopes and fears of thousands upon thousands of spectators who had forgotten to breathe, and so still was the great park that even the breeze seemed forgetful to blow.

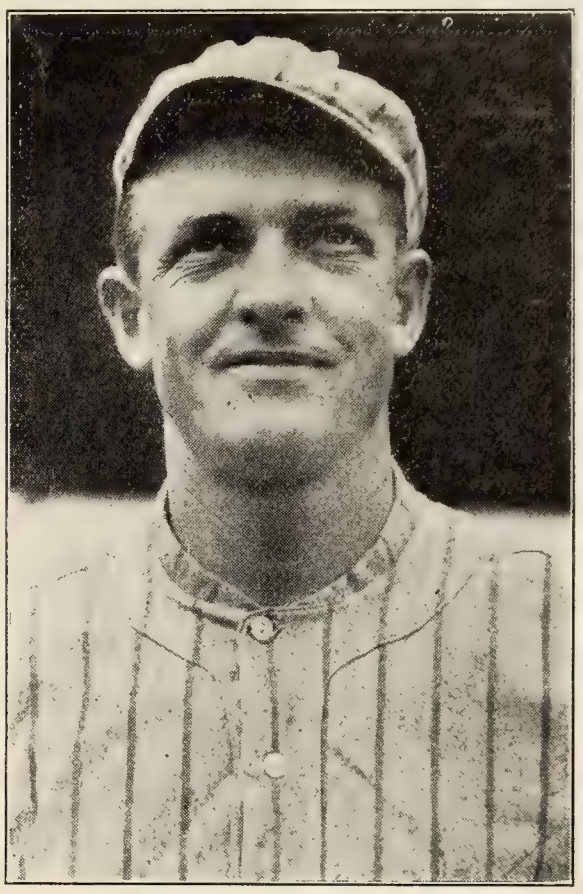
Moriarty was at third.

Much as it meant to have advanced that far, nothing had been accomplished by it. Three-quarter runs are not marked up on the score boards. Third base runs never raised a pennant. Third base is not a destination, but the last little way station on the road home. It is better not to run at all than to run to third and "die." The 18,000 spectators that kept ominously silent at that moment could be changed into a vortex of cheering hero-worshipers or into an animated groan by the kind of work a man did between third and "home." There is no time for self-gratulation on third. The question is how to get safely away from it. The man on second wants your place if he can get it, but if you get safely "home" no one can take that achievement from you. One way to get off third is to wait for some fellow to bat you off; another way is to get away on your own initiative and according to your own secret plan.

Moriarty was on third.

A CRITICAL MOMENT.

It is 90 feet from third to home. Sometimes that 90 feet is a leaden mile, sometimes a mere patter of lightning-like steps. If it is a mile to you, you are a failure, and the great circle of spectators groan for your incompetency; if it is but a lightning streak, you are the great man of the baseball day. Moriarty was intent on dwindling that 90 feet instead of lengthening it. How many things converged in the few moments he stood there. He watched the signals of the Cleveland catcher—he gathered they meant a high ball. A high ball meant that the runner might duck low to the base while the catcher's hands were in the air after the ball. Moriarty knew, too, that a high ball required that the pitcher "wind up" his arm in a certain way. He knew also that pitchers have a way of "winding up" when they don't intend to throw the ball. More than that, he knew the pitcher in the box was left-handed and could not keep his eyes on third when "winding up." That was why Moriarty closely followed all the strange little signals pitcher and catcher were making. There was another consideration, too—Mullin was up to bat. Moriarty knew that Mullin has a batting average of something like .250, which means that Mullin hits safely about once in four times at bat. Would the ball about to be thrown be one of the hit, or one of the missed? No human calculation could even guess at it. If Mullin missed, it would be useless for Moriarty to run. If Mullin hit, there were still chances of his being put out



"Christy" Matthewson, the ideal of American baseball-dom, who has scored as a man of sterling character as well as a mighty pitcher.

at first, making Moriarty's run wholly uncounted and ending the inning. There was only one thing to do—make home between the time the pitcher "wound up" his arm past all recall and the time the ball landed in the catcher's glove—make home in the second of time when Mullin's hit or miss hung in futurity. It was to be a contest in speed between a five-ounce ball delivered with all the force of a superb pitching arm and the 170-pound body of Moriarty. An unequal contest at that, for the five-ounce ball travels only 60 feet while the runner from third must hurl his body over a distance of 90 feet. All these considerations are in the mind of Moriarty. He builds up his prospective run as an engineer builds a bridge over a torrent, step by step with infinite pains. Now the Cleveland pitcher is "winding up" his arm—round and round it swings—he poises himself—there is yet a fraction of a second in which he can recall his intended throw—Moriarty is crouched like a tiger about to spring—Now! Now!

There is a white streak across the field!

A cloud of dust at the home plate!

The umpire stands with his hands extended, palms downward.

A bursting roar of acclaim echoes and re-echoes across the space of the park. Again and again it bursts forth in thrilling, electric power. Thirty-six thousand eyes strain toward the man who is slapping the dust from his white uniform.

Moriarty is home!

IN THE GAME OF LIFE.

All the world's a baseball diamond. You are one of the players. Perhaps you have reached first by your own efforts. It may be that the sacrifices of your parents or friends have enabled you to reach second. Then on someone's "long fly" into the business world—a "fly" that was not "long" enough to fluke on the rules of simple morality and square dealing, you have advanced to third. The opposition against you at third is stronger than at either first or second. At third you are to be reckoned with. Your opponents converge all their attention on you. Pitchers and catchers, coaches and opposing fans, are watching to tip off your plans and frustrate them. From third you become either a splendid success or a dismal failure.

Don't die on third!

What are you doing to win the score that life is ready to mark up against your name? Third base has no laurels on which you can rest. What are you doing on third? Are you waiting for someone to "bat you in?" Suppose he misses; his miss is yours, too. If you place all your dependence on someone else, his failure spells yours. What are you doing on third—waiting for "something to turn up?" Don't—nothing turns up, but the thumbs of the thousands of men who watch you may turn down, and make you a permanent failure. Moriarty wouldn't have scored had he waited, for Mullin didn't hit the ball—and that run was absolutely necessary to save the game. That run was gained in an unmeasurable fraction of time, but the difference between success and failure is very, very often measured in seconds.

DON'T DIE ON THIRD.

Had Moriarty been out the night before, he would have played the game according to routine; but Moriarty doesn't carouse. He doesn't smoke or drink. He is old-fashioned enough to go to church on Sunday. He knows that a clean life means a clear head. He knows that legs that tread the path of irregularity cannot win when running 90 feet against a swift ball that travels 60 feet. He respects his body and his mind, and they in turn serve him up to the last fraction of their power. Moriarty's run was not a foolhardy dash. It wasn't a toss-up with luck. It was deliberate, mathematical work. Any fool could have led off spectacularly, but only a trained body and an alert mind could have stolen home right under the nose of the catcher whose hands were closing over the ball. Even a game means work. Work itself is a game and has its rules as its sudden openings. So, don't die on third. Bring to third every bit of your honest strength: study conditions: postpone thinking of your luck until you hear the umpire call "safe."

THEN YOU'LL SCORE ALL RIGHT.

THE CHRISTIAN CENTURY

EDITORIAL

HOME AGAIN.

AUTUMN is the time of home-coming. Many people go away in the summer, for long or shorter times of rest and recreation. Perhaps the proportion of those who can join the number of actual vacationists is small. Many are unable to get more than a few fragments of rest time in the round of the year. But we usually think of the summer as the time when people are away on some sort of recreation. But the autumn brings them back again to the serious business of the year.

And there is deep satisfaction in such a return to the definite program of work.

Some are coming back from efforts to visit Europe. They are probably the most thankful of all to be home again, safe after the dangers and hardships to which this tragic year has exposed all foreign travelers.

Some are returning from summer homes, or vacation trips to mountain or seaside. They too are glad to be back. Nature has given them of her best in sunshine, wind and rain, and they are fitter for the daily business of living and working.

And some have had but a brief and hurried chance to mend the wear and breakage of the year with a few days of rest and change.

But all of us come back to our work with gladness. We are glad that we have the work to do, glad that the autumn brings us some freshness of spirit for daily duties, glad that we have a chance during the coming months to do the best work of our lives.

These are the gifts of God to all who, like Himself, are working in the big and busy world.

FAINT PRAISE.

IN HIS personal department in the Christian Evangelist Dr. J. H. Garrison devotes some space to a kindly report of a sermon preached by Dr. Willett at Pentwater, Mich., during vacation days, and is led into certain reflections on the interesting and conspicuous career of Dr. Willett, whose "winsome personality, fluent speech and wide scholarship make him a favorite in any public assembly." Dr. Garrison calls him "the leader, we might say, of a group of men at Chicago, and some of them elsewhere, against whom there is a great deal of feeling by a large number of brethren." And he goes on to say:

> Personally, we are not in agreement with some of the teaching of these men, of whom Dr. Willett is the least radical. But, from our point of view, they are our brethren, and we intend to love them and treat them as such. There must be room among us for men of widely differing opinions.

Our purpose in quoting Dr. Garrison's amiable appreciation of our Chicago colleague is chiefly to supplement what seem to us the insufficient descriptives he uses: "winsome personality, fluent speech and wide scholarship." Those who have known Dr. Willett intimately during these twenty years of which Dr. Garrison writes, have learned to conceive him in other terms than these rather accidental and surface qualities. His fluency, his winsomeness and his scholarship are lost sight of in the steady and increasing disclosure of the moral poise and spiritual depth of his personal life. His untemptible loyalty to the highest ideals of the Disciples of Christ, through years of unholy misrepresentation, has left a rich deposit of grace in his soul.

There are many among us who believe that the spiritual personality of H. L. Willett is one of the best gifts God has sent the Disciples of Christ in this generation. That the well-known organized conspiracy against his orthodoxy as a religious teacher could have so far succeeded as to give Dr. Garrison occasion not only to say that there is "a great deal of feeling against him by a large member of brethren," but to speak patronizingly himself, is a moral fact for which our brotherhood will have to render an account long before the day of judgment.

THE ARMY OF YOUTH.

ALL through September we have watched with keen interest the boys and girls as they have taken up afresh the big enterprise of education. Every morning the streets are full of the children going to school. Every afternoon, though not at so precise an hour, they pour out of the school buildings for the return. They go and come in all manner of ways.

Many of them in the cities go regularly in automobiles or electrics. In front of some schools the machines are packed by the scores. We confess to an amused sense of misplaced values when we see children who ought to walk, both for exercise and for the cultivation of democracy, carried three or four blocks to school. Not infrequently it is the cheapest boy or girl, when judged by the standards of value and efficiency, who goes in the most expensive car.

Then there is the street car multitude, who fill every seat, and afford such interesting experiences to older people by their eager, absorbed, high-pitched conversation, which quite frankly admits the public to all the academic, athletic and social secrets of school life.

And then the still larger army of those who throng the pavements, hurrying along with the joy and interest of young life to the work and pleasure of the day.

There is a tonic in this daily sight of the children. Teachers ought never to grow old. They have their hard work, and their host of perplexing problems, to be sure. But they have youth with them in never-failing abundance, and something of this enthusiasm and ageless buoyancy is theirs.

And even the man on the street must catch something of the contagious vitality of this never-ending army of youth.

ALLEGED FACT AND THE FACT.

AN ALMOST wanton disregard for facts characterizes an editorial in a contemporary Disciple newspaper on the subject of receiving the unimmersed into our churches. We refer to but one instance out of many in the article:

> We do know a few churches among us that have adopted the open membership plan, with the inevitable consequence of division rather than union. Such churches have driven out far more members than they have taken in, as a result of such a practice. This is Christian union with a vengeance!

Over against this statement we would place a single letter out of many scores of unpublished letters received since The Christian Century's recent questionnaire on this subject was closed. It is from Mr. C. M. Morris, a business man of Denver, a member of Central Church of which Rev. G. B. Van Arsdall is pastor. Mr. Morris says:

> If California convention was right in excommunicating Berkeley church then many other churches in various states should also be excommunicated. Right here in Colorado our two leading churches have been receiving the unimmersed into fellowship—only we call them "associate members." We explain to these members that we teach and practice immersion and that we hope some day they will come into fuller obedience to the Master. Then they are treated as any other member of the church. Fully 80 per cent of the members so received are later immersed. So if the Northern California convention was right in its action, the Colorado convention should excommunicate the Central and South Broadway Christian churches of Denver. If I remember correctly, Dr. B. B. Tylor was the first minister in our brotherhood to receive the unimmersed into fellowship. In this he was soon followed by Dr. W. B. Craig, pastor of Denver Central. The plan was presented to the local church and was approved without a dissenting vote. Perhaps the fact that the church papers did not start a row will account for the peacefulness and unanimity of the local situation. The churches have continued the practice, even though pastors have changed. Now if the Northern California convention was right then Dr. Tyler and Dr. Craig should be turned out, as they started the practice years before the present agitation. In fact, to be consistent, all of the ministers, churches and laymen that defend the practice should also be excommunicated.
>
> To my mind the whole matter is a question of church liberty in local practice, and the greatest danger of all is in using the Berkeley incident to create division and discord in the ranks of a people whose

chief apologetic is Christian union. So long as some of our preachers consider it a greater victory to immerse a Presbyterian than it is to convert a sinner, we must expect bitter things to be said of our other preachers who insist on treating their religious neighbors as Christian people. Our churches must continue to use their judgment on local matters regardless of outside pressure.—C. M. MORRIS.

The telling point Mr. Morris makes—that whatever disturbance in a local church attends the adoption of the more generous practice is caused by meddling from outside, especially by certain church newspapers—fits the case precisely.

The attempt of the editor quoted above, to inflame a very small minority in the Berkeley, Cal., church into bringing suit against the congregation for possession of the property is the root-beginning of the whole controversy on the Pacific Coast.

Had he given more Christian advice, or refused to meddle at all, the Berkeley and California Disciples would have solved their problem in peace and love.

DR. MATHEWS AND DR. AINSLIE.

SPEAKING for the Baptists on the question of immersion, Dr. Shailer Mathews agrees with Dr. Peter Ainslie, who speaks for the Disciples, in the October issue of the Christian Union Quarterly. Dr. Mathews in setting forth the position of the Baptists on various subjects concludes thus:

> Their insistence upon immersion as the only mode of baptism results from their general positive relation to the New Testament, but historically and in view of the practices of English Baptists it is of less importance than the other positions.

Dr. Ainslie points out that "baptism by immersion has figured but little in the divisions of the church and will doubtless likewise figure but little in its unity." He continues:

> The Baptists did not become a separate people because of their practice of baptism by immersion; neither did the Disciples. The Baptists opposed infant baptism and for a long period practiced the baptism of adults by sprinkling. Their plea was for a regenerate church membership. In the origin of the Disciples baptism by immersion did not figure at all, and when Thomas Campbell was brought face to face with it he was greatly disturbed. Their plea was for the union of the divided house of Christ.

As usual, Dr. Ainslie's point of view is not only right but illuminating. Any movement for Christian unity that makes the re-baptism of Christendom a pre-condition of its success is as hopeless as it is impertinent.

That the Disciples did not in their origin and essential ideals have any such purpose is a most important bit of knowledge yet to be grasped by many Disciples themselves, and by most of their fellow Christians in the denominations.

We Disciples are today coming to see that the practice of Christian unity and the practice of baptism by immersion are not mutually exclusive practices: it is the insistence upon what Dr. Ainslie rightly calls re-baptism that is irreconcilable with the practice of Christian unity.

THE SIMPLE LIFE.

NOT quite a year ago a Boston newspaper employed one Joseph Knowles to undertake an experiment in primitive living. He went into the Maine woods naked, and lived for several weeks, as he affirms, with no assistance save such as he procured with his own unaided exertions. The daily paper which employed him published photo reproductions of his letters sent out on birch bark, and written with a charred stick. He built a hut, he dug a pit in which he caught a bear. He killed the bear with a club, and wore his skin. He matched the intelligence of civilized man against the skill and cunning of primitive man, and proved that civilization has not weakened modern man beyond the capacity to enter the woods naked and meet all enemies from the mosquito to the bear, and to endure heat and cold and come out clothed and none the worse for the experiment.

But now comes a Maine guide, and in another paper declares that Knowles never slept a night in the open, that he wore his clothing, and bought the bear skin, and had a rifle, and built a fire with matches, and from beginning to end depended on the resources of civilization, plus an experienced guide. The two papers support their respective correspondents.

The guide is untruthful, in any event, for he helped with the hoax if there was a hoax. But it is alleged that the other man also prevaricated. The burden is upon him to show that he is not another Doctor Cook. It would be interesting to know just how such an experiment would result if honestly lived up to, but the results are worse then worthless, when they appear to be fraudulent.

It is difficult for a man who has lived in civilization to face honestly and willingly the conditions of primitive man. It could be done, and we believe successfully, but it should be done honestly if at all.

THE UNIVERSITY OF CHICAGO.

THE past week has witnessed the opening of the university for the autumn quarter. It promises to be the most important year in the history of the institution. An increase in the number of students is expected each year. But this year several causes combine to swell the enrollment. The severe industrial conditions which make living so expensive naturally thwart many educational plans. But on the other hand, they help to create a deeper spirit of seriousness, which turns an increasing number of young people to an educational career.

Both in numbers and in quality the student body is said to be the most satisfactory in many years. Then, too, the impossibility of going abroad for graduate work in present circumstances has turned a very large number of advanced students to American universities for courses which they now discover are as competent as any that can be secured abroad.

Two buildings are approaching completion, the Classical and the Geological. President and Mrs. Judson are now on the Pacific, on their journey home from the Orient. The attendance in the Divinity School is the largest ever recorded. The membership of the Disciples' Divinity House will reach twenty this quarter. Plans for the new buildings of the Divinity House have been drawn and the campaign for funds is being taken up with fresh aggressiveness.

JUST WHERE IS THE CONNECTION?

SHALL our Churches Fellowship the Unimmersed?" is the brave and hopeful title set over an editorial in one of our Disciple newspapers. On reading the article, however, one has the feeling that there has been a printer's mistake somewhere, for the article appears to have no connection with the title.

One paragraph does declare plainly enough that our churches decidedly ought not receive such persons into our fellowship and says that such a practice would be unscriptural, but there is no Scripture reference given forbidding our having fellowship in our churches with any of those whom Christ has fellowship with in His Church. The rest of the article is taken up with reaffirming the well-known and indisputable position of the Disciples on the practice of baptism by immersion, a position which advocates of full Christian fellowship subscribe to as ardently as do the advocates of a restricted fellowship. The closing paragraph reads as follows:

> The Disciples of Christ will continue in the practice of the ordinance of Christian baptism in the manner exemplified by our Lord and taught and approved by his inspired apostles. In so far as they are loyal to the divine teachings on Christian baptism and all other subjects they will be used of God and honored by their brethren of all the religious denominations.

To this statement there is not a Disciple of Christ within range of our knowledge who will not say amen. If the title had been worded, "Shall our churches abandon or modify their customary practice of baptism by immersion?" the editorial would have been pertinent and altogether convincing.

But who will help us to see any relation between the question asked and the article that assumes to be an answer to it?

The Larger Christian World

A Department of Interdenominational Acquaintance.

Jenkin Lloyd Jones on the War.

An adjustment that will bring a higher brotherhood when the warring nations of Europe have laid down their arms was predicted last week by Jenkin Lloyd Jones, of Chicago, in his sermon in All Souls' Church, Abraham Lincoln Center. It was Mr. Jones' first sermon since the beginning of hostilities. Pointing to the fallacy of armed force, Mr. Jones said: "Civilization now is reaping the whirlwind from the winds of violence and brute force it has been sowing with such lavish hand and cultivating with such misguided skill. But 'after the whirlwind came the still, small voice.' Let us listen for the small voice which already is being heard by the thoughtful, in the tears of widows and orphans, tinting with shame the cheeks of emperors and kings, generals and cabinet officers. If thrones can be undermined in no other way, if kings in their arrogance can be shorn of their power in no other way, if crowns can be ground into fertilizing dust in no other way, then let Europe cry, with King Lear, 'Blow, wind, and crack your cheek! Strike flat the thick rotundity of the world! I tax not you elements with unkindness:' but the two pernicious daughters, lust of gold and faith in physical force, who have joined in high engendered battles against democracy, reason, justice. Let us pray that this may be the Armageddon fight to prove once and forever the cursed fallacy that hopes to promote peace with instruments of wrath, to cultivate brotherhood with battleships and bombs. Let us seek not more guns but more legislation that renders guns unnecessary. Civilization has reached the end of horns and fangs, claws and hoofs. The philosophy of might has broken down. The warrior is a hated and hateful creature. Let the legislator, the diplomat and philanthropist have their innings. Let religion be heard."

Dean Sumner on "Christmas Ship."

"Christian churches and Christian men and women should co-operate to the fullest extent of their abilities in making the Christmas ship a messenger such as Europe will never forget." This is the keynote of a statement made last week by Walter T. Sumner, Episcopalian churchman and reformer of Chicago, concerning the Christmas ship, already mentioned in the Christian Century. "The ideals of human brotherhood and Christian service find beautiful expression in this ship which is to carry Christmas happiness from the children of one nation to the children of other nations," Dean Sumner said. "It is an opportunity which Americans cannot afford to overlook. For there is in it a moral cement, which is bound to bind the American nation into closer bonds of sympathy and understanding with the nations across the sea. The dream of universal peace never seemed farther from actual realization than it does in the present day of almost world-wide war. Yet it is a dream which some day will come true. And no movement in modern times has been better calculated to hasten that day than has this movement. To me it seems like a great beneficent Providence stretching its hands across the sea to relieve the sufferings, bind the wounds and minister to the hunger of a struggling, unhappy people. However the supreme beauty of the proposition lies in this—that it is being done in the name of little children—the children of America. What a beautiful and fraternal conception those words will come to mean to those whom they have helped when help most was needed! Churches and religious organizations of all kinds should throw the full force of their influence behind the Christmas ship, for it is the material embodiment of the ideals upon which churches and Christians stand. Human brotherhood—the love of man for man, the love which knows no bounds of race, religion, nation or creed—what more beautiful expression could there be in a time of cataclysmic war than that? There is another phase to the project which should appeal to parents, teachers and ministers—to every one who has the interest of American children at heart. It is this—that, in working for the Christmas ship, American children will be putting into active practice the ideals of selfless human service and sacrifice for which Christ gave his life nineteen centuries ago."

Rev. J. Wilbur Chapman, evangelist, who has gone to London to minister to English soldiers.

Dr. Chapman to Preach to Soldiers.

Dr. and Mrs. Wilbur J. Chapman have sailed from New York City for London. Rev. Ralph Norton, director of personal work, who has been with Dr. Chapman for several years, went with them. Dr. Chapman went abroad at the invitation of a committee in London, which engaged him to hold evangelistic meetings for two weeks in that city in a hall adjoining the main recruiting station for the English army. His ministry is to be mainly to young soldiers. If circumstances prove favorable, Dr. Chapman will be invited to extend the work one or two weeks longer.

A Moslem "Youths' Companion."

One of the excellent plans which Rev. S. Van R. Trowbridge, who sails this month for Algiers to take up his work among Moslem children, hopes to realize is the publication of a paper for boys and girls, similar to the Youths' Companion or the American Boy. It is his purpose to produce the paper first in English. It is then to be translated into the various languages throughout the Moslem world and published by the mission presses in the several localities.

Dan Crawford in New Zealand.

Dan Crawford's tour of New Zealand has been a triumphal procession according to reports. In practically every city he visited, the "lord mayor" came out to greet him, and at Wellington, capital of the dominion, the prime minister, W. F. Massey, welcomed him officially. The men's mass meting which heard Mr. Crawford speak on his African work in that city is said to have been ranked with the greatest gatherings Wellington ever saw.

Religious Tract Society Report.

The Religious Tract Society of England recently issued its 115th annual report. Its total annual circulation of books and tracts in 277 languages and dialects is over 65,000,000 copies. These publications vary from a leaflet to a complete commentary on the Scriptures.

Gipsy Smith's Son in Philadelphia.

The Presbyterian ministers of Philadelphia listened, September 21, to an interesting talk from Albany Smith, a student for the ministry in Crozer Seminary and a son of the noted evangelist Gipsy Smith. He gave an account of the ignorance of his father and grandfather previous to their conversion and subsequent Christian work.

St. Louis in Modern Move.

The public school buildings of the city have been thrown open after school hours to the free use of organizations and neighborhood gatherings. A movement has been inaugurated by the civic league to cause the public in general to use them for lectures, concerts, socials and the meetings of civic and improvement societies. Two buildings have been selected by the league because of the expressed desire of the residents nearby to use the schools for neighborhood activities. This movement is calculated to relieve the churches of much institutional work in congested districts.

Morals in Chinese Education.

Under the caption "Will Teach Morals in Chinese Schools" the Philadelphia Public Ledger of August 3 devoted a column to an account of the system of ethics and religious training just authorized by the Chinese minister of education, Mr. Tan Hua-lung, for the public schools of the Chinese Republic. "Mr. Tang," says the Ledger, "holds that morality and right living are as much a part of the educational equipment of China's youth as are mathematics, reading and writing. He has approved a plan which, without interfering with the constitutional declaration assuring complete religious liberty and freedom of belief in the Chinese republic, will admit as part of the curriculum in the primary schools principles of morality and right living enunciated by China's great sage, Confucius, and essential Christian principles." This is only a step, but it is a step in the right direction.

Of Human Interest

Kaiser Sees End of Monarchism.

In looking over his papers Carl T. Wettstein, of Milwaukee, finds an interesting paragraph clipped from an eastern paper, published some years ago. At the present time this utterance of William II will, no doubt, be of great interest. Mr. Wettstein writes for the Christian Advocate:

"My son will be the last of the emperors. This is why I am bringing him up as I was brought up—under firm discipline. He must be a credit to the house of Hohenzollern and to the thrones that, after his, will cease to be."

Mr. Wettstein remarks:

"Emperor William thus expressed himself to the historian, Karl von Kroon, in a recent talk following his inspection of the Berlin School of History and Literature. His majesty predicted that the end of monarchism is in sight. 'All the world will be republican within fifty years,' he said. 'Germany will be the last of the empires. It is inevitable.'

"When we read these utterances of the Kaiser in the light of the present European war, we think that this prophecy of William II will be fulfilled sooner than he expected. As things look now in the seats of war, the result may be, although we do not wish it, that the present Crown Prince will never be Emperor and that this war will be the end of the German empire.

"William II certainly is the greatest ruler in Europe, and his intentions and actions are honest; this we firmly believe. But he certainly made the greatest mistake of his life when he did not try to prevent this terrible war, which, we think, he could have done."

Wesley's Prayer-room.

City Road Chapel is the historical church of Methodism—a sort of Wesley Westminster Abbey, says a writer in the Christian Advocate. At the south side stands the Wesley House, where John Wesley took up his residence at the age of seventy-six. The second floor is open as a museum. The front room was used by Mr. Wesley as a study. In the rear was his bedroom, and opening out of this a little chamber eight feet two inches by six feet nine inches. A very little room it is. But it was the power-house of Methodism. A marble slab under the mantel tells its story: "This little room is the place where Wesley retired for prayer." This little prayer room is as eloquent an insight into his life as was Daniel's upper chamber with the window open toward Jerusalem an index to the character of that worthy. It is more—here is the secret of Methodism's wonderful triumphs, for Methodism was made by such prayers as were offered in this little room. Wesley's prayer-room is a sanctuary calling us to the too often neglected practice of prayer. How we need just such prayer-rooms in our homes, our churches, our hearts—the quiet time and place where one may go to be alone with God! "In quietness and in confidence shall be thy strength."

Wesley knew the value of such a sanctuary, for he had been with the Master, and learned of him: "When thou prayest enter into thine inner chamber, and having shut thy door pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

"Begin the day with God: he is thy sun and day,
He is the radiance of thy dawn, to him address thy lay;
Thy first transactions be with God himself above:
So shall thy business prosper, and all thy day be love."

Wrote "The Human Slaughter-house."

"A peril to public safety," "an hysterical neuropath," "a socialistic-anarchic revolutionary," "a cowardly weakling," "an imported alien draining the marrow of patriotic backbone," were some of the compliments showered by the German press on Wilhelm Lamszus after the publication of "The Human Slaughter-house," which is making such a deep impression on American readers. For a German schoolmaster to write a book "with a tendency to strip the pomp and circumstance of war of its traditional glamour—an integral factor in the German educational system—must, in the eyes of the authorities, have savored of an unholy alliance between blasphemy and high treason. As a matter of fact, the author, far from being physically a weakling, is a trained gymnast, given to athletic exercises. He has also had sufficient medical training to insure that he is not of the nerveless type that faints at the first sight of blood; yet he writes of war with a shudder that the reader can feel in every line. His is not the protest of the weakling, but the revolt of the spirit of humanity, the spirit of progress and evolution, against the cumulative horror of the mechanics of modern warfare. "For just as there is no room for the uncouth masters of primeval times on the green today, so little will a nation of Krupp's steel plates be able to continue to live in the community of civilized nations."

"Stonewall's" Most Important Order.

Perhaps the most important order that "Stonewall" Jackson ever issued—certainly the most vital to himself—is not in the official war records. The order was given in person by Jackson to a northern artillery officer as he stood, in full uniform, ready for battle beside his gun, and—strangest of all!—was at once executed by him, with the result that the battle was lost by the Union arms.

It was on a spring morning in 1862, just before the battle of Port Republic. Jackson, in advance of his troops, with only a single escort, galloped across the bridge over the Shenandoah River into the town, which stood on the east bank. Learning that the army of General Shields was still a good many miles away, and confident that his own troops would be in possession long before the enemy, he rode to a residence at the farther end of the village, where he spent nearly an hour.

But meantime the energetic Shields—whom Jackson later declared to be his most formidable opponent—had thrust forward a small, swift column to occupy Port Republic, seize the bridge, and halt Jackson's advance. So rapidly did it move that it gained both objects without firing a shot. More than that, Jackson was a prisoner—if anyone had known it!

Jackson, in utter ignorance of the disastrous change, mounted his horse, and ambled down the main street to the bridge. What was his astonishment to see groups of soldiers—in blue!—busily moving to and fro about the bridgehead, and throwing up intrenchments and fortifications. Planted on a little knoll that commanded the bridge and its approaches, was a formidable field gun!

Fortunately for Jackson, the recent campaigns up and down the valley had faded both blue and gray uniforms into a nondescript drab. As Jackson sat on his horse and watched the busy scene, he formed his plan swiftly. He could not go back; he must cross that bridge; that was his only chance. It was the frowning field gun that he feared. He must put it out of commission long enough to get beyond its range. Throwing up his hand to attract attention, he shouted to the officer in command of the gun:

"What are you doing with that gun up there? I didn't order it there, and I don't want it there!" There was authority and petulance in his voice as he added, "Limber up, and run it over on that knob over there!"

The officer at the gun, thinking that he had to deal with some superior officer recently arrived, hastened to obey without question, explaining in self-defense that he had understood his orders otherwise.

Sitting on Little Sorrel while the Federal troops worked busily about him, Jackson calmly waited until the gun was lumbering off to its new position. Then he rode quietly across the bridge, and up the other bank until he was well out of musket range. Then he turned, waved his hand to the astonished Federals, and, putting spurs to his horse, galloped away from the rain of bullets that pattered harmlessly in the rear.

Had he been captured, the Confederate victory at Port Republic which he won a few hours later would not have happened; the able and energetic Shields would have defeated his troops, stunned by his loss.

A Bishop's Story.

An exchange tells an amusing story told by the Bishop of Yukon, who has been on a visit to this country.

He once made a long journey to visit a remote tribe of Indians, hardly any of whom had ever seen a white man before. One of the members of the expedition took with him a graphophone, thinking it would interest the Indians.

It did! When it was set going they all gathered round it in wonder. They were rather frightened, but when the record was finished they crowded up to make a closer inspection.

Finally, an old chief, getting down on his knees, and peering into the trumpet whence the mysterious voice had come, muttered, "Where him come from?"

"Far, far away," was the reply, "from a place called Chicago."

"Ugh!" grunted the chief. "Tinned white man."

Mark Twain's Address.

Mark Twain once addressed an audience in the interest of his fellow-townsman, Gen. Joseph Hawley, who was a candidate for re-election to the United States Senate, and said, in the course of a droll address: "Gen. Hawley deserves your support, although he has about as much influence in purifying the Senate as a bunch of flowers would have in sweetening a glue factory. But he's all right: he never would turn any poor beggar away from his door empty-handed. He always gives them something—almost without exception a letter of introduction to me, urging me to help them."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

French Women and War

From the New York Evening Post

An appeal has gone out to the women of France from the Premier asking them to complete the work of gathering the crops left unfinished by the men who have been called to war.

"The wheat," says the Premier, "stands unreaped, and the time of vintage approaches. I appeal to your hardihood and to that of your children whose age alone, not their courage, withholds them from the fighting line. I ask you to maintain the life of our fields, to finish this year's harvest, and to prepare for that of the next year. You can not render a greater service to your country."

The part which women have played in times of war is many-sided. As nurses, as spies, even as common soldiers, they have borne their share of the burden, and none more courageously than the European peasant women, who have safeguarded the welfare of the nation by their work in the fields.

To one familiar with peasant life of France, the Premier's appeal calls up a vivid picture of grain ready for the harvest of peasant women in vari-colored costumes working from morning till night to secure for France the wealth which the fields will yield. It is work which is not described at length in war bulletins, and which is yet of such importance that it affects the very roots of the nation's life. For on the work of these women largely depends the support of the army during the war, and even after it is over. The poverty which is sure to follow in the wake of war is somewhat lessened by the harvesting of the crops which the women's work has made possible.

A STORY FROM PARIS.

The following story from Paris is among the many bits of human interest reporting which have found their way into print during the last two weeks:

"A woman with four sons in the French army to-day walked slowly down the steps of one of the municipal offices where relatives are informed officially whether soldiers are dead, wounded or unreported. She was exceedingly white, but her emotion was greater than could be expressed in tears. A friend came up quickly and said:

"'Have you good news? I am so glad my Jean is safe.'

"'Yes, they are all safe,' was the reply. 'They are safe in the arms of the Father. I am proud to give all to the cause.'"

The widow's mite has been a figure of speech for many centuries. The mother's all is a greater matter, yet this Frenchwoman is typical rather than exceptional. When "the surly drums beat terrible afar" mothers are willing to give their sons to their country, and women who are not mothers wish they had sons to give. No sacrifice is made with higher spirit and calmer heart than those made by mothers upon the blood-stained altars of Mars. The heroism of men who are willing to charge into the teeth of a storm of bullets is tawdry and vain compared with that of mothers who give their sons and turn back from the stimulating scenes of preparation—the glitter of the gold braid, the gleam of steel, the blood-stirring martial music, the thunder of marching legions—to wait in a deserted home for the news that may bring mourning.

WOMEN IN THE FRENCH REVOLUTION

Earlier, in the days of the revolution, the French women took an active part. The famous march of the women on Versailles was led by a young girl. She seized a drum and beat at the general assembly, and as the crowds of women poured out to follow her lead they were joined by others from the Faubourg Saint-Antoine, and a contingent of women who had been harangued by a woman in the Palais Royal. Theroigne de Mericourt, who was called "The Amazon of Liege," joined the crowd, and mounted upon a cannon, was dragged along by the excited crowd toward Versailles.

Later in the revolution, it was the market women and their sisters of the Faubourg Saint-Antoine, who formed themselves into Amazon brigades. They were great, sturdy women, and acted as prison guards during the war, even escorting the prisoners to the guillotine. They wore a uniform consisting of a short skirt—striped blue, white, and red—sabots on their feet, and the red Phrygian cap, afterwards called the Liberty cap, trimmed with a red, white and blue cockade. Each carried a baldric slung over her shoulder, supporting a cutlass.

Armed battalions of girls and women formed in the provinces, especially in the Dauphine, and were sworn to defend their country, and the tripartite principle of liberty, equality and fraternity.

So it is that women have borne their part when war was inevitable, both in the harvest fields and in the field of battle. Today, they show themselves ready to serve in many capacities, though there have been no reports as yet of their offering to enlist as soldiers.

A Paris dispatch to the Kansas City Star shows how the women in the capital responded to the first of war's demands on them. The dispatch reads:

"The women of Paris rose today to the emergency created by drafting the men of the city for the army. Society women took the place of men clerks in stores to sell necessities. Young girls sold tickets in the underground stations. Others acted as waiters in cafes. Grocery stores and meat shops were run by women. Small boys were put on as guards on the underground trains. The motormen are aged, gray-haired men, ineligible for service in the army. Paris enjoys the novelty of women doing men's work, and the women apparently do too.

"The war has levelled all classes. French society women have taken into their homes the destitute wives and children of private soldiers, ordered to the front."

BIBLES FOR SOLDIERS

British naval and military associations are delivering Bibles to every man in the army and navy. They bear the following inscription written by Lord Roberts:

"I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little book guidance when you are in health, comfort when you are in sickness and strength when you are in adversities."

KEEP SWEET

MARY CAROLYN DAVIES

Then just keep sweet
With folks you meet,
And things that go awry:
And wear the while
A sunny smile,
And a twinkle in your eye.

Two Sonnets

BY IDA WITHERS HARRISON.

TO LEXINGTON. I.

Why do I love thee?—Nay, I hardly know
Where to begin. Is it because of pride
In pioneers, strong souls unterrified,
Who went to open paths, long days ago,
In western wilds, and face a strange foe?
Or in thy sons, who left thy streets to guide
A nation's fate, and whose great names abide
In history's page, as stars that steadfast glow?
Or is it, city fair, that as a queen,
Thou'st set on rounded uplands, where at ease
Vast flocks and herds feed on thy pastures green,
Or rest beneath the shade of stately trees?
No lovelier land can ever greet the eyes,
Than thine, that sleeps 'neath blue Kentucky skies.

TO LEXINGTON. II.

No!—'Tis not that thou art so richly blest
With fame and beauty, that thy people cling
To thee so tenderly. Truly, we sing
Thy old Kentucky homes, where love and rest
Are showered on the ever welcome guest;—
Where faithful hearts abound, remembering
Our woes with tears, and ever glad to bring
Smiles to our joys—where, in east or west,
Are found such homes, such friends! . . . And as I pace
Thy dear, familiar streets, I often dream
Of those who walked here with me in old days,
And times, there comes to me a sense supreme
Of presences unseen—the loved and lost,
Who now are numbered with the angel host.

A Duel of Song

A Breeze from the Pacific by Way of New Zealand.

BY DAN CRAWFORD.

HERE I am—can I believe my eyes?—in dear, delightful New Zealand! It seems all a dream! After leaving Vancouver, away we sailed south into the shining seas, until one day we struck the Sandwich Islands (modern name, Hawaii) where Captain Cook of immortal fame was killed and eaten. I did not know what was waiting me there till one day, far out at sea, the wireless Marconigrams came streaming into my cabin, one from the governor of the island, Governor Carter, and another from the great Dr. Doremus Scudder inviting me to land and lecture for a month. All the messages wound up with the greatest word in the Pacific Ocean, "Aloha," which means far more than the English word, "welcome." It is the concentrated essence of all the warm, gracious ingredients that go to form a sweet, take-you-to-the-heart welcome. So I landed, and went plunge into Paradise for twenty-seven days. For here is a land that never, never varies, and all the year round—January to December—they have a temperature of 85 degrees. As climate is notoriously a formative factor in character, you can quite conceive that these glorious islanders smile all the year through. In fact, at last we have reached the land where the rhyme holds good:

"Miles, and miles, and miles
Of smiles and smiles, and smiles."

There is the famous Waikiki beach here—the greatest bay in the world; Venice and Durban (South Africa) come in a decent second; but hats off, all the world, to the primacy of the Pacific! There it was that I found hungry souls who knew all about the latest novels (for being islanders they are jealous of being "out of it.") I say that they knew all about every book except the Bible! So, starved with romance and philosophy, we put them on the good old diet of the brown bread of the kingdom of God. Then it was that you in Chicago and the rest of the United States were all forgotten for this is a little island, a mere dot in the Pacific, half way between America, Asia and Australia. We snapped our fingers at the whole lot of you and held on our shining way to the tune of an everlasting 85 degrees in the shade.

THE SOUTHERN CROSS.

Now off we go sailing through shining seas. Then my old friend, the Southern Cross, comes overhead and old friend salutes old friend. Then comes the next phase, four days south, the famous Fiji Islands, and not a patch on the Sandwich group. Here it was I casually rang up the missionary, Mr. Small. He at once set the phone bell ringing all over the island which eventuated in a great big meeting, the body of the church being filled with glorious Christian natives who, more or less, ran the meeting a la Fiji, intoning the hymns with that haunting, semi-negro, wholly Pacific intonation. Then I spoke with the result that they all planned secretly to accompany me down to the ship and sing me off in authentic apostolic manner. Little did I guess what was ahead for me at the wharf. It is quite a good parable of life down here so watch what happens.

First of all, we had the great big ship ablaze with arc lamps, steam up and almost off. Lined up on the wharf was this strong native choir, with flashing eyes, singing out of the darkness, "God Be With You Till We Meet Again." And there was I, with the whole crowd of my giddy fellow-passengers, leaning over the bulwarks. They were horribly embarrassed at this Sunday-go-to-meeting business rammed down their throats. The embarrassment was the more painful because some of them professed to go to church once in a blue moon. And there you have black, despised natives, brave enough to do a thing that the whites would rather die than do—I mean, sing God's hymns with parting prayers from a public wharf. Then came the most dramatic contrast. Down the wharf in the moonlight there comes a yelling, bawling band of young, clean-shaven colonials. They are nearly all dead-drunk and they too have come down (watch the contrast!) to sing off a departing pal.

A PROBLEM IN ETIQUETTE.

Watch now the amazing, the astounding problem in etiquette. My beautiful lined-up choir is first in position and therefore (surely!) the new arrivals, if they must sing their ribald songs will do so at the other end of the boat. Fair play's a duel. Nay, verily, they come reeling down, crowd in against the choir, yell like demons, "For he's a jolly good fellow," and all the time trying to drown even an echo of the poor old native choir. But the natives said, "Oh, here goes for the Holy War," so louder and louder the deep voice of the ex-cannibals was heard singing my parting hymn. The opposition camp, catching up the antagonism of the thing, yelled more loudly than before this, their second song, and being of the vaudeville type. Meantime, here are we all leaning over the bulwarks of our ship, amazed and maddened that our own white race could be guilty of such a dark, dirty deed. Even rank outsiders who would have nothing to do with religion, my fellow-passengers were overheard to say. "What dirty sneaks!" For days afterwards aboard ship that wharf-side picture (the white man trying to drown the native Christians' song of praise!) rankled, and nagged, and jagged at our souls. Even those who did not say it certainly thought that there you had it symbolized and exemplified—the horrid antagonism that the gospel has in all these islands. If only the white man at least hid his head in shame at the memory of his mother's God and his father's God, the gospel would have a better chance in these lands.

AUCKLAND HARBOR.

Now, at last, at last, here comes the glorious Auckland Harbor. On the wharf my committee of godly men meet me to inform me that, in anticipation of my coming, a committee of godly men of all denominations have arranged my meetings in a highly systematized manner—the great town hall having been taken. To meet the dear friends here has been a wonderful joy. My heart was hungering for Christian fellowship after the long voyage. Tomorrow I leave, going South, where great arrangements have been made.

In Tasmania the Governor-General, Sir Ellis McCartney, is presiding at my meetings, while in Victoria the same thing is happening, the Governor-general being again to the front. For all of which I say: "God keep us humble in the dust that the shining name and fame of our Lord Jesus Christ might pierce the darkness. May he get unto himself the victory."

WOMAN COMMISSIONER STOPS PRISON MUTINY.

A short time ago there was an uprising among the 1,400 prisoners in the penitentiary in New York. The new "dope law" had gone into effect, and 500 men, deprived of their customary drug, were crazed. All eyes of the public were centered on Commissioner Katherine Davis. What would she do? Would she prove out? She then did a very simple thing. She moved into the penitentiary. She met the prisoners, personally, and listened to their individual grievances; she corrected a few injustices; she listened to 1,000 men give their ideas about how a prison should be run. In all the history of prisons no one ever heard of such a thing before. One man had so many ideas about kindness that she asked him to submit it in writing. The Commissioner gave the ideas to the newspapers, so that everyone might learn from the philosophy of a prisoner in the penitentiary.

Miss Davis is an all-round woman. There was no one to play the organ, so she played it herself; there was no one to lead the singing, so she led it herself. The following day 1,200 men went back to work; quiet and order were restored. It was the human note she sounded. Presently, the striped uniforms are to be abolished, and a decent suit of gray clothes substituted. Now she contemplates a self-governed prison with an honor system as an incentive to good behavior. When she appears she is greeted by the cheers of the prisoners. She has struck the human note in prison affairs, and it vibrates there as elsewhere.

Miss Davis wants the ballot, but she hasn't it. However, she believes she will have it after November, 1915, when the voters of New York State are to have a chance to go to the polls and vote it to all women of the Empire State.

Of Charles Wesley, Macauley, the historian of England, says: "He approached as near as human infirmity permits to the ideal perfection of Christian virtue." That is saying a good deal for a man, and yet it would take just such a man to write such a hymn of praise as the Doxology.

ONE.

THOMAS CURTIS CLARK.

ONE Name before the world to wear,
One all-embracing Plea,
One mighty Hope for sin's despair,
One only Master—He!

The faiths of men have had their day;
Moses, Elijah, Paul
Have pointed to the better way,
And Christ is Lord of all.

Thus every other orb must fade
Before the perfect Sun
Who was before the world was made—
God's holy, righteous One.

Disciples Table Talk

Theory Versus Practice.

In a recent issue of The Christian Century it was reported that the Congregational and Presbyterian churches of Ottawa, Kans., were talking federation, but that the Disciples church would not co-operate. The good news comes that the two agreeing churches did not let this fly in the ointment of their good will prevent them from carrying out their plan. Articles recommending the means of federation have been prepared by a joint committee from both churches and await the ratification of the congregations. The move is not for union as both church bodies will retain their individuality, but there will be a joint governing body to control everything but creed and one pastor will preach to both congregations. The members will probably meet in the Presbyterian church.

Kentucky Bible Classes Celebrate.

Kentucky Bible classes from the cities of Winchester, Ky., 247 strong; Paris, with 100 men; North Middletown, Cane Ridge, Richmond and the classes from the local churches in the county, met at the Christian church at Mt. Sterling on September 27, as guests of the Hazelrigg Bible Class, of the Mt. Sterling church. Addresses were made on timely topics by men of prominence in these several communities. Among the speakers were: Mayor D. J. Burchett, of the Hazelrigg class; R. C. Prewitt, of the Winchester church; Rev. J. T. Sharrard, of the Paris church, and J. T. Coons, of the county churches. The regular class services were held, conducted by Rev. Clyde Darsie, of the Mt. Sterling church, and the communion service was served to more than 800 people. After the services at the church, which was crowded to its utmost, the guests were invited to the court house yard, where a dinner was served on the lawn.

Virginia Disciples Close Annual Session.

After a series of successful sessions, characterized by large attendance and great enthusiasm, the thirty-ninth annual convention of the Disciples of Christ in Virginia came to a close at Hanover Avenue Christian Church, Richmond, September 23. The convention will be held next year in Seventh Street Christian Church. Dr. G. W. Kemper was re-elected to head the state organization, and other officers were elected as follows: Frak W. Long, South Richrond, first vice-president; J. T. T. Hundley, Fredericksburg, second vice-president; Thomas Newman, Newport News, recording secretary; R. M. Kent, Treasurer; George S. Crenshaw, auditor and George C. White, H. W. Ware and T. M. Hudley, associates. All of the sessions of the convention proved interesting and instructive and gave a great impetus to the work of the churches comprised in the convention. There were over 200 delegates in attendance.

H. L. Willett, Jr., Returns to Syria.

Herbert L. Willett, Jr., who spent about a month in this country during the summer, sailed for Naples, en route to Beirut, Syria, on the White Star ship, "Cretic," Sept. 27th, to resume his work in the Syrian Protestant College. It was at first thought that he would be unable to return, and advices from the college indicated the wisdom of remaining here until later in the season. But the growing sentiment in the Levant that neither Italy nor Turkey was likely to participate in the war at once led the college authorities to express the hope that he would try to make the journey out if he were willing to take the risk. The complete disarrangement of transportational facilities in the Mediterranean, and the dangers of many sorts to which one submits himself in attempting to reach the Syrian coast at this time, increase the risks to a disquieting degree. Several of the missionary boards are declinig to send any of their workers to Turkey, considering the serious disturbances recently reported there. However, there is good reason to hope that Mr. Willett may reach his post without too serious danger. We shall look for some interesting articles from him on conditions in Turkey, as soon as he is able to send them back.

Doings at Akron, O.

L. N. D. Wells, of High Street, Akron, O., writes that his church is sending a carload of its best people to the convention in Atlanta. Arrangements have been made for a special car clear through. Of recent achievements at Akron, Mr. Wells writes: We were privileged to address 1500 people last Sunday evening on "Your Booze or Your Business, Which?" The campaign in Ohio is warming up splendidly. Every preacher in Summit County will speak on

H. L. Willett, Jr. who has returned to his work in Syrian Protestant College, Beirut, Syria.

the evening of Nov. 1, on the booze question. This is two days before the election, and we hope for great results. We can only seat 1500 and are therefore excluding the women from this service. We are advertising in the newspapers, carding all the factories, etc. Expect to address at least 1,500 voters that night, and are preparing for an overflow to be held in the basement of our church. Charles Reign Scoville and his company have been unanimously invited to conduct a union evangelistic campaign in Akron, in the early part of the coming year. Every minister in the city of every denomination united most heartily in this call. A tabernacle, seating from eight to ten thousand, will be erected and we hope to shake the city profoundly with the simple gospel of Jesus Christ."

Roosevelt Will Smile.

The beaming faces of Orvis F. Jordan and C. C. Morrison, editor of The Christian Century, were easily explained when it was noticed in the city record of births, by the reporter for the "Century," that September 21 brought to Mr. Morrison's home a new and sprightly young lady, Helen Morrison, while September 26 added to Mr. Jordan's family circle one William David Jordan. And now comes a special from Akron, O., reporting the fact that L. N. D. Wells, pastor at High Street Church, determined that Illinois should not carry away all the honors, had taken his pen in hand and written into his family record the name of L. N. D. Wells, Jr., who arrived at the Akron manse on September 24.

Resolutions for R. H. Miller.

The following significant resolutions were passed by the ministers of Buffalo, N. Y., referring to the work of R. H. Miller, pastor of the West Utica Street church at Buffalo, who is leaving this field to engage in the Men and Millions Campaign: "In accepting the resignation of Rev. Raphael Harwood Miller as a member of 'The Buffalo Ministers' Meeting' made necessary by his acceptance of an important position which will remove him from our city, we wish to express to him and to record, on our minutes, our appreciation of his worth as a man and his unusual gifts as a religious teacher. His papers, travel talks and discussions have been excelled by none ad equalled by few. We also voice our administration of his zeal and fidelity in caring for the youth of our city in the West Side and Central Young Men's Christian Association and in the community, inspiring them to relish Bible study. We do not wonder that a general demand among the churches of his own order sets him apart to gain recruits for the ministry and mission field. As he goes up and down the land, asking young men and women to enlist in the service of The Great Captain we believe that many will answer his vision and summons by saying 'Here am I; send me.' Mr. Miller, we, your associates, wish to assure you that you cannot travel so widely as to go beyond our thought and love; and we know that when some Samuel comes to you inquiring as to the meaning of strange voices calling in the night, you will perceive that the voice is God's and will instruct him to make answer 'Speak Lord, for they servant heareth.' Signed: Frank S. Fitch, D. D., J. R. Logue, D. D., B. S. Ferrall, Secy."

Kansas City Church Builds Larger.

The congregation of Ivanhoe Park church, Kansas City, has voted to build a temporary frame addition to connect with the auditorium. This will afford a seating capacity for over 100 people and also relieve the overcrowded classes in the Bible-school.

Dr. Powell to Preach in Kansas City.

Dr. E. L. Powell, pastor of First Church, Louisville, Ky., will conduct a ten days' meeting beginning November 2, at the Wabash Avenue Christian church, Kansas City, Mo.

Miner vs. Preacher.

Suit has been brought in the Vermilion county, Ill., circuit court by Tony Blugies of Westville, for $10,000 damages against J. F. Bickel, pastor of First Church, Danville, for alleged malicious prosecution. Last May when Louis Patmont's disappearance from Westville was causing such a stir, Blugies was arrested on a warrant sworn out by Mr. Bickel, charging him with the murder of Patmont. Blugies was kept in jail six days before he secured his release.

Home-Coming at Cedar Rapids.

September 20 was Home-Coming Day at First Church, Cedar Rapids, Ia., where Walter M. White ministers. Mr. White addressed a large congregation in First Church in the evening, at which time he preached a sermon especially to Coe college and other students now engaged in study in this city.

Pastor Not to Run for Congress.

It is reported that W. R. Motley, Prohibition candidate for Congress from the Sixth District, Indiana, is expected to withdraw from the ticket because he has accepted the pastorate of Central Church at Richmond.

Harvest Festival Near Greeley, Colo.

The S. L. W. Ranch church, the famous rural church on the Studebaker Ranch near Greeley, Colo., of which J. E. Lynn has been pastor for the past four years, held recently a Harvest Festival and Community Fair that was a splendid thing for the community. The festival was held at the S. L. W. Home, which is excellently equipped for such an event and which has been the scene of many festive gatherings. Prizes were offered for about sixty different displays of live stock, farm products, etc. Athletic contests of all sorts were carried on for the young people. The children were entertained on the spacious lawns by

story telling and games. Lectures on stock raising and stock judging were delivered by experts.

A band of twenty pieces furnished good music, booths of all sorts conducted by the various churches in the country round provided amusement and refreshment and meals were served by the ladies' organizations. There was an attendance estimated at one thousand people who came from many miles around. The leading Greeley Daily gave large space to reporting the event and devoted an editorial to the discussion of the S. L. W. Community spirit which this church has fostered and created. This church soon enters upon a ten weeks' church attendance campaign to be followed by evangelistic services.

At Bethany College.

To those who have been in touch with Bethany for years, the coming term appears to be one of the best yet, writes Frank Lappin, College reporter. One of the most promising things at the present time is the fact that there are more enrolled in the Ministerial Department than ever before. The Ministerial Association began operations a week ago with an enrollment of sixty young men. The Volunteer Mission Band also began activities last week with an enrollment of from twenty-five to thirty young people. This work is in charge of Miss Sarah Manzel, organizer of the C. W. B. M. in the state of West Virginia. Last Sunday was a good day for the Bethany church. Thirty-eight were received into the fellowship of the Church in morning and evening services. The new church is nearly under roof and it is expected to be ready for dedication by the first of next May. It is estimated that the church will have a seating capacity for eleven hundred persons. There are also twenty-three Sunday-school rooms available. This will be a great addition to the college as well as the town. The student body are entering into the work in the church with enthusiasm and the realization that there is much to be gained in such work with the association of such men as Dr. Morgan, Prof. Taylor, Prof. Finley and the many other efficient church-workers now at Bethany.

National Benevolent Association Prospers.

Ira M. Boswell, pastor of the First Christian Church of Chattanooga, Tenn., is to be the speaker for the National Benevolent Association at the Atlanta Convention. Mr. Boswell will speak upon "The Greater Works." He will speak out of an abundant experience in the application of the Gospel of the every day life in his own city. He helped to organize the Juvenile Court. He is chairman of the Hamilton County Colored Orphans' Association, and a member, by appointment, of the City Council of the Bureau of Municipal Research. The association has just closed the greatest year in its history, financially. The total receipts for the year were $134,624.24, or nearly $5,000 better than the Centennial year. This does not mean, however, that the association has plenty of money. The unusual high cost of living, the unparalleled amount of work which the association has done has, in spite of its large collections, left it pressed for funds. Its homes are full —its funds exhausted. It rejoices in being spent for the sake of others.

Union Meeting at Winfield, Kans.

Lincoln McConnell is with the Winfield, Kans., churches in union meeting which began October 4. Seven churches are uniting in perfect harmony, Presbyterian, Methodist, Free Methodist, United Brethren, Baptist, Grace Methodist, and Christian. A large tabernacle already has been built seating three thousand. This is in the heart of the city, and was filled on the first Sunday evening with a local speaker. The town has not had a union meeting since 1904, and is ripe for one, writes R. W. Gentry, Disciple pastor. The Christian church, at Winfield, numbers 418 members and is in perfect working shape, paid $3,000 on debt last year, and have decided to raise $1,000 of the remaining seven each year, with part of the first thousand already raised.

NO ALUM
IN
ROYAL BAKING POWDER

Secretary Corey Writes of Tokio

Being the Second Letter of the Commission of the Foreign Society to the Mission Field.

Our commission has enjoyed a delightful day in Tokyo with a group of the missionaries while the good ship was being coaled for the journey to Hongkong. We had hoped to spend a couple of days in conference with the missionaries at Karuizawa in the mountains, where they are taking a few weeks of rest and escape from the almost unbearable heat of Tokyo in August. Our ship, however, was taken over at Yokahoma by the British Admiralty for war transport purposes, and we proceed to-

Secretary S. J. Corey.

night direct to Hongkong, China, a British port. We will spend the month of November in Japan just before sailing for America.

We were met at the dock in Yokahama last evening by Mr. McCoy, Mr. Erskine, Miss Clawson, Miss Johnson and Miss Edith Parker, all of whom had come down from Karuizawa, to greet us and spend the day in conference and fellowship with us.

The brief but delightful day spent with these enthusiastic workers gave us a very happy introduction to Japan.

FIRST TASTE OF JAPANESE LIFE.

The missionaries were very anxious that we should catch a certain train for Tokyo, twenty-five miles away, and we occupied just eighteen minutes in reaching it from the dock. During this brief time we had our luggage examined in the customs house and traveled seven blocks. It was between the customs house and the train that we got our first real taste of Japanese life. We made the distance by means of the famous jinrikishas, or two wheeled carriages drawn by men. These little conveyances were invented by an American missionary years ago, and let no American boast that we had the first "Pull-man-car" for these are the original. There were eight of us all told, and we made a very interesting procession as we sailed along through the busy streets. The jinrikisha has wheels a trifle smaller than an ordinary buggy wheel, a neat little box with a seat for one, and two slender shafts between which the "ricksha" man runs. The wheels are rubber-tired, there are good springs, and the riding is very comfortable. A strange feeling of embarrassment comes over one at first because of the sensation of being pulled by a man instead of a horse. Muscular little fellows these human steeds are, with wonderful powers of endurance.

The shafts are dropped to the ground, one climbs in, the little man takes his place between the shafts, lifts them from the ground and makes off at top speed, dodging here and there for an opening as he makes his way rapidly through the crowded streets. At first one has very grave fears, especially if he is heavy, that an unexpected jolt may tip him over backwards, and suspend the "ricksha" man in the air between the shafts. All three members of the commission are rather above the average in avoirdupois, but Mr. Doan was the only one who came to grief. His runner was rather old, and became winded before the journey was half completed, thus necessitating transfer to another ricksha. The ricksha men are garbed in tight-fitting garments akin to undershirt and knee drawers, and their feet are shod with heavy socks having felt bottoms. The sock is always divided so that there is a place for the large toe separate from the others. A straw or fiber hat is worn which has the appearance in shape of an old-fashioned butter bowl inverted. These little men charge at the rate of about twenty cents an hour for their services.

IN FAIRYLAND.

The first impression of Tokyo is that you are in fairyland. Everything is decidedly different from anything else one has ever seen. In the first place the people are very small and then their clothing, appearance, houses and customs in general are so very foreign to anything seen at home. While there is a sprinkling of American clothes among the men, the great majority of them wear the favorite kimono or some adaptation of it. All of the women that you see on the street wear the kimino and a large colored sash high around the waist. One of the most striking things is the ceaseless, but musical, clatter of the wooden clogs on the pavement. The clog is kept up from one to two inches above the ground by little wooden strips on the under side. These clogs are usually held on the foot by slipping the toes under a small strap or cord, which is so divided that the great toe is separated from the rest. This enables them to hold the clog in the grip of the toes which is made possible by the division in the sock also. This is the hot season (exceedingly hot here) and each man or woman carries a fan which is in almost constant use. The dress of these people is very sensible and comfortable, and comports with the simple Japanese homes and the custom of sitting on the floor. We found the principal streets of Tokyo crowded with people at the evening time. The women and children are especially picturesque. Besides the

modern electric lights which are much used in Tokyo the little colored paper lanterns are in evidence everywhere on the streets. Even the policeman carries one in front of him, suspended from a little stick. He also carries a fan and has a dagger in his belt. Tokyo has good electric street car service, and it is here that the politeness and good nature of the people is most manifest. The conductor, instead of shouting: 'Move up to the front!' says very gently: "It pains me to remind you, kind sir, but it would accommodate much if you could step slightly forward." When asking for the fare, he says: "Honorable sir, forgive me for taking your fare."

AT THE GIRLS' SCHOOL.

We stayed overnight at the Girls' School in Taakinogawa, one of the Tokyo suburbs, and were the guests of Misses Clawson and Parker. Much of today has been spent in conference and talking of the work. The insight we have received will aid us much in our later visit to Tokyo. We had no time to visit any of our other places of work in Tokyo, save the educational center. Disciples may well be proud of the equipment and workers in this important work. It is vacation time, and the students are all away, but we got a good idea of the grounds and buildings. Mr. McCoy is just finishing the Bible college building which stands very close to the old Governor Drake Building. This older structure will now be used entirely for the large Middle School, which is under the direction of our able Japanese, Dean Ishakawa. Mr. McCoy will continue in charge of the Bible College which will have excellent equipment in the new building. The new department of Domestic Science and music for the girls' school is also being completed. Miss Parker will have charge of this. It stands just opposite the Margaret K. Long Girls' School building. Miss Clawson has had charge of the girls' school from the beginning. It would be very difficult indeed to get utility at the very moderate price of these buildings. The workers are most enthusiastic over the outlook for their work, and are completely absorbed in their plans for the future.

This afternoon we have visited the great temple of the Goddess of Mercy in the heart of Tokyo, perhaps the most popular temple in all Japan. The temple is approached through a long temple street, crowded with little stores or bazaars on either side. This street is temple property and a great income comes from the rentals. Another street near at hand is also owned by the temple, and is entirely taken up by licensed houses of prostitution. The approach to the temple proper is made beneath one of the famous Japanese wooden arches. On either side of the gateway are the huge wooden guardian demons erected to keep the evil spirits away from the temple. These seem also to be looked upon as objects of worship. Inside the gateway the path is lined on either side with tiny booths, where rice and other grains are sold to be fed to the doves which are evident on all sides. It is supposed that much religious merit attaches itself to the feeding of the birds. The temple is anything but beautiful and the colorings are disappointing. The whole structure is dirty and spotted everywhere with the droppings of the doves.

A FAMOUS IDOL.

Inside the main part of the temple is the famous image of the Goddess of Mercy, which has been hidden from all eyes for two hundred years, it is said. We could see the sleek shaven priests, sitting cross-legged on the floor in the interior, smoking their cigarettes.

Numbers of people came constantly to worship before the shrine of the goddess. Before this place and every auxiliary Buddha, with which the temple is filled, is a great wooden collection box with wooden bars across the top. Into these boxes every visitor tosses a coin before beginning to worship. After this has been done, a low bow is made, while the hands are held in front of the face, palms together, and a prayer is muttered.

To the right of the main shrine is a peculiar idol which is one of the most worshipped in Japan. It is a wooden image of Buddha in a sitting posture. This image is supposed to have miraculous healing qualities and different parts of the body have been so constantly rubbed by worshipers desiring aid, that there is little left of them.

While we were standing near, a group of people came up and worshipped the idol. It seemed that the group consisted of a mother and four children, one of them a babe in arms. The place where the eyes of the idol had formerly been were rubbed by the mother, and then her hand pressed over the eyes of her babe. Then each member of the family selected some part of the image's body which corresponded to some troublesome part of their own and there was much rubbing and massaging. The pitiful superstition and depressing hopeless-

Rev. L. G. Batman, of First Church, Youngstown, who is inviting the city's public men to occupy his pulpit once a month.

ness of the whole scene cut one to the quick.

Let us not console ourselves with the thought that Japan is a wonderfully civilized nation, and scarcely needs Christianity. It is doubtful if there is any country in the world whose common people are more steeped in idolatry than those of Japan. The upper classes, especially the educated, are breaking away from their old idols, but the vast majority of these have taken no religion in the place of that given up.

STEPHEN J. COREY.

Tokyo, Japan, August 7, 1914.

THE COMMISSION REACHES CHINA.

The Commission of the Foreign Society to the mission fields has reached China from the Philippine Islands. A cablegram dated September 26 from Shanghai, China, was received at the office of the Foreign Society, Cincinnati, Ohio, the same day, and it reads as follows:

"Have arrived. All well. China greatest opportunity in missionary history. Reinforcements imperative."

Our brotherhood will be prepared to receive this stirring message. They will also be thankful that no evil has befallen the Commission. There can be no question about the opportunity in China. Our people are vitally interested in that field. There is no doubt about the splendid open doors. And no question can be raised as to the pressing need for reinforcements. We ought to have ten missionaries in China where we now have one. As the Commission states, the need is indeed imperative.

This cablegram received on the eve of the National Convention ought to stir our brotherhood to make the Atlanta Convention a splendid success. Our people should pour in there by the thousands. They should lay wise plans for the furtherance of the gospel, not only in China, but throughout the world.

F. M. RAINS, Secretary.

Ohio Church Hears Town Leaders.

The First Christian church, Youngstown, O., L. G. Batman, pastor, in arranging its program for the fall and winter has planned for a unique series of month-end services to be held on the last Sunday of each month. In the morning the pastor will speak especially to the members of the church, and in the evening the services will be under the direction of the Men's club of the church which is one of the most active men's organizations in the city. The president of the club, Attorney William Dornan, will preside at these special meetings. The purpose of these services is to have discussed from the pulpit some of the practical problems of the community life. The pastor and the church believes in the social message of the gospel, and that they have a mission to the practical every day life of the city. Many men, prominent in the plblic life of Youngstown, will be invited to address these evening audiences. At the first of these services the subject for discussion was "Forces in Youngstown Making for Evil." The speakers were Mayor F. A. Hartenstein, Prosecuting Attorney Andrew M. Henderson and Probation Officer Benjamin Morris.

Autumn at William Woods

October is a busy month at William Woods College, Fulton, Missouri, for the attendance this time is one of the largest in the history of the institution, and the corps of instructors have just gotten a couple of hundred young women well in hand for a year of study and companionship.

Outside, the college campus forms a pretty autumn picture as the maples and hickory trees commence to color and the blue grass of the sward grows velvety with the new rains, for the October month in Imperial Missouri is one of the grandest of the whole year.

There is a homelike charm to a school like William Woods and beside the music, art and expression, and the science, and the literary attainments, there is contentment. And the contented girl is always a happy girl.

WILLIAM WOODS COLLEGE

FULTON, MO.

(Owned outright and operated by the Christian Churches of Missouri.)

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON
Editor of THE CHRISTIAN CENTURY

J. B. BRINEY'S REVIEW.
In The Christian Standard.

I.

Such is the title of a book recently issued by the "Disciples Publication Society," and whose author is C. C. Morrison, editor of the Christian Century. To say that this book is remarkable, is to tell the plain truth. I have read and re-read it, and I must say, in all candor, that it contains more special pleading to the square inch than any other book that ever came to my notice, as will appear as this review proceeds.

The author first takes Mr. Campbell to task for translating *baptizo* "immerse" in "The Living Oracles," and expresses the opinion that but for this "fly in the ointment to pedobaptist readers," the book would have taken a conspicuous place among books of its kind. He thinks that both Baptists and disciples neglected the work on account of the "incongruity of the new rendering." As to the Baptists, this assumption is refuted by the fact that they have issued a New Testament in which they translate the word just as Mr. Campbell did; and the disciples had a very different reason for not using "The Living Oracles" in their reading and preaching, from that alleged by our author. They knew that they would have been accused of having a Bible of their own, as really was the case. As to pedobaptists, they could not accept the work without renouncing their time-honored custom, and prejudice would not allow them to do that. Our author's reasoning on this subject falls far short of the mark.

Our author seems to be laboring under the hallucination that he is doing pioneer work, and advancing new thoughts on "the meaning of baptism." Referring to affusionists, he says:

> They had a vague idea of sprinkling, pouring and immersion being three modes of baptism, but not once did one of his (Campbell's) opponents formulate just what the thing itself was which they argued could be administered by a plurality of modes. Had they done so they could easily enough have thrown the immersionist champion into confusion. But so long as they sought to find "sprinkle" and "pour" as well as "immerse in *baptizo* they were at his mercy.

This and other statements in the book show that the author's reading on the subject has been circumscribed and superficial. Mr. Rice, in his debate with Mr. Campbell, made and insisted upon the very distincton that Mr. Morrison says nobody ever made, as the followng citations clearly show:

> We are not contending that *baptizo* never signifies immerse, but that it does not definitely express mode (p. 80).
>
> Let me here distinctly remark that I am not contending that the word *baptizo* definitely expresses pouring or sprinkling I maintain that, as used in the Scriptures, it expresses the thing done—the application of water to a subject—but not the mode of doing it (p. 70).
>
> So *baptizo* expresses the thing done, the application of water to a person or thing; but it does not express the mode of doing it (p. 238).
>
> The truth is, baptism is a word appropriated to denote a religious ordinance; aand it will not do to substitute in its place any word which expresses merely the mode of its administration. The ordinance is one thing; the mode of administering it is another (p. 239).
>
> Christian baptism is the ordinance by which we became visibly identified with Christ, receive the benefits of his death, and are bound more strongly to a life of holiness (p. 250).
>
> I have proved another important fact: viz., that when immersion came to prevail among the Greeks and Latins, they employed *baptizo* to denote the ordinance, and selected other words to express the mode of performing it by immersion (p. 270).

Thus we see that seventy-one years ago, a good while before our author was born, the very thing that Mr. Morrison boldly says had never been done, was done repeatedly and with emphasis, for all the italics in the foregoing quotations are Mr. Rice's, and yet it did not throw "the immersionist champion into confusion." The person who has manifested the most confusion in the matter is our author, and he should wake up, rub his eyes, lay aside the weight of error that besets him, and try to at least join the rear of the procession of thought. Whether the distinction is valid or not, is a question by itself, and I do not care to consider it now.

In his fourth chapter, our author takes up what he calls Mr. Campbell's "three assumptions, upon which he builds his entire defense of the immersion dogma." The first one he states thus: "That a word always retains its root meaning in all its forms and in every context." Permit me to say that Mr. Campbell never made any such assumption, and our author fails to substantiate the assertion. Expressing astonishment at the statement, he quotes Mr. Campbell as follows:

> According to the usages of all languages, ancient and modern, derivative words legally inherit the specific meaning of their natural progenitors, and never can so far alienate from themselves that particular significance as to indicate any action specifically different from that intimated in the parent stock.

There are some curious things about this quotation and its treatment. In the first place, no reference is given, and I can not be sure whence it was taken. All the language quoted is contained in the Campbell-Rice debate, but if that was the source of it, a very important modifying clause is omitted without any intimation of its omission. Between the words "specific" and "meaning" in the foregoing excerpt, the original contains the following modifying language: "Though not necessarily the figurative." That modification utterly overturns Mr. Morrison's asseveration concerning Mr. Campbell's assumption. If the quotation was taken from the aforesaid debate, a grave sin was committed in the omission of the clause just cited; and if it was taken from some other source, and is fully quoted, our author should have been well enough informed to know that it does not fully express Mr. Campbell's position. No one is competent to correctly represent Mr. Campbell on the subject of baptism without great familiarity with his debate with Mr. Rice, for he explained himself more carefully and fully in that debate than anywhere else. If our author did not commit an offense against morals in making his quotation, he manifested a lack of information on the subject that disqualifies him for acting the part of a critic in regard to Mr. Campbell's position.

Furthermore, our author wholly ignores Mr. Campbell's viewpoint, and fails to note the class of words with which the great philologist is dealing. The sage of Bethany is discussing derivative verbs that express action, and confines his principle to that class of words. In his effort to show Mr. Campbell to be wrong, Mr. Morrison takes two words—*psallo* and *candidatus*, and shows that they departed from their original meaning; but *psallo* is not a derivative verb, and *candidatus* is not a verb at all, and hence these words do not come under Mr. Campbell's principle. This accurate reasoner never stultified himself by saying that primitive words never change their meaning. On the contrary, he said precisely the reverse, as I will show in a subsequent article.

Mr. Campbell challenged Mr. Rice to produce a single derivative verb of action that had ever so far alienated from itself the root meaning of the primitive word as to indicate any action specifically different from that intimated in the parent stock, and the foxy Rice failed to meet the challenge; and our author, in his attempt to do it, shifts the issue and misses the point entirely! Mr. Campbell's position is that in *bapto* the root syllable indicates "dip," and that *baptizo*, the derivative, could never, when properly used, express an action specifically different from that, as "sprinkle" or "pour," and the position is impregnable, and our author's guns are too small to shake it.

A LETTER TO MR. BRINEY FROM THE AUTHOR.

September 12, 1914. Rev. J. B. Briney, Pewee Valley, Ky. My dear Brother Briney: I am truly enjoying your spirited review of my book on baptism and I am trying to profit by your strictures. Of course I do not feel called upon to make any response at this time; a book must stand or fall by itself. But on one point I do not feel satisfied to remain silent.

Your intimation that my treatment of quotations from Mr. Campbell has been "an offense against morals" because you do not find them in the Campbell and Rice debate is not only unworthy of the good spirit that nearly always characterizes your polemical writings but of your erudition in the bibliography of baptism as well. The quotations you refer to were taken from Mr. Campbell's constructive volume, "Christian Baptism," published ten years after the Campbell and Rice debate, in 1853.

The particular quotation which you refer to in your second article, "Wherever the radical syllable is found, the radical idea is in it," will be found on page 119—and in italics, too, Brother Briney; and it refers to root syllables not to derivative words!

Not only so, but the very words he uses to illustrate his italicized thesis are primary words, not derivatives—dip, sprinkle, read. It is a pure fiction of Mr. Campbell that because a word is a derivative it is protected somehow against taking on new meaning. A word is a word, and any word may change its meaning in certain circumstances.

As far as I now recall, all my quotations from Mr. Campbell in the chapters dealing with the meaning of the word baptizo are from the above-mentioned book and, without exception I think, from the chapter on the "Action of Baptism." I am not sure that I did wisely in omitting to give references for these quotations, but my book was intended for the average untechnical layman quite as much as for the minister, and I didn't want to scare him with footnotes!

The Standard editor's exclamation, "there is surely literary vice of some sort here," upon reading your "exposure" of my "gross carelessness" and "base misrepresentation" of Alexander Campbell, prompts me to suggest that you give this letter of explanation to the Standard readers, a favor which I have no doubt you will be pleased to grant. With assurances of sincere esteem, I remain affectionately your brother.

C. C. MORRISON.

The Sunday School

JESUS AND JUDAS.

INTERNATIONAL UNIFORM LESSON FOR OCTOBER 25.

Matt. 26:14-25. Memory Verses, 27:3-5.

Golden Text.—Woe unto that man through whom the Son of man is betrayed! Mt. 26:24.

American Standard Bible.

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26. (47) And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. (48) Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. (49) And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. (50) And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him.

27. (3) Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, (4) saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. (5) And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. (6) And the chief priests took the pieces of silver, and said, it is not lawful to put them into the treasury, since it is the price of blood. (7) And they took counsel and bought with them the potter's field, to bury strangers in. (8) Wherefore that field was called, The field of blood, unto this day. (9) Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; (10) and they gave them for the potter's field, as the Lord appointed me.

Verse by Verse.

BY CLARK BUCKNER.

v. 47. *Judas, one of the twelve*: One of the twelve Jesus had chosen for the special work of bearing witness of his evangel. He has been on most intimate terms with the Teacher. Just a few hours since he received bread from the Saviour's hands at the Last Supper in the upper room. Now he comes as the guide of the temple police, directing them to Jesus. The police had been sent to arrest Jesus. *A great multitude with swords and staves*: It seems strange that so great a multitude should have come for one man. The explanation may be in the fact that they really feared Jesus' supernatural power. They thought perhaps he might destroy the officers if they were not in large numbers.

v. 48. *Now he that betrayeth him gave them a sign*: This signal had been agreed upon previously.

v. 49. *And kissed him*: The Greek word used here would be more accurately translated *kissed him much.* It was used to signify the greeting of very dear friends of men of equal high rank. When they greeted one another thus, each put his right hand on the other's left shoulder and kissed his right cheek; then the left hand was put on the other's right shoulder and the left cheek was kissed. So we see that the signal was an unmistakable one.

v. 50. *Friend, do that for which thou art come*: We remember that Jesus had signified that Judas would betray him, at the Supper. The Master was telling Judas that he knew that he had come to give him a hypocritical kiss. "Jesus received the kiss to teach us to love our enemies and those whom we know to be bitter against us." (*St. Hilary.*)

v. 3. *Then Judas—when he saw that he was condemned*: He had thought he might betray Jesus without his knowing of his crime. During these years of intimacy he had failed to learn the utter futility of deceiving Jesus. It had been well for him had he pondered upon the warning in Numbers, "Be sure your sins will find you out." I think Judas had no conception of the enormity of his crime till after its committal. *Repented himself*: Judas was more than repentant for the fact that he had been discovered. He is now ashamed of himself. He is disgusted to think that he is that kind of a man. *And brought back the thirty pieces of silver to the chief priests*: Here is where the fineness of his fibre shows itself. His association with Jesus and that great company of real men had given him conscience. He might have committed an equally odious crime without any serious compunctions of conscience, had he not imbibed some of the spirit of Jesus.

v. 4. *I have sinned in that I have betrayed innocent blood*: He had betrayed an innocent man, Jesus. *What is that to us? see thou to it*: They had all they wished to have to do with Judas. They were through with him. They had paid him for his work and desired not more service from him. He could look after his own conscientious scruples. We cannot but pity this poor fellow. He is without friends. He might have gone back to Jesus and been forgiven had he possessed enough moral courage: but he is a weak man. Jesus must have pitied him greatly. Notice how he addresses him in verse 50 of the preceding chapter.

v. 5. *Sanctuary*: The Holy Place. *Hanged himself*: See Acts 1:18 for a different account.

v. 6. *It is not lawful to put them into the treasury, since it is the price of blood*: How remarkable that murderers should have their scruples. But we have often heard that "there is honor even among thieves."

v. 7. *The potter's field, to bury strangers in*: Probably so called because potters secured their clay there.

v. 9. *Through Jeremiah the prophet*: The quotation is not found in the book of Jeremiah, as we know it, but in Zechariah 2:12-13. The Evangelist probably refers to it as being in Jeremiah because the book of Jeremiah stood at the beginning of the group of prophetic books.

When Loyalty Failed

The Lesson in Today's Life.

BY JOHN R. EWERS.

He made his prayer for strength and it was given him. We often fail to notice this outstanding fact. Facing the soldiers that come out to take him, his superiority makes them fall back before him; standing before the august high-priest his kingly silence and marvelous self-control put that dignitary in a corner; looking deeply into the eyes of the Roman governor he reveals weakness in Pilate by his own masterful power; only once does he stagger and that is when his own bodily energy ebbs out under the load of his cross. Hanging there he forgives his enemies, considers the welfare of his mother and encourages the penitent thief. Oh, kingly Christ, how Thou dost challenge the enthusiasm of strong men!

Rev. John R. Ewers.

Returning from his prayer he sees the procession, headed by Judas, wending their way among the trees. They come upon him. "Whom seek ye?" "Jesus of Nazareth." "I am he"—and they fall back. It is meanness quailing before righteousness; inferiority consciously abashed in the presence of superiority; brutality conquered by spirit. When will we understand the power of truth, of righteousness, of spiritual reality? The world was built for goodness to triumph in.

"PUT UP THY SWORD"

Within the present year the world is to learn the deep meaning of the Master's word, "All they that take the sword shall perish by the sword." No matter who wins in Europe—the same will be loser. Nothing is gained by brute strength. Europe is wrecked—slain regiments, mangled thousands, violated women, orphaned children, soiled youth, shattered cathedrals, burned homes, devastated fields, kindled hates, the knowledge of dastardly deeds, the remembrance of blood, fire, lust and beastliness—Europe is hell. Take the sword, but know that taking it you perish with it.

FLEEING DISCIPLES

Blundering, short-sighted Peter makes his pathetically loyal defense. He strikes wildly and instead of splitting the fellow's head only succeeds in slicing off an ear. I remember that this was the only event in the Passion Play that elicited a smile. It is pathetically ludicrous. And yet we admire his stout devotion. "I will die with you," he had said a few hours before. He came very near to it here. But for Christ's intervention he would not have survived long. It was the folly of sword play. He meant well but his judgment was bad. It was another example of zeal without knowledge. We strike a blow for God and we knock down the house. We reform saloons with hatchets. We teach sex hygiene blatantly and do more damage than good. We defend some old fogey notion of the Bible and give a fine imitation of Don Quixote. We curse the church for being too slow in some reform and ride off a precipice with foolishly inscribed banner waving. Brave little Peters we would fight the whole world—with the wrong weapons.

And the disciples ran away. Where is all this loyal unto death talk now? Sounding brass. Big sermons and little love. Great loyalty "to the plea" and small missionary offerings. Vast admiration for the church and no service. Loud talk about our "movement" and no defense for a brother minister in distress. Much appreciation for prohibition and the anti-saloon league but no votes—not even registered—not even paying taxes. Large hopes for a great ingathering but no personal work. Vociferous' prayers for the "poor and needy," but not a penny for charity. Let us not be too hard on Peter; he has many modern brothers.

"THOU HAST SAID"

"By the living God tell us whether you are the very Christ or not," and he answered in the tragic stillness, "I am." Let there be no doubt here. There are questions that we can debate. There are issues which are not vital; but the divinity, yes, if you will, the deity, of Jesus Christ is not one of them. Here we must plant our feet upon the eternal rock of reality. There has been too much conjuring with the word "divinity." "Yes, I believe that Jesus is divine," I heard a rabbi say, "but I think that he is divine just as I am divine," he added. Divinity is a word to toy with. By it we may mean anything or nothing. If we mean that Jesus was anything less than the God-man we should use some other word. The hour has come when we must say without equivocation, without mental reservation, without any shadowy doubts, without any "Ifs" and "Ands," without any "If you will let me define it"—the hour has come when we must say, "Yes. I believe that Jesus Christ is the Son of God and my Savior." "Who are you?" "I am Christ."

The Mid-Week Service

By Silas Jones.

By Silas Jones.

TOPIC FOR OCTOBER 14.

The Church That Was Not Approved. Rev. 3:12-22.

A church that is not approved is a church whose members are not approved. "By the word church, however, I understand," says Alexander Campbell, "neither the king of England nor the kingdom of heaven, neither bishops nor pope of Rome, neither a meeting-house nor the sinners who assemble in it; but simply a congregation of saints or Christians who have mutually and definitely agreed to assemble together statedly at a place appointed, for the purpose of worshipping God, keeping his ordinances, correcting, exhorting, edifying, and watching over one another in the fear of God; and who in pursuance of this agreement have organized themselves for the accomplishment of these important purposes." We may add to this that persons so organized have important duties to the communities in which they assemble and to the world. If they do not, for any reason, help one another and contribute something to the growth of morality and religion, they are to be condemned.

DULL INSENSIBILITY.

The church in Laodicea was neither hot nor cold. It had no driving interests. Its loves and its hates were weak. It was not profoundly stirred by spiritual failures. The uncleanness of the popular religion was accepted as necessary and therefore not to be opposed as an insult to God and a degradation of man. At the present time such a church announces that it will attend to its particular offices as a religious institution. Business and politics belong to other organizations. It allows the crooked business man and the corrupt politician to sit in her councils and dictate her policies.

STUPID PRIDE.

This church thought it was rich. It must have boasted of its prosperity. It pointed out the men of wealth in its membership. Perhaps it had a place of worship more pleasing to the artistic taste than were the places of worship of the other churches of Asia. It is easy for human beings to be proud of external conditions and neglectful of the weightier matters of religion.

DEEP POVERTY.

The church in Laodicea was poor in intelligence. It had plenty of conceit and very little knowledge. I doubt that martyrs were sustained in their sufferings by its prayers. Churches that were undertaking great things for the kingdom did not look to it for loyal support. Its word was weak and contemptible. The men who praised it for its moderation in dealing with evils despised it for its ignorance and cowardice. It was respectable because it had no vision and followed the drift of opinion. If a church of Jesus Christ has any reason for its existence, it creates sentiment. It does not wait for history to decide what is good and right. It subjects its faith to the decisions of history—it has to do this—but its faith is one of the factors in history.

REBUKE IN LOVE.

Rebuke in hate is easy. We like to denounce and to deride men who have deranged our plans and shown our wisdom to be foolishness. The Christian rebuke has a different motive. As the father corrects the child he loves, as a friend leads one away from sordid ideals, so the disciple of Jesus administers all his rebukes. He thinks of the other fellow as well as of his own wounded pride when he admonishes the other. He reads the biblical denunciations of sin as one who loves and not as one who hates.

Jer. 9:23-24; 48:7; Rom. 1:22; 1 Cor. 8: 1-2; 13: 4; Gal. 6:3; Lev. 19:17; Ps. 141: 5; Prov. 27:5; Matt. 18:15-17; 1 Thess. 5:14; Heb. 3:13.

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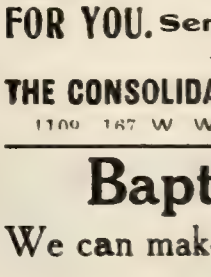

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Vol. XXXI October 15, 1914 Number 42

Harmony, Unity, Peace

The Address of Hill M. Bell, President of the 1914 General Convention, delivered at Atlanta, October 8, 1914

Raymond Robins, Servant

An Interview with a Man who has Sprung into Prominence as a Force in the Political Life of Illinois and of the Nation

The War and Missions

Editorial

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

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Character Talks

By Rev. George A. Campbell, Pastor of First Church, Hannibal, Mo.

Rev. G. A. Campbell.

USING WORDS RIGHT

There is strange irony in some of the phrases with which we describe life and character. "He believes in having a good time" is a commonplace applied to a sensualist. What irnoy is here! No sensualist can have a good time. He walks in the way of death. Broken hearts, grieved friends, loss of soul, disease of body, do not make a good time. Goodness is necessary to a good time. Righteousness and happiness are indissolubly joined together. "He is a good-hearted man" is often said of a drunkard. No man is thoroughly good-hearted who because of his own appetite will grossly wrong those near to him. "Good-hearted" is too good a term to abuse. A man cannot be good-hearted without having self-control. He may be reckless but not good-hearted. "What man by money. Tomorrow he will be dead. Shrouds is he worth?" is often asked concerning a man, meaning how much money has he. We cannot measure a have no pockets. Worth consists in character. Money has no buying power in the realm of the spirit. Character is eternal. Be not deceived by phrases. Words sometimes wear masks. Test them. Be sure that they are ruggedly honest. If they are ironical do not miss the irony.

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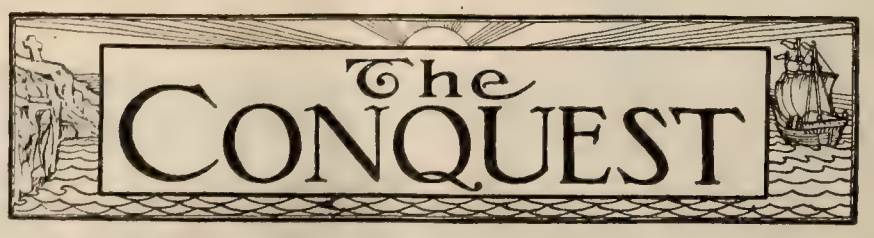

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The War and Missions

IN a time when a fourth of the world is engaged in a sanguinary contest like the present war in Europe, every religious and philanthropic cause suffers.

And among these causes intimately related to world progress and betterment is the Christian missionary propaganda. No interest is dealt a more staggering blow than this.

The growing regard in which the non-Christian Orient was rapidly coming to hold the Occident, because of the interpretations of its spirit of good will and humanity has been disturbed by the rude shock of the war, outbreaking among those very people to whom the East was learning to look for direction and inspiration.

The entire Orient was moved with surprise and elation eight years ago when non-Christian Japan brought Russia to pause. The long tradition of the superiority of the West was shattered in that blow.

Now comes the further spectacle of an orgy of international murder, among the very people who have been regarded, with America, as the teachers of the world.

With what humbling of spirit are the missionaries now compelled to meet the searching inquiries and barbed retorts of their non-Christian neighbors! What opportunities are now offered the confessors of the ethnic faiths for sarcastic comment on the fierce antagonism exhibited by the followers of the Prince of Peace!

The millions of money that should be expended in world evangelization are being poured out for war equipment.

The youth that should go out to be teachers, preachers, physicians and social workers in the mission lands are offering up their lives in German regiments or under the banners of the allies.

The countless mission agencies that flourished all over Europe, and sent out Christian forces to the lands of the rising sun are all but abandoned in the overwhelming need of men and money for the war.

And in the hot antagonism of the conflict the most appalling burdens of national debt are being recklessly bound on the backs and hearts of generations yet far ahead, burdens whose mere interest staggers the imagination, and whose sinister advantage can come only to the money lenders and the makers of armaments.

These are but a few of the more somber aspects of this unhappy struggle among the Christian nations.

* * *

But is there another side to this red shield?

Aside from the consoling commonplace that no great evil can befall without some compensating good, are there any real and evident benefits which this tragedy is destined to bring to the cause of missions?

No such convulsion as this can be imagined without the certain conviction that it will release hitherto unsuspected forces to aid in the big problem of world evangelization.

We do not hesitate to affirm with emphasis that there are such.

The western obsession that the increase of armaments is the guarantee of peace is going to be shattered past all reconstruction. This has been one of the scandals of the Occident in the thought of those reflective nations of the East who are not ambitious for military success, who marvel that the Christian lands, from which comes the missionary message of peace, should still assume evermore the air of the braggart and the bandit.

The collapse of war through its own crushing cost, its horrible tragedies, and its merciless defiance of Christian virtue, will bring into closer and more enduring fellowship the best spirits of the East and the West, and will give Christianity an opportunity to speak with confidence and without shame to the high-minded and reflective people of the Orient.

* * *

The wounds of the war will not soon heal. Missionary funds from Europe will be a long time in regaining their former level. The value of the common commodities, at home and in the far lands, will remain high for an indefinite time. Much sacrifice will be necessary on the part of the missionaries, whose incomes will be reduced, and whose numbers will be depleted by the war. This will not be an unmixed evil. Nothing has more quickly and convincingly gotten home to the non-Christian people than the willingness of the missionaries to suffer with them and for them. That gallant heroism which accepts hardship with undimmed faith in God goes further to carry conviction to the questioning heart of the East than any eloquence of speech or impressiveness of equipment.

The humbling of soul which the war is sure to bring to all the nations of the West, and especially to the participants can hardly fail to bring a deepening of the religious life which may well be the prelude to the revival of religion in all the Christian lands. This will mean, without doubt, the consecration of a much increased number of men and women to the work of missions. Times of depression and public calamity have always been the birth hours of new spiritual forces. It can hardly fail to prove true as the issue of the present war. A chastened soul brings forth fruits meet for repentance. The missionary enterprise will go forward with fresh and inspiring impetus after the evil days are past.

In the meantime the entire burden of sustaining the cause of world-embracing missions falls on America. Almost alone we have avoided the tragedy of this struggle. It is a moment for renewed devotion to the holy cause. To the growing importance and cost of missions is added the sobering fact that those who have assisted in the great adventure are held for a time in the grip of this life and death struggle of the nations that leaves no time nor resources for any other cause. Such may continue for years to be the case. It is the opportunity and obligation to seize the standards falling from other hands and bear them on to the end of the day.

Man's extremity is God's opportunity.

It is also ours.

Harmony, Unity, Peace

The Presidential Address Delivered at the General Convention of Disciples of Christ, Atlanta, Georgia.

BY HILL M. BELL.

IT is assumed that the address of the President of the General Convention should have to do largely with a review of the work accomplished by the organization during the past year, together with such recommendations for the future as may be expedient. So far as the details of the work accomplished by the organization through its Executive Committee are concerned, a complete report will be made to you by our able secretary, Rev. Robert Graham Frank. Mr. Frank, as corresponding secretary, has had the supremely difficult task of organizing a budget that should be satisfactory to all of the missionary, charitable and educational interests of the Disciples. He has gone about this in a most thorough way as you will see from the results which he will present to you at this meeting. The equitable distribution of the funds to be derived from the churches in promoting the different organizations, marks a new epoch in the history of the Disciples. I believe that no other one thing attempted in recent years means so much to our missionary, charitable and educational organizations. This budget has the approval of every organization that shares in its benefits. I doubt if our brother will ever receive the gratitude that is due him for accomplishing in a single year this stupendous work. He has done for the societies a work that would ordinarily cost them at least $10,000; and he has done this for the merest stipend.

We are also indebted to him for organizing the programs of this convention and for securing the co-operation of national and local committees in perfecting and executing carefully wrought-out plans. Fortunate, indeed, are the Disciples in having for leader in so great a task a man of the executive capacity and constructive genius of Robert Graham Frank.

SOME PRESSING NEEDS.

Finding the work of the convention has been an important consideration of the officers during the year. In doing this the usefulness of the general convention has been demonstrated to us who have been compelled to blaze a trail for our successors. We are convinced as never before that there is need first of a central advisory body such as the convention is, and ought to be, to deal with all matters of common rather than specific interest to the national boards, and to insure an equitable distribution of the budget among them. The old idea that each board shall go to the churches and ask for everything in sight, regardless of the worthy appeal of other interests, must certainly be abandoned. A presentation of all interests to each church is imperative. An impartial board, such as the executive committee of the general convention, is indispensable to such a program.

Second, there is need of the annual meeting of the convention that the Disciples may deal with problems that can not have a place on the program of any national board promoting a special philanthropy. There is need of such an organization in order that the programs offered by the different boards shall be properly organized. The old idea that our annual meetings should consist of eight or ten different conventions, each bent upon monopolizing all possible of the time and attention of visiting Disciples is no longer tolerable. Moreover, this convention becomes the clearing house of our people, enabling us to arrive at a better understanding of each other and of each others' problems. The general convention in its annual meetings should be an open parliament for the unfettered discussion of important religious, moral, and sociological questions; and especially those questions

President Hill M. Bell.

bearing upon our relation to other religious bodies. As an advisory body it should be of the greatest assistance to all our special organized interests. Indeed, we learn from the officers of these societies that the general convention had its genesis in their need of such an agency—in short, that the general convention is the child of our philanthropic organizations, born of the need just set forth. In harmonizing our missionary, charitable and educational interests, we will agree, I think, that the convention should be the most potent factor in promoting Christian union, the unity of the followers of Jesus the Christ, that unity for which He prayed in these words, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." If I interpret aright the prayer of our Lord, it was that His followers should be at peace with all the world and especially among themselves, that contention, strife, bitterness, should have no place in the heart of the Christian. A general convention that would promote these things without friction should appeal to every Disciple present in this meeting.

THE GENERAL CONVENTION.

This brings us to a consideration of the most serious problem that shall receive our attention. Has the general convention brought us peace and harmony, or has it brought contention and strife? As a religious people we should exemplify the practicability of Christian union. But, are we doing this? Are we kind, loving and considerate of our brethren, or are we critical, censorious and combative? I think that as a people the former traits characterize our ideal, and that in most situations we will sacrifice much to avoid strife. If the general convention as now organized serves to promote dissension among us we should have the courage to organize along different lines. A year ago Judge Henry in that statesman-like presidential address which he delivered before the convention at Toronto, said:

JUDGE HENRY QUOTED.

"Christ is our leader, and Peace is our watchword. Better were it by far that we separate now than that we organize here a new ecclesiasticism. Our credentials invest us with no power to bind either the churches or those who abide in their fellowship. Whatever the general convention shall vote, as touching others than those participating, will not be compulsory, but advisory, and under the blessing of God a counsel of wisdom commended in love to all the churches."

And then he adds:

"If a convention of chosen representatives shall prove to be obstructive of Christian union and of efficient co-operation in spreading the kingdom it must then be abandoned. If from conventions of all persons who may choose to participate it shall finally appear that the wisest counsels emerge for unifying and extending Christ's kingdom, that mode will ultimately and inevitably prevail."

It seems to me that in this last paragraph Judge Henry spoke with true prophetic vision. He expresses, too, with fine discernment the importance that Disciples generally attach to the promotion of Christian union. If a delegate convention should breed dissension, a convention of all persons who choose to participate should be organized.

THE GENERAL CONVENTION.

In view of the meaningful occurrences of the year now closing, I believe we should consider well before proceeding further under the present form of organization. Many of our beloved brethren believe that a delegate convention of the churches of Christ is wholly at variance with our long-established church order. If this be true is it wise or Christian for a majority to insist that this convention shall be of a type to give offense even to the least of our beloved? As for myself, and I know that many of our brethren agree with me in this, I hold that a delegate membership from the churches is not an essential basis for organizing a general convention. I believe a convention so organized is not in harmony with the teachings of the fathers of our movement. It may be that a delegate convention as now conducted is harmless in that it shall but voice the will of the churches and Disciples generally, but it is certain that such organizations in the past have developed into ecclesiastical tribunals that we do not endorse. In establishing a delegate convention we undoubtedly are establishing a legislative body that can do all those things that in the past we have condemned. In the delegate convention, as I have heard it expressed, we have a mill of a certain type that surely will not be long without a characteristic grist.

SUCH A CONVENTION NEEDED.

I hope that in advocating a change in the plan of organizing the general convention, it shall not be thought that I am in favor of its abolition. I base my suggestion in the conviction that we need a general convention of Disciples, not of churches. We need an advisory body with advisory powers, not an advisory body with legislative powers. Our people need advice, not law, and our boards need suggestions, not edicts and ukases. Our missionary and educational institutions should be dependent upon the Disciples and churches for approval, not direction by legislative act or executive order. I can not agree with those who would find solution of our problems by dissolving the general convention. To do so would be a serious affront to many of our brethren, who see in it, as I do, an agency of first importance in promoting Christian union by harmonizing our varied activities. I believe that if we should discontinue the general convention, but little time would elapse until we would be compelled to find for the very work's sake, some other organization to take its place. To me the question is, "Shall this convention be so organized that it will bring peace and harmony, or shall we continue a form of organization that admittedly engenders among us dissension and strife with all their attendant evils?"

SOME SUGGESTIONS.

In this situation I feel that I should be recreant to my duty as your presiding officer were I not to make certain constructive suggestions pointing a way, as I see it, out of our troubles. True, I may not be able to do this, but I shall feel better for having tried even though it shall find in your hearts nought but disapproval. I would suggest then that in order that the general convention of the Disciples of Christ shall accomplish, without friction or controversy, the important work heretofore outlined, it should be organized under a new constitution that would constitute it a representative body of Disciples of Christ, and not one of Churches of Christ.

I would make every Disciple attending this convention eligible to vote, and I would make every Disciple eligible to hold office.

In voting I would recommend that the Disciples of each state, organized territory, the District of Columbia and foreign country, represented in the annual meeting, have ten votes to be cast in accordance with the announced decision of the Disciples there present from said state, territory, district of Columbia, or foreign country.

I would make it the object of this convention to promote unity, economy, and efficiency among all the philanthropic organizations of the Disciples of Christ through suggestion, and to be advisory to such philanthropic organizations, thus securing closer co-operation in the work of the kingdom of God. I would empower this convention as an advisory body, to represent the Disciples of Christ annually in a program planned to magnify the work and ideals of the church.

I would make the officers of this organization with eight other members chosen by the convention together with the corresponding or executive secretaries of each of our national boards, an executive committee.

I would make it the duty of this executive committee to fix the time and place of the annual meeting of the convention to prepare the annual budgets of the national boards represented on said committee, to join said boards in recommending to the churches and the Disciples generally these budgets and to arrange a program for the annual meeting so that each convention and national society shall have an equitable amount of time for its business and the promotion of its special work.

I would give the convention power to transact any business of a general nature in keeping with its character as an advisory body representing the Disciples of Christ; and I would give it limited power to raise money to finance its annual meeting and to insure the preparation, publication, and promotion of the annual budget. I would provide that this convention should not have power to receive reports from our national boards nor to appoint commissions or other subsidiary bodies, with power over the churches or boards, and then I would provide that the powers not expressly granted to the general convention, should be reserved to the churches and the recognized missionary, educational and charitable organizations of the Disciples of Christ.

HARMONY DESIRED.

I am pleading that we forget our differences to the extent of making every honorable concession of personal opinion and bias, in order that peace may prevail among us as a people. If we shall be in complete harmony as to these matters of our church polity, we may with confidence undertake far greater things than we have yet essayed in the name of our Lord.

We are met in a time of the greatest war in history, and while our own beloved country is at peace many of our leading industries are paralyzed to such an extent that actual want confronts many of our people. No such ruthless slaughter of men, no such destruction of property without semblance of excuse was ever known before. The armies of the war-god are multitudinous, awful. The hosts of the Prince of Peace lie prone in apparent defeat. As we come together, men the world around are questioning. Why this world war? Is wholesale murder and rapine a product of our Christian civilization? Have we studied science to little purpose other than to perfect the arts of war? Has 1,000 years of practically uninterrupted development of Christian civilization taught the world that our temples of worship may be desecrated and destroyed at will, unless, perchance they are shrines of art? How is it that these Christian nations are each calling upon the God we worship to witness the righteousness of the awful battles they wage against each other? Does Christianity teach that love of king shall transcend our love for the Christ who died for us? Does it teach that brethren in disagreement may each supplicate God to give him strength to destroy the other?

CHURCH STRIFE AND THE WAR.

As we study this picture of the Great War can we believe that these nations in conflict are Christian, and that these people have Christ for their leader, and Peace for their watchword? We acknowledge that it is scarcely credible. In the face of this awful conflict among Christian nations, what are our missionaries to do? Shall they proclaim in the name of our Lord "Peace on earth, good will toward men," and shall pagan Africa answer, "No, no! Your God is a war-god. Your people are at war. We are at peace?" Shall we receive answer like unto this whithersoever we go with the gospel of our Saviour? The fact is, these warring peoples of Europe have wandered far afield from the teachings of our Lord. His leadership has been thrust aside for that of ambitious kings thirsting for power. But the world knows not this. The world holds Christianity responsible for this awful war, for, says the world, are not these nations dominated by Christian ideals?

And now let us as Disciples apply this illustration to our own situation. We plead for the unity of God's people. But dissension and strife are so rampant among us that division is threatened. We apparently have no doubt as to its cause or seriousness. Knowing the cause, let us remove it.

Listen to this from our beloved Dr. Ainslie in the October number of the Christian Union Quarterly:

"We are facing the most dreadful war in the history of the world, and there is as little ground for its existence as perhaps any war that was ever fought, except that it has back of it a civilization thoroughly dominated by the wickedness of militarism. In the midst of such a calamity it is proper to ask, If the church had been united would this war have been possible? One thing is certain, and that is that these nations are fighting just as though Jesus Christ had never been on this earth. It has been said in both France and Germany, and perhaps elsewhere "Where now is the church?" The Pope of Rome bewailed the condition and said. "The church has no influence to stop this war." Divided Protestantism has not even been considered. The fact of the matter is the church has been so busy perpetuating her divisions and strengthening her denominational walls, that she has not had time to give attention to the great things of the kingdom of God."

THE CHURCH HELD RESPONSIBLE.

A divided church is responsible for this war. A church that fails to understand the anguish of our Lord as He pled in that last prayer, that we His followers might all be one, is responsible for divided Christendom. A church whose members give themselves over to strife and criticism, and who exalt the petty above the fundamental is "perpetuating her divisions and strengthening her denominational walls."

My brethren, the Church of Christ must not be such a church nor the Disciples such a people. We will put away the things that make for division. We will sacrifice pride of opinion and institutional bias that harmony may prevail in our councils. And we will be wise, my brethren, if in eliminating the controversial from our plans for the advancement of the kingdom, we conserve in them all that is good and helpful. In humility will we consider the responsibilities placed upon us as disciples of the Prince of Peace. For as we contemplate the results of division in the church we can not leave out the horrors of this awful war. I plead for harmony, not controversy and strife; for unity, not division; for peace, not war. I plead for a constructive policy on the part of Disciples that shall put away dissension and that shall advance the coming of the kingdom of our Lord. Then will we join that heavenly host in praising God and saying,

"Glory to God in the highest, and on earth peace, and good will toward men."

Raymond Robins, Servant

An interview by a Chicago Herald representative with the man who is striving for a United States senatorship, representing the state of Illinois, in opposition to Roger Sullivan and Lawrence Y. Sherman.

IT WAS dusty in the neighborhood of 1437 West Ohio street when I went to see Raymond Robins, Progressive candidate for the United States Senate, at his home. The neighborhood is one of tall buildings, of summer heat and winter cold, of ugliness, to be quite frank, and of the sense of poverty and the rush for work.

But it is very different in the place where Mr. and Mrs. Robins live.

THREE STAIR FLIGHTS UP.

Dusty, tired, with a mind I had to concentrate on my work, I climbed three flights of stairs to the topmost apartment in the old, old house, and through an open doorway passed at once into the room where Mr. Robins was sitting.

I had an instant impression of energy. In the room, filled with books, Mr. Robins seemed more than alive; he vibrated action, and yet he was so quiet and so gentle as he sat facing me and drew up a chair, that I wondered how such a man could come through some of the adventures I had heard attributed to him; how such a man, indeed, had ever gone into them.

But my bewilderment was only for a moment. As Mr. Robins laughed the faint creases around the eyes became apparent, lines of resolve and gravity appeared around his mouth. It is a very purposeful face, this face of the man of 41 who has lived as much as most men—even in America—at 60. And there is an expression in his eyes that not many men, even of 60, possess.

Have you seen a cowboy out West? Do you know the look with which he will gaze over the prairies, the long look that sees things that one without his trained sight could not hope to see? It is some such expression as this that fills Mr. Robins' eyes, only his is not an outward but an inner "long look."

He settled to talk with his head a trifle forward, his eyes upon the roofs of the houses, the tall chimney stacks that are the only outlook from his study windows. Within the room was warm with books, the friendly feeling that numbers of loved and used books give.

There are portraits of Lincoln, a framed copy of a speech on Democracy, some few loved expressions of great minds framed and pinned on the falls, but for the most part the wall space is covered with book shelves and books overflow onto the chairs, even, though not onto Mr. Robins' desk.

Was it the habit of his poverty-stricken youth that taught him the value of that business-like austerity of desk-room. I wonder? What of the little boy who sold papers in the streets at the age of 8, down in Louisville, Ky., the little boy who was imbued with the desire to get rich?

DESIRE TO BE RICH.

When you have felt the pinch of poverty you realize what riches mean. They mean power, the ability to do things, to give, to learn. With all his young heart Raymond Robins desired to be rich.

He told me about it in that quiet, musical voice that can thrill his hearers even in the largest room, they tell me, his eyes still on the world outside, turning to me very seldom, as if it were easier to talk of his ideas in this way, to talk out what he feels most deeply, perhaps.

"I did everything to make money," he said. "I wanted money with all my soul, and I intended to get it. That was my first ambition in my life. I have had three great ambitions, levers of my life. I managed to make enough to be mixed up with a land deal by the time I was 20, and I went down to New York and sat at a table in Wall street.

"Opposite me were some of the sons of privilege, rich men's sons with money, anxious and eager to make more money. Opposite me also sat a lean, gray man, their lawyer, a man with whom I had to deal.

"Courtesy gave me something with the

Raymond Robins, Progressive Candidate for United States Senator From Illinois.

sons of rich men, with the millionaires. It gave me little with the watchful gray man across the board, the man who was guarding the interests of the rich men who paid him. But whatever he said they agreed to, and when he cried 'hold' they stopped and held back the gold they had been ready to pour into my lap. All day I sat and listened and thought.

"'Why, this man is their master, the master of all these rich men,' I said to myself. 'The riches do not count; it is intellect, knowledge.'

DECIDES TO STUDY LAW.

"I saw that because life had bred in me by hardship the desire to be rich I had been able to meet and combat experiences about which these rich men knew nothing. That made me their master, to a certain extent, but this lean, gray lawyer was the master of us all, and it was because he possessed knowledge, the expert knowledge of the man who has been trained. I went back to my home town and I said to an old friend there, 'I am going to be a lawyer!'

"'Nonsense, boy,' said he. 'You will make money enough to buy all the lawyers you want!'

"But the second lever of life had been given a turn; I could not give up my ambition. I went on quietly with the work I was doing, but I sent for the books to the law schools of the different universities, and finally I chose my school."

Mr. Robins' eyes came back to mine with a humorous flash; he laughed a little.

"It was a very insignificant university compared to some others," he said, "Columbia, Washington, D. C. But it had on its staff Prof. John Harlan, the authority on constitutional law, and I determined to learn from the man to whom matters of constitutional law were submitted by his fellows. I had an awe for real knowledge as opposed to theory.

"I 'stole' my degree at Columbia. I had been reading law for some time before I entered, and I gained my degree in one year instead of three.

"Then I determined to go to San Francisco. Do you know the place? I can see it as clearly now as if I were there. I had come into the city in a sombrero hat, for I had been doing some prospecting, and I looked like a down-and-outer. But I went to the old Palace Hotel on Market street. Now there is a great new hotel on that site, I believe, and I paid $8 a day and watched life go by.

"It was all new to me and vital. I stood on the steps of the hotel the day after I arrived and watched the men and women come up Market street.

"The clouds had cleared away after threatening a storm, and the wind swept in from the sea that wonderful life-giving air. I saw the lovely color in the faces of the tall young girls, the splendid, broad-shouldered men, and I suddenly felt puny and undersized.

"I was yellow from fever and an attack of ague, not to mention all the sweet potatoes and buttermilk and other indigestible things I had eaten as a poor country boy, and I was not any too big. I looked at the Californians and I vowed a vow. If I could get into the game there I would do it. I would make money and wield power there in San Francisco."

There was a short pause. I do not think Mr. Robins knew it. His mind was on the past, with the eager boy of 20 who longed to do as he had made up his mind to do—to conquer the future and bend it to his uses. And as I could not, he saw mentally the sudden check. There came a time when he had to choose to be the servant of either one or the other of the political parties. Both meant money and a certain degree of power, but not power as he conceived it. He debated the matter long.

And then came the news of the Klondike.

FREE LIFE FASCINATION.

Into San Francisco came the ship bearing gold and news of the wonderful find. The fever seized on this boy debating his course of action. He had already done some prospecting, he knew the hardships, and knew, too, the fascination of this free life. He threw in his lot with those others who rushed to Dawson, and thought that by the end of three months his decision would be made. In three months he intended to be home again.

We know a great deal about that first mad rush to Klondike, but we shall never know all, for one of the merciful dispensations of life is that the terrors and pain of achievement grow dim as time sweeps by; but if you want to read the story with the slight halo of romance that is necessary for a novel, though the romance is not greater than actuality, only different, get the book written by his sister, Elizabeth Robins, called "The Magnetic North," and take especial notice of the colonel and the boy.

The "boy" is supposed to be Mr. Rob-

ins as he was in those fierce days of winter and of semi-starvation up there in Alaska.

Through all those weary months this boy who had never kept a diary made notes for his sister.

"This," he would say to himself gleefully, "will be bully stuff for Elizabeth in one of her stories." And whenever he was by the fire or anywhere where it was warm enough to take off his mittens so that he could handle a pencil he would continue the diary. But the sister did not think much of the pages when they came. They were greasy and so dirty that to handle them was unpleasant.

The romance of the magnetic North had not seized upon the mind of the general public in those days, and the sister threw the painfully constructed document aside, only to take it up a few years later.

And now we come to the great romance, the biggest fact in the life of young Raymond Robins, as I saw it at least, in the words in which he told me. And here is where feeling cannot be put into words.

MEETS JESUIT PRIESTS.

In that winter in Alaska the little company came upon some Jesuit priests doing work among the Eskimos that struck Raymond Robins as being little short of marvelous. They were making a practical thing of the teaching of the Man of Galilee, and they were doing it in so quiet and unassuming a way that the boy was ready to receive. Most of the fathers were French, but there was one man among them who was an American.

He had belonged to a prominent family in Baltimore, and had married a girl with whom he was greatly in love. A year after their marriage she died, and the husband, broken and agonized, had gone away into Asia Minor, had been caught by sickness and cared for by some Jesuit fathers.

They had taught him that there was a hope of finding the loved ones again if he lived as he best knew how, and once convinced of the truth of what they told him, this brilliant lawyer, this graduate of John Hopkins University, master of half a dozen languages, the most brilliant and witty of conversationalists, took the vows of poverty, threw in his lot with the Jesuit fathers, and after years of training was sent to this outpost of civilization, to a land where the going is harder than the hardest, where there was seemingly nothing to repay him for all the things he sacrificed.

COURSE OF LIVING CHANGED.

I wondered, as I heard the story, whether the sole reason for the sending of that particular man to Alaska might not have been the coming of this boy whose whole course of living and thinking was changed by the association with just this one man.

For the boy asked a question:

"Why are you here, father?" said he, with the temerity of youth. "Why are you here? A lesser man could take your place?"

Mr. Robins told me the answer. But the mere words seem to matter so little. It was something about "the kingdoms of this world" and it meant—what did it mean? A change in the way of thinking of a strong man, a man who now put money, intellect even into the background, and put service first, service to the men around him.

SERVICE HIS LIFE MOTTO.

There was no going back to either of the propositions made to him by either of the interests of California, even had he been able. Just on the verge of the discovery of great fortune in yields of gold, Mr. Robins made service the motto of his life.

But I have given you no idea of the thing as I heard it. I came back from the dreams into which his words had hurled me to find that I was missing something, and that was Raymond Robins the man of affairs.

The telephone bell rang, and the receiver was at my host's ear. Have you ever noticed the different ways a man will answer a telephone call?

Mr. Robins has the most accurate diction, the most accurate and decisive manner of anyone I ever heard on the telephone. And yet he does not give the impression of haste, or of being irritated, either.

"No, in the afternoon is the best time," he said. "When there is not a great deal doing in the stores, and the farmers can get home for supper and their work. Yes, they have supper at 6."

A little thing, of course, but significant. It shows that this man has his eyes open. Of course, he knows when a farmer has supper, he lived on a farm. He has worked as so many different kinds of workmen that I hesitate to tell you how many, but there is very little in the order of mere physical labor, yes, and the suffering involved in some of it that he does not know from actual experience. That is in part what has given him those fine lines of suffering about his lips, those fine lines of humor about the eyes, the eyes with that long, long look.

Where does it go, I wonder; what does he see? Far on into the years, or back across the dirt of the roofs and the smoke of the chimneys fronting his charming and scholarly study to some imaginary Utopia in which all the world will be happy and wise and good, or to some happening of his life, some incident of which I did not hear, of which none of us will ever hear, for it is too sacred.

I like to think it is a blend of both future and past, of the life that is as well as the life to be, but I know at least that it is exceeding practical, for it affected me. I did not notice the dust and dirt of the way as I went back; I was thinking of the life-story I had heard.

No good to try to drag me to one of Mr. Robins' meetings, I said to myself. I have already heard the best speech he ever made, a document of life, told in one of the most beautiful voices I ever heard, and told with a skill, a simplicity, that is unconscious because nothing is being attempted. It is the simple and absorbing story of a strong man's life.

A SHORT WAR

The hope is expressed that the terrible war now raging in Europe will be short. But its consequences will not be short. If the actual fighting were to end tomorrow, it would yet take generations for the countries involved to recover from the effects. These consequences fall with crushing weight on the women—and they have not been consulted.

"Whenever I think of Europe at war," writes Allan L. Benson in Pearson's Magazine, "I do not think of it as a place of roaring cannon and flaming passions. I feel the anguish of the man who is about to die, yet the cry that I hear is not his cry, but the cry of his wife and children. I see the sad-eyed women working patiently in the harvest fields. I hear the children asking for their fathers. I see the misery, not only of this day, but of the fifty years that must follow this day—the children sent out into the world without sufficient education, the women robbed of bread that the bullets that killed the breadwinners may be paid for, the boys who will be men tomorrow condemned to life at hard labor with no adequate compensation."

An orgy of a few hours may wreck a man's health for years, and not only his health, but that of his wife and children. Women have lately awakened to this fact, and it has led them to look at a whole class of social questions more seriously and in a new light. In like manner, a few months of warfare leave traces which a country does not get over for decades; and the women and children have to bear them. This war is opening women's eyes to the fact as never before.

"What are all these black spots, Sam?" asked a mother, as she was giving her young son his bath. The little boy looked himself over, and answered, "Those that won't wash off are fights." The black marks that war leaves upon the body of a nation are slow indeed in passing away; and they cannot be washed off by women's tears. With every day that passes, American mothers, watching the war in Europe, are making up their minds deeply and silently that they will have a voice in future in deciding the issues that lead to peace or war.

CHINA OUSTS OPIUM.

China's latest successes in the suppression of opium will appeal more than anything else to the nations of the West. If China can root out her own pleasing vice, what can she not do, the people of Europe will ask. And while sentimental consideration of this kind may be minimized by the financial kings, they carry much weight with the great investing public.

Hupeh has been added to the last of provinces cleansed of opium. Nine of eighteen provinces of China proper, and the three provinces of Manchuria in addition, are officially free from poppy crops and consequently free from the necessity of admitting Indian opium. And in most of the remaining provinces suppressive measures have been carried out with the result that opium is beyond the reach of all but the very rich in almost every corner of the empire. What this means can only be appreciated by those who lived in China in the days of opium—who saw ruin and degradation brought to the homes of the people by black poison, and who could not take a day's journey overland without being delayed while their coolies took their opium siesta.

It is a great thing that China has achieved—the greater in that the campaign of suppression has gone on steadily through the years of internal strife. Yuan Shih-kai's government, busy as it has been with the regeneration of the administration and the lopping off of the heads of rebels, has yet had time to reorganize the campaign against the opium vice and to behead poppies by the billions.

Opium has vanished from more than half of China and now two of the great opium ports, Hankow and Ichang, are closed.

Only two great ports, Shanghai and Canton, now remain open to the poison, and the treaty provides that they must admit Indian opium until all Canton is cleansed. But the British government has given its assurance that no more opium is to be shipped from India, provided China continues the good work in her own domain.

THE CHRISTIAN CENTURY

EDITORIAL

THE GENERAL CONVENTION.

AS WE go to press the convention of the Disciples of Christ is still in session at Atlanta. Reports received make clear the fact that it has been large in numbers, brotherly in spirit, progressive in purpose, and happy in the generous hospitality accorded it by the brethren of the chief city of Georgia, and the religious neighbors.

We shall give an extended report of the gathering next week. Not the least interesting feature will be the account of an enthusiastic and largely attended meeting of the members of the Disciples' Publication Society, and friends of the Christian Century. We believe the story of that meeting and its results will bring satisfaction to every member of the Century family.

THE BISHOP'S EVASION.

ON PEACE SUNDAY a monster mass meeting was held in the auditorium in this city. One of the speakers was Charles P. Anderson of the Protestant Episcopal diocese of Chicago. In the close of his address he read the Protestant ministers of the country a lecture on their divisions and said the war might have been averted if the clergy of the world and the churches they represented had been prepared to speak with united voices in behalf of peace.

Remembering the fact that the Bishop has repeatedly been invited to co-operate with the other Protestant forces of the city in efforts at social betterment and religious revival, and always without success, the Federal Council of Churches of Chicago, representing thirty different Christian bodies, and more than six hundred congregations, addressed an open letter to Bishop Anderson, hailing with satisfaction his statements in behalf of church unity and co-operation, reciting the fact that he had thus far declined to participate with his Protestant brethren in Christian work, and hoping from the tenor of his words that he was now ready to make good the urgent words he has often employed in public speech in behalf of the union of God's people.

His reply is a disappointingly evasive utterance. He declines to co-operate with the Federal Council on the ground that it is not the realization of complete unity, but only a step in that direction. Surely the Bishop ought to be willing to follow the evident road which leads to the region he insists he wishes to find. It is not a convincing attitude to hold, that of declining all effort to reach the much desired end.

The Bishop says: "If I were to criticise the federation, which I have no desire to do, it would be for being too narrow in its scope, too tentative in its program, too one-sided in its platform. Somewhat boastfully declaring itself to be a real living unity, its membership is confined to that part of christendom which, in spite of its magnificent achievements for Christ, has given to the world and still continues to give a sad exhibition of disintegration. The world situation demands a real vital visible unity. The federation is an evidence of this demand."

Few even have spoken more freely and earnestly of Christian unity than Bishop Anderson. It is a sad but notorious fact that few men in this city have done less to promote it. There are Episcopal clergy—men in this diocese—who have held themselves in no such sectarian and equivocal position, but have practiced Christian unity in all good and helpful ways. The Bishop ought to emulate these examples and cease to deny with his conduct what he approves with his voice.

FRIENDSHIP WITH GOD.

TO BE a Christian is to be on terms of intimacy with the Father. That is Christ's experience, and it is his interpretation of life. There are other factors which add value to living, but this is the chief and essential thing.

There are many good and wise and kindly people, whom one admires, and whose excellencies we would imitate who are in no true sense religious. Some of them have clear and convincing views of religion, and can define it in impressive terms. Yet they somehow miss its essential quality, that of friendship with God, of which prayer is the ever-active expression.

Others there are who conform most earnestly to forms of Christian procedure, either as ordinances or as methods of helpful activity. Yet they do not win through to the heart of the Christian life, which is friendship with God. They are not irreligious, or anti-religious. They are merely non-religious. They are interested, perhaps, about many things that belong to religion, but the marrow of the faith they have never attained. And without this inner life of prayer the rest does not really count for much.

It is all pleasing, and admirable as an outward approach to reality, and may seem quite convincing to other people, but the man who wants to be a Christian knows quite well whether or not he has found the inner path, or is content to remain in the open fields, where many roads cross and wind.

It is the subtle danger of failing in this quest which in a special manner menaces those who are active in religious work. They are so busy in works of good will, they are so excellent in their own characters, that they are lured into the peril of believing that these things are the substance of the Christian life.

He who felt that all belief, form, and even conduct were less significant than the living friendship with a personal Father and God, must ever be not only the object of faith, but its convincing example.

A POINTED LESSON.

PRIVATELY controlled foreign missions are impracticable. That is the ripe fruit of much experience in Christian missions. Hence missionary societies, or boards, controlled by the churches, reporting to the churches, supported by the churches and responsive to the churches' will.

The admission by Rev. Alfred E. Seddon in the editorial columns of the Christian Standard that the much acclaimed work in Paris, France, had gone to pieces, through the untrustworthiness of the local leaders contains an instructive lesson which most Disciples of Christ long ago learned. For a number of years Mr. Seddon has been writing weekly articles from Paris under the title, "The Hors-de-Rome Movement," and the Standard has solicited funds and gives of its own funds to support Mr. Seddon and his ex-priest converts.

Many amiable people, imagining that this work had some substance, have given generously to it. American travelers in Paris—like Mr. Geo. A. Jewett, of Des Moines, Ia.,—have returned to this country still wondering where the Paris mission was located. Mr. Jewett says:

> At the time of my going to Paris in 1908, and many times after that, and during my long stay in Paris, I searched the city very thoroughly to try to find something to show for this work, some trace, but without any success.

Mr. Seddon's admissions in the Christian Standard of Sept. 12 will bring disillusionment to many a kindly soul. There had been sixty baptisms, he reports, but they were nothing but baptisms. The ex-priest leaders have altogether backslidden.

The moral of which is plain.

It is no reflection upon Mr. Seddon's character and good intention. But missionary societies have better judgment and more resources for establishing and developing a mission work than any unattached individual man or church or newspaper can possibly have.

SHOULD AMERICA DECLARE WAR?

WILLIAM GARDNER HALE, professor of Latin at the University of Chicago, cabled to the New York Times from Havre and the cablegram was copied in the daily papers throughout the country as follows:

A CONSTRUCTIVE WEEKLY

"The conventions of war signed by the United States at The Hague are regularly broken, under conditions impossible in civilization, by Germany. The United States should declare war. William Gardner Hale."

That is precisely what America should not do. Any American who proposes such a move at the present moment is an enemy of his country and of mankind. We shall have to meet many irritating conditions in the next few months, and we must prepare to meet them with such self-control as few nations have ever been capable of showing. Our immediate duty is to harvest our crops, and take care of our legitimate business. The war is in Europe, not here, and we have no moral right to let it come here. If hysterical men scream out that we ought to go to war, let other men quietly go about preserving the peace.

WHAT DID THE MUMMIES DIE OF?

THEY did not all die of old age, nor were they all lost in the Red Sea. The investigations of Doctor Ruffer, as published in the journal of the American Medical Association should prove clearly that we cannot blame modern civilization for all the ills that flesh is heir to.

"The perfect preservation of many of the bodies which have become available in Egypt is remarkable. The peculiarities of real mummies are widely known. Coptic bodies which have recently been examined by Ruffer belong to a somewhat different class. They came from Antinoe in Upper Egypt; and dated from the fifth to sixth century. They were therefore from about 1,400 to 1,500 years old. They had undergone no artificial process except that, at one time, they have been covered with salt. The real preservative had been the dry Egyptian sand in which they had originally been buried enclosed in wooden coffins. Never having been disturbed by the embalmer, the organs were all in position, and the bodies contained no resin, gum, or any materials such as mud, sand, rags, etc., generally used in old Egypt for packing the body after removal of the organs. In our environment, where special precautions are necessary to preserve the body from decay, it is surprising to hear that microscopic sections from these bodies made fifteen hundred years after death show the minute structures of the glands in a remarkably fine state of preservation, or to learn that the lobes of the brain and some of the convolutions were recognizable and that the fibers and valves of the heart could be made out. Ruffer points out the occurrence of tubercular disease of the spine among ancient Copts as one more proof that the disease has existed from the remotest times and is independent of climate. It has been found in bodies buried close to the Mediterranean shores, in bodies from Upper Egypt and Nubia, and even in a skeleton buried in the tropics at Merawi, one of the hottest and driest places in the world. Judging from two cases of enlarged spleen which were found in Coptic bodies, Ruffer ventures the suggestion that these people suffered from malaria.

"Pyorrhea appears to be as old as the human race. Evidence of such disease has been found in prehistoric skulls and in the specimens from almost all nationalities. Ruffer has found nothing to suggest that the Copts knew anything about dentistry. The long-recognized bad state of the teeth of the ancient Egyptians is again emphasized in the Coptic bodies. Almost every skull has some serious dental defect. It is suggested that this may perhaps be accounted for by the fact that very little care of the teeth appears to have been taken. The thick incrustations of tartar are sufficient evidence that the Copts did not clean their teeth at all. In many peoples and animals the absence of the tooth-brush is compensated for by the fact that the food is hard, fibrous, and raw, requiring a good deal of chewing, which mechanically cleans the teeth. In ancient Coptic times this does not appear to have been the case. Ruffer concludes that the Copts of Antinoe lived chiefly on cooked soft food, chewed without effort."

G. B. S. ON THE MOVIES.

BERNARD Shaw has now gotten round to deliver his oracular judgment on moving pictures. He finds them interesting, valuable and certain to mold the British conscience in future and this troubles him because of their "devastating morality." He says:

"These people are not wrong in regarding the question of the mortality inculcated by the cinema as enormously important. The cinema is going to form the mind of England. The national conscience, the national ideals and tests of conduct, will be those of the film. And the way in which the question is being tackled is very characteristic of our public life. Certain people who have never been inside a picture palace are alarmed at the hideous immorality of the film plays, and are calling out for a censorship and for the exclusion of children under sixteen. Certain others, who, like myself, frequent the cinemas, testify to their desolating romantic morality, and ridicule the moral scare. And between the ignorant meddlesomeness of the one party and the laissez-faire of the other nothing sensible is likely to be done.

"What neither of them sees is that the danger of the cinema is not the danger of immorality, but of morality. The cinema must be not merely ordinarily and locally moral, but extraordinarily and internationally moral. A film must go round the world unchallenged if the maximum of profit is to be made from it. Ordinary theaters in London and Paris can specialize in pornographic farce because the relatively small class which tolerates and likes this sort of entertainment is numerous enough in huge cities to support one theater. Such farces, if they go to the provinces, have to be bowdlerized either by omitting the objectionable passages or slurring them over. But a film cannot be bowdlerized; it must be as suitable for Clapham and Canterbury as for Leicester Square."

Courage

A POEM BY CELIA THAXTER.

Because I hold it sinful to despond
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every raindrop kissed,
That God's love doth bestow—

* *

Why should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

Think you I find no bitterness at all,
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

The Larger Christian World

A Department of Interdenominational Acquaintance.

Chicago's Prayer for Peace

Chicago did not fall behind other parts of the country in faithful observance of October 4, as Peace Day, in accordance with the wish of President Wilson. The people crowded the city's 1,000 churches. In the Sunday-schools 250,000 children were impressed with the advantages of peace. Nearly 250,000 Jews joined in the prayers. The greatest demonstration was made in the Auditorium Theater, which was packed with reverent pleaders for peace. An overflow meeting was held in Grant Park, on the lake front.

At the Auditorium, Governor Dunn, Bishop Charles P. Anderson, Miss Jane Addams and John Temple Graves were the speakers. Prayers were offered by Rev. John Timothy Stone and Rabbi Julius Rappaport. Mme. Ernestine Schumann-Heink sang at the meeting. Bishop Samuel Fallows presided. Jenkin Lloyd Jones was chairman of the open-air meeting in the park.

Collections for the Red Cross fund were taken at both meetings. Miss Addams spread her coat upon the floor of the Auditorium stage to receive the money, which was collected in hats by Spanish-American war veterans.

GOVERNOR DUNNE'S ADDRESS.

"Statesmen of Europe," said Governor Dunne in his address at the Auditorium. "we demand that your warring nations, vaunted as the leaders of modern civilization, stop this bloody debauch, listen to the cry of 100,000,000 of human beings who are not besotted with the lust of human blood, and who have the right by reason of their disinterestedness and affiliation of ancestry with you to say plainly that this war is a disgrace to civilization, by the loss of life and destruction of property setting back the progress and prosperity of the world.

CAUSES OF THE WAR.

"We can say further that the causes underlying this terrible conflict, in our opinion, were not noble or righteous. Lust, power and race hatred or jealousy have been its genesis. None of you has been free from blame. You have all been preparing for war for nearly half a century. You have been dragooning your unfortunate subjects into immense armies and navies and flaunting your military power and preparedness before each other's faces year after year. You have been taxing your citizens and subjects to sustain these millions of non-producing men. Nay, they are not non-producing. They produce discontent, socialism and sometimes anarchy.

"Statesmen and rulers of Europe, sober up before the curses and maledictions of your own people drive you from place and power in infamy and disgrace.

"If this republic, with its 100,000,000 souls, in possession of more financial resources than any country on earth, can live in peace and prosperity and conclude treaties of arbitration with both the weakest and the mightiest nations, it involves no sacrifice either of dignity or pride for you to do the same.

"The day of war is passing. The day of peace is nearly here. This is the last great war. Its very immensity and awful consequences are the best arguments for arbitrament and peace."

BISHOP BLAMES MILITARISM.

Bishop Charles P. Anderson blamed militarism for the continuance of war. He urged universal peace.

"It is well that we prayed for peace," he said. "All other appeals have been vain. The appeal to the welfare of the world's commerce is unavailing. The war goes on. Billions of hard-earned dollars and thousands of stalwart men have been sacrificed in this twentieth century of civilization, but the war goes on. The clock of human progress has been turned back for centuries, but the war goes on. A dying pope pleads with his loyal children to no purpose. A new pope's voice cannot be heard above the din of battle. A federation of Protestant churches, speaking, as I believe, for 19,000,000 Protestant Christians, has not been able to make itself heard.

"It is well that the great nation of the western hemisphere should gather under its leader to offer up prayer to the court of last resort—to the Lord God Omnipotent—and we reverently believe our prayer will be answered.

"The real cause of this war is the fact that modern civilization is resting on a false philosophy of human life and a false doctrine of human government.

"This war has proved false the doctrine that the way to have peace is to be prepared for war. The way to have war is to be prepared for peace."

MISS ADDAMS SPEAKS.

Miss Addams said in part: "A meeting of this nature only expresses more vividly the revolt of men against something in which they have believed for a long time. The same sort of revolt took place thousands of years ago when human sacrifices were made for religious purposes.

"It is the courageous man who refuses to go to war, who values human life and who says war must cease. We must all join this revolt against war."

Bishop Fallows said he considered the day unique in American history.

"We are mobilizing as a nation not for war but for peace," he declared. "There must be a peace which shall end once and for all the appeal to brute or military force in the settlement of disputed international questions. Before a tribunal with representatives enlightened, compelling and governed by the principles of equity and justice, every disputed question must be brought."

THE PRAYER FOR PEACE.

Following is a part of the prayer offered by Rev. John Timothy Stone, of Fourth Presbyterian Church:

"Call the nations to order, if it be Thy holy will, that they may stand in awe before Thee, the just and eternal One, realizing that Thou art a God of peace and that Thou dost call men and nations to love one another.

"If it be Thy holy will, speedily bring the warring peoples to terms of understanding and conditions of peace.

"Take from all hearts bitterness and hate.

"Relieve, we pray Thee, so to conclude this terrible war that the nations of earth may realize forevermore an established peace, in which armies and armaments no longer shall exist, and a day in which peoples may settle all differences of view and regulate all national interests by means of just and trustful arbitration, as God giveth counsel; and that the day may come before Thee and call Thee blessed.

"We ask it in the name of Thy Son, the Prince of Peace. Amen."

Chicago Plans for Convention.

Contracts have been signed by the Coliseum Company and the "Chicago 1915" World's Christian Endeavor convention committee for the entire Coliseum Building and annex to be used for the fifth world's and twenty-seventh international Christian Endeavor convention to be held in Chicago, July 7 to 12, 1915. Plans also are made to obtain the use of all the churches within a radius of a mile for the overflow meetings and denominational rallies. Sixteen thousand delegates are expected.

Ex-Governor Addresses Ministers.

Ministers of all religious bodies met on October 5, at the Y. M. C. A. auditorium in this city to hear the address, "Why I Changed Front on the Liquor Question," by Malcolm R. Patterson, Ex-Governor of Tennessee, given under the auspices of the Chicago Church Federation Council.

Homeless Men's Hotel in Chicago.

The Homeless Men's hotel, on South State St., Chicago, was opened formally recently under the auspices of the Chicago Christian Industrial League. Popular Hall, the rescue mission conducted in connection with the hotel, was also dedicated. A. S. C. Clarke, moderator of the Chicago presbytery, and Rev. Edgar P. Hill, superintendent of the Presbyterian Church Extension Board, delivered the principal addresses. Rev. George A. Kilbey, superintendent of the Chicago Christian Industrial League, reviewed the history of the league and explained the system by which the league operates its workshops, stores and hotels for the benefit of jobless and homeless men.

Y. M. C. A. in South America.

The first South American continental convention of the Young Men's Christian Association convened the past summer in Montevideo. The South American Federation of Young Men's Christian Associations was organized at that time, the object being to promote activities of an international character, to study unoccupied fields, help in organizing new associations and strengthening existing organizations. The continental committee with one exception is composed of South Americans.

Chinese Y. M. C. A. Fights Tuberculosis.

The Y. M. C. A. has conducted an anti-tuberculosis campaign in Nanking which stirred the government and other leaders to an earnest effort to stamp out the disease.

Of Human Interest

When Mark Twain Studied French.

When the famous humorist was a young reporter, working on the San Francisco Call, he made up his mind to learn the French language. He did not want to go to the expense of a teacher, and so he bought a grammar and conversation book, and set to work. Before breakfast he pored over the lessons; late in the evening he was at it again; and every available moment of the day he employed with equal assiduity.

He soon began to look about for opportunities to make use of his new accomplishment. Accordingly he began to eat at a French restaurant once a week.

One day, as he and his roommate were coming out of the restaurant, they found on the sidewalk just outside the door a Frenchman. He was asking first one passer-by and then another the way to a certain street, but no one understood him. That was Mark's chance. The Frenchman looked at him with wistful eyes, and began to talk. Mark listened attentively. Three or four times the stranger was compelled to repeat his question; then Mark seemed to catch his drift. But he had scarcely spoken half a dozen words in reply, when the Frenchman fell to the sidewalk in a dead faint.

The true cause of the stranger's fainting may never be known. Very likely he was famished, and perhaps he had been put out of this restaurant because of his seedy appearance. But whatever the cause, the joke was on Mark for once. Mark's roommate was careful enough of his friendship not to tell the incident at the office of the Morning Call, but he teased the rising humorist a good deal about it. When the fun had lasted long enough, Mark set his jaw, and with unlimited determination written on his features announced: "I'll learn French if it kills every Frenchman in the country!"—Youth's Companion.

How a Reformer was "Called."

Lady Henry Somerset once told how her attention was first called to the work of relieving the sufferings of poor city children.

"It was this way," she said. "I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most; and, in seeking it, I grew into that work. I was in a hospital on visiting day, while the doctors were changing a plaster cast which held a crippled boy's limb. The operation was exceedingly painful, I was told. Yet, to my surprise, the little sufferer neither stirred nor winced, but made a curious buzzing sound with his mouth. After the doctors left, I said to him:

"'How could you possibly stand it?'

"'That's nothin',' he answered. 'Why, I just made believe a bee was stingin' me. Bees don't hurt very much, you know. And I kept buzzin', because I was afraid I'd forget about it's being a bee if I didn't.'"

Time to Fire.

Bishop David H. Greer of New York was attending a meeting of Sunday-school managers, when one of the members made a novel proposal. Turning quickly to a successful superintendent, Bishop Greer asked, "What do you think about that?" "I think it an excellent idea, Bishop, and I must say that we have been aiming to do that very thing for two years," replied the superintendent. "Is that so?" queried the bishop. "Then, don't you think it is about time you fired?"

The Archbishop Didn't Bite.

A curate, anxious to bring himself to the notice of Archbishop Temple, informed His Grace that he had recently seen a wonderful example of the ways of Providence. "My aunt," said the curate, "intended taking a railway journey, but missed the train, owing to her cab being held up. That very train met with an accident, and many passengers were killed and injured. Was not that a wonderful intervention of Providence?" The archbishop looked at the curate, and, after pausing a moment, simply said, "I didn't know your aunt."

Good Use for Hebrew.

The celebrated church historian Neander, in passing through the fish market one day, took up a carp, and, holding it to his nose, began to quiz the vender as to its freshness. The woman, who considered these questions impertinent, resented and began to overwhelm the would-be buyer with all sorts of pleasant epithets.

The professor listened patiently for a while, trying in vain to get in a word of explanation. Finally he straightened up to his full height, and, with flashing eyes, began to recite the Hebrew alphabet: "Thou Beth, thou Gimel, thou Daleth, thou He, thou—"

But the fisherwoman did not allow him to complete the list. Breaking out in tears, she shouted at the top of her voice: "I'll not stand this! Such an insult! I am going straightway to police headquarters and have you arrested for insulting a poor woman by calling her such vile, nasty names!"

The following day, at the close of his lecture, the professor related the incident to his students, advising them not to neglect the study of Hebrew, since one never knew how handy it might come some day.

Being a Celebrity.

A small girl interested in snakes and eager to know what John Burroughs thought of them wrote to the famous naturalist, and showed herself more considerate than many of his correspondents by concluding her letter as follows: "Enclosed you will find a stamp, for I know it must be fearfully expensive and inconvenient to be a celebrity."

A Rare Orchid.

The late Joseph Chamberlain was fond of orchids, and at one time cultivated them assiduously at his Birmingham estate, where he had gathered a large collection of rare varieties of the tropical flower. The following characteristic anecdote, from Les Annales, is said to have been told by an officer of the British embassy at Paris.

One morning, when the officer and Mr. Chamberlain were walking together on the Quai aux Fleurs, the great statesman suddenly caught a glimpse of a rare specimen of his favorite flower.

"What is the price?" he asked, making his way to the person carrying the blossom.

"Five hundred francs, monsieur: it is the only one of its kind in France."

Mr. Chamberlain paid the price, crumpled the flower in his hand, and scuffled it underfoot.

"I have it in my collection," he explained to his astonished companion, "and I don't wish a foreigner to possess one like it."

A Whistler Story.

Dante Gabriel Rossetti once showed Whistler a sketch. "It has good points, Rossetti," said Whistler. "Go on with it by all means." Later he inquired about it. "All right," answered Rossetti, cheerfully. "I've ordered a stunning frame for it." In due time the canvas appeared at Rossetti's house beautifully framed. "You've done nothing to it since I saw it, have you?" said Whistler. "No-o," replied Rossetti, "but I've written a sonnet on the subject, if you'd like to hear it." He recited some lines of peculiar tenderness. "Rossetti," said Whistler, "take out the picture and frame the sonnet."

She Took Him Literally.

An English minister, who guarded his morning study hour very carefully, told the new maid that under no circumstances were callers to be admitted—except, of course, he added—in case of life and death. Half an hour later the maid knocked at his door.

"A gentleman to see you, sir."

"Why, I thought I told you—"

"Yes, I told him," she replied, "but he says it is a question of life and death."

So he went downstairs and found an insurance agent.

A Harry Lauder Story.

Harry Lauder tells a story about Rab McBeth, a friend of his, who went up to Glasgow once to see a brother off to America. They said "good-by" on board and then Rab went ashore, and as the great ship slowly drifted away from the quay, Rab continued to shout parting words of advice and encouragement to his brother standing on deck.

"Good-bye, Wull!"

"Buck up, Wull!"

"See an' behave yersel'!"

Every time he shouted the ship was a little farther away, and Rab accordingly kept raising his voice more and more. The other people who were shouting good-bys were hopelessly drowned in the roar of Rab's voice.

When the ship was about half a mile away Rab let himself go with a final tremendous shout:

"Mind and write hame, Wull!"

A man standing near went up and touched Rab's arm.

"If Wull doesn't write when he gets to America," he suggested, "you should just shout across to remind him."

On the Wrong Man.

Bret Harte is so frequently complimented in England as the author of Little Breeches that he was almost sorry that Secretary John Hay ever wrote it. A gushing lady, who prided herself on her literary tastes, said to him once, "I am so delighted to meet you, Mr. Harte! I have read everything you ever wrote, but of all your dialect verse, there is none that compares to your Little Breeches." "I quite agree with you, madam," answered Mr. Harte, "but you have put the 'little breeches' on the wrong man."

Disciples Table Talk

New York Pastor Resigns.

James M. Philputt has given up the work at Central Church, New York. He and Mrs. Philputt had planned a trip to the Orient this fall with the intention of visiting our mission stations, but the war has made it necessary to change their plans. They will remain in New York until about Christmas when they will probably go to Riverside, California, for the winter months.

Two Books By Disciples.

Considerable interest was manifested at Atlanta convention in two new books just from the press of Fleming H. Revell, New York: one by Edgar DeWitt Jones, of Bloomington, Ill., entitled "The Inner Circle"; the other by Prof. W. J. Lhamon, Dean of Bible School, Drury College, Springfield, Mo., with the title, "The Character Christ." Mr. Jones' book presents a series of profitable studies for the Christian life, and Prof. Lhamon's work consists of a series of addresses delivered early this year at the College of Missions, Indianapolis.

Chicago Church Celebrates Anniversary.

The Hyde Park Church, Chicago, Celebrated its twentieth anniversary October 7. It was the beginning of the fifteenth year of the pastorate of E. S. Ames. There have been 66 additions during the year, with a net gain of 34. The money raised amounted to $5,136.55, of which $1,221.50 was contributed to foreign missions. Among the members who spoke at the anniversary dinner were Messrs. W. D. MacClintock, Ellsworth Faris, W. L. Carr, Harry McCormack and the pastor. The church is prospering and is happy in the success attending its practice of Christian Union and in its benevolent enterprises.

Dr. Powell Undergoes Operation.

The early days of the Atlanta convention were clouded by the reports of the serious illness of Dr. E. L. Powell, of First Church, Louisville. On Saturday, October 10, Doctor Powell underwent an operation for stone in the kidney, and late telegrams coming to Atlanta from his bedside reported that he was doing as well as could be expected.

Re-dedication at Danville, Ill.

The re-dedication of the building of the Second Church of Christ, was held September 27, with appropriate services. Stephen E. Fisher, pastor of the University Place church, Urbana, and J. F. Bickel, pastor of Danville First Church had charge of the dedicatory exercises assisted by Rev. Charles J. Adams, pastor of Second Church. Remodeling, the total cost of which aggregates $500, has been done at the Second Church and workmen are now engaged in improving the parsonage.

The Power of Suggestion.

A few days ago E. T. Edmonds, pastor of First Church, Jackson, Miss., directed his congregation to buy a bale of cotton, store it in the church, and hold until the price goes back to normal. Since that time, it is reported, many churches throughout the South have taken up the movement. An Associated Press dispatch from Jackson told of what Mr. Edmonds had done, and pastors in other cities promptly followed the example. Wonderful is the power of suggestion!

Brazil, Ind., Pastor Resigns.

Homer F. Cooke, pastor of First Christian Church, Brazil, Ind., tendered his resignation to take effect Nov. 1. The resignation was made necessary by the ill health of the pastor's wife. Mr. Cooke has been in Brazil two years and has made a splendid pastor and a good citizen. He will probably locate in the South in the hope of bettering his wife's health.

B. A. Abbott as Critic of the Times.

To have a live and regnant soul, finding its satisfaction of life through religion, was held up as an antidote for the "great wave of animal emotionalism" sweeping over the world and expressing itself "in immodest sex dances." by B. A. Abbott, before a large congregation at Union Avenue Christian Church, September 27. Diagnosing the moral state of American life, Mr. Abbott contended that, "for one thing, it is pitched too high. We are overstrained, and everything is in the tenor tone." He said in part: "The world has never seen a civilization so brilliant, so rich, so free, so fraught with magnificent possibilities of character, achievement and happiness as ours and yet, perhaps, the most characteristic thing about people is their restlessness.

Rev. E. L. Powell, Who is Recovering From A Serious Operation.

This is seen in many ways. A great wave of animal emotionalism has swept over the entire world and expresses itself in immodest sex dances. People fly from place to place, from sport to sport, seeking satisfaction and finding none. We have looked on aghast and a subtle despair has settled upon many hearts. It must have impressed us all that suicide seems to be increasing rapidly, indicating disgust with life. It reminds us of the old days in Rome as the nation came to the hours of decay. What is the matter? Is life a disappointment? Have we been cheated in our creation? Is civilization a failure? Or have we mismanaged our opportunities? Doubtless the latter. For the world is full of happiness-producing qualities and things and the human heart is naturally an optimist. But we have mismanaged life. For one thing, it is pitched too high. We are overstrained. Everything is in the tenor tone. Another thing, life is too full. We cannot get around. And men give up to the extremes of work and play. In most people this is the round of existence. We work in order to be able to play and we play to keep us fit to work. Thus life becomes a monotonous and a vicious circle. This is too narrow and barren and the soul made for immensities and eternities revolts. Many men and women are in open revolt against themselves. The real satisfactions of life spring out of the cultivation of the soul. The only way to keep civilization from turning to wormwood and gall is to keep the soul alive and regnant. The satisfactions of life are spiritual. Some of them are knowledge, friendship, love, service and religion. Religion includes all. It inclines man's soul to his fellow man and links his life to God. It incites to service; that is, causes one to invest something in life; and these are investments upon which we reap large returns in coins of golden happiness. No one who really practices religion is ever dissatisfied with it or with life. Millions have gone down into the valley of death, holding to the hand of Jesus Christ, but not one of them has ever been dissatisfied."

Praise for W. R. Motley.

In resolutions recently passed by the Newcastle, Ind., Ministerial Association, W. R. Motley, retiring pastor of the church there, is praised as "possessing marked ability as a speaker and pulpit orator with the faculty of portraying profound thoughts in such simple language that all understand," "and possessing the highest conception of morality." He is spoken of by the association as "an excellent and courageous member."Mr. Motley leaves the Newcastle pastorate to take a pastorate at Richmond, Ind.

Missouri Pastor Appreciated.

That Higginsville, Mo., is letting H. W. Hunter go with regret is evidenced by words of appreciation expressed in a local paper. He is praised both as minister and citizen: "This is Mr. Hunter's fifth year in Higginsville, during which time he has accomplished much for the church and his work has attracted widespread attention. He is not only a good minister and church worker but has proven a good citizen for the town in every sense that term implies. He has taken active interest in municipal affairs and when he could lend assistance to anything pertaining to the community's welfare he never faltered in doing his duty as he saw it." Mr. Hunter will leave for his new field in Wellington, Kans., about November 1. Wellington is a town of about 7,000 population, the Christian church of the town having a membership of 450, with a Sunday-school fully as large.

E. H. Clifford Goes to Ft. Wayne.

E. H. Clifford, of Indianapolis, has taken the pastorate of East Creighton church, Ft. Wayne, Ind. Mr. Clifford has just closed a meeting at Raleigh church, Rush County. Mr. Clifford has not been too busy to read "The Meaning of Baptism," and has this to say of it, writing to the author: "I am reading your book on baptism, with much interest and considerable satisfaction. I do not know that I agree with you (I have not finished) but you certainly take the question out of its former somewhat mechanical and machine like atmosphere, for which you are surely to be thanked."

Church Shows Right Spirit.

Central Church, Cincinnati, raised a purse to send their pastor, Claire L. Waite, to the Atlanta Convention, but circumstances arose which prevented his attendance. It is to be hoped that this is but one of several hundred churches that believe in keeping their ministers bright and shining by sending them to the national conventions. The Christian Century would like to know of other churches belonging to this class.

Western Pennsylvania Disciples Meet.

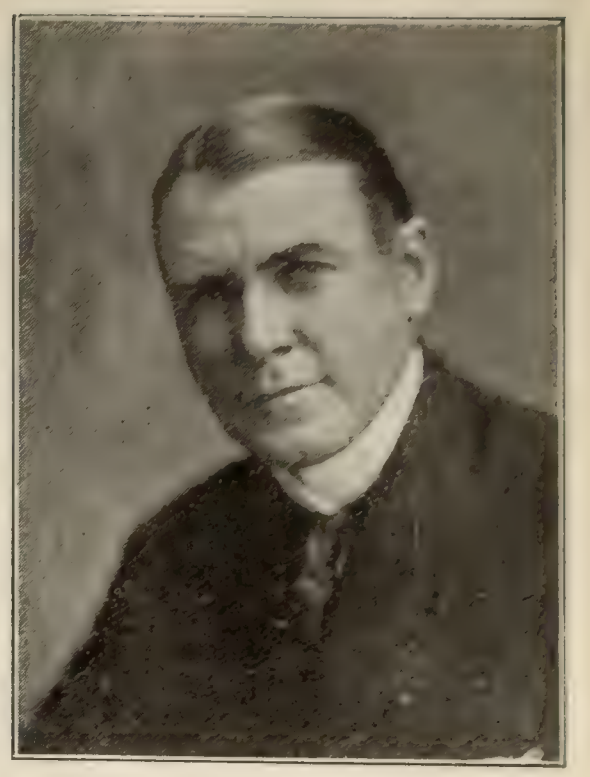
"The largest Western Pennsylvania Convention on record" was held at Connellsville September 22, 23, 24. A fine program and an attendance of 200 were features. The Connellsville church presented Robert S. Latimer with a beautiful loving cup in appreciation of his twenty-six years of service as president of the Society. He was first elected in Connellsville. Clark Buckner, pastor at Connellsville, writes that Dr. Dye made a great address to a packed house on Wednesday night of the convention.

Downey Ave., Indianapolis, Grows.

On September 27 the imposing addition to Downey Avenue Church, Indianapolis, was dedicated. The service was in charge of the pastor, Rev. C. H. Winders, and congratulatory remarks were made by Rev. Morton C. Pearson, Rev. Allan B. Philputt and Rev. J. T. Bickel and W. H. Martin. Rev. H. L. Herod of Second Church was another

Rev. J. M. Philputt, Who Has Resigned the Pastorate at Central Church, New York City.

Rev. F. W. Burnham, Who Has Accepted the General Secretaryship of the American Christian Missionary Society.



Rev. Edgar D. Jones, of Bloomington, Ill., Whose Book, "The Inner Circle," Has Just Come From the Press.

speaker. The addition to the church was built at a cost of $20,000, and is for the use of the Sunday-school departments. The structure is faced with stone veneer and is three stories in height.

What Is the Matter with the Church?

That is the question asked by W. F. Richardson, at First Church, Kansas City, in a recent sermon. It is a question, he pointed out, that is being asked frequently these days, sometimes by those friendly to the Church and sometimes by those unfriendly and critical. The chief weakness of the Church, Mr. Richardson believes, is its failure to use usefully and adequately its tremendous resources. Its great membership, he held, was not fully alive to its opportunities and the possibilities of an organization having such a powerful spiritual backing.

Pastor on Leave of Absence.

The church of Winterset, Iowa, has asked L. F. Davis to reconsider the resignation recently offered and has given him a six months' leave of absence, which will be spent in Texas, for the benefit of his wife's health.

F. B. Thomas Begins Campaign.

Frank B. Thomas, pastor-evangelist and former pastor of First Church, Danville, Ill., before leaving Danville for Homer, Ill., where he opened a whirlwind campaign for election to congress on the progressive ticket in the 19th district, delivered an ultimatum. "I'm going after votes just the same way I go about getting converts," said Mr. Thomas. "No muck-racking for me. I shall not attack Congressman Borchers, neither shall I make disparaging remarks on ex-Congressman McKinley. While Borchers has his record and McKinley his organization, I will battle them with facts."

Heroic Work in Rock Island.

The pastor and members of the Fifteenth Avenue church of Rock Island, Ill., are of the right sort. In the little mission chapel, which serves as a house of worship, Sunday-school room, and community center, they are laying the foundation for a work that promises to develop into a real and effective church. It is a modest building, in fact it is not even a church building in any sense of the word. Erected by the labor of the men interested in the work, the walls, roof and floor are about all that there is to it, but it serves every purpose from a place where the saints may pray, to a place where the boys may play; for if you will look about when you enter there, you will see the gymnasium apparatus tucked in the corners on Sundays, while the congregation meets to worship. On this plan the congregation, only a few members, but all of them enthusiastic, have been working for some time without a pastor; then came C. Lee Stauffer. He was the right man in the right place and his work has been effective. During the first week of the recent revival twenty new members were gathered in and a number of these have come from the boys and girls, who have been trained in the little mission chapel.

NEW N. B. A. FIELD MAN.

An important addition to the field forces of the National Benevolent Association has been made in the coming to the ranks of F. W. Harlow, of Hebron, Ind. We take pleasure in presenting him to our readers and in commending him most heartily to our people to whom he will come.

Mr. Harlow was with the association a short time a few years ago. He rendered excellent service, and it was with regret that we saw him give it up for a time. He is an energetic, tireless, resourceful worker. He brings to this task an enthusiasm and a deep devotion that will win the confidence of all, and that will insure success. He is coming at no small sacrifice to himself and to his family, from whom he will be separated a great deal as he goes out from his home upon his mission of mercy on behalf of motherless and fatherless little ones, and of homeless, aged brethren and sisters. His heart and that of his good wife are greatly enlisted in the benevolent enterprise.

NATIONAL BENEVOLENT ASSOCIATION.
St. Louis.

FIRST FRUITS OF CHURCH EXTENSION OFFERING.

The board is happy to report that there is a gain in receipts from the churches of $34.02 during the first twelve days of the September offering. We started into September with a gain of $1,000. This is all very hopeful in view of the condition of the country, and we are earnestly praying that the churches will keep up their gains.

We are sorry to report a loss of $2,194 in individual receipts. The loss is in Annuity Receipts. A good friend in Illinois has recently sent us $1,000 on the Annuity Plan. We hope other individuals will remember church extension by their gifts during this month.

There are many churches waiting on the results of the annual offering. The Brotherhood should know that our board has already overdrawn the general fund more than $18,000 and that we are behind in individual receipts more than $19,000. A great church like our own should make up this deficiency and it can be done on the last Sunday of September.

The churches should promptly remit their offerings on Monday, September 28, so as to reach our office by Wednesday, the 30th which is the day the books close. Remit to G. W. Muckley, secretary, 603 New England Bldg., Kansas City, Mo.

FIFTH SERIES

County Conferences of Churches, Eastern Indiana.

In co-operation with brethren of the county churches the state evangelist of the Eastern District of the Indiana Christian churches has arranged a series of county conferences of churches in Rush, Fayette, Union and Franklin counties according to the schedule given below:

Rush County at Rushville, Monday and Tuesday, October 19-20.

Fayette County at Connersville, Tuesday and Wednesday, October 20-21.

Union County at Liberty, Wednesday and Thursday, October 21-22.

Franklin County at Laurel, Thursday and Friday, October 22-23.

The great interests of our state work will be represented in these conferences by C. W. Canble, corresponding secretary I. C. M. A.; Garry L. Cook, state superintendent of Sunday-schools; Mrs. O. H. Greist, state president C. W. B. M.; Prof. C. E. Underwood of Butler College; Prof. J. C. Todd of the Bloomington Bible chair and the state evangelist of the Eastern District. The local interests of the churches will be represented by brethren of the county. The great interests of our common cause will receive consideration in these conferences.

Each conference will begin on the evening of the first day and conclude on the evening of the second day. The conference will be held in the Christian church of the place named. The Ladies' Aid Society of the entertaining church will serve a noon and evening luncheon on the second day of each conference.

These county conferences of churches are a part of the approved plan of work of our State Association. Each church is asked to send to its respective county conference as many representatives as it can secure to attend. The co-operation of all the churches of the brotherhood in these counties is earnestly solicited.

G. I. HOOVER, State Evangelist.
Eastern District I. C. M. A.

NEWS FROM THE FOREIGN SOCIETY.

There are now two Living-link churches in Australia. We refer to the Grote street, Adelaide, and to the Enmore Tabernacle, Sydney. There will probably be others in the future. "As much for others as for self" is a good slogan for any church of Christ.

Our veteran preacher in China, Shi Gwei Biao, is one of the most tremendous preachers in the empire. He was baptized by Doctor Macklin twenty-six years ago. He is seventy years old, but does not hesitate to walk fifty or a hundred miles across the country. F. M. Rains.

The Sunday School

THE ARREST AND TRIAL OF JESUS.

INTERNATIONAL UNIFORM LESSON FOR NOVEMBER 1.

Matt. 26:47-68. Memory Verses, 63, 64.

Golden Text.—As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. Isa. 53-7.

American Standard Bible.
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And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. (58) But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. (59) Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; (60) and they found it not, though many false witnesses came. But afterward came two, (61) and said, This man said, I am able to destroy the temple of God, and to build it in three days. (62) And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? (63) But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. (64) Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. (65) Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: (66) what think ye? They answered and said, He is worthy of death. (67) Then did they spit in his face and buffet him: and some smote him with the palms of their hands, (68) saying, Prophesy unto us, thou Christ: who is he that struck thee?

Verse by Verse.

From Tarbell's Teacher's Guide.

v. 57. *They that had taken Jesus.* See vv. 47 and 49.—*Led him to the house of Caiaphas.* He it was who sent them forth to arrest Jesus. See his earlier decree in regard to Jesus, Jn. 11:47153.—*The scribes and the elders.* Members of the Sanhedrin. —*Were gathered together.* Awaiting their return.

v. 58. *Peter followed him afar off.* "Midway between courage and cowardice" (*Bengel*). John, too, followed; see Jn. 18:15-18. All the disciples had fled, panic-stricken, but these recovered sufficiently to follow from afar.—*Court.* The quadrangle round which the house was built. See Lesson VII.

v. 59. *The whole council.* A quorum of the Sanhedrin, at least 23 members.—*Sought false witnesses.* The judges were the prosecutors. They had already decided to have Jesus put to death, but the trial and the witnesses were necessary in order to have the semblance of legality, and it mattered not to them how false the testimony of the witnesses provided it sounded plausible. —*That they might put him to death.* That they might present such a charge to the Roman governor, Pilate, as would induce him to execute their death sentence.

v. 60. *Though many false witnesses came.* But their witnesses agreed not together, Mk. 14:56-59.—*Came two.* Two witnesses were required by law, Dt. 19:15.

v. 62. *The high priest stood up.* "He rose up, not because he felt the evidence just heard to be very serious, rather in irritation because the most damaging statements amounted to nothing more serious." A man could not be sentenced to death for a boastful word (*Grotius*).—*Answerest thou nothing?* "It is an attempt of a baffled man to draw Jesus into explanations about the saying which will make it more damaging as evidence against him. What about this pretentious word of yours: is it true that you said it, and what does it mean?" (*Expositor's Greek Testament*).

v. 63. *Jesus held his peace.* See Isa. 53:7.—I adjure thee by the living God. I put thee on oath in the presence of God as a Witness and Judge. Such an adjuration required an answer. Lev. 5:1.

v. 64. *Thou hast said.* See verse 25. This is equivalent to "I am." Mk. 14:61. See also Lk. 22:68. Silence under the circumstances, would have amounted to denial, but had he not broken his silence, they could have found no charge on which to condemn him to death.—*Nevertheless.* Further.—*Ye shall see . . . Power.* See Ps. 110:1; Mt. 22:24. His words meant as has well been said: "The time is coming when you and I shall change places: I the Judge, you the prisoners at the bar."—*Coming on the clouds of heaven.* A reference to Dan. 7:13. —*At the right hand of Power.* Note the capital in *Power*, which personifies God himself.

v. 65. *Rent his garments.* See Num. 14:6. *He has spoken blasphemy.* Blasphemy consisted in falsely claiming more than human powers and attributes. Compare Jn. 5:18. He called God his own Father, making himself equal with God. Also the charge before Pilate; We have a law, and by that law he ought to die, because he made himself the Son of God, Jn. 19:7.

v. 66. *What think ye?* In these words he put the question to vote.—*Worthy of death.* Greek *liable to*, RVm. Death was the punishment for blasphemy, Lev. 24:16.

When Loyalty Failed

The Lesson in Today's Life.*

BY JOHN R. EWERS.

He made his prayer for strength and it was given him. We often fail to notice this outstanding fact. Facing the soldiers that come out to take him, his superiority makes them fall back before him; standing before the august high-priest his kingly silence and marvelous self-control put that dignitary in a corner; looking deeply into the eyes of the Roman governor he reveals weakness in Pilate by his own masterful power; only once does he stagger and that is when his own bodily energy ebbs out under the load of his cross. Hanging there he forgives his enemies, considers the welfare of his mother and encourages the penitent thief. Oh, kingly Christ, how Thou dost challenge the enthusiasm of strong men!

Rev. John R. Ewers.

Returning from his prayer he sees the procession, headed by Judas, wending their way among the trees. They come upon him. "Whom seek ye?" "Jesus of Nazareth." "I am he"—and they fall back. It is meanness quailing before righteousness; inferiority consciously abashed in the presence of superiority; brutality conquered by spirit. When will we understand the power of truth, of righteousness, of spiritual reality? The world was built for goodness to triumph in.

"PUT UP THY SWORD."

Within the present year the world is to learn the deep meaning of the Master's word, "All they that take the sword shall perish by the sword." No matter who wins in Europe—the same will be loser. Nothing is gained by brute strength. Europe is wrecked—slain regiments, mangled thousands, violated women, orphaned children, soiled youth, shattered cathedrals, burned homes, devastated fields, kindled hates, the knowledge of dastardly deeds, the remembrance of blood, fire, lust and beastliness—Europe is hell. Take the sword, but know that taking it you perish with it.

FLEEING DISCIPLES.

Blundering, short-sighted Peter makes his pathetically loyal defense. He strikes wildly and instead of splitting the fellow's head only succeeds in slicing off an ear. I remember that this was the only event in the Passion Play that elicited a smile. It is pathetically ludicrous. And yet we admire his stout devotion. "I will die with you," he had said a few hours before. He came very near to it here. But for Christ's intervention he would not have survived long. It was the folly of sword play. He meant well but his judgment was bad. It was another example of zeal without knowledge. We strike a blow for God and we knock down the house. We reform saloons with hatchets. We teach sex hygiene blatantly and do more damage than good. We defend some old fogey notion of the Bible and give a fine imitation of Don Quixote. We curse the church for being too slow in some reform and ride off a precipice with foolishly inscribed banner waving. Brave little Peters we would fight the whole world—with the wrong weapons.

And the disciples ran away. Where is all this loyal unto death talk now? Sounding brass. Big sermons and little love. Great loyalty "to the plea" and small missionary offerings. Vast admiration for the church and no service. Loud talk about our "movement" and no defense for a brother minister in distress. Much appreciation for prohibition and the anti-saloon league but no votes—not even registered—not even paying taxes. Large hopes for a great ingathering but no personal work. Vociferous prayers for the "poor and needy," but not a penny for charity. Let us not be too hard on Peter; he has many modern brothers.

"THOU HAST SAID."

"By the living God tell us whether you are the very Christ or not," and he answered in the tragic stillness, "I am." Let there be no doubt here. There are questions that we can debate. There are issues which are not vital; but the divinity, yes, if you will, the deity, of Jesus Christ is not one of them. Here we must plant our feet upon the eternal rock of reality. There has been too much conjuring with the word "divinity." "Yes, I believe that Jesus is divine," I heard a rabbi say, "but I think that he is divine just as I am divine," he added. Divinity is a word to toy with. By it we may mean anything or nothing. If we mean that Jesus was anything less than the God-man we should use some other word. The hour has come when we must say without equivocation, without mental reservation, without any shadowy doubts, without any "Ifs" and "Ands," without any "If you will let me define it"—the hour has come when we must say, "Yes, I believe that Jesus Christ is the Son of God and my Savior." "Who are you?" "I am Christ."

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*By a mistake in the office this lesson talk was used in last week's Sunday-school page. We reproduce it, that readers may enjoy Mr. Ewers' suggestive help on the Lesson for November 1.

The Mid-Week Service

By Silas Jones.

TOPIC FOR OCTOBER 21.

The Father's House. John 14:1-11.

Where is the house of God? Wherever God is. Where can we find God? We think of him as being everywhere, but more especially where his children are. We can be in his house here on earth. If this is his world and we have the right attitude toward it, it is for us the Father's house. We ought to rejoice more than we do in the beauty of the earth and in the sublimity of the heavens. The human companionships of the earth are sources of great joy. But the world seems to have in it elements antagonistic to our interests. It may be that we often misread the facts; we doubtless do. After making due allowance for hasty judgments. we still have sin, and pain, and death to confound thought and break the heart.

THE MANY MANSIONS.

Interest in the architecture of heaven is not wide spread. Here and there is a man who thinks it is important to know the general and detailed structure of the heavenly mansions. The great majority of the Lord's disciples believe that the Almighty is able, without their aid, to draw up the plans for a city of model homes. Any aid that men may give will be in the form of work that has value here and now. The belief that comforts and sustains is that there is ample provision for the multitudes of earth. The hope of the disciple is large. I listened to a man recently who seemed to be pleased with the thought that he was on the road to heaven while the vast majority of men were going in the other direction. Very few of his hearers agreed with him. They regarded him with good natured contempt.

SEEING GOD.

To be in the Father's house is to see the Father. God is never absent from his home. The disciples who heard the discourse of Jesus on the future were anxious to see God. To their inquiry, Jesus replied: "He that hath seen me hath seen the Father." Have we seen unselfish love? Do we know what it is to labor patiently with the ignorant and perverse? Are we hurt when injustice is done to the humblest of God's creatures? Do our sympathies go out to the races that are advancing with halting steps toward the light? If we answer in the affirmative, we have seen something of God. We may believe that God is in the advance of science that puts into the hands of men weapons against famine and disease. But we know only in part. We crave a fuller vision. The full glory of God we have never seen.

THE WAY.

"I am the way," says Jesus. Men have sought salvation by means of wonderful "schemes" of redemption. They have involved God in serious contradictions from which they have sought to deliver him by various expedients. It has been repugnant to their sense of the divine majesty that God should, in fatherly love, welcome a returning prodigal. Instead of consulting the hearts of fathers and mothers to discover the secret of forgiveness, the wise theologians invented a world of abstractions and tried to put God into it. They failed. Men cannot destroy completely their better feelings. In spite of theological obstructions, they see Jesus and the love of God is understood by them. The way to the house of God is the way of companionship, with good men, with Jesus, and with God, and all these companionships are one and the same. If we despise human goodness, we despise the goodness of God. If we know and honor a good man, we have some knowledge of God and pay him some measure of respect.

1 Kings 8:30; 2 Chron. 2:6; Job 22:12; Ps. 11:5; 123:1; Is. 57:15; 66:1; Rev. 21: 22-27; Matt. 5:3; 6:20; 19:21; Heb. 12: 22-24; 13:14.

"No Alum"

must be the watchword when the housewife buys baking powder.

Alum is well known to be a powerful astringent, and should never be used in food.

Prof. Geo. F. Barker, M. D., of the University of Pennsylvania, says: "I consider the use of alum baking powder highly injurious to health."

Food economy now, more than ever, demands the purchase and use of those food articles of known high quality and absolute purity and healthfulness.

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BURIED TREASURE FROM CAIRO.

The well-known Egyptologist, Prof. Flinders Petrie, recently found a treasure in a black pyramid that stands on a rock in the desert about sixty miles south of Cairo, according to the Youth's Companion. Almost all the pyramids as old as this one—more than five thousand years—have long ago been robbed of their treasures. But the builder of this pyramid took such great care to conceal the entrance to the recess that contained the treasure—it could only be reached through a stone trap in the floor of one of the fourteen tombs of the Egyptian royal family buried there—that the robbers who, as was the habit of such gentry, hid within the tomb at different times during the centuries never suspected the existence of the priceless plunder, although they must have often brushed the spot with their garments. Professor Petrie's men were at work in the tomb of a princess, when one of them noticed some hard mud in a small recess. Breaking into the mass with his pick, he uncovered a full pound of tubular gold beads.

RUSSIA TO PROFIT BY WAR.

Prince Kropotkin, who has been exiled because of his social democratic views, believes Russia will be liberalized by the war. Prince Kropotkin, though an exile, has kept in close touch with his native land and understands his country better than any living man. In his exile he has been a source of encouragement and support to all the liberalizing movements in Russia. He believes the war will result in the releasing of great democratic forces in Russia and that militarism will be slackened in its grip. In fact, it is confidently affirmed that the Czar is not a hearty supporter of militarism.

RAILWAYS AND SAFETY DEVICES.

The House Interstate Commerce Committee has made a favorable report on the safety devices bill introduced by Representative Stevens of New Hampshire. The bill gives the Interstate Commerce Commission full authority to compel railroads to install block-signal systems, and all other safety devices deemed necessary by the commission for the protection of the public, the passengers, and the railroad employes.

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Christian Century	$1.50	Our Special Price Until Nov. 10 $2.00 Thereafter $2.35
Today's Magazine	.50	
McCall's Magazine	.50	
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Christian Century	$1.50	Until Nov. 10 $2.05 Therafter $2.50
Home Needlework	.75	
Housewife	.50	
Total value	$2.75	

Christian Century	$1.50	Until Nov. 10 $2.50 Thereafter $3.15
Ladies' World	1.00	
Housewife	.50	
McCall's Magazine	.50	
Total value	$3.50	

Christian Century	$1.50	Until Nov. 10 $2.75 Thereafter $3.65
Mother's Magazine	1.50	
Pictorial Review	1.00	
Total value	$4.00	

Christian Century	$1.50	Until Nov. 10 $4.25 Thereafter $5.25
Youth's Companion	2.00	
Tarbell's Life of Lincoln in 2 volumes, 991 pages (cloth binding)	2.50	
Total value	$6.00	

Christian Century	$1.50	Until Nov. 10 $3.25 Thereafter $4.10
Pictorial Review	1.00	
Ladies' World	1.00	
Modern Priscilla	1.00	
Total value	$4.50	

Christian Century	$1.50	Until Nov. 10 $2.75 Thereafter $3.35
Modern Priscilla	1.00	
Pictorial Review	1.00	
Total value	$3.50	

Christian Century	$1.50	Until Nov. 10 $3.25 Thereafter $3.90
McClure's Magazine	1.50	
Woman's Home Companion	1.50	
Total value	$4.50	

Christian Century	$1.50	Until Nov. 10 $3.25 Thereafter $3.80
American Magazine	1.50	
McClure's Magazine	1.50	
Total value	$4.50	

Christian Century	$1.50	Until Nov. 10 $4.50 Thereafter $5.65
McClure's or American	1.50	
Review of Reviews	3.00	
Woman's Home Companion	1.50	
Total value	$7.50	

Christian Century	$1.50	Until Nov. 10 $3.75 Thereafter $4.50
Scribner Magazine	3.00	
Total value	$4.50	

Christian Century	$1.50	Until Nov. 10 $2.75 Thereafter $3.40
Ladies' World	1.00	
Mother's Magazine	1.50	
Total value	$4.00	

*Everybody's Magazine	$1.50	Until Nov. 10 $3.25 Thereafter $3.90
*Delineator	1.50	
Christian Century	1.50	
Total value	$4.50	

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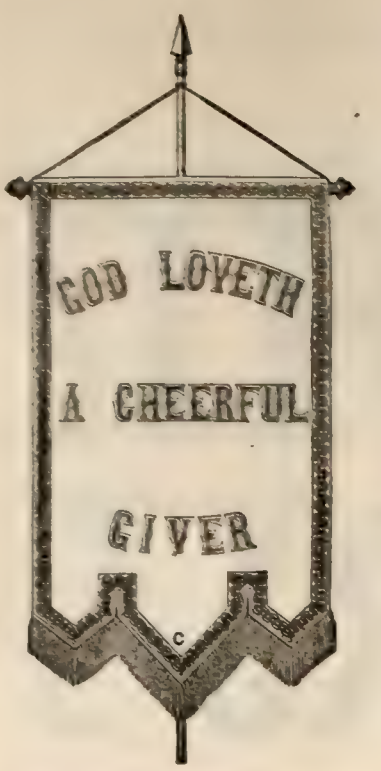
THE CHRISTIAN CENTURY

Vol. XXXI October 22, 1914 Number 43

Reports of the General Convention at Atlanta, with Excerpts of Addresses and Editorial Interpretations

CHICAGO



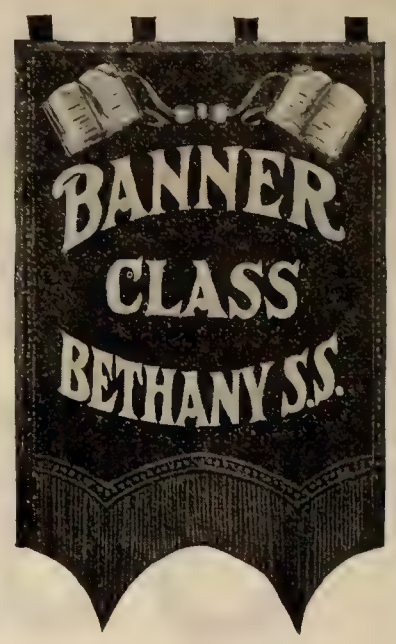
Cut of First and Second Banners.

Three Banners

are awaiting the three Sunday-schools that send in the largest number of correct, or nearly correct, lists of answers to the 100 questions to be submitted in the

Bible Knowledge Contest

which is soon to be exploited in our adult and young people's weekly, "The Conquest." These prizes for schools will be in addition to the twenty-five prizes for individuals, which include a De Luxe edition of Harold Bell Wright's books; a fine American Revised Bible; a Christian Endeavor Watch Charm, and twenty-two smaller book prizes, including copies of Pollyanna, the most popular of recent stories.



Cut of Third Banner.

The Banners Described

BANNER NUMBER ONE: This Banner is made of satin, one side with merino back and with desired lettering on both sides. The size is 17 by 30 inches. This Banner can have the emblem of the open Bible in the center if so desired. Any color can be furnished.

BANNER NUMBER TWO: This Banner is made of satin, one side cambric back, lettering on one side only; size 17 by 30. Open Bible design may be included and any color can be furnished.

BANNER NUMBER THREE: This Banner is made of the best quality all wool felt, with letters of felt cut out and sewed on. These are hand-made letters of the best quality. This banner can have any wording desired which can go on the space and can be furnished in maroon, olive, green, purple and royal blue.

Your School Should Have One of These splendid Banners, and It **Will**, If You organize for the Contest **Now!** If your school as a whole does not participate, organize your class for the competition, and carry away the prizes.

PLAN OF THE CONTEST

ONE HUNDRED QUESTIONS ON THE BIBLE will be furnished "The Conquest" by leading Disciple ministers and teachers. Among these question-makers will be: Rev. Peter Ainslie, Prof. H. L. Willett, Rev. Finis Idleman, Rev. John R. Ewers, Rev. W. F. Rothenburger, Rev. H. D. Maclachlan, Prof. W. S. Athearn, Rev. Edgar D. Jones, Rev. John E. Pounds, Rev. P. J. Rice, Rev. H. H. Peters, Rev. H. T. Cree and others. These One Hundred Questions will be published in "The Conquest" from week to week, in instalments. Every issue will contain contest material. The contest will begin this quarter. Five Disciple leaders of authority in Bible scholarship will serve as judges in the contest. At the close of the competition they will award the **TWENTY-FIVE PRIZES** to individual contestants sending in the most nearly correct lists of answers to the One Hundred Questions. Then, in addition, the Three Banners above described will be awarded the three schools making the best records in the race.

Do These Three Things Now!

1. See that all your adult and young people's classes get a sufficient number of "The Conquest."
2. See that a contest manager is selected for the school.
3. Keep the talk about the contest going. Full list of the twenty-two smaller prizes for individuals will be published soon.

These Banners Will Be Contributed by the **Practical Sunday-school Supplies Company of Chicago.** That fact in itself gives assurance that the Banners will be such as will satisfy the most critical schools.

For further information address:

THE CONQUEST

700-714 East 40th St. **Chicago, Ill.**

Subscriptions—Subscription price $2. If paid strictly in advance $1.50 will be accepted. To ministers if paid strictly in advance $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

The Christian Century

Published Weekly by the Disciples of Christ in the Interest of the Kingdom of God.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

Change of address—In ordering change of address give the old as well as the new.

Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th ST., CHICAGO

A Call for Co-operation

THE undersigned committee was appointed at the large and enthusiastic mass meeting of the Disciples Publication Society and friends of The Christian Century held in the First Christian Church of Atlanta, Ga., on Saturday, October 10.

It has been the duty and privilege of the committee to take into consideration the claims of The Christian Century upon the brotherhood, the services it has rendered and is able to render, and to formulate a program by which the paper may enter upon an enlarged usefulness in giving voice to the great forward movement of the Church of Jesus Christ.

We have been deeply impressed with the spirit of devotion and self-sacrifice which has characterized the men who have been guiding the policies of the paper. We pay willing tribute to their courage, patience, unselfishness and generosity. We recognize the indispensable worth of the ideals for which The Christian Century stands—its devotion to the principle of equality and fraternity as among all bodies of Evangelical Christians; its insistence upon freedom of teaching and testimony as against a timid and faithless obscurantism; its advocacy of higher educational ideals, especially in the training of the ministry; its spirit of fairness and courtesy in the midst of necessary and inevitable controversy. For these and other characteristics, we believe The Christian Century is entitled to the hearty support of all Disciples.

* * *

When the material limitations of the paper are considered, this committee is amazed at the progress which has been made in the last few years in the realization of its ideals for the Disciples of Christ. The time has now come for its wide constituency of readers and sympathizers to have closer fellowship in the bearing of its burdens and the promotion of its influence. It is high time for the friends of The Christian Century to provide for it an adequate foundation and equipment, so that it may at once embrace the present opportunity for significant and constructive religious journalism among the Disciples of Christ. At a time when powerful forces are at work to fetter the thought and expression of scholarship in our colleges, when some Disciples are manifesting a tendency to return to the weak and beggarly elements of creed subscription and ecclesiastical authority, the Disciples need at least one fearless prophetic voice. The Christian Century has deserved well of our great free and intelligent brotherhood. We should loose it from its material limitations, and let it go, to utter fully and freely its message to the religious world.

This committee, in accordance with its instructions, plans to inaugurate an immediate campaign for an adequate fund to be used in developing the enterprise of the Disciples Publication Society. To that end we expect to employ an efficient man who shall devote his whole energy to the business management, so that Mr. Morrison may devote himself exclusively to editorial work. In carrying out this program we call upon all friends of The Christian Century for assistance. This may be given in several ways.

* * *

1. We call upon the hosts of ministers, college teachers and others of similar financial ability who read and appreciate the "Century," to subscribe to its support the sum of $50, to be paid in five annual installments of $10. We are advised that the Society will send The Christian Century for one year to ten new names accompanying each payment of ten dollars and we regard it as desirable that all contributors carefully make out such a list with a view to such new readers becoming permanent subscribers on their own account.

2. We urge upon our progressive-minded business men of means this unique opportunity to serve the cause of progress and Christian unity by making gifts to this fund. Vitally important as the co-operation of ministers and college teachers is, the enterprise cannot hope to be adequately financed by their gifts alone. Large gifts must be consecrated to this great cause.

3. We ask all friends to furnish this committee the names of persons who are able and who might be induced to subscribe these larger sums.

4. We request all Sunday-schools that are ambitious for the best results in their work to consider the merits of the Bethany Graded System of Sunday School Literature, published by the Disciples Publication Society, upon which it realizes a modest profit, which thus aids in publishing the "Century." By such patronage any Sunday School may secure a membership in the Society.

If the friends of The Christian Century will co-operate with us in the above plans, we confidently predict that a few months will see the whole enterprise placed upon an efficient working basis, and that a few years will suffice to develop a completely self-supporting institution. It will never be an enterprise for private profit, since its charter of incorporation makes it a missionary enterprise and provides that its profits shall be appropriated to the unselfish work of missions and religious education.

Charles Traxler, Akron, O.
E. M. Bowman, Chicago, Ill.
H. D. C. Maclachlan, Richmond, Va.
L. J. Marshall, Kansas City, Mo.
Howard T. Cree, Augusta, Ga.
Verle W. Blair, Eureka, Ill.

Address all contributions and communications to The Cooperation Committee of The Christian Century 700 E 40th St., Chicago.

These are some of the children The Chicago Herald and The Conquest will help by sending them a "Christmas Ship" laden with new clothes of all sorts, household linen, books, toys, boxes of candy. This picture represents a group of school children in Ulm on the Danube, Germany. There are also millions of children in Belgium, France, Austria, Servia, etc., who will not have any Christmas this year unless it comes to them by way of Christian, peaceable America. Are you planning to help load the Christmas Ship?

Social Service

That's what it is—the sending of that great Christmas gift by much-blessed America to the children of the stricken peoples of the war zones of Europe. "Learning by doing" is a basic principle of modern pedagogy. If your school enlists in this campaign for the relief of these destitute ones—even the least of them, Christ's brethren—your children, youth and adults will actually learn more about Social Service than they would should they take a year's course in mere theory. Christian Century Readers are invited to participate in this enterprise of applied Christianity.

THE CHRISTMAS SHIP SAILS NOVEMBER 10

That means that your gifts must not only be in Brooklyn by that date but must have been sorted, packed, addressed and loaded on board the battleship.

There is no time for delay!

Ship your goods direct to the BUSH TERMINAL, Brooklyn, N. Y. Clothes are most needed. Do not send second hand garments.

Be sure to mark them plainly, "FOR THE CHRISTMAS SHIP."

Small parcels can be shipped by Parcel Post very cheaply.

CASH DONATIONS may be sent any time before Christmas to "Christmas Ship Department, The Conquest, 700 E. 40th St., Chicago." These contributions will be acknowledged and sent to the distributing centers in Europe.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Christian Loyalty and the War

THESE WAR TIMES TEST SEARCHINGLY THE QUALITY OF LOYALTY POSSESSED BY CHRIST'S CHURCHMEN.

It is a time of conservatism in business, caution in investments, curtailment in expenditures. There is no fear, no hysteria, no panic. But common sense suggests to go slow—at least until the actual orders from Europe and South America begin to come in.

But always it is the gift channel of expenditures that gets stopped up first. The pleasure channel, and the personal comfort channel, and the culture channel and the many other channels of ordinarily perfectly legitimate expenditure remain open and free-flowing long after the gift channel is closed.

This stopping up of the gift channel means the parching and withering away of many of the high idealistic and spiritual endeavors that, taken together, mean the coming of God's Kingdom among men.

These idealistic endeavors do not flourish by means of taxes or by commercial profits, but by free and voluntary gifts of loving and consecrated men and women. The finest flowers of our world grow on the bank of that stream whose waters take their rise in many springs which we call sacrifices. It isn't taxes nor profits that make the world go forward; it is gifts.

And to cut off the supply of gifts is to let the things most precious to the world wither and die.

* * *

Let us not, Christian reader, longer talk in figures of speech, but in figures of fact. Downright honest now, is it not a fact that you figured over your finances just the other day and saw the possibility of a slightly decreased income for the current year—and looked around to find something to curtail—and found, first thing, your pledge to missions and then your church pledge and then your pledge to charity—and you said, this I must reduce, and this, and this I must cut off altogether?

But you did not think of curtailing your automobile expense, or your social entertainment expense or your tobacco bill, or your travel or your winter vacation or your dress expense. And yet the Kingdom of God comes before all these things.

* * *

The mettle of our loyalty to Christ's Kingdom is being tried these days. One could not miss the aspect of grave concern on the faces of our missionary secretaries and leaders when they appeared at Atlanta. They talked with assurance and with the tone of faith. But one felt that it was a faith that they had to fight hard to keep up. They spoke gratefully of the gains of the year just closing and optimistically of the year just ahead, but between the lines of their speech one could easily detect a strain of doubt, certainly a note of grave concern.

Dr. McLean, Mrs. Atwater, Secretary Lewis, Dr. Cory and all the rest whose hearts bear the main weight of the far extending enterprises of unselfish service built up and sustained by Disciple gifts, were wondering whether the uncertain conditions of the year ahead would spell retrenchment for the Kingdom of God. Must we call home some of the missionaries? Must we scale down their scant salaries? Must we stop the building of this college, this orphanage, this chapel? Will the gifts from the brotherhood decrease?

The Woman's Society always sets an "aim" for itself. This year they raised over $419,000, and set their "aim" for only $425,000 for next year! Why not $450,000? Why not $500,000? Because the leaders feared that the womanhood of the Church will restrict its giving.

Some counsellors of Dr. Cory urge that the Men and Millions Movement be halted right now until times return to equilibrium again. Wisely and faithfully the leaders of this Movement are going straight forward.

Local churches feel the inhibitions put upon the gift impulse. Many pastors whose congregations usually send them to the annual convention stayed at home this year. This was probably wise economy for the Kingdom. But if the churches economize here and there in the "extras" of their work, let them consider well before curtailing the essentials of their work.

* * *

It ought to be borne home to the soul of every Disciple of Christ that this is the strategic hour for deliberate, systematic, deep-cutting self-sacrifice.

It is a time for our leaders to ask for more than ever!

France and Germany and Belgium and England have practically suspended their support of Christ's mission work in the heathen world. Upon the United States alone rests the burden of conserving what has already been won for our Lord in non-Christian lands.

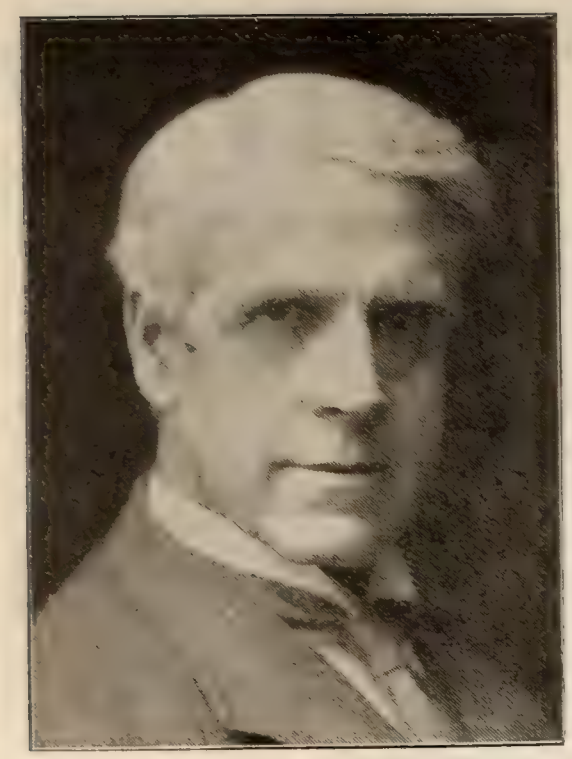
* * *

The American Church must not disappoint her Lord!

The United States is the one first-rank nation that stands to lose practically nothing but is in a position to gain immeasurably by the new economic adjustment the war will bring. Our present inconvenience is infinitesimal, it is contemptible, when placed beside our sister nations of Europe. Brain-staggering debts are being heaped upon every European nation. Rich men of Germany are coming forward voluntarily and giving—not loaning, but giving—one-half and three-fourths of their entire fortunes to the Fatherland. Canada the other day sent $140,000,000 to help England.

The purse of the United States is untouched by any of this sacrifice. But is our heart untouched by it? While other nations sacrifice for love of country shall not safe and prosperous America sacrifice for the Kingdom of God?

It is a time to open the unselfish channels and pour into them streams of sacrificial gifts until they overflow in blessing to every good cause that bears Christ's name.



Rev. A. McLean, LL.D., President Foreign Christian Missionary Society.

Mrs. Anna R. Atwater, President Woman's Missionary Society.

Rev. Grant K. Lewis, Secretary American Christian Missionary Society.

The Convening of the Convention

How the Hosts Gathered in Atlanta and How They Were Received.

BY CHARLES CLAYTON MORRISON.

THE Atlanta Convention has begun and ended. The multitudes of Disciples of Christ from all over the land, and from other lands, that annually foregather in some large city to consider the tasks of the kingdom of God and to hold converse together on spiritual things have come and gone. Their words and deeds have passed into history. But each soul in attendance has gone home richer in the sense of fellowship with others and with God than before the convention met. Who can measure the value of these foregatherings in the life of the church and in the lives of churchmen! The pity is that out of so many there are relatively so few who either are able to go or being able have an adequate conception of the great blessing that awaits them there.

And yet an annual convention of the Disciples is the largest religious gathering held in the United States in the course of a year. We are a great convention people. Our convention programs are constructed so as to get us there. They are made out with great care. To be asked to have a part on a national program is an honor of the first magnitude and carries with it a deep and serious obligation to come up with ample preparation.

MANY ABSENTEES NOTED.

These conventions are sought for by the cities of first rank throughout the nation. And when a city is selected its machinery of hospitality is set going from that moment, with cumulative activity, until the last guest has left for his home. In this spirit, certainly, Atlanta conceived its function as hostess to the Disciples of Christ in 1914. No such persistent advertising, no more adequate local arrangements have ever been given a convention than were provided this year by the local church of Disciples and the beautiful city itself.

How many visitors and delegates were present has not yet been given out. It is doubtful if there were so many as 3,000. This means much the smallest convention for many years, smaller even than the Toronto gathering of last year, which was held far out on the rim of the territory in which our people are strong. Atlanta, too, is some distance from the center, but not so far as Toronto. The decreased attendance this year is due to perfectly obvious causes. It is not a time when people feel like spending their money in travel. Economic and industrial conditions, while not distressing, are regarded as uncertain, and business needs the close and conservative attention of those responsible for it. Many ministers, regular attendants at these annual gatherings, as well as their lay-parishioners, were conspicuously absent this year. There were Doctors Jenkins and Combs of Kansas City, Philputt, Winders, Paul and Lumley of Indianapolis, Waite of Cincinnati, Ewers of Pittsburg, Philputt of New York, Rothenburger and Goode of Cleveland, Batman and Ryan of Youngstown, Powell of Louisville, Breeden of Fresno, Harmon and Oeschger of Lincoln, Abbott of St. Louis, Wilfley of Washington, D. C., Scoville and Ames of Chicago, Collis of Lexington—these are but the vanguard of a troop of names that rush forward in one's mind as one tries to recall the figures prominent in other conventions but absent from this.

Rev. L. O. Bricker, of Atlanta's First Church, "The Convention Pastor."

A SHADOW OVER THE OPENING.

News of the serious illness of Doctor Breeden and Doctor Powell cast a gloom over the convention which was not dispelled until several days had elapsed. The report got itself circulated that Doctor Powell was near death's door, and it was even said that he was dead. The anxiety that found expression in repeated prayer for their recovery registered the deep place they hold not only in the affections of their brethren but in the program of progress in which their leadership is no less courageous that it is conspicuous. Since arriving home the editor of The Christian Century has received messages of reassurance from both Mrs. Breeden and Mrs. Powell and our readers will rejoice to know that the danger point seems to have been safely passed in both cases. Doctor Powell submitted to a surgical operation. Doctor Breeden is now convalescing from an attack of pneumonia.

FINDING THE FAMILIAR FACES.

But if many were absent one notable figure, missed in all our national conventions since 1910, reappeared, looking about four years younger than when last seen—the venerable W. T. Moore. There is always a certain strangeness about the first session of a national convention. The place is new. The majority of faces are new. The program has not yet got itself going with the swing it will take on next day. And one isn't right sure whether he should let himself feel at home or not. But when, on that first evening at Atlanta, the tall, white-bearded figure of Doctor Moore moved down the aisle it brought a sense of hominess to all long-time convention goers. Yonder, too, about a half-dozen rows from the front, one sees the familiar faces of Doctor and Mrs. Garrison—how fine it is that Mrs. Garrison has formed the convention habit!—without whose presence we would hardly know whether it was a

Mr. Bert Wilson, Western Secretary of the Foreign Society.

Rev. S. J. Corey, D. D., Now Abroad, Whose Presence Was Missed by All.

Rev. Abram E. Cory, D. D. of the Men and Millions Movement.

convention of Disciples or some other kind of gathering. And there, right under the speaker's desk, one can spy the tall, white-haired form of J. B. Briney, "the sage of Pewee Valley," whom one of the newspapers of that morning called "the greatest debater in the Christian church," a rather dubious way of complimenting him, some would think.

We are seated about twenty-five rows from the front. There are perhaps twenty rows behind us. We cannot hear Doctor Bell, the president. We do not try so hard to make out what the mayor is saying in his address of welcome, knowing that whatever it is it is all right. The governor of the state speaks so he can be heard, and he speaks well and quits well. Dr. Robert E. Speer, Presbyterian missionary secretary, of New York, speaks clearly enough and with more effectiveness than most speakers, but by no means up to himself. And when he is done the crowd arises as if it had heard the fire-bell, and bolts for the exits.

TRYING TO HEAR THE PRESIDENT.

The president's address is still to be heard. So, moving forward, we pick out a seat about five rows from the front. in the wide range of seats left vacant by the retreating throng, and settle ourselves to hear Dr. Bell. Afterwards we were asked by persons sitting as near as ten rows back what the president had said. He was not heard by one-half the fraction of the original audience that had remained. The hall was far too large for the convention. There may have been 7,000 people at the communion service on Sunday afternoon, but the hall was not altogether filled then. Excepting that service the largest attendance during the week, Sunday evening when Professor Willett spoke, would not exceed 4,500 persons, and most of the time there were not more than 2,000 persons, if so many, present.

The fact is, there is considerable delusion among us as to the size of our convention audiences. At Toronto Massey Hall, with its 4,500 sittings, was never filled except at the communion service. This hall came nearer meeting the needs of the convention than any we have had since New Orleans in 1908. At Louisville, in the very heart of our people's population strength, the armory seating 8,000 persons was not filled even at the communion service. We would secure better order, deeper effect, and more intelligent participation by all if our conventions could be held in halls less capacious than are usually put at their disposal.

"THE VISITING ZONE."

The Exhibit Hall at Atlanta was most interesting. It opened off the main entrance, to the right, and contained booths of the publishing houses, missionary societies, colleges, etc., uniformly built around a circle and convenient of access. In the lobby in front of these booths was the "visiting zone." Here friends were constantly meeting friends, and hither the retreating delegates came who failed to get within comfortable hearing distance in the auditorium. The periods for public discussion on the floor of the convention were so irritatingly, so exasperatingly short that had it not been for the free mingling of delegates in this lobby it is likely that the good spirit in which the convention finally closed would have been impossible.

Atlanta was characteristically hospitable. Her hotels are adequate and reasonable. Her homes in many hundreds of cases were opened to receive delegates as guests. The Mayor and Governor extended cordial welcome on the first night, and every morning early there arose upon the convention the beaming countenance of Rev. L. O. Bricker, the Atlanta pastor, like a radiant sun to give light and cheer all day long.

LOCAL ARRANGEMENTS COMPLETE.

The local committees were active and very effective—how active may be illustrated by the fact that our train, delayed until two a. m., found a half-dozen members of the reception committee awaiting us at that unconscionable hour, who showed us how to get to the hotels even though street cars were not running, and charged us not to pay more than twenty-cents to the hack driver!

Next year we go to Los Angeles, and not in the fall as usual. but on the twenty-first of July. They say that California alone will turn out fully 3,000 strong to this event. And if they do the rest of the country ought to furnish at least another 3,000.

A Busy Business Street in Atlanta.

God's Will for the Investment of Life

Addressed to Christian Young People and their Christian Parents.

BY A. W. FORTUNE.

In his address at Atlanta on the Men and Millions Movement Dr. Abram E. Cory said that since coming to the convention he had been asked exactly 319 times how much money had already been secured, three times how many men had volunteered for the mission field, and not once concerning the every-member canvass. These three items represent the aims of the comprehensive movement of which Dr. Cory is the outstanding leader. But if popular attention is centered on the "Millions" no convention ever stressed "Men" more passionately than did the Atlanta gathering. On every hand voices were lifted up pleading for the consecration of young life to the work of God on the mission field. The address by Professor Fortune made a profound impression. His words seemed to be backed up by a personality so potent and sincere and spiritual that it projected them far and deep into the soul of every hearer. It is not a frequent custom of The Christian Century to reproduce formal platform deliverances, but this one seemed to possess a message and a quality that could be conveyed to the printed page without great loss.

WHAT shall be my life-calling? This question furnishes materials out of which ambitious boys and girls build their air-castles. It presents a problem which perplexes and at the same time inspires the youth of vision and determination. The young man or the young woman faces no more significant crisis than when the question is definitely answered as to how life shall be invested. A wrong decision means disappointment and a sense of failure. A wise decision means satisfaction and a feeling that life has been worth while.

PRINCIPLES WHICH DETERMINE LIFE-CALLING.

There are many in our day who believe the true standard of success is wealth, and that the most successful man is the one who has succeeded in turning his skill or his genius into the most money. There are many who, if they were to speak their convictions, would say to the young man seeking advice: Young man, wealth is the thing that counts; it is the thing that gives you influence; it is the thing that gives you social standing; it is the thing that gives you power; wealth is the key which unlocks the doors of the world's great store-houses; hence get all you can and get it in any way you can.

The young man who has been trained in that philosophy will be guided by it in choosing his life-work.

There are others who are controlled by the desire for fame. They think more of the praise of men than they do of the possession of gold. As it is stated in the title of a recent book, they want to live in "the eyes of the world." When young people have cultivated that desire they will seek to choose a life-calling that will keep them before the public gaze.

THE SELFISH LIFE.

There are still others who believe that to get the most out of life each one must look out for himself. They hold that life is a game and the successful man is the one who plays it to his own advantage. The young man who believes in that theory will choose a profession in which he will not be expected to make sacrifices. He will seek to get the most by giving the least. The great Teacher condemned that principle both by precept and by example. He taught that instead of one getting the most out of life by looking out for self, real satisfaction only comes when one begins to live for others. Jesus taught that instead of being here to grind something out of others for self, we are here to consecrate self for the uplift of others.

The true guide in the investment of our lives is the will of God. Jesus announced the principle that controlled him when he said, "I came down from heaven not to do mine own will but the will of him that sent me." He laid down the principle which was to control his followers when he taught them to pray, "Thy Kingdom come. Thy will be done, as in heaven, so

Prof. A. W. Fortune, Ph. D., of Transylvannia University.

on earth." If we are true children of the great Father we must seek to carry out his plan and his will. When young people are determined by the thought that their chief concern is to do the will of God they will seek to invest their lives where they will count for most in helping to make the world as he would like to have it.

THE MISSIONARY CALL.

Young men and women who are guided by the desire to make money will not volunteer for the foreign field, for they know the missionaries are poorly paid. Those who long for the praise of the world will not go out as Christ's ambassadors to pagan lands, for they know that to be his ambassadors they would have to lose themselves in the lands to which they go. Those who are guided by the desire to get the most out of life by putting the least into it will not hear the missionary call, for they know the life of the missionary is one of constant sacrifice. But those who are guided by the desire to do the will of God will give serious consideration to the foreign field, for they know it is the will of God that all the nations shall be Christianized.

GOD WILLS WORLD SALVATION.

When one reads the New Testament carefully he must be impressed with the fact that the one thing concerning which God is supremely anxious is the salvation of the world. He is "not wishing that any should perish, but that all should come to repentance." God is anxious that all people shall know him "from the least to the greatest of them." His plan includes all men. He so loved the **world** that he gave his son. Jesus believed he had been sent to win humanity, for he said: "And I, if I be lifted up from the earth will draw all men unto me." The disciples were to go into all the world. They were not to stop until they had evangelized the last nation and reached the last man.

GOD'S WILL NOT YET CARRIED OUT.

A mere glance at the non-Christian world must convince one that God's will has not yet been carried out. The majority of the race does not recognize him as Father. Millions are looking to Buddha and Confucius and Mohammed for guidance in religious things rather than to Jesus. As long as there is idolatry and polygamy and infanticide and slavery and cruelty God's will has not been carried out. God can save the world only as his children co-operate with him. If he fails in the accomplishment of his plan it will be because we fail to have fellowship with him in the work. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The good news of salvation is for all men and we are to blame because there are many who have not yet heard it. We are God's messengers, and we bear the announcement of his love to an erring race and we tarry at the post of duty while they live and die without hearing it.

GOD WANTS OUR CO-OPERATION.

It is a good thing for a Christian to ask himself the question, What is the kind of work which God is anxious to have me do? God is interested in our daily tasks, and he is close to us when we are in the office or the shop or the store. But his chief concern is not these daily tasks in which most of us are absorbed. The man who builds a good house, or makes a good machine or a good suit of clothes is a public benefactor; but there are tasks which are more important than these. The man who redeems a life does more to bring in the kingdom of God than does the man who builds an air-ship. The man who helps one to overcome sin, who inspires one who has been living for the lower things to begin living for the higher is doing the work of God.

The man who helps to lift nations and peoples out of degradation and sin is doing the work which God is supremely

anxious to have done.

When we meet in the other world we will not talk about how much money we made in our business, or how much people praised us, or what an easy time we had. We will tell of the things we did to help make the world what God wanted it to be.

BIGNESS OF THE MISSIONARY ENTERPRISE.

The one who consecrates his life to the task of winning the non-Christian world has become a part of the biggest enterprise that is before us today. His task is not the mere announcement of salvation to individuals; it is the complete Christianizing of a social order. He is to help reconstruct the home life, the social life, the industrial life, the intellectual life and the political life of the people to whom he goes.

The missionary is to be a nation builder.

His task is so great that it calls for the brightest and most consecrated young people in the churches. No one who is anxious to make his life count for the uplift of humanity will be disappointed in the missionary enterprise. When Mackay went to Uganda to preach Christ to that degraded people many of his friends expressed their sympathy for him. After he had landed and had taken in the situation he wrote back to his friends: "I would not exchange places for the world. A powerful race here is to be won for Christ; men are to be brought to love God and one another; and, in order to do that, institutions that have lasted for ages must be uprooted; wisdom has to be planted. Who would not give his life for such a noble work as that?"

FRIENDSHIP OF GREAT SOULS.

Some of the greatest men and women of the past century were those who gave their lives for the uplift of the non-Christian world. Some of the greatest men and women of our day are those who are helping in "The Uplift of China" and "The Transformation of Hawaii." They are those who are helping to bring the "Daybreak in the Dark Continent" and the "Sunrise in the Sunrise Kingdom." These "Western Women in Eastern Lands;" these men and women who are in "The Nearer and Farther East;" these men and women who have responded to "The Call of the Waters" are they who are doing the most to turn the nations "From Darkness to Light."

We have the inspiration and guidance of all this glorious past, and God expects greater things from us. The gates leading into the darkest of these lands have been opened and highways have been made through the wilderness. Streams have been turned into the barren wastes and the seed-time has come. God is calling for laborers. What shall be our reply? That call is personal to each one of us, and when we understand its significance we will have a more definite part in the realization of God's will.

GOD'S WILL MEANS VOLUNTEERS.

The call of God will mean that some of us will go to these lands God is seeking to uplift. The condition of the world is a challenge to the men and women of the Church, and we must accept the challenge.

It is the heroic in Christianity which appeals to us.

We like to tell of Peter and the way he defied the Jewish officials when he said, "I cannot but speak the things which I have seen and heard."

We like to tell of Paul who, when he was stoned in one city, went on to another and began preaching the same gospel for which he had been persecuted.

We like to tell of Livingstone who said, "I am ready for any movement provided it is a forward movement," and then pushed on into the wilds of Africa until he fell.

We like to tell of Henry Martyn, who went out to India, and, on his arrival said, "Now let me burn out for God."

"We like to tell about the heroic in others who responded to the call of God, but if we seek to do God's will we will undertake tasks which will demand heroism in ourselves. In these days when the nations of Europe are sacrificing their best sons on the field of battle, the call comes to the church of America to consecrate her sons and daughters to the cause of world-conquest.

ONE'S COUNTRY AND GOD'S KINGDOM.

Loyalty to country has inspired millions in Europe to give up everything and lay their lives upon the altar. We need a loyalty for the kingdom of God which will inspire our best young men and women to make the same sacrifice. It is a great thing to die for one's country when the cause demands it. It is a far greater thing to live for the kingdom of God and for the righteousness and peace which it must ultimately bring. In a time of national need a man belongs to his country and when his country calls he must respond. In this age of religious need we all belong to God, and we should respond to the work to which he calls us.

Paul felt that he was an apostle by the will of God, and hence he was ready to go anywhere. He considered himself a bond-servant of Christ, and his ambition was to please his Master. We are not our own; we belong to God; and we should be ready to go where he calls us. The need of the foreign field is imperative, and he calls some of us to that work. As a teacher in one of our colleges which is training young men and women for the ministry, I pledge this convention and through it the great brotherhood that I will lose no opportunity to lay upon the hearts of the young people who enter my class room the claim of the foreign field.

GOD'S CALL MEANS CHILDREN CONSECRATED.

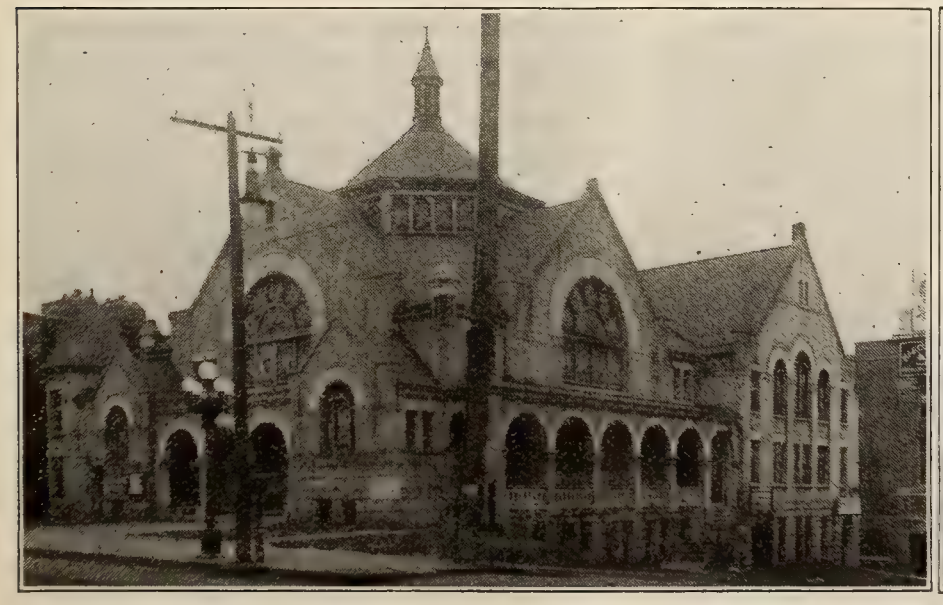
It is important that we consecrate our possessions to God, but it is even more important that we consecrate ourselves and our children to his great work. The number of volunteers for the foreign field will be determined to a large extent by the attitude of parents. If we impress our children with the feeling that wealth or fame or ease is the thing to be sought, the missionary call will make no impression upon them; but if we impress them with the feeling that God's will is the thing to be sought, and that his will means a life of service, we have prepared them to hear the call to go to the most destitute parts of the earth.

Our success in enlisting a thousand new workers for the field will depend to a large extent upon the attitude of parents. In an address at the opening of The World in Cincinnati, Secretary Hicks said he had recently attended a great missionary meeting where a great offering had been made for the work. When the offering was being counted a piece of paper was found on which a woman had written over her signature: "I give my boy to God." That is the offering which God wants some of us to make.

IT IS THE WILL OF GOD!

It was the cry: "It is the will of God! It is the will of God!" that aroused Europe to the crusades to deliver Jerusalem from the hands of the Turks. May it be the same cry that shall arouse the Church to a more significant crusade to deliver the pagan world from the superstition and ignorance and darkness in which it has so long been held. The advance guard of this mighty crusade has pushed into the very heart of the heathen world and has planted the banner of Christ on the walls of paganism. Many of these pioneer leaders fell at their post, but others rushed in to take their places.

The tombs of C. E. Garst in Japan, and G. L. Wharton in India, and Dr. Loftis in Batang, and Ray Eldred in Africa are a challenge to the Church to win for God the lands where these heroes fell. The struggle is on. The Captain of our salvation is leading and he has promised to be with us to the end. He has trusted us. Let us promise him that we will not betray that trust.



First Christian Church Atlanta, of which L. O. Bricker is Pastor.

The Auditorium, Atlanta, Where the Convention Was Held.

Rev. Graham Frank, "the Most Useful Man in the Brotherhood."

Rev. F. W. Burnham, of California, who Becomes Secretary of the American Society and Will be Made President Upon the Revision of the Present Constitution.

Mr. C. C. Chapman, the California Orange Grower, who Sent 3,000 Oranges to the Delegates.

The Convention in Paragraphs

Features of the Program and the Golden Days of Fellowship.

The report presented by A. E. Cory regarding the possibilities of work in Russia was informing and convincing. He emphasized the fact that there is an undoubted opportunity for work among that great people in aid of the movement toward New Testament Christianity, that already has reached considerable proportions. But he also laid stress upon the work the English Baptists are doing there, and that which the American Baptists have wished to undertake and insisted, we believe with great wisdom, that whatever we attempt in that field should be done in co-operation with our Baptist brethren. They are the pioneers, and have already a fund of experience on which to draw. We hope that correspondence may be continued with them, following the interviews Mr. Cory has had with Baptist leaders on the subject.

The special session devoted to the work of the commission on Christian Unity was held in the First Christian Church and considered the reports of Secretary F. W. Burnham and President Peter Ainslie. The funds appropriated to the support of the commission were expended in contributing one thousand dollars to the treasury of the Federal Council of Churches, and in sending out literature relating to the movement in behalf of a united church. The conferences held by Dr. Ainslie with representatives of other religious bodies in England and America were described, and the work of the commission during the year was warmly approved.

The communion service held in the auditorium on Sunday afternoon was as nearly ideal as such a mass gathering can be. The lower ranges of the hall were completely filled. The order was perfect. The music was appropriate and uplifting. There were no addresses. The dispensation of the elements was accomplished with dignity and impressiveness. A brief announcement of the purpose of the offering replaced the usual exhortation. The offering itself was generous. We hope the communion service at Atlanta may remain as the model for future conventions.

The preparations for the convention were complete in every way. Mr. Bricker and his committee must have worked constantly since the Toronto convention. The hall arrangements, both for the meetings and the exhibition booths, were entirely satisfactory. The entertainment was generous and hearty. Several receptions were held, in honor of the delegates. An automobile ride about the city was provided. The churches of Atlanta welcomed Disciples into their pulpits and pews on the Sunday. Even the weather provided was the very best.

One of the most interesting features of our conventions is the presentation of the missionaries. These are the men and women of whom we have read, but whom we wish to see. Among those at Atlanta were W. C. MacDougall of Jubbulpore, India; Dr. Drummond of Harda, India, and H. C. Saum, of Bilaspur, India; S. G. Inman of the Mexican Mission.

The ghost of the old opposition to the delegate convention came up again at Atlanta. First it appeared in a surprising statement by President Hill M. Bell, that perhaps in view of dissatisfaction with the plan on the part of some, it would be better to substitute another form of delegate convention for the one proposed. This suggestion appeared to meet with favor from neither side of the controversy. Then in the regular sessions of the convention objections were made repeatedly by J. B. Briney, W. H. Book and W. K. Azbill. A resolution presented by Mr. Book, setting aside the entire plan was urged by these brethren, and by S. S. Lappin of the Christian Standard. But before a vote was reached it was withdrawn by its author. The delegate convention idea seems to be approved by a large majority of the churches, and from this time forward ought to operate without friction. Any new plan is likely to be misunderstood and opposed at first. But experience will justify this effort to bring our conventions from the mass meeting to a really efficient gathering for the transaction of business.

Dean Shailer Mathews of the Divinity School of the University of Chicago was the representative of the Federal Council of Churches, and gave a stirring address on Friday afternoon. Rev. H. F. Cope, secretary of the Religious Education Association, spoke on Saturday evening and held a conference on Monday morning. Mr. Fred B. Smith spoke at the session of the Brotherhood, and there were other official guests who had places on the program.

The members of the Disciples Divinity House and former students of the University of Chicago, held a luncheon and reunion on Saturday noon.

The colleges held their banquets and reunions on Friday evening. So far as reported they were well attended and enthusiastic. No more enjoyable feature is provided by the convention time than this, of the reviewing of college days, and the renewing of college friendships.

Judge F. A. Henry, of Cleveland, president of the Toronto Convention last year, appeared in the convention lobby for a few minutes one evening. Unable to attend the sessions of the convention, Judge Henry made the trip to Atlanta at Dr. Cory's urgent request, to sit in the councils of the Business Men's Commission of the Men and Millions Movement. The Commission worked at its problems all day Saturday and having completed the work for which it was appointed, adjourned sine die.

W. H. Book, of Columbus, Ind., preached in a Methodist pulpit on Sunday. Mr. Book, as everybody knows, is an evangelistic preacher, and before going into the pulpit asked the pastor if he might extend an "invitation" at the close of the sermon. "I am accustomed to do that, and I don't feel just right to preach and then quit without giving a chance for sinners to be saved," he said. The pastor assured him that it was perfectly proper to give the invitation. Mr. Book finished his fervent appeal and had the congregation arise and sing. A lady bearing a church letter came forward to take membership in this Methodist church. Imagine the emotions of the two preachers when the letter was found to come from the Disciples church in Macon, Ga.!

The New President

The election of Rev. Walter M. White, pastor of First Church, Cedar Rapids, Iowa, as president of next year's General Convention, succeeding Dr. Hill M. Bell, is an honor appropriately bestowed. Mr. White commands the esteem and, indeed, the affection of his ministerial colleagues and of the large body of Disciples of Christ with whom his varied ministry has brought him into contact. He was born in 1868 in Tennessee. Graduated from Transylvania University and the College of the Bible, Lexington, Ky., in 1892. Since graduation his pastorates have been Shelbyville, Mayfield and Midway, Ky., West Side Church, San Francisco (seven years), Mexico, Missouri, First Church, Cedar Rapids, Ia., where he has been for over four years. Between his pastorates in San Francisco and Mexico, he spent two and one-half years as financial secretary of Transylvania University. Mr. White married Francis L. Atkins, of Milford, O., in 1893. Mrs. White is an active churchwoman. She led the "Conference of Pastors' Wives," at the Atlanta convention. The educational ideal has predominated in Mr. White's ministry at Cedar Rapids.

The beautiful new church edifice was designed especially to serve the instruction function which his leadership emphasizes.

The Dollars and Cents of the Year

Financial Exhibits of the National Societies of the Disciples of Christ.

WOMAN'S MISSIONARY SOCIETY.

The aim set for the year was $400,000. The receipts were $419,401, a gain of more than $38,000 over the previous year.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Total receipts $463,749.16, a gain over the previous year of $29,565.79. During the past six years the receipts have gained steadily each year, advancing from $274,324 in 1908. The number of workers has been doubled. Eighty-four new buildings have been provided, or about fourteen each year, or more than one each month. There has also been a considerable increase in the real estate held by the society.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Receipts for the year, $169,198.42, a decrease, compared with last year, amounting to $12,617.67. There is a gain in Church, Sunday-school, annuity and book sale receipts. The chief sources of the decrease are in receipts from the Moninger Memorial Fund, bequests and individuals. Solicitation of Moninger Memorial has ceased, which accounts for $8,000 of the decrease. The receipts from bequests explains $10,600 of the losses. The gain in receipts from churches amounts to $1,483.46, and from Sunday-schools, $1,630.64.

NATIONAL BENEVOLENT ASSOCIATION.

Total revenue for the year, $134,624.24, the largest amount ever contributed to the association in a single year, and by a larger number of givers. An increase of $35,000 over last year. About 1,100 persons were aided during the year.

BOARD OF CHURCH EXTENSION.

Total new receipts for the year $99,523.73.

Total receipts, including loans returned, $250,084.57.

Total now in Church Extension Fund, $1,115,475.09.

Number of churches aided in twenty-six years, 1,717.

Eighty-two new congregations were housed during the year with loans aggregating $201,150. These eighty-two congregations raised in cash for their buildings $402,300. The $201,150 loaned by the board therefore brought into existence this year $603,450 worth of church property in our mission fields.

THE GENERAL CONVENTION OF CHURCHES OF CHRIST.

The expenses of the newly organized general convention are pro-rated among the various societies as follows:

National Benevolent Association	$270
Christian Woman's Board of Missions	660
American Christian Missionary Society	750
Ministerial Relief	210
Church Extension	270
Foreign Christian Missionary Society	900
Christian Union Commission	60
Board of Education	450
American Temperance Board	30
Total	$3,600

This provides for the following budget:

Stenographer	$750
Corresponding secretary	900
Printing	500
Postage	500
Traveling Expenses	350
Expenses up to time of fixing expense budget	600
Total	$3,600

MINISTERIAL RELIEF.

Total receipts $39,686.45, a gain over last year of $5,728.29. The proposition of Mr. R. A. Long of Kansas City, made three years ago, to add 20 per cent to all offerings of others up to a total of $30,000 has stimulated a steady growth in the receipts, and this year the maximum was reached, thus securing $6,000 from Mr. Long. This amount is included in the total receipts.

MEN AND MILLIONS MOVEMENT.

Initial pledge by Mr. R. A. Long $1,000,000. Pledges secured in two Texas campaigns, $485,000. Other pledges bring the total up to $1,700,000. Dr. Cory and his associates are now working in Kentucky. The financial aim set by this movement is $6,000,000 to be paid in five years. All missionary, benevolent and educational agencies of the Disciples are its beneficiaries.

THE GENERAL CONVENTION.

Apart from the physical disadvantages of having a small convention in a very large hall, the only fly in the ointment of the entire week was the more than infelicitous talk of two aged brethren about the "misappropriation of funds." J. B. Briney, of Kentucky, and W. K. Azbill, of Ohio, the latter much more vehemently than the former, denounced the societies for paying their share of the expense of the General Convention (see an itemized statement of this expense under the heading "The Dollars and Cents of the Year") and used strong language that the newspapers took up. Later in a well intended attempt to set the matter right, Mr. Briney explained that he did not mean "embezzlement" when he said "misappropriation" and that he did not have in mind to reflect upon the moral purpose of the society officials, but only upon their discretion Mr. Azbill, however, had gone further in his original utterance, declaring that the only sufficient course for the officials to pursue was repentance and restitution. This wanton talk was not taken seriously by the convention, but it was picked up by the press, much to the distress of every sensitive delegate.

The opposition to the delegate convention was pale and helpless and inconsequential. In spite of all the advertising the Christian Standard had given the Atlanta gathering, and with its publishing interests conspicuously represented—in contrast to their deliberate absence from Toronto last year—it is safe to say that what might be called "the Standard faction" was even pitifully less at Atlanta than at Toronto. A vote on any issue vitally affecting the organization of the General Convention, which the Standard has been so vociferously opposing would have shown ten to one in favor of the steps of progress we have already taken.

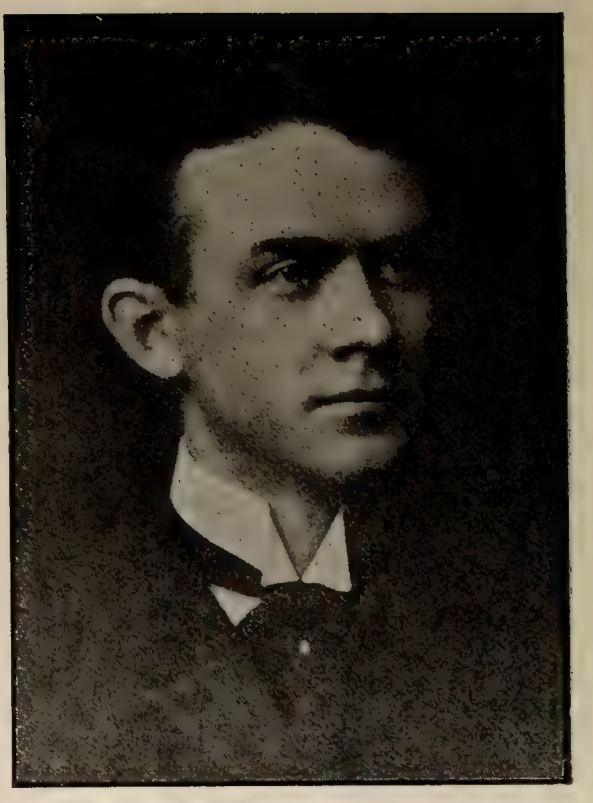
The General Convention must have more time. It ought to have two hours a day or a half of each day for its work. The tiny half-hour each morning gave a chance only to "start something" and that something was usually mischief.

The status of President Bell's resolution looking toward a revision of the constitution next year, so as to do away with the delegate principle, is in doubt. Since our editorial pages went to press we have learned that a point of order has been raised to the effect that the resolution was presented by the secretary who had no purpose of voting for it next year, and that, therefore, the resolution will not be before next year's convention. When later information is received our readers will be advised.

Meanwhile would it not be a good thing to quit pulling up the roots of this plant and give it a chance to grow?

Rev. Carey E. Morgan, Nashville, Tenn.- Friend and Leader of All Good Causes

Prof. Herbert L. Willett, Ph. D., Dean of Disciples Divinity House, Chicago.



Rev. Charles Clayton Morrison, Editor "The Christian Century."

The Christian Century at Atlanta

Story of the Coming Together of a Large Company of Friends to Bear Testimony to the Value of this Newspaper.

BY ORVIS F. JORDAN.

A CERTAIN measure of anxiety possessed me in going to the Atlanta convention this year for it had been announced that The Christian Century intended to do the unprecedented thing in the religious journalism of the Disciples. The editor was going to take the public into his confidence in regard to the growth and the present business condition of the Disciples Publication Society. There was in my mind the thought of the harm that might come from the unfriendly criticism of those not in sympathy with the purposes of such an enterprise. More than this, I was aware that even some of its best friends might not approve the policy of laying bare before an open and public meeting the things that have always been regarded by every publishing interest among us as the property of a small circle of either interested or select men.

It has been a guiding principle of the Disciples Publication Society since its organization less than two years ago to thoroughly democratize our publishing work. The society had organized itself upon a plan which made its business quite as much a matter of public knowledge and public interest as that of a missionary society or a college. It seems to be provided in the charter of the Disciples' Publication Society that all co-operating churches and individuals are to be represented in its annual meetings and are to have the privilege of sharing its burdens and blessings and directing its policies.

FIRST ANNUAL MEETING.

On Saturday of the convention, a meeting was held in the First Christian Church. It was announced as the "first annual meeting of the Disciples Publication Society and friends of The Christian Century." Such an invitation was to reveal just what progress had been made in building up the ideal of a democratic and progressive publishing house in our midst which would interpret the truth of the Disciples to the modern age. No friend of the "Century" was optimistic enough to predict the audience that gathered. Though the convention itself was the smallest in many years, the audience comfortably filled the main auditorium of the large First Christian Church of Atlanta.

It was my duty to preside over the meeting. We sang one stanza of "My Faith Looks Up to Thee," and were led in prayer by C. C. Morrison who brought the whole of his own and our common burden and hope up to the throne of God. In a short introductory statement, I set forth the problem of modern journalism which is to reconcile business principles with editorial ideals. The changing economic conditions have made the publishing of a church newspaper more difficult than formerly. There is an increase in price of paper, labor and office expense. There is a decrease of income from advertising and from other sources, for most religious journals. The subscription price for papers among the Disciples is lower than in any other communion. The result is an economic pressure upon our publishing business that means either a sacrifice of Christian ideals, or a sacrifice of private business interest for the kingdom's sake.

SACRIFICES OF EDITORS.

Disciples have been very anxious to save the souls of their editors. No class of men among us gets so much good advice, and so much earnest exhortation. Meanwhile, who of us has thought of the editor as a man with burdens? We have remembered the sacrifices of the missionary, and the worries of the pastor, but we have not sympathized with the man who gives us our religious weekly. It is not commonly known what sacrificial service our editors have made for our great cause. I can speak from personal knowledge of what The Christian Century has cost C. C. Morrison, H. L. Willett, and others who have been associated with them.

I was anxious to make clear the point of view of the meeting. It was a testimony meeting. It was not assumed that all friends present agreed with all the editorial utterances of The Christian Century. Many men who differ with its editor in many things would make personal sacrifices to foster the well-being of a journal of such spirit and purpose as the "Century" manifests. Truth has many angles. The speakers who were on our pragram were men who would not at all wish to be reported as endorsing everything in our publications, but then what paper could any man in our brotherhood endorse in toto every week? Such a paper would be a useless mouther of conventional phrases.

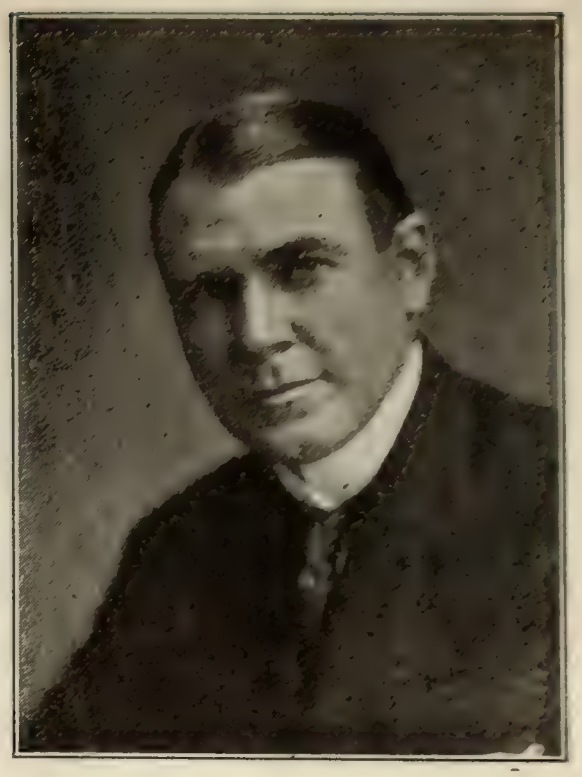
DR. MORGAN AND DR. AINSLIE.

The first speaker introduced was Carey E. Morgan of Nashville, Tenn. He testified to his deep personal pleasure in reading The Christian Century. His compliments upon our blushing editor were unrestrained and unqualified. He frankly set forth the need of a many-sided journalism among the Disciples. He proceeded to elucidate the ideal which has been dear to us all, that we might be progressive without being divisive. He urged that we should not give ground for any suspicious soul to say that we wished to lead a division in our brotherhood. This sentiment our editors and all our friends later affirmed with evident conviction.

Dr. Peter Ainslie of Baltimore was next presented. He is something of a journalist himself, and one of his former publications, the Christian Tribune, was taken over by The Christian Century in days gone by. He stated that he reads the "Century" every week with the deepest interest. It was a paper that he could loan to his religious neighbors without chagrin. Sometimes when he loaned a religious journal to a friend he was compelled to write a note upon the paper requesting the friend not to read certain articles. No such caution had been necessary in circulating The Christian Century. He urged that it should meet its financial problem by raising the subscription price and by abolishing the preacher's special rate.

Rev. Orvis F. Jordan, Pastor First Church, Evanston, Chicago.

Rev. Peter Ainslie, D. D., Pastor Christian Temple, Baltimore.



Rev. Edgar DeWitt Jones, Pastor First Church, Bloomington, Ill.

He asserted that he believed the preach- did not wish this favor.

A SPIRITUAL, NOT A COMMERCIAL TASK.

. Morrison, the editor, followed Dr. He had led our thoughts in ayer at the opening of the meeting and deep religious note pervaded his ut- es. Our problem is more than a business problem, he affirmed. It is es- ially a religious work in which we engaged. Ours is a problem of re- ious interpretation and of applying the spirit of Christ's gospel to one of the holy s of the kingdom. He avowed his pur- se to conduct The Christian Cen- tury in such a way that no spirit of di- sion should be created, but that we s ould find our principle of liberty one of ue bonds of unity, as the fathers "The Christian Century is not and must not become a partisan journal. do not think of it or of myself as rep- senting any 'wing' or 'faction' or among us. We are striving to represent the essential, constructive ideals of the Disciples and bring them to con- reality. Let others call themselves 'conservatives' and 'radicals.' The Chris- ian Century desires to represent the Dis iples in a comprehensive and catholic spirit without discord and without par- tizanship." We were glad that Mr. Morri- n asserted his editorial independence. The privilege and duty of prophecy belongs to the editor as well as to the preacher. Mr. Morrison gracious- ly stated that no one should interpret the utterances of any of the friends in this meeting as an endorsement of his personal views. His ideal of jour- nalism is to conduct a paper where the points of view in the brother- hood may have an opportunity for ex- pression.

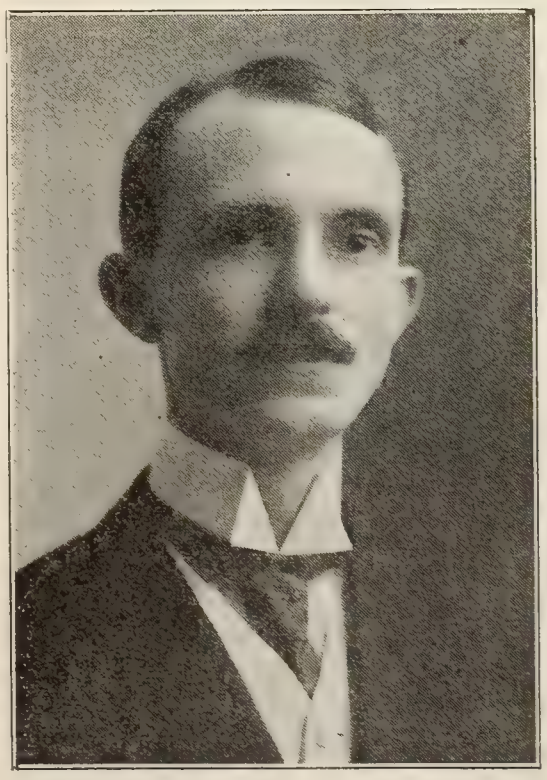
A RELIGIOUS CORPORATION.

Morrison outlined the form of or- ganization upon which The Christian Century and the Bethany System of Sun- day-school Literature now rests. He ex- plained that the Disciples Publication Society is a religious corporation not for private profit, constituted precisely as are our missionary societies. Its mem- berships are held by churches and Sun- day-schools that patronize it and by in- dividuals who aid it with their gifts. Whatever profits it may at any time make are to be applied, according to its charter, to the cause of "religious edu- cation, especially the higher education of the ministry," Mr. Morrison prom- ised that, at a later time in the sermon, he would present a financial statement prepared by the business office setting forth the present financial condition.

The applause which followed his ex- tended statement of principles indicated that the meeting was a unit in its ap- preciation of the brave, constructive work of this editor who was described by one of the previous speakers as the most brilliant and competent in our entire brotherhood.

DR. WILLETT'S SERVICES.

H. L. Willett was introduced amidst the applause which his gracious person- ality always evokes. I feel moved to vio- late some of our family confidences in Chicago and tell some things about the relation of Dr. Willett to the "Century." Longer than any of us, he has written for it. He has never been compensated for writing, though he does sell other lit- erary product in the open market al- ways at a good compensation. He has given the major portion of the literary product of his scholarly life to The Christian Century; he has given his time and counsel freely in director's meetings; and in addition he has given his own money generously to its support. It is at this cost that we have enjoyed his writings for the past fifteen years. His reasons for taking so profound an interest in The Christian Century held his audience in the closest attention.



Mr. Thomas Curtis Clark, Editor the Conquest and office Manager of the Christian Century.

AN OPEN FORUM.

He asserted that the cause of higher education needed a voice among us. Some voices were silent and some were hostile. but The Christian Century had stood con- sistently for a ministry possessed of the very best of modern training. In a time when the historical study of the Bible was not a common-place, The Christian Century alone of all our journals had opened its pages to enlighten the broth- erhood upon these urgent themes. In many another way, the paper had been an open forum and had not felt that its duty to truth had been done by keeping its readers in ignorance. Dr. Willett opened up his own soul with an inti- macy quite novel even to those who have heard him often. He interpreted the ex- periences in which he personally had been implicit during the past dozen years, with an insight and a disclosure of firm faith that heartened every one who heard his words. "Nobody gets angry when his real convictions are called in question," he said. "It is when our affected convictions are challenged that we get angry. We do not grow wrathy at the man who denies that the sun is the center of the solar system, or that the law of gravitation works. So the wrath and persecution that has arisen out of certain sources in our brotherhood against scholarship and the broader fel- lowship betrays its own weakness and even its own insincerity. That there would be a period of just such suspicion and partial ostracism all clear-minded men anticipated from the beginning. But the events of the new day into which we have now come confirm the wisdom of those who chose to hold ideals and prin- ciples above compromise and personal comfort."

RICHMOND PASTOR SPEAKS.

H. D. C. Maclachlan, of Richmond, Va., spoke somewhat more briefly, for I was compelled to exhort our enthusiastic speakers that they must keep nearer to the time limit which was set upon them. He insisted that a way should be found by which all might share in the enter-

Some Friends and Makers of The Christian Century

Prof. Silas Jones.

Rev. H. D. C. Machlachlan.

Rev. Finis Idleman, D. D.

Ida W. Harrison, L L. D.

Rev. E. B. Barnes.

prise of publishing religious literature. He reminded us that various denominations take offerings for a publication society and suggested that the churches and Sunday-schools which use and appreciate our literature should make an annual contribution. He reminded us that even two or three hundred organizations that would contribute an average of $10 a year would make a significant total that would go a long way in the direction of meeting the financial needs of the society. His address was loyal and was an admirable combination of practical sense and ideal considerations.

DR. IDLEMAN AND OTHERS.

Finis Idleman of DesMoines spoke next. I had listened to him in the long ago in Eureka College as he demolished his adversaries in debate, but for many years had not heard him speak. There was an unusual personal interest therefore in whatever he might say. Each of us has made a considerable journey in the past fifteen years, in our intellectual and religious experiences. His testimony was full of loyalty and appreciation. One by one the speakers had borne personal testimony to what The Christian Century meant to them. This address put a fine finish upon the more formal part of the program.

It was following this speech that the meeting was thrown open to talks from the floor. The time limit was two minutes. Among those who spoke were Mr. Charles Traxler, of Akron, L. J. Marshall, of Kansas City, R. E. Moss, of Crawfordsville, Ind., Bro. Workman, of Akron, Pres. Hill M. Bell, of Drake University, Dr. C. M. Sharpe, of Chicago, and others who have gotten away from my memory. C. M. Fillmore, of Indianapolis, was in the midst of a most enthusiastic tribute when I had to gavel him down. We were confronted with the near approach of the noon hour. Nearly two hours of speaking had been indulged in and the audience, save for a few who had duties on the program at the auditorium, stayed on. There were no pauses. If prayer-meetings could be made to go so spontaneously, our pastors would be glad. The spirit of the meeting was even more revealed in the quality of these two-minute speeches than in the longer ones.

PROFESSOR SHARPE'S EPITOME.

Dr. Sharpe seemed to embody the prevailing sentiment as he spoke on the need of an open forum among the Disciples. Our problems will never be solved without free speech, he said. The Christian Century is the only absolutely open paper for the expression of all points of view to be found in our brotherhood, he asserted with ringing emphasis. It was for this reason that men of every shade of opinion and doctrine who believed their ideas could bear the light of day would rejoice in the prosperity of the Disciples Publication Society.

THE BUSINESS REPORT.

It was at this point that Mr. Morrison arose and read the report of the business affairs of the society. I do not recall the figures contained in this report—they will no doubt be presented in printed form at the proper time, either through the columns of the "Century" or directly to all the churches, Sunday-schools and individuals concerned to have them—but the financial showing was one which was very heartening. It disclosed a hard struggle for the past six years against great difficulties, but it revealed such progress both in the circulation of the "Century" and the patronage of the Sunday-school literature as to confirm the faith of the business office and the editors that the whole enterprise can, in a few years, with proper support from its friends, be put upon a basis of complete business independence.

Mr. Morrison told of the critical experience through which the society had passed during the past summer. The selling of bonds upon which it could have realized immediate funds had been discontinued. The reason for discontinuing the bond plan was the frank adoption of the position that the society is not a business enterprise fundamentally but a missionary and educational work. Further issuance of bonds would have delayed its financial independence. It was discovered that its good friends would more willingly make gifts than investments, for their interest is in its religious work and they wish to have unselfish fellowship with all who are making sacrifices on behalf of the work.

Rev. E. L. Powell, Louisville, Ky., Who Would Have Spoken a Great Word of Loyalty and Appreciation at the Christian Century Meeting Had He Not Been Detained at Home by Serious Illness.

To relieve its embarrassment during the summer months, a neat sum was given the society by men in Chicago and vicinity, most of whom are pastors and teachers. This money was to care for the business, until a campaign might be launched in the fall which should make provision for permanent and adequate financial support.

AN UNPRECEDENTED ACTION.

This financial report is epoch-making among us. No publishing interest in our fellowship has ever made such a report. The Disciples Publication Society has proved its faith in democracy and in the good-will of the brotherhood by making public the office facts of its business.

Following this report, we requested the meeting to abstain from its tributes to The Christian Century and its editors and confine itself to the practical aspect of the situation. Some began insisting upon giving money though no definite program had been formulated for raising money. Several gifts were made in the open meeting toward a $2,000 fund that was to be paid within twenty days, this fund to be part of a total fund to be made the ultimate goal of the society. Many preachers wished to give $10 a year for five years. There was a shower of suggestions and plans in the few minutes before the closing of the meeting.

It was at this point that a suggestion developed to have a committee of five appointed to consider further the plan for securing an adequate fund. In accordance with a motion, I appointed as a committee: Charles Traxler, Akron, Ohio, chairman; L. J. Marshall, Kansas City; H. D. C. Maclachlan, Richmond, Va.; E. M. Bowman, of Chicago, Verle W. Blair, Eureka, Ill., and Howard T. Cree, Augusta, Ga. These men were to confer and call a later meeting at the Ansley hotel to hear their report.

Thus ended the big open meeting at the church. Many who attended said

to me at the booth of The Christian Century afterwards that this meeting was the spiritual mountain peak of the entire convention. The spirit of the men who conduct The Christian Century was revealed to be that of prayer and brotherliness, as well as that of intellectual liberty and progress. The meeting had brought to the whole audience a vision of how Disciples should meet their problems, and had shown us all how brethren of varying views and interpretations might live together in the Christ-like spirit.

A TRUE MISSIONARY ENTERPRISE.

The meeting at Atlanta developed some things which none of us expected, and it will not fail in reaching the ultimate practical ends that the dearest friends of the paper desired. We were anxious to give to the brotherhood a new interpretation of Christian journalism and a new point of view of our duty to those who are engaged in creating such a type of journalism. We were anxious to have all its friends conceive The Christian Century as a missionary enterprise. That the meeting did not fail in this, I believe every one who was there will admit. At future meetings, with this preliminary work done, we shall have more details, we shall have more "business," but we may never have another hour which shall mean so much to us as this hour when the nature of our task was so clearly revealed. We were gathered together as Christians, and the Holy Spirit was shed abroad in our hearts.

It is here that I would gladly end my story for I have no greater thing to tell. I realize, however, that those who read will wish to know the sequel of our Atlanta fellowship and what came of the later lunch meeting held at the Hotel Ansley on Monday following. With somewhat greater freedom and informality a group of forty-five men continued the discussion. The committee appointed on Saturday made its report. [The report is found on page 3 of this issue of The Christian Century.—THE EDITOR.] The committee recommended the raising of a sum sufficient to sustain the society for five years while it worked out the problem of its own self-support. It further advised the employment of a leader who would take the field and proceed in raising this money. Some men were mentioned for this work but it was too early to be able to announce definitely that any one had been secured. An hour of good fellowship and earnest planning ensued.

"LOOSE IT AND LET IT GO!"

Edgar DeWitt Jones, of Bloomington, Ill., made an interpretation of the "Century" and spoke his testimony with an insight that even surpassed the speeches of Saturday, if that were possible. He declared that the hour had come when it was a sin that this instrument of progress should be hindered in its work by such material limitations as it has too long suffered. He pointed out the great opportunity for a few men of large means —or for one man alone—to do our cause the greatest single service that could be rendered it by financing The Christian Century. Our business men, he declared, must be made to see the opportunity until they shall come forward and loose the "Century" and let it go! Mr. Jones' words were taken up as a kind of slogan of the campaign about to be inaugurated.

J. D. Armistead, of Cynthiana, Ky., spoke in the same strain, bearing his testimony as to the service the "Century" had rendered in his own life. Many others spoke. One pastor had brought his Sunday-school superintendent and assistant superintendent with him so as to acquaint them with the spirit of the Disciples Publication Society.

VARYING BUT UNITED VOICES.

Before closing this account of what happened to The Christian Century at the Atlanta convention, I cannot forbear giving some impressions gained at the booth where we had a display of books and Sunday-school literature. In the first place, I was surprised at the volume of business which we were able to do in so small a convention. This business led us into many conversations. Some venerable grey-beards of the brotherhood counselled caution and moderation. But they never failed to say, after we had modestly listened to their counsels, that they were glad the brotherhood had the "Century." Then there were some young men who urged the paper to go much faster. They complained that it did not open up every issue of modern thought which is discussed in the great seminaries at Harvard, Yale, Union and Chicago. To them, The Christian Century had seemed too conservative upon many issues.

Among all these varying voices, Mr. Editor, there was one great note of unanimity. The brotherhood needs your paper and the Sunday-school literature published by your society (and we have said all too little of the latter contribution of the society to the brotherhood) and we must not allow any petty financial worry to cripple the influence of your work. The brethren who have given you this encouragement have given more than money. They are determined to bring this high venture of faith to success, and they will put the money into it that it ought to have.

Christian Endeavor at the Convention

Story of the Significant Sunday Evening Rally, Giving Evidence that Christian Endeavor is Still Going and Growing.

That the Christian Endeavor Movement is not dead or dying, was evidenced by the attendance and enthusiasm at the Christian Endeavor service, which was held in the Armory Auditorium on Sunday evening, October 11. Claude E. Hill, national superintendent of Endeavor for the Disciples, is promoting a genuine revival of Christian Endeavor. His report was one of the best that has been submitted for many years. Of especial interest was the announcement of results at the Christian Endeavor summer school, which held its first sessions at Bethany Park, Ind., last summer, and which will be an integral part of the work at the Park from year to year. A cottage has been bought there to afford a home for the school.

E. P. WISE SPEAKS.

W. E. M. Hackleman directed the music at the Christian Endeavor service, Austin Hunter, of Chicago, a natural leader of young people, presiding. E. P. Wise, pastor at East Liverpool, O., delivered the Christian Endeavor address. Mr. Wise pointed back to the great fundamentals of the movement, and insisted upon the necessity of regular Bible reading, loyalty to the Church, and above all of the worshipful spirit.

The climax of the meeting was reached when Dr. H. L. Willett, of Chicago, came forward to deliver his address on "The Changing Orient." Dr. Willett, by his wide travel and instinctive understanding of historical movements, has become recognized as an authority in the field of modern missions. Entertaining and enlightening were his remarks upon present day conditions in the Orient. With incontrovertible argument he pressed home upon the Church the duty of seizing the opportunities that now await the cause of the cross in the darkened but willing lands of the East.

Dr. Willett is a trustee of the national Christian Endeavor organization and found great pleasure in delivering his message to the four thousand or more assembled at the Sunday evening service.

Rev. Austin Hunter, of Chicago, Who Presided at the Christian Endeavor Rally.

Rev. Claude E. Hill, of Valparaiso, Ind., National Christian Endeavor Superintendent for the Disciples of Christ.

THE CHRISTIAN CENTURY

EDITORIAL

SYMPATHY AND PRAYER.

FATHER BULL, in a suggestive article on "Spiritual Factors of Unity," in the September number of the Constructive Quarterly, speaks of "an edifice of sympathy and prayer," whose foundations are to be laid in a survey of spiritual fact and a quest for truth.

In this phrase are yoked two forces which are indispensable to the realization of the unity for which the Church of Christ is waiting.

Neither is sufficient without the other.

Sympathy, good will, the spirit of brotherhood, are terms which find inclusion in the vocabulary of the uniting church. But this sentiment is not enough.

Prayer is also necessary—earnest, importunate, absorbed and passionate prayer.

But neither is prayer alone effective, for doubtless many pray for the reunion of Christendom who picture it as a mere plan of inclusion in some already organized denomination. And in such a prayer the sense of true sympathy and brotherhood has but little part.

It is the linking of these two forces, sympathy and prayer, that will bring results.

When Christians feel toward each other the sentiment of fervent and affectionate good will, and set their faces to the open windows with the deep determination to have such speech with God as only importunate souls can hold, the new day of unity will dawn.

PRESIDENT BELL'S FALLACY.

SPEAKING from the pedestal of the presidential office at the Atlanta meeting of the General Convention of Churches of Christ, Dr. Hill M. Bell counselled a radical reorganization of the convention by which its character would be changed from a delegate body representative of the churches to a modified form of mass meeting representing only the individual Disciples that happened to be present.

Later on, President Bell embodied his plan in the form of a resolution for the revision of the constitution, giving notice that it would be brought up for action at the Los Angeles convention a year hence.

The proposal will no doubt receive such discussion during the coming year as its merits deserve and its esteemed author's name will command for it. Upon it The Christian Century has positive convictions which it will be free to state at the proper time.

For the present, however, we are concerned only to call attention to the fallacy implicit in Dr. Bell's statement of his motive for proposing so complete a reconstruction of the convention. In his presidential address, printed in The Christian Century of last week, Dr. Bell says:

> If the General Convention as now organized serves to promote dissension among us, we should have the courage to organize along different lines.
>
> I am pleading that we forget our differences to the extent of making every honorable concession of personal opinion and bias, in order that peace may prevail among us as a people. . . .
>
> We plead for the unity of God's people. But dissension and strife are so rampant among us that division is threatened. We apparently have no doubt as to its cause or seriousness. Knowing the cause, let us remove it.

To those who have studied deeply the causes underlying the present perturbation of the Disciples' brotherhood, President Bell's proposal to abolish the delegate convention in the interest of peace sounds pathetically naive. How casually and superficially has he discerned the spirit and purpose of the trouble-makers who imagines that the concession of this or that device of organization will reconcile them to take an attitude of humble and peaceable fellowship with their brethren henceforth!

This is Dr. Bell's fallacy: he assumes that the delegate convention is the cause of agitation, whereas it is only an occasion, one might say a mere pretext, for agitation.

We Disciples are having trouble these days because two radically irreconcilable conceptions of our mission as a people are clashing in our souls. And the trouble-makers have found it financially profitable to prolong the battle between these two ideals by inflaming the prejudices of the less informed and by coarse derision of our most venerable and devout leaders.

If the delegate convention were abolished tomorrow, other pretexts are abundant enough, and would surely be seized upon with intensified zeal, to continue the discussion which Dr. Bell amiably desires us to be rid of.

The only way to peace is to go forward in the determined doing of the things that are right and that make for the highest efficiency. This course consistently followed by all our recent conventions had already begun to reveal the pathetic leaderlessness of the reactionary forces—and their followerlessness also.

President Bell's failure to see this and his willingness to reckon with the opposition on terms of concession and truce restores to it a dignity of which in the eyes of most of our people it had been altogether shorn.

His proposal may have merit. But it should not have been put forward as a peace measure.

It does not make peace.

It reopens and prolongs a controversy that was practically settled.

THE NEWSPAPERS AND THE CONVENTION.

FOR the two conventions previous to that at Atlanta the editor of The Christian Century wrote a daily article for the leading daily paper of each city interpreting the convention's doings to the general public. This service fell to three competent hands this year. Rev. E. B. Bagby, Pres. F. D. Kershner, and Rev. L. B. Haskins wrote for the Journal, the Constitution and the Georgian, respectively. Their reports were of a high order and aided the public in making some sort of sense out of what otherwise would have seemed to be a hopeless and meaningless tangle of discussion. It is hoped that with the precedent so well established this kind of service may be regularly provided for future conventions.

A LITTLE DRAMA.

TIME: within the past month. Place: the United States. Dramatis Personæ: the officers and members of the board of trustees of one of the national societies of the Disciples of Christ. Upon coming to order a very wealthy trustee arose and addressed the president:

"Did you write an article which was published in The Christian Century recently, commenting upon the Berkeley church affair in California?"

The President: "I did."

The Rich Trustee: "Is this the article?" (taking from his pocket a paper and reading a few lines.)

The President: "It seems to be the article."

The Rich Trustee: "Then, brethren, this man does not represent our people. He is not one of us, and I move that we request his resignation."

The President: "Well, brethren, you need not go to the trouble to vote on that motion. I would not embarrass you nor hinder the work five minutes by remaining at its head. I simply withdraw from it here and now, and I hope earnestly you may find one to bear this burden who does represent you." (Sits down at table to write his resignation.)

The Other Trustees: "This will never do. You do represent us in this work, and you must stand by the work and by us."

So the man stood.

VOICES OF PEACE AND OF WAR.

IT IS one of the singular manifestations of the military spirit, which amounts almost to an obsession, that many journalistic voices are being lifted in favor of larger armaments for America. It is asserted that our small army and moderate navy are no adequate protection against the dangers of possible attack from abroad.

In the face of the present situation in Europe it is the simplest of truths that the last and least protection against war is an army and navy. Rather are they among the chief provocatives of conflict. A reasonable amount of military and naval equipment is not without value as a police power.

But armaments, after the size and manner of recent European armies and navies, are a menace to peace, an unspeakable burden to a nation, and a violation of the foundations of ethical relations among the peoples of the world.

A huge armament is a confession that a people is willing to live on the level of brute force. England confessed this fact in the proposal made to Germany a year ago that both nations abandon their policies of naval enlargement.

America has no excuse for an increase of her military and naval power.

The modesty of her present equipment is her best plea for international peace, and her best protection against war.

TARDY MAGNANIMITY.

REV. W. H. BOOK, of Columbus, Ind., gets the newspaper headlines at nearly all national conventions, and he receives more praise and patting on the back in the lobbies than any man in attendance. "That was a magnanimous thing you did today, Bro. Book," said everybody in greeting the Columbus pastor after he had withdrawn his resolution looking toward the abolishment of the General Convention. There had been five days of newspaper reportorial rioting in which Mr. Book's name appeared constantly as "the leader of the fight" on the General Convention. Then bold headlines appeared, gravely announcing that peace had again settled down upon the "Christians"! and all because of the magnanimity of the same Dr. Book who, though his convictions had not changed, withdrew his resolution in the interest of harmony among brethren, for all of whom, without partiality, he declared his undiminished affection.

Several recent conventions, notably that at Toronto, have witnessed much the same procedure.

We agree with the popular sentiment, always freely expressed after Mr. Book's amiable surrender, that the Columbus pastor is magnanimous and "big-hearted," but we could wish that he would not wait until the close of our conventions to get us to say it.

THE DIFFERENCE.

AN ENGLISHMAN notified Harvard University that he intended to cancel his will in which he had provided for a bequest of $10,000,000 to the university, unless the connection of Hugo Munsterberg as professor should be immediately severed. Objection to Dr. Munsterberg was based upon his recent pro-Germany utterances. Dr. Munsterberg handed his resignation to President Lowell immediately.

Straightway the board of trustees met and refused to accept the resignation on the ground that Prof. Munsterberg and the principle of academic freedom are more important to Harvard University than $10,000,000.

Some time ago a wealthy ranchman in Texas proposed to give $60,000 to partially endow and provide a building for the theological department of Texas Christian University at Ft. Worth, on condition that the institution should bear his name and embody in its charter a theological creed of his own devising, to which creed all professors and trustees must for all future time subscribe.

The trustees of Texas Christian University accepted the offer on the terms laid down, and the Brite College of the Bible is now an established institution, claiming organic fellowship with the Dicciples of Christ and a share in their common funds.

Historically, the Disciples of Christ have stood for religious freedom from the bondage of human creeds, and academic freedom in the search for and the re-formulation of religious and scientific truth.

Both of these principles are bluntly violated by Brite College of the Bible.

Harvard University would have, presumably, gotten a rich legacy had it sacrificed its academic birthright, but the Texas institution seems to have sold its birthright for a sheer mess of pottage.

NOT THE MASTER'S WAY.

A METHODIST Sunday-school at Brazil, Ind., seems to be engaged with the Disciples school at Canton, O., in a controversy over which is "the world's biggest" school. The Continent (Presbyterian) comes in as a disinterested onlooker to umpire the case. It appears to find that both schools are conducted under such high pressure and spasmodic methods as to make satisfactory comparison impossible. Of the Canton school it speaks as follows:

> The pastor of the latter congregation, Rev. P. H. Welshimer, appears to devote practically all his energy to his Bible-school, and after twelve years of steady work he has built the school up to an enrollment of 6,000. Of these, 1,800 are in a class of men and women which Mr. Welshimer teaches. There is a class of men which numbers 600. During the summer a special "contest" effort to drum up attendance resulted in a report of 7,716 present on June 28. But it is admitted that this "world's record" did not signify substantial growth in the school's own field. Delegations came from other towns to swell the numbers, and a considerable proportion of the crowd were not brought under any roof, but herded on the public park ground in the open air. It is asserted by dispassionate outside observers that in many respects the determination to achieve the distinction of "the world's biggest" has produced a structure quite artificial, if not fictitious.

It is doubtful—or is it doubtful?—that the quiet Master is honored by the noisy and strained efforts of some of his disciples to work up crowds in his name. The Master's method was the leavening method, the method that worked "without observation." He reckoned not his success in terms of numbers but in terms of spiritual life.

HUMILIATING THE MISSIONARIES.

MR. W. C. MACDOUGALL, missionary to India, speaking at a breakfast given to the missionaries at Atlanta expressed the deepest feeling of personal humiliation as he pictured himself going to the informed Indians with the gospel while they look on at Christian nations at war.

We may well rejoice that in many parts of the Orient distances are long and the means of public information few. The limitations under which the diffusion of news rests in the East are a blessing just now. Perhaps some of those alert and watchful people may not learn of our shame till it is past.

But it is not difficult to imagine with Mr. Macdougall the cynical interest with which the intelligent Shintoist of Japan, the cultured Confucionist of China, the proud Brahmin of India, and the ambitious Moslem of Turkey watch the revealing panorama of a half dozen Christian peoples plunging into the maelstrom of bloody conflict.

In some of the mission lands, notably Turkey, the old hatred of the Christians has broken out afresh, released by the native confidence that Christian Europe is powerless, or too much engaged, to protect the missionaries and the native Christians. In consequence no new missionaries are being sent to such places, and many are being recalled, while those who remain at their posts do so in full awareness that fanaticism may have its vindictive way with them at any moment.

Dare we hope that the Christian gospel will be taken seriously by the non-Christian world unless it is backed up by a Christian civilization—that is to say, a real human brotherhood—in the lands that have had it so long?

The Larger Christian World

A Department of Interdenominational Acquaintance.

Armistice Planned for Christmas Day.

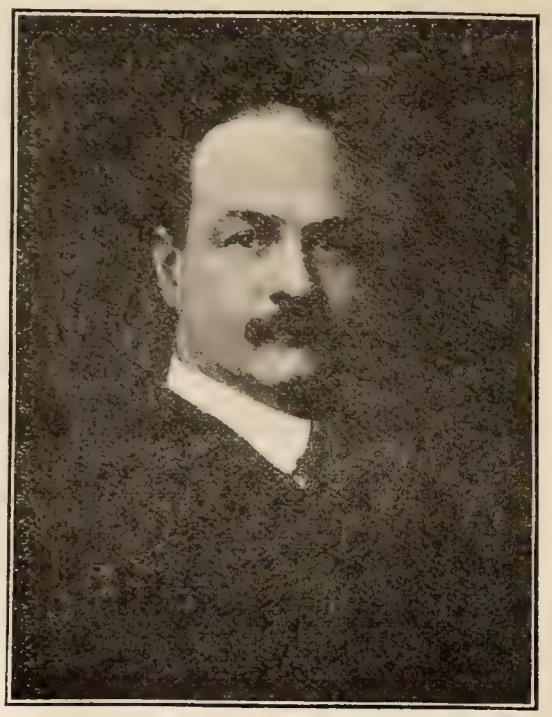
It is reported from New York that leading clericals and educators there have under discussion a movement to ask the warring powers to agree to an armistice on Christmas day. Bishop David H. Greer, of the Episcopal diocese of New York, Cardinal Farley, Rabbi H. Pedir Mendes of the Jewish synagogue, and President Nicholas Murray Butler of Columbia University are mentioned as interested. This movement is in its infancy, but it has already enlisted the sympathies of many men of light and leading in educational and religious fields, in New York and throughout the country. The larger movement looking to a permanent cessation of hostilities is at present subordinated apparently to the movement for an armistice on Christmas day. Bishop Greer says details of the plan are still to be worked out, but that probably, if the movement meets with the expected support of all creeds and denominations, the proposal for a Christmas armistice will be made through President Wilson or the state department at Washington. The movement is all the more remarkable in that the idea of observing the day of "peace on earth" should have come from a rabbi. Rabbi Mendez, speaking of the plan, said: "It seems to me that if religion has any force in the world, and I believe it has, its voice ought to be heard now. We have had enough carnage and there is enough ruin, and I believe that public opinion in every land ought to insist first upon a truce and second upon the creation of an international tribunal of honor with power behind it to enforce its decisions."

War Not to Affect Tokyo Convention.

From both sides of the Atlantic have come inquiries as to whether or not the great war had interfered with plans for the holding of the next World's Sunday-school Convention in Tokyo, Japan, October 18-26, 1916. The World's Sunday-school Association announces that so far there has been no hitch, and that plans for a great Sunday-school gathering are being pushed both in America and in Japan. Should the European nations continue in the present unhappy conflict until 1916 the convention, of course, cannot be truly representative of all Christendom, but the Orient can still be reached, and there are strong reasons for pushing with ever increased energy the claims of Christ and religious education upon the Far East.

The Bible in Moving Pictures.

There has been recently organized in the city of Philadelphia The Religious and Educational Motion Picture Society, whose purpose is to install in churches, schools, Y. M. C. A.'s, missions, etc., a new motion-picture projecting machine, which will also display stereopticon slides. This society is now arranging to put on moving-picture films all the striking incidents in the Old and New Testaments, the complete story of home and foreign missionary progress all over the world, the great temperance movement from a practical, as well as a scientific point of view, together with all the effort that is being made for the mental, moral, social and spiritual uplift of the world in every department of human activity. These pictures, widely exhibited, will do a vast amount of good, and will undoubtedly stimulate a new interest in Bible study and prove a great benefit to the activities of the Church. Colonel S. S. McClure, the founder of McClure's Magazine, is President of the Society; Mr. H. J. Verner, of Verner & Co., Bankers, Philadelphia, is the treasurer. The Advisory Board comprises Rev. David James Burrell, Marble Collegiate Church, New York; Rev. F. B. Meyer, London, England; Rev. Dr. John McNeil, Toronto, Canada; Prof. Charles Foster Kent, Yale University; Dr. George F. Pentecost, successor of Dr. Spurgeon, London; Rev.



President Nicholas Murray Butler, of Columbia University, Who Is Leading in the Movement For an Armistice For Christmas Day.

A. J. Rowland, D. D., Secretary American Baptist Publication Society; Rev. Rufus W. Miller, D. D., General Secretary Reform Church; Dr. David Starr Jordan, President Leland Stanford University; Ernest Thompson Seton, President Boy Scouts of America, and many others. Mr. George C. Hazleton, the celebrated Bible dramatist, is now preparing the scenario of the life of Moses, which will probably be edited by Dr. J. Wilbur Chapman. The machines for showing the pictures will shortly be ready, and over three thousand subjects of travel, scientific, industrial, religious and miscellaneous films are now available.

Are American Churches Growing?

Rev. Charles Stelzle is responsible for the following figures relating to the growth of the Church in the United States: In 1800, there were seven Protestant church members for each one hundred of the population; in 1850 the proportion had risen to fifteen per hundred; in 1870 there were seventeen; in 1880 there were twenty, in 1900 twenty-four, and in 1910 twenty-four, the growth in church membership that decade keeping even pace with the increase in population, which was 21 per cent. This looks encouraging on the surface, but Mr. Stelzle raises the question whether the members of the Church are as faithful as they were one hundred years ago. His qualifications are that the most intelligent workingmen are not now members of the Church, and that the young men are largely absent from the churches.

Germans and Americans Unite in Plan.

Germany and America have joined hands in an effort to deliver Palestine from the ravages of malaria and trachoma and make the Holy Land a healthful place. The work was initiated two and a half years ago by Nathan Straus, the New York philanthropist. He established a department of health for Palestine, with headquarters at Jerusalem, at the same time opening non-sectarian soup kitchens to feed the hungry and a small industrial school to teach the young how to earn a living, besides contributing to the support of an art school. He also took steps toward bringing about better sanitary conditions generally, and in particular toward improving the water cisterns, which used to be the main cause of breeding malaria. The following year he established in Jerusalem, in conjunction with the German organization, a Pasteur institute for protection against rabies. He also sent nurses to co-operate with the health department in combating the eye diseases that cause so much blindness in Palestine. Later the Hamburg Institute for Marine and Tropical Diseases became interested in the work, and an arrangement has been made with Mr. Straus for participation in this work by this institute and by the Society of Jewish Physicians and Scientists for Sanitary Interests in Palestine.

China Patronizes American Schools.

The newspapers have interesting pictures of a group of Chinese girls who have recently come to the United States to enter school. There are ten of them. In general looks, as to dressing of hair and garments and bodily pose, they have very much the appearance of a group of American girls of their ages. They come in the care of the Young Women's Christian Association. They will be maintained by the Chinese government from the fund established when the United States returned the portion of indemnity allotted to it, growing out of the Boxer insurrection. The sum amounted to $14,000,000 and was set aside by China for educational purposes. Many boys have been educated from it, but until now girls have not shared in it. The girls were chosen by competitive examinations held in English in Pekin. They are all Christians, and eight of them are daughters of Chinese Christian clergymen.

Baseball "Stars" are Christians.

Association Men, the journal of the Young Men's Christian Association, enumerates some of the eminent professional ball players of the country who are out-and-out Christians. Christy Matthewson of the New York Giants, the most famous player in the country, is "an earnest member of the Presbyterian Church." His contract stipulates that he will not play on Sunday. David Fultz of New York is a frequent and favorite speaker at church and Christian Association services, and is powerful in direct evangelistic appeal. Miller Huggins, the successful manager of the St. Louis Na-

tionals, is a Methodist, as is also Charles Herzog, the Cincinnati manager. Branch Rickey, the manager of the American League team in St. Louis, belongs to the church, as do Ray Collins and "Tris" Speaker of Boston. These are all Protestants by church affiliation.

A Campaign for South America.

Many Americans do not think of South America as a mission field. Deceived by the splendor of a few great cities and by the number of great cathedrals, many of them very beautiful, they do not consider that North America has any responsibility for moral and religious conditions in the southern republics. Now that the attention of American business men is being drawn to South America as never before, in view of possible closer relations on the opening up of the Panama Canal, it is right that Christians in America should be brought to realize how shockingly low moral and religious conditions are in Latin America, under the control of a corrupt and decadent church. The World's Sunday-school Association will hold in November public meetings in Plainfield, Summit, Montclair, Bridgeton, Elizabeth and Trenton—all in New Jersey—to arouse interest in South America as a field for religious education and to secure support for a Sunday-school secretary. Among the speakers will be Dr. Robert E. Speer, Rev. S. Earl Taylor, Bisho p W. F. Oldham, Bishop T. B. Neeley, Mr. Frank L. Brown and Mr. Harry Wade Hicks.

Features in Last Missionary Year.

"The marked changes in the Moslem world and the new confidence revealed in our missionaries in China are among the outstanding features of the last missionary year," said James L. Barton of Boston, secretary of the American board of commissioners for foreign missions of the Congregational church, in his report submitted recently. "The redistribution of all Mexico in such a way that all the denominations through close and intimate co-operation shall approach the problem as a unit, and the great war in Europe" were also facts of commanding significance, he said.

Isn't This Going Too Far?

Mr. A. J. Drexel Biddle, of Philadelphia, has organized a chain of Bible classes throughout the land. Mr. Biddle is an athlete and sportsman, and the Biddle Bible classes are making an effort to serve the physical, the intellectual and the spiritual in man. Boxing bouts and other athletic sports have been emphasized from the first, and recently a Philadelphian daily had this news item: "A prize dansant will be given at the Biddle Bible Classes' Summer Home at Lansdowne, Pennsylvania, this evening. Three prizes for the best women dancers, and three for men will be presented by A. J. Drexel Biddle. The competition, which will embrace the modern dances, will be under the direction of the entertainment committee." Isn't this going a little too far?

Dr. Speer Speaks in Chicago.

"In the undeveloped men and women of the country lies the greatest wealth of the nation." This statement was made last Sunday evening by Robert E. Speer, secretary of the Presbyterian board of foreign missions of New York. He spoke at the Sunday Evening Club in Orchestra Hall, Chicago, before an audience of 3,000. Hundreds were turned away for lack of room. "The nation has begun to realize," he said, "that there is something far more valuable than its mineral wealth or the wealth of its soil or lumber. We are beginning to know that far more valuable than these are the life blood of our citizens and the well-being of our men and women. That is why legislation has been enacted for the betterment of working conditions, hours and remuneration. There is not a man, woman, boy or girl who could not be doubled in ability to contribute to the wealth of the nation and the well-being of the world. In every one there is level after level, stratum after stratum of undeveloped power and resource. All that is needed to arouse it is the right occasion. A few years ago the world stood aghast at the calamity of the Titanic, yet not entirely aghast. It

Rev. Charles F. Wishart, D. D., Who Succeeded Rev. John Balcom Shaw, at Second Presbyterian Church, Chicago, and Who is Making Over a Staid Congregation Into a Force that is Grappling with the Downtown Problems With Marked Success.

looked with awe upon the heroes of that day. Men who years on years had been driven by their lusts suddenly became and died heroes. Where did this heroism come from? It was not in the iceberg, surely. No—it was dormant until the occasion brought it out.

"The greatest wealth in the world is the moral power that lies undeveloped within us. Arousing it will set us all at the business of making the world better. We are only one-half or one-quarter the men we might be. We are doing only one-half or one-quarter the work we might do. The great evils that exist could not endure one day if we would but arise in our strength. We could go a quarter of a mile from this hall and find men and women suffering for what other men and women could give them. The only reason this is so is that God has not yet found the men and women who will show the power to do His work for Him."

Fresno Endeavorers Fight Saloons.

The Christian Endeavorers of Fresno, Cal., at the recent Labor Day parade marched with banners calling for a "dry California" on November 3, 1914. A horse placarded with the legend, "I Drink Water," was in line. A riot was threatened when the "Brewery Workers' Union" just in front of the Endeavorers took exception to its company. Finally the "Brewery Workers' Union" refused to march, and disbanded! The young people, no longer allowed a place in the parade proper, forming a parade of their own, "countermarched down J Street in silent determination."

Capital City Churches Co-operate.

A report from Washington, D. C., announces the inauguration of a series of co-operative meetings on Sunday evenings by a number of churches of various fellowships, especially congregations in the near suburban sections. The first meeting was held Sunday, September 27, the Presbyterian, Baptist, Methodist and Christian congregations of Brookland combining. These union services are to continue through fall and winter, and various civic and uplift problems are to be discussed.

Peace Sunday for United States.

A peace centenary committee, representing all evangelical Churches in the United States, has secured action from many Church bodies recommending February 14, 1915, being the date nearest the one hundredth anniversary of the signing of the treaty of peace at the close of the War of 1812, as Peace Sunday in celebration of one hundred years of uninterrupted peace with Great Britain.

Colleges Promote Religious Education.

An Association of American Colleges composed especially of Christian workers in colleges has just been formed, in addition to the already existing Church Workers' Conference in State Universities and the official Council of Church Boards of Education. The aim of the new association is to bring together the efforts of churches in an endeavor to give religion its proper place in the educational system of the country.

Shall Clergy Go to War?

The Archbishop of Canterbury, the leading prelate of the Church of England, has been led by numerous inquiries to formally express an opinion on the question of clergymen enlisting as soldiers in the army. His advice is against their so doing. He says: "I have given careful attention to the question, which some people feel is a very difficult one. By every line of thought I have pursued I am led to the conclusion that I am right in maintaining that the position of an actual combatant in our army is incompatible to the position of one who has sought and received holy orders."

Christians in Nebraska College.

Over one-half of the 3,000 students in Nebraska universities and colleges last year were enrolled as members of the sixteen student Christian associations.

Christian Industrial League in Appeal.

To provide for the increasing number of calls for help to relieve distress among the unemployed, the Chicago Christian Industrial League has issued an appeal to the churches of Chicago and suburbs for a fund of $10,000. "The Chicago Christian Industrial League is recognized as one of the most efficient and far-reaching agencies for helping the poor in the city," says the appeal, which is signed by George A. Kilbey, the general manager. Here is the record for the last year: 70,134 nights' lodging have been furnished; 69,199 meals have been supplied; 30,514 days' work have been given in the workshops of the league; 93,600 poor women and children have been benefited by the renovated furniture, clothing and other goods disposed of at the six people's stores.

Of Human Interest

Lincoln's Sympathy.

Rev. T. D. Wallace, for many years a Presbyterian pastor in Chicago and now in California, as a very young soldier was severely wounded at the battle of Fredericksburg and some months after was taken to the Armory Square Hospital in Washington. Mr. Lincoln made frequent visits to this hospital, not at all in the way of inspection, but to manifest his sympathy. In a letter Dr. Wallace tells of seeing Mr. Lincoln "walking silently and sadly through, looking first to one side and then to the other at the soldiers as they lay on their cots wounded and suffering." Young Wallace was well except that his wound caused him much pain when it was dressed. No doubt his bright and youthful face attracted the President's attention. Dr. Wallace says:

"I recognized him as he came near the foot of my cot and he could see I was wide awake and looking straight at him. He stopped a moment, then turned into the little space between my cot and the next one and held out his hand, which I took with considerable vigor. Then after looking about for a moment he sat down upon a chair that stood near the head of my cot and began to talk most kindly and familiarly, as if he might have known me. I remember he asked me first about my regiment, then about my wounds and the battle. Then he asked about my home, where I was from and about my mother and the family. He talked much as a dear friend might who had come in on purpose to see me.

"I remember how solemn and sad his face seemed when he halted at the foot of many cots. Then as he made the various inquiries his face seemed to light up with an intimate, tender and loving sympathy and he seemed to be bearing on his heart the soldiers' pains and anxieties and the nation's sorrows.

"To me his presence and interest were a benediction. Nothing in my war experience was more vivid and it gave me new inspiration and nerved me for further strife.

"This was in April, 1863, one of the dark periods of the war, before Vicksburg and Gettysburg had been won to give the friends of the union new hope.'

Bryan a "Don Quixote?"

Bryan has never been able to adjust himself to the new world in which he lives. That is why he is so irresistibly funny to sophisticated newspapermen. His virtues, his habits, his ideas, are the simple, direct, shrewd qualities of early America. He is the true Don Quixote of our politics, for he moves in a world that has ceased to exist, declares Walter Lippmann in the Metropolitan Magazine.

He is a more genuine conservative than some propertied bigot. Bryan stands for the popular tradition of America, whereas most of his enemies stand merely for the power that is destroying that tradition. Bryan is what America was; his critics are generally defenders of what American has become. And neither seems to have any vision of what America is to be.

Yet there has always been great power behind Bryan, the power of those who in one way or another were hurt by the greater organization that America was developing. The Populists were part of that power. La Follette and the insurgent Republicans expressed it. It was easily a political majority of the American people. The Republican Party disintegrated under the pressure of the revolt. The Bull Moose gathered much of its strength from it. The Socialists have got some of it. But in 1912 it swept the Democratic Party and, by a combination of circumstances, carried the country. The plutocracy was beaten in politics, and the power that Bryan spoke for in 1896, the forces that had made muckraking popular, captured the government. They were led by a man who was no part of the power that he represented.

Jane Addams on the War.

To a reporter of the New York Evening Post Miss Jane Addams, of Hull House, Chicago, expresses her appalled sense of the throwback to an archaic period and the return of an ancient mode of viewing life, which will be an inevitable result of the present European war. All the social gains of the past, she believes, will experience a reverse and the cause of the social worker languish for years. She observes:

"All is out of joint, out of character. Human sensibilities are more acute than ever before. The comradeship, the friendliness between nations has been brought upon a basis of mutual understanding further than ever before. By mechanical means we have been brought closer together in communication and in sympathy. Either we ought not to have equipped ourselves with these fine sensibilities or we ought not to face the horrors now confronting us. It is a too terrible inconsistency against which we should protest."

The world had reached a consciousness of strong social obligation, the effect of careful nurturing through years. But Miss Addams sees this work reduced to chaos, and is confronted by the conviction that public opinion will have to be worked up anew.

"The various woman's movements are greatly crippled, but that is only a small part of the harm done," Miss Addams declares. "One has a sort of vested right in the finer sensibilities of the human race, which are to be called upon for aid in the betterment of the conditions under which people live. Then comes along a thing like this war, and makes its appeal to brutish instincts, and we are thrown back. We get back to where we were once in perceptions and sensitiveness. . . .

"When a million men are suffering in trenches, wet and cold and wounded, what are a few children suffering under hard conditions in the factories? Take old-age pensions, upon which England, France, and Germany have been working. With widows and fatherless children numbered by the thousands in each of those countries, what are a few old people more or less? It will be years before these things are taken up again. The whole social fabric is tortured and twisted.

"Infant mortality is one of the things which we are just beginning to deal with. We are trying to learn why such numbers of little children under two years of age die. In Germany, the nation's statesmanship was challenged in the Reichstag because, out of approximately 2,000,000 children annually born in that country, some 500,000, or one-fourth, die. But what are half a million new-born children in comparison with such a slaughter—the hideous, wholesale slaughter of thousands of men a day?"

Mayor Mitchell on Home Rule.

Mayor Mitchel of New York said of a foolish suggestion for winning Ulster over to home rule:

"This remedy reminds me of the woman who looked up from the woman's magazine and said:

"'John, it tells me here that sliced onions scattered about the house will absorb the smell of fresh paint.'

"'That's right, I guess,' John answered, 'Decapitation, too will cure a cold in the head.'"

Tribute to Agassiz.

Of Prof. Agassiz Dr. Holmes once remarked that the professor was the Liebig's extract of the wisdom of ages. "When he goes off on long voyages to remote islands," added the poet, "I can't help thinking what a feast the cannibals would have if they boiled down such an extract."

An Ear-Boxing Helped Edison.

Frank Dyer and T. Commerford Martin, authors of "Edison: His Life and Inventions,"—the authorized biography which was prepared with the assistance of the great scientist himself—believe that Edison's deafness has been a help rather than a hindrance in his work. The cause was a severe box on the ears given by an angry conductor when the youthful inventor set fire to a car with his chemicals. "This deafness," says Edison himself, "has been of great advantage to me in various ways. When in a telegraph-office I could only hear the instrument directly on the table at which I sat, and, unlike the other operators, I was not bothered by the other instruments. Again, in experimenting on the telephone I had to improve the transmitter so I could hear it. It was the same with the phonograph. The great defect of that instrument was the rendering of the overtones in music and the hissing consonants in speech. Again, my nerves have been preserved intact. Broadway is as quiet to me as a country village is to a person with normal hearing."

COUNTRY-TOWN SAYINGS.

To the American Magazine E. W. Howe, the Kansas philosopher, contributes the following country-town sayings:

"Every country-town man who goes East has his picture taken with Niagara Falls for a background.

"There is usually enough of everything on the table except cream.

"The position a man gets away from home is never as good as his folks at home say it is.

"When a man is trying to sell you something, don't imagine he is that polite all the time.

"Whenever a boy comes anywhere near his mother, she says to him, 'Look at your hands!'

"When a man tells his friends that he has 'accepted' a new position that was offered him, he doesn't fool them any. They know from experience that the position was not offered him, but that he hounded it for months. Not one man in twenty ever had a position offered him."

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

THE CHRISTIAN INTELLIGENCER (Reformed.)

. . . The Meaning of Baptism. By Charles Clayton Morrison. The unique purpose of this well-written volume is to find a common ground from which the various sections of the Baptist Church can form a union among themselves and unitedly cooperate with other Christians in their great evangelical movements to extend the kingdom of God throughout all the world. He asserts that it will never do to remain divided among themselves on so radical a doctrine as that of baptism. To secure such a union he advocates a revision of their idea of the true purpose of baptism, which, he says, denotes "induction into the Church and into Christ." He argues that all sections of the Baptist church have put an undue emphasis upon the manner in which baptism is indicated, insisting on immersion and thereby excluding themselves from all other branches of the Church; whereas, if they made the act of immersion a symbol of admission into the one Church built upon faith in Jesus Christ, they could at once join with a whole heart in the grand effort to accomplish the mission of the Church. The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

THE CHRISTIAN ENDEAVOR WORLD, BOSTON.

A frank discussion of Baptism, by Clayton Morrison. A thorough treatise from the immersion point of view, but building a bridge toward the affusionist view.

ZION'S HERALD (Methodist, Boston.)

A frank discussion of Baptism, by Charles Clayton Morrison. Disciples Publication Society: Chicago. Price, $1.25 net.

Dr. Morrison, who is editor of The Christian Century, one of the official organs of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of unusual significance, as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. "It is my conviction," he writes, "that those communions which have laid stress upon the physical act of immersion as equivalent to baptism and therefore invested with the authority of the Scriptures and of Christ Himself, will be forever under effective inhibition against committing themselves to the greater social and spiritual program of modern religion and to practical co-operation in any program of Christian unity unless they consciously and for good and sufficient reasons abandon their immersion dogma. This dogma eclipses the great objective task of the church for large majorities of Disciples and Baptists." Dr. Morrison desires to remove every obstacle in the way of Christian unity. His conviction is that the plea of the Disciples—and it is made over and over again—for Christian unity will continue to be abortive so long as this view of baptism persists among them. While holding that baptism by immersion is historically the method utilized by the early church, the real significance of baptism, he holds is spiritual. "The worst we can say of it [baptism in some other form than by immersion]is that it was irregularly performed . . . But immersion is not essential in order to give validity to initiation." Then he adds with emphasis, "Any doctrine of baptism whose effect is to unchurch the Church . . . is surely fallacious." Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity, as it places the emphasis on the essentials and not on non-essentials, in baptism as in everything else.

THE KANSAS MESSENGER (Disciples.)

Charles Morrison, the editor of the Christian Century, in the Foreword of a recent book, says:

> "The great ideals of their movement for Christian unity have been much obscured, and, for many minds, wholly eclipsed by this doctrine of immersion which Alexander Campbell introduced into their thinking not many years after their movement was launched by his more catholic-minded father. My conviction is profound and urgent that the Disciples' plea for Christian unity will continue to be abortive so long as Mr. Campbell's view of baptism persists among them."

If this restoration movement could have had at its beginning Charles Morrison instead of Alexander Campbell as its leading spirit, and The Christian Century as its best expression, instead of the Christian System, the Harbinger, Bethany College, etc., would the movement be stronger than it is today, or would it be in the class with the Christian Church (Newlights)? Mr. Morrison unquestionably feels that it would have been much better if he could have been the Alexander Campbell of the movement, so that views on baptism more nearly like those of the "Newlights" might have prevailed.

CHRISTIAN CHURCH NEWS (California.)

Meaning of Baptism. The above-named book is from the Disciples' Publication Society, Chicago, and is written by C. C. Morrison, editor of The Christian Century. It is a book of 250 pages.

It is not our purpose at this time to review this book. It is being reviewed in the Christian Standard. The book is written in the usual vigorous and versatile style of the author. It stimulats thought, and is a wide departure from the views generally held by the Disciples on the subject of water baptism. That there has been a great change going on among our people as to the real "meaning and purpose" of Christian baptism will not be denied, we presume, by the student of "our movement." At some more convenient season we shall call attention to these changes.

THE ADVANCE (Congregational.)

"The Meaning of Baptism." By Charles Clayton Morrison. (Disciples' Publication Society, Chicago, $1.25 net.) Dr. Morrison is editor of "The Christian Century," and in that paper has fought a good fight for a broader and more generally Christian attitude within the body of Christians known as the Disciples than either of the other two papers affiliated with that communion. Both with respect to scholarship and Christian comity this paper stands constantly for a broad and genuinely Christian attitude. In this volume Dr. Morrison takes up the important question of baptism. To a Congregationalist it is a question easily solved, for believing that the validity is in the motive rather than in the form, and that any application of water in the name of the Father, the Son and the Holy Spirit, if with the right motive and baptismal intent, is valid baptism, the subject is rather quickly disposed of, and every man may be fully persuaded in his own mind, but with the Disciples the question is not only important, but is generally regarded as fundamental.

Disciples are not close communionists. They administer the Lord's Supper every Sunday, and freely admit to the table Christians of every name. With open communion, how can they consistently practice close baptism?

Dr. Morrison carefully considers the whole problem of baptism, beginning with the theories of Alexander Campbell and working through the history of baptism as it was in Judaism, as practiced by John, and by the apostles down through the history of the Christian Church. Dr. Morrison is an immersionist, and makes out a strong case for immersion as the apostolic made of baptism, and while he earestly defends its use by the Disciples he insists that it is not so essential to church membership that Disciples may not receive into their fellowship on letter from other churches Christians who have been baptized by some other mode.

We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject, and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and joining close communion to it. Nor do we think there is any logical way out in the attitude of the English Baptists, amiable as that is, though thoroughly inconsistent. Dr. Morrison himself takes up that rather elusive figment of the imagination, the uncovenanted mercies of God, and finds no place for it. "All God's mercies," he maintains, "are within the covenant, and are to be frankly accepted in any logical interpretation of Christian life and theology."

CHRISTIAN ADVOCATE (Nashville.)

The Meaning of Baptism. By Charles Clayton Morrison, editor of The Christian Century. Disciples' Publication Society, Chicago. Price, $1.35, postpaid.

In the foreword the author says: "Among my own people, the Disciples of Christ, I am frank to say that this dogma of immersion (by this I do not mean the practice of immersion) has been like a ten-cent piece held before the eye, shutting out the sun." The significant fact is that the author is a member of an immersion Church, the Disciples of Christ, or commonly known as Campbellites: and while he holds to immersion as the correct mode of baptizing, yet he declares: "It would be too much to say dogmatically that baptism was not administered in New Testament times in any way save by immersion." He is opposed to rebaptism, as practiced by the Baptists and others, declaring: "Such a procedure is the very essence of sectarianism. Indeed, it may properly be called congregational Phariseeism." He is opposed to infant baptism, but thinks it proper to dedicate little children to God publicly without baptism. The book is an indirect help to affusionists.

Disciples Table Talk

Butler Day at Columbus, Ind.

The Columbus, Ind., church at the suggestion of the pastor, W. H. Book, invited Butler College to arrange a Butler Day for Columbus the last Sunday in September. The college gladly accepted the invitation. President Howe and Professors Morro, Hall and Underwood participated. Professors Morro and Underwood taught adult Bible classes. President Howe spoke at the morning church service on the subject, "Butler College Indispensable to the Church." Professor Morro followed in the same service with an address on "The Need for a Student Aid Fund." Professors Morro, Hall and Underwood spoke at the Endeavor service. Professor Underwood spoke at the evening service on "Cultivation of the Religious Life at Butler College." Professor Hall closed the day's program fittingly with an appeal for "Consecration to Christian Service." The Columbus church was one of three Indiana churches to give largely to the endowment of Butler. Six members of the Board of Trustees of the college sat in the audience on this special day, all members of the Columbus Tabernacle Church. A former member of the Butler faculty, now candidate for United States Senator, listened to the addresses. Many of the alumni were present. A limited number of engagements for Butler day special programs will not be unacceptable, it is reported, especially in view of the coming Education Day, January 17.

Transylvania Has New Dormitory.

Transylvania University's new dormitory for men, Ewing Hall, costing about $75,000 complete, is one of the best buildings of this kind in the South, and is already well filled with students who are much pleased with their accommodations. There is great need, it is hinted, for a new building offering like accommodations for young women who are attending Transylvania and The College of the Bible. Every year marks an increase in the number of women who seek the advantages offered by these colleges. Last year there were sixty-four women in the student body, while thus early in the present session this number has been increased and the enrollment will doubtless reach near the hundred mark during the current school year. Already some liberal friends of Christian education are considering making large gifts to help forward this improvement.

New Missionaries for India.

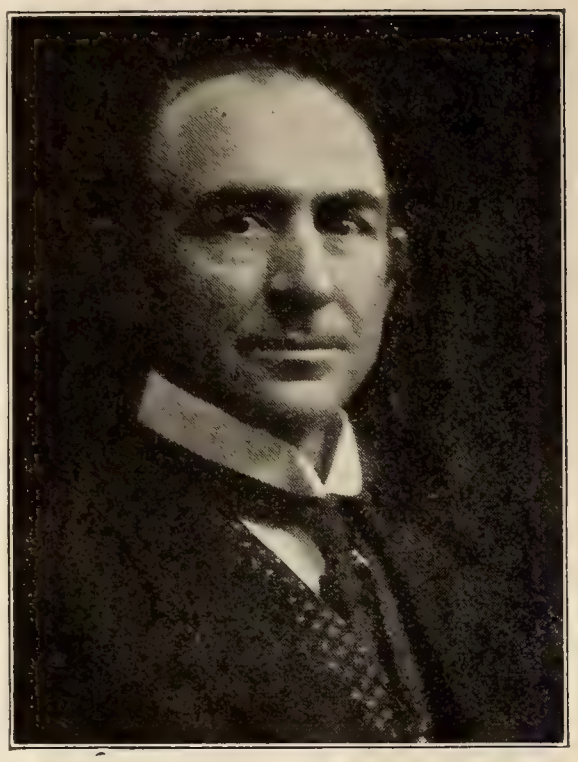
Mr. and Mrs. Ray E. Rice of First Church, Lincoln, Neb., have received word from the Foreign Christian Missionary Society that they have engaged passage for them on the steamship Cedric, of the White Star Line, to sail on November 2 for India. This word has made the Rices very happy, as they were exceedingly disappointed not to go when they had their original bookings last September. The war situation caused the delay. Mr. Rice goes out in the name of the First Church as its Living Link, by the gift of Edwin Jeary and family of this congregation. The Omaha First Church likewise has deep interest, since Mrs. Rice goes as a Living Link of that congregation.

New Life at Broadway, Los Angeles.

Broadway Church, Los Angeles, Cal., observed October 11 as "Guest Day." The pastor, Charles F. Hutslar, used as his subject, "Jesus, a Guest in the Home." There were a large number of guests present, making it the best attended service since Mr. Hutslar's coming. At the closing of the services three young men, from a Sunday-school class, came out for Christ. A very important meeting of the ladies of the church was held on the afternoon of October 8. Mrs. Charles F. Hutslar had charge of the meeting and organized a missionary society, under the auspices of the C. W. B. M., with twenty-six charter members. Also, a Ladies' Aid Society was reorganized and activities resumed after the summer vacation. The Los Angeles church announces to eastern Disciples that an information bureau will be established shortly under the auspices of the Broadway Christian Church for the benefit of the eastern guests who will come for the winter, or to the 1915 convention. All are welcome to take advantage of such information. The church will be open every day for the benefit of strangers and visitors.

Des Moines Men Prepare for Revival.

The men of the Des Moines churches to the number of about a thousand recently met at the First Methodist church and formed the



Rev. W. H. Sheffer, Pastor Linden Street Church, Memphis., Tenn., President for 1914 of the American Christian Missionary Society, Whose Address on "The Law of the Heart," was Considered One of the Masterful Deliverances of the Atlanta Convention.

Men's League to boost the Sunday meeting. The password is I. Cor. 9:22. The slogan, "Des Moines for Christ; Christ for Des Moines." Prof. C. N. Kinney was chosen for the men's leader of Disciple men. At least half the audience was made up of men from our churches, which shows that the Disciples of Christ are at the front of the battle line. Hundreds of prayer meetings are being held in the city. The building of the tabernacle is being rushed and it will soon be completed. It will seat over 8,000. Over 200 ushers will be required at each service. Mr. Sunday will arrive Oct. 31.

Yale's "Campbell Club" Meets.

The Campbell Club, comprising the Disciples registered in the School of Religion, Yale University, held its regular monthly meeting recently. The new men were asked to tell why they became Disciples, what college trained them, and why they came to Yale. Professor Bacon was present and elected an honorary member of the club. In a few felicitous words, he expressed Yale's welcome to the Disciples. The colleges are represented as follows: Butler, 4; Bethany, 3; Cotner, 3; Transylvania, 3; Eureka, 3; University of Missouri, 2; University of Kansas, 1, and Hiram, 1. There are twenty Disciples registered this year in the School of Religion, six less than last year.

Of the 112 divinity students, there are 31 Congregationalists, 22 Methodists, 20 Disciples, 12 Presbyterians, 10 Baptists, the remainder being distributed among seven other religious bodies.

Kansas City School Supports Missionary.

The Independence Boulevard Sunday-school, Kansas City, Mo., will in the future support Mrs. Arthur Bowman as their Living-Link. There are three other Sunday-schools that are supporting a missionary each.

New Missionaries to China.

Sailing on the S. S. "China," September 19, the following new missionaries went to China: Dr. and Mrs. G. L. Hagman, Clarence H. Hamilton, E. P. Gish. Dr. Hagman will have charge of the hospital at Nantungchow, Professor Hamilton will teach in the University of Nankin, and Mr. Gish will take up the evangelistic work in Nankin.

Pastor Out for Mayor.

Rev. Harley Jackson, pastor of the church at Pullman, Wash., has announced his candidacy for mayor for the fall municipal election. Mr. Jackson has outlined his platform, one of the most important planks in which is the pledge that in case he is elected he will appoint an advisory committee, composed of representatives from the chamber of commerce, school board, women's societies and other organizations to act in conjunction with the city authorities in all civic matters.

Hammond, Ind., Has Peace Parade.

Hammond, Indiana's first peace pageant, a big parade of the Sunday-school of the First Christian church with 1,150 on floats and in line of march, was witnessed by ten thousand people who lined the sidewalks of Hammond on October 11. A hundred men, a hundred women, two hundred boys, young men and young women and five hundred children marched, and each carried a Bible. From fifty to a hundred automobiles followed in the wake. The affair was arranged and carried out by C. J. Sharp, the pastor. Rev. C. G. Kindred, of Englewood, spoke from a decorated automobile which was one of the most attractive in the festival parade. He was introduced by Mr. Sharp and said among other things: "There is only one solution of the war problem. It is the word of God, open before every soul, speaking God's will, God's thought and marking God's plan. After the battles of this break and failure of civilization have been fought the question of right and wrong will not have been settled, no matter what people shall claim the victory all will be losers. There will be no east, no west, no north, no south when God's people unite in one cause. The army of the Sunday-school is the mightiest army of the world. One in heart, one in doctrine, one in brotherhood, one in unity and one in Christian fellowship."

Hutchinson, Kans., Goes to Sunday-school.

First Church School, Hutchinson, Kan., where K. F. Nance ministers, along with seventeen other city schools of the city, observed "Go-to-Sunday-school Day" October 11. The entire city was divided into districts and each Sunday-school was held responsible for making a house-to-house canvas of one of these districts inviting every one to attend Sunday-school in the district. The special effort is reported to have met with great success.

First Church, Springfield, Ill., Celebrates.

At First Church, Springfield, Ill., on October 4, the anniversary of the church, which was established in 1833, was observed at both services. In the evening F. W. Burnham, former pastor, now pastor of Wilshire Christian church, Los Angeles, Cal., delivered the sermon, taking for his subject, "The Hope of the Gospel." The history of this church goes back to 1832. In that year Josephus Hewitt did the first preaching for the Disciples of Christ in Springfield. In 1833 the congregation was organized with twelve charter members. In 1834 a brick church building was erected in Madison St., and the following year Josephus Hewitt became the first regular pastor. In 1840 the first "state meeting" among the Disciples of Illinois was held at Springfield. In 1848 a Sunday-school was organized in the church. Oct. 2, 1852, a new church building was dedicated and occupied for thirty years. During this period Isaac Errett held two meetings for the church. Feb. 12, 1882, another building was dedicated. The national convention of the Christian churches has been twice entertained by this church, in 1888 and 1896. Jan. 5, 1902, the West Side Christian church was organized with 110 members from the First Christian Church. In the summer of 1905, following a tent meeting by C. C.

Morrison, the Stuart street church was organized with eighty-five members. The building was dedicated May 13, 1906, at a cost of $9,000. Early in 1909 steps were taken toward the erection of the present house of worship. This commodious building was dedicated June 23, 1912. F. W. Burnham, now of Los Angeles, Cal., led in the enterprise. The following ministers have served the church as pastors: Josephus Hewitt, Alexander Graham, J. P. Lancaster, J. H. Hughes, A. J. Kane, W. M. Brown, Alexander Johnson, S. E. Pearre, D. R. Howe, L. B. Wilkes, T. T. Crane, E. T. Williams, J. M. Atwater, J. B. Allen, J. Z. Taylor, E. V. Zollars, J. B. Briney, A. P. Cobb, J. E. Lynn, H. T. Morrison, C. C. Morrison, Frederick W. Burnham and Frank W. Allen.

At Disciples Divinity House, Chicago.

Among the men in residence in the Disciples Divinity House are W. C. MacDougall of Jubbulpore, India, and G. B. Baird of Luchu-fu, China. The wealth of instructional and library material available for the study of missions, comparative religion, oriental language, and other disciplines serviceable to missionaries, makes the University of Chicago the equal of any institution in the world for missionary training. And the large number of returned and prospective missionaries, in residence every quarter, gives evidence that its advantages are appreciated. The members of the Disciples' Divinity House have a weekly assembly at which addresses are made, dealing with present interests and tendencies in the brotherhood. Dr. Sharpe concluded a course in "Doctrinal Restatement" during the summer quarter, and Dr. Gates is now giving a course in the "History of the Disciples."

J. M. Lucas Suffers Stroke of Paralysis.

J. M. Lucas, one of the long-time active members of University Place church, Des Moines, and for many years treasurer of the Iowa Christian Missionary Society, suffered a stroke of paralysis a few days ago, affecting his entire right side. He is conscious and his mind seems to be right, but he is unable to speak. Mr. Lucas is a brother of D. R. Lucas, Disciple "warhorse" of Iowa and Indiana.

Death of Mrs. G. P. Rutledge.

The Columbus, (O.) Christian records the death of Mrs. Rutledge, wife of Dr. George P. Rutledge, pastor of the Broad street church. The Christian Century extends sympathy to the bereaved family.

Japan Missionaries Return to Work.

Miss Mary Rioch, missionary to Tokyo, Japan, in company with her mother, of Hamilton, Ont., sailed September 19 on the S. S. "China" from San Francisco. After a year spent in the language school at Tokyo, Miss Gretchen Garst returns to Akita. She has had a good year and returns to her work in the very best of spirits.

W. H. Coleman Returns to Florida.

W. H. Coleman, who has been pastor of the church at Carlisle, Iowa, for the past year, has returned to his former home at Ocala, Florida. He came to Iowa for his wife's health, which has been completely restored. Mr. Coleman is an old Iowa preacher and was pastor at Carlisle several years ago, before removing to Florida.

W. N. Lemmon's Son to be Missionary.

Ralph Lemmon, a son of Dr. W. N. Lemmon, has just completed his academic work at Baguio, and has matriculated for his A. B. degree in the University of the Philippines. He expects, like his father, to be a medical missionary.

Missouri Pastor Injured.

Thomas H. Popplewell, for many years a minister of the Disciples, and at present the much beloved pastor of the church at Windsor, Mo., was thrown from a horse while acting as marshal of the day at a public gathering in that town on Sept. 19. The animal which threw him kicked him in the head as he fell, causing an interior fracture of the skull. For two weeks he lay in a comatose condition. He is now convalescing slowly and his physicians think he will recover.

Medical Missionaries at Battle Creek.

It is said that fully 200 missionaries will attend the Sixth Annual Medical Missionary Conference to be held at Battle Creek, Mich., November 17 to 20.

Leslie Wolfe in Virginia.

Leslie Wolfe has been spending about a month visiting the district conventions in West Virginia. This he does at the invitation of the state secretary, O. G. White.

From Clarkston to Palouse, Wash.

David Lloyd Morgan, who for five years has been pastor of the church at Clarkston, Wash., announces his purpose of taking up the work in Palouse. Under his pastorate the Clarkston congregation has grown to 400 and a $16,000 church has been erected.

One Church Starts Right.

Granville Snell, Evangelist for Seventh District, Missouri, writes that he has recently closed a meeting at Wilcox, Mo., a rural community in which was effected an organization of sixty-three members, arrangements being made to call J. M. Brewster to serve the church one-half time. Mr. Brewster was present during this meeting, assisting in the song service. Wilcox is in a good community and the church there had been closed for several years. An offering was taken during the recent meeting for each of the missionary and benevolent enterprises working under the general convention, thus giving a start in "the Real Business of the Kingdom." This Mr. Snell believes to be "the legitimate work of a New Testament evangelist."

New Church Rises From Ashes.

The disastrous fire which destroyed both the old and the new homes of First Church, Kansas City, Mo., may not prove, after all, a calamity. After the fire of last May, W. F. Richardson led his congregation in making plans for a new and better building. These plans are now matured and it is expected that the building will have advanced far enough by Christmas so that the congregation may hold its services in its own home. When the new plans are carried out, a six-story, fire-proof building, 132x72 feet, will be ready for service. Three office floors will rise above the lower floors devoted to regular church and social center activities. For the present only three stories and the future Sunday-school auditorium, together with the many social rooms necessary for institutional work, will be completed. The building will be finished in white enamel. Dr. Richardson is making a record as a "stayer" in the Kansas City pulpit. He began his twenty-first year as pastor there on October 1. During these twenty years, Mr. Richardson has preached 2,057 sermons, made 556 other addresses and lectures; officiated at 753 weddings and 518 funerals; made 14,432 pastoral visits; added 2,282 members to First Church and 440 to other churches where he has preached; has served on many city, state and national boards and committees, as

Facts and Figures from Disciples Fields

Evangelistic Meetings.

Washington, D. C., H. Street; H. F. Lutz, pastor; Wilhite and Shaul, evangelists; began October 18.

Terre Haute, Central, George Darsie, pastor; Fife brothers, evangelists; began October 21.

Liberty, Mo., Graham Frank, pastor; C. M. Chilton, evangelist; began October 19.

Oskaloosa, Iowa, C. S. Early, pastor, preaching; Mr. Carroll, singing.

Cambridge, Ohio, John T. Brown and William Leigh, evangelists.

Augusta, Ky., Hugh S. Calkins, pastor; J. L. Finnell, evangelist; 26; closed.

Oblong, Ill., E. C. Lucas, pastor, preaching; Mrs. Lola Calvert, singing; began October 18.

Rising Sun, Ind., W. H. Hampton, pastor; Homer E. Cole, soloist; began October 4.

Sexton, Rush Co., Ind., G. I. Hoover, evangelist; 39; continuing.

Ft. Madison, Ia., E. E. Davidson, pastor, preaching; F. W. Rollins and wife singing.

Wilmington, O., Herbert Yeuell, evangelist; over 400 added to church.

Marion, Ill., J. L. Gunn, pastor; Herbert Yeuell, evangelist; began October 18.

Grand Rapids, Mich., D. L. Dunkleberger, pastor; Alfred King, former pastor, evangelist.

St. Louis, Mo., Strodtman Heights; G. E. Ireland, pastor; other St. Louis preachers speaking.

Greensboro, N. C., First, A. Victor Lightbourne, evangelist.

Laurens, Ia., J. T. Houser, evangelist.

Little Rock, Ark., First; J. H. O. Smith, pastor, preaching; C. H. Altheide, singing.

Pueblo, Colo., C. R. Scoville, evangelist; 288; continue.

Louisville, Ky., Broadway; W. N. Briney, pastor; Wm. Brooks, evangelist.

Marion, Ind., R. L. Brown and the Tuckermans, evangelists; began October 8.

Smith Center, Kans., P. R. Atkins, evangelist.

Danville, Ill., Bethany Church, west of city; Hartley and Cooley, evangelists; began October 18.

Wichita, Kans., W. T. McLain, pastor; Wilhite and Shaul, evangelists; 257; closed.

Kansas City, Ivanhoe Park; J. B. Hunley, pastor; Violett and Koen, evangelists; 37; continue.

Literberry, Ill., Ira C. Smith, pastor; R. H. Fife, evangelist.

Somerset, Ky., H. S. Saxby, pastor; C. R. Vawter, evangelist; 83; continue.

Clio, Ia., J. Will Walters, evangelist; begins October 25.

Florence, Kans., L. S. Ridnour, pastor; R. H. Heicke, evangelist.

Calls.

W. E. Reavis, Huntsville, to Hannibal, Mo., South Side.

H. J. Hostetler, Monticello, Lovington, Ill.

R. W. Alexander, Washington, Ind., to Minier, Ill., October 1.

W. S. Lowe, Bellville, Kans., to Shenandoah, Ia.

L. G. Huff, Mt. Sterling to Bloomington, Ill., Centennial.

J. A. Shoptaugh to Holtville, Colo.

Allen T. Shaw, Macomb to Mt. Sterling, Ill. Has begun work.

J. M. Small, Shoals to Montpelier, Ind.

E. R. Caswell, Swansea Center, Mass. to Laconia, N. H.

W. K. Clements, to Glasgow, Ky.

W. F. Reagor, Portland, Ore., to Carlisle, Ky. Has accepted.

A. W. Luce, to Windsor, Colo.

Le Roy Munyon, to Prairie City, Ia.

John Barclay, to Concord, Ky.

C. B. Frampton, Durand to Muir, Mich.

F. M. Warren, Vinton, Ia., to Ottawa, Kan.

A. A. Proffitt, St. Louis, Mo. to Oceanside Cal.

C. C. Root to Scranton, Ia.

J. L. Stine to Prescott, Ia.

E. H. Clifford to Third, Ft. Wayne; began Oct. 11.

W. T. Adams, Eugene, Ore., to Ukiah, Cal.

J. W. Pearson to Clarence, Mo.

Resignations.

J. A. Cargill, Coldwater, Mich.; will go to Ohio.

E. C. Nicholson, South Side, Hannibal, Mo.

J. E. Shanklin, Sweet Springs, Mo.; ill health.

Dedications.

Norfolk, Va., First, C. M. Watson, pastor; dedicated $50,000 Sunday-school building, Oct. 18. Open House Week, Oct. 12-16.

Earlham, Ia., C. N. Bigelow, pastor; Dean A. M. Haggard dedicated $8,000 building.

Cambridge, O., will build; $5,000 raised.

Clinton, Ia., Central; new building, dedicated October 4.

Billings, Mont., I. N. McCash dedicated new building Oct. 4.

Hartford, Ind., F. E. Smith, of Muncie, Ind., dedicated new building Oct. 18.

Troy, O., $40,000 building cleared of indebtedness.

representative of this church and of the brotherhood generally.

David Teachout Threatened with Boycott.

Entirely consistent with the past record of David Teachout, layman and "Men and Millions" leader of Cleveland, is his recent activities for the "drys" in the face of a threatened boycott of his business. Mr. Teachout is chairman of the finance committee of the Ohio "Drys" and is speaking nightly in the interest of prohibition. The liquor dealers demanded in return that his firm discount all bills owing it one per cent for furthering the "wet" campaign and upon his refusal to comply, is seeking to boycott his firm.

Some Wise Ohio Churches.

The Cincinnati Disciples revealed their business wisdom when they sent their pastors to the Atlanta convention. Norwood sent C. R. Stauffer; North Side, C. L. Garrison; Walnut Hills, R. E. Elmore; Central arranged to send Claire L. Waite, but he was unable to go. Another Ohio church, Central at Lima, sent its pastor, A. B. Houze, to the convention.

Peace Eloquence at Springfield, Ill.

One of the most eloquent pronouncements on the present war is reported from Springfield, Ill. Frank Waller Allen, speaking on "The Eyes of the Master," introduced his sermon with the words: "Cathedrals are magnificent to look upon, and 'art treasures' in addition to their beauty, possess a certain historic interest, but the world should save its indignation for those guilty of provoking the slaughter of flesh and blood of human beings now going on in Europe. A pile so noble as that at Rheims can be restored, and even a picture by Rubens, such as that alleged to have been destroyed at Louvain, may be surpassed by one more cunning yet to come. But who, by word or effort, can put life and beauty back into the still brain of the builder, or by his utmost re-arm the dead hand of the painter with a vanished cunning? At what place in the evolution of human thought,—curious anomaly that it is —did the things that men create with their brains and fashion with their hands, become of more value than men themselves—stones and mortar, cloth and colors, goods and bank notes, more precious than human life? German "vandalism" is reprehensible, to be sure, but as between the smoking towers and ruined facade of the cathedral at Rheims, and the thousands of dead bodies scattered along the Aisne, where does the heart of the world lay? When history has summed up the causes of this, the world's greatest tragedy, upon whom will it lay the hand of an everlasting condemnation, the commander who ordered his artillery turned upon a Gothic church tower, or those who hurled millions of disinterested human beings to death in the most senseless war the world has ever known."

Florida Convention Preparing.

The churches of Florida, are looking forward to the state convention in St. Petersburg, Nov. 10-12. A good program has been prepared and a large delegation is expected. The St. Petersburg church is making extensive improvements on the building and getting ready to entertain the delegates. Homer F. Cooke, of Brazil, Ind., has accepted the work there and will be in charge during the convention. J. E. Gorsuch, recently pastor in this field, had to give up the work because of his health. It is reported that this year more tourists than ever are flocking to the land of flowers.

John R. Golden Shows Wisdom.

John R. Golden, the new Field Secretary of Illinois, is showing his wisdom in co-operating with the Sunday-school forces of the state. Mr. Golden, with State Sunday-school Superintendent De Pew, is making a tour of Central Illinois. It is the intention of the secretaries to come in touch with every church in this territory through representatives to the central point rallies, and to reach every church and Sunday-school before the middle of December. It will be a most vigorous and much needed campaign, to interest all the churches in the state work and Sunday-chool plans.

Dedication at Cheney, Washington.

The Cheney Christian Church, Washington Memorial, built by the Disciples and their friends of eastern Washington, was dedicated Sunday, September 27, reports James Egbert, pastor. Harley Jackson, pastor at Pullman, dedicated the building. The attendance was so large that an overflow meeting was held in the basement, at which J. Quincy Biggs, of Spokane University, gave an address. An indebtedness of $4,500 was cleared, the Church Extension Board having granted a $3,000 loan. The day closed with the addition to the church forces of nine new members. The new Cheney edifice is a beautiful brick structure costing $12,000. S. V. Mackey, an elder in the church, builder and contractor, supervised the construction, doing himself great credit in giving the church a plant equal to any $20,000 edifice in the city. The auditorium, seating 400, is perfect. The Sunday-school room, and, in the basement, the toilet rooms, kitchen and fine dining room

Rev. W. D. Endres, Who Succeeds J. M. Rudy at First, Quincy, Ill.

accommodating 300 at tables, afford a plant second to none in the city. It is heated throughout with steam.

Cleveland Pastor as Reformer.

W. F. Rothenburger, of Franklin Circle Church, Cleveland, is winning a reputation as an apostle of social service. He has served as chairman of the Social Betterment Committee of the Cleveland Federation of Churches for the past year. This committee carried on investigations and made reports which are accomplishing the gradual elimination of the segregated districts in Cleveland and are also reducing the number of divorces granted. Another campaign looking to a medical examination of candidates for marriage licenses has been prosecuted and has received endorsement of the Cleveland Academy of Medicine.

Kentucky's Busiest Man.

H. W. Elliott, Kentucky's State Secretary, is a busy man these autumn days. Beginning with the first day of September with the convention at Ashland he has been at work almost day and night, for he has worked much of the time until ten or eleven o'clock at night. He visited seven churches, dedicated one house of worship and received for the work of State Missions, $1,013.41.

Still Another Candidate.

George C. Ritchey, pastor at Newberg, Ore., is the prohibition nominee for State Legislature from his district. Prospects are bringht for his election. That Mr. Ritchie has not neglected his church is evidenced by the fact that the Newberg church has six young men in Eugene Bible College and expects to provide ten of the thousand volunteers called for by the Men and Millions Movement.

M. M. Davis Makes Record at Dallas.

On October 4, M. M. Davis, dean of Dallas Disciple pastors, completed twenty-four years of service in that city. During these years Mr. Davis preached 3,410 sermons and has had 3,929 additions. Besides his pastoral duties, he has found time to write seven books.

Washington, Pa., Pastor Happy.

Walter Mansell, pastor at Washington, Pa., First, was one of the happiest preachers in attendance at the convention. Just before he started for Atlanta the congregation raised $2,250 to purchase a lot adjoining the present property, looking forward to extending the church's activities. Another reason for Mr. Mansell's cheerful view of life was the fact that the Washington Church sent both himself and wife to the convention.

Florida Church for Community Betterment.

The East Broadway Church, at Ocala, Fla., where Roy B. Bowers ministers, has planned for a "Community Betterment Campaign" to begin on the last Sunday evening in October. The editors of the two daily papers of the city, neither of whom are members of this church, were asked to select the speakers from men who are prominent in the city's activities. The mayor of the city is expected to appear first on the program. Among the speakers are also the Superintendent of Public Instruction, the Superintendent of City Schools, the President of the Woman's Clubs, etc. There will be about six or seven speakers in all. At the close of the campaign the minister will deliver a series of Sunday evening addresses on the problems of the city in their relation to the church. Mr. Bowers writes that among the results expected from the campaign are, first: a knowledge of the attitude of the business men of the city, many of whom are not church members, toward the church and religion; an understanding of the church; relationship to the city life; an expression of its interest in community problems, and a repudiation of the holier-than-thou claims of the church. Mr. Bowers believes that the publicity given the church will be of help, but states that this is the motive least considered in the campaign.

F. M. Rogers Begins New Work.

F. M. Rogers has just closed a six years' pastorate with the splendid First Church, Long Beach, Cal., and now makes one brief report for the six years. Total accessions, 965, all but 120 in regular services. Over $69,000 raised for local work and $19,400 for missions. The church now enrols 1,163 members, and is in splendid condition for a great forward movement, writes the pastor. Mr. Rogers, upon his return from Atlanta, enters upon his new work as Secretary of the Christian Missionary Society of Southern California.

J. E. Pickett Leaving Orange, Cal.

J. E. Pickett writes that he is just closing a year's service with the Orange, California, church. During the year fifty-three persons have been received into the fellowship of the church, seventeen of the number being on profession of faith. A Young People's Society of Christian Endeavor has been organized and now has a membership of over sixty. A movement to reduce and gradually extinguish a four thousand dollar debt on the church property has been inaugurated successfully. The church continues in the Living Link ranks, supporting Harry Smith, in Liberia, Africa, under the Christian Woman's Board of Missions. Mr. Pickett writes that his successor will find a united and harmonious church.

Rockford, Ill., Church Makes Progress.

Central Church, Rockford, Ill., has made commendable progress during the fiscal year just closed. The pastor, Wm. B. Clemmer, reports: 61 sermons, 1,359 calls, 846 letters, 437 postcards, 236 circular letters, and 310 meetings and conferences other than Sunday attended. Forty-six were added to the membership, 23 of whom came through the Lockhart meetings, when over $3,000 was pledged to care for building needs. In spite of the heavy handicap of a building enterprise and of meeting four months in the court house with morning services only and the balance of the time in an unfinished

building. Mr. Clemmer writes that the new year opens with the best prospects for permanent gains. An every-member canvass was put on by the men of the church, Sunday, September 27, with results of an increase in the number of pledges increased 75 per cent over same time last year and 25 per cent in amount in the face of heavy building obligations. Mr. A. G. Snell, the superintendent of the Rockford & Interurban railway, is the new Sunday-school superintendent. Over $20,000 has been put in the building alone, $10,000 of which has been loaned by the church extension board. The church will not be finished this year, although Mr. Clemmer writes that the work is within $5,000 of completion.

Working Dr. Dye Overtime.

"How is this for working a fine horse?" writes Clark Buckner, pastor at Connellsville, Pa. Dr. R. J. Dye was in Connellsville on October 9, arriving at 10 a. m., and leaving at 3 p. m. the next morning. Total of eleven hours. He was speaking during six of these hours. Spoke to eighth grade High School; banquet at my home; evening service at church and again after service!"

Bethany College Reports.

From Frank Lappin, Bethany College reporter, comes the announcement that sixty young men have enrolled in the Ministerial Association at Bethany, and there is a prospect that fully twenty-five members will enroll in the Volunteer Mission Band. The reception given to new students by the Y. M. C. A. of the college was marked by good fellowship and enthusiasm for old Bethany.

Study Church History at Prayer Meeting.

H. E. Stafford, pastor at Massillon, O., is trying to make his prayer-meetings bear fruit. A course of study in Church History is being taken up at the services. The minister will deliver a popular talk, each evening, presenting the history of the church in story form, each evening. At the initial meeting the "Establishment, Growth and Influence of the Church and the Life of That Time" was discussed. The course will be in part as follows: "The Apostolic Age (1-100 A. D.)"; The Life in the Gentile and Jewish World, The Founding of the Church, Christian Life, Influence, Worship and Teaching, The Literature of the New Testament. "The Progress of Christianity in the Roman Empire (100-313)"; Roman Persecution and the Spread of the Gospel, Government and Discipline in the Church, How the Books of the New Testament were Selected and the Literature of the Time, Life, Worship and Doctrine. Free discussion is insisted upon in these sessions. Many from outside the church are taking advantage of this opportunity for instruction.

A cablegram from Herbert L. Willett, Jr., from Naples, reports his safe arrival there and his hope of being able to leave there for the Syrian coast within a week.

Mrs. Chas. E. Garst, of the School of Missions, at Indianapolis, who spoke at the Chicago meeting of the Christian Woman's Board of Missions a fortnight since, was the guest of the Woman's Society of Memorial Church on Thursday of last week, and her message on missionary work in general, and especially in Japan, was deeply appreciated by all who heard it.

The Chicago delegation to the Atlanta convention included Mr. E. M. Bowman, Rev. W. F. Shaw and wife, Mrs. Kinney, Rev. O. F. Jordan, Rev. C. C. Morrison, Prof. H. L. Willett, Prof. C. M. Sharpe and Mr. T. C. Clark.

Prof. B. C. Hagerman, formerly of the Campbell-Hagerman School in Lexington, Ky., is at present supplying the pulpit of Memorial Church, Chicago.

While in Atlanta attending the general convention, Dr. Willett read a paper at the monthly meeting of the "Unity Club," a group of ministers and teachers of that city, and delivered an address at the opening of the new "Wesley" Memorial Institute," a school for theological training and preparation for various forms of Christian service.

At the University of Chicago

The attendance at the University of Chicago for the summer quarter has just been announced, and shows a striking advance over the registration for the corresponding quarter a year ago.

The total number of men registered in the Graduate Schools of Arts, Literature, and Science was 860 and of women, 528, a total of 1,388; in the Senior and Junior Colleges 572 men and 605 women, a total of 1,177; in the Professional Schools, Divinity 282, Medicine 135, Law 163. Education 991, making a total of 1,571; and excluding duplications, the registration for the entire University was 3,974, the largest summer registration in the history of the institution.

In the convocation held at the close of the summer quarter thirty-one states were represented among the candidates, as well as the British West Indies, Canada, Cuba,

Mr. J. A. Macdonald, Editor of the Toronto Globe, Who Will Speak at the University of Chicago in November.

Germany, and Japan, showing the remarkably varied constituency from which the University of Chicago draws its students.

The list of university preachers for the autumn quarter beginning October 1 is as follows: Professor Francis G. Peabody, of Harvard University, who spoke on October 4 and 11. On October 18 Dr. Robert E. Speer, of the Presbyterian Board of Missions, New York City, was the speaker and October 25 Bishop William Fraser McDowell, of Chicago, gives the address.

For November 1 the speaker has not been chosen, but the speakers for the rest of that month are as follows: Dr. H. M. Sanders, of New York City; Dean Charles R. Brown, of the Yale Divinity School; and Dr. J. A. MacDonald, editor of the Toronto Globe, Canada.

For the month of December Bishop Charles D. Williams, of Michigan, and President Henry Churchill King, of Oberlin College, are the speakers, the latter being the convocation preacher on December 20.

One of the most important of the official publications of the Univeristy of Chicago, the Annual Register, has just appeared from the University of Chicago Press. The volume, of 750 pages, contains many matters of interest showing the development of the institution, among them the annual enrolment of students.

In the opening year of the university, 1892-93, there were 742 students; at the end of the first ten years there were 4,450 and at the end of the second ten years 6,506. During the year ending June 30, 1914, 7,301 different students were registered.

The total number of graduates for the first year was 31 and for the present year 766, while the whole number graduated from the institution is 8,363. The toal number of students that have matriculated during the twenty-two years of the university's history is over 50,000.

The new Geology Building, contributed by Mr. Julius Rosenwald, is nearing completion, and will be ready for use in January. The Classics Building is nearly ready for the roof.

The south end of South Divinity Hall, which was closed during the erection of the adjacent Classics Building, will be released for use in the winter quarter. The office of the Disciples Divinity House has already been reopened at 128 S. Divinity Hall.

A new circular regarding the work of the Disciples House has just been issued, and will be sent to any one requesting it. It contains a cut of the proposed buildings.

Dean Shailer Mathews, of the Divinity School, made an important address at the Atlanta Convention, as President of the Federal Council of Churches of Christ in America.

Hiram College Notes

The college is having a fine opening with an exceptionally large Freshman class. Students are still coming.

The spirit of the student body was never better. The religious tone is the very best. The college Y. M. C. A. meetings are crowded and full of enthusiasm. Nearly all of the young men have identified themselves with the association. A corresponding spirit prevails among the young women.

The College Commons, inaugurated with the new year, is providing board in attractive quarters and style at cost. The majority of the young men are availing themselves of the advantages thus offered.

W. E. Gordon, from Jhansi, India, is enrolled as a student. Mr. Gordon was a former student at Hiram and is availing himself of his furlough to resume his studies. His children are at the Wharton Missionary Home in Hiram.

The Disciples' Club which was so valuable a feature of last year's work, has resumed its studies this year with still larger attendance and deeper interest. The program for the year, so far as now mapped out, will include the following topics:

A. The Campbells and the Presbyterians.
1. Presbyterianism of 1809.
2. Thomas Campbell and the Presbytery of Chartiers.
3. New Points of Emphasis in the Declaration and Address.
4. Alexander Campbell and his Relations with the Presbyterians subsequent to 1809.

B. Early Relations Between Disciples and Baptists.
1. Common Ground.
2. The Disciples and the Redstone Association.
3. Factors Which Produced the Break Between Disciples and Baptists.
4. The Present Baptist Position.

C. Polity Among the Disciples.
1. Thomas Campbell and the Problem of Polity.
2. Alexander Campbell and the Problem of Polity.
3. The Significance of the Problem in the Light of the Plea of the Disciples for Unity.
4. "The Marks of the True Church."

D. The Disciples and Evangelism.
1. Current Evangelism 100 Years Ago.
2. Beginnings Under Walter Scott.
3. Early Evangelism Among the Disciples and the Plea for Unity.
4. The Missionary Idea Among the Disciples: Genesis and Development.

So far as arranged President Bates, S. H. Bartlett, I. J. Cahill, J. E. Pounds and Professors Peckham, Dean and Stauffer are to be the lecturers. An hour and a half is given to each session, the last half hour to a general discussion of the topic of the evening.

Hiram College. B. S. DEAN.

Sunday-School Cause Prospers

Some Features of the Report of Secretary R. M. Hopkins and Others Made at the Atlanta Convention.

That the Sunday-schools of our brotherhood are making progress is evidenced by the reports of the secretaries made at Atlanta. Some of the points of advance noted are as follows:

1. The notable work for the Elementary Division done by Miss Hazel Lewis, since her appointment as elementary superintendent in 1912. Miss Lewis has traveled 27,656 miles during the past year, and has attended 24 schools of methods, given 82 addresses, 252 lectures and has conducted 83 conferences. She has spent 264 days in the field.

2. Progress in the Adult Division, under the superintendency of W. J. Clarke. The annual report covers only a period of 9 months. By June, 1914, 271 certified adult classes had been added to the 8,367 Disciple classes, reported January 1. This gives a total of 8,638 certified classes among the Disciples. The total enrollment of these classes today is about 350,000. Mr. Clarke has spent

Secretary R. M. Hopkins.

229 days in the field, having traveled 20,608 miles, visiting 26 states. Special addresses made, 107; conferences conducted, 112. During the year 249 lectures in schools of methods were delivered.

SUNDAY-SCHOOL WORKERS.

The following states have had Sunday-school workers under the direction of state boards during a part or all of last year: California, North, Fred B. Wallis; Colorado, Charles Wm. Dean; Illinois, Clarence L. DePew; Indiana, Garry L. Cook; Iowa, Leon S. Dudley; Kansas, David H. Owen; Kentucky, W. E. Frazee; Minnesota, Hugh Cooper; Missouri, District Superintendents; Nebraska, L. C. Oberlies; Ohio, Myron C. Settle; Oklahoma, H. S. Gilliam; Oregon, Mrs. Clara G. Esson; Tennessee, Kyle Brooks; Virginia, G. L. Carter; West Virginia, O. G. White; Wisconsin, J. Harry Bullock.

The secretaries have co-operated in the formation of new plans and ideas for teacher-training. It is to be hoped that the plan for syndicated courses of training—uniform texts to be used by all Disciples—can be carried out.

One of the most significant indications of progress during the year has been the series of schools of methods which have been successfully held. Schools are reported at Los Angeles, Cal.; San Jose, Cal.; St. Thomas, Ont., Can.; Grand Junction, Colo.; Arcadia, Ind.; Bethany Park, Ind.; Frankfort, Ind.; Hartford City, Ind.; Muncie, Ind.; Caldwell, Idaho; Lawrence, Kans.; Barbourville, Ky.; Lexington, Ky.; Louisville, Ky.; Owosso, Mich.; Kansas City, Mo.; Lebanon, Mo.; Lincoln, Neb.; Keuka Park, N. Y.; Kinston, N. C.; Cleveland, Ohio; Columbus, Ohio; Salem, Ore; Shelbyville, Tenn.; Richmond, Va.; Seattle, Wash.; Spokane, Wash.; Bethany College, W. Va. A total of 4,603 have been enrolled in these schools, as against 1,576 for the previous year.

Other signs of a better time in the Sunday-school field noted by the secretaries are: Greater co-operation between the Sunday-schools and colleges; the demand for a higher standard of uniform lessons; the church's growing consciousness of its responsibility for the religious education of its members; higher ideals for lesson committees; a more favorable attitude toward reading of the Bible in the public schools; growing literature of missionary education; enlarging work among negroes; front rank standard development; progress in the New Crusade, with the goal of winning 500,000 souls to Christ within five years.

DOUBLE BOON FOR SUNDAY-SCHOOLS.

The recommendation which is printed below, will save our Sunday-schools thousands of dollars heretofore wasted on cheap candies. At the same time, it will give an expression to the real Christmas spirit that will bless the child, the home and the church.

Of all the wonderful discoveries in modern Bible-school work, nothing excels the "White Gifts for the King" in marvelous success. It makes the King's Birthday another and greater Decision Day. It develops the unselfish good will of child and adult. It turns back the tide of worldliness that has threatened the sweet wholesomeness of Christmas.

Even if the Sunday before Christmas had not long been recognized as Ministerial Relief Day in the churches, no fitter use could have been found for our gifts of substance than their consecration to those who have given all their life and labor to the King. In recognition of this, the impartial publishers of the "White Gifts" exercises, have put at the head of the suggestions for gifts of "Substance," all of which are fully subordinated to the gift of "Self" and "Service," this item:

"$———— To Ministerial Relief for those who, having given self and service fully, until disabled, should be made guests at the King's table."

Gifts in kind, as well as in cash, are usually made; a pound of rice, a bag of flour; a linen towel; a bolt of muslin. Scattered all over America are the 111 housholds supported wholly or in part supported by our pensions. No Bible-school is far away from one or more of these, and delivery can be made promptly and easily.

The sample packet of exercises and supplies will be sent free for examination to any superintendent or minister. On adoption, complete outfits according to size of Bible-school will be furnished, where the gifts are to be devoted to the veterans.

"RECOMMENDATION."

"The International Convention assembled in Atlanta, Georgia, October 7-14, 1914, recommends that all Bible-schools join the advance from Christmas treat to "Giving Christmas' and that, in harmony with the churches' observance of the Sunday before Christmas as Ministerial Relief Day and in view of the vital need of increasing our pension fund for ministers and missionaries, they forward their offerings to the Board of Ministerial Relief, Indianapolis, Ind.

"The convention further recommends that, in order to give this important day its largest spiritual value, the Board of Ministerial Relief furnish such schools as will use them, the supplies for the "White Gifts for the King" exercises with their emphasis upon the consecration of self and service as well as substance."

It is time to get ready for Christmas. Send today a postal card request for samples and particulars to

Board of Ministerial Relief,
120 E. Market St., Indianapolis, Ind.

Flashlights

From the Annual Report of the Foreign Christian Missionary Society, Cincinnati, Ohio, October 1, 1913, to September 30, 1914.

FROM THE MISSION FIELDS.

ADDITIONS: Africa, 1,034; China, 253; Cuba, 18 ; England, 132; India, 136; Japan, 155; Philippine Islands, 996. Total, 2,729.

MEDICAL: Hospitals and dispensaries, 22; medical missionaries, 18; treatments, 181,564, or about 500 daily or 20 hourly, a gain of 20,848 over last year. Two new hospitals have been erected, one at Harda, India, and one at Manila, Philippine Islands.

EDUCATIONAL: Schools and colleges, 115, a gain of 8; number in attendance, 5,494, a loss of 189. Of this number 281 are preparing for the ministry, a loss of 2. Educational work helps to make the work permanent.

ORPHANAGES: Number of orphanages, 3; number of orphans supported, 130, a loss of 45; smallest number in many years.

CHURCHES: Organized churches 154, a gain of 7; present membership, 15,445, a gain of 993. Year by year the number increases.

SUNDAY-SCHOOLS: Number 308, a gain of 58; membership, 18,077, a gain of 839. The schools are among the most valuable agencies for the evangelization of the nations. The missionaries are seeking constantly to increase the number and efficiency of the schools.

PRINTING PRESSES: The Society conducts printing presses in the Philippine Islands, India and Africa. These do a vast amount of good. They are all being enlarged. The press in Africa alone printed 3,560 books and booklets, embracing 292,000 pages.

MISSIONARIES: The number of missionaries is 176, a loss of 5. Some have died, some have broken in health, and others have resigned. This is the number in spite of the fact that fifteen new missionaries have gone to the field.

FEES: The medical fees reached $11,749, a gain of $791. The school fees raised were $9,060, a gain of $1,693; total fee, $20,809, a gain of $2,484. This is the largest amount in fees the Society has ever received in any one year. The largest medical fees are from the Philippine Islands, $9,530. The largest school fees are from China, $3,528.

Secretary F. M. Rains.

GOVERNMENT GRANTS: Government grants made during the year in aid of our work amounted to $6,143. This is the largest amount granted the Society in any one year.

NEW BUILDINGS: Money was expended for new buildings last year as follows: China, $17,200; Japan; $1,500; Africa, $4,823; India, $8,750; Philippine Islands, $12,318; Cuba, $4,331; Tibet, $1,100; total, $63,422.

EXPENDITURES: Last year the money expended on the field was as follows: China, $165,797; Japan, $76,725; India, $60,282; Philippine Islands, $54,943; Africa, $40,567; Tibet, $12,812; Cuba, $10,336; England, $7,424; Scandinavia, $1,629; Hawaiian Islands, $1,262; Turkey, $372. It requires over $1,200 daily to carry on the work of the Society.

NATIVE HELPERS: The native arm of the evangelistic service is most important and is as follows: Africa, 286; China, 201; Cuba, 2; India, 148; Japan, 87; Philippine Islands, 81; total 805.

MISSION HOMES: No missionaries in the world are better housed. Good homes conserve good health and increased efficiency. There are 54 homes worth $207,560. This includes lots and lands.

ENDEAVORER SOCIETIES: Already the missionaries are developing Endeavor Societies. They number 71 with a membership of 4,123.

CHURCH BUILDINGS: On the whole field we have only 149 church buildings and chapels, a gain of 11. The value is $250,354.

RECEIPTS: Native contributions for missions, $6,169; contributions for self-support, $16,192; total native contributions, $23,692. Contributions by missionaries, $4,130. Total raised on field, $47,293.

W. D. Endres Begins Quincy, Ill., Work.

W. D. Endres, who has served the church at Kirksville, Mo., for several years, has begun his new work at First Church, Quincy, Ill., to which he was recently unanimously called. Mr. Endres succeeds J. M. Rudy, the "fighting parson," who resigned recently to become a candidate for nomination as representative on the progressive ticket. He was defeated in this by Roy Johnson, a young lawyer. Mr. Endres is a graduate of Christian University, Canton, Mo., and afterwards was graduated from Drake. He is a pulpit orator of ability and has a strong personality. The Quincy church has a membership of four hundred. Influential members of the congregation state that the church needs just such a man as Mr. Endres will no doubt prove to be—one who can unite all factions of the congregation and cause them to "pull together." The work at Kirksville is now in the hands of R. W. Lilley, who Mr. Endres reports, has started off with fine promise.

Dedication at Billings, Mont.

Dedicatory services for the handsome new structure of the Billings, Mont., First Church, were held two weeks ago. There were three principal services, the dedicatory sermon at eleven o'clock by I. N. McCash, president of Spokane University; a fellowship meeting at 2:30 o'clock addressed by Rev. Walter Jordan of Butte, formerly pastor of the church; an evening service at 7:30 o'clock with greetings from other ministers, and a sermon by Dr. McCash. The church building is a renaissance of the Spanish mission quite common in southern California but not often seen in the Northwest.

Special Sermons at Rockford, Ill.

William B. Clemmer, pastor of Central Christian Church, Rockford, Ill., announces a series of popular sermons for Sunday evenings, the topics to be on everyday life surrounding the theme of Home. His subjects are: October 11, "Memories of Home;" October 18, "Love and Locksmiths;" October 25, "The Wedded Life."

L. S. Cupp Pleased With New Work.

That Louis S. Cupp is delighted with his new field at Eugene, Ore., is evidenced by the following message sent to a Missouri daily: "Took charge of church in Eugene September 13. Membership over 1,000. Best building on coast. Forty-eight added first three Sundays. Modern city of 15,000. Three railroads and two interurban lines. Seat of University and of our own Bible University. A land of fine fruits and flowers and a sportsman's paradise."

Two Live Endeavor Societies in West.

In the only church of the Disciples of Christ in Utah, that in Salt Lake City, there is a live Christian Endeavor society of thirty-five members. They are interested in missionary work in Japan, and give $25 a year to a mission school at Jotsuya. Fresno, Cal., county Endeavorers are heartily at work in the campaign for a "dry" California. They have taken up the tithing-week idea with enthusiasm, and will give a tenth of their income for one week to temperance work. They have also started a "Christian Endeavor World" campaign to secure funds with which to send a representative to Chicago next year.

NO ALUM
IN
ROYAL BAKING POWDER

Attendance at Butler.

Attendance figures a few days ago, at Butler College, showed the following results: Men enrolled 120, women enrolled 187; total 307. Of these 120 are new students, and 187 are old students. The increase in attendance over last year comes with the old students. The decrease in the mortality rate is especially gratifying. Another gratifying feature is the large number of seniors. It seems certain that this year's class will outnumber last year's class. Since the class of 1914 broke all records for size this situation calls for congratulation.

Disciples at Purdue.

Among the newcomers at Purdue University ninety have stated preference for or membership in the Christian church. This is not as large a number as last year. However the Students' Bible Class has started with an enrollment on the first two Sundays of 150 or more and an attendance that promises to break all records. It is hoped to enroll 200 and to maintain an average attendance at class of ninety or more. There was an average attendance of between fifty and sixty last year.

C. M. Chilton at Liberty, Mo.

Graham Frank, pastor at Liberty, Mo., is rejoicing in the coming to this church, October 19, of C. M. Chilton, of St. Joseph, Mo. Mr. Chilton will hold a meeting of two weeks or more. Mr. Frank will assist the St. Joseph church in a return meeting in November.

Central, Youngstown, Scores Victory.

Nine hundred and sixty-six is the record of Youngstown, Central, school, for two weeks ago. Until this year there have never been as many as six hundred during September of any year. Only five times in the entire history of the church has there been reported a larger attendance than on "Ryan Day," two weeks ago. W. D. Ryan, the pastor, is proud and happy. Work in earnest will now start to secure six hundred new scholars in six months' time. The result of the campaign will be to bring the regular attendance up close to the 1,000 mark.

C. W. B. M. in Kansas and Indiana.

The C. W. B. M. membership in Kansas grew last year from 3,823 to 4,979. At the close of the year, June 30, 1914, Indiana had 7,389 members, reports the Indiana Bulletin. A gain of 2,611 would reach the membership aim of 10,000.

Fishing in Michigan.

J. H. Wilson, of Winchester, Ind., spent his vacation in Northern Michigan, and preached five Sundays for the Burt Lake church. He also held a short meeting for them, with sixteen baptisms as a result. The Burt Lake brethren want a good man to locate with them, permanently.

Warren, O., Promotes Prayer-meetings.

The churches of Warren, Ohio, have entered into a united effort to secure the cooperation of all Christian people in building up the mid-week prayer-meetings of the church.

Kentucky to Washington, D. C.

J. P. Bornwasser, who was graduated from The College of the Bible, Lexington, Ky., last June, has accepted a call to the church at Bennings, D. C., a suburb of Washington. He began his work there the first Sunday in October.

A. L. Wills to Columbia University.

A. L. Wills, College of the Bible, Lexington, 1914, has entered Columbia University and Union Theological Seminary. Mr. Wills won the Southern Inter-Collegiate Oratorical contest in the spring of 1913.

New Sunday-school Worker for Kentucky.

Roy K. Roadruck of Morocco, Indiana, has accepted the call of the Kentucky Christian Bible-school Association to become the Bible-school Field Worker for West Kentucky, and has already entered upon his labors.

Kindergarten Work in Japan.

The city records show that our kindergarten in Osaka, Japan, begun in the M. B. Madden home, is the first Christian kindergarten in that great city nearly as large as Chicago.

Miss Emma Lyon on Furlough.

Miss Emma A. Lyon, principal of the Girls College in Nankin, China, reached home this fall on her furlough. She is spending a little time with relatives in Toronto. She will go from there to Washington, Pa., her home.

Drake University Has Wireless Outfit.

Drake University is rejoicing in the possession of a complete wireless outfit, including telegraph apparatus. It is a gift from Samuel J. Wifoat. The executive committee, at their recent meeting, adopted a vote of thanks. It is very complete and cost $500.

New Workers for Nanking.

Mrs. Verna Waugh, Chillicothe, Mo., has been employed for special work by the Union Bible Seminary of Nanking, China. She sailed on the S. S. China, September 19. Miss E. Grace Taylor, of Harlan, Iowa, sailed on the same ship under special contract as teacher in the University of Nanking.

Des Moines Disciples Meet.

On Tuesday evening, Oct. 20, the Disciples' Union of Des Moines, met in its semi-annual banquet at Central Church. Two subjects were uppermost on that occasion: The Atlanta Convention, reports of which were given by returning delegates; and the "Billy" Sunday meeting, which is now busily preparing. The tabernacle is under construction.

Three New Professors for Drake.

Drake University opens with three new professors. Prof. Van Katwijk comes from the National Conservatory of Music of Helsingfors, Finland, to take charge of the piano department. Edwin B. Evans, head of the Dramatic Art, comes from Illinois. Irvin E. Stringfellow takes a position in the Bible College. He is a Drake graduate and has spent three years at Princeton.

The Sunday School

SOWING AND REAPING.

INTERNATIONAL UNIFORM LESSON FOR NOVEMBER 8. WORLD'S TEMPERANCE SUNDAY.

Gal. 6:1-10. Memory Verses, 1, 2.

Golden Text.—Whatsoever a man soweth, that shall he also reap. Gal. 6:7.

American Standard Bible.
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(1) Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. (2) Bear ye one another's burdens, and so fulfil the law of Christ. (3) For if a man thinketh himself to be something when he is nothing, he deceiveth himself. (4) But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. (5) For each man shall bear his own burden.

(6) But let him that is taught in the word communicate unto him that teacheth in all good things. (7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. (9) And let us not be weary in well-doing: for in due season we shall reap, if we faint not. (10) So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

Verse by Verse.

BY CLARK BUCKNER.

v. 1. *Brethren*: Paul shows how very affectionately he regarded the Galatian Christians by this word. *Even*: It was not to be expected that their lives should be entirely free from sin. *A man*: He refers not to Christians alone but to all men. *Overtaken in a trespass*: The sin which Paul has in mind is the sin which comes at a sudden temptation. There are other sins which cannot be dealt with in this manner. *Ye who are spiritual*: Spirit filled people are so for the very purpose of filling other lives with the spirit. *Restore such a one in the spirit of gentleness*: This is a sure protection against "otherworldism." True piety expresses itself, not in the peculiar intonations of voice or forbidding gravity of facial expression, but in such Christian service as the apostle recommends. *Looking to thyself lest thou also be tempted*: "Let him that thinketh he standeth take heed lest he fall."

v. 2. *Bear ye one another's burdens*: The word here translated "burden" means "heavy weight." It is that kind of a burden which cannot be borne by oneself. There is not one of us but is carrying burdens today which we would have broken down under had it not been for the help of others. As we have been helped let us help others. *And so fulfil the law of Christ*: See Matt. 8:17.

v. 3. *If a man thinketh himself to be something, when he is nothing*: "Those who suppose themselves to excel all others in piety, understanding, etc., while they are harsh, censorious, and overbearing, prove that they have not the charity that thinketh no evil: and, in the sight of God, are only as sounding brass or tinkling cymbal" (Clarke). *He deceiveth himself*: The springs of self deception are very deeply rooted.

v. 4. *But let each man*: It is an individual matter about which he is now speaking. *Shall he have his glorying in regard of himself alone*: Paul is here disapproving that empty party pride, which is so common today. Men become conceited over the accomplishments of members of their family, or fellowtownsmen, or members of their party, when they themselves are in no way responsible for the accomplishments.

v. 5. *For each man shall bear his own burden*: This is a different word from that used in verse 2. This word was used to denote the "pack" which beasts of burden carried. The "pack" which we are to bear as Christians consists of those things which none other can do for us. No one else can confess Christ for us: no one can be baptized for us: no one can do the Christian service which Christ calls upon us for doing.

v. 6. *Let him that is taught—communicate*: It is a deep debt which we owe to those who teach us. In this verse Paul is teaching that Christians should support their Bible teachers. The religious "sponger" ought to be helped by this passage.

v. 7. *Be not deceived*: Do not think you evade your own burden. *God is not mocked*: God is not to be treated with contempt. *That shall he also reap*: The law of the spiritual harvest is like unto the law of natural harvest.

v. 8. *He that soweth unto his own flesh*: The flesh is the evil nature of man.

v. 9. *We shall reap, if we faint not*: The rewards of righteousness are not always paid at the end of the day, but they are certain to be paid.

v. 10. *And especially toward them that are of the household of faith*: We are perfectly justified in showing special attention to the needy of our own faith. Charity begins at home.

Christianity and the Prohibition Question

The Lesson in Today's Life.

BY JOHN R. EWERS.

A very smart attitude is assumed by many young and middle aged men today. They can "take it or leave it alone." They believe in being broad-minded and in assuming a superior position. They think that they show their strength by doing as they please about wines and liquors. But one does not know that he can leave it alone until he tries it. He knows he can take it but he needs to demonstrate that he can leave it alone. We are familiar with the chap who boasts, "Oh, I take a glass of beer whenever I feel like it." We do not estimate him highly. Nor should we highly assess the seemingly broad-minded hero who, "takes it or leaves it alone." At best he is making his brother to offend and at worst he is on the way to become a "Down-and-outer."

Rev. John R. Ewers.

HOW TO HELP.

The strong are to bear the burdens of the weak. The best way to help is to prohibit. "How It Worked in Kansas" makes fine reading. Empty jails and full banks. Fewer imbeciles. Fewer inmates in almshouses. Greater happiness and prosperity all through the state. It is the truth. We are to help our weaker brother by removing temptation. That is the big factor. Just as we are bound to have wars when we prepare forts and guns, just so are we bound to have drunkards, murderers and idiots when we provide open saloons. There is only one attitude for a Christian and that is absolute national prohibition. What we now demand is a concerted, consistent, nation-wide wiping out of the entire liquor business in manufacture, shipment and sale. The tidal wave mounts high.

CHRISTIANITY HANDICAPPED.

From all sides we are hearing that this is to be a hard winter for the churches. It is true. But the churches are going to meet this terrible crisis by a fine display of new energy, by a wonderful deepening of spiritual life. Only thus can we even hold our own. Skeptics are being made, by the war, by the thousands. "Where is now thy God?" they tauntingly cry. God has some job on his hands when the Kaiser on the one hand and the Archbishop of Canterbury on the other hand ask him to bless their arms and lead their hosts to victory. Brothers fight and then ask God to bless them. What high nonsense! What sublime absurdity! Handicapped by war abroad and by whiskey at home the church is in a bad way. The other day I passed four wide-open saloons to enter one of our churches. I felt tortured to think of these four gates of hell being constantly wide open while our church was open and active only twice a week. A sleepy church surrounded by four grinning devils.

BILLY SUNDAY'S STORY.

Billy Sunday tells a most effective story about the way in which they determine how crazy a man is in one of our western states. They put him into a cement room with a tap running. They give him a mop. If he tries to mop up the water without turning off the tap they conclude that he is hopelessly demented; but if he turns off the water and then mops up the room they conclude that he has some hope of recovery. Nuf-said. States and counties which spend their time in mopping up the wreckage of open saloons are crazy indeed. Shut it off!

First then close the saloons. Remove the temptations. Then there is one other thing that can be done. Many men's classes now are actively putting men on on their feet and many women's classes are helping the wives and families. This is modern good-samaritanism. I know of many classes where men are being made over in this manner.

"SHORTY."

I remember one fellow six feet and six. Drink had brought him to the depths. In his home he asked me to pray for him. One day he met me and told me about his wife and little girl and how ashamed he was of the little he did for them. He joined the church. There is no half-way station in reform. He took his Saviour into partnership. He never took another drop. He won back his lost business, bought a home, established a fine office and today controls one whole section of a state in his prospering business. If the Lord could save "Shorty" he can save anyone. Here is our program: Close the saloons, then help the fellows who are down and out. When saloons are all closed this class will be small.

CONVICTION.

"Woe unto them that are at ease in Zion." One class of men draws out my unlimited disgust—the broadly tolerant men with no conviction about the liquor business. "Oh, its all right, I'm not bothering about it; if a man wants to take a glass now and then I have no objection." Great God, have we no backbone at all! Have we lost all sense of bearing the burdens of the weak! It is the old, old story—"Am I my brother's keeper?" How long does it take you to learn?

The Mid-Week Service

By Silas Jones.

TOPIC FOR OCTOBER 28.

My Favorite Passage.

This is to be a quotation service. We are invited to make use of those portions of the Bible that appeal to us most strongly. The decision as to what verses to quote will be easy for some of us, because certain verses have come to us as aids in so many crises that they are for us the heart of the Bible. Others will be embarrassed by the riches of the Bible. Their experience has been wide and deep and they have been instructed and quickened by many kinds of scripture. The unfortunate person is he who is so little acquainted with the sacred writings that he has no favorite passages. This person will probably be absent from the prayer-meeting.

WORDS OF CONFESSION.

"Other nations have been our teachers in art and wisdom and government. But she (Israel) is our mistress in pain and in patience, teaching men with what conscience they should bear the chastening of the Almighty, with what hope and humility they should wait for God. Surely not less lovable, but more human, that her pale cheeks flush for a moment with the hate of the enemy and the assurance of revenge. Her passion is soon gone, for she feels her guilt to be greater; and, seeking forgiveness, her last word is what man's must ever be, praise to the grace and mercy of God." This is the comment of George Adam Smith on the last words of the Book of Micah. Micah is only one of the books that instruct us in the art of penitence. In these days we are growing doubtful about the propriety of public confession of sin that is not sin known to the public. We can use the scripture to express our penitential feeling.

WORDS OF RIGHTEOUSNESS.

We need to be brought back frequently to the fundamental question of conduct. The artist mistakes art for the whole of life. The thinker judges men by their logic. The worshipper mistakes emotion for spirituality. The religious man is thought to be the man of feeling. He is, but his feeling must be connected rationally with conduct if he is to wear the name of Christ. There is a vital defect in a prayer meeting in which there is not frequent use of the prophets of Israel. The prophets were champions of a God of justice and kindness and they insisted that God was reasonable in his requirements. That priests and kings are afraid of the Bible in the language of the people is natural, for it lays upon the people the duty of passing upon the acts of their leaders and of declining to submit uncomplainingly to the word of authority.

WORDS OF HOPE.

"Thou wilt not leave us in the dust." The shortness of human life is often dwelt upon by the biblical writers. The vanity of human achievement receives emphasis. When Koheleth writes, "Vanity of vanities, all is vanity," he does not set himself over against all the other writers of the Bible. Others felt what he felt. Shallow optimism is about as bad as the blackest pessimism. Great spiritual leaders know what despair is. The Bible would not be worth reading if it gave us only roseate views of life. Its optimism is the kind that must be won by hard labor. It grows in the dust and heat of the world. When the shallow optimist quotes a great text of the Bible, his tones betray ignorance of its meaning. The words of hope found in the Bible are for those who can understand the man who says all is vanity and a striving after wind.

I have longed for thy salvation, O Jehovah;
And thy law is my delight.
Let my soul live, and it shall praise thee;
And let thine ordinances help me.
The opening of thy words giveth light.

WHY Your School Should Use the Bethany System of Sunday-school Literature.

1. Because it is more easily handled than any other series in the practical work of the school.
   Thus It Helps the Superintendent.
2. Because its Teacher's Manuals contain fully a third more material than the manuals of any other series.
   Thus It Helps the Teacher.
3. Because its arrangement for study, its illustration and mechanical attractiveness are unequaled by any other body of Graded literature.
   Thus It Helps the Pupil.
4. Because it is Scriptural in teaching.
   Thus It Helps the Cause of Bible Study.
5. Because it is used not only by Disciples, but also by Presbyterians, Congregationalists, Methodists, etc.
   Thus It Helps in Graded Union Work.
6. Because it is free from the sectarian spirit, and is produced by the editorial cooperation of the foremost religious bodies.
   Thus It Helps the Cause of Christian Unity, for which the Disciples Stand.

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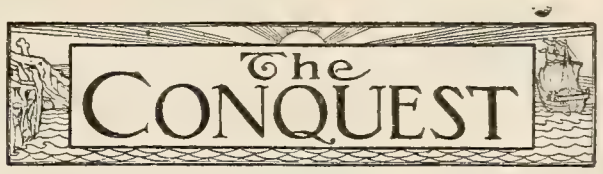

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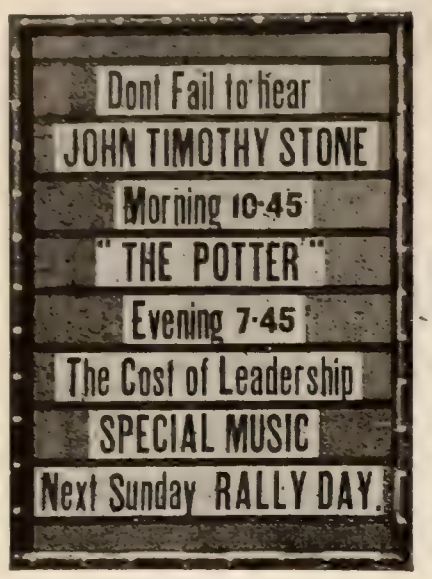

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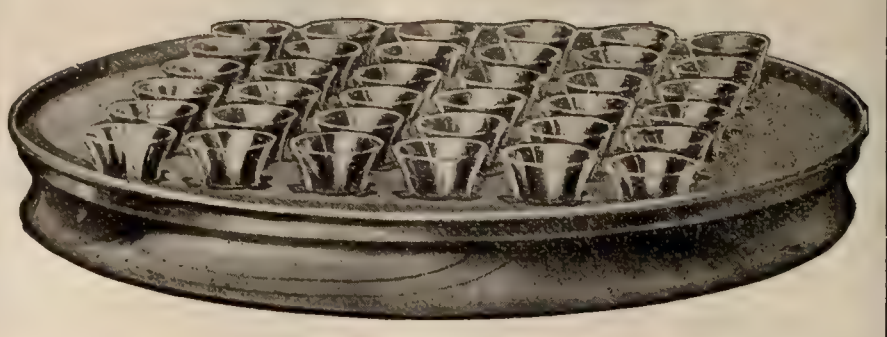

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The Christian Century

Vol. XXXI October 29, 1914 Number 44

The War and the Future of Religion

Editorial

The Limits of Fellowship

By Errett Gates

Inadequate Religions

By Robert E. Speer

Humanizing a Prison

By A. R. Person

CHICAGO

A Story With a Moral

Here is a story which came to us at the Atlanta Convention. It is a story worth reading, especially if you are interested in higher ideals for Sunday Schools in general and in particular for your school.

A certain Sunday school of the Southland, in one of the largest and best known churches of the brotherhood of Disciples, determined last summer to adopt graded literature in all its departments. (Previous to this time only the Beginners and Primary Departments were using the Graded Lessons.)

The Director of Religious Education in the school is a graduate of the University of Virginia, and for many years was a teacher in one of the leading educational institutions of the South. He is a ripe scholar, without prejudice and with enthusiasm for high educational ideals—and withal a very practical Sunday school man.

This educational director called his nineteen teachers together. He said, "We will send for samples of the graded literature produced by our three leading publishers." The teachers agreed upon the plan. The literature was ordered.

When the sample texts arrived, the Director again called together his teachers. "Now," he said, "we will tear off the covers of these Intermediate text books, in all three systems."

"Now," said the Director, "I will read to you a sample lesson from each of these Intermediate texts. I will choose corresponding lessons in each of the texts. I want you to listen to the reading from the three systems of literature, weigh each carefully, then tell me which you think is best adapted to the educational work we are doing for your children and mine."

The reading began. The chapter from System Number One was read. Then from Number Two. Last, from Number Three. The Director went down the line of nineteen teachers, asking each of them which treatment of the lesson would aid him best in training his pupils in the Christian religion. What was the result? Each of the nineteen teachers voted. ALL VOTED without exception for System Number Two.

A second lesson was read by the Director from System Number One, System Number Two, and System Number Three. The same question as before was put to the nineteen teachers. When the teachers had all voted, it was found that they were all again agreed in their preference for System Number Two.

SYSTEM NUMBER TWO WAS THE BETHANY SYSTEM OF SUNDAY SCHOOL LITERATURE

OF COURSE, there was no hesitation on the part of the Religious Director of that Sunday school and his teachers in making choice of literature for their school.

This story has a moral, and the moral is for you, Mr. Pastor, Mr. Superintendent, Mr. Teacher.

Have you made a test of the merits of the various systems of Graded Literature available, before deciding upon the spiritual food that is to go into the character of your young people? Do this, and without delay. January is the nick of time to make a WISE CHOICE. Do not neglect in your examination ANY GOOD SYSTEM published.

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Gentlemen:

We would like to make a thorough comparison of the various systems of Graded Sunday school literature, with view to placing in our school what we find is the best. Please send me samples of the Bethany System of Sunday School Literature.

Signed .....

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

* * *

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impuse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

* * *

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

* * *

The Sunday-school literature (The Bethany System) published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

* * *

The Christian Century, the chief publication of the Society, desire nothing so much as to be the worthy organ of the Disciples' *movement*. It has no ambition at all to be regarded as an organ of the Disciples' *denomination*. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published *by* the Disciples, is not published *for* the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Rev. Frank Waller Allen.

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Individuals are good as they relate themselves to the ideals and movements which produce a more just and righteous civilization. He is good who fellowships with high purposes and men who purpose high.

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THE CHRISTIAN CENTURY

700 East 40th Street **Chicago, Illinois**

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The War and the Future of Religion

TOMORROW, WHEN THIS WAR IS OVER, WILL BE THE GREATEST DAY FOR RELIGION SINCE THE CHRISTIAN ERA BEGAN.

Already there are evidences of the beginning of a vast spiritual reconstruction.

The non-combatant part of the world has been shocked into a mood of profound meditation, disillusionment and inquiry that is pregnant with new and great impulses toward God and spiritual life.

And the combatant part of the world will some day return from the field of carnage to the presence of peace stricken with grief and humiliation and awe, and stretching forth lame hands in piteous appeal to God.

* * *

It is through trouble, disaster, and the wreck caused by sin, that this human race of ours grows conscious of God and enriches its experience of Him. It is a paradox, and an infinitely sad paradox, that what God wants to do for us He cannot do until He has allowed us to taste experiences from which His loving nature would defend us.

It would be His way—the divine way—to lead mankind by steady increment of life up to finer fellowship with Himself. It would be His way to make each new stage of culture a higher revelation of Himself; to make each increase of secular prosperity a fresh occasion for gratitude in the heart of prosperous mankind; to make each advance of civilization a step toward His Kingdom.

But the somber fact is that progress in the attainment of the world's goods, knowledge, wealth and civilization —goods which the divine Father wills that we should have—is often made at the expense of the thing He most wishes us to have and we most need to attain, that is, spiritual fellowship with Himself. And when our prosperity and our culture and our success have blinded our eyes to the higher values, or made us content with so little of the higher values as we may have learned to enjoy, then there is but one way left by which God can make us aware of the supreme good, and that is to shock our souls through trouble, through the reversal of life's normal processes, through actually taking away from us the goods which shut Him out.

* * *

It is to the humbled soul alone that God can make His disclosure of the basic meanings and values of life. Culture often puffs up the soul. Wealth often hardens the soul. And civilization often surfeits the soul. Religion may continue, but it is formal, institutional, customary, respectable and lacking in vital spiritual reality.

Only with the soul that feels its leanness, its hollowness, its helplessness, can the divine will have its gracious way. What we Christians have seen in individual lives, and many of us have experienced, of the spiritual reconstruction made possible upon the ruins of this world's possessions, is a fair analogy of the spiritual reconstruction our social order is bound to undergo in the tomorrow that follows the war.

It will be that, or it will be moral chaos. And none of us with a grain of faith believes it will be moral chaos.

No, stricken with shame, the blood-stained, debt-burdened nations will return to their devastated fields, their decimated factories, their bereaved homes, and the hearts of men will cry out for God, for God who alone into all this wreck of goods and hopes and loves can bring reorganization and comfort and healing.

* * *

Religion after the war will bear the aspect of a new religion. The obsession of much that is old and merely traditional will have been broken by the shock and awe of war. Much that is now technically orthodox will fall away in the presence of the surging call of humanity for life, the life of God.

The divisions amongst Christians will seem based on petty and contemptible differences. The remoteness from human life and the utter irrelevance of much that is in our historic creeds will stand revealed when the fountains of human passion for God are opened up. Confronted by the tide of emotion and appeal which the war has already started rising, the Church will be ashamed that it ever wasted the world's time and lost the world's patience by trying to make out that the living God is gravely concerned over such matters as the historic episcopate or the correct mode of baptism.

In that hour God's great life-commandments will stand out imperially, and His alleged letter-commandments will confess their own unreality.

* * *

This is not the time nor is this the pen to draw the outlines of that richer faith toward which many forces have been steadily impelling mankind for many decades, and which this war will make more clear and more inevitable. The mood of the present hour is a mood of expectancy. We are in the stage of wonder—and if wonder is the beginning of knowledge it is also the beginning of religion.

But there are several things we do know:

We know that mankind is disenchanted with respect to the glamour of its civilization.

We may be sure that the secular life of Christendom, its politics, its economics, its industry, its culture, will be thoroughly reorganized when this war is done.

We may also be sure that from August, 1914, will date a new epoch in the history of the world.

We may be sure of these things. And we may not doubt that the spirit of the creative and redeeming God is brooding over the chaos of the world and that He will bring to birth some child upon whose shoulders the social order of the future shall rest.

Perhaps Christ will be born again!

Let us not say perhaps; let us open our eyes, and behold his star already in the sky!

And with one heart let us go seek the place where even now the prince is lying.

The Limits of Christian Fellowship

BY ERRETT GATES.

Dealing not with concrete instances, but with the principles involved in the question of fellowship, Dr. Gates' article is especially timely just now when the tumult and shouting over the California excommunication case is dying down. He shows how radically un-Christian the whole idea of excluding a Christian brother or a Christian Church is. If the historic principles of the Disciples of Christ condemn the policy of exclusion much more does the teaching of our Lord himself. Dr. Gates carries the question up to the mind of Christ and finds there an answer plain and unescapable.

WHEN is a disciple of Christ justified in saying to his brother: "I will withdraw my love and fellowship from you and treat you as if you were not my brother. I will not worship with you in the services of the church and if the church does not cast you out of its fellowship and turn away from you, I will turn away from the church and refuse to have fellowship with it?" In other words, what is the limit of Christian love and fellowship?

This is the question which Peter propounded to Jesus in the inquiry, "How oft shall my brother sin against me and I forgive him?" Is there not a limit to the Christian love and regard with which I should treat a brother? Jesus as much as says to Peter, There should be no limit to your willingness to love and forgive your brother. In the thought of Jesus "seventy times seven" is the symbol of boundlessness. It does not mean that love and forgiveness should cease when the precise number of 490 offenses against you has been reached. When that number has been reached there is no more reason for refusing forgiveness than when seven before it was reached. Seventy times seven is not a fatal sum which naturally and automatically and divinely exhausts forgiveness and relieves one of the duty of further patience and consideration.

LIMITS OF A MOTHER'S LOVE.

Does a mother ever ask, How oft shall my son sin against me and I forgive him? Does a mother ever set a fixed sum of offences where her love and forgiveness end? Does she not go on loving and forgiving her wayward boy when all of her neighbors and the rest of the family have ceased to forgive? As long as he lives and as far as he wanders she follows him with her love; and if he ever returns to her door and asks comfort and companionship, she gives them. She loves and is willing to forgive seventy times seven. That is the measure of brotherly love as a disciple of Christ.

But you ask, Who is this, my brother, who should be forgiven seventy times seven? Is he my brother according to the flesh, the man who lives with me under my father's roof in the same family? Jesus taught his disciples to love and forgive more than one's own kinsmen according to the flesh. Is my brother he who is my fellow church member who worships and communes with me at the Lord's table? Jesus had no thought of limiting the love of his disciples to their fellow-members in the Jewish church. Is my brother he who is my fellow-citizen, my countryman, he of my race and language?

WHAT JESUS SAYS.

Brotherhood, as Jesus taught it, overran the boundaries of family, of church, of race, and embraced within its folds every child of God beneath the sun, of whatever color, or race, or tongue. Jesus used the term "brother" in two senses, a narrower religious sense, and in a broader human sense. When he said to his disciples, "One is your master, and all ye are brethren," he meant it doubtless in the narrower sense of those who sat at his feet and listened to his words and joined his company. When his brothers with his mother sought him on one occasion, and the word was brought to him that his mother and his brothers were seeking him, he said, "Who is my mother and who are my brethren?" And he stretched forth his hand toward his disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and

Professor Errett Gates, Ph. D.

mother." He was then thinking of that spiritual brotherhood of all good men who were doing God's will.

The question which Peter brought to him, "How oft shall my brother sin against me," doubtless refers to this religious brotherhood.

But there was a wider sense in which he used the word, as when he said, "Thou shalt love thy neighbor as thyself." Here the word neighbor stands for brother in the universal human sense, and includes all those who, like the man ministered to by the good Samaritan, are in need, whether in fellowship of the religious society to which you belong, or the man outside of it. The duty to love my brother in the church does not carry with it the duty to exclude all other men from my love and forgiveness. As a follower of Jesus Christ I must do good to all men, but especially to those who are of the household of faith.

FELLOWSHIP WITHIN THE CHURCH.

But let us limit our inquiry to the brother in the narrower religious sense, and ask, what is the limit of love and fellowship within the Christian Society? Is the duty of love and fellowship within the church boundless? "How oft shall my brother sin against me and I forgive him," and of course, go on extending fellowship to him? Can there be no end of patient endurance of him?

Suppose my brother falls into sin, is he still my brother, and shall I do what I can to preserve fellowship with him? He falls into sin not merely once, but again and again, shall I go on loving and forgiving him endlessly? I should, if as often as he sins he turns away from his sin and seeks forgiveness. When I extended Christian fellowship to him at the beginning of his Christian life, I did not ask him if he had reached perfection of goodness, or lay upon him perfect goodness and sinlessness as a test of fellowship. The church does not lay claim to the attainment of perfection; but it does ask that its members strive to be perfect as their Father in heaven is perfect. And until every one of us attains perfection the church must bear with and be ready to forgive the imperfect. The man who makes a misstep and falls into sin is not wholly bad. There may be possibilities of great goodness and virtue in him. The church should be like a patient mother to her erring ones. That does not mean to overlook and condone faults, but to be tireless in seeking a remedy for them. The church must care for its own, and the strong bear the infirmities of the weak. It is not care merely to judge and condemn and excommunicate; but to protect and educate and inspire and lead. We are our brother's keeper.

TREATMENT OF ENEMIES.

But suppose my brother injures me without cause and becomes my enemy; shall I love and keep fellowship with him? The enmity of your brother does not excuse you from loving him. Your enemy is doubtless somebody's friend, well-beloved and tender; and he certainly is God's child. Both of you live together in your Father's great house. Enmity between men is the utmost reach of human disfellowship, but the distance between enemies is a not impassable gulf. An enemy is not a creature of another species. He is still human and as long as he lives there is a possibility of converting him from an enemy into a friend. Have you ever seriously tried it? W. T. Stead wrote in a book which he left behind, "My enemies, what good have I done them? For an enemy is the man with whom you have failed. It may not be your fault, but if he is your enemy, you have failed; for it is failure when any fail to realize that One is your Father, and all ye are brethren. Whom you dislike, that is an enemy, a failure—have you ever done anything to make him a success?"

WHAT JESUS SAYS.

I can not even turn away from my enemy, and say, "I have no more responsibility for him." Jesus said, "Love

your enemies; Do good to them that hate you; Bless them that curse you; Pray for them that despitefully use you, that you may be the sons of your Father who is in heaven."

But there is another thing that men make the cause of estrangement and disfellowship in the church besides sin and personal injury; it is difference of opinion. Have I sinned against my brother when I express a religious opinion which differs from his? How oft shall my brother differ from me and I still treat him as a brother? Until seven times? What would Jesus have answered to such a question? Would he have said as some men have thought he said, I say not unto you until seven times, but until the second time? Forgive him the first time, but if he dares to express a thought which conflicts with your thoughts a second time, turn away from him and treat him as a heathen and a publican. Of course Jesus never said that, and what is more he never said anything that implies that. It never seemed to occur to him to base Christian love and fellowship on correctness of opinions. If he taught that love and forgiveness should be exercised without limit toward a brother who sins against me, how much more should love and forgiveness be exercised toward a brother who differs in opinion with me. Who has committed the wrong, the man who has expressed a differing opinion or the one who has seized upon it to hate and malign and renounce fellowship with a brother? Such things might take place among political parties, or between medical schools based on doctrines and opinions; but it is inconceivable how such a thing could take place in the church of God which is based on brotherly love and fellowship. Those who do such things always give themselves a good reason for doing it; it is to preserve the church from doctrines which they think false.

THE QUESTION PUT TO DISCIPLES OF CHRIST.

Their plan is to run false doctrine out of the church by running in strife and enmity; and thus the last state of the church is worse than the first.

But the last place we should expect to find opinions made a test of fellowship would be among the people with whom we are identified—the disciples of Christ. Yet we have not entirely escaped the baleful example of the first great mistake made by the church after Jesus' day, when it turned the company of believers—the church—into a school of thinkers and philosophers. Since that day the church has been more careful about what men thought than the way they lived. There was a time when it was safer to be a bad man and believe correctly, than to be a good man and believe incorrectly. The criminal was then less dangerous than the heretic. Who were these men who were dragged from their homes without warning and thrust into dungeons without due process of law; and after a trial which was a mockery of justice and fairness, were torn limb from limb, and were chained like wild beasts to piles of wood and burned to death? They must have been enemies of their kind, desperate criminals, doers of all kinds of wickedness, to have earned such a fate; who were they? They were good fathers and loving husbands; they loved their neighbors as they loved themselves; they did justly, loved mercy and walked humbly with God; they had clean hands and pure hearts. They were the best men of their communities.

PERSECUTION IN EARLY DAYS OF THE MOVEMENT.

But they did not believe in the doctrines of the ruling church, and they were put to death. For them there was no forgiveness. They had sinned the unpardonable sin—they dared to differ in opinion from the ecclesiastical rulers.

The fathers of the present movement represented by the Disciples of Christ, tasted the bitterness of persecution for difference of opinion, they were cast out from the fellowship of their people, and every means was taken to hurt them that was in the legal power of their persecutors. They were compelled to go alone, and when they set up new churches in which to worship God, they said, We will not build upon men's human opinions and make them tests of fellowship and causes of disfellowship. It is passing strange now that among a people who are following in their paths there should ever arise a persecution for difference of religious opinion. It is not often that it happens, but sometimes it does. One disciple turning away from another disciple of Christ treating him as an alien and a criminal because of difference of opinion! Such a thing ought not to be named among us, who have always proclaimed to the world that our unity was a unity of faith and not of opinion, and that we stood fast in the liberty wherewith Christ had made us free.

ARE WE TRUE TO OUR PRINCIPLES?

Suppose a man presents himself here for membership in this church and says, "I believe that Jesus is the Christ the son of God, and I want to follow him," dare we question him any further? Not if we are true to the principles of the movement we represent. Suppose it became known, sometime after he took fellowship here, that he believed in the doctrine of evolution; could we with good conscience say to him, "Brother, it is not possible for you to believe in that doctrine and keep our fellowship; you must either give it up or give up your membership in this church." Suppose it became known still further that he believed in the doctrine of universal salvation; would that be sufficient cause for withdrawing our fellowship from him? I myself do not believe in that doctrine; but if a man who does believe in it comes and asks for my Christian fellowship, saying that he believes in Jesus with all his heart and wants to live his life he may have my fellowship.

ALEXANDER CAMPBELL QUOTED.

Alexander Campbell said in the Christian Baptist in 1826: "The Scriptures speak of the forbearance of God, and teach that Christians in certain cases should forbear with one another in cases of injury sustained, but never, that I can see, on account of matters of opinion. A person might as well be said to forbear with his natural brother because he was only ten years old, or five feet high, or because he had grey eyes; as to forbear with his Christian brother because he differed from him in some opinions. And I am willing to carry this principle to its greatest possible extent; though as you say, there is and must be a stopping place. So long as any man, woman or child declares his confidence in Jesus of Nazareth as God's own Son, that he was delivered for our offences and raised again for our justification; or in other words, that Jesus is the Messiah, the saviour of men, and so long as he exhibits a willingness to obey him in all things according to his knowledge, so long will I receive him as a Christian brother and treat him as such."

I have quoted these words from Alexander Campbell, not because I think he settles the matter either for you or me, but because he was a great and respected teacher among us and has in these words expressed the fundamental principle on which our fellowship is built. It has been the aim of this body to establish a fellowship as broad, as all-embracing as discipleship in the company of Jesus; to make it possible for every one who believes in Jesus Christ and wants to serve him, to have a Christian fellowship in that belief and service alone. That is a platform broad enough and simple enough to unite all of the people of God. I count myself fortunate to be a minister among a people with such a platform of union. If this basis of union will not cure the divisions among the people of God, then I despair of finding one that will. I believe in and love this people and their principles, and ask for no more joyous ministry than the proclamation of these principles.

NOT KNOWLEDGE BUT LOVE.

It is not knowledge or even belief that constitutes the Christian life according to the teaching of Jesus, but love and good works. If knowledge or opinion made a man a Christian then the learned would be the good and the simple and ignorant, the bad. It is not knowledge or intellectual belief that constitutes the church, any more than it constitutes the family; for the church is not so much a school as it is a family. Can you imagine what would happen to the family if intellectual agreement were legally made the bond of union and basis of obligation between parents and children and husband and wife; if it were possible for a father to cast off his children and a husband to put away his wife for difference of opinion? The love and innocence and helplessness of childhood would then count for nothing; and the pain and sacrifice of motherhood would mean nothing in the face of difference of opinion.

THE TRUE FELLOWSHIP.

Divorce for difference of opinion! If that were possible, the most perfect home might be destroyed. As a matter of fact such a thing is not possible in our civilization, though there have been times when it was possible—when an heretical wife might be cast off as a common criminal by consent of the church.

Exclusion from the fellowship of the church for difference of opinion! That is just as unnatural and revolting as exclusion from the home for difference of opinion. Neither the church nor the family is built on agreement in doctrine, but on mutual love and service: and where there is love and virtue and faithfulness to every duty, there may be a good home, and a true church, whether there is agreement in opinion or not. In the church as in the family there are human beings of all kinds and conditions, and they cannot be forced into intellectual likeness any more than into physical or moral likeness. There are young and old, ignorant and learned, the innocent and the guilty, the worthy and unworthy, all bound together by common needs and aspirations. They are brothers and sisters not because they think alike or look alike, but because they need each other. When we come to recognize that our fellowship with each other in the church grows out of our duty to each other, as well as our need of each other, the church then will be truly Christian.

Treats Prisoners Like Human Beings

How Edmund M. Allen, Warden, has Revolutionized Conditions at the Illinois State Penitentiary, at Joliet.

BY A. R. PERSON.

COMPARATIVELY few persons visit a penitentiary and learn from observation just what sort of a place such an institution is.

As commonly conceived, a penitentiary is a place where the officers punish and the prisoners suffer.

Years ago this might have been a sufficiently complete characterization. More recently it would have been inadequate and now at many prisons it can hardly be said to be true.

Warden Edmund M. Allen, who has inaugurated a more human system of treatment of prisoners at the Illinois State Penitentiary.

The new administration of the Illinois State Penitentiary has changed things completely during the past twenty months.

This prison is now a community of men and a small number of women in the women's department, all of whom—even the life term men—have some hope and many of whom have very bright hopes indeed.

People here do not live the same natural life they would live outside where they would have their homes and families but, still, life here is all the time becoming more normal—always, however, with the limitation which the requirements here and the conditions make.

The barrier which opinion has built up between the general public and the persons who have been convicted in a court, has for some time been breaking down and many persons are beginning to see that the "class" to which it said a person who has been convicted comes suddenly to belong, is a class only in people's opinion: that by nature, instinct and purpose, the person is just what he was before his conviction—earnest and true in general purpose, if he was earnest and true before, even though he may have gone wrong in some one thing.

Of course there are a number of men here who, if free, would over-ride others' rights but also there are a great many here who in no degree wish as a general policy to do any such thing.

PRISONERS ARE HUMAN BEINGS.

The public once thought that prisoners should be put squarely under the heel of social power. Now, there is a recognition that men and women who have been imprisoned, are still human beings and that they have rights the same as they have ever had.

In a recent address at Camp Dunne, one of the honor road camps where men have gone from here to work on the Illinois roads, Governor Dunne said: "We are beginning to see the prisoner's side of the story. We already realize that his rights are as important as those of the state."

In acknowledgement of these natural human rights, which the governor says the state is now to recognize, and to provide for establishing some of them in practice, the new administration here has done many things.

To enable the prisoners to gain a better connection with the world outside, the men are now allowed to write and to have visits once a week. Previously to this there were visits only once a month and letters could be written only once in five weeks.

The restriction in writing letters made it impossible for men to reply to letters that came from their various friends and in time the friends, receiving no word, would write no more.

In the days gone by, this letter could not have been written as it is now being written by a resident of this institution; the readers of this paper could not possibly have had such a communication from a prisoner in which he publicly reports the conditions at the state penitentiary. Such a letter would not have been allowed to go out and if it should have been stealthily sent and published, the prisoner would have, for some months, lost the privilege to write.

But now, under the new order of things, not only can such a communication as this be sent to the press, but the prisoners have a press of their own.

Our magazine, The Joliet Prison Post, is one of a great number of prison publications. About thirty prison papers are received here in exchange.

THE PRISON NEWSPAPER.

The Joliet Prison Post is more than a local sheet. It is a forty-eight page magazine (some months still larger) and it deals intelligently, forcefully and freely with every prison question. Recently a large Eastern daily gave the greater portion of a double column editorial to a consideration of the magazine issued at this institution.

The magazine deals with prison questions in the light of general social principles. "The new Joliet prison magazine steps into the ranks of first-class journalism to consider the question of social betterment—forty-eight to seventy-two pages of clear reasoning on living social questions."

This description of our publication will help the readers of this article to see what this community is doing. We are thinking of ourselves now, not as a prison, but as a community with problems which are to be and which must be worked out.

Of course, all that we are doing has been made possible by the prison administration and particularly by Warden Edmund M. Allen.

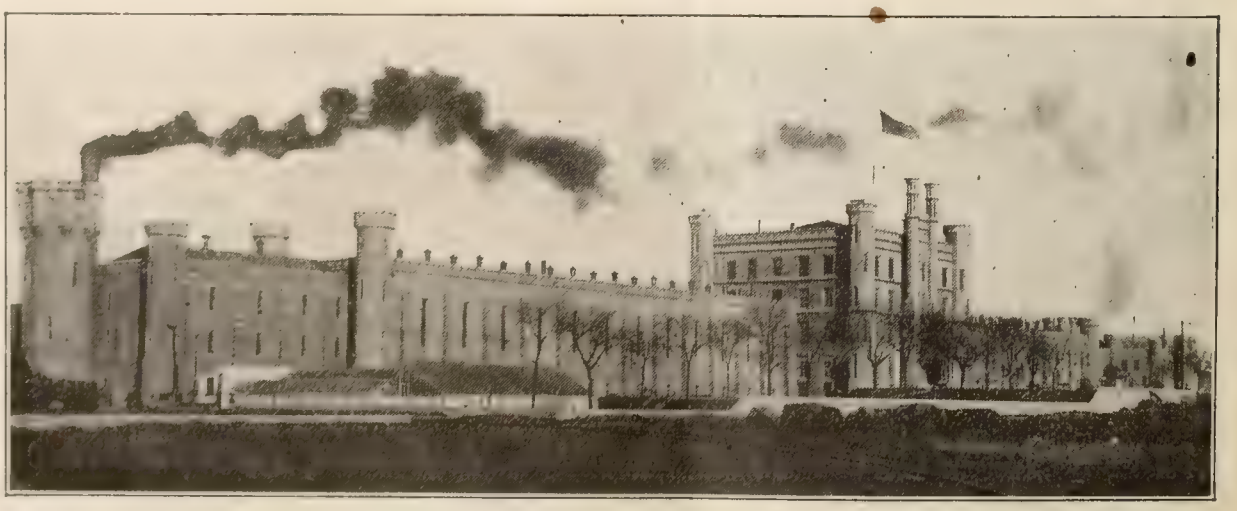
The men now have meetings once a month in which they freely discuss questions and through which requests from the men reach the Warden. The meetings have effected many changes and will bring more. We have a band of twenty-four pieces which plays each day as the men march to and from work and also during two meals a day in the dining room.

The readers of this article will please understand that we are putting no extra burden on the state for any of this. What is being done, is done by ourselves and within the customary appropriation. We, as residents of this community, are ourselves raising the community to better things. None of the good that is coming to us, is being bestowed upon us from the outside. We do not want it that way. What we have we want to earn and the Warden frequently says, "Boys, it's up to you;" says that the men shall have all to which they will become eligible.

Our magazine serves in leading the men and women—we have a "town" of over fifteen hundred here—and it helps them and the administration to become unified. Besides, as Governor Dunne says, the magazine gives "the prisoner's side of the story," to the public, which is also a great help.

Christianity in Madagascar.

A writer in The East and the West states that from Tananarive, the capital of Madagascar, 200 churches can be seen with the help of a field glass and 150 with the naked eye! A missionary organization of the Madagascar Christians called Isan-Emin-Bolana supports thirteen evangelists in the northern part of the island, and this is not the only such missionary society. Its meetings are held every six months at the capital and fully 10,000 delegates attend them. There are separate meetings for men, for women, for youths, for girls.



Illinois State Penitentiary at Joliet.

Inadequate Religions

How the Religion of Jesus Christ Fares Amid the Wreckage of Ancient Faiths.

BY ROBERT ELLIOTT SPEER.

THE great non-Christian religions are today confessing their inadequacy, even in our own ears. I have seen myself—and my life has been no long life—I have seen great non-Christian religions die. I mave seen Confucianism slain in Korea. I have seen Shintoism publicly degraded from the status of a religion to a mere code of court etiquette in Japan.

We are—all of us—witnessing now one of the greatest religious transformations that ever took place in the non-Christian world passing over Hinduism. There is a very interesting letter in "The Life of Phillips Brooks," written from Calcutta to his brother Arthur, after Phillips Brooks had had an interview with Keshab Chander Sen. Phillips Brooks thought that he saw in the rise of the Drama Somaj a great schism running through Hinduism that was to issue in a reform movement that would bring up in India great masses of men to pure theistic conviction, from which they would be ready to step over into a Christian faith.

PHILLIPS BROOKS' PROPHECY.

If you will compare the actual facts today with Phillips Brooks' prophecy you will see that he misread not at all unnaturally but entirely the signs of the coming days. Why? Hinduism has so readjusted itself as to make it unnecessary for the Brahmos to revolt from it. It has simply made room in its expansive folds for the ethical conceptions of Christianity, so that it is comfortable for a man who wants to hold those conceptions to stay inside the Hindu faith and live the Hindu life if that is his desire. Hinduism is engaged in a great apologetic adaptation.

In like manner all the great non-Christian religions are disintegrating or undergoing some form of significant transformation. What Griffith Jones says in "The Ascent Through Christ" is manifestly true: "The nations called Christian are everywhere pressing hard upon all other nations. Western civilization in all directions is disintegrating both the customs of savage nations and the more stable civilization of the east, and it is everywhere being shown that in this general break-up of old and effete orders there is an imminent peril. For where our civilization penetrates without our religion it is invariably disastrous in its effects. It never fails to destroy the confidence of the subject races in their own creeds and customs, without furnishing anything in place of their sanctions and restraints. The result is everywhere to be seen in the way in which heathen nations neglect our virtues and emulate our vices.

"The advice sometimes given to the missionary, therefore, to leave the people to whom he ministers to their simpler faith, is beside the mark. These faiths are inevitably going—soon they will be gone—and the question presses, what then? If history proves anything, it proves that a nation without a faith is a doomed nation; that it cannot hold together; that it inevitably decays and dies.

ETHNIC RELIGIONS PERISHING.

"From this point of view alone, then, there is a tremendous responsibility laid upon us. The impact of our civilization is breaking up the fabric and undermining the foundations of the ethnic religions. Without religion of some sort nations must perish. Therefore we must see to it that we give something in the place of what we take away, and that something must be Christian faith or it will be nothing."

We stand in the midst of a great world of wrecked religions. Heresy after heresy has shot schism upon schism through what we used to look upon as the solid mass of Mohammedanism, and all the other non-Christian religions are attempting, in greater or less degree, to transform themselves beneath our eyes. They are confessing, every one of them, their inadequacy to meet the needs of men.

"CALVARY CLOSES THE QUESTION."

For the Christian Calvary closes the question. All the non-Christian religions, except Mohammedanism—which in actual consequences rejects and supersedes Christ and therefore condemns itself—were here when Jesus Christ came. If the missionary enterprise is a mistake, it is not our mistake: it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was therefore laid down needlessly for the world.

Nineteen hundred years ago, to the best of all the non-Christian religions—the religion between which and all the other non-Christian religions a great gulf is fixed, Judaism—Jesus Christ came, and that, the best of all religions, He declared to be outworn and inadequate. The time had at last come, He taught, to supplant it with the full and perfect truth that was in Him. No word needs to be spoken to us beyond His word, "I came to save the world," and the great word of the man who had loved him dearly, whose life had been changed from weakness into strength by his power, and who was to die in His service: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

International Good Samaritanism

How Some of the Warring Nations of Europe are Welcoming the Christmas Ship Enterprise Planned by Christian America.

BY THOMAS CURTIS CLARK.

THE present war does not prove that Christianity has failed. It has brought out one very concrete illustration that Christianity is not dead! Seldom has the religion of Jesus Christ brought forth a more worthy fruit in practical life than in the Christmas ship enterprise. Significant, as revealing the spirit of Christianity in action, this Christmas gift from loving America to her stricken sisters across the water, bids fair to do much toward preparing the way for final peace and adjustment.

It is cheering news that the warring nations are expressing warm appreciation of the Christmas ship which America is soon to send to them.

GREAT BRITAIN AND RUSSIA PLEASED.

Great Britain and Russia have communicated formally to the Chicago headquarters of the Christmas Ship their acceptance of the Christmas gifts which the children of America are about to send to the orphans of the European war.

Not only will the British government receive with gratitude the offerings of America, but, according to its ambassador in Washington, Sir Cecil Spring-Rice, it will do everything in its power to forward gifts to other countries which cannot be reached by the American naval vessel conveying them across the ocean.

All of the diplomats representing the belligerent nations have displayed intense interest in the plan; none more so than Sir Cecil Spring-Rice.

This ambassador, who, by reason of previous service in the United States, has an intimate knowledge of the real feelings which inspire the American people and who appreciates their large charity, promptly declared his belief that the London government would accept with gratitude the proportion of the gifts assigned to England, Scotland and Ireland, and, moreover, would be willing to cooperate in every possible way to see that the gifts reached their destination, even though that destination should be hostile.

That his belief was justified is shown by the cablegram he has received from Sir Edward Grey, the British minister for foreign affairs.

Not the slightest objection will be raised to the children's gifts going to Germany and Austria. The British cruisers which are holding up vessels suspected of carrying contraband of war will signal "Godspeed" to the American Christmas ship.

In addition, a British man-of-war will convey from England to Norway, for transmission to Russia, the gifts intended for the orphans of the Russian Empire. A British vessel also will convey to Belgium, if desirable, the Christmas gifts addressed to the needy children of that devastated country. The German government will permit free entrance of this ship into Belgian ports, which its army controls.

BRITISH ENVOY'S LETTER.

Here is a letter received by John Callan O'Laughlin, of the Chicago Herald, from the British ambassador:

British Embassy, Washington,
Oct. 16, 1914.

Dear Mr. O'Laughlin:—I have communicated to Sir Edward Grey your kind

and touching message and I have received an answer from him in which he tells me that the British government appreciates the kindly spirit shown by the American people and the Secretary of the Navy in the dispatch of an American warship in order to carry to the countries afflicted by the war a Christmas cargo of useful presents.

He is sure that this generous and beneficent thought will bring pleasure and comfort to many afflicted households and of course he will do all in his power to join such assistance and advise through Ambassador Page as may be in his power with respect to the question of forwarding those gifts to their destination in England and elsewhere.

I hope you will inform this embassy of the date of sailing and other necessary details.

Yours sincerely,
Cecil Spring-Rice.

Mr. John Callan O'Laughlin.

RUSSIA THANKFUL.

From the Russian ambassador, too, has been received a letter expressing the sense of appreciation the government of his majesty, the czar, of the purpose of the children of America. Here it is:

Imperial Russian Embassy,
Washington, the 22d Oct., 1914.

Dear Sir: I am directed to inform you that the imperial government accepts with feelings of profound gratitude the Christmas gifts of the American children to the orphans of the war and will take all necessary measures for their distribution.

Please receive for the papers associated with the enterprise and all those who have assisted to promote this generous and sympathetic work the expressions of my sincere thanks and appreciation. Very truly yours, G. Bakhmeteff.

Now that all the governments have been heard from—Great Britain, Russia, France, Belgium, Servia and Montenegro, constituting the allies, and Germany and Austro-Hungary, which are fighting shoulder to shoulder—it is for Christian America to see that the Christmas ship shall carry a cargo of which they will be proud and which will bring back to them the blessings of those whose want is relieved.

Rambles on the Belgic-Dutch Border

With Sidelights Upon Conditions Now Prevailing in the Belgian War Zone.

BY WILLIAM ELLIOT GRIFFIS.

LOOKING upon the map of Netherlands, one will see a great many names ending in trecht or tricht, which is the local corruption of the old Latin "trajectum," or ford. At Maastricht we are at the ford on the Maas, or Meuse. The river valley is walled in on either side with limestone hills. The scenery here contrasts sharply with that north of the Maas. The French call this river the Meuse, after the village of its cradle. I pass by Rormond—that is, the mouth of the Roer river—to which city I shall return for a Sunday's stay.

"NO SMOKING."

The car in which I ride to see Belgium for the second time after many years, has the sign Niet Rooken (no smoking), but the prohibition is defied by four nations and neutralized in French, German, English and Dutch. Personally, I enjoy cigars best when they are smoked by others. It is fun to see men falling asleep with lighted cigars in their mouths or hands, the stumps occasionally tumbling over their clothes on the floor, leaving a comet-like track of ashes. Many of the Dutch museums and public offices have in their hallways tin boxes, like a "letter-delivery," with compartments duly numbered, in which visitors may deposit their "old soldiers" until their business is over and fire and moisture once more touch opposite ends.

Three hours in Maastricht, a place repeatedly visited, gave me plenty of opportunity to see the fine stone bridges, one 500 feet long with nine arches (much like that of the Bridge of Arches at Liege, now a mass of ruins), the well-kept streets of the city and the splendid great church of St. Servas, the oldest in Netherlands. It was St. Servas who first preached the Gospel in this valley, dying A. D. 384. The center of the crypt is the place where it is said his bones were laid.

DUTCH ARMY GUARD CITY.

The city, now guarded by the Dutch army, mobilized for defense, was then gay with all colors of bunting, with flags and emblems, national, provincial, municipal and ecclesiastical. This outburst of decoration advertised the festival in the saint's honor, which was to last a week. In the brilliant church, already overloaded with all kinds of costly ornaments and symbols, was a remarkable exhibition of holy relics, consisting chiefly of bones of various saints, some of them mounted in gold and set in boxes of crystal, banded with precious metal and richly begemmed. These were arranged back of the chancel and in the choir, and one must pay to see the uncanny curiosities.

We are in Limburg, the most southern of the provinces, and the one most Roman Catholic. Out in the streets the sights, sounds and smells compel contrast with the other Dutch provinces. One sees here what he rarely meets in either of the Hollands, north or south—plenty of beggars. In contrast to the hard, fragrant cheeses of the north, that called Limburger, mostly made in Germany, is too visible to the eye and oppressive to the nose. Sitting down at one of the little round tables outside a restaurant and calling for coffee, the taste is of chickory. Personally I prefer honest Java coffee, no mendicants and no bits of skeletons in churches. A local exhibition of art and industry in an old house of worship interests me for a half hour.

VALLEY OF THE MAAS.

Mounting the train for a ride into Belgium, the southern frontier of the Netherlands is crossed at 4:10 p. m. Rain is falling heavily. The valley of the Maas winds and curves like that of the Mohawk, which it recalls. There are, likewise, islands, dams and locks. At the Douane, or custom house, all are talking French. The formalities are slight. For the passenger they consist chiefly in walking through one room, which is Dutch, into another room, which is Belgian. The falls of the river here remind me of those of the Schuylkill at Philadelphia, or of the Genesee at Rochester. The Maas is crossed by iron bridges and the rocky cliffs of limestone are mostly dark blue, lime kilns being abundant. One station is named Argenteau (silver water). Passing another dam and falls at Sarolay, we change cars. These are smaller, but with more glass and light. Those for the smokers are called Fumeurs. Near the frontier is that red clay, which recalls the great red earth-bands I have lived upon in New Jersey and crossed in Japan. Soon the tall chimneys and smoky towers of Liege are in sight.

AT LIEGE.

In this trilingual country, as in Korea, the traveler is expected to know the name of each place in three languages. This manufacturing city, rich and dirty as it is, must be remembered in Dutch, German and French, as Luik, Luttich and Liege. I spent three hours in it, on this my first visit, and then took the night train back in the rain to Roermond, where I hoped to spend Sunday and have a good chat with a "Catholic" acquaintance in the "Episcopal" college.

My memories of Liege are of a great manufacturing city with superb architecture. This is the capital of the French-speaking Walloons, one of the most industrious of all peoples. From this fine stock of men, which for centuries has struggled for freedom, and again and again asserted their rights against invaders and oppressors, sprang the people, who, as refugees for conscience's sake, left their native land when the Spaniards, under Alva, entered to establish the Inquisition. Their country was not then, or is now, militarily defensible. In 1567 they were utterly unprepared. In 1914 they were ready for the host, and how gallantly they withstood the foe!

"INASMUCH."

How much they suffered then in their first flight into England and Holland! How moving is the tale of their woes in 1914, when bombs from the sky kill and maim their women and children! Piteous is the tale of the refugees, some fifty thousand of whom are now in England, homeless, penniless, heartsick.

Yet common gratitude, ancestral pride, ordinary humanity and Christian sympathy unite in prompting America to help the distressed Belgians. Let us "take sides" in this war—the side of pity and succor. "Inasmuch!"

New Zealand and Bible Reading.

New Zealand will have soon a referendum vote on the question of Bible-reading and religious instruction in the public schools. The bill to be voted on provides for the reading in public schools of selected Bible lessons from a reading book to be provided by the Department of Education, no sectarian teaching to be allowed. Provision is made also for religious instruction within school hours to children by a minister of their own denomination. Any parent will have the right, if he chooses to do so, to withdraw his children from the Bible-reading or religious instruction.

Judas—And You

A Present-day Application of an Ancient Story.

BY JOHN R. EWERS.

THERE has been much discussion as to why Jesus chose Judas to be one of the twelve. The mechanical idea that Jesus deliberately chose Judas in order that he might have someone to betray him, and in order that scripture might be fulfilled, has always been very repulsive to me. We cannot escape the responsibility of Judas for his dastardly deed. He is not the only man who has gradually grown worse in most favorable environment. Do we not all know boys and girls reared in the very best of homes, possessing the very best of parents who have, nevertheless, gone into the paths of evil? The engineer may use all the power of his superb engine to pull the train **backward!**

AT THE PASSION PLAY.

The highest honor in the Passion Play, as given at Oberammergau, is to play the part of Christ, and the second, we may be surprised to learn, is to be assigned the part of Judas. Why? The priest of the parish church will tell you that it is because Judas has such a remarkable opportunity to set forth the remorse for sin. And as I sat eight hours at the play I watched for that feature and wonderfully it developed. You saw Judas, out of sympathy with Christ and the disciples; he seemed to feel that everything was going to pieces anyway and that he might as well get something out of the wreckage. Then came his association with the enemies of Christ who made him their somewhat unwilling tool. Under their influence, exerted with much flattery and false argument, Judas was driven and led on to the betrayal. But the climax came when Judas came past the judgment hall, just as Christ was being condemned to death. Suddenly the full meaning of his horrible crime flashed over him. He was responsible for the death of Christ, for the crucifixion of his friend, for the dreadful death of one who had never done anything but good to him.

Then you see him rushing into the hall, crying out that he has betrayed innocent blood, begging for them to take back their money and spare the life of his Master. But the rulers meet him with scornful looks and terrible words. "What is that to us, look you to it." Then Judas comes out alone and turns his mind wrong-side-out before that vast audience. Remorse, remorse, remorse—deep-dyed in the blackness of hell, conscience stung by ten thousand scorpions, a mind on fire, a soul in earthquake. Surely one must not repeat the sin of Judas if the remorse is like to that! You shudder and shiver. The way of the transgressor is hard. And then with the very girdle in which he has kept those repulsive shekels which a few moments before he has thrown, ringing down upon the marble floors—with that very girdle he hangs himself, crying that there is not mercy enough even in heaven to forgive a crime as black as his!

WHAT WAS WRONG WITH JUDAS?

Here we have a conspicuous example—conspicuous because he stood in the white light of Christ—of the spiritual disintegration of a capable man. I have no doubt that Jesus chose Judas, after his night of prayer, because he recognized great capabilities in him. He had faults but so had Peter and John. Judas was the aristocrat of the inner circle. He came from Judea, from the land of the patricians. He had good parents. He had abundant energy. He was a natural leader. He possessed marked ability in business. He could make, save and handle money.

It may be that Judas fooled himself in joining the Messianic movement. He doubtless thought that he was sincere and that he shared the ideals of the group of disciples, but all of the time, down underneath was the passion for place and power. Fundamentally he was always selfish. You see he never grasped the idea of unselfishness which Jesus had; and as he saw the Master constantly doing the things that seemed not to "get him anything" he became irritated and out of sorts. I have no doubt but that Judas started that acrimonious discussion as to who would be greatest. The other disciples shared the ideals of Jesus and developed in the three years of association, while Judas constantly and persistently disintegrated.

Here we face one of the most subtle and deadly spiritual facts in real life. Have we not all known ministers who while dealing with spiritual things grew constantly more base. Their sympathy became professional, their lives hard and empty. It was all dry as dust, and why? Because they had never learned the joy of unselfish serving. They were always place hunters. They were always working and scheming to get into the spot-light.

MODERN JUDASES.

And having said so much for the preacher, I turn now to the business man—the boasted layman. In "Life" recently I saw a picture representing what different people in church were thinking about during the sermon: a woman, of a hat; a boy, of a fishing hole; a youth, of a pretty girl; a housewife, of the roast in the oven and the "Layman" of a ticker with the tape streaming out telling the story of the stocks! Well, here is your modern Judas. Mark him well. The preacher may be preaching about "Love" but this sordid man is thinking only of himself. Place and power, power and place—there you have it. And the betrayal becomes modernized.

"Daily with souls that cringe and plot
We Sinais climb, and know it not."

You might as well settle it. You cannot serve God AND Mammon. Christ knew what he was talking about. It is self or God. And to think of what Judas might have been! Think also of what you may become, but you must ring true to the fundamental note of unselfishness which is Christ.

"O Master let me walk with thee
In lowly paths of service free."

The World's Unrest

A Poem suggested mainly by the turbulent state of Europe.

BY W. T. MOORE.

A DREAM came rushing by. I was alone.
A storm-cloud seemed to burst above a throne;
Then gath'ring fury from the mad'ning spray,
It started on its swift, destructive way.

The nations soon were in a fearful strife,
Each struggling for its own endangered life!
The roar of cannon filled the earth with awe,
As serried hosts defied Christ's Holy law.

The dreadful carnage raged, and thousands fell,
All Europe seemed turned into wrathful Hell,
And soon it was as if the hour of doom
Had come to fill the earth with awful gloom.

The people's sacred voice had not been heard,
And yet so bound were they, they simply feared
To even speak against what seemed their fates,
So ruled were they by heartless Potentates.

Another throne was touched, and soon it fell;
Then from the sea rolled up a mighty swell,
And moving onward with resistless force,
O'erthrew all thrones along its conquering course.

A change came o'er the spirit of my dream;
I now saw things that did not simply seem,
But were as real as the noonday light,
When streaming on the unobscured sight.

That cloud had written on its sun-lit crest:
"For good of all, the people's rule is best."
While on its spreading wings was hung this sign:
"The people's right to govern is Divine."

And as this cloud soon o'er the nations spread,
And despots from their thrones had now all fled,
A brighter day began to dawn on those oppressed,
While peace supplied the place of long unrest.

This hope, at least, my vivid dream inspires;
And now around our sacred altar fires,
We'll raise our prayers to God that he may bless
This restless world with reign of righteousness.

And when to nations this bright day shall come,
When tyrants' tongues shall evermore be dumb,
Then suff'ring people shall aloud proclaim
Their long-lost rights restored in freedom's name!

THE CHRISTIAN CENTURY

EDITORIAL

THE CONVENTION INVISIBLE.

IN ONE of the early morning half-hours of worship during the Atlanta Convention, there was offered, among many others, a prayer for "the Convention invisible."

That unseen company of choice and elect souls, unable to be present in the flesh, but near in spirit, is one of the potent factors in every gathering of saints.

Their thoughts are upon the sessions for good. Their prayers are like incense offered on the golden altar. Their yearning solicitude that the great gatherings may mark new levels of progress and reach new frontiers of opportunity cannot fail to influence the assembly.

They are the nearer and more evident symbol of that greater "Convention Invisible," of all those whose hearts and hopes have been inwrought into the work of the brotherhood and who have entered into life.

Well may we remember the invisible presences that like a cloud of witnesses watch with deepest concern the ongoing of our Christian effort to bear vital testimony to all the world.

AN UNSPENT FORCE.

A VERY remarkable tribute to the efficiency and value of Christian Endeavor is the fact that in spite of its years of service, it goes on with undiminished enthusiasm to the accomplishment of its work.

To all assertions that it is a spent force it presents the convincing spectacle of actual achievement.

It adjusts itself to new conditions with perfect flexibility, and makes patent not only its own untiring youth, but the vitality of the Christian religion.

On land and sea its societies are alert and active. The "Floating Societies" are found on almost every battleship in all the navies. From the day when the first of such groups was organized on the revenue cutter Dexter in 1890 to the present time the links have been forged till they make a great chain reaching around the world.

In prisons and hospitals there are societies that inspire the members to a regenerated and a renewed life. Chaplains, officials, physicians and nurses bear witness to the value of the movement.

As a missionary force Christian Endeavor is at work in all lands. In mission lands, from Yokohama to Constantinople the Christian Endeavor Society has a recognized place in the program of the Church. No one need fear that it will cease to exist, or lose its value. It is one of the timeless, unspent forces of the kingdom, asking nothing for itself, but demanding all for the Church.

THE RETREAT OF THE SALOON.

NOT all of us are aware of the mighty battle that is going on around us. But it grows clearer with each day that the saloon is actually doomed and that its defenders realize it.

The forces that are organized to oppose it—the Anti-saloon League, the Prohibition Party, the Intercollegiate Prohibition League, the Woman's Christian Temperance Union, and the many Church temperance boards and societies—are working as eagerly and efficiently as ever, and with an increasing assurance of early success.

To the list of the foes of the saloon industrial and business organizations are adding their forces in heartening numbers. Railroads, factories, business houses are hastening to form themselves in the advancing column.

Last and most potent of the foes of the traffic are the nations that are wheeling into line. Germany, the boasted defender of beer as a world beverage, puts its ban completely on its use.

Russia, long addicted to its vodka, now stares in amazement at an imperial decree forbidding its use in the army and announcing that all government complicity in the traffic shall forthwith cease.

And before the Congress of the United States there is now a bill enacting nation-wide prohibition, and its success is now a matter of grave political concern.

The Progressive Party in many places has declared in favor of out-lawing the saloon.

Woman Suffrage adds a potent force to the ranks of the foes of the business.

Leading newspapers refuse to accept liquor advertisements.

The traffic is slowly driven to advertise in theater programs and other obscure publications.

The Flying Squadron gathers and masses sentiment from ocean to ocean.

The signs of promise are abundant. The night is far spent, the day is at hand.

The saloon is doomed!

THE WEAKNESS OF DIVISION.

NOT yet has the Church of Christ perceived any considerable portion of the weakness which is caused by division.

Denominationalism is so much a part of our inheritance from the past that its anomaly, wastefulness and inexcusableness do not easily come home to us.

A timely writer says in a recent book, "The New Home Missions": "Told in the Book of Joshua, the conquest of Canaan seems the exalted onslaught of a united people; told in the Book of Judges it appears as a long-drawn-out series of independent tribal forays and fragmentary occupations with only occasional brief spurts of national coöperation. A third record of the same events—also a true one—might have been written from the standpoint of the Canaanites. 'Israel struck us down,' it would read, 'but how much sooner would they have done it if they had always struck together!' "

VIRGINIA GOES DRY.

VIRGINIA went dry by a majority of thirty thousand. The saloon in that state is now classed with gambling hells and brothels, and Christian people must no longer endure the scandal of being in partnership with the saloon. The saloon in Virginia is really quite a recent innovation. Before the war there were taverns at the cross-roads and wealthy people kept liquor in their cellars, but there was little social drinking outside the homes of wealthy people. It was against the law to sell liquor to slaves without the permission of their masters. As this permission was not readily secured, there was but little consumption of intoxicating liquors on the part of Negroes. The Civil War changed that. The Negro in his freedom turned to drink. The result in the horrible crimes in the South are directly chargeable to alcohol. One of the reasons why the intelligent Southern man votes against the saloon is to protect the primitive race with which he has to live.

SOCIAL HYGIENE ORGANIZATIONS UNITED.

ONE of the difficulties in the way of reform has been that numerous competing organizations have grown up around each great idea. This has been notoriously true of the temperance agitation of the past fifty years. A half dozen different organizations now look to Christian people for temperance offerings. The same condition obtains in other reforms, also.

It is a matter for rejoicing, therefore, to learn that the American Vigilance Association and the American Federation for Sex Hygiene have united to form the American Social Hygiene Association. They have elected Dr. Charles W. Eliot as president. One of the tasks of the coming year will be the safe-

guarding of women at the Panama Exposition at San Francisco.

Previous expositions have operated on the theory that the visitors demanded an "open town." It is becoming increasingly clear that the great body of visitors to such an exposition want no such thing.

ANTI-CATHOLIC TENDENCIES IN MEXICO.

THE decree of Governor Antonio Villareal, of Noevo Leon in Mexico abolishing the confessional has aroused attention all over the country. Foreign priests have also been expelled from the state. The history of Mexico shows that its politics have been bound up inseparably with religious questions.

It does not become Protestants to become too jubilant over these developments, however. The newspapers are reporting outrages against nuns. There seems to be much evidence that some of the revolutionary leaders are opposed to every form of religion and that the changes inspired by them might set civilization back in Mexico instead of helping it forward.

CURRENT LITERATURE AND LIQUOR.

MOVING pictures now illustrate Jack London's "John Barleycorn." There was an offer from certain liquor interests to give $25,000 to have it suppressed.

Certain of the great national periodicals have been saying plain words. The articles in Collier's Weekly have brought forth the indignant inquiry from the saloonists, "Is it subsidized by the temperance people?" Everybody's Magazine is printing a series of articles on this question. The Saturday Evening Post has been after the liquor business with a vengeance.

Which things indicate a growth of temperance sentiment that makes the slogan of the Christian Endeavorers seem not wholly impracticable, "A Saloonless Nation in 1920."

NO TIME TO MAKE A POOR MOUTH.

SECRETARY BERT WILSON, of the Foreign Society, commenting on the opening editorial in The Christian Century of Oct. 15, entitled "Missions and the War" furnishes us some figures concerning the Protestant missionary activities of the various European nations now involved in the conflict.

Great Britain has 10,000 missionaries on the field and contributes $10,000,000 a year for their support.

Of the continental nations, Germany has 1,200 missionaries and contributes about $2,600,000 a year; France has 120 missionaries and contributes about $150,000 a year; Holland has 130 missionaries and contributes $216,000 a year; Switzerland has 450 missionaries and contributes $600,000 a year; Scandinavia has 700 missionaries. The amount contributed is not known.

All the Continental Societies combined maintain about 2,500 missionaries and spend about $4,000,000 a year for their support. The Continental Societies do not include wives when they give the number of their missionaries.

Approached by Dr. John R. Mott as to their attitude toward a proffer of aid from the American Church the missionary societies of the Continent replied that they could not do so without implying the bankruptcy of their nations, a position in which, of course, they are unwilling to be placed.

Mr. Wilson agrees with The Christian Century of last week in the declaration that the present is the time for heroic and optimistic self-sacrifice. He points out that during our Civil War all American mission work went forward; the leaders called for an advance and the people responded. The Northern Baptists now report that they are not taking in an inch of sail. The Presbyterians are going forward. The American Board (Congregational) will under its new President, Dr. Moore, enlarge its work.

The paradox of the spiritual order—that disaster to man's material goods may increase his devotion and his resourcefulness in things spiritual—has so often proved true as to be no longer a paradox.

The Kingdom must not be allowed to suffer. The missionaries have gone out for life—they cannot be discharged like hired men. The Church that sent them will, by God's grace, support them and send to their aid those stout-hearts that in these great times volunteer to go.

SIR J. FORBES-ROBERTSON.

SO LONG as there remain on the stage such actors as Sir J. Forbes-Robertson the disgust with which all morally sensitive minds regard the theater of these, its degenerate days, must submit to some degree of qualification.

For three weeks Mr. Forbes-Robertson has been playing to packed houses in Chicago on his farewell visit to America. His interpretation of Hamlet is the most authoritative and satisfying in modern times. But it is in his presentation of that delightful modern play of Jerome K. Jerome, "The Passing of the Third Floor Back," that the public finds its chief delight.

With a face and physique strikingly like Dr. Charles S. Medbury's, and in the role played characteristically by the beloved Des Moines pastor in real life, the actor comes upon the scene of a selfish, irritable, gossipy, sordid and unprincipled boarding-house group and by his own faith in each lodger and by his discernment and disclosure of the repressed goodness in each, transforms the spirit of the place and the manners and characters of the entire company.

The visit of Mr. Forbes-Robertson is a spiritual event in the life of any city. One cannot leave the theater in which he plays without a deepened sense of the inherent goodness of "folks" and without a strengthened purpose to be kind and fair and morally helpful to others.

That his visits to America will have ceased with this one is an occasion of sincere regret to all who deplore the crassness of the modern stage, but have not given up hope of purifying it.

TURNING EUPHEMISM INTO COMPLIMENT.

A FINE side-light on the moral quality of Mr. Roger C. Sullivan, the Chicago boss who is running for United States Senator from Illinois, is his use of a statement by Mr. Peter Clark Macfarlane in Collier's Weekly. Mr. Macfarlane some time ago interviewed Mr. Sullivan and characterized him in a brilliant and well-balanced article which gave both sides of the story of the politician's career—the public reputation side and the politician's own personal interpretation.

A typical statement, showing the measured phrases in which Mr. Macfarlane set forth whatever personal opinion of Mr. Sullivan he did express, was this: "He stands like Gibraltar by every man that stands by him."

This quotation now shouts at the public from bill-boards and street-car placards all over the state of Illinois as though it were a compliment passed by the interviewer upon the candidate. The quotation is a true statement of a fact for which Mr. Sullivan, like Mr. Lorimer and Mr. Penrose and Mr. Murphy and all the political bosses from Tweed down, have been noted. Their machine and their political power are built up by their loyalty to those who are loyal to them.

But the modern public has learned that that trait in its politicians is no virtue at all, but the most sinister vice. A man of delicate moral feelings would never have paraded such a descriptive of himself before the world; he would, on the contrary, have taken umbrage at the author of it.

No doubt Mr. Macfarlane felt, and intended the morally initiated to feel also, the full sinister force of such a characterization.

He spoke euphemistically about an egregious political sin, and Mr. Sullivan took it as a compliment!

The Larger Christian World

A Department of Interdenominational Acquaintance.

Methodists Plan to Care for Students.

Bishop Henderson spoke on Sept. 27 at Urbana, Ill., in the University Church of the Methodists on the program of his brotherhood in caring for students at the state university. He called attention to the fact that the student body in the University of Illinois had increased this year 12½ per cent, which was an unprecedented gain in numbers. The bishop proposed that the Methodists should spend in equipment from half a million to one million dollars to care for the students. While at the university Bishop Henderson secured decisions from the ten students to enter some form of Christian work. The organization which cares for the students is called the Wesley Foundation and is supported by the Methodists of Illinois, and operated in connection with Trinity Church.

Great Audiences at Tremont Temple.

Rev. Cortland Meyers, who is now the pastor of the Baptist Church in Boston which is known as Tremont Temple, has been greeted with unusual audiences this fall. On the evening of October 11, nearly a thousand people were turned away from the church. A successful camp for boys of the church was conducted this past summer. Each department of the church is under a skilled director and the program of the church proceeds along the most modern social methods.

Bishop Hartzell Returns to Africa.

Bishop Hartzell left the United States on the "Mauretania" and is on his way to Africa by way of England. He will tarry a few days in London for some business engagements and then proceed on his journey to the dark continent.

Leaders Discuss Religious Education.

The interdenominational committee composed of Bishop Greer, Dr. George Alexander of the Presbyterian Church, Professor George A. Coe, and others, which is working in New York upon the subject of the religious education of children, fails to concur in the widely recommended plan of having the public schools direct their pupils to their various churches for religious instruction during certain school hours, with corresponding credit for the work done. The committee seems to feel that here church and state might become involved with each other. The gentlemen of the committee do recommend, however, a real school of religion with trained teachers, scientifically arranged courses of study and high standards of instruction. The great difficulty in the way is that of securing competent teachers without pay or on the conditions of very limited remuneration such as the churches are able to offer.

Methodists Will Raise Five Million.

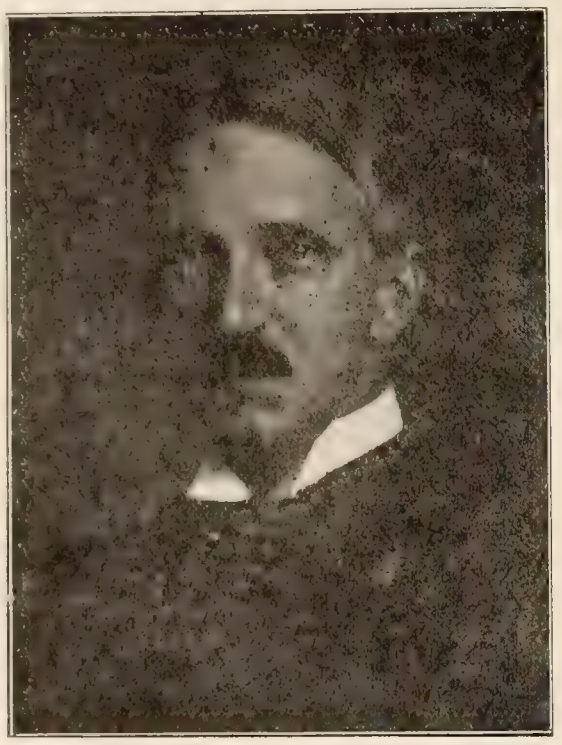
The Board of Conference Claimants of the Methodist Church announce a program of undertaking to raise a fund of five million dollars for retired ministers and their families. This plan has the endorsement of the general conference and the details of the campaign are to be worked out at a meeting in the Metropolitan Methodist Church in Washington, D. C., October 27-29. The need in this communion is great on account of the large number of men who pioneered the cause of Methodism in America upon meager salaries in the days gone by.

Dr. Francis Goes to Los Angeles.

Dr. James A. Francis has resigned the pastorate of the Clarendon St. Church, Boston, Mass., to accept a call to the pastorate of the First Baptist Church of Los Angeles, Cal. He will leave Boston December 1 to enter his new field. Dr. Francis is known among the Baptists as one of their strongest preachers. He is in great demand for an occasional evangelistic enterprise and for addresses at the summer conventions of his denomination.

Congregationalists' New Missionary Head.

Prof. Edward C. Moore has been elected president of the American Board of Foreign Missions, the oldest of our American Missionary Societies, and the one which is



Professor E. C. Moore, Elected President of the American Board of Foreign Missions, of the Congregational Church.

now chiefly supported by the Congregationalist denomination. He succeeds the late Mr. Samuel B. Capen. Prof. Moore has been intimately related to the life of Harvard University in recent years as religious director in that institution in addition to his professorship in the Divinity School, and will be a valuable leader in bringing cultured young people of the land to give themselves to missionary service. For a number of years he has been chairman of the Prudential committee of his society. He made a trip to China with Secretary J. L. Barton in 1907 to study and report upon various activities of the missions there. His broad interpretation of Christian work and his gracious personality will go far in strengthening the mission work of his denomination. Dr. Moore appeared before the Congress of Disciples at Springfield, Ill., in 1911, when he appeared as the chief speaker of the occasion.

Baptists and Free Baptists Unite in Maine.

The union of the Baptists and the Free Baptists has proceeded with great wisdom. While the leaders of the denominations agreed on the policy of union, the actual merging of their various institutions has been gradual. The denominational press announces recently the merging of the state organizations of the two bodies in Maine.

New President for Princeton Seminary.

Rev. J. Ross Stevenson, D. D., has been elected president of the Princeton Theological Seminary. The inauguration ceremonies occurred on Oct. 13. There were addresses by Rev. Simon T. McPherson, head master of Lawrenceville school, and by Rev. J. Ritchie Smith, D. D., recently elected professor of homiletics at Princeton. The closing address was by Rev. Maitland Alexander, of Pittsburg, moderator of the General Assembly. The seminary also announces the selection of Prof. E. W. Loetscher, D. D., as professor of Church History.

Lutherans Open Home.

The Walther League of the Lutheran Church opened a new home at 4329-33 Calumet Ave., Chicago, on Oct. 25. The Rev. Frederick Pfotenhauer, president of the Evangelical Lutheran Missouri Synod, was in charge of the ceremonies. The object of the home is to provide persons coming to Chicago with the benefit of a Lutheran home and surroundings.

Episcopalians to Evangelize.

The Episcopalians in Chicago and vicinity are arranging to hold simultaneous missions in many of their parishes during the winter. Some of the greatest leaders of this communion are to be in the city and speak during the week of Nov. 1 to 8. The various rectors of the parishes are conferring together in making the arrangements. Episcopalians have not been thought of as an aggressive evangelistic communion. Their growth in recent years, however, shows that they are a virile force in the Christian life of America.

Six States Vote on Prohibition.

At the election next week there is more at stake for the temperance cause in America than at any election in a long time. Six great states are to vote upon the question of state prohibition of the liquor traffic. They are Ohio, Colorado, California, Oregon, Washington and Arizona. In California the question strikes at an agricultural industry, that of the vine-growers. In Ohio there are many large cities whose wet majorities must be overcome. In the other states, however, there is more than an even chance of victory. The rapid increase of prohibition states will help on the national prohibition movement greatly. The Disciples of Christ have furnished some of the great temperance leaders of modern times, and their members have been known all over the land as specially zealous in this cause. Disciple churches in all these states are doubtless throwing the full weight of their influence on the side of a saloonless nation.

Increasing Interest in South America.

South America has been the neglected continent for the past hundred years. This is true in secular matters as well as religious. There is more unexplored territory on that continent than anywhere else in the world. It is only recently that any accurate knowledge of social conditions has been available. We have neglected this neighboring continent and allowed European nations to secure the larger part of the trade. On every hand now there is a disposition to repair this neg-

lect. In the missionary reading courses is a new book written by the Presbyterian leader, Robert E. Speer. It is a balanced treatment, but does not fear to indict the truly shocking religious conditions that are to be found upon that continent. Many of the South American countries are yet predominantly of the native Indian stock with varying mixtures of the Spanish blood. Into Argentine is coming a large Italian immigration. Nearly three-fourths of the total births in some countries are illegitimate. The most degraded condition of family life that can be found in any section of the civilized world obtains in certain of these countries. There has been hesitancy on the part of Protestant churches about doing missionary work in a continent which for 300 years has been called a Christian continent. Now that it is seen with increasing clearness that the Christianity of South America is yet very superficial and superstitious, this hesitancy must give way to a program which will supply the real needs of the people. At last every nation on the continent has been opened to missionary work, and the field calls for more laborers.

Zionites Fight Vaccination.

We have a great variety of little sects in America with various kinds of hobbies. Most of them can be grouped around two interests, faith cure and the Second Coming. The American public is broadly tolerant of these tendencies so long as the several groups do not imperil the rest of us. The refusal of the faith-curists to observe proper hygienic precautions, however, often becomes a source of great anxiety to the general public. At the present time there are a dozen or more cases of small-pox in Zion City, Illinois, near Chicago, the former home of John Alexander Dowie and the present theater of the dramatic performance of Voliva, his successor. The state authorities are undertaking to quarantine and vaccinate to stamp out the plague, but are compelled to fight the religious leaders of Zion to do it.

Brown University Celebrates.

Brown University, Providence, R. I., celebrated its 150th anniversary for five days beginning Sunday afternoon, October 11, with the university sermon preached by President W. P. Faunce at the First Baptist Church. At the time of the founding of the university there were four religious bodies prominent in the life of the colony—Baptists, Quakers, Congregationalists and Episcopalians. The charter of the university gave all four of these bodies representation upon the governing body of the university. Thus this great institution has stood all these years for the principle of co-operation and unity. The various co-operating bodies were represented in the celebration. A number of degrees were conferred, among which was the degree of D. D. upon Dean George Hodges, of the Episcopal Theological School; Dean Charles R. Brown, of Yale School of Religion, and Dr. George A. Gordon, of New Old South Congregational Church, Boston.

Methodists for War Relief.

The board of foreign missions of the M. E. Church has announced the opening of a war relief fund for the benefit of the people of Europe. Officers of the church report that in France 250 Protestant pastors have taken their rifles and marched to the front. Nearly all of the Methodist preachers in Germany are bearing arms.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

Author's Note: So much loose and impossible comment on the book has found its way into print that it seems desirable to make an example of one of these reviews lest those who have not taken pains to read the book for themselves may conclude that certain representations of its position are correct. The following article by J. V. Coombs appeared some time ago in the Christian Standard. I have taken time to interpolate corrections of some of his inaccuracies, and have put these corrections in brackets. The charge of intending to deceive the great audience at Bethany Park will hardly need any interpolated explanation or defense.—C. C. Morrison.

C. C. Morrison at Bethany Park.

J. V. Coombs.

On Sunday, July 26, C. C. Morrison delivered the morning sermon to an audience of five or six hundred people. His discourse was well received. I did not hear one objection to it. It was delivered in a fine spirit. All were pleased. In three hours, in his talk on the hotel porch, he was without a follower. I did not see one person who agreed with his explained position.

In his morning sermon he declared that baptism was as essential as faith or repentance. He declared that to abolish baptism was to abolish the Church. To be baptized is to ally one's self with Christ, to enter into his body, and that men are saved by baptism as truly as by faith and repentance. He said no conversion is complete until it is solemnized in baptism; no one can join the Church without being baptized. In his book he says: "Joining the Church is baptism." Franklin, Campbell and Errett preached these same truths and preached them in the same manner that Morrison preached them at Bethany.

In his explanation he departs from our position, for one hundred years. He tells us baptism is a mere [?] induction into a [religious] society—a rite or ceremony. That baptism has nothing to do with water. [This statement is, of course, erroneous.] To be baptized is not [the same as] to be buried in water. That immersion has nothing to do with baptism. [Another erroneous statement. Immersion is the proper mode of administering baptism]. Baptism is an induction. Whenever a man unites himself with a religious society, he is baptized. To be initiated into the Odd Fellows Order is to be baptized into it. If a Republican leaves his party and joins the Progressives, he is baptized into that party. [An erroneous statement]. Allying one's self with the Church is baptism. Initiation is equivalent to baptism. He contends that baptism is merely [?] a spiritual act, and not a physical act. Baptism is an [the] act of initiation into a [religious] community.

In his book on baptism (p. 89), Mr. Morrison says: "Baptism is not immersion, but the moral act of uniting one's self with those who are of like mind [with oneself concerning Jesus Christ]. Baptism is a moral act." ["virtue" instead of "act." That a statement so misleading as this should have been put into quotation marks is surprising.] To be baptized is to accept membership. He teaches that to accept John's baptism was to ally one's self with his movement. To join John's community is to be baptized into his movement. Whenever a man accepts Christ, and [organically] attaches himself to the followers of Christ, he claims that the man is baptized. If a man publicly [and organically] associates himself with God's people, that act is New Testament baptism, according to Mr. Morrison. He may be immersed after that, if he desires, but it is no part of baptism. [But it may be part of re-baptism]. Mr. Morrison says immersion is a mere sign—a custom—and has no more binding force than in giving the hand of fellowship. [Erroneous statement]. It may be omitted without any violation of Christ's commands.

Again, he rejects the classic definition of baptizo, [nonsense] and declares that, in a New Testament sense, it does not mean to immerse. For this position he gives no proof. [The entire book is a collation of proofs.] When a passage is in his way, he sets it aside. [Only one passage is set aside and that not because it is "in his way," but because the facts demand it.] In his book, he casts out as spurious the commission as given by both Matthew and Mark [erroneous statement]. He declares Jesus never commanded any one to be immersed; that there is no divine authority for immersion, and that the commission in Matthew is no part of the original writing, but an interpolation of a later hand. [The book gives the critical data on the text of Matthew's commission but declines to take sides on the critical question. A whole chapter, however, is devoted to proving that, even if it can be shown by the critics that the exact words of the commission do not belong in the text, there is nothing incongruous in the presence of the baptism portion there].

He sets aside [a portion of] John 3:5, and says: "Jesus did not tell Nicodemus that he must be born of water." From what is here stated, I draw these conclusions:

1. When Mr. Morrison preached that sermon he purposely attempted to deceive. When he used the word "baptism" in an entirely new sense, without one word of explanation, [The sense in which the word "baptism" was used in the sermon was thoroughly explained, as Mr. Coombs' statements in his second paragraph above show. It received attention out of all proportion to the other portions of the discourse] although he means an immersion in water, he deceived his audience.

2. If baptizo is not to be translated according to the meaning of the word in classic use, is any other word? If we do not take the definition of this word, what assurance have we that any other word has a meaning? If baptism has a special New Testament use, why not repentance, confession, love or service? [These words do have new meanings in their N. T. use]. If we do not know the meaning of baptism, [we know the meaning of baptism] do we know the meaning of any Greek word? If we do not take the classic meaning, we have no assurance that there is one verse in the New Testament that is true. That wooden interpretation plays havoc with all language.

The Advocate (Methodist) San Francisco, Cal.

This book is significant, owing to the fact that it is written by a member of the Disciples' Church, which has held that baptism by immersion was the only scriptural mode.

The Book World

A Department of Reviews and Literary Notes.

BY ARTHUR GORDON.

The Character Christ, Fact or Fiction, by William Jefferson Lhamon. The dean of the Bible School of Drury College has undertaken in these thoughtful pages to present the outstanding facts in the character of Christ, and call attention to their significance, quite irrespective of the question as to his actual human experience. For the purposes of this study it is a matter of indifference as to whether Christ was the supreme life in history or the supreme character in literature. The marvel of universality, masterliness, authority, love, severity, serenity and other qualities remains unaffected by the decision as to the fact or the fiction of the portrayal.

W. J. Lhamon.

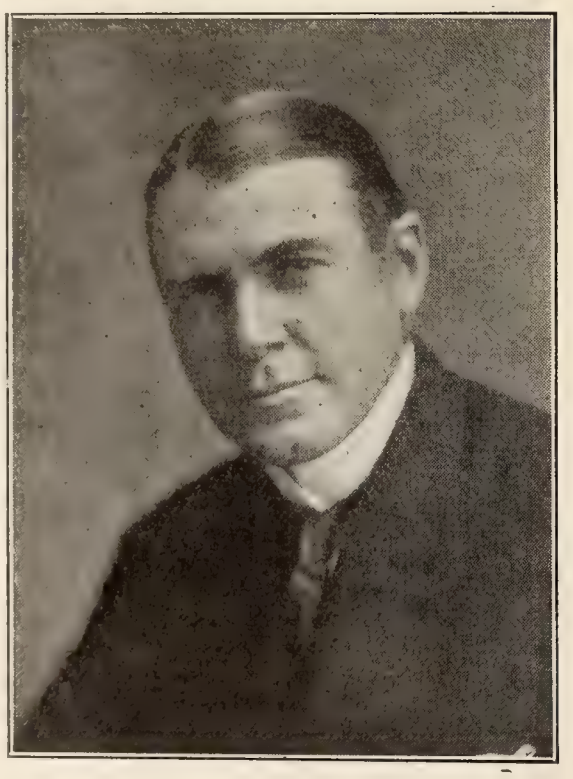
This is a unique and significant approach to the person of Jesus, and it has special apologetic advantages. The work embodies a series of lectures delivered before the students of the College of Missions. There is an admirable chapter on "Christ and Other Founders." President Paul writes the introduction. (Revell, $1. net.)

Days in the Open, by Lathan A. Crandall. It is a surprise and delight to have an old friend like the author of this book revealed to one in a wholly new light. For years we have known Dr. Crandall as a distinguished Baptist minister, a leader in his denomination, formerly the pastor of Memorial Baptist church in this city, and now at the head of the leading Baptist church of Minneapolis. But in this charming book he is disclosed as the enthusiastic fisherman, a true comrade of Isaac Walton and Henry van Dyke. There is the lure of nature here, the inland lake, the broader reaches of the sea. Moreover there is a lot of human nature in the book, boy and man nature, that holds attention to the end. The book has a handsome form, and numerous illustrations and decorations. (Revell, $1.50 net.)

Christianity and Civilization, by R. W. Church, M. A. A reprint of Dean Church's much quoted lectures on "Civilization Before and After Christianity," and "Some Influences of Christianity Upon National Character." The author's wide knowledge of history, combined with a deep reverence for the Christian faith, makes the series of teachings instructive and timely, even though the work was written some years ago.

The New Home Missions, by Harlan Paul Douglas. The latest volume of the Missionary Educational Movement is a discriminating review of the course of American life from the times when missionary effort was merely a by-product to the present highly organized and complex machinery of evangelization. The problems of country and city are handled with awareness and sympathy. An earnest plea is made for social justice based on actual knowledge of existing conditions. The race questions presented by the Negro, the Mongolian, the Semite and other groups, find suggestive treatment if not solution. But perhaps the most pregnant and forcible chapter is that on the waste of denominationalism under the title, "The Social Reaction of Home Missions Upon the Church." The facts presented in that section of the book ought to jostle the most complacent and incorrigible apologist for divisions. A fine concluding chapter deals with the "Social Realization of Christianity in America." An admirable bibliography is added, and there are illustrations. (Missionary Education Movement of the United States and Canada.)

The Inner Circle, by Rev. Edgar DeWitt Jones. I confess that on opening this book I am disappointed. So fully has Mr. Jones proved his large acquaintance with the master spirits of the literary world that when I learned that a volume had come from his hand I was almost certain it would contain a series of studies in the great writings of the world. Then when I saw that the book was a collection of reflections on the themes of religion, I was at first dissatisfied. But that was before I began to read. And I



Rev. Edgar De Witt Jones, Author of "The Inner Circle."

now realize that the merits which I soon discovered must have been even greater than I thought, to overcome the handicap of my expectation.

For the book is a genuine delight to its readers. In this score of chapters you are taken into that "inner circle" of Mr. Jones' own ministry, and you soon understand why he is such a loved and inspiring personality to his people. These chapters are studies in the spiritual life. In fact they have the form of sermons, with accompanying text and prayer. But they do not read like sermons. They are too intimate and revealing. You see through them, as through a window, the familiar and winsome intercourse of a pastor with his people. Here are figures that you recognize in the personnel of that great church. Here is a wealth of illustration drawn from literature and from life that gives urgency and point to every message. And underneath it all are the eternal values of which the Gospel and the Scriptures are the living disclosure.

This book is most attractive. Those who know and love Mr. Jones will find it a valued and enduring embodiment of his familiar teachings. And those who make his acquaintance from these studies will find charm, enrichment and food for the spiritual life. There is an appropriate introduction by Archibald McLean. (Revell, $1.00 net.)

Books on the War.

Many readers will no doubt be interested in suggestions as to books related to the great war. Here are the names of a few such which have special value: "Pan-Germanism," by Roland G. Usher. The book purports to be a statement of the aims and plans of Germany to become the dominating nation of the world. It indicates that the legend, "William II, Emperor of Europe," which German soldiers wrote on walls of Liege, were not impromptu. A work which deals with the workings of the Triple Alliance and the Triple Entente is "Problems of Power," The author, William M. Fullerton, had exceptional opportunities for study of international relations, and earned a reputation for thorough and able discussion. Other books of equal interest and value are Sir Thomas Barclay's "Thirty Years," who was long Paris correspondent of the London Times; "The Whirlpool of Europe," by Alexander R. Colquhon; "The Reconstruction of Europe," by Harold Murdock; "Imperial Outposts," by Col. A. M. Murray; "The Balkans: a Laboratory of History," by Prof. Wm. M. Sloane; "William of Germany," by Stanley Shaw; "The France of Today," by Prof. Barrett Wendell.

From Dr. Zweimer.

"Just as the Moslem conception of God is base, unholy, and to the Christian utterly repugnant, yet Mohammedan theism is a foundation on which we can build a fuller knowledge of the Godhead, of His holiness, justice and love; so Moslems who know Jesus as a mere prophet will for this very reason welcome a larger knowledge of His character, and be led from the Koran caricature to the Gospel portrait. Our preaching should be constructive, and in this way it will most surely be instructive. We can break some false ideas of God and of Christ in Moslem chronology most surely and most speedily by full proclamation of those very truths which Islam lacks. Without denying the fact that Islam is in the spirit anti-Christian, that it contains much that is positively harmful in ethics, and that it is wholly deficient in those doctrines which are the very heart of Christianity, we nevertheless admit that the acceptance of the Old Testament prophets, the peculiar honors paid to our Lord, and the testimony to the sacred scriptures found in the Koran, are important preparatory elements in spite of many qualifications and denials. We must become Moslems to the Moslem if we would gain them for Christ. We must do this in the positive sense without compromise, but with self-sacrifice, sympathy and unselfish love. The Christian missionary should first of all thoroughly know the religion of the people among whom he labors; ignorance of the Koran, the traditions, the life of Mohammed, the Moslem conception of Christ; social beliefs and practices of Mohammedans, which are the result of their religion,—ignorance of these is the chief difficulty in the work for Moslems."—From "The Moslem Christ," by Samuel M. Zweimer (American Tract Society.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Four Decades of Service

With Annual Reports of the Christian Woman's Board of Missions.

The National Convention, held this month at Atlanta, Georgia, completed the fortieth year in the history of the Christian Woman's Board of Missions. Though its beginning was small, as was fitting for a new movement in our church, yet its aim was as ample and spacious as the Great Commission; from the start it made no distinction between Home and Foreign Missions, and planned to undertake all lines of missionary work. This broad vision has been conspicuously blessed during its four decades of service.

FINANCIAL GROWTH

When the Board was organized in 1874, an offering of $430 was taken. The aim for its fortieth anniversary was appropriately put at $400,000; the receipts reported at the Atlanta Convention were $413,823.87, an excess of nearly fourteen thousand dollars over the aim.

This year's record not only included the steady stream of small gifts, which have always been the very backbone of the organization, but continued the era of large gifts, so happily begun in our centennial campaign. One of the best beloved of our missionaries made a gift of $25,000 in real estate; some of the other large offerings were three gifts of $5,000 each—one from the estate of T. W. Phillips, one from a brother in Iowa for a tuberculosis sanitarium in India, and the same amount from Preston Taylor for a hospital in Liberia, Africa. G. W. Waters, of California, has given $4,000 for the Japanese Christian Institute in Los Angeles, and a friend in New York has donated the same sum. A friend in Nebraska has given $3,000, there have been two gifts of $2,500, three of $1,500, and time and space fail to mention all the generous offerings, ranging from $1,000 to $100. All of this shows, not only greater giving, but expanding interest, and enlarged hearts.

During our forty years of service, over four and one-half millions of dollars have been raised and expended in the beneficent work of the Christian Woman's Board of Missions, our financial aim for the coming year is $425,000—a modest and conservative ideal, in view of the splendid achievements of the year just closed.

GROWTH IN MEMBERSHIP.

The growth in membership is also most encouraging, during the past year nearly 500 new centers have been entered, and over 9,000 new women enlisted in the work. The missionary army in the Woman's Board are now a great host, and numbers over 87,000 women in its ranks. A hopeful feature is the increasing number of young women who are engaging in the work; our Young Women's Circles are training schools for the laborers of tomorrow; they will step into the gaps made by the passing of the veterans to their rest and reward, and soon the mantle of leadership will fall upon them. And we have faith to believe that here will be found the great recruiting stations for volunteers to the foreign mission field; in these Circles we have the greatest requirements for the making of women missionaries—youth, Christian character, missionary information, and the resulting missionary zeal.

GROWTH IN WORK.

The work has shown the same forward movement that we find in the offerings and members.

Our educational work is maintaining the high standard set by past years. In our 65 schools, 6,000 pupils have been taught; over 1,400 of these have attended our four mountain schools in the Southern Appalachian region, and 525 were enrolled in our six negro schools in the

Mrs. Anna R. Atwater, President of the Christian Woman's Board of Missions.

South. The spirit and interest in our Bible Chairs at Ann Arbor, Michigan, and Austin, Texas, have been most unusual. The classes at Ann Arbor were attended by 280 students, and in them were men from India, China, Japan, Africa, Siam, Greece and Jamaica. "Truly," says Professor Iden, "the possibilities of our work are limitless." Professor Jewett reports almost as fine a record for the Texas Bible Chair.

THE COLLEGE OF MISSIONS.

Our College of Missions has had the best year in its history; last June, twelve students completed the required courses at the college, and were formally set apart for foreign service in three continents. But the bulk of our educational work is still on the foreign field—at each of our stations this great part of the great commission is going steadfastly forward.

We have 85 Bible schools in foreign lands, with 5,825 pupils in attendance.

Our benevolent work is still following in the very footsteps of Jesus; in our hospitals and dispensaries 50,000 patients have received the ministry of healing. We have 460 women and children in our orphanages and training homes; the women in our Kulpaher Home are taught to do exquisite handiwork, and to earn money, as they become proficient, from their sewing department amounting to $1,270 and from the farm and garden amounting to ninety dollars.

The note of evangelism is struck in every field, and every line of work—in our schools, our orphanages, our hospitals, as well as our churches, the claims of Jesus Christ as Saviour of men are pressed home. And our missionaries are not confining themselves to the stations, but are preaching the word in other cities also; in India, 707 villages have been entered by our evangelists.

Our work for the year has meant not only expansion in fields already possessed, but undertaking new enterprises. Our new Christian Institute for the Japanese in Los Angeles is almost finished, and a similar building for the Chinese in San Francisco is well under way. We are answering the insistent call from China, and have taken steps to open a girls' schools at Luchowfu, and to establish a Women's College at Nanking, in co-operation with other Boards.

THE MEXICAN WORK.

The hindrances to the work in Mexico, by revolution and civil war, will yet contribute to the furtherance of the task there. Nearly all the Mission Boards laboring in the republic have entered into an agreement for thorough co-operation, and when American missionaries are allowed to go back, a united campaign for help and uplift will be undertaken in a way never before attempted in that unhappy land.

Many more things might be told, but this must suffice for this time. May our Father make his servants worthy of the great charge committed to their hands, and give them wisdom and strength to meet its difficulties, and bear its burdens, so that the time may be hastened when the living Christ will be sent to every living creature. I. W. H.

WHAT ONE WOMAN HAS DONE

According to reports that come from New York, Miss Davis, the first woman Commissioner of Correction in America, has worked wonders in improving the penal institutions of the city. She found them filled with a never ending stream of drug and liquor and vice soaked humanity. After quietly investigating, she found that there was collusion between the guards and prisoners, who were kept supplied with liquor and dope by guards. She soon put a stop to the custom, not until the rebellion of the guards had been put down and the more persistent discharged. There was a strike also among the drug victims but her firmness and quiet display of authority won the day and a new order of things was instituted.

At Blackwell's Island a physician of her staff was convicted of providing drugs for the inmates and given two years in the state prison, a severe but all too light a punishment for the debasing crime. The removal of stripes, humane treatment, an effort to reform the human derelicts, which has been attended with great success and other reforms mark the administration of the remarkable woman who shows what one of her sex can do when given the opportunity. There is no higher work than the lifting of fallen humanity from the depths of sin and degradation and Miss Davis seems to have been especially created for that work. Her appointment, though bitterly opposed when it was suggested has proven a Godsend to fallen humanity and proven that women are especially adapted for such work.

Disciples Table Talk

Affection for Dr. Powell.

Dr. Powell's illness has given occasion for his great church in Louisville, Ky., and for the entire community to show the profound affection in which he is held. As a mark of loyalty to him, the church members and the children of the Sunday-school have consciously responded to the suggestion to put forth special efforts to maintain attendance at all services and to support the activities of the Church with more than accustomed faithfulness. A neighboring pastor, Rev. Aquila Webb, of the Memorial Presbyterian Church, offered the following prayer on the Sunday after Dr. Powell underwent his operation:

"O Thou who hearest prayer, we pray Thee to be very kind and merciful to Thy son, Dr. Powell, whose body suffers in pain and weakness. Grant unto him patience and tranquility of mind; peace, purity and courage of soul; the strong will to live if it be Thy will; and a heart ready to trust Thee waking or sleeping. Bless all the means used for his recovery, and all who minister to him in his suffering. Make Thou his bed in his sickness, and comfort him as a mother comforteth her child. Restore him speedily to health, if it please Thee, but above all things grant him that which Thou knowest to be best for him, and keep him Thine forevermore. Amen."

W. R. Warren, of Indianapolis, preached for Dr. Powell on October 18, and President R. H. Crossfield of Transylvania University on October 25. Dr. Powell's strength is slowly, but all think surely, returning since his operation on October 10.

Hugh T. Miller for U. S. Senator.

Hugh T. Miller, the Republican candidate for U. S. Senator in Indiana, is the president of the Board of Elders of the Church of Disciples in Columbus, Indiana, and one of the staunch Disciples of the state. He was for some years Professor of Romance Languages in Butler College but is now in the banking business. He is a son of John C. Miller who gave a long and talented life to the cause of Christ in Indiana and is also a son-in-law of Z. T. Sweeney, so well known in the state. If elected Mr. Miller will take his Christianity to Washington with him and upon all great issues will be found upon the side of Christianity and humanity.

Men and Millions Team in Kentucky.

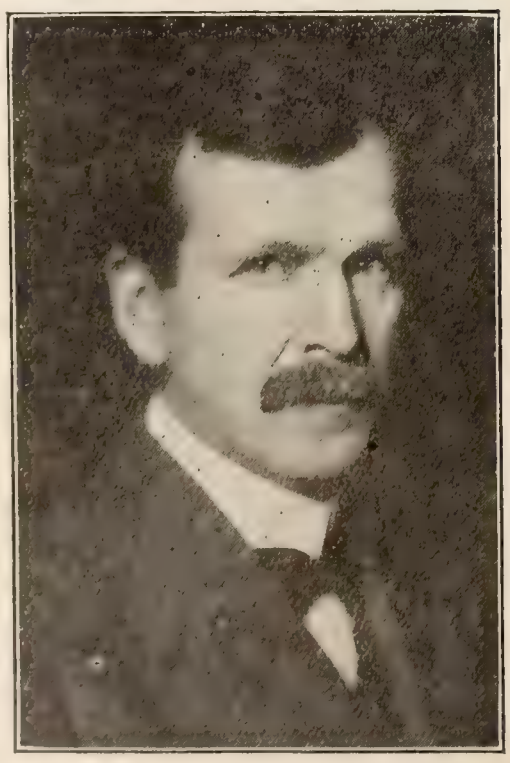
The Men and Millions Movement team has opened its campaign in Kentucky and filled all the pulpits in Lexington on October 18. The following men and women compose the team which will initiate the movement in Lexington: H. J. Derthick, Mrs. Anna Atwater and W. H. Warren, of Indianapolis; President R. H. Crossfield, of Transylvania University; E. C. Saum and H. D. Wolfe, missionaries to India; W. R. Holder, missionary to South Africa; S. G. Inman, missionary in Piedras Negras, Mexico; Mr. M. L. Pierce, of Canton, O.; R. H. Miller, Buffalo, N. Y.; A. E. Cory, Cincinnati; President Frederick Kershner, University of Texas; President R. H. Crambett, of Bethany College, and George W. Muckley, Kansas City, Mo.

Memorial Tablet to F. D. Power.

The Vermont Avenue Church of the Disciples in Washington unveiled a tablet to the memory of the late F. D. Power who was for a whole generation pastor of that church. The tablet is of bronze in bas-relief about three and a half by five and a half feet in size, mounted at the right of the pulpit over the doorway leading from the main auditorium to the Sunday-school room. The half-length figure of Mr. Power is framed by a Gothic arch. He stands beside his pulpit preaching to the people. Below is the inscription, "Frederick D. Power, thirty-six years pastor of this church." In the upper corners unobstrusively appear the dates of his birth and death. The sculptor was Mr. H. K. Bush-Brown. He has interpreted the fine phases of Mr. Power's life and character. The uplifted hand denotes the spiritual teacher and expresses the burden of his message to the world. The idea is also conveyed by the open Bible on the pulpit and the inscription along the arch quoting one

Memorial Tablet to Doctor Power.

of his favorite expressions, "The greatest thing in the world is to be a Christian." The tablet is erected by the members of the congregation and other friends of Doctor Power as a loving tribute to the memory of the man who ministered to them so faithfully for more than a generation. The committee in charge consisted of William P. Lipscomb, Mrs. A. Johns, Dr. N. R. Jeuner, John D. Fall, Emerson W. Matthews and E. W. Davis. Earle Wilfley is Dr. Power's successor in the pastorate of this church.



Hugh T. Miller, Indiana Disciple Who Is a Candidate For a United States Senatorship.

THE CONVENTION "CENTURY."
You will want a number of them to give to your friends. Order them now. Only a limited number printed. Five cents per copy.

Mrs. Lohr Detained.

Mrs. Bertha Lohr, a missionary supported by our church in Atchison, Kans., was in Germany when the war broke out and those in America did not know whether she would be permitted to continue her journey to India. A letter received by the church at Atchison states that Mrs. Lohr is in New York. Because she was a German subject, she was not allowed to go to India, which is ruled by the English. The board of missions will give her another assignment but it is not yet known where she will be sent.

Governor Addresses Des Moines Disciples.

About two hundred members of the Disciples' Social Union of Des Moines gathered on the evening of October 20, to hear an address by Governor George W. Clarke. The same evening there were addresses by Dr. Hill M. Bell, president of Drake University, Dr. Chas. S. Medbury, and Dr. Finis Idleman. Twelve of our churches were represented at this dinner. Governor Clarke spoke on the subject of "Moral Issues as Relating to the State," and pointed out that the greatest forces in the world today are the moral forces. "There is no force equal to the moral force," he said. "I do not believe there can be an efficient life unless it has beneath it a real moral foundation, that which makes life worth living and enjoying. The state cannot be great except through great citizenship, and that citizenship must be made up of moral men and women."

Charles Reign Scoville in Union Meeting.

The churches in Pueblo, Colo., have united for a union meeting under the leadership of Charles Reign Scoville of Chicago. Dr. Scoville reports that at the end of twenty-four days of invitation, 3,756 people had come forward in response to the invitation. The meetings are held in a tabernacle, built for the occasion, which is being crowded to its capacity. The wet and dry campaign has added intensity and significance to the meetings. The city authorities have had to provide a policeman to accompany the evangelistic party home to the hotel each evening. Some of the strongest men of the city have come out on the side of the church during these meetings.

Preaches from "Epistle of Straw."

Evidently Ira L. Parvin of Niagara Falls, New York, does not agree with the saying of Martin Luther that James was an epistle of straw for we find him announcing a series of sermons from this epistle. There are fourteen subjects in all and some of the more striking titles are "The Tongue," "Judging our Neighbors," "The Miseries of the Miser," and "Saving a Soul from Death." The initial sermon of the series deals with critical questions surrounding the epistle.

First Gift to Board of Education.

Dr. Charles E. Underwood reports that the first gift to the newly formed Board of Education among the Disciples of Christ has come in from the church at Lawson, Mo. This board is numbered among the beneficiaries of the new budget prepared by the General Convention.

A Cornerstone Laid.

It was a simple but very beautiful ceremony which marked the laying of the cornerstone of the new building at Cadillac, Mich., September 23. The building is to cost about five thousand dollars. J. H. Versey is the pastor.

New Church Organized.

D. A. Leak has been holding a meeting in new territory at Merryville, La., and the result of the meeting is a new church with forty-two members. There are confessions at almost every service and the meeting continues. W. L. Morrow will settle with the new church as pastor and divide his time with Bessmay, Tex.

Calls Educational Program a College.

The Seventh church of Indianapolis has enlarged its educational work so that it has now a faculty of teachers who teach Church History, the Bible, Religious Pedagogy and

Christian Ethics, Missions, Social Service and other topics. These various courses are all given on Thursday evening of each week and are followed by general lectures the same evening. The work is designed for lay workers who wish to take their religion more seriously and become more thoroughly prepared for the duties of the Christian life. A neat booklet has been printed cataloging the courses. The plan is one that should be suggestive to many city pastors who are in similar situations.

Sermons at Union Avenue, St. Louis.

B. A. Abbott of Union Avenue Church in St. Louis has issued a card announcing his sermon subjects for several Sundays in advance beginning with October 25th. The following is the series for the morning service: "The Greatness of Being a Church-member," "Doing Something Definite in the Church," "He that Giveth," "Zebedee: Men that Miss It." The evening services are evidently designed somewhat more for the man or woman outside the church. The following is the series for the evening: "Review of Macfarlane's 'Those Who Have Come Back,'" "What a Man Has Who Has No Religion," "Christians and Near Christians," "Flaming Hearts and Fiery Tongues." This church is to have the every member canvass on November 15th.

Trusted Leaders Leave Illinois.

Among the stanuch lay members of the Disciples in Illinois for the past twenty years few have been better known than Mr. and Mrs. J. P. Darst of Eureka and later of Peoria, Ill. On a recent evening Central Church of Peoria gave a reception to them. They are leaving in a few days to spend the remaining years of their lives in California.

Noted Suffragist Speaks.

Dr. Anna H. Shaw, one of the leaders in the cause of woman's suffrage, spoke on Oct. 18 at First church, St. Louis, of which John L. Brandt is pastor. Her address was received with the greatest interest and reported fully in the St. Louis newspapers.

Hoopeston Church Banishes White Elephant.

The church at Hoopeston, Ill., has been under a sense of great burden for a long time with a debt of over $6,000 on which $350 of interest was paid annually. The pastor, Andrew Scott, who had previously been successful in raising the money to pay off mortgages at Saginaw, Mich., Pontiac, Ill., and Danville, Ill., was the leader in doing the same thing for Hoopeston. The new state secretary, John R. Golden, spoke to this congregation on Oct. 18 and added to the rejoicing of the happy day of the church's deliverance. A. I. Zeller, of Chicago Heights, Ill., will assist in a meeting beginning Oct. 26.

Speaks on Trip to Holy Land.

It was the privilege of Grant W. Speer, pastor of Central church, Toledo, O., to make a trip to the Holy Land last summer. He is announcing a series of Sunday morning addresses on the country made sacred by our Bible stories and will speak on successive days on Sharon, Jerusalem, Jericho, Hebron, Shechem, Nazareth, and the Sea of Galilee. On Thursday evenings, he will speak on the various social customs of Palestine.

Indiana Sunday Schools Help Christmas Ship.

The Huntington County, Ind., Sunday Schools, which held a convention in the Disciples church in Huntington recently, decided to assist in the Christmas ship movement for the help of the poor children of Europe. An address was made by C. K. Lucas and the whole audience voted unanimously to co-operate. From various parts of the country, reports are coming indicating interest in this Christian enterprise.

Winters, Cal., Pastor Brings Home Bride.

Frank Stuart Ford, who was formerly pastor at Alameda and more lately at Winters, Cal., returned to the scenes of his former pastorate on Nov. 4, and was there married to Miss Charlotte Thompson. The officiating minister was George W. Brewster of San Jose. Mr. Ford has thus added a most significant scriptural qualification for his ministerial work.

New Church Started at Ennis.

The congregation at Ennis, Texas, on Sept. 26 laid the cornerstone for a new building. E. R. Cockrell, of Texas Christian University, was invited to deliver the address on the occasion. His leading thoughts were "Worship, Teaching and Service." He said in part, "Better houses of worship lead to a more reverent citizenship. Teaching leads to a more useful citizenship. Service leads to a practical citizenship."

Church Buys a Bale of Cotton.

In these days of financial stress in the south, various kinds of business are being called upon to buy bales of cotton in order to help out the cotton farmer and prevent a radical drop of prices. When the Central West Texas convention went to Haskell, they found in the open square of the town a bale of cotton marked as follows: "Bought by the First Christian Church of Haskell at ten cents a pound for State Missions." The church had bought the bale of cotton by popular subscription and given it to the missionary organization of that part of the state. This created a fine interest for the convention and the sessions were well attended by local people.

Missionary Organizes New Church in New Mexico.

W. J. Burner has been compelled to give up his missionary work in South America, but his interest in the Spanish speaking peoples has not abated. He has gone to New Mexico, where we have few churches and where there is much home missionary work to be done and organized a church at Mesilla Park. The members of this church are mostly Iowa people but in the vicinity are many Mexicans and it is the purpose of Mr. Burner to attempt to reach these with sermons in the Spanish language.

S. T. Willis on "Eyes of the World."

S. T. Willis, of First Church, St. Paul, Minn., exploited the work of Harold Bell Wright in a recent sermon, telling of his early career as a minister and of his splendid literary successes of later years. Speaking of Mr. Wright's last book, "The Eyes of the World," Mr. Willis said: "The purpose of the bok, beyond a doubt, is an attempt to correct some of the terrible mistakes made by the school of realism in art, in letters and in music. The terrible battles fought out by Aaron King, the artist hero, are sympathetic of our times. Thousands of brilliant men and women are today prostituting their gifts, which are God given, and have sold their birthrights for a mess of pottage."

Facts and Figures from Disciples' Fields

Evangelistic Meetings.

Louisville, Ky., Broadway; W. N. Briney, pastor; William Tebbs Brooks, evangelist. Special effort for 700 in Sunday-school.

Salem, Ore., David Errett, pastor; Mr. Russell, evangelist.

Evansville, Ind., First; W. E. Sweeney, pastor; W. H. Allen, evangelist.

Louisville, Ky., Edenside, J. E. Stuart, evangelist.

Phoenix, Ariz., Claude C. Jones, pastor and also evangelist.

Bowling Green, Ky., James Small, evangelist.

Rossville, Ill., J. E. Stout, evangelist.

Somerset, Ky., C. R. Vawter, evangelist; 100 converts; collections $1,000. Closed.

Louisville, Ky., Park Church, C. O. Stevens, pastor and evangelist. R. C. Borkenheim, singer. Continues.

Decatur, Ill., First; W. G. McColley evangelist. Continues.

Eddyville, Ia., S. K. Coats, evangelist; Mrs. Thomas, singer. Continuing.

Hagerstown, Md., Harold E. Monser, evangelist. Continues three weeks.

St. Joseph, Ill., B. H. Linville, pastor; James A. Barnett, evangelist. Nine confessions. Closed.

Bowen, Ill., C. L. Roland, pastor; James A. Barnett beginning Oct. 26.

Clay City, Ill., H. J. Reynolds, evangelist. Begins Oct. 18.

Terre Haute, Ind., Fife Evangelistic Co., begin Oct. 21.

Atchison, Kans., C. R. Vawter, evangelist. Begin Oct. 18.

Lincoln, Kans., M. O. Dutcher, evangelist; Miss Dessa Clay, song leader.

Pratt, Kans., Evangelist Day preaches.

Little Rock, Ark., J. H. O. Smith, pastor and evangelist; 54 additions; continues.

St. Louis, Mo., Strodtman Heights; G. E. Ireland, pastor; W. T. Byrum, evangelist.

Indianapolis, Ind., M. B. Ingle, pastor; Victor Davis, evangelist; Leonard Dougharty, musical director; 40 accessions in 6 days. Continues.

Lexington, Ky., Woodland, Geo. L. Snively, evangelist.

Meridian, Idaho, Joel Brown, pastor and evangelist. Continue 2 weeks.

Isadora, Mo., Challie Graham, pastor; J. T. Nichols, evangelist.

Aurora, Neb., C. L. Organ, evangelist. Seven added. Continues.

Kinross, Ia., John I. Nicholson, evangelist. 34 additions.

London Mills, Ill., F. A. Sword, evangelist. 8 additions in 11 days.

Urbana, Ia., J. F. Rosborough, evangelist.

Grand Falls, Tex., Homer L. Magee, evangelist; 5 added.

Appleby, Tex., D. A. Leak, evangelist; 9 converts.

Girard, Ill., N. C. Carpenter, evangelist; Chas. E. McNay, song leader.

Forest Grove, Ore., J. Francis Ashley, pastor and evangelist; Harold F. Hunbert, song leader.

Dallas City, Ill., J. J. Ruppert, pastor and evangelist.

Laurens, Ia., J. T. Houser evangelist, closed.

Wichita, Kans., W. T. Priest, pastor; E. E. Violett, evangelist.

Elizabethtown, Ky., Roy Rutherford, pastor; Homer Carpenter, evangelist.

Long Point, Ill., H. H. Jenner, pastor; C. J. Robertson, evangelist.

Atchison, Kans., L. E. Chase, evangelist; A. A. Bailey, song leader.

Calls.

E. H. Kinney, Beardstown, Ill., to Kansas City, Mo. Now moving.

Traverse Harrison, Lisbon to Bellefontaine, Ohio. Begins Nov. 1.

John H. Clark from evangelistic work to Freeport, Ill.

Guy B. Williams to Paxton, Ill. Began Oct. 1.

Chas. Hill of Decatur, Illinois to McPherson and Galva, Kans.

C. W. McDonald from Lake City to Zion, Iowa.

J. C. Ghormley to Estacada, Oregon.

W. O. Livingstone, from Ottumwa to Martelle, Iowa.

A. J. Carrick, from Murray, Ia., to Coon Rapids.

R. L. Porter from Cheneyville to Crowell, La.

C. E. F. Smith, from Texas to Alexandria, La.

E. S. Taylor from Angelican to Mansfield, La.

Chas. Hill from Decatur, to Galva, Ill.

W. J. Whitehead, from Glendale church, Louisville, Ky., to Charlottestown, P. E. I.

A. J. Hollingworth, from Peru, Neb., to Temple church, Kansas City.

Theodore Matlock, from Medford, to Fairmount, Ore.

W. A. Merrill, Mangum, to Edmund, Okla.

J. N. Johnson to Norwalk, O.

Resignations.

J. P. Wright, Mt. Carmel, Ill.

S. O. Landis, Flint, Mich.

Dedications.

Fairmont, Minn., W. R. Burton, pastor. Social features embodied in the building.

Manzanola, Colo., J. F. Findley, pastor. Chas. Reign Scoville dedicated Oct. 26.

Lynchburg, Va., Jos. T. Watson, pastor; Will dedicate Nov. 1.

Prosperity at Winfield, Kans.

Richard Gentry and his people at Winfield, Kans., are prospering in their church work. There was a considerable debt when he began his ministry there, of which three thousand dollars was paid off the first year, and now the people appreciatively say they want him to stay with them at least seven years more, and raise one thousand dollars a year on the debt. Already six hundred dollars has been raised on the amount for the current year. A union evangelistic campaign is now under way in which seven churches are co-operating.

Dr. Willett at Evanston.

Dr. Willett supplied the pulpit of the Congregational church at Evanston, Chicago, many years ago and he has never been forgotten there. There are various organizations in the city which delight to arrange for a visit from him every year. He spoke on the afternoon of Oct. 18 before the Y. M. C. A. meeting and his thoughtful and reverent address on the Bible left a deep and favorable impression in the minds of his hearers.

M. E. Chatley Leads Ministers.

The Rock Island, Ill., Ministerial Association at a recent meeting elected M. E. Chatley, pastor of the Memorial Church of Disciples of that city, president for the ensuing year.

Judge Scofield Preaches Again.

Among the lay preachers of Illinois, probably none is better known than Judge C. J. Scofield of Carthage. On Oct. 11, the pastor, A. L. Cole, was absent at the national convention and the judge took his place. He is not quite as young as he used to be but his many friends are always interested in hearing his messages.

New Woman Worker at Newark, O.

The functions of a pastoral assistant have never been very accurately defined among our churches but a rather unusual and suggestive combination is that at Newark, Ohio, where W. D. Ward ministers. Miss Mary Hughes, the daughter of our pastor at Catlin, Ill., is going to be the musical director and assistant pastor at Newark. This will solve two important problems in the life of that church.

A New Church Building for Idaho.

Building churches in the great northwest is not the simple matter that it seems in some older and well-established communities. Our people at Payette, Idaho, are to be congratulated, therefore, upon their announcement that they are starting work on a new brick and stone church to cost $15,000. The old frame church has been moved off the old foundation and occupies a position in the middle of the side street. Benjamin Smith is the pastor.

Benefit Performance for Church Society.

The Whatsoever Circle, of Linwood Boulevard Church, Kansas City, Mo., arranged with the Auditorium theater on Oct. 15 for a special evening in which the play, "The Servant in the House," would be given. The profits of the evening accruing to the church society are to be devoted to the philanthropic work of the church.

Memorial Window by Railroad Men.

In the new Disciple church which has been built at Phillipsburg, Kans., a memorial window was placed by railroad men with the inscription, "Presented by the Rock Island railroad employees." The church is built of cement blocks at a cost of ten thousand dollars and the interior is finished mission style. The building is modern in every way, having a hot water furnace and a hot and cold water service in the building.

Annual Meeting at Keokuk.

Our church at Keokuk, Iowa, held its annual meeting on a recent evening. The various departments of the church showed a healthy condition of growth during the past year. The church has reduced its indebtedness during the past year by $920. The Sunday-school has gone in debt the past year for four hundred dollars' worth of equipment but the attendance has been very gratifying, being part of the time greater than the total church enrolment. At the close of the meeting a reception was held for the pastor and his wife, Mr. and Mrs. William M. Baker.

The Armies

of England, France, Germany and Russia are not permitted to use a pound of alum baking powder. The efficiency of the soldiers depends too much upon their health and endurance to risk the use of food which the authorities believe would be detrimental. Therefore the manufacture and sale of the alum powder is prohibited.

Royal Baking Powder is extensively used privately and by the military forces throughout the world. Its absolute wholesomeness, imparting as it does, healthful as well as appetizing qualities to the food, and its perfect keeping qualities in every climate and under different conditions, make it particularly desirable for all conditions of use.

ROYAL
BAKING POWDER

Absolutely Pure **No Alum**

Meeting Starts with Church Census.

In the evangelistic meeting which the Vawter Evangelistic Company is starting at Atchison, Kans., the beginning is being made by taking a religious census of the entire city. The work is to be done with great care and by means of this census the personal workers of the church will be enabled to work intelligently for the meeting. This method appeals to us as the best approach to an evangelistic meeting that could be well devised.

Convention Number of the "Century."

There are words of appreciation on every hand for the special convention number of the Christian Century. If you wish to present copies of this number to members of your church, to be kept by them as souvenirs, they may be obtained from this office at five cents per copy. A limited number only have been printed.

Minister Forsakes Single Blessedness.

A. R. Anderson has been announced as leaving the Lansdowne Christian church of East St. Louis to go to Granite City. Soon after his arrival on the new field he went back to St. Louis and was married to Miss Carolina Eugenia Kock. The ceremony was solemnized by B. A. Abbott, of the Union Avenue Church. Announcement of the wedding was made at the close of Mr. Anderson's service October 11. As this was the first intimation given the congregation of the marriage there was surprise on every hand coupled with congratulations.

Gymnasium in Big Kansas City Church.

The Independence Boulevard church of Kansas City has opened up its gymnasium for the fall term under the supervision of H. C. Wood. Classes are held every Tuesday and Thursday nights at 7 o'clock for boys and 8 o'clock for men. Considerable attention will be given to basket ball this winter. Efforts are being made to revive the Sunday School League and if this is done, the Independence boulevard team will be entered.

Rally Day Connected with District Census.

At the Broadway church in Los Angeles, Cal., they arranged a Bible School Rally Day for Oct. 18. Previous to the Rally day the school had made a census of its districts, keeping a classified record of all the names turned in. The Rally Day helped in part to organize the follow-up system in looking after the results of this census. Much credit is due the faithful superintendent. Chas. F. Hutslar is pastor.

W. H. Allen Lectures on Australia.

W. H. Allen was for six years pastor of our church at Muncie, Ind., but for the past three years he has been in Australia, pastor of our church in Melbourne. He returned to his church at Muncie on a recent evening and lectured to his former congregation on his experiences in Australia. He mentioned the plague of rabbits. "The introduction of rabbits into the country several years ago resulted in their multiplying so rapidly that the rabbit has become a pest and a pest fund of $125,000 annually is necessary in the state of Victoria alone to keep the rabbits from destroying the crops. Farmers find it necessary to fence in their fields with a wire netting to guard against the animals."

Manila Mission Adds Printing Press.

A new press has been installed by the missionaries in Manila. During one month there were 825 new subscribers to our monthly, which is published by our mission on this press.

Oklahoma City School Bears Fruit.

Miss Margaret Darst, of Oklahoma, sailed for China, August 29, on the S. S. "Korea" from San Francisco. She will be supported by the First Sunday-school at Oklahoma City, Okla.

CHICAGO DISCIPLES.

There have been changes in nearly half the Disciples' pulpits in Chicago during the past twelve months. In most cases the new pastors coming to the city are without previous city experience but are rapidly making themselves acquainted with the ways of the metropolis.

The Christian Business Men's Association is an organization of laymen from the various Chicago churches which dines in the loop district at regular intervals and which undertakes special work to help on the cause of church extension in Chicago. They are announcing a dinner at the City Club on the evening of Nov. 5 at which O. F. Jordan and Basil S. Keusseff will speak on the mission work among the Russians of Chicago. The officers of the association this year are Edward Witwer, president, and W. D. Freyburger, Secretary.

The West Pullman church has just completed a two weeks' evangelistic meeting with C. G. Kindred of Englewood doing the preaching.

The new mission in Edgewater has been having good attendance at its services. The preachers for October were Austin Hunter, W. G. Winn, W. F. Shaw and O. F. Jordan. It is the plan to have Chicago pastors fill the pulpit while the work is in the initial stages.

A study of six years of statistics of the Chicago situation shows that our Sunday schools have made no growth in that period and the Christian Endeavor societies have suffered a loss, but the church membership has increased 15 per cent. The Protestant Sunday Schools of all denominations in Chicago report a loss of enrollment of eight thousand in this period.

The Chicago ministers meet at 12:30 every Monday in the cafeteria on the third floor of the Y. M. C. A. where they have engaged a private room. The new officers are: President, Asa McDaniel; vice-president, W. G. Winn; secretary, W. C. Hull. A program for coming meetings will be issued soon. The meeting on Oct. 19 was devoted to convention reports from Atlanta. Six of the preachers had been at the convention. The ministers extend a cordial invitation to visiting ministers to attend the meetings when convenient.

The Sunday school statistics that are published every week indicate that our Chicago Sunday schools are having the best attendance this fall that they have had since we began collecting the statistics. The introduction of graded lessons and the adoption of more consciously pedagogial methods accounts for the success in many schools.

The attendance at the Disciples' Divinity House this fall is the best in a number of years. Dr. Errett Gates is teaching a class in Disciples' history, which has a large enrollment. The students who have come are of unusual promise.

The Disciples of Chicago co-operate in the support of a union Chinese mission which is attracting attention all over America. A number of struggling denominational missions have been brought together under a completely trained Chinese minister of the Baptist faith. These Chinese Christians are contributing sixty dollars a month to their own support and have three hundred men enrolled in their Sunday-school, besides sixty children in the Primary department.

The Russian mission at 1709 S. Halsted street has resumed its night school for the new season. This school meets with large appreciation on the part of the Slavic immigrants. They are anxious to emancipate themselves from the labor boss and from many other undesirable conditions through the knowledge of our language.

NEWS FROM THE FOREIGN SOCIETY.

If the war in Europe should continue very long the missionaries on the Congo might be embarrassed in securing proper food and other supplies from England. They have been asked by those in government authority to assist in keeping the natives quiet.

A. F. Hensey reports 192 baptisms at Bolenge, Congo, Africa, since the close of the annual report in May. The work prospers.

The missionaries in Africa are very anxious for R. A. Doan to visit them on his proposed circuit of the globe. Owing to the war conditions, however, he may return to America from Japan about January first.

A cablegram from our missionaries to Batang, Tibet, under date of October 14, announces their safe arrival. The number in this company is eight.

W. R. Hunt has been having fine audiences among the churches at Southport, Southampton and Hornsey, England. It will be remembered he is a missionary of the Foreign Society on furlough from Chuchow, China. He is a native of London. The missionary enthusiasm has been intensified. Mr. Hunt finds the country deeply stirred by the great war. He will do the work of a chaplain and also work in the Red Cross Military Hospitals, and the experience gained in the Chinese Revolution will be to his advantage. This service will keep him busy during his furlough.

Writing from Bolenge, Africa, under date of August 13, A. F. Hensey says: "Our chief concern now is to get the necessary money to carry on the work. English checks and American bills of exchange are never easy to get into cash, and now it is impossible."

Dr. L. F. Jaggard writing from Monieka, Congo, Africa, June 28th, says: "This morning I baptized 42. Eighteen were women. This afternoon I married twelve couples."

F. M. RAINS, Secretary.

THE CHRISTMAS SHIP SAILS NOVEMBER 10

That means that your gifts must not only be in Brooklyn by that date but must have been sorted, packed, addressed and loaded on board the battleship.

There is no time for delay! Every reader of The Christian Century should have a part in this enterprise.

Ship your goods direct to the BUSH TERMINAL, Brooklyn, N. Y. Clothes are most needed. Do not send second hand garments.

Be sure to mark them plainly, "FOR THE CHRISTMAS SHIP."

CASH DONATIONS may be sent any time before Christmas to "Christmas Ship Department, The Conquest, 700 E. 40th St., Chicago." These contributions will be acknowledged and sent to the distributing centers in Europe.

The Sunday School

JESUS AND PETER.

INTERNATIONAL UNIFORM LESSON FOR NOVEMBER 15.

Mark 14:27-31, 53, 54, 66-72.

Memory Verses, 71, 72.

Golden Text.—Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10:12.

American Standard Bible.

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(53) And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. (54) And Peter had followed him afar off, even within, into the court of the high priest: and he was sitting with the officers, and warming himself in the light of the fire.

(66) And as Peter was beneath in the court, there cometh one of the maids of the high priest; (67) and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. (68) But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. (69) And the maid saw him, and began again to say to them that stood by, This is one of them. (70) But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them: for thou art a Galilean. (71) But he began to curse, and to swear, I know not this man of whom ye speak. (72) And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Verse by Verse.

BY CLARK BUCKNER.

v. 53. *And they led Jesus away to the high priest*: Upon his arrest in the Garden of Gethsemane, Jesus was taken before the Sanhedrin for trial. His arraignment before Rome's representative, Pontius Pilate, follows the trial before the Sanhedrin. This body consisted of Caiaphas, the chief priests, and the ex-high-priests.

v. 54. *And Peter had followed Him afar off*: Peter was a wonderful man, but he was only a man. He was the man of "rock" as compared with other men, yet he was subject to the frailties of the flesh. He had trusted in Jesus in a marvelous fashion and had demonstrated his great passion for the teacher on the occasion of Jesus' arrest when he drew his sword and cut off the ear of the soldier. But now, the Master is in the hands of the enemy and there seems to be no doubt but that his end is at hand. I think we should place emphasis on the words "Peter followed," rather than "afar off." *Warming himself*: It was a cold spring night and the glowing charcoal brazier was most welcome.

v. 66. *And as Peter was beneath in the court*: The farcical trial was probably held in an upper room. Peter shows, by his lingering near, that he is devoted to his Master. *There cometh one of the maids of the high priest*: It is quite likely that she was sent by the enemies of Jesus.

v. 67. *Thou also wast with the Nazarene, even Jesus*: She might have seen him with Jesus at some time, but it is more probable that she discerned the fact that he was one of the followers of Jesus from his downcast appearance. *The Nazarene, even Jesus*: She must have spoken these words with sarcasm for Nazareth was regarded as a very inconsequential place. And the addition of the words *even Jesus* was simply an intensification of the sting. Of all Nazarenes, Jesus was, in the minds of the enemies at least, the one most despicable.

v. 68. *And he denied*: It is easy for us to condemn Peter; but how many of us would have done otherwise? We would not think of justifying such an act but we would plead for a more merciful attitude toward him than is held by many Bible students. *I neither know, nor understand what thou sayest*: Peter was an extremist. He never occupied neutral ground. He could not possibly have made an apologetic admittance that he had been with Jesus. Having given up his hope for Jesus and His work, he throws all the fine sentiments of his life overboard and disavows any connection, whatsoever, with the Nazarene. *And he went out into the porch*: He went out into the forecourt. No doubt he wished to hide his guilty face.

v. 69. *And the maid saw him*: She saw the discomfort into which she had forced him. But she is not satisfied, for *she began to say to them that stood by, "This is one of them"*: Peter's punishment is very severe. He is learning that "the way of the transgressor is hard."

v. 70. *Of a truth thou art one of them; for thou art a Galilean*: In Matt. 26:73, we find "for thy speech betrayeth thee." It is said that the speech of Galileans was more guttural and substituted *t* for *s*.

v. 71. *He began to curse and to swear*: Henry Drummond points out that it is probable that Peter had cursed many times before this. A man does not suddenly acquire the habit of uttering oaths. Peter was no doubt a profane man when he was a fisherman. He is, now, simply reverting back to the old sinful man.

v. 72. *And straightway the second time the cock crew*: The upper room prophecy of Jesus has been fulfilled. *And Peter called to mind the word*: Luke says "And the Lord turned and looked upon Peter, and Peter remembered." "If I could paint a portrait of Peter I would write on every hair of his head forgiveness of sins" (Luther). It is the repentant heart that makes possible the incoming of the spiritual Jesus.

When Human Nature Gives Way

The Lesson in Today's Life.

BY JOHN R. EWERS.

Men of various qualities were chosen by the Master to compose the inner circle. He could come into any modern church and select twelve similar men. They were quite ordinary men but they had an extraordinary training and therefore did remarkable things. Peter was a "great boy of a man." He was just the kind of a man to whom you and I are attracted—big-hearted, impetuous, active. He is the man who will lend you his last dollar. He will sit up all night with you when you are sick. He will turn aside from his work to do you a good turn. He prizes your friendship and talks much about it. But he has his weak points and you fear for him under certain temptations. Perhaps he drinks when in certain groups. Perhaps he dishonors his church when he gets out with a certain crowd. He is right at heart and his repentance will save him.

Rev. John R. Ewers.

THE STRAIN.

You must put yourself in his place. He was unstrung that night. He had tried to defend his Master and had been rebuked for it. He had had such confidence in Christ only to see him dragged off like an ordinary offender by soldiers. The plot was deepening and death seemed sure. He was dazed by the sweep of events. There was no flaw in his love but he was in the house of his enemies. Who has not compromised his faith in such an hour?

THE ENEMY'S HOUSE.

Two young ministerial students from one of our rural colleges went, one evening, to visit, in a great city, some former companions. They found them residing in elegant bachelor quarters in a downtown apartment. The furnishings were expensive and in excellent taste. There was a Bohemian atmosphere about the place, one seemed to breathe license. The former companions were brilliant, they knew the latest slang and the best stories. To listen to these stories was to compromise one's position. Cigarettes of most bewitching odor were lighted and offered the budding theologs who awkwardly refused. Their discomfort was ill-concealed. Two other men drifted in, if possible, more clever and worldly-wise than the others. Merry jest, circling smoke, clinking glasses filled the hour. The students hardly knew whether to feel insulted or complimented. They felt decidedly out-of-place. Their awkwardness was desperate. They did not yield to the subtle temptations but when, late at night, they climbed up the hill to the old college the pure air and the shining stars never were more welcome.

THE COMPROMISE.

No man lives long in the modern city without entering the enemy's house. He spends his evening with the ultra-liberal thinker and commits himself to extreme views which later he knows are untenable. In a group of prominent men he sanctions situations which, when he is alone, he abhors himself for accepting. For the sake of being a good-fellow he oversteps the mark. For the sake of being considered broadminded he scoffs at good old Puritanic virtues. For the sake of his own amusement he permits others to sacrifice their virtues. For the sake of keeping up appearance he permits himself to become hard and even vicious in his business. Ah, Peter, we have great sympathy with you. We know the strain. All of us have warmed our hands in the high priest's house. All of us have heard some satirical voice saying, "And you are one of the crowd!"

WHY BOYS SWEAR.

A noted teacher of psychology says that boys swear because it seems to give them importance. A boy swears for the same reason that a peacock spreads its tail! He knows he is small and he takes a short-cut to greatness. His bluster, swagger, vociferous oaths seem to him to enhance his majesty!

How human this all is! He swore and he lied. He did it to save himself. It was weakly contemptible. It is the lie for personal gain. The child's lie to his parent; the scholar's lie to his teacher; the politician's lie to his supporter; the husband's lie to his wife; the landowner's lie to his assessor; the church-member's lie to his minister; the shopkeeper's lie to his customer. The weak, pitiable, contemptible lie. Abhor it.

HE WEPT.

His heart was right, you see. Had he had a hard heart that would have been the end of him. He was weak. Old habits cropped out. He swore. He lied. But he also wept. His tears washed out the stain of his evil deed. Here was genuine repentance. Can you picture him going out into the night, wandering in the gardens. One moment he is condemning himself; the next he is weeping bitterly; the next he is calling upon God to forgive him; the next he is pledging himself never to fall again. Fire, hissing tears, shock and strain—and the spirit of Peter is tempered.

The Mid-Week Service

By Silas Jones.

TOPIC FOR NOVEMBER 4.

Pioneer Studies: Walter Scott. 2 Tim. 2:15; Acts. 2:37-41.

"Among the helpers and fellow laborers of Alexander Campbell, the first place in zeal and ability must be awarded to Walter Scott. Making the apostles his model, he went before the world with the same message, in the same order, with the same conditions and promises, and inviting instant compliance with its claims."

Alexander Campbell expressed his estimate of Walter Scott in these words: "Next to my father, he was my most cordial and indefatigable fellow-laborer in the origin and progress of the present reformation. We often took counsel together in our efforts to plead and advocate the paramount claims of original and apostolic Christianity. His whole heart was in the work. He was, indeed, truly eloquent in the whole import of that word in pleading the claims of the Author and Founder of the Christian faith and hope; in disabusing the inquiring mind of all its prejudices, misapprehensions and errors."

A TEACHING EVANGELIST.

Walter Scott taught the people out of the scriptures. His method of evangelizing was strange to the churches. Much value was attached to dreams and visions by the people to whom Walter Scott first preached. To have a "religious experience" was to become excited, to be hypnotized, to be beside oneself. It was not enough that a man loved God and his neighbor and manifested his love by leading a clean, useful life. A man of this sort was not "spiritual." Susceptibility to hypnotic suggestion is identified with spirituality by some who are at the present making a good deal of noise in backward communities. Walter Scott bade men search the scriptures to find out what to do to be saved.

HUMAN RESPONSIBILITY.

The part of man in his own salvation was underrated in the preaching of a hundred years ago. F. D. Power quotes a minister as praying thus: "O Lord! here are sinners desiring to be converted; Lord, they cannot convert themselves; O Lord, we cannot convert them. No one, Lord, can convert them but thyself. And now, Lord, why don't you do it?" Walter Scott did not deny the power of God. Salvation for him was of God. But he believed that God would do his part. His ambition was to persuade men to do their part. If they did, he was sure they would receive the blessing of God.

ADVERTISING.

Power relates this incident to illustrate Scott's method of evangelizing. "Riding into a village near the close of the day he spoke to a number of school children and gathered them about him. 'Children,' said he, 'hold up your left hands. Now, beginning with your thumbs, repeat what I say to you Faith, repentance, baptism, remission of sins, gifts of the Holy Spirit—that takes all your fingers. Now again: Faith, repentance, baptism, remission of sins, gifts of the Holy Spirit. Now again; faster; all together: faith, repentance, baptism, remission of sins, gifts of the Holy Spirit! Thus he continued until all could repeat it in concert. The children were greatly amused, thinking him a harmless crazy man. 'Children,' he then said, 'now run home. Don't forget what is on your fingers, and tell your parents that a man will preach the gospel tonight at the school house as you have it on the five fingers of your hand.' Away went the children, repeating the story until it was all over the village, and long before the time of meeting the house was thronged to hear the crazy preacher." Needless to say, after the sermon was delivered, the people were not so sure the preacher had lost his sanity.

2 Cor. 5:20; 2 Tim. 4:1-8; Lev. 10:11; Jer. 26:2; Mal. 2:7; Matt. 29:19-20; Rom. 1:14; 1 Cor. 4:1-2; 2 Cor. 4:1, 2, 5; Eph. 4:11-12; 1 Thess. 2:4; 1 Tim. 1:3, 4; 4:7.

The Church and its College

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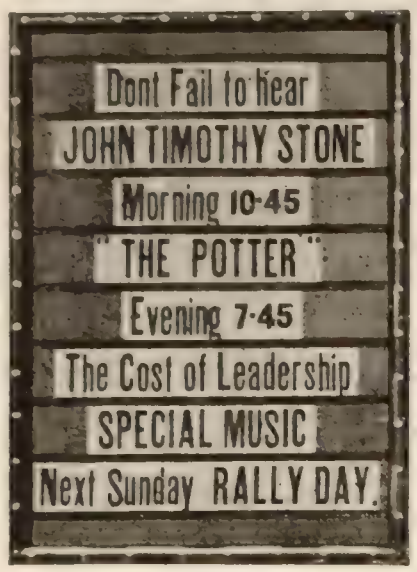

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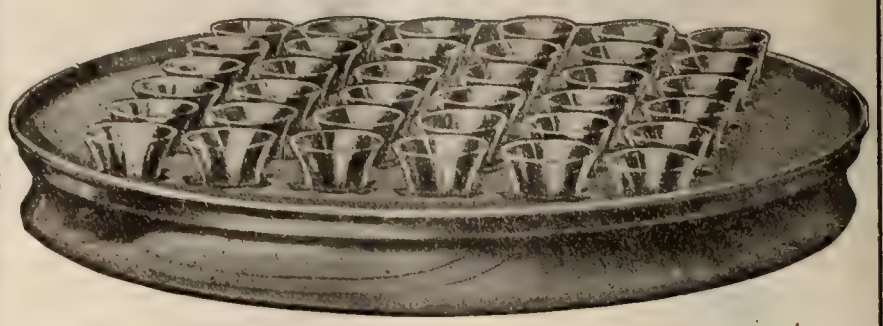

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THE CHRISTIAN CENTURY.

Vol. XXXI November 5, 1914 Number 45

The Increasing Passion for the Spiritual

Editorial

The Living Gospel for the Present Age

By Finis Idleman

Mr. Barnes on Conventions

Some After-thoughts

A Social Service Catechism

CHICAGO

Prof. A. W. Fortune, Ph. D., of Transylvania University.

Rev. Peter Ainslie, D. D., Pastor Christian Temple, Baltimore.

Prof. Herbert L. Willett, Ph. D, Dean of Disciples Divinity House, Chicago.

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If you wish to set your Sunday-school at a real Bible course, let them study under Dr. Ainslie, Prof. Willett, Finis Idleman, Rev. W. F. Rothenburger, Rev. John R. Ewers, Rev. Edgar D. Jones, Rev. H. H. Peters, Prof. A. W. Fortune, Prof. W. S. Athearn, Rev. H. D. C. Maclachlan, Rev. P. J. Rice, Rev. H. T. Cree and Rev. John E. Pounds. These religious leaders will formulate the One Hundred Questions to be submitted to the participants in

"The Conquest's" Bible Knowledge Contest

which will begin in a short time. This contest will run for several weeks. Your school should be organized, with a Contest Manager, and should endeavor to capture one of those fine banners donated to the contest by the Practical Sunday-school Supplies Company, Chicago. Then there are the three Grand Prizes for Individuals: A Leather Bound Edition of Harold Bell Wright's Works donated by the Book Supply Co., Chicago; A Fine American Revised Bible, donated by Thomas Nelson & Sons; an Endeavor Watch Charm and Chatelaine, donated by the United Society of Christian Endeavor. And, in addition, twenty-two other fine book prizes. Titles of these will be published soon.

How the Contest will be Conducted

Each week from five to ten questions will be printed, until the One Hundred Questions have been submitted. Fuller details will be published later. In the meantime, talk up the contest and appoint your Contest Manager. For full information, address

"The Conquest," 700 East 40th Street, Chicago

Rev. Edgar De Witt Jones, Author of "The Inner Circle."

W. F. Rothenburger, of Cleveland, Ohio.

Rev. John R. Ewers, of Pittsburg, Pa.

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The Christian Century

Published Weekly by the Disciples of Christ in the Interest of the Kingdom of God.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

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Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th ST., CHICAGO

THE CO-OPERATING COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

Charles Traxler, Akron, Ohio.
E. M. Bowman, Chicago, Ill
H. D. C. Maclachlan, Richmond Va.
L. J. Marshall, Kansas City, Mo.
Howard T. Cree, Augusta, Ga.
Verle W. Blair, Eureka, Ill.

WE ARE GLAD TO DO IT!

The task of securing funds to support The Christian Century and to greatly enlarge its influence is gratefully accepted by the Co-operation Committee, because we believe there is no single enterprise at this present moment so much needed by the Disciples of Christ and so deserving of unselfish gifts as is this Christian newspaper.

The acceptance of the task does not involve the members of this Committee in the support of any particular doctrines or policies advocated by The Christian Century. Probably the Committee itself represents as many points of view as there are members. We have never discussed specific doctrines together, and do not know where our colleagues stand.

But we have discussed and find that we are of one mind on this fundamental proposition, that a journal that stands for the great ideals of an educated ministry, a scholarly interpretation of religion, a richer and freer fellowship with all Christians, a constructive social program, a thorough-going method of religious education, the ideals of peace, and withal—and most of all—a deep and sane renewal of the spiritual life of the Church—we are agreed that a journal that stands for such ideals, with the splendid leadership The Christian Century is conceded by us all to possess, ought not to be crippled in its great work through lack of funds.

FIFTY DOLLARS IN FIVE YEARS.

On this page we will push one branch only of the campaign undertaken by the Committee. We hope to enlist hundreds of friends—ministers, teachers, business men—in subscribing ten dollars a year for five years. Larger gifts from men of larger resources will have to be secured by other means. The Committee is now at work on that also. But through this page we hope to reach the many who wish to have a humble though vital part in the fellowship of this undertaking.

WHY FIVE YEARS?

Because we believe that this kind of assistance will not be needed longer than five years. We heard the financial report of the Disciples Publication Society at Atlanta, and some members of the Committee have had occasion to make careful examination into its affairs, and we are convinced that if the friends of this cause will provide a modest working capital for five years, by the end of that time the business will be self-supporting. There is an encouraging growth in subscriptions to The Christian Century and in patronage of the Sunday-school supplies.

A WORK OF LOVE.

For years the creating of The Christian Century has been a work of love. Its editors have regarded their services with unselfish idealism. The paper has been a pulpit for the proclamation of the highest principles of righteousness, progress, and Christian culture. Its influence on the life of our brotherhood has been profound. The Disciples would today be a different sort of people had not two or three men of vision and consecration spent themselves, and their means, to keep this great journal alive.

The time has come when the many of us must share with them the fellowship of this great task. It must for us also be a work of love. No one is to make a profit out of it. No investments are asked for, but consecrated gifts and unselfish service from all who believe in the greatness of this cause.

FROM A LETTER TO THE EDITOR.

"The man who can write such editorials as 'The War and the Future of Religion,' ought to have our support. Am hoping the committee appointed to plan for financing The Christian Century will work diligently and succeed in providing the means for The "Century's" life and freedom. Indeed, this whole issue of the "Century" is very fine. To my mind, Errett Gates settles the matter of "The Limits of Christian Fellowship" forever. What a blessing it would be if all our leading church men and women could, and would, read that article! As I have said before, don't bother to reply to this."

J. H. FILLMORE.

EVERYBODY CAN HELP.

Send in suggestions to the Committee. We wish to have all the help possible from all the friends. Send in the names of generous people who might be willing to make larger gifts. Solicit such gifts yourselves, and the fifty-dollar five year gifts, too.

One friend has already sent in three pledges besides his own, all accompanied by checks for the first installment. He says he purposes to find at least six more who will do likewise.

And do not forget to send in your own pledges at once!

To the Co-operation Committee
of The Christian Century,
700 E. 40th Street, Chicago.

Dear Fellow-Workers:

I hereby agree to give ten dollars a year for five years to the support of The Christian Century and the Disciples Publication Society. I will send the first installment before January 1, 1915.

Name and Address. _____

Character Talks

By Frank Waller Allen, pastor of First Christian Church, Springfield, Ill.

Rev. Frank Waller Allen.

THE DIVINITY OF SERVICE

Love manifesting itself in service is alone divine in Jesus of Nazareth and man. Love without service is base; and service without love is dead. The absence of either results in atrophy of character. God hates servility as much as He loves that gentle mastery of life to which He always lends a hand. If there is anything which makes one man God's son more than another it is because of a deeper love and a greater service. It is thus only that we may become one with our Father and share immortality. A man's value to God is determined by his devotion to his fellowmen. Greater love hath no man than this, that he give his life for his friends.

"The Conquest is just what you say it is—'a journal of character-building,'" writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school—serious Bible study, religious ideals and Christian service? "The Conquest" has as its aim not simply to give schools what they have been used to—small talk of school work; but to publish such material as will actually GROW CHARACTER.

These "Character Talks" form a regular feature of "THE CONQUEST," our weekly for Adult and Young People's Classes. Send for sample copy TODAY.

The CONQUEST

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700-714 East Fortieth Street, Chicago.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Increasing Passion for the Spiritual

SIGNS INNUMERABLE AND EVERYWHERE INDICATE THAT OUR GENERATION STANDS IN THE PRESENCE OF A VAST RISING TIDE OF PASSION FOR THE SPIRITUAL.

What we are in the presence of is not simply another return of the same tide that has come in and gone out periodically for all the centuries, marking thus the spiritual epochs of history; it is a fuller tide than has arisen since Jesus was born, fed by all the creeks and inlets from the far-lying hills where man's desires home themselves, and flowing so full and so resistless as to overpass barriers at which all previous high tides of spiritual life have stopped.

Wide-stretching areas of human life, hitherto untouched by the cleansing and fertilizing waters, will be, already are being, inundated by the advancing flood of idealism and spiritual purpose.

* * *

Let us leave off talking in this cosmic figure of speech and in these sweeping generalizations which, perhaps, sound flamboyant and even sophomoric to the hard-headed reader, and let us look at some things that have happened and are happening which give substance and warrant to the faith we have just now so unqualifiedly confessed.

Let us note first that the spiritual always has had to struggle for recognition, and always will have to struggle.

Inevitably the unseen can come to reality in our lives only by constant battle with the seen.

If, to many, the battle has been for long a losing battle, if sense and the secular have seemed to prevail against the gates of the City of God, the hour has at last struck when the world invisible is coming into its own.

* * *

There are three factors which co-operate to resist and inhibit the supremacy of the spiritual in human life.

One is common, sordid, human selfishness, whose familiar name is sin.

Another is mistaken human reason, whose proud name is philosophy, even when it is mistaken.

And the third is an established system of substitutes for the spiritual.

Speaking negatively, we are justified in the highest spiritual optimism because every one of these resisting factors is today appreciably and obviously giving way before the rising tide of spiritual life.

This is clearly true of inhibition number one. There never was so much unselfishness, so large a fund of human sympathy, so sensitive and universal a responsiveness to the need and good of others, so clear a discernment of the fact that no man lives to himself, as in this age of constantly advancing democracy.

Human selfishness in industry, in politics, in the home, in social castes, in internationalism (in spite of the present brutish war), in business, in private personal relations, is making way before the coming of the spiritual Kingdom of God.

Somewhat less obviously, but altogether indisputably to those who know, inhibition number two has given way. Human reason no longer resists the spiritual interpretation of the world and of life. Have you considered, trembling Christian reader, the passing of the infidel? You hear his voice no more. And his blatant cynicism is hardly less conspicuously absent from the speech of the street corners than from the teaching of the class room.

Not only has infidelity departed from philosophy but the old-time arrogance also has departed from it. Philosophy today is humble. Its humility takes two forms, depending upon whose philosophy you are considering; either it conceives itself as the servant and support of faith, or it declares that the faith-world lies outside its jurisdiction altogether.

Among the philosophers it is these two schools, called respectively idealist and pragmatist, that are contending for supremacy. But it matters not to faith which one of them wins. Faith wins with either of them.

The materialistic philosophy of yesterday is virtually dead. The mechanical view of the world is possible no longer, not even among physical scientists.

Evolution is creative!

There is Life in the process!

Some vast, constructive purpose is being worked out.

This is what Royce and Bergson and Eucken proclaim with evangelistic unction.

* * *

Inhibition number three needs some explanation before we may be sure that reader and writer have the same thing in mind. By substitutes for the spiritual is meant the institutions and customs and traditions and creeds that, in the name of the spiritual, claim our human loyalties without truly satisfying our spiritual needs. These substitutes inhibit the rising tide of the spiritual by draining off into themselves the passion and devotion that ought to be expended upon truly spiritual ends and ideals.

When a religion has gotten old, it is usually much encumbered with these substitutes for spiritual reality. A young religion, a new religion, is a thing of faith, of experience, of pulsing inner life. Christianity is no exception. Its institutionalism had become top-heavy. Its creed-making had gone to seed. Its traditions hid God from the soul that would pray. Its evangelism lost its sense of having an imperial truth to impart to the individual soul, and swept men into the Church by using the stimuli of mass psychology.

The spiritual was lost in the devices invented to preserve it.

But there is wide-spread disillusionment. The Church itself is feeling the rising tide of spiritual passion. Leaving off its age-long tinkering with its mechanism it is beginning to consider its message. It is thinking more about its evangel than its evangelism. It is wondering if, after all, its religious education is religious!

And the Church is on its knees, because, consciously or unconsciously, it feels the rising tide of human demand for God, and it must itself find him truly in order to impart him to others.

The Living Gospel and This Age

A Sermon Which is Both the Deliverance of a Constructive Idea and the Revelation of the Preacher's Own Soul.

BY FINIS S. IDLEMAN.

In this address Doctor Idleman has lifted the veil before the unseen God. We believe our hungry-minded and discerning readers will say that this message of this mystical preacher possesses the rarest spiritual flavor of any utterance that has appeared in the literature of the Disciples in many a day. It has the delicacy of insight that belongs to Doctor Jowett, and discloses an awareness to current movements and forces which does not appear in the New York preacher's sermons. Doctor Idleman gives the impression of having wide intellectual leeway. He seems to stand in the midst of modern currents of action and of thought like an age-old rock stands in the midst of the counter-eddyings of a great river. He knows its foundation is sure. He does not fear science, nor criticism, nor democracy. He speaks as one unconcerned with the trivialities of religion, but under tremendous compulsion to testify the eternal things that he has seen, and does in truth know. The task of abridging this article to fit the limited space we could devote to it, has been a painful task. Much blood has run out of the wounds made by the editorial surgery it has been subjected to. But the portion herewith offered to our readers is vibrant with spiritual and ethical vitality and it illuminates the problem of the present age as well as inspires us to toil bravely and hopefully for its solution.

"My heart and my flesh crieth out for the living God."—David.

"For He is not the God of the dead but of the living."—Jesus.

IN one of the familiar and immortal words of David he confessed this soul longing: "my heart and my flesh crieth out for the living God." In answer to an inquiring crowd Jesus said, "God is not the God of the dead but of the living." One is the cry of man; the other is the response of the Infinite. David's experience is the epitome of the race. Jesus answers in the terms of Fatherhood. David had many desires, some good, some bad; but of all his desires none approached in intensity the longing for God. But the God he wanted was not the God of creation nor yet of history, but the living God, his personal Father. Jesus came to answer this need. He came not to reveal the God of the dead past but of the living present.

Here beneath the arching of these texts do all our hearts bow. We may be separated by seas of gospel privileges or by wide ranges of intellectual attainment, or even by yawning chasms of moral distinctions, yet we are gathered in the all-embracing arms of focused and definite yearning: My heart and my flesh, all flesh, cry out for the living God. Like deep calling unto deep the voice of the Eternal breaks over prostrate humanity in words of ineffable peace: "I am thy God, arise, stand upon thy feet."

NO TIME FOR REVERENCE.

We are called upon to answer this dumb confused search for the caring, loving God, "Our Father." It is the most distinct and pronounced characteristic of our generation. All this unresting haste, this daring commercialism, this reckless adventure, is essentially heart-hunger. Like Noah's dove, the spirit of the present age finds no resting place. It has tried science, philosophy, war. It drives like Jehu. It does not always know where it is going, but it knows it is going fast. The age has momentum but not direction. It has capacity for action but little for rest or reverence.

Modern science is giving us a new world. It has been at work in geology and the facts reveal the great age of the world and the history of men in it. Biology has revealed the unity of progress in the mystery of life. Everything is viewed in the light of development. It is a process not a structure. In the realm of government the unrest of the spirit of the new democracy has awakened out of their sleep nations that have long been dormant. It has produced a new social ethic and men are conscious of new sins that have never before been recognized.

"NOTHING TO HOLD TO."

All these forces have disturbed the realm of religion. Many are uttering the cry of moral distress. You hear one say, "I have nowhere to stand," while another

Rev. Finis Idleman, D. D.

pleads "I have nothing to hold to." These conditions are the inevitable result of the forces that are now at work in every realm. The critical spirit is abroad and nothing escapes its crucible. It is useless to cry "Hands off the temples of our holy faith!" for criticism does not respect law for its authority nor religion for its sacredness.

THE LAW OF TOOTH AND CLAW.

The world has too largely accepted the doctrine of the absentee God who sits apart in the heavens and laughs while the wheels of the universe roll on remorselessly under pitiless stars. To multitudes, God has absented Himself from the strife and tragedy of the numbered ages of human society. Men are standing today with covered heads amidst an alarming irreverence of Deity. Man's inhumanity to man makes countless millions mourn and no Jehovah intervenes. Thrones are erected and fall—dynasties rise and waste in pillage and plunder—the earth runs red with blood of fratricidal strife—all calling severally on the same Jehovah for victory on their swords plunged into the breasts of their brothers, while the victory goes not to the just cause but to the most scientific butchery. The sight of such a continuous tragedy in the life of man and the observance of the law of tooth and claw in nature make the world to seem like a vast slaughter house with God an unreplying sphinx. Indeed the attitude of such a God seems to many to be one of stony unconcern. The universe is a machine with no better name for its inventor than Force.

GOD A LIVING GOD, NOT AN EPITAPH.

It is the present duty and privilege of the Church to go forth and answer the inarticulate moan of man for the living God. That privilege and duty may not be met by ancient doctrines nor piled up proof texts, nor by declaiming against the spirit of the age. It can only be met by the double test of living truth and vital service. How much can the Church interpret the world's unconscious need to itself? Can it make God a living power rather than an epitaph? Is this God an experience or only a tradition? These are the unvoiced questions of the present age. Here is the undisputed realm of the Church. We are reminded that the school has taken over education, the press our literary tasks, the state our civic affairs and the community our social needs. But when the Church seems most stripped of all her former undertakings and men mock her impotency then is her distinct mission most clearly revealed. It is unencumbered by duties which other divine institutions such as the state and the home should long ago have accepted. The Church may now go forth bearing to all lands the gospel of the Living God as seen in the face of Jesus Christ. When men sob in their penitence or challenge in their impiety to see God, then the Church may hasten to declare, "He is your God, of the living not of the dead." In the language of the lamented Silvester Horne, "The glorious mission of the preacher is to keep the soul of the world alive."

A VISION NEEDED.

Our quickest and surest answer to all this need is in the transcendent person of Jesus. This Man deliberately stripped Himself of everything the world has been greedy about that He might stand forth and be the veritable Word of God to men. Jesus stands as the living indictment of succeeding generations of men who burden themselves by externals, mistaking them for life. He saw it all and said, "I have come to put a new soul in the world and let men see that the life of God in the souls of men is not dependent on multiplying palaces and lands nor upon pleasures nor new knowledge." For here is that divine life pulsing full and mighty in the life of a "landless, penniless peasant."

"The manger was his infant bed,
His home a mountain cave:
He had not where to lay His head—
He borrowed e'en His grave."

This announcement of Jesus concerning the living God puts the solid earth beneath the feet of toil. The message of

the living gospel reveals the working God. It declares the God who toils with the sower is never weary. While man rests from his labors his co-worker toils sleeplessly on in the dark and at high noon, unresting. So beside man the moral toiler works the Infinite, building and fashioning "a habitable world to be." When man flies into a passion or turns brute and rends the slowly and painfully constructed civilization into ruins, then does the Eternal worker, out of the living passion of his Father heart, patiently set again to rebuild the structure of a nobler society. Our Father is the eternal Creator, from the mollusk to man, from the time when the morning stars sang together until this best day of time.

THE WORLD IS ONLY BECOMING.

"To what end do we work and whither are we going?" ask men hemmed between canyon walls of the unseen. Here and there some great soul like a Matthew Arnold perceives that "there is a force making for righteousness that is not of us." But the mass of men seem to accept duty, defeat, success as if blind fate presided over the universe. But Jesus announces a divine worker alongside human effort: the God of the living. Of him he said, "My Father worketh hitherto and I work." Our world is not a finished product. It is in a state of becoming. We are in the midst of a creative process. Like the habitable earth out of formless void rises the creative purpose of God out of the chaotic present. God is not a mere onlooker in the drama of life. We are not aimlessly plucking at a tangled skein. We do not toil blindly nor hopelessly nor alone, but confidently, triumphantly. The Unseen Worker puts in the woof while we beat the loom of life. Hence our enterprises are not local nor unimportant. The tasks to which we give our hands in shop and office, at the forge and plow are all titanic and universal. Every deserving undertaking of man takes on regal splendor. Our humblest offices have holy dignity. Our lowly duties in his sight have a vastness that dwarfs all worldly splendor into insignificance. We walk in conscious gladness with the Invisible and cry ever, "We are not alone, the Father is with us." The immanent God, who still works is the living God for whom our flesh crieth out.

THE SIN OF CREED-MAKING.

It ill becomes us, who find such conscious joy and dignity in that truth to deny or oppose the principle of an evolving physical world. We accomplish nothing in denying the essential principle of evolution. We should be wiser workers if we gladly received the truth of the spiritual laws that work also in the natural world, and rejoice in the privilege of giving a spiritual platform for scientific workers to stand upon. To declare with passionate faith the creating God, the God who bringeth all things from lowest levels at last unto himself, and crowns them with his own imperishable attributes, is our holy duty.

Is not this great fact of the living God at work with us in our world the quickening fact also in keeping the halo about our work? It is so easy to lose hope. Things seem so hopeless and people so helpless. The prodigal is so filthy and the wanton are so forbidding. We have been disappointed so many times and promises are so easily and recklessly broken. Human nature seems so long in coming to perfection and the work of years sometimes goes to crash before our eyes in a moment. What are you going to do? "Quit" one answers, "What is the use to wear out diamonds scraping the pavement clean?" But there are thousands that keep at the task of social uplift and reclamation, who do it because they see the truth of the living God at work with them. They have seen how God respects personality and what significance he places on the value of the lowliest. Their eyes have been opened to see the living God with infinite patience putting his arms about the outcast that all men had passed by. The difference between the cultured selfish and the cultured unselfish is that one sees only dirt where the other sees God in the face of a waif of the street.

Here also is revealed the perennial power of renewal in the gospel. God is the God of life. We are privileged to be born again, and are addressed as "new creatures." The central figure of our gospel calls himself Life. Of his words he says they too are life. His way is the way of life. The issue of its following is more abundant life. It ends in life eternal. The very genius of Christianity pleads against any attempt to put its message into final expression. Life is forever revealing new varieties. The glory of the living gospel is its newly discovered beauty and power in each day and generation. We do violence to this vital gospel by making a mould of it, a death mask or impression, as if it would never smile again. We rob the Church and the world of the living God by our creed making.

THE FLESH AND THE SPIRIT.

What lesson of church history is more plainly written than that great spiritual movements begin in an inspiration and end in a mechanism? What more glorious chapter in the Christian centuries than the self-effacing vision and life of Francis of Assisi? He saw for himself and his followers the holy duty of self-denial, forgiveness, brotherhood and poverty. Who can doubt the divine initiation of such a movement born in an inspiration? But scarcely had the beloved leader died than it crystallized and the vision perished. Poverty was practiced for selfish satisfaction and men renounced all to join the order for the sake of its unique and mystic power over men. One need not repeat illustrations. Such has been the peril of the life and labors of Luther, Wesley and Calvin. Is it to be repeated of the work of the Campbells? This movement was born in the breath of the Almighty. None but God could have given origin to such a holy passion for the Church through the Lordship of the Son of God. But the law of the flesh tugs no less at that inspiration than at every other before it. Unto this as unto the Galatian church, we can hear the searching warning of the Apostle Paul, "having begun in the spirit do ye seek now to be perfected in the flesh?"

THE INCREASING CHRIST BEFORE US.

We must find our way back to the spirit of our first inspiration. We can be of value to the kingdom of God only as we keep in the attitude of constant renewal. We cannot keep our inspiration if our traditions become our masters. Our yesterdays must not dim us to the light of our todays. We have set the living God, the increasing Christ before us. It is a way of life we have chosen. As long as we are not disobedient to the heavenly vision, all truth is ours and we have no fear of change or decay in the systems that have their day and cease to be.

PROPHETS BEFORE KINGS.

No nation nor people can hope for great achievement who are not deeply sensible of the living God in the spiritual world. That sense alone can create profound religious convictions without which there can be no strenuous moral endeavor. In this atmosphere patriots were born and martyrs died. So went the prophets of the highest into the presence of the mighty and in the name and with the sense of commission from the "I am that I am" who had sent them, made tyrants to tremble. Whether Moses before Pharaoh or Elijah before Ahab or John before Herod or Paul before Agrippa or Savonarola before Lorenzo or John Knox before Bloody Mary, all went with the prophetic challenge of the great God, with whom all men had to do and by whose breath alone do kings rule.

We Protestants do not want to see the return of the days when kings were made to stand barefooted in the snow at Canossa while religious potentates waited their convenience to curse or bless them. But all God-fearing men pray for the day when the voice of the Church of the living God shall speak on moral issues with such conviction and such flavor of the divine earnestness and with such a sense of the immanent God that wickedness in high places shall tremble. Such a prophetic role cannot be assumed. It must be real. God-intoxicated men and women alone can constitute such a Church.

THE DISCIPLES AND THE LIVING GOSPEL.

How can this doctrine of the living gospel affect the Disciples of Christ and what is their mission in view of it?

The Disciples of Christ enjoy an untrammeled freedom to follow the gleam rather than the groove. None of the pronouncements of the fathers retard us nor confuse when new light breaks upon our path. Whether that light be from the Bible or from the Holy Spirit's revelation through experience, we are like ready soldiers at command, ready to rise and go. We have not set fixed bounds for the Eternal, so our sense of expectancy should be keen. We look for his coming and manifestation in all the real concerns of mankind and have no explanations to offer when he shows his countenance in unexpected ways and places. We have never put our trust in an organization, not even in the Church. We cannot be strict churchmen, either high or low. We believe the Church is man's instrument and God's agent rather than our Master. Neither have we put our trust in a book, not even in the Bible. The earliest declaration of the fathers was to indicate relatively lesser and greater values in the Old and New Testaments respectively. We have been a Bible-reading people. We need to cultivate this habit immeasurably more. But we do not worship the Bible. We have no thing, creed, organization or book that to us is infallible. But we have set our faces toward the infallible Christ and where he leads we will follow.

OUR CAPITAL BLUNDER.

Such is the unique place of the Disciples in relation to the principle of the living God who now works. There are some conditions to be met if we are to occupy this high privilege. We need to reaffirm our liberty and wait before our early vision. Being bound neither by tradition nor dogma, doctrine nor custom, practice nor method, journals nor potentate, we need yet to see we are slaves of

(Concluded on page 11.)

Reflections of a Convention-Goer

How It Seems After the Annual Convocations are Over.

BY ELLIS B. BARNES.

A NATIONAL convention of Disciples of Christ sends us all home to meditate upon the wisdom of the wise and the follies of the foolish. Here the book of human nature is unrolled to the gaze of all who can read. I have made a few discoveries which are set down for the benefit of posterity.

Platform Martyrs.

Within recent years our conventions have produced a few platform martyrs which we fear cannot be enrolled in the noble army just yet. Their method of procedure is well known. They rise to utter warnings, to weld the signs of the times into thunders, to plead for a return to the methods of the fathers which produced no dissensions—though if we had the facts it is likely that our fathers were as fond of having their own way as are their sons—to restrain our reckless feet, lest they fall into the snare of the Nicolatians. They exhibit a degree of fervor in their speech that makes us dread the possibility of spontaneous combustion. If we could measure the strength of their convictions by the intensity of their utterance, we would not hesitate to affirm that the prospect of stake and fagot would not suffice to moderate their zeal. Between speeches, in corridors, they are extolled as men of the hour, men who would die for their convictions—all of which mellifluous speech is received with becoming thanks. The recipients move among us with the air of one who seems to say, "None of these things move me." Their eyes are fixed on the shining star of duty. There seems to be no hope of their being moved either by the plaudits of friends or the persecution of foes. They are the makers of history. Theirs but to do and die.

When the trend of opinions is discovered by these martyrs their zeal seems to wax cold. Upon discovering that they are in a hopeless minority the martyr's crown looks crumpled and antiquated. Early in the convention they seem ready for a boost toward immortality; later they bolt for the tall timber. Or, possibly, the cause for which the martyr risked his all collapsed at the height of the debate, and, with the skill of a patriot defending a lost cause, he lays down his arms in the interest of peace. The sight of numbers converts him from a war-horse to a dove. Whereupon his friends and admirers assure him that peace hath her victories no less than war, and all agree to let him down as easily as possible. For him, the pith has gone out of the convention, the martyr's pose has become comic, and he hies himself back to his native heath to reflect upon the magnanimous sacrifice he made for the cause.

Moral: The platform martyr loves to hear himself talk.

The Pest of Size.

Year after year attention is called to the impossibility of hearing some of our speakers because of the over-size of our convention halls. They are not like a city compacted together. The speakers are obliged to strain their voices, and the hearers to strain their ears. There is a nervous effect in this which may account for the restlessness of many in the auditorium. Why not arrange for a building that would even crowd us a little, rather than seek for one in which the audience is an island in seas of space. The crowded condition, even if that were a possibility, would be inspiring to the speakers, while, on the other hand, the magnificent distances between rows of seats, is likely to be dispiriting. Let us think it over.

The Virtue of Hiding One's Light.

It is generally believed that every church desires men of convictions, and men whose convictions are well known. But this belief must not be taken too seriously. If there is merit in letting one's

Rev. E. B. Barnes.

light shine, there is also merit in hiding it under a bushel. The advantage in the latter course is that one may go over to the popular side on a moment's notice without antagonizing anyone or rendering oneself liable to the charge of inconsistency. Such an one is always eligible for office. His attitude toward perplexing questions is hidden even from his wife, although in strict confidence he may whisper in the ear of the Dead Sea that he has convictions which he will express at the proper time. On that "proper time" hangs all his present and future destiny. He believes that it is lawful to hold any opinions one pleases if he will only "hold his tongue."

It is very probable that in his pulpit such a man is likely to demand of the district politician that he declare his position on certain questions, and if he refuse the preacher is likely to hale him before the bar of public opinion as a traitor and a coward. But admirable, and even necessary as this doctrine is in politics, it has its limitations in the Church. It would never do for us all to declare ourselves on questions over which good men divide, lest we identify ourselves with a faction, a party, or a school of thought. A rule of conduct that would be desirable in politics might work great mischief in Zion. No, let us keep clear of all entangling alliances, and allow the disturbers of the peace to bear the brunt of the controversy. While these continue their unholy warfare we will study the things that make for peace. We shall hold no convictions that are not subject to change, and all of them shall be in a state of solution so that we can adjust them to any situation that promises the largest returns.

These conclusions have been reached after studying the poise of some influential brethren among us, the men who can tell just what would happen after it has happened, and who profess to have known the end from the beginning—after the end has been reached. These are they who sacrifice themselves in critical moments, though the sacrifice is mostly on paper. I love the silence of these sages, their worldly-minded attitude called statesman-like for the sake of euphony—their lofty wisdom, and their rewards.

Moral: Keep mum; look wise; and jump with the cat.

Hearing the Prophets of the Age.

It is a rare pleasure at our national gatherings to hear the great voices of our time. They do us all good. Their presence is an inspiration. It is part of one's education to see such men. Of course, some are not reconciled to their presence on our programs yet, but we Disciples would hardly recognize ourselves if we ever did anything on which there was a general agreement. We are determined to discredit the difficulties and disadvantages of discussion.

Still, despite any difference of opinion, these great men are always welcome to the great majority of us. They give us a new vocabulary. Their observations come to them through a different lens from that used by ourselves. They help to break down denominational barriers. They test some of the high-sounding platitudes in which we indulge now and then on the subject of liberty and fraternity. Not to welcome them to our platform would compel us to put the books of the great prophets of the age on the Index Expurgatorius, a consummation devoutly to be wished by every sectarian who pretends to believe that his own utterances are final on all subjects. If the exclusive policy were carried out we could not consistently hear William J. Bryan or President Wilson, Presbyterians, or Gipsy Smith or Billy Sunday, or Fred B. Smith, in New York, Washington, or Chicago. When once the narrow-gauge policy is adopted it will tax its advocates to keep from building a fence around their little preserve. Fortunately, we are too wise a people to listen to the counsels of a few provincials.

Our Invincible Optimism.

The Disciples may suffer from an excess of individualism, but they are unconquerable optimists. No matter what happens we always light on our feet. Our interminable discussions would rend a less stalwart and hopeful people. But they seem to drive us to undertake almost impossible tasks, even if they do not drive us into each other's arms. Our evangelistic and missionary zeal is unabated; we can show by facts and figures that we have been busy, that we have not the remotest intention of sitting under a juniper tree and lamenting that we are no better than our fathers. We are a great deal better. We have builded some imposing edifices in recent years, and have established congregations that are making themselves felt at home and abroad. We are not going to allow a few flies to destroy our ointment, nor a few sons of

thunder to make us believe that the heavens are falling because we will not see with their eyes. The men who are crying peril and disaster are fast taking their place among the humorists. If we are in danger we can avert it as we have always done. There never was a day when some one was not warning us against some man who was "trying to subvert the fundamental principles of the Restoration movement." I heard that as a boy, I expect to hear it as long as I live. But the movement is with us, unsubverted, and will be here after we who smile and weep are gone. A national convention is always heartening to those who know the temperament of some of our men. When you have learned that, you will know how to appraise their alarms. Fortunately, they are few, even if noisy. The great mass are like the sea, ruffled now and then on the surface, but calm and powerful in its depths. We shall even do better service in the world when we agree to tak our differences less seriously, and cherish our unquenchable optimism as a goodly pearl.

A Social Service Catechism

Prepared by a committee of the Federal Council of Churches of Christ, consisting of Sampel Z. Batten, Walter D. Sumner, the late Jacob Riis, Graham Taylor, Harry F. Ward, and Charles S. Macfarland.

1. What is Social Service?

Social Service is that form of effort for man's redemption to uplift and transform his associated and community life. As such it is the social application of Christian principles, and is a new name for that spirit of philanthropy and service which is as old as Christianity.

2. Why do you call it Social Service?

Because it deals with man as a social being in his social relations, and with social causes and conditions; because it demands social and collective action, and seeks not only to save men but to embody their Christian life in social institutions.

3. What warrant is there for social service in the Scriptures?

Jesus said, "The Spirit of the Lord God is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Above all is the example of Jesus himself, who went about doing good, helping the needy, adjusting the relations of men, and seeking to establish justice among men.

4. What is the fundamental idea of social service?

The idea of the kingdom of God, which in the Christian conception of things may mean much more for a human society on earth, but can never mean anything less.

5. How is social service related to other forms of Christian activity?

In the complete program of the kingdom there are four chief items: Evangelism—winning men unto Jesus Christ; missions—making the good news known to the nations; education—training lives for the kingdom and building them up in Christ-likeness; and social service—serving the whole life of man and building a Christian social order.

6. What is meant by social salvation?

The deliverance of human society from disease, poverty, crime, and misery; the development and perfection of the institutions of man's associated life, and the construction of a social order that is the city of God on earth.

7. What are the chief items in the social service program?

The relief of need and distress, the prevention of poverty and crime, the provision for all of the conditions of a clean, healthy, moral and spiritual life, the creation of a social atmosphere which shall induce a right course of conduct, the adjustment of men's relations in justice and brotherhood.

8. Why should Christians be most active in social service?

For the reason that social service works in line with the Lord's Prayer, in that it seeks to create such conditions that every life can earn its daily bread, that needless temptation may be removed from men, and boys and girls may be delivered from evil.

9. What are the methods of social service?

It seeks to relieve distress and need in such ways as to help men most effectually; it also seeks to discover the causes and conditions of poverty, sickness, crime, and misery, and then to remove bad causes and conditions and create good causes and conditions; it believes that the church, the family, the school, the state are all means and agencies through which these ends may be sought.

10. Does social service seek to create another organization?

It seeks rather to aid the agencies of human uplift that now exist, to infuse into them the religious spirit, to co-operate with them in every way, and to use them as channels through which the efforts of Christian people may become effective.

11. What can one person do who is interested in social service?

He can study social conditions, help other people see things as he sees them, seek to unite men in behalf of practical measures, join with those who are engaged in some form of helpful service, and be an active and intelligent citizen in his own community.

12. What can a pastor do to promote social service among his people?

He can be a careful student of social questions in the light of the Scriptures; he can teach and illustrate the doctrine and example of the Master, and he can arouse and organize his people in behalf of social service, and he can take a sympathetic interest in the various uplifting agencies of the community.

13. What can a church do in behalf of social betterment?

It can have one or more classes engaged in social-service study; it can have committees studying the various agencies of social uplift in the community; it can have a positive and constructive program and can organize their efforts for effective work.

14. What can be done in a united way in behalf of community betterment?

Have a Federation of the Churches, which shall secure unity of purpose and mass the conscience of the people at any one point. The Federation should have a Committee on Conciliation and Arbitration for industrial disputes; it should support all righteous and faithful officials; it should voice the conviction of the men of good will in the community. Every community should thus have in some visible form not only churches, but a united church of Christ in common service.

15. Name several immediate and practical things that can be done.

Secure for every worker one day's rest in seven; have a censorship committee of all moving-picture and other shows; equip a play-ground within half a mile of every home in the city; make efficient the agencies seeking to suppress gambling, the social evil, alcohol, and all habit-forming drugs; see that there is a good child-labor law and that it is enforced; have regular inspection of tenements and rooming houses; support the Juvenile Court; have a systematic canvass of the community.

16. What is the ultimate purpose of social service?

It seeks to create a social order in the world as shall realize the Christian ideal of human society, to give each soul a true inheritance in life, to develop a perfect life in a perfect society, and to make Jesus Christ a fact in the universal life of the world.

The Panama Canal Does Not Solve All Difficulties.

Although the Panama Canal will shorten the distance from New Zealand to Liverpool by about nine hundred miles, the New Zealand exporters of frozen meat have already decided, according to the London Times, not to use the canal. Ships on the Cape Horn route traverse a long stretch of cold water between New Zealand and the cape, and thence strike almost perpendicularly across the equator. Since the storage chambers have to be kept cool during the passage, the higher the external temperature, and especially the higher the water temperature, the more power must be spent on the refrigerating process. Ships that use the Panama route will cross the equator obliquely, and so will steam through areas of warm water for a much longer period than those that use the Cape Horn route. It is calculated that the refrigerating machines would have to be driven so much longer, and that the expense for coal would therefore be so much greater that, when added to the canal dues and the time spent in traversing the canal, the extra cost would more than counterbalance the saving due to the lesser mileage. The shortest route, it seems, is not necessarily the most advantageous.

The Bible as Literature

And the World's Indebtedness to It.

BY HERBERT L. WILLETT.

ONE of America's foremost men of an earlier generation uses these words regarding the Bible—words that I venture to make my text:

"This wonderful collection of writings has taken such a hold on the life of man as no other. The literature of Greece, which goes up like incense from the land of temples and heroic deeds, has not half the influence of this book upon a nation alike despised in ancient and modern times. It is read of a Sabbath in all the ten thousand pulpits of our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar and colors the talk of the street . . . Some thousand famous writers come up in this century to be forgotten in the next, but the silver cord of the Bible is not loosed, nor its golden bowl broken as time chronicles his tens of centuries passed by . . . Time sits as a refiner of metals. The dross is piled in heaps, but the pure gold is reserved, passes into the ages, and is current a thousand years hence as well as today"

In such words have spoken the most discerning literary authorities regarding this unique book. Those who bear witness alike to its classic beauties and its moral grandeur are a great company. For recent years have added to the vast numbers of those who have been uplifted by the spiritual message of the Bible, a new and growing throng of those who have felt the power of its literary charm.

To be sure there are those who protest against the literary study of the Bible on the ground that it is a religious book, and ought always to be approached with the religious spirit. But the sufficient answer to such is the notable fact that many people in our day have been attracted to the study of the Bible as literature who would have remained unconcerned with it as a book of ethics.

MANY VOICES SPEAK IN THE BIBLE.

The story of the Bible is the most romantic of literary narratives. The growth of its books, the human experiences out of which they came, and the slow movement of events by which they were brought into a single collection, make one of the most engaging of recitals. All sorts of people wrought at the task, quite unaware of each other. Among them were farmers, shepherds, artisans, scribes, preachers, musicians, rulers, priests and sages, men and women of many sorts. In it are sounded all notes of joy, exultation, anxiety, fear, misery, confidence and hope. In this volume there is presented the unique drama of a great religious movement—two movements in fact—more profoundly impressive than all others in shaping the spiritual life of the world. And from the influences released in those great centuries the world has derived the most inspiring impulses toward a higher life.

The story of the Bible itself—as a human document, a collection of books—is almost as romantic as that of its origins. It has endured more perils and survived more dangers than any other book. Persecution, suppression, ridicule and rationalistic attacks have rolled over it like tides; and like tides they have receded, leaving it unmoved, impregnable. It is a human book, and reveals the marks of human workmanship, but its message is eternal. Its perils are not from attack, but only from neglect.

LITERATURE'S DEBT TO THE BIBLE.

The Bible is the greatest of books. Its influence upon personal character is attested by the souls of all the centuries, from Augustine and Dante to Lincoln and Gladstone. Its effect upon national life, on laws and institutions, is the commonplace of history, from the Roman empire to the new nations of the Orient. Its saturation of the greatest literature need only be mentioned in the presence of students of Milton, Shakespeare, Tennyson, Wordsworth, Browning, Shelley, Carlyle, Whittier, Ruskin, Dickens and Emerson, to mention only writers of our mother tongue. Many of the pages of these and other literary masters are like gorgeous fabrics, embroidered with the rich and enduring threads of Biblical phrase and word.

The poetry of the Bible is the greatest in the world. The Book of Job is the unapproachable masterpiece of literature. The Psalms are the most beautiful of lyrics. The Proverbs are packed gems of wisdom—"jewels five words long, that on the stretched forefinger of all time sparkle forever." The orations of the Bible, utterances of Moses, Isaiah, Paul and Jesus, if judged by every standard of effective public speech, are unequaled by the classic and praised declamations of Demosthenes, Cicero, Burke and Webster. And the biographies of the Bible present in brief and compelling form the lives of men who tower above the conquerors and statesmen of all time like Lebanon above the Sea.

Such a book as this demands an essential place in the esteem and equipment of every intelligent person. It might have sufficed once that it should be the study of the pious. Today one cannot be well informed without knowing it. It is no longer tolerable that young people, educated in the best institutions of learning, should be expected to know the currents of history, literature, science and the arts, and yet remain ignorant of the Bible, which in a very true sense is the foundation of all. It is the rail along which history runs. It has inspired and adorned the noblest literature. It has furnished the stimulus to much of the most patient search after scientific truth. It is the background and noblest theme of the arts.

BEAUTY AND POWER HERE UNITE.

Matthew Arnold has divided writings into two sorts—the literature of beauty and the literature of power. In the Bible the two unite. Even in translation the charm of the Bible is unescapable. Says Macaulay: "The English Bible—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power." And Coleridge's familiar words make clear that august authority which the Bible exercises over the human soul. "In the Bible," says he, "there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

Judged by either canon of beauty or power, the Bible vindicates the word uttered long ago, and now carved in the old red sandstone of the most impressive building in London: "Heaven and earth shall pass away, but My Word shall not pass away."

German and Belgian War Songs

The Song of the Germans.

("Deutschland über Alles.")

German Empire over all things,
Over all things in the world,
When for safety and defiance
Its proud banner is unfurled,
From the Maas unto the Memel,
From the Etsch to sea waves curled—
German Empire over all things,
Over all things in the world!

German women, German trueness,
German wine and German song
Shall preserve their old-time beauty
Wheresoever Germans throng,
Up to noble deeds inspiring,
Ruling us our whole life long—
German women, German trueness,
German wine and German song.

Unity and right and freedom
For the German Fatherland!
Therefore, let us all press forward
Brotherly with heart and hand!
Unity and right and freedom
Are the pledge of fortune bland—
In the splendor of that fortune
Flourish, German Fatherland!

"La Brabanconne"

(A Belgian war song.)

Who would have thought the arbitrary
And scheming despot would bring force?
Against us comes a sanguinary
Princeling, with shrapnel in his course.
'Tis done, o'er Belgians comes a change.
No more with Nassau shameful pact shall be.
The grape-shot's shattered the orange
Upon the tree of liberty.

Too generous in her vengeful ire,
Belgium begged nothing but just laws
From him whom she had called her sire,
Her king denying without cause.
She roused herself in fury strange,
And Belgium's sons with cannon set her free.
In Belgian blood was drowned the orange
Beneath the tree of liberty.

Proud sons of Brabant, people brave,
Forward you march and fearless fight;
Your bullets know the way to save
You from disgraced Batavians' might.
In Brussels, where we're free to range,
Forever floats our flag of victory;
Proud to grow green without the orange,
Trust in the tree of liberty!

And you who faced war's dread alarms,
Brave heroes by the cannon slain
Ere the dear Fatherland in arms
Could learn your names, beneath the plain
With tears your corpses we arrange;
In humble earth sleep, dauntless company,
Sleep martyrs, far from the orange,
Beneath the tree of liberty!

Shall We Give One-Tenth to God?

The Financial Side of the Tithing Doctrine.

BY THOMAS KANE.

For years Mr. Kane has been the most persistent and effective exponent of the tithing doctrine among Christian business men of Chicago. He is an elder in the Third Presbyterian Church of this city. He not only argues for the doctrine but bears personal testimony to its workableness and its satisfying fruits in his own experience. On the doctrine of mathematically dividing one's resources according to the principle of the tithers The Christian Century is neither dogmatically for nor against. Mr. Kane's knowledge and experience earn for him the right to be heard. We should be glad to hear from others on either side of the case, either by way of personal experience or theoretical criticism.

ARE there not practical, financial and business reasons for the fact that tithing pays the tither in temporal prosperity? We all understand and are influenced by illustrations more than by arguments. Also we remember them longer. Is not the following an almost exact illustration of the relation we occupy toward our Heavenly Father in the matter of what we call our worldly possessions?

A BUSINESS PARALLEL.

Suppose my banker lends me $5,000 on condition that I pay him every year ten per cent of all the profits I make by the use of it. Not ten per cent of the capital, which would be $500, but ten per cent of the profits whether they be little or much. If I make $500, I would owe my banker $50. If I make $1,000 I would owe him $100. If he should lend me $10,000 and I make $2,000 by the use of it, I would owe him $200. The same proportion of course would hold for larger or smaller profits on the borrowed capital.

Suppose my banker had a large number of people at work for him, people I know of, and I also know how faithfully they serve him. Suppose these people are dependent for their support, their daily bread, upon the wages they receive from the banker or through his agents. Suppose that besides these workers for the banker there are many sick people, poor people, and people in distress in all of whose welfare and happiness he is deeply interested.

Suppose my banker tells me that while he continues to lend me the principal, I need not pay the ten per cent of the profits I make on the loan directly to him at the bank, but give it to the people I know or know of who are at work for him, not forgetting to give a liberal portion to poor, sick or distressed people who need help.

Suppose he tells me to use my own best judgment in giving the money I owe to him where I think it will do the most good. Suppose further that he requires that I keep an account of what I give to these different people and causes in which he is interested so as to be sure that I am paying the ten per cent I owe to him from year to year.

HOW GOD DEALS WITH US.

Suppose my banker learns that I am wisely using the ten per cent, his share of the profits I make on the capital he furnishes me, that I am using good judgment in distributing it among his workers who have no other means of support, and that I am helping to make comfortable and happy those poor and less fortunate people in whom he is interested; is it not reasonable to suppose that he would be willing to lend me more capital on the same terms?

Now is there anything unreasonable or hard to understand in this illustration? Does it not almost exactly illustrate God's method of dealing with us in His law of the tithe? If it does, is there anything surprising, anything unnatural in the amply demonstrated fact that tithing pays the tither in temporal prosperity? Would it not be unnatural if the results were otherwise?

Again I ask, is not the above illustration fair? Does not God furnish us with all the capital we have; be it brains, money, physical strength, in short, with everything by the use of which we can make money? All He asks is that we recognize in a practical way His ownership of our working capital whatever it may be by contributing ten per cent of whatever we make by the use of it to the world's betterment; in other words, to the building up of Christ's kingdom in the earth, using our own best judgment as faithful stewards in the selection of objects where our gifts will do the most good.

The illustration is equally pertinent if, instead of using my individual judgment in selecting the objects and persons to whom I give my banker's share of the profits, I join with others to whom he has loaned working capital on the same terms, and, after taking counsel together, we agree to combine what we owe and give it to such persons and objects as in our united judgment would most please our banker. This is precisely what we do in the churches of which we are members.

Evanston, Ill.

The Living Gospel and This Age

BY FINIS IDLEMAN.

(Continued from page 7.)

Christ and his brethren. Our capital blunder is the sin of obstreperous individualism. We are too willing to be saved as units rather than as a closely co-operating brotherhood to be instruments of world redemption. For our personal independence we pay an unspeakable price. A million souls should lift immeasurably greater burdens and we could lift them if we lifted together rather than one at a time.

We need also a new baptism of the sense of our mission. God raised us up to be a voice not a machine. It is not our duty to point out a complete platform so much as to breathe the spirit of unity into the already sincere yet divided Church. Our compassionate cry will be heard when the sorrow of God for disunion has gone through us. Like a Jenny Lind whose heart must be broken before she can sing to the multitudes, so we must suffer more for this cause before the mellowness of our voice will awaken response.

FREEDOM TO DISCOVER TRUTH.

We need to keep an humble, open-minded willingness toward truth. To array ourselves against the scientific spirit of the age is to repeat the blunders of Church history. It is to commit in our generation folly equally foolish with that of the blind, religious leaders who faced Galileo with willful and prejudiced obstinacy, denouncing the movement of the earth about the sun. The world about us is committed to the principle of scientific, historic investigation and a determination to abide by results. The medieval Church refused the challenge and became a blighted institution. Their God was not a God of the living but of the dead. His truth was archaic; his ways primeval; his appearing past. We must revive the primal principle of Protestantism: freedom of conscience to discover the truth and faith in its power and value.

We need a new passion for the inner holy of holies. We have been so busy preaching and baptizing, building and organizing, discussing and defining that the secret silent places have not been frequented by us as they should. Sir Oliver Lodge declares that prayer is the "forgotten secret" of the Church. There is a greatness in the kingdom waiting for some communion that will enter it. It is not the greatness of prestige nor of numbers. It waits for those who know how to watch with Jesus in prevailing prayer. To discern God we shall need to hear the voice of the Eternal say "Be still and know that I am God." It means to go with Jesus into the hush of prayer "in the purple night and the stainless dawn." The marked sense of powerlessness in the Christian ranks is traceable to a single statement: God soon fades out of the life of the man who does not pray.

THE CROWNING GLORY OF THE CHURCH.

But when all our preparation has been made in response to the call of the living God to bear witness to the present age we shall need to add the "greatest of these," the coronation of pervading love.

The gentler virtues must have their preeminent place. There is room for us all under the wide arching banner of Prince Emanuel. But the graces of faith and courage, generosity and zeal, devotion and loyalty, must all bring their sheaves and bow down before the greatest of these, the grace of an including and passionate love for all men. For

"The night has a thousand eyes,
The day but one
But the light of a whole world dies
With the setting sun.
The mind has a thousand eyes,
The heart but one
But the light of the whole life dies
When love is done."

And when by all these processes we grow big and strong and stoop to lift the burdens of life, we shall feel the trembling arms of the world slip about our necks and faltering lips will stammer, "My heart crieth out for the living God." In that hour let the Disciples of Christ respond out of an abounding experience "Our God is thy God, thy living God."

THE CHRISTIAN CENTURY

EDITORIAL

THE BASIS OF UNITY.

THE catholic point of view of the Disciples' movement for Christian unity finds its classic and immortal statement in the words of Thomas Campbell who, in 1809, in the "Declaration and Address," said:

> To advocate the cause of unity while espousing the interests of a party would appear as absurd as for this country to take part with either of the belligerents in the present awful struggle which has convulsed and is convulsing the nations, in order to maintain her neutrality and secure her peace. Nay, it would be adopting the very means by which the bewildered church has, for hundreds of years past, been rending and dividing herself into factions, for Christ's sake and the truth's sake; though the first and foundation truth of our Christianity is union with Him, and the very next to it in order, union with each other in him—"that we receive each other, as Christ has also received us, to the glory of God." For this is His commandment, that we believe in His Son Jesus Christ and love one another as he gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him—and hereby we know that He dwelleth in us, by the spirit which he has given us—even the spirit of faith, and of love, and of a sound mind. And surely this should suffice us. But how to love, and receive our brother as we believe and hope Christ has received him and us, and yet refuse to hold communion with him, is, we confess, a mystery too deep for us. If this be the way that Christ hath received us, then woe is unto us.

These gracious words should be framed or frescoed in the wall of every church of Disciples in the world. They were uttered before the Disciples became identified with a sectarian doctrine and committed to the practice of a party fellowship.

The present increasing movement among Disciples for a fellowship as wide as the Church of Christ has its historic human source in the catholic purpose disclosed in Thomas Campbell's deep-visioned words.

The basis of Christian unity is not a doctrine nor an ordinance, but Christ's own fellowship. Whoever has been received into His fellowship must, in loyalty to Him, be received into ours.

CONVENTION MUSIC.

UNQUESTIONABLY the most acceptable leader of convention singing among Disciples of Christ is Mr. W. E. M. Hackleman. The repeated commitment from year to year of the directorship of the music of the national gatherings to his hands has brought to him an extraordinary degree of publicity. It also creates for him a peculiar responsibility. The hymns sung at conventions and the spirit in which they are sung create tastes and standards which reappear in the local churches.

Mr. Hackleman has in many respects shown an awareness of this responsibility. He has, himself, grown with the ten years of his rather unique leadership. He is altogether not guilty of self-obtrusiveness. He conducts with quietness and good taste, and there is a grateful absence of the abominable contortions characteristic of evangelistic singers, which outrage an audience and spoil the entire service for those who have come thoughtfully to worship.

And there is a certain deftness and appropriateness of response to whatever sentiment prevails in the meeting at a given moment, a response which makes the leaders and the audience sure that the hymn next announced will "fit," both in respect to its sentiment and the manner in which it is sung.

We have long felt that such appreciative words as these ought to be spoken. Yet we cannot say them without pointing out the lack of constructive leadership for which Mr. Hackleman's unique position made him responsible. He has not educated our people in Church music. He has taken them where they were, or where the meretricious evangelistic singers had brought them, and he has not appreciably raised the level of their taste and spiritual vision by giving them a more adequate hymnody through which to express Christian experience. This lack of constructive leadership is not due to Mr. Hackleman's lack of knowledge, for his own taste inclines him to the truly great hymns, with which he has an intimate acquaintance. It is possibly due to the unconscious influence of his personal interest as an agent of a publishing house whose books depend for their sale upon the people being acquainted with certain featured songs.

There is no single aspect of the order of our Church life that is so in need of skilled attention as is our Church music. Inundated with the flood of so-called evangelistic song-books, the present generation in the churches does not know the great hymns of the centuries, the singing of which expands and enriches and ennobles the soul.

It is profoundly pathetic to enter some of the best congregations and find them singing songs altogether unworthy of their good taste, their good sense and the dignity and depth of their Christian life.

And the pathos is deepened when one observes that these songs were mainly learned at conventions.

The time is long since past due for the makers of convention programs and for the leader of convention "singing" to recognize the far-reaching effects upon the churches of the character of hymns through which the worship of these representative gatherings of church people finds voice.

THIS WORLD AND THE OTHER.

PERHAPS there is not so much talk these days about immortality as there used to be, but the assurance of the life beyond is in no degree slackened in the souls of modern men. The late Jacob Riis was a man of intense social service. He loved his fellows. He believed it was the business of religion to make here and now a new world in which men could spend their years in joy and increasing fullness of life. But his last words were these:

> In my dreams I listen to the whisper of the reeds in the dry moats about the green castle hill, and hear my mother call me once more her boy, and I know that I shall find them with my lost childhood, when we all reach home at last.

Such sentiment from a practical worker in the slums of this world stands in abrupt contradiction to the notion that the practice of "this-worldliness" is incongruous with the deepest faith in the "otherworld."

Man is the creature of two worlds. This short life does not satisfy. And if the appetite for more and fuller life is developed by meditation, it is developed much more by human service.

The great servants of mankind find at the last that they need immortality—and needing it they have faith to claim it.

THEN AND NOW.

TWENTY-FIVE years ago the people burned us out; now they lean on us for guidance in the new life." Thus writes Wm. Remfry Hunt, of Chuchow, China, a walled city of thirty thousand people, in which there are just the two non-Chinese families of Mr. Hunt and Dr. Osgood.

But that is the story of missions everywhere. At first there is suspicion and hostility.

Why, say the people, should these strangers come among us with their superior knowledge and western cleverness, except to take advantage of us?

Then begins the long, slow process of making friends.

First the children are won by kindness, games, school opportunities and a hundred other offerings of good will.

Then the older people, following the children, learn the unselfish devotion of the missionaries to their physical and moral well-being.

Better homes, more industrial competence, some attention to

A CONSTRUCTIVE WEEKLY

sanitation and decency, a sense of civic responsibility come more slowly still.

At last, as Mr. Hunt says, the people lean upon the friends who have come out of the West to give them a new life, and so the Gospel spreads.

THE DISDAIN OF LIFE.

A SUBLIME and terrible impressiveness inheres in the uncalculating readiness with which men of every class are going to the front and offering up their lives in the European tragedy of these days.

Young and old, scholars, men of renown, professional leaders, obscure artisans and tradesmen go calmly and unhesitatingly to the trenches where such uncounted waste of the best blood of Europe has already occurred.

There is something in this spectacle that touches one past all the power of speech to describe. The solemn and somber forward movement of these brave men to their last momentary stand beyond the dead line of any return moves the heart as has no event in this generation.

And they are in the thinning ranks for what? Patriotism? Probably that is the worthiest name to give it. But the true pathos of the event is the slaughter by these thousands of those against whom they have no animosity, and whom but yesterday they held in close friendship.

If in such a cause where issues are obscure and motives confused, it is possible for men to give up their lives with such silent courage and in protesting steadfastness, what ought that devotion to be which is dedicated to the cause of our holy faith, and whose object is the divine Leader?

Those onward moving legions, advancing to certain death, ought to shame the lukewarm, passionless manner in which many of us prosecute the imperial work of Christ.

If, in a human cause, so wavering and so questionable, men dare to die like heroes, how much more does it become the Sons of God to vindicate their high and holy mission, and to give themselves as living sacrifices to the kingdom of heaven.

THE CHURCH'S RESPONSIBILITY.

ONE OF the outstanding addresses delivered at the Atlanta convention was that of Secretary Henry F. Cope of the Religious Education Association. He made it very clear that the church is facing a much more definite obligation to promote the study of the Bible than ever before. The line between the secular and the religious is being drawn very sharply in all institutions of education which are dependent upon state support.

Whether or not Christian people, especially Protestants, desire such a condition, the Bible is now excluded from the public schools in a large number of the states, and its study in state universities is placed under limitations which amount, practically, to exclusion. The question as to whether this is right or wrong is not under consideration. Very good arguments can be offered on both sides. Certainly, most of us, as Protestants, would like to see the Bible restored to its former place in public instruction.

But we have to remember that many of our fellow citizens, Roman Catholics and secularists, are strongly opposed to this, and they are as fully entitled to their rights in the state as are we. Meantime, as Secretary Cope pertinently shows, a new and heavy responsibility is falling upon the church to make good to its young people the opportunity of Bible study denied in the public schools and the state universities.

This means that the Christian home must awake to its duty. It means that the church and Sunday-school must co-operate to provide a much larger amount of Bible training than can be given on Sundays. It means that some such plan of Bible instruction for school children, outside of school building but during school time, shall be devised, as is now the case in Gary, Ind., and in some other places. No more important question confronts the church at this moment than that of providing its young people with competent biblical instruction.

THE SECTARIAN SPIRIT.

A DISTRICT missionary was reporting to his board recently in a section not far from Chicago.

In the course of his statement he said: "Our progress has been slow this year, and in some places we have lost ground; but I am thankful to say that the Methodists have fared even worse."

It is not strange that rivalries continue among Christian people when there are men of such ungenerous spirit in the places of leadership.

In the cities the impact of organized evil is great enough to drive the forces of righteousness together in a common cause.

It is tragic, when in smaller places, where every act of every group is quite patent and known, there should be manifested the spirit of faction and self-interest in the name of religion.

It is just in such places that co-operative work, like that promoted by the Federal Council of Churches, the Religious Education Association, and all organizations for social and civic uplift, has its best field and bears its most effective fruit.

COUNTRY AND CITY.

AS CITIES grow larger and their population more congested, the longing thoughts of their people—especially those who have lived in rural districts—will turn to the country, and seek rest and relaxation there through certain weeks of every year.

More than this, there are many of the city folk, who, disillusioned by the noise and grime of the big place, leave it and go out to find permanent and more satisfactory homes on the farm.

Yet the totality of these two groups makes but little impression upon the huge and increasing caravan that pours its pilgrims into the city in an increasing procession.

And the reason for this is that the city is a better place in which to live, from every point of view, physical, intellectual, moral, religious.

It ought not to be so. Many profess to believe that it is not so. But facts are marshalled in hosts to prove it.

The health of the city is better than that of the country. Food inspection, drainage, sanitation, plentiful and habitual bathing, the virtual extermination of pests and plagues are the rule in the city, and not in the country—though they ought to be alike in both.

The moral tone of cities is better than that of towns. There are enough vicious elements in all large places, as everyone knows. But in the city they obtrude far less on the attention of the average boy and girl than in the country or the small town.

Who that has lived in the smaller place does not know the miasm of foul, obscene and profane talk that pollutes the soul of every listener in those choice rendezvous of the idle—the small store and the livery stable.

And the small sectarianisms of the town, with its denominational rivalries and acerbities, often defeat the efforts and depress the spirits of those who seek the progress of the kingdom of God.

All this is not to underrate the town and the country. It is to plead for their equal share in the best things the city affords.

They are coming to their own in many things—the daily mail, the parcel post, the telephone and the electric train.

Why should they not also enjoy as high a sanitary, moral and religious tone as the better portions of the cities?

It is theirs for the asking and the effort. To see that they get it, is a part of the rural problem.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Dr. Edward Judson Dies.

Dr. Edward Judson, youngest son of Adoniram Judson of missionary fame, died at New York on Oct. 23, just one month after the burial of his wife. Dr. Judson was born in Burma in 1844. He was brought back from Burma by his stepmother in 1850 and subsequently went to Colgate University. He later took a degree at Brown University in 1865. His work has been for much of his life that of teaching, mostly in the department of homiletics and pastoral theology. He was pastor at North Orange, N. J., and later of the Berean Baptist church in New York City. His teaching engagements have been with Colgate University and the University of Chicago. He was esteemed by the whole Christian world as an exceedingly urbane, courteous and genial personality. He was seeking an endowment of a hundred thousand dollars for the Memorial Baptist Church of New York, which was to be a memorial to his father. His remains were laid away at Hamilton, N. Y., by the side of those of his wife.

New York Goes to Church.

The Federation of Churches of New York City appointed Oct. 18 as "Go-to-Church" Sunday. The day was considered so successful that it will be observed again next year. Those having the matter in charge reported that the audiences in the various churches were at least one-fourth larger both morning and evening. Dr. S. Edward Young was chairman of the committee.

Church Starts Newspaper.

The Olivet Institute, a Presbyterian institution in the midst of one of the most needy sections on the North Side of Chicago, is starting a community paper for use in its section of the city. We are familiar with the idea of a parish paper devoted to religious interests but this paper will be devoted to the community in which there are 60,000 people without any community organ. The paper will be edited by the pastor, Rev. Norman B. Barr, assisted by some business men, and will be sold on the newstands. Business men have promised advertising support.

Church Women Vote in England.

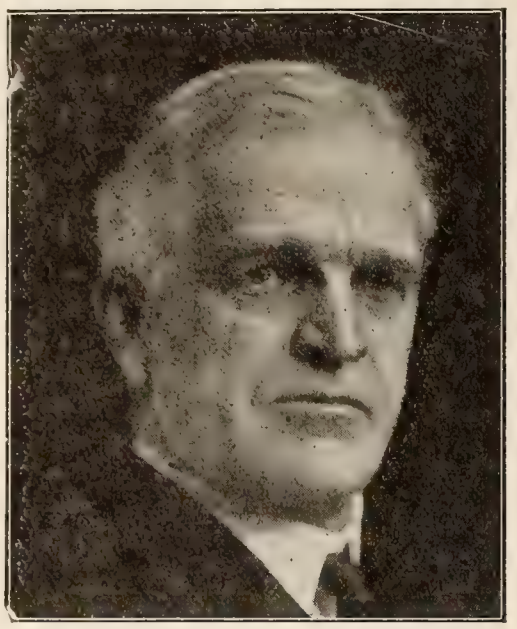
In England, the Anglican church has given the vote to women on equal terms with the men, and they will be admitted as lay representatives on parochial church councils. The decision was reached recently by the Representative Church Council to make this change. The bishops and clergy strongly supported the measure while the lay delegates gave it a majority of only two. The militant suffragettes replied to this gracious act by demanding that the council proceed immediately to secure the release of all women imprisoned for the burning of churches and the destruction of art treasures.

Home Mission Development.

The Christian denomination which recently held its quadrennial convention is reorganizing its missionary service. A Board of Home Missions is in process of formation. Rev. Omer S. Thomas has been elected as the new Home Missionary Secretary. He has served for many years as missionary secretary in his own conference and he has taken an active interest in the Rural Life Movement. Associated with him will be another worker who specializes in social service and still another whose interest is evangelism. The new secretary will begin his work January 1. He succeeds Rev. O. W. Powers who has been secretary for the past eight years.

Methodists Help Purdue Students.

The Northwest Indiana Conference of the Methodist Episcopal church has taken account of the special needs of the



Bishop W. F. McDowell, of Chicago, Who Heads a Board that Will Look After Methodist Students in Purdue University.

students at Purdue University, a large state institution at Lafayette, Indiana. There are seven hundred Methodist students in this school. Forty-three of the faculty are members of this denomination. Up to the present time, no special attention has been given to the needs of these students. An advisory board has been created, consisting of the Lafayette district, and other local representatives. A student pastor is to have spiritual oversight of these young people and other large plans will doubtless originate in this board.

Seminary Church Selects Pastor.

The New First Congregational church of Chicago is a union of two older churches and is closely related to the Chicago Theological Seminary, having a building adjacent to the seminary. The offices of head minister and parish minister are being combined and Rev. B. F. Aldrich has been called to the pastorate. He will have three assistants under his direction, one of them devoting his time to the Sunday-school. The church is united and is receiving many new members. It has a great work in establishing standards for the young ministers who are educated in its atmosphere.

Suspends Plans for Unity Conference.

Before the outbreak of the European war, notice had been received by the promotors of the World Conference on Faith and Order of the appointment of forty-eight commissions in the United States, and other parts of the Christian world. The Protestant, Anglican, and Old Catholic churches of the world are participating and there are some signs of interest in the Orthodox and Roman Catholic churches. Now announcement is made that the conference must be suspended awaiting the outcome of the war. The idea is not to be abandoned, however, and Christians are everywhere exhorted by the great leaders of the conference to continue to make ready for the day by prayer and efforts for unity.

Interdenominational Interest.

The Presbyterian Advance of Nashville, Tenn., devoted two pages to a report of the national convention of the Disciples of Christ. Some denominational journals are beginning to conceive themselves as being more than the representatives of some particular denomination. This report shows a desire to understand sympathetically the problems of the Disciples and to report the facts without prejudice. The cause of Christian union can be furthered by an increase of interdenominational acquaintance in all our communions.

Week of Prayer for Young Men.

The Young Men's Christian Association has issued a special leaflet for use during the week of prayer for young men, Nov. 8-14. The topics of prayer for the different days of the week are, My Own Attitude, International Justice and Good-will, Those Who are Fighting, All Affected by the War, Christians Everywhere, Christian Work Throughout the World, The Young Men of All Nations. A significant sentence from the leaflet is "Prayer is for the religious life what original research is for science—by it we get direct contact with reality."

Scholastic Training of Clergymen.

The Churchman publishes a very significant statement of the standing of the clergy of the Episcopal church with reference to their scholastic attainments. In 1913, about forty per cent of the deacons, priests and bishops held college degrees, either honorary or earned. Of ninety-five bishops fifteen had attended no college and fourteen more had attended college without attaining a degree. That means that one in four of the bishops have no college degree. The problem of ministerial education is not one of any particular communion.

Laymen's Efficiency Convention.

In New York City there has just been held a Laymen's Efficiency Convention of the Episcopal church. The program is to consist of four main objectives. It is suggested that the present school for training laymen for church work be enlarged to equip volunteer workers for all forms of activity in the churches. A labor bureau is to be organized to provide work for the unemployed, of whom there will be a very great number this winter. The young men who come to New York are to be reached quickly and brought into more vital fellowship with the church. It is further advised that some churches establish afternoon schools of religion.

Methodists Favor Union Printing.

The matter of the use of printing with the union label is one that appears periodically in the Methodist brotherhood. At a conference in Illinois the matter was brought up this fall by Rev. Harry F. Ward, the national secretary of the Methodist Social Service Commission. The conference voted to use the union printing. The secretary said "I stand for the right of the union employee to receive preference over the non-union man even in an open shop. Who made it possible to have the present scale of wages and the reduced hours? Organized labor won this victory and ought to be recognized by our publishing house."

Death of Bishop Weeks.

After an illness of several weeks, the Bishop Coadjutor of Vermont, the Rt. Rev. William Farrar Weeks, D. D., died at his home at Rutland. He was obliged to undergo a surgical operation last year which was not successful. The funeral service was held at the Trinity Episcopal Church of Rutland on October 26.

A Church 250 Years Old.

One of the oldest churches in America is the First Presbyterian Church at Elizabeth, New Jersey. It recently celebrated 250 years of history. Puritan settlers purchased the ground from Indians in 1664 and erected a "meeting house" on the site of the present building. It was the first organized church in the state using the English language. President Hibben, of Princeton, spoke at the anniversary celebration. Dr. William Force Whitaker, the present minister, was installed in 1907.

Salvation Army Helps War Victims.

Commander Eva Booth, of the Salvation Army, is a very practical woman. Doubtless many kinds of Salvation Army work will suffer by reason of the war but other forms of work are to be taken up. A recent effort is that to secure quantites of old linen for the use of the Red Cross in Europe, both for the Germans and the Allies. Mrs. Commissioner Estill of Chicago has been given charge of this work and is securing the co-operation of women in churches, clubs, lodges and other organizations to become busy about this humane service.

The Bible in Public Schools.

Not everywhere in the country does the public school ostracize the Bible from the schools. The city school board of Austin, Texas, has decided to give credit in their high school for Bible study. Although New York City has the largest Jewish population of any city in America if not indeed in the world, and the Catholic population is a very large percentage of the total, daily Bible readings are maintained in the public schools of the city from kindergarten to university. Pennsylvania, which has a large Catholic population passed a law last year making the daily reading of the Bible compulsory in all public schools of the state.

Protestants at the Panama Exposition.

The Panama Exposition has been considered an opportunity for religion by our great leaders who have not forgotten the historic Parliament of Religion in connection with the exposition at Chicago in 1893. The Federal Council of the Churches of Christ is now asking the co-operation of the Protestant bodies of America in arranging for a building on the exposition grounds that will be a center for Protestants at the great fair.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

THE PRESBYTERIAN ADVANCE.

THE SIGNIFICANCE AND INSIGNIFICANCE OF BAPTISM.

"That immersion, and immersion only, is baptism is intolerable. Baptism is validly solemnized by other forms than immersion. Not all who have been initiated into the church have been immersed. The body of Christ is not composed exclusively of immersed believers."

The paragraph here quoted and placed in italics receives such unusual emphasis because it is the conclusion of a leading minister of the Disciples or "Christian" Church and expresses the conviction at which the author has arrived after a careful and independent study of the place and significance of Christian baptism, the whole result of his study being set forth in a book recently from the press. Readers of this paper will generally accept our author's conclusions, but what will arouse unusual interest in these statements and in the whole book is the fact that the author occupies the position that he does as minister and leader in a church the greater part of whose ministers and members have placed such emphasis upon the importance of the rite of immersion as to make it almost an essential to salvation, as they have made it an essential to church membership.

The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by readers and correspondents—"What is the best book on baptism?" Heretofore he has always felt that there was no best book on baptism, for the reason that all of the books he ever saw on the subject placed such unwarranted emphasis upon a mere physical act, and upon the precise form of that act, that they seemed to him to encourage people to rely upon a form rather than upon the indwelling spirit. Only once in his life did he ever muster courage to preach a sermon on baptism, and that was years ago. His subject was, "The Significance and Insignificance of Baptism," and, after pointing out that the significance of baptism was in the fact that it was initiation into the church—the body of Christ—he spent most of his time discussing its insignificance and the danger of trusting to an outward form. This explains why the present volume is so welcome. Our author gives convincing proof of the correctness of his interpretation of the meaning of baptism, of which he says, "By baptism is not meant immersion, nor affusion, nor any physical act whatsoever, but the moral act of uniting oneself with those who are of like mind with oneself concerning Jesus Christ. . . . The duty of baptism is the duty to accept church membership, to ally oneself with Christ's people, openly and actively, to merge one's personality into the organism of Christ's body." In short, "coming out publicly and joining was baptism."

For those who are at all troubled with questions about baptism we can commend this book most heartily. To be sure, our author firmly believes that immersion is the proper and regular mode and holds, as many eminent scholars do, that immersion was the custom in the early church, though he frankly admits that there is no good ground for the claim that "all scholarship" is agreed on these points, as is so commonly claimed by Baptist writers; but we are quite willing for him to hold and advocate his views about the proper and regular mode so long as he stands with us on the broad platform that Christian fellowship cannot depend upon some more or less arbitrary physical act, but upon spiritual union. The whole question of mode will quickly become a matter of indifference when all come to see as our author does the real meaning of baptism. He shows us that while the original meaning of the Greek word, "baptizo," was to immerse, its meaning became changed, as the meanings of words are often changed, and it stood for the induction of a person into the Christian community. There is not room to review the argument, but we trust that the book will be widely read, and we are sure that it will render a valuable service. In order that our readers may secure it promptly, copies can be secured from The Advance Publishing Company at $1.25 each, or in connection with new subscriptions as set forth in our advertising columns.

THE UNITED PRESBYTERIAN.

The book here presented to the public is an unusual one. Written by a Disciple, and by the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. While claiming that it is a recognized form of administering the ordinance, he argues that it may be rightfully performed by other modes. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular act. In regard to the baptism of the 3,000 on the day of Pentecost, the baptism of the Philippian jailor and Cornelius, he is candid enough to say that "it is not seemly for immersionists to be dogmatic." "Baptism," he affirms, "so far as being identified with immersion in the mind of the early Church, is here shown (by the Didache) to have been regarded as an organic function, in the administration of which the particular mode was not essential." "Baptism and immersion could not have meant the same thing in the minds of the apostles or in the mind of the Lord." "To urge immersion as the equivalent of baptism is to patronize the Church." He claims, however, that the breakdown of the immersion dogma does not carry with it the breakdown of the immersion practice. On the contrary, he contends that union with other churches could only be on the basis of baptism by immersion. The choice of individual liberty would be "inherently impossible."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

The New Hope

BY MRS. DESHA BRECKENRIDGE.

Editor's Note: The brilliant paper which follows was read at the last meeting of the National Conference of Charities and Correction, and has not been published before. It was written and presented by Mrs. Desha Breckenridge, a great-granddaughter of Henry Clay. She is vice-president of the American Woman's Suffrage Association, president of the Kentucky Equal Rights Association, and a speaker and social worker of national reputation. It is on a subject that is challenging the attention of the whole country, and gives convincing reasons why this ancient evil, so long tolerated, should now be placed in the same rank with murder, and theft, and all other sins forbidden by the moral law. I. W. H.

In facing the social evil today, we are possessed of a new hope; we have knowledge that no previous generation has had. First, the appalling knowledge of the extent of the evil resulting from prostitution. This has awakened the public conscience and has forced in on the commonsense of our people a determination to grapple with and finally, it may be, to eradicate it, if only in the interest of the health and efficiency of the race. Second, we have the wonderful knowledge that physicians have never given to any other generation, that prostitution is not necessary for one-half the race, as was formerly believed to be the case.

BOTH SEXES FORM PUBLIC OPINION.

I think that one of the other notable signs of the day is that public opinion is no longer the opinion of one sex, but of both. In former days all avenues for the expression and the formulation of public opinion were in the possession of men. Women first broke into public opinion through the writing women—the geniuses of the race, the George Eliots and George Sands.

Today, speaking generally, the law-making bodies and the press, the two most effective agencies for the expression of public opinion, are in the hands of men: and many parts of our country are denying themselves the distinct advantage of adding the woman's point of view to the man's point of view. This accounts to some extent for the shocking conditions of our sex laws in some sections—for the fact that sex laws have not kept pace with the ethical advance of the community. It accounts to a lesser extent for the prevalence of the "unwritten law," so frequently invoked in southern states in recent years, for the protection of those who have committed crimes of violence in order to avenge themselves or members of their family on the betraying lover, the faithless husband or wife, the violator of the home.

IN SOUTHERN STATES.

I remember a little while back three such crimes were committed down in Texas, and it occurred to me to find what was the age of protection for girls in Texas; it was pertinent. I found it was fifteen years. In most of our southern states—there are a few notable exceptions—the age of protection goes down to sixteen in my own state and in Virginia, fifteen in Texas and the Carolinas, and twelve in Georgia. I do not believe the men, the fathers of these southern states, believe that fifteen is a sufficient age of protection for their daughters. I believe they simply mean to protect their daughters by the conventions of society and in more primitive ways—with their own right arms.

But it has not taken the women of the enfranchised states long to see the principle that all law-making bodies and law-administering men have been able to see with regard to a girl's property rights: that she should not be allowed to sell, give away, or in any way to despoil herself of her material possessions until she has reached years of discretion. The mothers of these enfranchised states have realized that there is one thing of more importance to a girl than material possessions can ever be, and have quickly enacted this realization into law. In Colorado, at the first session of the legislature after the enfranchisement of women, the first law ever introduced by a woman legislator, was a law raising the age of protection for girls to eighteen years, which was at once enacted. The other suffrage states followed suit. In the nine enfranchised states the age of protection is as high as eighteen in seven, and it is twenty-one in one of these.

Though our law-making bodies in most of the states of the union, and our daily press in all, are still in the hands of men, with the coming of the cheap magazine our writing women have increased by the score and our women's opinion is forcing itself into print, and to the front, through such organizations as this conference. Women have learned the trick of co-operation from men and are organizing themselves into such bodies as the Federation of Women's Clubs, National and International Woman Suffrage Association, Councils of Women, etc., and are giving expression to their views from the platform and through special publications.

SOLIDARITY OF WOMEN.

I consider another hopeful sign of the times to be the growing consciousness of solidarity on the part of women, the growing sense of responsibility of women fortunately placed, for the conditions under which other women are living and working and suffering. I believe there are many comfortable women today who cannot remain long so comfortable, because they are beginning to realize that the leisure they have, the freedom from the household drudgery of their grandmothers is bought at the price of the work of little children and of other women working long and exhausting hours in unsanitary conditions, and for a mere pittance of wage. The comfort of these comfortable women has been disturbed by the facts brought to us by committees that have investigated industrial conditions, such as those in the canning factories of New York, for instance, which resulted in the passage of better laws by the last legislature of New York. That committee showed that in the canning industry women worked not only as in the department stores of the great cities, through the long days and weeks of the Christmas season, but through the months of the canning season, when one rush week succeeded another, when women and little children worked not one long day, but many long days succeeding each other, days of twelve and fourteen, and sixteen, and actually in one instance of twenty-three and a half hours of the twenty-four.

THE MINIMUM WAGE.

The comfort of these comfortable women has been shocked by the facts brought out by the vice investigating commissions—one of which made an inquiry in Illinois, and took testimony as to the ability of girls to live on a certain fixed sum, I believe $12.

The manager of a certain firm that employs some two thousand girls and women was arguing that $8 was a sufficient wage. He adduced the budget of two of his girls who earned this sum to prove his contention. The first girl paid $3 for her board, 60 cents for carfare, a fraction over 5 cents for breakfast, 12 cents for luncheon and 20 cents for dinner, and had $1.70 left for incidentals. Incidentals meant clothing in a long, severe winter like that of Chicago, and neat clothing, for a girl in order to hold her position must be neat; it meant laundry unless she did her own laundering at night. It meant any little indulgence for herself or any assistance which she might desire to give some other member of her family, or some fellow-worker less well situated than herself. It meant those bad incidentals of the poor, the druggist's and the dentist's and the doctor's bills. The second budget showed that the other girl had managed better. She had gotten both food and lodging for $3.50—fortunately the budget of the boarding-house keeper was not adduced—she did not have to pay street carfare; she had a certain amount for laundry, and she effected a saving of twenty-five cents. One member of the investigating committee was much impressed and asked to be allowed to go over the schedule again. He found that there had been a miscalculation, that even then five cents was not accounted for "which," as he said, "she probably spends for frivolous purposes."

KEEPING BODY AND SOUL TOGETHER.

When we remember that many—in fact, the majority of these women workers are not old, or even middle-aged women, content to hold on to a bare thread of existence, simply to keep body and soul together if they may; but that they are young women, like our own young people, with the eager hopes and desires of youth, with the springtime of life pulsing in their veins, and when we remember that commercialized and organized vice is waiting for them, with its pitfalls laid on every street corner, in the background of every picture-show and dance-hall, we must feel that there is some connection between the wages paid to working women and the social evil. We are told by some social investigators that it is not a prime factor, that there are other much more important factors, as for instance, low mentality in the girls, lack of skill and training, poor home surroundings. But we know that the condition of the wage-earner generally is an important factor: and we welcome glad-

ly those new social experiments such as minimum wage-laws, welfare and industrial commissions, and look forward hopefully to the time when laws for the benefit of the worker, limiting the hours of work, insisting upon humane conditions, fixing a minimum wage even, will no longer embody sex discrimination: when through them the condition of the head of the family may be improved and home conditions made better: when because of them girls will be kept longer in the home, the period of education and training be prolonged and they be better fitted for life.

MEN'S RESPONSIBILITY.

But perhaps the most hopeful of all the signs of the day is the symptom, if I may so term it, of the fact that there is a growing body of men who are going at this task in a determined fashion, who are helping to get and to enforce wise legislation; who are continually trying to bring the new truths to the young men of our day, who are building up a social conscience, a public opinion, that will demand responsibility of men as of women for unsocial acts.

I can never forgot a few hours spent in the night court of New York, where a woman was on trial for a felony: keeping a disorderly house in connection with a tenement house, a bridge connecting the two. If proven guilty, she would be sentenced to a number of years in the penitentiary. A part of the evidence of the plain clothes man was that when he went into a room of the house where she was arrested, a man was sitting there with his coat off, and that he got up and went out. He went out "unspotted before the world," so far as the world knew, innocent in its eyes, unaccused of the law, while the woman, whose crime was that she had provided the place to which he might go in, from which he might come out when he chose, stood there before us, facing a punishment of which she realized the full gravity, as we could see by her manner, and the nervous twitchings of her face.

I think we must rely upon the men of our communities more than the women to bring about this new sense of social responsibility in our men for men's acts, the acknowledgment that this is even more a man's problem than a woman's problem.

LOYALTY TILL VICTORY.

I truly hope that every man and woman in this audience may have taken from what we have heard a new heart of hope and a new resolve. That we may go out from this meeting with a determination to secure laws that better protect our young men and young women, and to take all those difficult steps to secure the institutions needed to care for the women and to train them to economic independence, the many necessary laws so hard to get, and so much harder to enforce. I hope especially that there may be no man or woman present who does not go forth, after what we have heard tonight, with a new determination to make war upon the red light district, as upon the whole great evil of prostitution, and to continue that war, no matter how many times defeated, how many times driven back, how many times we may stumble and fall, until finally it has reached its ultimate necessary consummation of victory.

Whatever promotes intercourse and knowledge sympathy among mankind serves the cause of peace.—W. T. Ellis.

The Book World

A Department of Reviews and Literary Notes.

BY HERBERT L. WILLETT.
("Arthur Gordon.")

Adventures While Preaching the Gospel of Beauty. By Nicholas Vachel Lindsay. Last summer one day I picked up a copy of the "Forum," and read with keen interest an article by Mr. Lindsay telling of a walk he had made into the state of Kansas in a half whimsical, half serious effort to know at first hand and in the most intimate way the people and interests of the regions through which he passed. He said he took no funds with him, walked most of the way, except when assisted by passing vehicles, secured his lodgings and food from those willing to entertain him for such compensation as he could offer them in the form of his poems, which he read or distributed as occasion presented. It was evident that the article I was reading was one of a series, but the other numbers I did not see until the appearance of this book. I can assure any reader that he will not lay it aside until he has finished the last page. However much or little one may agree with Mr. Lindsay's social and artistic creed, he is bound to admire the forthright persistent manner in which he has attempted to interpret his ideals regarding the new social order for which he pleads. He did not tramp out through the west expecting to work in the harvest-fields of Kansas, but the insistence of needy farmers at last brought him to bay, and not the least interesting of his chapters are those devoted to his labors with Quaker and other farmers under the sweltering sun of central Kansas. But all the time he was keeping at his larger enterprise of social reform and poetry, which has been his enthusiasm for many years. The chapters of this travel narrative are usually followed by poems more or less pertinent to the theme, and at the end of the book there are certain "Proclamations," in which Mr. Lindsay makes known his social creed and hopes.

MR. LINDSAY'S "CONGO."

A second volume, "The Congo, and other Poems" by Vachel Lindsay, is a proof that the author is a poet of power and distinction. I recall the fact that some years ago while he was a student in the New York School of Art he sent me a little collection of his poetry bound in a bizarre fragment of wall paper. I wrote to him a friendly, but not enthusiastic letter of thanks, and he responded in a vein that gave me to understand conclusively my inability to appreciate his message. I frankly confessed the fact to myself at the time, and here make the confession publicly. But Mr. Lindsay did not need my lay encomiums, for he was already entering the company of the immortals in whose ranks he finds now a secure and welcome place. No one who has read that splendid trumpet blast, "General William Booth Enters into Heaven," need question Mr. Lindsay's poetic genius. I confess I do not quite appreciate the title poem, which is a study of the negro race, or the other selections in the first section of the book which are intended to be read aloud or chanted. I should need to hear them so rendered to get Mr. Lindsay's idea of what Miss Harriet Monroe believes to be a new and impressive form of national art. But I am willing to wait for that interpretation. Meanwhile, anyone with even a modicum of literary appreciation can value at high worth such poems as "The Jingo and the Minstrel," "Galahad, Knight who Perished," "Love and Law," "Darling Daughter of Babylon," "The Amaranth," "Two Easter Stanzas," and "Abraham Lincoln Walks at Midnight." In the first and the last of these poems Mr. Lindsay deals masterfully with the anti-Japanese jingoism of certain of our American near-statesmen, and with the present tragedy carried on by the war-lords of Europe. The twenty poems in which the moon is the principal figure of speech are charming, and one does not wonder that Mr. Lindsay found it easy to entertain his audiences of little folks on his long walk in the west. (Adventures while preaching the Gospel of Beauty, by Nicholas Vachel Lindsay. Mitchell Kennerley. $1. net. The Congo and Other Poems, by Vachel Lindsay. Macmillan, $1.25 net.)

Rise of the Working-class. By Algernon Sidney Crapsey. The author of this book came prominently to attention some years ago as the rector of St. Andrew's Church, Rochester, whose controversy with his ecclesiastical superiors over questions involving church polity and social reform resulted in his removal from his position. Since that time he has been the pastor of what is called "The Brotherhood" in Rochester, and has lectured and written widely on historical, religious and sociological topics. In this volume the effort is made to point out the radical change that has come over American society in the growth of a distinct labor class. Interesting chapters tell of the forces that tend to disintegrate the working-class family, to make more difficult the position of woman in relation to the family on one side and labor on the other, and the production of a veritable industrial slavery with the attendant evils of parasitism, revolt and revolution. This is followed in the discussion by informing chapters on working-class religion, morality, politics and philosophy. That the author is hopeful regarding the future is proved in his concluding chapter on the "Coming Age," though not without words of warning on public duties toward the worker. An appendix on "The War against Poverty" presents a review of a speech by Mr. Lloyd-George. (The Century Co., $1.30 net.)

The Youth's Companion In Every Family.

"If I could take only one paper," said the late Mr. Justice Brewer of the Supreme Court, "it would be The Youth's Companion — a little of everything in a nutshell, and unbiased." The Companion is a family paper in the completest sense. It provides reading that, without failing to interest the young, still interests the mature. It unites young and old through their common enjoyment of delightful fiction, agreeable miscellany, and the clear exposition of public questions.

So carefully is it edited, so varied are its contents, that it would easily supply a family with entertaining fiction, up-to-date information and wholesome fun.

If you are not familiar with The Companion as it is today, let us send you sample copies and the Forecast for 1915.

New subscribers who send $2 for the fifty-two issues of 1915 will receive free all the remaining issues of 1914, besides a copy of The Companion Home Calender for 1915.—The Youth's Companion, Boston, Mass.

Disciples Table Talk

Dr. Breeden Preaches Again.

Dr. H. O. Breeden has been ill for several weeks with pleurisy and has not been able to preach. He returned to his pulpit on Oct. 25. He is not entirely well yet, but hopes to go on with his work henceforth. A special musical program was given in church the morning of his return in celebration of his recovery.

Terre Haute Church Writes Missionary.

The church at Terre Haute, Ind., has a living link missionary, Mrs. O. J. Grainger. They have an arrangement that a letter shall go from some member of the church every day to their missionary. The assignments to this service are printed in the parish paper. This is very different from the relation of some churches with their missionary and is a very helpful and beautiful thing to do.

DeLoss Smith in Montana.

DeLoss Smith, who is widely known among our people for his past services as a leader of song in evangelistic meetings, is now head of the School of Music of the University of Montana at Missoula. He has a little brick bungalow at the foot of Mt. Sentinel for a home, and is quite near the university. He makes a trip to New York every summer.

Arkansas District Convention.

The Northwest district of Arkansas will hold a convention in Fayetteville from Nov. 16 to 20. The convention will be in a large measure a school of methods. Among the speakers is N. M. Ragland. A sermon will be preached by Rollo G. Sears.

Home-coming at Fayetteville.

The church at Fayetteville, Ark., is announcing a home-coming day on Nov. 15. They are planning to have all former members and friends present that day as far as possible. The church was founded in 1848. Among the lamented pastors of the past are Robert Graham and John B. Johnson. In the sixty years of history, thousands of people have been members of this congregation.

Progress at Manzanola.

The First Church at Manzanola, Col., dedicated their new building Oct. 26, with Chas. Reign Scoville preaching. Mrs. Scoville assisted in the music. Twelve hundred dollars was needed to clear the building of debt and sixteen hundred was raised. J. F. Findley was called to the pastorate of this church last January. Mr. Findley is following the dedication with a revival with home forces. Geo. Elder, of Las Animas will assist in the music.

New Church at Norfolk.

Geo. L. Snively dedicated a new church building at Norfolk, Va., on Oct. 18. The present building is intended specially for the use of the Sunday-school and cost $55,000. Sixteen thousand dollars was raised to clear the building of indebtedness and nine thousand more was added to provide for a parsonage for the faithful pastor, Chas. M. Watson.

National Benevolent Association Prospers.

During the past year, the National Benevolent Association has had its work in various cities investigated by various agencies and approved. In St. Louis, Omaha, Cleveland, Dallas and Denver, its institutions have received the open, unsought and unqualified commendation of the Chamber of Commerce and the Business Men's League. In Denver, the citizens united in voting the Colorado Christian Home a premium cow from the Denver Post. Three counties in Missouri, Pettus, Henry and Nodaway, sent a carload donation each last Thanksgiving. The churches at Detroit, Griggsville, El Dara, Milton, Chambersburg, Barry and Pittsfield, in Illinois took one hundred and twenty-five children out of the Orphans' home at St. Louis for a full two weeks' outing. The Wabash railroad furnished the transportation. The churches paid all the other expenses. The new hospital at Kansas City is now in the process of erection. It is absolutely fire-proof and will be complete to the last detail. It will cost fully $200,000. It is expected that this new institution will be ready in about six months to receive the public.

Introducing a New Minister.

On October 4, William L. Barth united with First Church, Cedar Rapids, Iowa, Mr. Barth came to us from the Congregational

Rev. W. L. Barth.

fellowship, having been in the active ministry of that communion for twenty years, serving some of the best churches in Michigan and Illinois. He has studied the history and teaching of the Disciples of Christ and has been won to our ideals by this investigation. He is married, with a grown son who is also a member of the church. Mr. Barth is vouched for by Walter M. White, pastor of the Cedar Rapids church, and commended to the service of our churches. He is a cultivated Christian gentleman, an earnest spiritual leader, and a preacher who will take high rank in our fellowship. Mr. White will gladly put him in touch with any church desiring a pastor.

Dr. Willett Lectures.

Dr. H. L. Willett is giving a series of Sunday evening missionary lectures at the Memorial Church, Chicago, during November. The church has had the Sunday evening problem in common with other churches, but during these lectures, the auditorium is being filled every night. The special addresses are studies made by Dr. Willett while on his trip around the world, giving first-hand information of the great mission fields of various denominations in different parts of the world.

Pastors Surprise Congregations.

Five pastors at McPherson, Kans., Methodist, Presbyterian, Congregational, Baptist and Disciple, arranged for an exchange of pulpits on a recent Sunday, both morning and evening. The announcement was not made to the general congregations and the appearance of the new speaker was a surprise in each church.

Organize Fifth Church.

S. L. Klapp has just returned from Danville, Va., to his home at Greensboro, N. C. While he was away, he organized a new church in Danville. This is the fifth church that has been organized in the ministry of Mr. Klapp. He will hold an evangelistic meeting at Keyser, N. C., soon.

Owosso, Mich., Raises Debt.

Before leaving his pulpit to go into the real estate business and politics, Chas. R. Wolford, of Owosso, Mich., asked for the raising of a $2,500 debt which has hung over the church for a long time. Mr. Wolford will be succeeded at Owosso by J. Frank Green, state secretary of Michigan.

J. H. Coil Leaves Missouri.

W. A. Shullenberger writes of the regret of the people in northeast Missouri at the going of J. H. Coil from the church at Perry,

In and Around Chicago

The Chicago Christian Missionary Society has elected its new board and this board of trustees met recently and tendered the secretaryship to W. G. Winn, pastor of the Irving Park church, the work to be done in connection with Mr. Winn's pastorate.

W. G. Winn is a graduate of Bethany college and has had several pastorates. He was at Pittsburgh several years and came to Chicago from Rensselaer, Ind., where he had a successful pastorate of two years. He is interested in social questions and is planning to have the church building at Irving Park remodeled to become more adapted to the social needs of the community.

Mr. Winn comes into the Chicago secretaryship at a time when great enterprises are on foot. The Russian mission is to be housed. The new mission at Edgewater is to be guided into a permanent program. New work may be opened in the suburbs. The C. W. B. M. is planning to open a Polish mission in Chicago. These opportunities for service will call out the very best in Chicago's leader and challenge him to activity and growth.

The acceptance of this position will be made by Mr. Winn to the board of the Chicago Christian Missionary Society in a few days, at the next meeting. The details of the arrangement are yet to be worked out.

The Federation Council of Chicago is asking Bishop Anderson to meet with them to confer with reference to his views on federation and Christian union. It was felt by many of the members of the Federation Council that they did not understand the position of the bishop who has written so much on Christian union.

The ministers' meeting for Nov. 9th will meet in the Y. M. C. A. building at 12:30, and will be addressed by W. D. McDougall of India, who is in the city studying at the University of Chicago.

Several of the ministers reported additions for Nov. 1. Jackson Boulevard had 5 and Hyde Park 8. Austin Hunter reported having had 9 weddings in October.

Chas. M. Sharpe is supplying the pulpit at Monroe street since the pastor resigned. All the services are showing growth lately.

At Evanston, O. F. Jordan reviewed Macfarlane's "Those Who Have Come Back," on the evening of Nov. 1. Ellsworth Faris will speak in this church on the evening of Nov. 8th on his experiences in Africa.

Basil S. Keusseff reported his audiences for Nov. 1 reduced on account of a play given in a nearby theater under socialistic auspices.

The Co-operative Council of City Missions passed a special vote of appreciation of the six years' service of O. F. Jordan, who has been a member of the organization which federates the work of six denominations in city missions. Mr. Jordan's place is now taken by W. G. Winn. Among Mr. Jordan's last duties was the successful negotiation of a church difficulty in Gross Park between two religious bodies.

THE CONVENTION "CENTURY."
You will want several copies of the special Atlanta Convention issue of The Christian Century to give to your friends. Order them now. Five cents per copy.

Mo. Mr. Coil has been called to the church at New Philadelphia, O., which will give him a fine opportunity for service. He was at Perry six years and has done a constructive, efficient and spiritual work. He will go to the Eastern field with the best wishes of many Missouri friends.

Texas Christian Lectureship.

The city and church of Waxahachie, Tex., are to be host this year to the Texas Christian Lectureship, Nov. 16-19. George H. Combs, of Kansas City, is to be the chief lecturer and in addition a number of Texas Disciples will bring worthy contributions. The Waxahachie church will extend its hospitality of lodging and breakfast and will appreciate the courtesy of advance notice.

James R. Garfield for Governor.

James R. Garfield, who is a candidate for governor of Ohio on the Progressive ticket, is a son of President Garfield, who was so intimately related to Disciple history. His campaign is being watched with interest by all Ohio Disciples.

Telephone Day at Atchison.

During the meeting of the Vawter Evangelistic Company at Atchison, Kans., it was arranged that a thousand calls should be sent out over the telephone in the interest of the meeting on a certain day. The result of the co-operative effort was a greatly increased audience.

Kansas City Ministers Meet.

The Christian Alliance of Kansas City and vicinity met on Oct. 25, at the Y. M. C. A. building. Robert Graham Frank of Liberty, Mo., spoke on "The Present Status and Future Outlook of the General Convention of the Disciples of Christ." L. J. Marshall of Kansas City, spoke on "The Spiritual Significance of the Atlanta Convention." There were about forty ministers present and a very helpful meeting was held.

Ft. Collins, Colo., Loses Pastor.

The First Christian Church at Ft. Collins has prospered the past two years. There have been 99 new members received. The pastor, J. D. Garrison, has resigned recently to take effect Jan. 1. The church tried in vain to influence him to change this decision. That he has been popular in the community is evidenced by the fact that he gave twenty-five special addresses the past two years. He came to this field from the large church at Somerset, Pa. He expects to return to the East for his next pastorate.

Galesburg Church Active.

The church at Galesburg, Ill., H. A. Denton, pastor, is now building a new plant which was inspected recently by John R. Golden, Clarence L. Depew and others. A conference was held in Galesburg recently to discuss methods of work and various Knox County churches were represented. The pastor reviewed "John Barleycorn" Nov. 1

Church Bulletins Useful.

A number of pastors throughout the country have put the Christian Century on their mailing list to receive the weekly bulletin of the local church. This courtesy is much appreciated and some of our most important news items are gleaned from this source. The pastor who is too modest to send in news of his own work may find that this is the way to preserve his modesty and yet discharge his clear duty to let the brotherhood know of the significant doings in his church. The Christian Century would like to have five hundred bulletins coming to the office every week.

Activities at Bethany College.

The Ministerial Association of Bethany College is active this year and was recently addressed by O. G. White, state secretary of West Virginia. The Volunteer Mission Band is also prospering and this year has 25 live members. President Cramblett is away working with the "Men and Millions Movement" in Kentucky.

Bethany Ladies Give Play.

The ladies of the church at Bethany, W. Va., gave the play "She Stoops to Conquer" on October 24. The funds that were realized are to be devoted to the new building enterprise. This dramatic entertainment will be given at Steubenville, Ohio, on Nov. 9. The play is written by Sheridan, who is also known as author of "The Rivals."

Liberty Church Liberal.

The recent "General Convention of the Churches of Christ" made request of the church at Liberty, Mo., that their pastor, Robert Graham Frank, might be allowed to go on with his work as corresponding secretary of the convention. The matter was presented to the church Oct. 18 and resulted in favorable action. He will establish an office in the Citizens Bank Building and by securing more office assistance will get the work done without interfering so much with the work of the local church as last year. C. M. Chilton is in a meeting with this church just now.

The District Convention at Newark.

The District Convention met at Newark, O., the last week in October. There were about 200 delegates from outside of Newark. J. A. Long of Mt. Vernon was president this year and delivered the president's address on "The Spiritual Conception of the Church." There were three minute reports from the churches on the subject, "One Advance Step We Took Last Year."

Facts and Figures from Disciples' Fields

Evangelistic Meetings.

Ontario, Cal., H. C. Kendrick, pastor; Bruce Brown, evangelist; 23 added in 9 days. Continue.

Beaver Falls, Pa., C. M. Smail, pastor; William John Minges, evangelist; 235 in 10 days' invitation.

Chickasha, Okla., G. Lyle Smith, pastor; Marshall and Mullins, evangelists; 26 additions. Continue.

Walnut Grove, Mo., Jacks and son, evangelists; will continue two weeks.

Terrell, Tex., A. D. Rogers, evangelist; Prof. Douthet, song leader. Will continue.

Tippecanoe, O., C. A. McDonald, evangelist; 29 additions. Closed.

Vandalia, Mich., J. I. Wheeler, pastor and evangelist; 45 additions.

Lewis, Ia., E. W. Schenk, evangelist; C. E. Richman, singer.

Little Rock, Ark., J. H. O. Smith, pastor and evangelist; 79 added in two weeks. Continues.

Diamond, Mo., Powell A. Smith, pastor; Sam I. Smith, evangelist.

New London, Ia., C. A. Carey, pastor and evangelist.

St. Joseph, Ill., J. A. Barnett, evangelist; Cady Hall, pastor; 8 confessions; continues.

Shawnee, Okla., J. B. Nelson, evangelist; L. C. Utley, singer.

Atchison, Kans., C. R. L. Vawter, evangelist; A. A. Bailey, singer; 21 additions at first service.

Oblong, Ill., E. C. Lucas, pastor and evangelist; Lola Calvert, singer; 7 additions to date.

Liberty, Mo., Robert Graham Frank, pastor; C. M. Chilton, evangelist; began Oct. 19.

Ontario, Cal., Bruce Brown, evangelist; 40 added in 2 weeks. Close before Nov. 1.

Marion, Ind., Roy L. Brown, evangelist; 96 additions. Continues.

Rock Island, Ill., G. E. Scheeve, evangelist.

Afton, Okla., W. H. Osborn, evangelist.

La Cygne, Kan., Mr. Haner, evangelist.

Pawnee Rock, Kan., E. C. Whitaker, evangelist; C. C. Peck, pastor.

Tucumcari, N. M., S. R. McClure, evangelist. Began Oct. 25.

Battle Creek, Mich., M. H. Garrard, pastor; A. L. Haley, evangelist.

Norfolk, Va., B. F. Black, evangelist.

Princeton, Mo., E. T. Cornelius, pastor; B. G. Reavis, evangelist. Begin Nov. 9.

Middleboro, Ky., J. R. Miller, evangelist.

Lebanon, Ind., A. L. Ward, C. H. Winders, evangelists; Wallace Tuttle, singer. Begin Nov. 9.

Austin, Tex., Perry J. Rice, evangelist. Ten day meeting.

Rochester, Minn., Mr. Cooper, evangelist.

Alliance, O., E. P. Wise, evangelist. Begin Nov. 8.

Clinton, Ill., R. V. Callaway, evangelist; J. V. Coombs, pastor.

Mays Lick, Ky., R. J. Bamber, evangelist; 14 additions.

Providence, Ky., J. C. Ford, pastor; J. M. Gordon, evangelist.

Waynetown, Ind., Alamo church; T. J. Legg, evangelist.

Elizabethtown, Ky., H. W. Carpenter, evangelist; 22 additions.

Louisville, Ky., Broadway church; W. T. Brooks, evangelist; 70 additions.

Chillicothe, Mo., Pleasant Ridge church; James G. Hommock, evangelist.

Danville, Ill., Jas. N. Baker, pastor; C. M. Smithson, evangelist.

Dresden, Kan., J. A. Brown, evangelist; 6 additions.

Mountain View, Ark., Mr. Hays, evangelist.

Flanagan, Ill., Mr. Shearer, evangelist.

Gaynor City, Mo., Mr. Border, evangelist.

Allenville, Ill., Ira Stout, evangelist; 12 additions.

Center, Mo., J. F. McMahan, evangelist.

Lamonte, Mo., S. B. Moore, evangelist; C. V. Pearce, pastor.

Sweet Springs, Mo., 27 additions.

Mattoon, Ill., First church; W. A., Morrison, evangelist; F. F. Dawdy, singer.

Georgetown, Ill., Mr. Lockhart, evangelist; 60 additions.

Cambria, Ill., Karraker brothers, evangelists; 9 additions.

Blair, Neb., W. H. Cox., evangelist. Begin Oct. 26.

Calls.

T. J. O'Connor, First church, Sanger, Cal.

U. S. Johnson, from Grayville to Fairfield, Ia.

H. J. Hostetter, from Monticello to Lovington, Ill.

George Wagoner, from Pleasureville, to Stamping Ground, Ky.

J. W. Ball, from Narka to Powhattan, Kan.

R. M. Campbell, from Danville, Ky., to Slater, Mo.

J. M. Gordon, from Madisonville, Ky., to Poplar Bluff, Mo.

G. W. Mills, from Owingsville to Erlanger, Ky.

Wyatt Montgomery, from Moreland to Campbellsville, Ky.

G. C. Brewer, from Chattanooga to Columbia, Tenn.

W. E. Reavis, from Huntsville to South Side church, Hannibal, Mo.

W. S. Lowe, from Belleville, Kans., to Shenandoah, Ia.

Melvyn Thompson to Arrow Ave. church, Anderson, Ind.

Harley Swift, from Maryville, Mo., to Carterville, Ill.

C. H. Hands, from Macon to Polo, Ill.

C. A. Garst, from Stanford to Ludlow, Ill.

Thomas N. Lennox, from Pensacola, Fla., to Ensley, Ala.

Resignations.

Maxwell Hall, First church, Portland, Ore.

W. B. Phillips, Grayville, Ill.

W. H. Coleman, Carlisle, Ia.

O. S. Smith, Wellington, Kans.

J. W. McKee, Iowa Falls, Ia.

E. W. Elliott, Tampa, Fla.

Dedications.

Van Wert, Ia., Geo. L. Snively, dedicator; will dedicate Nov. 22.

Hartford City, Ind., F. E. Smith, dedicator. Rededication on Oct. 18.

Zanesville, O., Hugh Wayt, pastor and dedicator; will dedicate on Nov. 8.

Darby church, Lancaster, Mo., T. A. Hedges, dedicator; $528 raised, entire indebtedness paid.

Kankakee, Ill., John R. Golden, dedicator.

Ladysmith, Wis., D. J. Howe, pastor. Dedicated Nov. 1.

Ladies Help Christmas Ship.

The ladies of Memorial Church, Rock Island, Ill., held a special meeting on Oct. 22 for the purpose of dressing dolls for the Christmas ship. Twenty dollars were made ready for the unfortunate children of Europe.

Ministerial Relief Grows.

The Board of Ministerial Relief reports that it is now caring for sixty ministers, forty-three widows and eight missionaries. This represents a gain of twenty-six persons cared for as compared with last year. The board has a maximum pension of $360 per year but in an exceptional case $435 was spent to save a man from tuberculosis. The board is suggesting to the Sunday-schools that in connection with the exercise "White Gifts for the King" given by the children at the Christmas time, an offering be received for Ministerial Relief.

Prof. Haggard Dedicates.

Prof. Alfred M. Haggard of Drake University dedicated the church at Earlham, Ia., on September 27. This is the 147th church dedication conducted by this veteran. The building at Earlham cost over $8,000; $4,400 was raised on dedication day which provided for the indebtedness in full. The pastor of the church is Clarence Bigelow who is a student in Drake University. On October 4, Prof. Haggard dedicated the church building at Benton, Ia., where Dennis Dille is pastor.

Gain in Benevolent Funds.

Not the least important fact of the year's work for the National Benevolent Association has been its gain in funds. The total for the year was $134,624.24 which is $35,000 better than last year and five thousand better than centennial year when Mr. Stockton made his large gift. The operating expenses of the society were reduced 4 per cent during the year. The total assets claimed by the National Benevolent Association invested in institutions and endowment for them is $873,674.56.

J. C. Ogden Invades Thibet.

A letter from J. C. Ogden to his living link church tells of his journey into the interior of Thibet. His party was obliged to make a detour on account of robbers. The journey by land is the longest taken by any of our missionaries to reach the scene of their labors. Five hundred miles was to be traveled in sedan chairs. Mr. Ogden expected to reach Batang about the first of October.

C. R. Scoville goes to Benton Harbor.

Chas. Reign Scoville is to hold a union meeting at Benton Harbor, Mich., as soon as he is through with the meeting at Pueblo, Colo. All the churches will co-operate.

Sermons on Protestantism.

A. G. Smith, the pastor at Enid, Oklahoma, is announcing a series of sermons on the fundamental things of protestantism. The first sermon will be "Human Authority in Religion, or Was Peter a Pope." Later sermons will be "The Bible of Protestants" "Divisions in the Church, its Cause and Cure."

Johnson City Church has Great Increase.

J. N. Jessup has been pastor at Johnson City, Tenn., for only a year but the annual meeting recently revealed great progress in the work there. There have been 152 new members added to the church during this year, 87 of them by confession of faith. The pastor conducted 17 funerals and 10 weddings. He made 18 addresses outside his regular pulpit work. There is the greatest enthusiasm in the church for their pastor and the happy relationship is to go right on. In his annual address the pastor said, "In the adjusting process you have had to do most of the adjusting. It could hardly have been expected that I, after having been established so long in one place, could readily adjust myself to a new situation and a new people. I was not accustomed to the adjusting business. You were more accustomed to the adjusting business than I was. In the fifteen years that I was in Little Rock you probably had eight or nine different preachers. You had grown accustomed to it, therefore the larger part of the adjusting, the larger part of the accommodating, rested upon you. This, from my standpoint. I think you have done your part of the adjusting more than fairly well."

Prosperity at Somerset, Pa.

S. G. Buckner is beginning a third year of ministry at Somerset, Pa. The church took in 60 new members last year and now has a membership of 575. Seven thousand dollars has been raised during the year to apply on the church debt. The property cost $71,000 and is still encumbered with a debt of seven thousand. This church has assisted in the organization of a new church at Central City. The church is 98 years old, and is strong and united. Cloyd Goodnight recently addressed the Brotherhood Class.

Rev. S. G. Buckner.

H. J. Loken Returns Home.

H. J. Loken, after attending the Atlanta Convention, went to Claremont, N. H., to visit his family which he had not seen since he left Norway 24 years ago. All his brothers and sisters were there including some he had never seen. On Oct. 30, he lunched with a number of Chicago ministers and teachers at the Quadrangle Club of the University of Chicago. On the morning of Nov. 1, he preached in the Linwood Boulevard Church at Kansas City and in the evening at the Independence, Mo., church, where H. K. Pendleton is pastor. Following these appointments, he will set out on his long trip across the continent for his home at Berkeley, Calif.

Woman Pastor Resigns.

Helen Dangerfield has been known in Colorado for the many Christian acts of her ministry. She has evangelized through many pioneer sections of the state but in recent years has been pastor at Greeley. She took up a homestead some years ago. Eighteen months ago, she was married to Mr. A. Boast. Under Colorado law, she lost her homestead on account of Mr. Boast being a British subject. Special legislation in the Colorado legislature has remedied this injustice and made any similar happening impossible in the future. Mrs. Boast will devote herself to domestic life henceforth. Her departure from the public ministry of the word is regretted by a large number of people in her section of the state.

Men's Bible Classes at Winchester, Ky.

The Men's Bible classes from several counties that are related to our churches are planning to go to Winchester, Ky., in a body on a Sunday soon, and hold a great rally there. Instead of having one big speech, conferences will be held and general participation on the part of the men will be encouraged.

Grant K. Lewis Talks State Missions.

Many of the state missionary societies are now related to the American Christian Missionary Society. Grant K. Lewis, the able secretary of the latter organization, has a new and forceful argument for state missions. He says: "More than most men realize the 'frontiers of our faith' in the Homeland are being removed from 'out on the rim' to 'the hub of the wheel.' The tasks that today call for the highest wisdom, the freest flow of life, and the largest contribution of money are wherever multitudes crowd big cities and not out on the wide, open prairies, nor even in the new towns and fast forming settlements of the great West, important as these are. The transformation of our own numerous small, pastorless, leaderless and listless churches of the so-called 'strong states,' into live, active, efficient congregations, serving well their own communities and co-operating with others in the task of the world's redemption, is the most serious problem of the Disciples of Christ today and until this is accomplished our whole forward movement halts. Every State Board is right up against the problems of the rural church, community service, Bible-school efficiency and enlargement, village and small town co-operation, evangelism, mixed multitudes, immigrants, the estranged laboring class, etc., etc. These are all topics of study, prayer, preachment and practice. Let State Missions receive attention."

Pastorless Church Will Build.

Although the church at Albuquerque, New Mexico, is without a pastor, H. P. Williams, having left the field there, they are planning to build in the near future. They have a lot with an adobe builing which will be raised in order to make room for a fine brick structure. The new building will probably be of mission style. The church is only ten years old but already has enrolled two hundred members.

Pastor Would be Mayor.

Harley Jackson, who was formerly of Columbus, Ind., but more recently of Pullman, Wash., has announced his candidacy for the Mayor's chair at Pullman. The number of our ministers who are now political figures is quite significant.

Fairmount Church Plans New Building.

The church at Fairmount, W. Va., called Clarence D. Mitchell, of Lima, Ohio, recently and there are already plans afloat for a new building. The old building was condemned on account of the giving away of the foundation. The new building will be erected on a new lot.

Clinton, Ill., Builds Parsonage.

The church at Clinton, Ill., has erected a very comfortable and commodious parsonage which was dedicated on October 26. The pastor of the Universalist Church, Rev. Arthur W. McDavitt, spoke at the dedication. The three hundred dollars necessary to complete paying for the new building was raised

Moving Pictures of the Church Boys.

The Linwood Boulevard Church of Kansas City, Burris A. Jenkins, pastor, sent their boys away to a summer camp last summer, at Elk Springs, Mo. While the boys were in their summer camp, moving pictures were taken of their activities. On a recent evening the boys and their friends were invited to the church where they saw the reproduction of the pictures. This church has a number of very interesting activities for boys.

Kenney, Ill., Church Lays Cornerstone.

There is to be a new church at Kenney, Ill., and the cornerstone for this structure was laid on Oct. 18th. The contract for the building has been let to the firm of Snyder and Snyder at Mt. Pulaski, Ill.

Tells of Worst Boy in Town.

A. W. Connor has been holding a series of meetings in the various churches in Corydon, Ind., in the interest of the boy. On one evening he spoke on "Rex Wonec, the Worst Boy in Town." Mr. Connor enters sympathetically into the boy life of the different periods and often organizes them in helpful union societies under adult direction.

Preaches Decision Sermons.

The East End Church of Pittsburg is announcing a series of meetings extending over two weeks, and beginning Nov. 1, in which the pastor will preach upon the great decisions of the Bible. Some of the characters which are interpreted from this point of view are Joshua, Isaiah, Mary, Matthew, Woman of Samaria, The Rich Young Ruler, and Ruth. Although all the meetings are open every evening to everyone, there will be special services for men, women, boys and girls. The announcement specially emphasizes the program of holding quiet, dignified and spiritual services.

Minister Uses Motorcycle.

H. G. Knowles, pastor at North Platte, Neb., finds the motorcycle a very useful means of transportation in his pastoral work. He has an afternoon appointment at Sunderland, twenty miles distant, and he reports that he has missed only three appointments since the first of the year, having traveled over three thousand miles to meet these appointments. It is a new way of co-ordinating distant points in the work of the rural church.

David Shields a Busy Man.

David Shields at Kokomo, Ind., has many irons in the fire this fall. It is proposed to make changes in the church building and to redecorate the edifice at an expense of seven thousand dollars. Mr. Shields will hold his own evangelistic meeting, with W. E. M. Hackleman to help with the singing. This meeting will begin Nov. 1. The church will conduct the every-member canvass in December.

Chest of Joash Now in Oregon.

The church at Forest Grove, Ore., will put in place the "chest of Joash" at a Sunday service soon into which will be cast the money to wipe out the church debt. This enterprise is in charge of the pastor, J. Francis Ashley. On the same day, a former pastor, Peter Burnett, will be present and preach. The church will serve dinner in the building at noon and the people will remain all day. The debt raising campaign is to be followed by an evangelistic meeting by the pastor.

Nelson Trimble Phones Sermon Up Salt River.

The members of the Salt River Church, Mo., took down their receivers on a recent evening and listened to an evangelistic sermon by Nelson Trimble, preached at Gant, Mo. The roads were impassable with mud and the people were not able to attend the ten-day meeting that was in progress, in sufficient numbers to satisfy the evangelist. It is not stated whether any responded to the invitation.

New Building for Walnut Grove Church.

The Walnut Grove Church in Cooper County, Mo., Nelson Trimble, pastor, laid the cornerstone for a seven thousand dollar building recently. The church is ten miles from a railroad. One device for raising money was to include the name of a donor on a document in the cornerstone if he purchased a cornerstone certificate at one dollar. Three hundred dollars was raised in this way.

Church Banquets L. O. Bricker.

The First Church, Atlanta, Ga., did not finish its hospitality when it bade farewell to the national convention. The hospitality committee which had entertained the convention in gracious southern style, arranged a banquet to their pastor, L. O. Bricker, at which four hundred guests were present. The churches at West End, East Point and College Park, participated. At the banquet, a portrait of the organizer of the First Christian Church, Francis P. Perdue, was unveiled by his granddaughter. During the evening a purse of gold was presented the pastor by the church, A. R. Moore making the presentation speech.

W. G. Cox Passes Away.

W. G. Cox, a retired minister of the Disciples, aged 78 years, died of pneumonia following a brief illness on Oct. 23. He was at the home of his son-in-law at the time of the passing. He was formerly pastor of the Middletown Church and had had previous charges in various sections of Kentucky.

NO ALUM
IN
ROYAL BAKING POWDER

Religious Education at Gary.

Christian Century readers are already aware of the appointment of Myron C. Settle to help work out a program to co-ordinate religious education with the public schools at Gary, Ind. A recent announcement from that field is concerning the opening of an interdenominational church for the children of the Froebel School at the Neighborhood House, at Seventeenth and Adams Streets. The school will be superintended by Rev. Thomas Owens, superintendent of the Neighborhood House, and will have for teachers Rev. Farrington, religious teacher of the First Methodist Church; Mr. Settle and Miss McLaughlin, an interdenominational worker, who recently came from the Christian Training School of Chicago.

Pastor Becomes Evangelist.

H. James Crockett was for three and a half years pastor at El Dorado, Kans., but closed his work there last summer. He has supplied a month in Minneapolis and is now in a meeting at Belmont, Kans. He has one more open date for a meeting in 1914.

W. E. M. Hackleman Helps.

W. E. M. Hackleman is to help the pastor at Kokomo in a meeting soon. After this engagement, he goes to Valdosta, Ga., to be with Allen Wilson in a meeting. He is open for some 1915 engagements.

Rededication at Hartford.

The church at Hartford, Ind., was rededicated on Oct. 18. A number of improvements have been made in the building. The pastor, G. D. Wyatt, spoke morning and evening but in the afternoon F. E. Smith of Muncie, Ind., was present, and spoke on the theme "Honoring God's House." The people brought lunches which were spread in the basement, and stayed all day. Almost enough money was raised to pay off the indebtedness.

Frank James to Serve Bible Schools.

Frank James has resigned the pastorate at the Third Church of Little Rock, Ark., to take effect Nov. 10. He has accepted the position of field secretary for the Bible-schools in Alabama, Georgia, Florida and Mississippi. Mr. James will establish headquarters in Atlanta, Ga. During his pastorate at Little Rock, he has liquidated a debt of two thousand dollars, and 55 new members have been added to the church. He is a graduate of Drake University, class of 1913. During his university work he specialized in the field of religious education.

Thomas W. Grafton on New Constitution.

The issue in Indiana politics just now is a new constitution for the state. The churches are taking part in the discussion because of the social and ethical considerations involved. Thomas W. Grafton spoke on the subject at the Third Church, Indianapolis, on Oct. 25. Mr. Grafton presented the following reasons for a new constitution:

1. The nation moves on; a constitution which met the needs of our forefathers is foreign to the needs of human society today.
2. The commission form of government must succeed the bi-partisan rule of cities.
3. The liquor question should be submitted to a state-wide vote of the people.
4. Change of social conditions demands enfranchisement of women.

Church Organization Presents Theatricals.

The Athletic Association of the Central Church, Indianapolis, is preparing to put on its fifth annual dramatic entertainment. This year the selection will be "The Chimes of Normandy." A cast and a chorus numbering 55 people will take part. Some prominent music people of Indianapolis will assist in preparing for the evening. The entertainment will be given in English's theater on Nov. 21.

South Carolina Holds Convention.

The South Carolina State Convention was held at the church at Washington and Pickens Streets, Columbia, beginning Nov. 4th. A number of prominent workers from outside the state will be present, among them F. M. Rains, R. M. Hopkins, J. H. Mohorter, Mrs. Payne and J. B. Lehman.

NEWS FROM THE FOREIGN SOCIETY.

Word has just been received at this office of the death of F. G. Dunn, editor of the "Australian Christian," at Melbourne. He was a wise man, clear headed, strong in the faith of the gospel, with a pure, beautiful life, and he will be greatly missed by the workers in that and other lands.

Miss Sylvia M. Siegfried, missionary of the Foreign Society in the Philippine Islands, who is now home on furlough, recently visited her brother in Augusta, Ga., in connection with her attendance upon the Atlanta Convention.

The highest divorce rate of any country is in Japan; the next highest is in the United States.

Dr. W. N. Lemmon, Manila, P. I., speaking of the recent visit of the Commission to the mission fields, says: "The Commission has come and gone and we all love them. They are God's people and we were loath to give them up. I believe their trip will save you thousands in the future. They see things as they are.

The missionaries are greatly pleased with the two new buildings at Takinogawa, Japan. The Japanese are also proud of them. Seven new students are entering the Bible College at Takinogawa. This makes nearly twenty in the institution this year. The prospects are brighter now than during the past ten years.

Miss Eleanor May Moon arrived at the home of Mr. and Mrs. E. R. Moon at Bolenge, Africa, August 19, 1914.

A. F. Hensey, writing from Bolenge, August 26th says: "Here in the Congo we are living in strange days. Brussels is in the hands of the Germans, and, in this part of the Colony, at least, martial law has been proclaimed. No steamers are coming or going, so mail, supplies and money will become increasingly difficult. Fortunately, we have on hand a fair supply of provisions, so hope to get along somehow. Many workmen and school boys have had to be dismissed and perhaps quite a few evangelists will have to leave their villages for a time. There is no danger to the missionaries. The native population is quiet, and at least on the surface is loyal to Belgium. Still, this is bound to be a trying time, so will you not ask the churches to remember us even more often at the Throne of Grace?"

F. M. RAINS, Secy.

The Sunday School

JESUS AND PILATE.

INTERNATIONAL UNIFORM LESSON FOR NOV. 22.

Matt. 27:11-31; Luke 23:1-25.
Memory Verses, Matt. 27:22-23.

Golden Text.—Pilate saith unto them, What then shall I do unto Jesus who is called Christ? Mt. 27:22.

American Standard Bible.
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(11) Now Jesus stood before the governor and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. (12) And when he was accused by the chief priests and elders he answered nothing. (13) Then saith Pilate unto him, Hearest thou not how many things they witness against thee? (14) And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly. (15) Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. (16) And they had then a notable prisoner, called Barabbas. (17) When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? (18) For he knew that for envy they had delivered him up. (19) And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.

(20) Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. (21) But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas. (22) Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. (23) And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. (24) So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. (25) And all the people answered and said, His blood be on us, and on our children. (26) Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

Verse By Verse.

(From Tarbell's Teachers' Guide.)

v. 11. *Now.* The record which has been interrupted by verses 3-10, is now resumed. —*The governor.* Pontius Pilate, Roman procurator or governor of Judea from 26 A. D. to 36 A. D.—*Art thou the King of the Jews?* Caiaphas had asked Jesus if he were the Christ and to that Jesus had answered, Yes. The charge which the Jews preferred against Him to Pilate had evidently been that He claimed, not to be the Christ, for such a claim would not have troubled a Roman, but that he claimed to be the King of the Jews.—*Thou sayest.* I am. But he added, My Kingdom is not of this world. 18:36. Read also Jn. 18:36-38. Christ a king, Lk. 23:2.

v. 12. *When he was accused by the chief priests and eldars.* They accused him of perverting the nation, of forbidding to give tribute to Cæsar, and of professing to be Christ a king, Lk.23:2.

v. 15. *At the feast.* The Passover.

v. 16. *They.* The multitude, verse 15.—*Notable.* One well known to the populace. He was a robber, Jn. 18:40; the leader of an insurrection and a murderer, Mk. 15:7.

v. 17. *Pilate said unto them.* See Luke 23:13-17.—*For he knew that for envy they had delivered him up.* He knew that the motive which actuated the chief priests and scribes was envy; the people would not be influenced by such a motive, and he expected the latter to ask for Jesus' release.

v. 19. *His wife.* Her name was Claudia Procula, according to tradition. In the Greek Church she is canonized.

v. 20. *The chief priests and the elders persuaded the people.* They knew how fickle were the people, and they had used the intervening time in getting control over them.

v. 23. *Why, what evil hath he done?* Pilate did not want to condemn an innocent man, but he wanted still less to incur the displeasure of the people.—*Let him be crucified.* Disappointed enthusiasm is dangerously near to hate. When the men who had hailed Jesus as Christ the King saw that he did no miracle, but quietly submitted to indignities, capture, mockery, they felt like men who had been deceived into acts of undeserved honor, and turning against him revengefully they broke into the cry, "Crucify him!" (*Fairbairn*).

v.23. *Why, what evil hath he done?* I have found no cause of death in him, Lk. 23:22.—*They cried out exceedingly.* "All the corrupt world buffet him: hierarchical, in the malice of the priests; monarchical, in the vacillations of Pilate; military, in the buffetings of the soldiers; and democratic, in the howlings of the mob."

v. 24. *When Pilate saw that he prevailed nothing.* The final cry which overcame his reluctance was the reminder of his own interests, "If thou release this man, thou art not Cæsar's friend: every man that maketh himself a king speaketh against Cæsar," Jn. 19:12.—*He took water and washed his hands.* A symbolical act, recalling the law of Deuteronomy 21:6-7.

v. 25-26. *His blood be on us, and on our children.* In their blind fury they care not who bears the consequence, if only Jesus be put to death. Compare Acts 5:28. —*Scourged.* A barbarous Roman practice.

Modern Pilates

The Lesson in Today's Life.

BY JOHN R. EWERS.

The heart of this lesson is touched when we speak of one who lacks the courage of his convictions. Pilate was satisfied that Jesus was guiltless, he was convinced that his official duty consisted in pardoning him, and yet for fear of losing his position he allowed Jesus to die.

Rev. John R. Ewers.

FEAR OF THE CROWD.

Do you dare to do an unpopular thing? That lad who went away to school and who on the first night in the dormitory dared to get down on his knees and say his prayers when no other boy got down, possessed rare moral courage. A father spoke to me recently about the moral stress which is upon young people of high-school age in this time. Moral courage of the highest type is demanded in order that one be not swept off his feet. Muensterberg has written a wonderful essay on "Sex" in his new book called "Psychology and Social Sanity." In that chapter he shows that only one course can guarantee safety to young people and that consists in building up self-control. It is not enough to know what is right and what is wrong. There is no greater fallacy than that which teaches that because a boy knows what is right he will do it; or that because he knows what is dangerous he will avoid it. It is all very well to remove saloons but it is an even better thing to establish self-control. It will be a long, long time before this old world has had all the temptations taken out of it. Children must be brought up to resist and to overcome. Temper and appetite must be mastered first of all. Discipline must be established. Smoking, drinking, impurities are crowd-evils and must be overcome by self-control.

FEAR OF YOUR JOB.

Not only did Pilate fear the crowd but when they cried "You are not Caesar's friend" the rapier touched the heart. And yet we must not be too hot in our haste to decry poor Pilate. Hillis in his elegant essay on Ruskin speaks of how, in the cathedrals of the old world, Ruskin discovered the effects of the lie. A lying workman had put lying tiles on the roof, and a priceless Tintoretto had been ruined by the rains. Every lie built into a cathedral meant a great weakness and the ultimate ruination of something beautiful. Then Hillis speaks of the judicious lie of the historian, the sentimental lie of the friend, the corrupt lie of the politician. What shall we say of the cowardly lie of the preacher who having itching ears and itching palms plays to his rich auditors or to the sensation-loving galleries. Many a pitiable preacher minces the truth for fear of his bread and butter. It is a tragic fact. Let us hope that not very many are so fearful. What shall we say of the teacher whose quiet investigations lead him into truthful paths, but who, knowing that the trustees of his school would chop off his head if he taught the truth, gives way to soothing platitudes and mouths again the shibboleths. Poor, miserable coward. He murders truth to save his own worthless life even as Pilate murdered Jesus in order that he might avoid the condemnation of Caesar. Believe me, this is the lesson in real life! The lying merchant, the lying promoter, the lying physician, the lying attorney—I hand them all the same idea. Make the best of it.

WHO CRUCIFIED CHRIST?

In the gospel according to Oberammergau the two factors responsible for the murder of Jesus were the commercialism of the temple-traders and the religious bigotry of the high-churchmen. There you have it: love of money and sectarianism. Now what have we to say? Can we stand unconvicted here? In the Lawrence strike investigation it was learned that seventeen girl-mothers were getting $6.80 per week. They went to work early and left late and in the little interval at noon hurried home to press their tiny babies to their starving breasts. At that same time the manager to whom they appealed in vain, came home from a western city with a car load of well-fed, blooded dogs.

Now take a case on the other side: A mill owner ran his mill ten years without profit. Other owners said to him, "Why, you fool, why don't you close down, you are not making a cent?" But he answered, "Three thousand people have gathered about that mill. If I close down I will be taking the bread out of their mouths, therefore I will continue to run it although it earns not a penny of profit." Thus for ten lean years. Then came the fat years. His men struck and burned the mill to the ground and as the owner looked out of his east window and saw the red flames leaping to the sky he knelt and asked God to forgive them for they knew not what they were doing. And if we thus feel the force of commercialism what shall we say of bigotry? Nothing in the world injures the sacred cause of Christ today like the narrow sectarian spirit which still lives. Let the nerve of one of our favorite doctrines be touched, ever so gently, and we howl with frenzied pain. And thus is the gentle Saviour crucified anew and put to an open shame before the world of today.

The Mid-Week Service

By Silas Jones.

TOPIC FOR NOVEMBER 11.

The Power of Prayer. John 15:7; 14:13-14.

The last word of Pius X to his people was a call to prayer for the peace of the world. A President of the United States often begins his official life with a request for the prayers of the people that he may have wisdom to fulfill his task. The missionary in distant lands craves the prayers of his brethren. The subject of unity is not discussed until the guidance of heaven is sought. We could not name, if we tried, all the occasions of prayer. The religious man prays. The man who thinks he is irreligious is apt to cry out to God in the day of loss and agony.

PRAYER AND LIFE.

Prayer is a partial expression of the life. To say of a man that he prays leaves much of importance unsaid. Out of what sort of life do his petitions and thanksgivings come? Does he think of his devotions as vitally related to the rest of his experience or does he find them a means of relief from anxiety and worry in much the same way as others find a picture show a help in time of trouble? Prayer wheels and other mechanical aids to the worshiper are possible where the connection of prayer with life is imperfectly understood. When we turn to the subject of answers to prayer, we have also to consider the character of the man who seeks the favor of God. We dismiss at once the notion that God will hear the prayer of one who sets out to work injustice upon his neighbor. Many of the best Christians pronounce blasphemous the prayers of war lords for victory. They deny the legitimacy of the business in which these gentlemen are engaged. They are disposed to class promoters of war with common murderers.

THE TEST OF EXPERIENCE.

"It is not necessary that we should understand how prayer increases our zeal, our wisdom, our strength, our joy, or how it gives success to the cause, any more than that we should understand how our food is converted into flesh, and blood, and bones. It is only necessary that we eat; and it is only necessary that we pray as we are taught and commanded. Experience proves that the outward man is renewed day by day by our daily bread; and experience proves that the inward man is renewed day by day by prayer and thanksgiving."—Alexander Campbell.

PRAYER AND SOUND TEACHING.

We have great faith in the power of the teacher to change the world. If we want a reform, we go to the school teacher and ask her to train the children for the new order. The saloonkeeper knows what this method of procedure will do. We insist that the church rely upon its power of clear and forceful statement and we are re-enforcing the church school in order that religion may have its rightful place in the world. On the need of something more than form of sound doctrine, Alexander Campbell wrote: "Men may talk about religion, about sound doctrine, about ordinances, about institutions, about everything present and future; but without this communion with God, this habitual devotion of mind, these constant aspirations, ejaculations, and soarings to the throne of mercy and favor, man is unfit for heaven, and unworthy of the Christian profession. A zealot he may be, orthodox in doctrine, moral in demeanor; but he wants the life and power of Christianity. Meditation of what God has spoken to us, and the outpouring of our spirit to him, is to the moral man what free respiration in a pure atmosphere is to the physical man—life, health, vigor, beauty."

Neh. 4:9; Ps. 145:18; Eccl. 5:2; Matt. 6:5-6; 7:7-8; Lu. 11:13; Heb. 4:16; Jas. 5:16; John 9:31; Rom. 10:12-13; I John 5:14.

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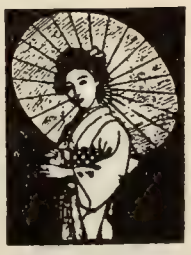

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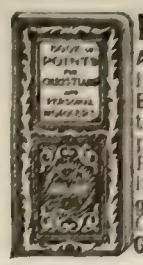

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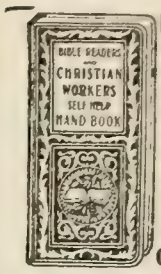

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Vol. XXXI November 12, 1914 Number 46

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Editorial

America's Torch-bearing in Asia

By Judge Charles S. Lobingier

Mechanism Versus Message

By Wm. Bayard Craig

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Rev. Frank Waller Allen.

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There is an ancient and fishlike platitude which tells us that the Lord never gives a man a larger burden than he can bear; a greater sorrow than he can endure; a more alluring temptation than he can overcome, if he but wills to bear, to endure and conquer with Godly might. This might be true under an ideal social system; but it is not so today. Let us relieve God of the blame and say that men are going down every warm beat of the pulse under temptation too splendidly pleasing for them to endure; and sorrow this tick of the hour is killing her tens of thousands. And the cause and the cure is this: Too long we have made Jesus a myth for the mystic, an ecstacy for the emotionalist, and a walking dream for the abstractionist. The time is here to make Jesus a fact! Not alone a fact for the cloister, but a fact for the universal life of the world. If the leakage of his life and teaching have kept society from utterly rotting, what will the full voltage of his power be to the life of man? "Thy kingdom come . . . in earth" should be said less with the lips and prayed with ballots, bacon and backbone.

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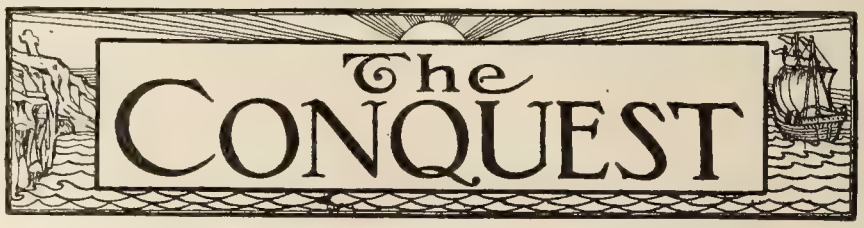

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The Christian Century

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DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th ST., CHICAGO

THE CO-OPERATION COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

Charles Traxler, Akron, Ohio.
E. M. Bowman, Chicago, Ill
H. D. C. Maclachlan, Richmond Va.
L. J. Marshall, Kansas City, Mo.
Howard T. Cree, Augusta, Ga.
Verle W. Blair, Eureka, Ill.

THE FIRST FRUITS.

A prompt response is being received to the first call of the Committee for the coöperation of all friends of The Christian Century. At this writing the coupons attached to this page are beginning to come in signed by ministers and teachers and business men, all sorts and conditions of men and women.

The past ten days have been good days for this great cause. One man makes his pledge read $20 per year for five years and encloses his check for the first installment. One subscription of $100 a year for five years, from a minister too, has been received, and another minister agrees to be responsible for $250 a year for five years. Two checks for $1,000 each have been received and some correspondence of a hopeful nature entered into.

The friends of this cause are evidently working. The Committee accepted its responsibilities with the firm faith that every loyal reader of the "Century" would coöperate, both by making a pledge and by enlisting others to give also. We have every reason so far to be encouraged.

RELIGIOUS JOURNALISM AS A MISSIONARY BENEVOLENCE.

The idea is an unfamiliar one. Is it a good idea? Especially is it a good idea to support by gifts a paper that conceives its mission as The Christian Century does? That depends upon whether one agrees with the "Century's" ideal for itself, and with its conviction regarding the present need among the Disciples.

The Christian Century believes that the Disciples' movement has been in danger of being side-tracked, and of ending in a self-satisfied, complacent denominationalism, instead of going on to accomplish its prophetic mission as the evangel of a completely united Church of Christ. It believes there are certain tendencies among the Disciples out of all accord with their most distinctive historic principles, and which if permitted to develop, would stultify the movement. With this conviction it would be false and recreant to its duty if it did not speak out upon these matters, and seek to remind the Disciples of those principles of Christian liberty, and of catholicity which have ever dominated the consciousness of our people.

Brother minister, teacher, or whoever you may be! Do you want a spirit of fear and intellectual squeamishness to creep over our virile-minded and aggressive young movement? Do you want the current reformation to become a stagnant pool in which only micro-organisms can successfully breed, or would you rather see it go on as a majestic river widening to the sea? Do you want us to become afraid of our own shadow and hide ourselves from truth and fact? Do you want the scripture injunction to self-examination ignored so far as our collective life is concerned?. If not, then you must believe in an open and fearless journalism among the Disciples. Bitterness and unlovely strife we do not want, and if The Christian Century were guilty of it, this committee would not undertake to conduct the present campaign upon its behalf. But investigation, discussion and the circulation of ideas we must have. Our health and efficiency as a religious people depend upon it. "Where there is no vision the people perish," and where there is a bound and gagged press there will be little vision in a Democracy such as ours.

In this conviction the Co-operation Committee solicits support for The Christian Century. We believe a great many Disciples want such a live and independent journal. We believe they would like to help free the paper from its material limitations in order that it may do a larger work along the lines in which it believes. If The Christian Century holds erroneous views concerning Christian life and faith, its policy of open discussion will do more than all else to disclose its errors and thus eradicate them. Truth only can profit by unveiling.

We request communications regarding this effort to place our journalism among our missionary benevolences and take it out of the field of commercialism. Write us your ideas whether they are for or against the proposal. If you are in accord with us send us your pledges as indicated below. Upon this five year basis there should be hundreds of men and women willing to unite in a fellowship of ideal service such as we propose.

DO IT NOW!

Do not delay sending in your pledge. We have made a good beginning. It is only a beginning. The services rendered to the Disciples of Christ in the past by The Christian Century entitle it to our loyal support. But the enormously increased service it can render the cause in the future makes its support by all friends of progress a matter of real conscience.

To the Co-operation Committee
of The Christian Century,
700 E. 40th Street, Chicago.

Dear Fellow-Workers:

I hereby agree to give ten dollars a year for five years to the support of The Christian Century and the Disciples Publication Society. I will send the first installment before January 1, 1915.

Name and Address. _____

Prof. A. W. Fortune, Ph. D., of Transylvania University.

Rev. Peter Ainslie, D. D., Pastor Christian Temple, Baltimore.

Prof. Herbert L. Willett, Ph. D, Dean of Disciples Divinity House, Chicago.

Put Your Young People to School Under These Teachers !

If you wish to set your Sunday-school at a real Bible course, let them study under Dr. Ainslie, Prof. Willett, Finis Idleman, Rev. W. F. Rothenburger, Rev. John R. Ewers, Rev. Edgar D. Jones, Rev. H. H. Peters, Prof. A. W. Fortune, Prof. W. S. Athearn, Rev. H. D. C. Maclachlan, Rev. P. J. Rice, Rev. H. T. Cree and Rev. John E. Pounds. These religious leaders will formulate the One Hundred Questions to be submitted to the participants in

"The Conquest's" Bible Knowledge Contest

which will begin in a short time. This contest will run for several weeks. Your school should be organized, with a Contest Manager, and should endeavor to capture one of those fine banners donated to the contest by the Practical Sunday-school Supplies Company, Chicago. Then there are the three Grand Prizes for Individuals: A Leather Bound Edition of Harold Bell Wright's Works donated by the Book Supply Co., Chicago; A Fine American Revised Bible, donated by Thomas Nelson & Sons; an Endeavor Watch Charm and Chatelaine, donated by the United Society of Christian Endeavor. And, in addition, twenty-two other fine book prizes. "Century" readers will wish to follow this contest, and take part in it. Fill out enclosed blank, enclose 25 cents in stamps and The Conquest will be sent you throughout the contest.

Disciples Publication Society, Chicago:

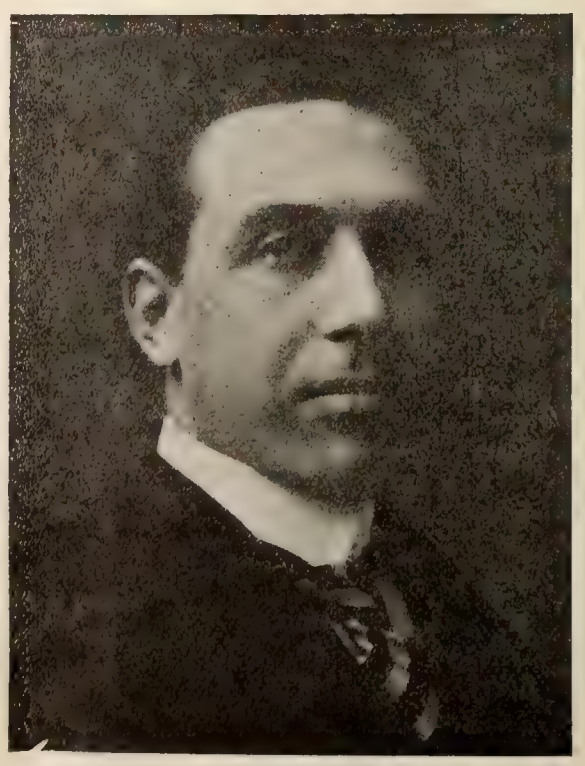
Enclosed you will find 25 cents in stamps, for which please send The Conquest to address below during the Bible Knowledge Contest.

_____

_____

Rev. Edgar De Witt Jones, Author of "The Inner Circle."

W. F. Rothenburger, of Cleveland, Ohio.



Rev. John R. Ewers, of Pittsburg, Pa.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Bewildered Church and the New Hunger for the Spiritual

THE MODERN CHURCH IS CONSCIOUS OF NOT BEING READY TO INTERPRET AND SATISFY THE NEW HUNGER OF MANKIND FOR THE SPIRITUAL.

It is not strange that it is not ready. The Church has engaged itself in many interests which are but incidental to its spiritual mission, or quite unrelated to it, and which, indeed, have tended to displace its essential spiritual purpose by purposes and aims that were not essentially spiritual.

Rome seeking after and attaining secular political power is a classic historical example. A Church in whose consciousness secular political ambition can find lodgment thereby confesses its desertion or subversion of its spiritual function. It may continue to exercise sway over men's souls but its spiritual power is repressive and formal.

The Protestant Church also, not less than the Roman, has drained off spiritual passion into non-spiritual channels.

The flood of new spiritual life, upon whose crest Martin Luther rode, got drained off into theological creeds and ritualistic norms and denominational institutions, all of which centered upon themselves the interest that rightfully belonged to religion itself. Religion became abstractly intellectual, or formal, or clannish.

That there was much true spiritual life in creed loyalty and ritualistic scrupulousness and in denominational pride, it would be foolish to deny. But the deep hunger of the soul of man for fellowship with the Eternal could not find satisfaction in a religion dominated by interests such as these.

In our day, happily, these interests are growing less and less dominant. Theological systems are changing or being cast aside. They are seen to be necessarily temporary and tentative, and never final. Ritualistic distinctions do not go deep into the conscience of modern churchmen. Denominational exclusiveness and pride are giving way before the ideals of Christian unity and the brotherhood of man.

* * *

But with the abandonment of these old interests the Church is left pathetically helpless as an interpreter of God. It has no clear-cut sense of its mission any longer. Its message lacks substance and character. So long as men believed that God's great concern with them was that they should know and cherish sound theological doctrine, or observe correctly certain forms, or promote the interests of a particular sect, the Church's message on these things had positiveness, clearness, urgency and substance.

But neither the world nor the Church itself any longer believes that these interests are in the foreground of God's purposes with men. Yet the Church has not reached any clear conviction of what is in the foreground of God's purposes.

Hence we observe today a floundering Church, a weak and hesitant and vacillating Church, a leaderless Church, a Church responsive to superficial and false leadership, a Church pricking up its ears to every call: "Lo here!" or "Lo there!", a Church trying out experiments, a Church apologizing for its existence, a Church earnestly trying to justify its existence by doing everything under heaven except the one unique thing that gives it the right to be.

* * *

This spiritual leanness of the modern Church is clearly revealed by a cross-section view of its conventional procedure in actual practice.

We may begin with the local congregation, and inquire, What are the motives usually appealed to to induce people to become members of the Church? Anyone who has observed actual practice analytically will agree that the plain human desire for friendly fellowship is the most pronounced motive. Men and women are brought into the Church and kept in the Church on much the same principle that they are brought into lodges and other social organizations, that is, by the attraction of the social group.

Except in the case of those converted from some crass form of vice—those altogether without caste in the community—the consciousness of the adoption of a new inner principle of living is pale and shallow and negligible. The vast majority of our Protestant Church members have no spiritual life of their own below the conventional level of a good-natured disposition to be kind and helpful to others and to support the Church's institutions.

* * *

Our Church members are not to blame for this, for our pastors and teachers are, with one accord, telling us that there is nothing to religion except what one finds on this level of a good-natured disposition for social fellowship. Hence the local church's prosperity depends upon the cleverness of its leaders and its pastor in inventing devices for attracting people into the social organization, holding their loyalty and stimulating the organizational machinery with more or less substantial tasks.

This conception of the function of our Church life and of the character of religion explains the vast scale on which the churches have embarked in the restauranting business, the commercial activities of its consecrated women's societies, the universal demand for callow youthful pastors with more personal magnetism than spiritual experience and wisdom, the prevalence of "contests," the aversion to the prayer-meeting, the limitlessly wide range of the subject-matter of sermons, the moving-picture substitute for a gospel message, the inexorable demand for "entertainment" in connection with worship, that despicable thing called a "welcome committee," the coarsening of the gospel message with pathetic ministerial buffoonery, the irrational craze for numbers in the Sunday-school, the over-organized condition of most congregations, the men's smokers and the women's bazaars and the young people's musicales and so on and so on.

The modern Church is top-heavy with a non-spiritual institutionalism. The inner life of the soul goes unregarded while the leaders keep on talking about increasing the efficiency of the organization.

* * *

Probably the best illustration of the weakness of the spiritual life of the modern Church is found in its evangelism. Evangelism in recent times has developed into a craft by itself. Many congregations have no provision for "making converts" in their normal church activities, and so periodically import a professional craftsman who possesses the art of moving men in large masses.

The evangelist does not move men because he has a more vital truth to teach than has the local pastor, nor because he can convey the truth more clearly, nor yet because he has a richer spiritual life of his own to impart—no one would claim priority for the evangelist in any of these points.

The distinctive gift of the evangelist is the art of manipulating the stimuli of a mass situation—either the immediate congregation or the whole community itself—so as to induce action on the part of the individuals implicit in that situation. The evangelist gets results. He gets tremendous results. He adds hundreds and thousands to the churches and hundreds and thousands of them "stick."

But his art is a non-spiritual art. It may be legitimate enough at auctions, in political campaigns and even in campaigns for social righteousness, but its effect when employed by the Church in dealing with the soul is to deplete and degrade spiritual life.

True spiritual life proceeds from the individual to the social group not from the group to the individual. Its fountain and perennial source is the soul itself. Any reversal of this order, even though it may galvanize the institution, deceives and benumbs the soul.

For the truly spiritual is a well of living water opened up within the soul and springing up into Eternal Life.

America's Torch-Bearing in Asia

Commencement Address at St. John's University, Shanghai, China, Founded in 1879.

BY CHARLES SUMNER LOBINGIER.

ONE of the facts which most impresses a new-comer to China, like myself, is the preponderance of American influence in the awakening of this vast nation. Within the immediate vicinity of Shanghai alone there are several institutions of higher learning which, like St. John's University, have been founded and conducted under American auspices. A little to the west in this same province is Soochow University maintained by the southern Methodist Church of America, and a little farther still, but yet in Kiangsu, is Nanking University, interdenominational, but under American leadership. A few weeks ago it was my privilege to make the ascent of Taishan, the world's oldest sacred mountain, and at its base I found a flourishing secondary school supported by the Northern Methodist Church of the United States. And these, I learn, are instances that might be duplicated almost anywhere among the eighteen provinces of the old Middle Kingdom.

CHINESE STUDENTS IN AMERICA.

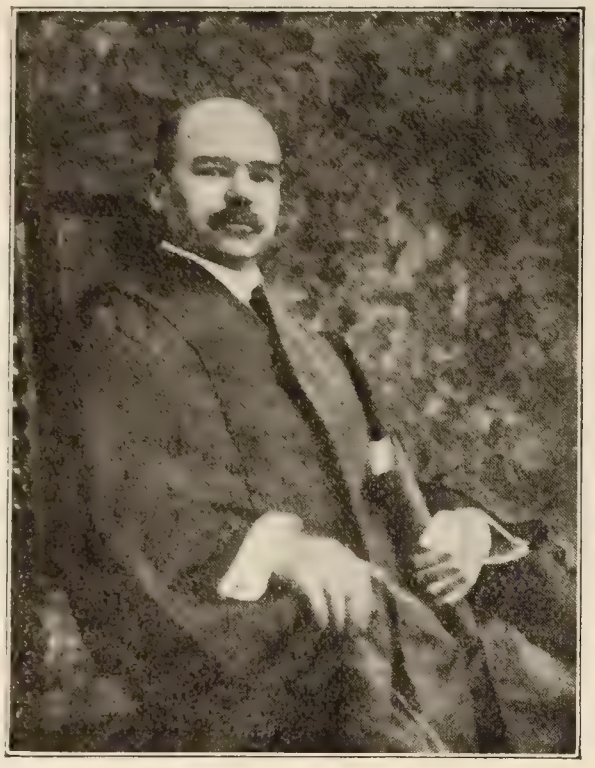
But America's educational influence in China is not limited to the teaching forces actually at work here, potent and far reaching as they are. For the universities of the homeland have long been attracting the sons of China to their doors. It is now almost forty years since Yung Wing, the pioneer Chinese student in America, graduated at Harvard. Meanwhile the number of such students has grown steadily until today it has reached one thousand. And the results of this movement are everywhere apparent. Only last month I visited Pei-Yang University near Tientsin, where I found as president Mr. Chao, a Chinese graduate ("summa cum laude") of Harvard, working harmoniously with a faculty largely American, but including other Chinese who had studied in America. At the recent annual dinner of the American University Club of Shanghai a very considerable number of those present were Chinese graduates of American institutions and their enthusiasm for alma mater was not less pronounced than that of the American members. I was informed in Peking that the dinner of the Corresponding Club there was the occasion for a similar manifestation.

These facts are apparent to any visitor in China. What is not so obvious is that this American educational effort in China is part of a national undertaking which began long ago and now well nigh encircles the vast continent of Asia.

EARLY INTEREST IN EDUCATION.

The early settlers of America, especially of New England, were believers in higher education. Within eighteen years after the landing at Plymouth Rock, the beginnings of a great university were made by John Harvard, a graduate of old Cambridge. New England was indeed the schoolmaster of the nation during at least its early years. It is related of John Randolph of Roanoke, one of the signers of the Declaration of Independence, that while standing with a fellow congressman from Connecticut on the steps of the Capitol at Washington, a drove of mules passed by on their way southward. "Some of your constituents?" remarked Randolph, who was something of a wag. "Yes," replied the Connecticut man, "going to Virginia to be schoolmasters."

The same New England which furnished schoolmasters for the South and West soon sent missionaries (as well as traders) to more distant lands; and the opening of the nineteenth century saw the humble beginnings of American influence in the Pacific. In 1800 Captain Gray, of the good ship "Columbia," discovered and named the great river of the North-



Judge Charles S. Lobingier, of the United States Court for China.

west and his was the first American craft to circumnavigate the globe. Then came the earliest missionaries to Burmah and in 1820 Hiram Bingham, the Apostle of Hawaii, began his labors with his fellow missionaries, who founded America's first educational outpost. Oahu College, established primarily for the children of missionaries, was frequented by the sons of California pioneers, for it was their nearest school, and today amid changed conditions and under a new name (Punahou Academy) it is doing a great share toward assimilating Hawaii's polyglot population.

AMERICA IN THE LEVANT.

So through the first half of the century the American missionary movement spread westward, gaining a foothold in China and Japan, and laying the foundations of those educational enterprises which have grown to such proportions in our own day.

But subsequently a corresponding effort began on the opposite side of this mighty continent. In 1863, an American merchant, Mr. Robert, endowed the college at Constantinople which bears his name. Technically, this is in Europe, but it stands on the shores of the Bosphorus, just across from Asia and Asiatics have been among its chief beneficiaries. Here have been educated for a half a century youth of the oppressed Christian races of Turkey. From here gleamed the first rays of light to penetrate the darkness of Turkish despotism. Is it not significant that General Savoff, the efficient Bulgarian leader in the recent war of liberation, was once a student at Robert College? Who can estimate the consequences to the Balkan peoples and to the world of this educational enterprise undertaken so modestly by an American citizen half a century ago?

SYRIAN PROTESTANT COLLEGE.

At Beirut in Syria, is another institution, the Syrian Protestant College, founded in 1866 under the auspices of the American Presbyterian Church. Here, almost at the base of Mt. Lebanon, amid the historic associations of many millenniums, and close to lands held sacred by the whole western world, stands an institution which, year by year, has given hope and inspiration to the unfortunate Arabic-speaking subjects of the Sultan. Anyone who has come in contact with its alumni must have been impressed with its far reaching influence.

In 1871 a mission school for girls was established under American auspices at Scutari, the Asiatic suburb of Constantinople. Within a score of years it grew into a college and now under the presidency of a noble American woman, Mary Mills Patrick, it is about to occupy its new home in Constantinople itself on the heights above the Bosphorus. And it is probably no exaggeration to say that whatever of enlightenment and progress has, in our day, come to the women of Turkey, Moslem as well as Christian, has emanated from Constantinople College.

INDIA AND THE PHILIPPINES.

Time will permit no more than a passing mention of American missionary schools and colleges in British India. But a little farther to the East, in the Philippine Islands, the United States government itself has undertaken an educational enterprise on a gigantic scale. Here the program, as officially announced, is not less ambitious than "to make the Philippines literate in English and to give them the elements, at least, of industrial training." For nearly fourteen years this enterprise has been in progress and about a half a million Philippine children are enrolled in public schools under American direction, but supported from Philippine revenues. Practically every native barrio or village has its primary school; every town of importance a secondary school; every province its high school; and at the apex of the pyramid stands the new and growing University of the Philippines to whose agricultural department, I am glad to hear, this institution has already furnished students.

WHAT OF THE RESULTS?

Thus the American educational effort —private, denominational, or governmental—has well-nigh surrounded the Asiatic continent. What of its results, present or prospective? Doubtless it has contributed much to the spread of the English language, already the "lingua franca" of the Far East and bidding fair to become the alternative tongue of more than one Oriental people. In the Philippines, where it relieves a babel of tongues and supplies a common language, the sole medium of instruction in all the government schools is English, and one hears it among the children even in the remotest districts. At the Commencement of Constantinople College one year ago this month a prize for English composition was awarded to a young Turkish girl whose poetic genius found ample expression in that language.

And along with the spread of English

has come the diffusion of those ideas of democracy and liberty of which the English language and literature afford the most complete vehicle. Thus we may account, in part at least, for the political renaissance in the Balkans; for the struggles, blind and misdirected though they be, of enfeebled Persia toward freer institutions; and finally for the movement which overthrew the dragon throne of China.

And may we not hope and believe that these intellectual and political changes have been accompanied by a moral and spiritual awakening and that the prime object of the thousands of American men and women who have consecrated their lives to the uplift of Asia has not been unattained? For mere learning, without character, is dangerous, and a government lacking a moral basis rests upon sand. "Make it your aim to wish for moral well-being," said China's lawgiver and sage when asked what should be done in order to conduct the government of a country.

AMERICA'S OPPORTUNITY.

Along with other nationalities Americans naturally hope for a larger share in the trade of China and are sometimes impatient that the increase is not more rapid. But there is high authority for seeking first the things of the kingdom of God and an assurance that material things will be added later. If it is the good fortune of my country to be the teacher of Asia, I do not fear that its commerce will flow entirely or chiefly in other channels. And is it not a higher honor to enlighten a people than to conquer it or even to supply its imports?

Nor should we suppose that Asia is the sole beneficiary of America's educational undertaking.

"Teaching we learn
And giving we receive."

And no nation can contribute so largely to the uplift of another without feeling the reacting impulse of lofty endeavor.

We are gathered today in a corner of Asia, the cradle of mankind, the source of all existing religions, the original home of letters—for the cadmus of ancient Hellas was but another name for the East. All the stories and legends represent the Wise Men as coming from the East and an English writer said that the farther he went West the surer he was that the Wise Men **must** have come from the East. So the motto of America's fraternity of scholars the Phi Beta Kappa, is "ex Oriente lux!"

REKINDLING THE FIRES.

But this institution though **in** the East is not **of** it, but is rather a link in a chain which has encircled the globe. The fires of learning which burned so brightly in ancient Asia were later extinguished or at least became dim and smoldering. But the torch of learning there lighted has been passed on. Asia hands it to Greece, Greece to Rome, Rome to Britain, Britain to America; and America brings it once more to Asia there to rekindle the fires at the ancient shrines of culture.

Mechanism Versus Message

BY WM. BAYARD CRAIG.

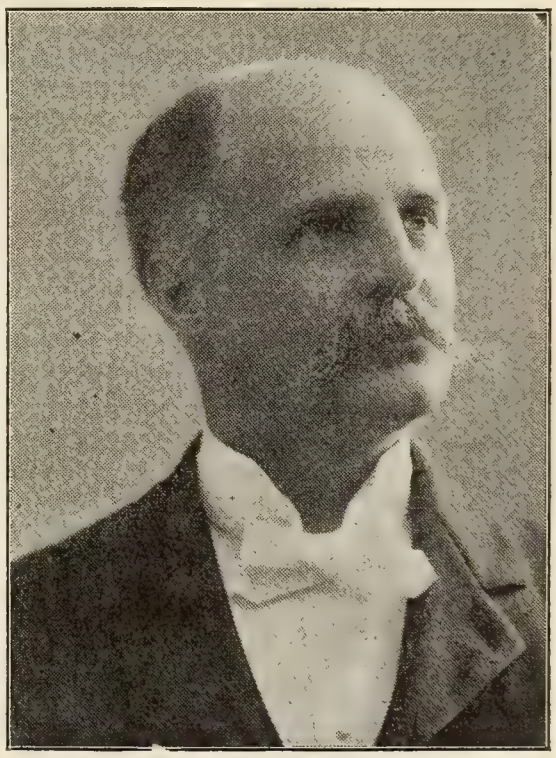
The following article came to our desk immediately following the Editor's review of the Berkeley questionnaire, but a page of the manuscript was missing and the whole had to be returned to the author for this missing page. Hence its opening allusion is somewhat belated, but the principle discussed is very timely. Dr. Craig's entire ministry, while extraordinarily fruitful in practical results especially in the building of beautiful church edifices, has been pre-eminently characterized by its high ethical and spiritual emphasis.

I AM CONFIDENT the readers of The Christian Century were greatly pleased with the masterly summing up of the "Questionnaire" on the Berkeley matter. It is fine. There is a natural suspicion that a paper starts a thing like that as a flare-light-advertising scheme rather than a truth-promoting enterprise. You have convinced us to the contrary. The treatment of the principle involved is wise, patient, and sweet, just the kind of thing we ought to find in a "constructive" journal. How much happier all would be if we could discuss differences of opinion in the Christian spirit of love and forbearance, keeping out the spirit of devilish hate and medieval proscription. Christian people must learn to do that or remain narrow and provincial. I am writing without reference to the merits of the Berkeley case one way or the other.

Some of our people are making a mistake, but the mistake is so human, so common and widespread, so inevitable and incurable by any other process than education and development, that it can be discussed without heat or offensive censure. It is foolish to spend our strength in contending for the integrity of church machinery while we lose sight of the purpose for which the church is organized. It is foolish to plead for Christian union in a very winsome way, but when a demand for some practical step toward union comes up do nothing for fear we will hurt the machinery. It is worse than foolish to abuse the fellow who tries to fix the machinery so it will meet the emergency..

CHURCH ORGANIZATION IS MACHINERY.

Church organization is sacred, is divine, but after all, it is only a piece of machinery constructed to accomplish a purpose. The end of the whole business is to make loving Christians with a pure heart, a good conscience and sincere faith. It was never intended to engender hate and light the fires of the Inquisition among brethren.



Rev. William Bayard Craig, D.D.

Thomas Campbell and his associates were so full of the seventeenth chapter of John and a fraternal longing for some form of practical Christian union, that they were in little danger of permitting their simple form of organization to usurp the chief place in their affections. They had no disposition to antagonize or proscribe those who had not reached their conclusions in regard to baptism, for instance. They had a fresh and vivid memory of their own experience in regard to that. It was later, when numbers increased, when organization was more complete, when the characteristics and "esprit du corps" of a denomination developed, that the splendid vision of the founders gave way to zeal for machinery and methods of work, and the bloodhounds were loosened to track down the heretic. This later stage is but a passing phase of our history. We will later see that the arch heresy is the lack of love and unwillingness to fraternize with all who love our Lord in sincerity and truth. Many have attained in our day the spirit of Thomas Campbell and the number will increase among us.

We make the mistake of ecclesiastical organizations all through the centuries. They become so devoted to their church and to the maintenance of the integrity of creed, ritual and order, that they miss the loving mission of the gospel to men in which the church is simply a tool to work with. The Roman Catholic Church is a great sinner in this way. That they may preserve, without fail, church machinery, canonical laws, established usage, they excommunicate Protestants, thus destroying the very purpose for which the Church exists, viz., the co-operation of all true lovers of Christ. They save their church and lose the big part they ought to have in the unity of the followers of Christ and the salvation of men.

A LESSON FROM THE EPISCOPALIANS.

The Episcopal Church lives in practical isolation from Protestant Christians in America, because it is such a stickler for Episcopal ways of running the church machinery.

Methodists, Baptists and others may hold the Disciples up to scorn on account of the Berkeley incident, but they are themselves far from guiltless. They, too, often violate the law of Christian love and the true fellowship of the saints, in their denominational zeal for the protection of denominational interests.

The Disciples, doubtless, may justly be brought to the bar of Christ for offences against the law of Christian love and fellowship, but when the Master says, "let him that is without guilt cast the first stone" the accusers go out one by one; there is no church left to do execution.

Probably there is no present remedy

for the undue adoration of the machinery of the church. The Jews made the same mistake in regard to the function of the Sabbath. They destroyed the real purpose of the Sabbath by their blind zeal.

VIOLATING THE LAW OF LOVE.

Take this for illustration. Our whole brotherhood ought to be proud of a man, say like H. L. Willett, a man of broad culture, lofty ideals, blameless life, a man of national reputation and wide influence; a lovable, highly gifted man, a lover of Christ and loyal to the Disciples in the face of all kinds of opportunities to work in other camps, and we would all be proud of him if some were not so afraid he may damage some of our cherished church furniture and fixtures. Do not miss the point because you may object to the illustration: a thousand other illustrations would do just as well. The point is that we violate the law of love among ourselves and in our relationship to other Christian people because the forms of church organization have gotten into the focus of faith and devotion, instead of the Christ love and purpose.

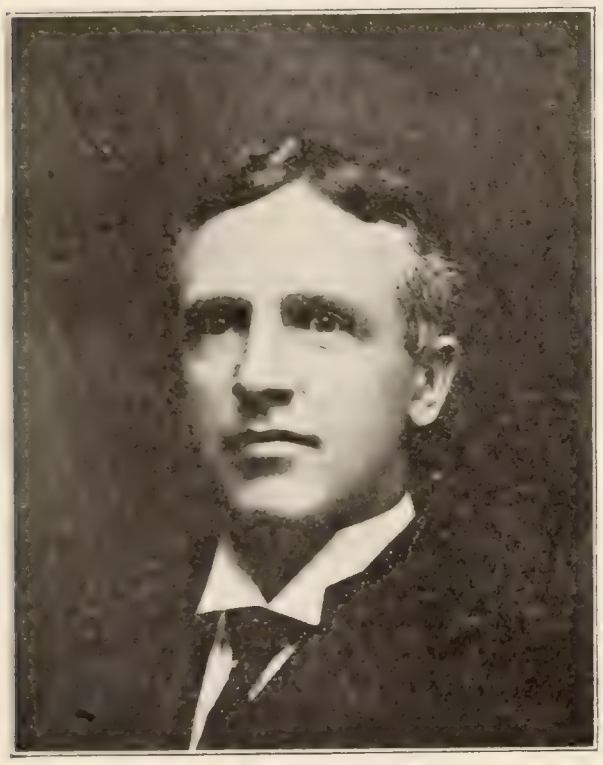
Deep conviction in religious life is of great importance. A good conscience is essential. The absolute Lordship and authority of Christ is in no wise to be compromised. The true Christian is always ready to say, "Lord, what would thou have me to do." These things are fundamental, and we can observe them to the letter and at the same time respect the convictions of the other Christian who differs in his conclusions in matters of Church government and orders and that is essential to any form of Christian union.

Church Builds for To-day's Need

Freemason Street Church, Norfolk, Va., Dedicates New Building to Religious Education and Social Service.

BY CHARLES M. WATSON.

ON OCTOBER 18 was dedicated our new Sunday-school building. About $25,000 was secured, only $16,000 having been asked for. Back of these pledges are net pledges already made of $41,297. These figures are mentioned chiefly to indicate that when the people see that a church is to be erected for business, they are glad to pay for it.



Rev. Charles M. Watson.

George L. Snively and the pastor conducted the services. The day closed with the confession of six young men.

This building, so far as we know, is a unique achievement. Almost two years ago the church decided to build. A questionnaire was sent all over the country to the leaders of all the communions asking what kind of a building is advisable in the light of present needs. From all sources came unanimous answers: that religious educational and social service ideals must prevail. The church sent a committee to visit buildings in Kentucky, Ohio, Pennsylvania and North Carolina. Everywhere it was recognized that no building had been built by any church which answered the felt needs of the leaders of church life. The present structure is one of the pioneers in what will prove a new era in church building in this country.

THE KIND OF BUILDING NEEDED.

One must visit the building to properly understand how religious educational and social service ideals have been wrought into this answer to present-day needs. There are some twenty-nine class-rooms together with six rooms for secretarial purposes. These class rooms are so joined as to give either opportunity for segregation in the individual class or assembly for the department. In turn the segregation of the department can be turned by easy access to assembly for all or parts of the school as desired. This means that the Beginners' department, the Primary department, the Junior department, the Intermediate department boys and the Intermediate department girls have the facilities for carrying on special opening and closing exercises if such be desired, or of assembling with the school if such be called for. To have five or six and if need be more departments with individual class-rooms separated by sliding doors and so separated from the main school as to have the use of a piano without disturbing another department indicates the specialization possible, linking the building with the public schools in an endeavor to meet the educational needs of the growing boys and girls.

BUILT TO "DO SERVICE."

Now this does not mean that we have everything spick and span, fully accomplished in method and equipment, for all that answers the religious education of youth and the social needs of a community. We are rather like a young couple starting to housekeeping. There are many needs which will be supplied as we go. It does mean that as a congregation we have sincerely met a present-day need. It does mean that all over this building might be written: This building stands for honesty. When it was found that a room with a raised floor was not pedagogically correct, that floor came out and a level floor was put in. When the question came as to Brussels carpet or some such that was pretty, the matter was settled by the sensible and cork linoleum was put down. And so it went all through. Take the social hall in the basement. This is one of the points which will prove the building built to serve the community. The eleven-foot ceiling gives fine headway. The kitchen equipment is ideal. Or take it in the assembly room, with equipment for stereopticon and moving pictures. Or again in the mission study and teacher training room with the big open fireplace. These and other signs plainly tell of the sincere desire on the part of the congregation to erect a building not alone to hold services in but FOR SERVICE.

BUILD KINGDOM AROUND THE CHILD.

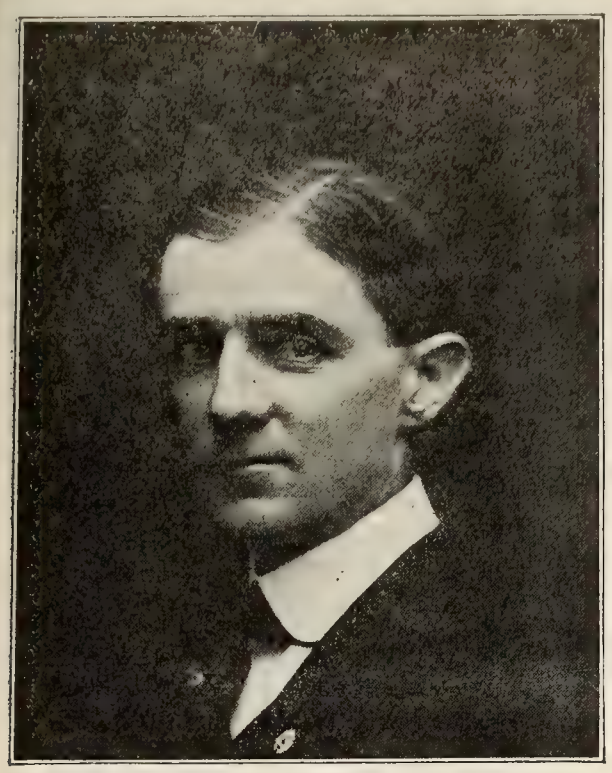
And so this congregation which for thirty-five years has worshiped on Freemason street turns to its new church home. The Freemason street property will be retained at least for the present. With so many needs coming in that section of the city out of which the church has been crowded, it is the earnest hope of the congregation that it will be able to carry on a down-town work. Will you answer this question: What would you do with this old structure on Freemason street if it were yours? Write the pastor of the church. The Sunday-school building on Colonial Avenue will be used as a house of worship until such a time as that can be added and the Trinity of Worship—devotion, education and social service—made complete. For the present the ideal of building the kingdom around the child and the ideal of that intimate neighborliness which embodies the truth, "Nothing human is alien to us"—these ideals will prevail. And because the heart throbs of our religious ideals have beat educational thoughts into our minds and sent tingling to our finger tips an eagerness to serve, we believe this sense of gripping the task set before us will enable us here to worship the God above us.

SOME POINTS OF EXCELLENCE.

In going over the building the other day the following points, some of which have

The New Freemason Street Church School Building, Norfolk, Va.

already been mentioned, were noted. The building is built of tapestry brick. It covers an area of 68 by 98 feet. The area left for our future auditorium is 73½ by 90 feet. Cork linoleum (battle ship linoleum) is used. The class-rooms are so arranged as to meet all the individual and departmental demands of the standard set by the International Sunday-school Association. Electric call bells back of the platform to each room of the building. Mezzanine rooms with gallery for assembly. Building wired throughout for vacuum cleaner. Mission study and teacher training room with open fireplace. Social hall in basement with eleven-foot ceiling and model kitchen. Provision for stereopticon and moving pictures. Sanitary fountains for drinking purposes. Indirect lighting. Wilson folding doors. Felt-lined holders for communion cups. Plenum system for heating—combination of direct and indirect heat with multivane fan. Provision for orchestra.



Mr. J. G. Holladay, Superintendent of Freemason Street School, Norfolk.

The building bears to mind the fact illustrated in the earnest testimony given by the Scotchman: "My Lord is not the same this year as last. He's bigger and grander than ever before." It reminds us that while there is a changeless Christ, there is also a changing Christ. All life tells the story; why not the church? God interpreted himself in the terms of life; this building comes seeking to interpret the life-giving Christ in terms which will answer the religious educational and social service ideals the times demand. This building sets forth the ideal of a congregation which has had a vision. With liberality and unanimity they have followed the vision. The building stands for that vision. Further, they have arranged with Miss Eva Lemert, a Sunday-school specialist, for a campaign in religious education. Standing for Christian nurture, Christian teaching, Christian character, Christian service—here is an appeal which is heart-searching and mind-challenging. Men and women with a thorough knowledge of the Bible; men and women with a keen desire to serve their fellowman, men and women trained to Christian leadership—this is the goal for which this building stands.

Christ came not to be ministered unto, but to minister. Disciples of his have here built this truth of his life into a building in their desire to minister, to serve the community.

Christian Endeavor on Battleships

With Stories of Some Christian Endeavor Heroes Among Seamen.

BY A. G. FEGERT.

The Christian Endeavor movement knows no barriers. The sun always shines upon it. Wherever the gospel of Christ is preached, Christian Endeavor may be found with its beneficent influences.

More or less is known about the influence of Christian Endeavor in all lands, connected with more than eighty denominations. Little, however, is known by the average person about the work of the Floating department of the Christian Endeavor movement, otherwise known as the work among seamen.

The story of the splendid work done by Christian Endeavor organizations among the sailors of the merchant marine in the ports along the shores of the Great Lakes and the Atlantic and Pacific oceans would in itself make interesting reading. But this story deals with the work on war-ships. We hear and read much during this awful European conflict of dreadnaughts and superdreadnaughts and other classes of warships. And as we read we deplore that implements of war with their potential death-dealing qualities were ever invented.

ENDEAVORERS IN EUROPEAN WAR.

However, the Christian Endeavor movement with its message for "Christ and the church" is welcomed as heartily on board these grim battle-ships as it is in the churches in our own land.

On many of the war-ships of all the nations now engaged in the needless war for racial and commercial supremacy there are those among the crews who wear the Christian Endeavor emblem. Also among the crews on the battle-ships of neutral nations are those who belong or have belonged to a Floating Christian Endeavor society.

What the heavy armored steel plates are to the boilers, magazines, and delicate mechanisms of a big war-ship, Christian Endeavor is to the character of the members of the Floating societies of Christian Endeavor. One marine on an American battle-ship who was a member of a Floating Christian Endeavor society said, "I know what the great temptations are in a soldier's, sailor's, or marine's life; but they can keep away from them if they look to God for help."

From the time when the first Floating Christian Endeavor society was organized on board the revenue cutter Dexter in 1890 to the present time, the members have been inspired to better living and higher thinking.

To link the work together around the world on ships and port with port, the World's Floating Christian Endeavor Union was organized in 1908, which is a constituent part of the World's Christian Endeavor Union. Miss Antoinette Palmer Jones, of Falmouth, Mass., who helped to organize the first Floating Christian Endeavor society in 1890 is the president.

Speaking of the work on battle-ships, Miss Jones recently said: "The results of nearly twenty-five years cannot be tabulated. Among the things that stand out prominently in connection with the work on battle-ships are the following:

"The Floating Society of Christian Endeavor on the old U. S. S. Charleston was instrumental in founding the Christian Endeavor Home for Seamen at Nagasaki, Japan, which has been of blessed service since 1895 to sailors of many nations.

"Members of the society were on board the old U. S. S. Maine when it was blown up in Havana Harbor, February 15, 1898.

"A Floating Society of Christian Endeavor went into the battle of Manila Bay on Dewey's flagship, the Olympia, that memorable May 1."

AN ENDEAVORER ON THE "MAINE."

Carlton H. Jencks, one of the martyrs who went down with the Maine that awful night in February, was the man credited with the establishing of the Christian Endeavor Home for Seamen at Nagasaki, Japan. Two years after he enlisted in 1892 as an "apprentice" he was transferred to the old U. S. S. Charleston as it started on its cruise for the Orient. After touching at several ports they were detained in Nagasaki, Japan, for ten months.

It was during this time that young Jencks realized the great need for a "home" for sailors. To promote the project, the Floating Christian Endeavor society on board the U. S. S. Charleston pledged $600 for what was to be known as the "Christian Endeavor Home for Seamen." The missionaries who had been dreaming of such a project pledged $250. Through the solicitation of the Christian Endeavorers the officers of the Charleston contributed $200. Crews and officers of other American and British ships contributed to the fund until sufficient money was obtained to purchase and equip the home. Young Jencks, but eighteen years of age then, had the privilege of presenting the home to the local Christian leaders with a large American flag. He was later transferred to the lamented U. S. S. Maine as gunner's mate, and was but twenty-one years of age when he died, as he had lived, a loyal member of a Floating Christian Endeavor society. A beautiful monument marks his grave in the National Cemetery, Washington, D. C.

Tne inspiration which Albert Marquardt got as the corresponding secretary of the Floating Christian Endeavor Society on Dewey's flagship the Olympia, which led in the attack on Manila, led him to become a missionary among the miners in Colorado. He often rides one hundred miles on his motorcycle on Sunday to reach his congregations. The motorcycle was presented to him by the Hartford, Conn., Camp of United States Spanish War Veterans, of which he was a former chaplain.

QUIET WORK ON SHIPS.

The work of organizing and developing Christian Endeavor societies among the crews of battle-ships is not one accompanied by the firing of salutes or the use of other noise-making means. It is very quietly done.

Because of the ten thousand new men who enter the United States navy annually to take the place of a like number who retire to civilian life there is not the permanency to the Floating organization that there is to the church society.

The spirit of Christian Endeavor endures, however; and the work goes on from year to year, touching new lives and helping the members to live useful, clean lives "for Christ and the church."

It is a work all should encourage.

THE CHRISTIAN CENTURY

EDITORIAL

UNCLE SAM'S MISSIONARIES.

NOT all missionaries in non-Christian lands are sent out by missionary societies. The almost uniformly high class of men appointed by the United States government to represent it in such lands in various capacities makes Uncle Sam himself a sort of missionary society, whether he wills or not.

For you cannot set a Christian man down in a community under any kind of auspices but that his Christian light is bound to shine.

That is certainly the case with Judge Charles S. Lobingier, Judge of the United States Court at Shanghai. For several years past Mr. Lobingier was Judge of the Court of First Instance at Manila, in the Philippines, and has within the present year been further elevated to his responsible post in China.

He is a broad-minded, loyal-hearted Disciple of Christ, sharing the name made beloved by his uncle, Rev. Henry Schell Lobingier, one of the most gracious and spiritual ministers our brotherhood has produced, whose biography was beautifully recorded in a volume by Dr. Barton O. Aylesworth.

Judge Lobingier's address at St. John's University Commencement last summer and presented in this issue of The Christian Century is greatly prized by our editorial judgment and will be read with satisfaction by our subscribers.

TOKENS OF RECONCILIATION.

ON several occasions The Christian Century has been prompted both to criticize and to condone the somewhat too drastic, and perhaps belligerent, treatment of certain subjects by its modest but very ably conducted contemporary, The Christian Union Advocate, of San Francisco.

Rev. H. J. Loken, the editor, has associated with him a group of very clear-headed and brave-hearted writers who, with their chief, have held themselves in admirable self-control under the trying circumstances connected with the excommunication of Berkeley Church by the Northern California Convention. Yet they have not been altogether faultless, and we have said so, though our heart declares that they have kept better-natured than most of us would have been able to keep ourselves and our pages under similar provocation.

In a gracious editorial which, for strength of conviction, charity toward others and humility in the face of one's own shortcomings, cannot, we venture, be surpassed by any writer on the Pacific Coast or any coast, the Advocate in its October issue speaks as follows:

AN IDEAL FOR THE FUTURE.

It is a source of regret to the editors of the "Advocate" and to the constituency which they represent that the discussion of certain issues during the past has been prompted by other than pure Christian motives. Both those who agree with us and those who differ have been guilty sometimes of letting feelings of personal resentment or exasperation control them to some extent. Nor do we except ourselves. We have no desire to deny our faults but rather to repent of them. While the things we have contended for we contend for still and while we propose to be no whit less frank and direct in our handling of issues, yet we earnestly desire to keep every discussion upon the high plane of Christian motive and we hope and trust that others will coöperate with us in this. Our end is not antagonism but reconciliation and we hope that we all have sufficient grace to survive any surface differences in cementing our deeper unity on the most enduring foundation. It is not primarily a matter of being progressive or of being reactionary but of loving one another and being fair and generous in all our dealings with each other.

A similar editorial, not quite so faultless in its charity and humility, but probably as well intended, appears simultaneously in The Christian Church News, the California state paper edited by Rev. E. B. Ware.

It would seem as if a spirit of reconciliation is moving in the hearts of the California church leaders, all of whom, we have continued to believe, have the feeling of brotherhood and unity too strong and too deep to allow the surface differences of the past summer to harden into permanent alienation.

During the months to come all true lovers of our great cause will be much in prayer that the words of the Advocate's editorial may become realities among our churches on the Pacific Coast.

TEMPERANCE PROGRESS.

TUESDAY of last week was a critical moment in the history of temperance legislation. Several states voted on the subject, and a majority of them won. The loss of the issue in any one of them is of course to be deeply regretted. But in those with which we are particularly acquainted, as in Ohio, the temperance workers have nothing to regret in the splendid fight that was made.

Every campaign of this sort brings nearer the inevitable overthrow of the traffic. It is merely fighting in these days for a prolongation of an existence certain to end before many years. In the meantime sentiment is gained by every campaign. Thousands of men abandon the drink habit and become champions of temperance even where the present results are adverse. It is one of the satisfactions of all right-minded men that no one who votes in favor of sobriety, honesty and public welfare ever loses his vote, no matter what the present results of an election be.

There is always the probability that the next wave of public sentiment will drown out the business of the saloon, and there is the complete certainty that soon or late this will be the result.

WOMAN'S SUFFRAGE.

WOMEN'S progress toward the ballot was shown by the results of last week's election. Considerable new territory was added to the domain of equal political rights. In Illinois there was a degree of surprise manifested among the women voters at the limited franchise they possess.

Two years ago when, as it was supposed, the state admitted women to the ballot, it was taken for granted that this was a genuine victory for the suffrage workers. It was not then perceived that only a limited number of public officers were included in the list for which women were permitted to exercise the franchise.

In the recent election in this city the very offices in which woman's discriminating judgment would have placed the right candidates were discovered to be beyond the reach of women's votes.

Perhaps it would have been better to wait a little longer and pursue the constructive methods of education carried on by the older group of suffragists, whose counsels did not avail at the moment when the newer administration accepted the compromise now in force, and exultantly proclaimed a sweeping victory for equal suffrage.

A good deal of campaigning has yet to be done in this state before woman's suffrage reaches the stage where it is worthy to be called equal suffrage.

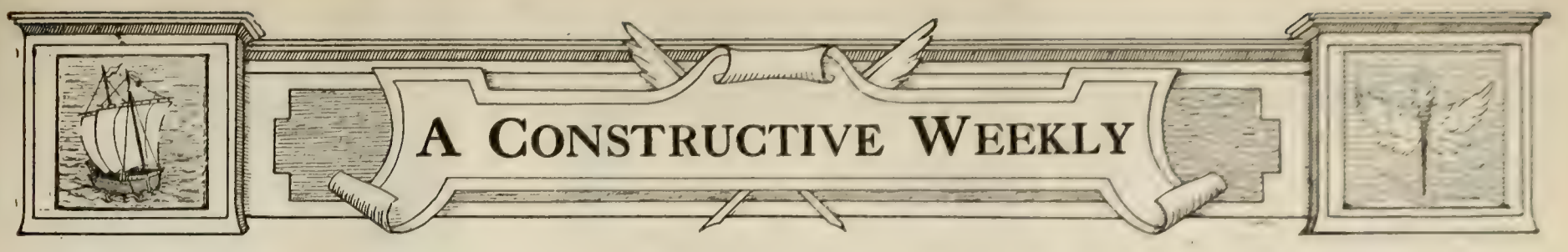
THE MISUSE OF PROPHECY.

MANY excellent Christian people have been stirred by the present war in Europe to a fresh reading of the Scriptures with the thought that very probably somewhere in the prophetic utterances of the Bible there will be found references to these tragic events.

It need not be doubted that those who go to the Bible with such a conception of prophecy, and in the mood so to interpret any utterances that may lend themselves to this purpose, will find what they seek.

The study of prophecy has always suffered at the hands of those who superficially examine the sacred Word. Particularly do the apocalyptic books, like Daniel and Revelation, yield fantastic meanings to those who are unwilling or unable to pay the price of a sounder and truer study of the prophetic messages.

The real Bible student soon discovers that the prophets were not concerned with events of the distant future, but attempted



to interpret the movements of their times as the tokens of God's work in human history, and the indices of duty for their own people.

Studied in the light of the national history and with a clear understanding of the relations between text and context, the prophetic portions of the Bible lend themselves to no fantastic and distorted interpretations, such as those too frequently forced upon them by superficial teachers and writers.

The present war is a great world tragedy, and its issues are unknown to any prophet, biblical or otherwise. But its consequences are in many regards already determinable by those well-recognized laws of the divine government clearly set forth in the Holy Scriptures.

It is one thing to recognize the out working of immutable principles in human events. It is another thing to attempt, after the manner of some would-be interpreters, to find in the prophetic oracles of the Bible a description of present world events.

IS THIS CHURCH AN EXCEPTION OR THE RULE?

A CORRESPONDENT referring to an editorial of last week says: "I surely enjoyed that editorial on 'Convention Music.' I have been sadly up against the situation our music men have created in the church. The church here has never had a hymnal—nothing but the limp back 'revival dreadfuls,' and the congregation falls down on the dozen or so real hymns in the back of that!"

A DEVOUT WISH BEGINNING TO BE CONSUMMATED.

HOW long seem the years in which discerning souls among the Disciples have implored the good Spirit of inspiration to breathe a message into the heart and put a pen into the hand of our thoughtful scholars and impel them to write books!

We have been a preaching people, but not a book-writing people. A few books, mostly on controversial themes, have been written, but these dealt with matters of more or less provincial interest and could not be expected to circulate outside the circle of the theological elect. Books dealing with life, real life, human life—we have not made them.

But here all at once they begin to come!

Fred E. Hagin's masterful study of Japan, Peter C. Macfarlane's brilliant stories of "Those Who Have Come Back," Edgar D. Jones' spiritual interpretations under the sweet title, "The Inner Circle," Alva W. Taylor's "Missions and Social Service," W. J. Lhamon's "The Character Christ," H. L. Willett's "The Call of the Christ," E. S. Ames' "Psychology of Religious Experience" and Vachel Lindsay's three volumes of poetry, "The Congo," "Adventures While Preaching the Gospel of Beauty," and "General Booth Enters Heaven."

Do you not feel a lift in your soul as you read these titles, you, gentle reader, whose interest in and patience with abstract discussion and the eternal "restatement of our plea" has long since been exhausted?

The Disciples are getting closer and closer to life, to warm, real, human life. Legalism and literature never go together, and never can go together. The bonds of our legalism are broken. They never can be repaired.

The appearance of the beginnings of a literature of life is the surest token of the new freedom upon which our great brotherhood is entering.

THE CHRISTIANS IN TURKEY.

THE situation has grown very grave in the Turkish empire during the past week. The beginnings of hostilities between Russia and Turkey have necessarily involved the other belligerent powers. The sentiments of the native population in the Turkish empire are exceedingly various. In many districts the people are bitterly rebellious at the thought of any heavier burdens than they are now bearing, and military conscription and taxes are the heaviest of all. Even among Mohammedans this sentiment of aversion to war is general. Yet the military party of the Young Turks is in the saddle, and apparently the solicitations and promises of Germany have prevailed against better and more conservative opinions.

In the meantime the oppressive measures used in drafting men and collecting horses and draft animals of every sort are of the severest. Letters have been received within the last few days from native Christians in Jerusalem begging in the most important terms for loans from friends in America to enable them to pay the exemption price of $300, which will allow them to avoid the dreaded military service. But even in cases where this has been paid, corrupt military officials exercise their unrestricted power to arrest, imprison, despoil and plunge again into the toils of the conscription process the very men who thought they had purchased immunity.

Furthermore, in order to incite the Mohammedan population to a war-like mood it is apparent that the authorities are taking steps to proclaim a holy war, which if successful would mean the rising of the Mohammedan population in all the lands of the Orient for the extermination of all non-Moslems. The success of such an effort is of course a problem. But no one doubts that the tension is very great, and the position of missionaries and native Christians alike is perilous, particularly in the interior.

PET NAMES.

A CERTAIN evangelist, still living but not evangelizing, used to be called the "Kansas Cyclone." In contrast another got himself styled the "Gentleman Evangelist" because he wore evening clothes and flashed a brilliant diamond from his bosom. One, still operating, claims to have the greatest voice ever created, and is often advertised as the "Leather Lunged." And here comes one who styles himself the "Fog-horn Evangelist" because he was born and reared on the coast of Nova Scotia, where the sound of the fog-horn never ceases.

AFTERMATH.

REPORTING a great convention like that held by the Disciples of Christ at Atlanta in October always brings with it some compunctions of the editorial conscience after the story is all written up and off the press. There are so many aspects to such a convention and so much that is deserving of especial note that the most conscientious effort to "cover" it all is destined to failure.

The compliments received in this office on the Convention issue of The Christian Century have brought unfeigned satisfaction to the entire staff, but they have also made us aware of much that was omitted.

One address particularly that made a deep impression upon the audience, and into the preparation of which the speaker had manifestly put all his heart and mind, was that given by Rev. R. H. Miller on the evening devoted to the Men and Millions Movement. Mr. Miller was just leaving a long pastorate at Buffalo, N. Y., to accept the associate leadership of the Movement with Dr. A. E. Cory, and his speech was therefore his maiden interpretation of the great task to which he was consecrating himself.

He spoke on the spiritual significance of the Movement. It was a great note that he struck—not a note merely, but a whole chord, rich with spiritual insights. Following Dr. Cory's masterful presentation, and a service of prayer, the people arose and withdrew from the hall in a hush of awe and benediction.

Mr. Miller's entrance into the field of the general brotherhood's affairs is an event of the first magnitude. Since his address at Atlanta the confidence with which the brotherhood has from the first regarded the Men and Millions Movement has been doubly assured.

Another item of far-reaching importance altogether omitted from our report was the report of a Commission on Religious Education which is in some respects monumental. We can satisfy our editorial conscience on this item only by publishing a large part, if not the whole, of the text itself. This we will do next week.

The Visitor

AKRON is one of the most alert and rapidly growing cities in Ohio. In 1890 its population was 27,000. Today it is 110,000. Of its 200 miles of streets more than half are paved, so that automobile riding is a delight. It has street railway trackage of fifty-five miles, with a four-cent carfare, and in its traction system there are included 236 miles. One usually thinks of Akron as a city of cereal industry, because it is widely known as the home of Quaker Oats. And yet this industry which puts out fifty millions of cereal food packages every year, is actually its second business enterprise, being greatly exceeded by the manufacture of rubber, under the direction of twenty-two companies, with a capitalized investment of $115,000,000, and a daily output of 25,000 automobile tires. The Goodrich Company alone manufactures 40,000 articles, or as they say, "Everything in rubber." Still a third industry is that of clay sewer pipe. There are 20,000 carloads of sewer pipe shipped annually.

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In this city there are sixty-six churches, and five of them are churches of the Disciples. Sunday, Nov. 1, was the semi-centennial of the High St. Bible-school. It was a great day in Akron, coming as it did just before the election that was to determine whether or not Ohio should enact state prohibition of the liquor traffic. The forces were lined up on both sides, and the greatest public interest prevailed. In the morning at nine o'clock the Brotherhood Class of the High St. Church, which numbers 300 men, and meets for lack of church accommodation in the gymnasium of the central Y. M. C. A., devoted its meeting hour to the theme of the day. This class is taught regularly by Rev. L. N. D. Wells, the pastor of the church, and is a compact and enthusiastic body of men. At the close of the hour the class marched in a body to the High St. Church to participate in the anniversary exercises of the day. But its appearance on the street was hailed as a temperance demonstration, which indeed it was.

In the afternoon at two o'clock a great procession, numbering more than 2,000 men, marched through the streets of Akron to the rink where a stirring temperance address was delivered, and measures were consummated for an automobile campaign through the entire county on the following day. The fact that Ohio failed to carry the prohibition amendment was certainly not due to any lack of interest on the part of the temperance workers in Akron and vicinity.

* * *

But the event in which the High St. Church and its Bible-school were chiefly interested was the anniversary. In the autumn of 1864 the Bible-school of this church was organized, with a total membership of ninety-three. At the present time it has an enrollment of 2,200, with sixty teachers, eight departments, and annual missionary offerings aggregating nearly $1,400. It has a living link, Mrs. Eva Raw Baird, of Luchow Fu, China. In 1913 this school led the Disciples of Christ in offerings for home missions. And best of all, every officer of the church is a member of the Bible-school. Here is a vital and aggressive organization. It has numbers to satisfy anyone who believes that numbers are effective only so far as they represent an actually enlisted and Bible-studying constituency. There is no effort at mere display.

Rev. L. N. D. Wells.

* * *

The exercises of the day were impressive. The committee in charge, of which Mr. K. H. Hays was chairman, had prepared an admirable souvenir program giving something of a history of the school, a few entries from its earliest record, and lists of some of its class membership rolls during the first year of its existence. Then there were portraits of its eight living charter members, of the fifteen ministers who have served the church throughout its history, the seventeen superintendents who have directed the work of the school, group pictures of the Brotherhood Class of men, of the official board of the Church, and the official board of the Bible-school. In addition the program of the day was printed in full, with cuts of the old and the present church, the pastor, Mr. Wells, and the present superintendent, Wm. Spanton. The preparation of such a program, escpecially the securing of the many portraits, must have involved no little labor. It is an artistic creation and a valuable souvenir to anybody interested in the High St. Church.

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The most interesting feature of the program came when the greetings of living pastors and superintendents were presented. The earlier ministers of the church were J. O. Beardslee, L. R. Norton, R. L. Howe, Lathrop Cooley, John F. Rowe, R. G. White, F. M. Green and E. A. Bosworth. These have all entered into the larger life. From each of the living ex-pastors of the church warm and interesting messages were received. These were C. C. Smith, of Cincinnati; Levi Marshall, of Nevada, Mo.; Frank A. Morgan, of Chicago; C. J. Tanner, of Detroit; J. G. Slayter, of Dallas, and George Darsie, of Terre Haute. Their messages were received with satisfaction by the congregation that filled every available space in the church. It need hardly be added that Mr. Wells' brief and timely words were welcomed by his people as the prophetic and hopeful pledge of many years of continued ministry with the congregation and Bible-school that have found in him the man of their choice and the leader of the hour. Messages were also read from two former superintendents of the Bible-school, C. L. Rockwell and A. L. White; and six former superintendents, M. E. Baker, S. H. Mantle, Charles Traxler, W. A. Slabaugh, A. S. Mottinger and K. H. Hays spoke briefly of their experiences as leaders of the school. Frank Root, the predecessor of the present superintendent, sent a letter of good wishes from his sick bed, and Mr. Spanton, who now leads the school so efficiently, spoke modestly of his work. Not the least interesting of the brief addresses of the hour was that of Mrs. Baird, who told of the recent dedication at Luchow Fu, China, of a Bible-school building as a part of the work of the Akron school.

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Such an occasion means much, not only to a church like High St. and its sister churches of the Disciples in Akron, but to the community at large. This congregation has already purchased proper-

High Street Christian Church, Akron, O.

The Fellowship Class, Akron, O., Taught by L. N. D. Wells.

Mr. William Spanton, Superintendent of the High Street School, Akron, O.

ty and is completing a building for a new congregation, most of whose members will be dismissed from its membership shortly to form a new church. And thus in the truest sense it is the mother of the cause in that growing city. In looking over the list of membership one comes frequently upon the honored name of Allen and other families active through the years of the church, some of whose members still abide.

The visitor enjoyed the warm hospitality of the home of Charles Traxler, a former member of the West London Tabernacle, but for many years a leading spirit and an official in the High St. Church. He is a man of vision, consecrated and aggressive in every good work. He has given largely of his time and effort not only to the Church and school, but to such public reforms as the temperance cause.

Such a church as High St. is an honor to the Disciples of Christ, and under the leadership of such a man as L. N. D. Wells it may be trusted to have its part in every forward movement undertaken by the Disciples. H. L. W.

How is the World Saved?

BY DEAN SHAILER MATHEWS.

Dean Mathews has been described as "progressively conservative and constructively radical," and this address fully exemplified this statement. It was radical in that it struck some hard blows at many of the still prevailing medieval additions to the Gospel, and it was conservative because it showed what salvation is according to the Bible and human experience.

The medieval church conjured up all sorts of theories about the atonement; one was that God traded with the devil. He exchanged Jesus for the lives of a few saints, and then Jesus afterward by his great power escaped the clutches of Satan.

What sort of a God would you call that? That looks like obtaining goods under false pretenses. Would you have a God who creates a pious fraud?

This is the conception of a brutal age.

The medium through which man's salvation is wrought was first illustrated by a glance at the experiences of the race.

All salvation is secured through suffering and sacrifice.

The pioneer redeemed land in this way, primitive man conquered and rose to civilization through suffering. The idea of sacrifice lies at the root of all life.

Salvation of the Gospel is of this same order and this was shown by a consideration of the sufferings Jesus underwent.

And the taking of men as hostages suggested the theory that Christ was one. God is merciful, they said, but a king must be just, so Christ was punished to satisfy this sense of justice.

Then in the eighteenth century the rise of commercialism produced the theory of purchase of redemption by the sufferings of Christ. Many of our current church hymns contain this idea.

The question of salvation has become simpler than of old, but less dramatic.

It is a question of many saviors as well as of one. We must interpret God's way of salvation to the world.

There must be some way to reconcile the cruelties of nature and the adversities of life with the theory of a loving God. We must interpret these things.

The significant theory about Christ is not the suffering but the salvation. He suffered that He might save, but did not save that He might suffer.

How is the world saved?

It is by dying to many things, and living to other things. He that will lose his life shall find it.

It is through sacrifice, for thus you are filling the great plan of Christ. It is by closer living with God. "If any man would follow Me let him take up his cross."

This is the great law of all salvation. You lose and gain. Christ reveals Himself, lifts us out of earth to heaven, out of the mud sloughs to the throne; out of sensual pleasures to the joys of the spirit.

This is not a message of suffering, but a plan of salvation, for salvation is greater than suffering, just as God is greater than the world of things.

WISDOM FROM DR. C. E. JEFFERSON.

Some ministers try to drive. Their fatal weakness is an inability to see that shepherds cannot drive. Such men are always cutting, lashing, forcing, and therefore always getting into trouble. They lack the magic of the shepherd touch.

* * *

A layman, no matter how great a saint, may exchange one position for another, if by so doing he increases his income without the sacrifice of important interests, but this in a minister is by many people counted reprehensible, even positively disgraceful. There is in many quarters a jealous solicitude lest ministers get more money than they ought to have.

* * *

Pastoral work delivers a minister from many errors and delusions. Robertson used to say, "It is visitation of the poor which more than anything else brings a man into contact with the actual and the real, and destroys fanciful dreams." The life of a minister exposes him to many distorting influences, and he needs close contact with the world of working men and women to keep him sane and sweet.

* * *

Worry is one of the universal sins. It is a cosmopolitan sin. There are sins which are provincial in their nature. They fasten upon certain classes of the population and infest certain strata of our national life. But worry is a universal sin. It flourishes everywhere. It is common in every continent and blossoms under every sky. It is no respecter of persons or places. It will live with the poor man in his hut. It will travel up the marble stairway of the king and lie down with him on his bed.

* * *

You cannot build a church on a string of maxims, though every maxim be a priceless pearl. You cannot build a lasting institution on a sheet of paper, though the Sermon on the Mount is written on it. The principles embodied in the Sermon on the Mount will never account for the career and conquests of the Church of Christ. Those principles are beautiful, but had they been spoken by a Plato or an Aristotle, a Seneca or a Marcus Aurelius, they would never have revolutionized the lives of men as they have done and are doing still, nor could they have turned the stream of centuries into a new channel. Transforming power does not lie in ethical principles or beautiful sentences, but in a man. So Jesus himself declared, I am the way, the truth, and the life." He never seemed eager to induce men to subscribe to his statements. His constant appeal was, "Come unto me." We read the gospels to little purpose if we read them with Jesus out.

leets Every Week in the Gymnasium of the Young Men's Christian Association. Over Three Hundred Men are Enrolled.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Statue to Henry Ward Beecher.

A statue has been erected to the memory of Henry Ward Beecher in Beecher Memorial Park in Brooklyn, near the Plymouth Church, where Mr. Beecher once preached. The statue represents the scene in Beecher's ministry when he auctioned off the two slave girls and these girls appear at the feet of the great preacher. Newell Dwight Hillis made the address at the unveiling. Two great-granddaughters of the great preacher drew back the flag that had veiled the statue. The figure represents Henry Ward Beecher in the fulness of his maturity. Newell Dwight Hillis said that in our commercial age the great sermons of Beecher might not attract more than a corporal's guard to hear them but that there was still work for young men and women of vision to do.

Church Becomes Congregational.

That denominational bonds are becoming weakened is seen by the vote of a large United Brethren Church at Canton, O., with 800 members, to change its denominational affiliations and become a Congregational Church. Rev. C. W. Rickard has been pastor of this church for ten years. Some years ago there was a movement to unite the Congregationalists, United Brethren and Methodist Protestants. This may have prepared the way for the church's action. Disciples have known of this church for some time as being a friendly rival of their Canton Church in a certain type of Sunday-school activity.

Sunday-school Convention in Tokyo.

The World's Sunday-school Convention will be held in Tokyo, Oct. 18 to 26, 1916. Already the great leaders of the movement are beginning their campaign of promotion. Frank L. Brown, the world's secretary, has sent out from his office in the Metropolitan tower of New York a tract called "Tokyo Talking Points." Four Japanese men of great prominence will be sponsors to the convention: Count Okuma, the prime minister of the empire; Baron Shibusawa, the Japanese financier; Baron Sakatani, mayor of Tokyo, and Mr. Nakano, the president of Tokyo's chamber of commerce.

Evangelism With Home Forces.

The churches of the different denominations in Rochester, N. Y., are planning a winter's evangelistic campaign which is attracting wide attention. They are not bringing in professional evangelists but are training and utilizing the forces in the local community and the home church. The city has been divided into thirty districts so as to make responsibility definite. Conferences for workers are to be held. On Oct. 15, a conference for Sunday-school teachers was held to interpret evangelism from the teacher's standpoint. Certain special days in behalf of the local church have been set apart. Even the Lutheran and the Episcopal churches have agreed to co-operate.

Novelist Enters Pulpit.

The churches of Claremont, New Hampshire, held a union service in the opera house on a recent evening that was out of the ordinary, as both Catholic and Protestant churches co-operated. The celebrated novelist, Winston Churchill, was invited to preach. He took for his text, "Ye shall know the truth, and the truth shall make you free." Not all literary men are speaking in behalf of organized religion these days, and this occurrence is a matter of encouragement.

Go-to-Prayer-meeting Night.

The Methodists of Chicago have originated a movement which is becoming nation-wide in its significance to this denomination. They have set apart Nov. 11 as their "go-to-prayer-meeting" night. On that night all over the country there are an unusual number of Methodists in the churches at prayer. Bishop McDowell says of the movement. "Among the most useful means of grace known to the Church is the meeting for prayer, fellowship, testimony, and Christian song. The greatest need of our lives is the grace to live those lives nobly and well. We are busy enough; we are burdened enough; we easily drift away from the sources of grace for ourselves and for our work in the world. We need the uplift and the outlook, the new touch with the spirit of Christ, which the prayer-meeting will give. I do not ask you to go for the sake of the prayer-meeting. In the Master's name, I do ask for your sake and for His."

G. Campbell Morgan Ill.

G. Campbell Morgan is ill of typhoid fever and the issue of the disease is not yet apparent. This news will be received with sorrow by American Christians for G. Campbell Morgan is perhaps the best known among them of any of the British preachers. He has become a very familiar figure at our summer conferences.

Spanish Protestants Get Together.

The Protestant movement in Spain has been making good headway in recent years. Recently the Protestants have formed an alliance for the purposes of brotherhood and mutual fellowship. The head of this alliance is an ex-priest who was converted in reading up against Protestantism. The headquarters are in an old building whose chambers were once used for the purposes of torture of those who fell under the displeasure of the Inquisition.

Evangelizing in England.

J. Wilbur Chapman and Chas. M. Alexander have been conducting evangelistic meetings in London. They preached for a time in Guild Hall, a privilege which has never before been extended to any but members of the Anglican church. Later they have gone to Spurgeon's old church where A. C. Dixon, formerly of Chicago, is now pastor. The war has made English people turn their faces toward God and they are quite ready for the gospel.

Church Peace Union.

The impression is general that the Church Peace Union which called a meeting at Constance, Germany, just on the eve of the war, did not succeed in having the meeting but this is erroneous. There were three full sessions of the conference in the room of the Insel Hotel where John Huss was tried and after the conference was forced to leave Germany on account of the government seizure of the railroads, there was a fourth session at the Westminster Palace Hotel in London. Over half of the expected delegates arrived in spite of the conditions. There were fifty out of the sixty Americans there. The permanent achievement of the conference was the formation of an institution called the "World Alliance of the Churches for International Goodwill." A continuation committee of sixty was authorized to begin work at once in the interest of all the churches of the world in this Alliance.

Catholics in Social Service.

Plans have been laid for the resumption of active work this winter in the Catholic social center movement. The campaign for the establishment of a social settlement was started several months ago. The settlement work will provide the following lines of practical endeavor: Kindergartens and a day nursery where the children of working women may be cared for while the mothers are at work; a visiting nurse department, with a trained nurse in charge; a service department, with a trained worker in charge, always ready to give comfort and advice to those in trouble; clubrooms for boys and girls and their elders, equipped with facilities for social gatherings and the various educational and other activities of the settlement; classes in domestic science and manual training; a legal department where counsel and assistance will be extended; an employment exchange where the man and the job may be brought together; a gymnasium, with shower baths and swimming pool; a reading-room and circulating library. In connection with this department there will be frequent lectures and conferences on citizenship and public affairs. An effort is being made to enlist the advice and co-operation of business men in the plan to make the settlement a vital factor in the civic life of Chicago.

Pastorless Churches in New York.

Three large Presbyterian churches in Manhattan are reported to be without pastors—one of them for over two years! Another (Reformed) church recently built a $500,000 plant in Manhattan, expecting to sell their old property to help pay for the new church, etc. Not being able to sell on account of a reversionary clause, they have just sold the new plant (at a loss of about $250,000) to a Presbyterian congregation. Another sad case is that of the Madison avenue Reformed Church, at Fifty-seventh street and Madison avenue, which has property valued at $1,000,000 but on account of lack of members and small collections is unable to meet the interest charges on a mortgage of $250,000 placed two years ago. According to the information given to the trustees of the New York classis, or central organization, the church will cease to hold services in February next unless some way of getting money and members is devised. The church was formed in 1808. The death of its pastor, Rev. Dr. A. E. Kittredge, and the removal of members to other churches are given as the cause of the church's plight.

A Messenger from Europe.

Rev. D. N. Furnajieff, pastor of the Evangelical church of Sofia, Bulgaria, has been brought to this country by the Federal Council of the Churches of Christ to address the churches relative to the moral and religious aspects of the European war. Rev. Mr. Furnajieff had a special permit and moved freely through the lines during the Balkan war, and has a special knowledge of the situation in the present conflict. He is to speak in various parts of America and arrangements can be made to secure him through the Federal Council whose offices are at 105 E. 22nd St., New York.

The Yale School of Religion.

The Yale School of Religion opened its ninety-third year this fall. This institution has had $375,000 increase in endowment and in consequence certain departments have been enlarged and strengthened, notably those of Religious Education and Social Service. The Prudential Life Insurance Company has presented the school with eight thousand volumes relating to the work of social service. The total enrollment of the school is 108, of whom twenty-nine are Congregationalists, twenty-two Methodists, nineteen Disciples, eleven Presbyterians, and ten are Baptists. The school is emphasizing the interdenominational character of its work.

Rural Life Survey in Ohio.

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has just begun a state-wide rural survey of the state of Ohio. The Field Representative of the Federal Council, Rev. Chas. O. Gill, is making his permanent headquarters in Columbus. The subjects that will receive investigation are "Financing the Country Church," "The Training of Country Pastors Through Co-operation and Federation," and "the Country Church as a Community Center." President E. O. Thompson, of Ohio State University, and Gifford Pinchot are also co-operating with the movement. The results of the survey are to be published and should be a distinct contribution to the literature of the country church.

Unitarians and Universalists.

In three different states, the state meetings of Unitarians and Universalists this fall were held in the same city. These states were Illinois, Iowa and Wisconsin. The men of the two denominations exchanged speakers on their programs and the fellowship was very close.

Preacher and Brewers.

A few preachers have sold their services to the brewers in recent temperance fights. Among those who have spoken in behalf of the liquor dealers has been one Joseph E. Meeker of St. Louis. He ran for Congress this fall from a wet district. The St. Louis Republic asks the brewers if they want this recent convert to represent them in Washington. The danger set forth by the daily press is that this recent convert to the cause of a wet nation may be over radical in behalf of his views and is therefore unsafe. It is a strange position for a man who has ever worn the livery of heaven to find himself in.

Syracuse Churches Advertise.

The Ministers' Association of Syracuse, N. Y., is running a half page of church advertising in a local newspaper each Saturday.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

J. B. BRINEY IN THE CHRISTIAN STANDARD.

(Third Installment.)

Mr. Morrison finds some difficulty in the selection of a word to convey the meaning of baptizo, hesitating a little between "initiate" and "induct." His idea seems to be that baptism, in the New Testament, means to "initiate" into a religious community. A common-sense rule of interpretation is that the proper meaning of a word may be substituted for the word in any given case, without disturbing the sense. Let us try this on a passage or two of Scripture: "Jesus came from Nazareth of Galilee, and was initiated of John into [eis] the Jordan" (Mark 1:9). Here Jesus was iniated, not into a religious community, but into a river! "Or are ye ignorant that all we who are initiated into Christ were initiated into his death?" (Rom. 6:3.) Here people were initiated, not into a religious community, but into Christ, and into his death! "But I have an initiation to be initiated with" (Luke 12:50). Into what religious community was Jesus initiated in his sufferings? Into what ridiculous straits a man is initiated when he attemps to evade the plain teaching of the word of God.

In dealing with the commission our author performs some strange freaks. He summarily disposes of Mark's version of it as follows:

It is well known to the reader, no doubt, that the authenticity of the last twelve verses of Mark's Gospel, including his account of a commission similar to Matthew's, is rejected by scholarship, both conservative and radical."

This indicates that Mr. Morrison does not understand the status of the controversy in regard to the passage involved. It is the genuineness of the passage (that is, Mark's authorship) that is pretty generally called in question, and not its authenticity (that is, its inspiration). After giving an opinion against the genuineness of the passage, Dean Alford says: "The inference therefore seems to me to be that it is an authentic fragment, placed as a completion of the gospel in very early times" (italics Alford's.)

Dr. Samuel Davidson, who was selected by Dr. Tischendorf to translate his Greek text into English, in his introduction to his translation, says:

"But orthodox impugners of the passage call it "genuine and inspired, an addition that ought as much to be received as part of our second gospel, as the last part of Deuteronomy is received as the right and proper conclusion of the books of Moses"; and say that it "has ever been regarded as possessing the same canonical authority with the three gospels." If this language be taken in its natural sense, the section has the same authority and value as the rest of the gospel, though it was not written by Mark."

In dealing with an intricate question one should have at least a fairly good understanding of the subject. Our author forgets himself before he completes his book, and on page 203 says, "When our Lord says, 'He that believeth and is baptized shall be saved,'" thus putting into the Master's mouth the very words that he had just dismissed as unauthentic.

Perhaps the most presumptuous and daring thing that Mr. Morrison does is to dismiss "born of water" from John 3:5 as spurious. He admits that if those words belong to the passage, they fix immersion as the meaning of baptism, and, as his book is written to try to invalidate that idea, he is obliged to attempt to get rid of that phrase: and what an attempt! There is not a critical suspicion upon the phrase from any source that is entitled to consideration in the investigation of such a question. The only authority alluded to in support of our author's hitherto unheard-of assumption is a "scholarly paper, as yet unpublished, by Prof. Frederick O. Norton, Ph.D., of Drake University, which he read before the Congress of Disciples in Kansas City, Mo., in the spring of 1912." It is well that this "scholarly paper" is "yet unpublished," and it is devoutly to be wished that it may forever retain its present position of obscurity. When the word of God has to be mutilated to maintain a theory, it is time to crucify the theory.

Among the many wild assertions of the book under review, the following occupies a conspicuous place: "The reader should remind himself afresh that the effect of our study so far is absolutely to break down the notion that any divine authority whatever stands behind the practice of immersion." In view of this wild asseveration, it is marvelous that our author can contend, as he does, for immersion as the "mode of baptism" that must prevail in a united Christendom. It has no divine authority behind it, and yet it must be a plank in the platform upon which Christian people must come together in one body and maintain the unity of the Spirit! This violates one of the cardinal points in the basis of union that we have always advocated; namely, that nothing but a "thus saith the Lord" can have any place in a scriptural basis of union.

Numerous other inconsistencies and errors I would like to notice, did not space forbid. Enough has been noticed, however, to show the unreliableness and crudeness of "The Meaning of Baptism." Our author is in the habit of referring to his chapters as "studies," but nearly every chapter is a pitiful special plea for some unscriptural and erroneous position.

This book, together with other productions from the same pen, makes it perfectly manifest that our author has abandoned the historical position of the Christian church, and is doing all he can do to destroy that position. He is not of us, and he should have the grace to go out from among us, as others have done. He is entitled to no recognition in any gathering of our people in any church capacity, for such recognition would give at least quasi endorsement to his vagaries.

Pewee Valley, Ky.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

"SMALL SAINTS OF LITTLE SINNERS."

A most dashing experiment in the manufacture of small saints out of young sinners has just begun to succeed in a surprising degree. The place of the experiment is a Dorset farm in England, given by Lord Sandwich—who has a nephew, George Montagu.

Small criminals, both boys and girls, are sent to this farm, where they are taught to govern themselves in their own parliament and their own law courts. Some most sternly just judges have been discovered.

The effect of self-government has proved an almost instantaneous cure in some recent instances. For example, an ill-dressed and dirty boy was forcibly clothed at the expense of the community, and the scheme proved so successful that he worked like a Trojan till he had paid back to the Poor Law guardians the cost of his outfit.

Again, it was decided by the manager that the boarding expenses were too high. A council of boys and girls at once sat on the subject. They decided to buy margarine in place of butter, and by cutting down here and there they soon reduced expenses to the proper margin, to their own great delight and the benefit of the community.

The first year of this "Little Republic" concludes in June, and the success has been striking—in the opinion of the police court commmissioners and others—that a great effort is to made to extend the republic.

PORTO RICANS LEARN NURSING.

Two young Porto Rican girls who have spent several years in the George O. Robinson Orphanage at San Juan, Porto Rico, are now taking nurse training at the Presbyterian Hospital in San Juan. The two young women who came to the States after graduating from the home and took two years of training at Rust Hall, are now serving admirably in the orphanage, one as kindergartner and the other as teacher of domestic science. Miss Osmond, who has been for the past three years supervisor of the day and kindergarten school under the Woman's Home Missionary Society in Porto Rico, spent the last year in the States returning to her work early in September. Miss Osmond is a graduate of the National College in Chicago, Ill.

EUROPEAN WOMEN WORK.

In Europe women are demonstrating that they can take on the industrial duties of men. With all the able-bodied men of Germany, Austria, France, Russia, Belgium, Servia and Montenegro, and nearly all of Great Britain, Switzerland, Holland, Italy, and Portugal entirely removed from their usual labors, the activities of peace would come to an abrupt stop if it were not for the women. But now, as heretofore, they are stepping into the places of the men who have gone to the war, and crops will be harvested—and planted, too, if the war should last until next seeding time—and factories are kept open. Shops are doing business and transportation remains in operation. All this is largely possible through the efforts of the women who aid old men and boys in keeping the great industrial machine moving. In France it is reported that women are acting as conductors on street cars and omnibuses, that they are replacing men as waiters, factory operatives, heads of shops, and in short in all the walks of life. The same is true in Germany. Belgium is so torn by war that there is almost a total suspension of industry for the time, but when the inevitable reconstruction comes women will be doing their share of the work. In Great Britain conditions are not as bad as on the Continent, but they are bad enough, and women there will have to replace the hundreds of thousands of men who have been changed in a few weeks from peaceful producers to military consumers of the nation's wealth.

TEACHING THRIFT.

The father of a young family has this plan for training the children in thrifty habits of saving. On each birthday he gives the birthday child as many dollars as the child is years old. The child is allowed to handle the money, and keep it in possession for awhile, for the pleasure of it. Then a bank kept for the purpose is produced, the money is dropped in, and afterward, father takes it for deposit, in the real bank, says The Mother's Magazine. He explains why it is a good thing to have a bank account, and to put away money for a time of need. He promises when, in course of time, the birthday money reaches the sum of $100, that he will buy a bond, which will bring in interest that may be spent by the owner, while the interest is kept intact. This prospect is so stimulating, and the whole plan so appealing, that no birthday child wishes to divert the anniversary gift from its destination.

Along with this training in thrift, the father sees to it that systematic and regular giving becomes a fixed habit, by arranging that each child shall not only give in Sunday-school, as well as a certain monthly sum at the Mission Band meeting; but he also sees that church envelopes are provided, so that each may do his own share in maintaining the regular offerings of the whole congregation.

WHAT IS CULTURE?

At a recent dinner gathering of which Jane Addams of Hull House was the honored guest, the conversation turned to the subject of culture. One notable person and another was named as embodying different guests' ideas of culture. At length a hitherto silent guest spoke up. "I think our ideas differ a bit as to what culture is." Then, turning to Miss Addams, "How would you define culture, Miss Addams?"

Miss Addams was thoughtful for a moment. "That person is most cultivated," she said at last, "who is able to put himself in the place of the greatest number of other persons."

In other words, to be cultured is to understand.

In Memory of Mrs. Wiison.

The women of the Southern Presbyterian Church are working out a plan to establish a fund for the education of mountain children of the South. The fund will be in the name of Ellen Axsen Wilson, the deceased wife of the President.

"The Ladies Cleared Ninety Dollars"

HILDA RICHMOND IN CHRISTIAN ADVOCATE.

Of all the examples of "frenzied finance" perhaps the most innocent and amusing is that of the usual church supper. Whatever may be said for or against this popular way of making money from any other standpoint, it is quite certain the dear ladies who help these social affairs along never doubt for a moment that they are perfectly successful as to profit. The other day we heard some ladies telling of a certain church supper, and deploring the fact that their own church did not more frequently make money in this fashion. "Why, the ladies cleared $90!" said one member of the group half enviously. "Cleared, mind you! I think that is wonderful for one evening's work."

Perhaps it would have been "wonderful" if both her statements had been correct. A dozen ladies worked the greater part of two days at the church getting ready for the supper, to say nothing of the cakes baked at home, the large number of workers needed for the afternoon and evening of the great event, and the extra services of the church janitor for several days before and after. The entire church was solicited for money, cakes, cream, bread, butter, and all but the chickens, which were bought and prepared by a committee at the church, instead of being brought cooked from the homes. Sixty chickens were required at nearly $1 each. The ice cream also was purchased with money solicited for that purpose. Twelve gallons were needed, at eighty cents a gallon. Of course, no account could be kept of the supplies donated from the homes of members, but every woman knows that a fine large iced cake is worth at least $1 in these days of high prices.

Well, as long as the ladies think they made a great deal of money, no great harm is done; but sometimes the men folks get to thinking that if their wives and mothers and sisters disposed of the household allowance in the same way they finance the "Ladies' Aid" and kindred societies in the church, there must be a great leak somewhere. We once heard a man say that after seeing his wife manage a chicken supper for the church, and manage it successfully from the ladies' standpoint, he decided that in case he died she would not have enough property to keep her for five years, and he was fairly well to do. As a money-making plan—really a money-making scheme—the church supper is a dismal failure, but as a money-getting proposition there is something to be said in its favor. The dear ladies can take $2, and juggle them neatly by way of the chicken-and-ice-cream route, and get a whole dollar back after two or three days of hard work. And they are so happy while doing it, and so sure they are helping the church along, that it is a sin and shame to disturb their innocent fancies. Some day the chicken supper will go out of style, and something new will come to provide money for church enterprises, but let us hope that the ladies will not clear any more than they do by their present plans. If they were more successful, the men could not afford to do very much for the church finances, and things would be worse than they are now.

The Book World

A Department of Reviews and Literary Notes.

BY HERBERT L. WILLETT.

The Cross in Japan. By Fred Eugene Hagin. Many events have served to bring Japan into a striking prominence in the life of farther Asia in recent years, and to keep it there. The interpretations of Japan come to us from two widely different sources. There are those who emphasize the rapid rise of the Sunrise Empire to military efficiency, its eager desire to increase its territory at the expense of neighboring nations and of the United States, its bitter resentment of what it regards as the gross injustice of its treatment of the people of the Pacific slope, and its deliberate purpose to strike at America at the first opportunity. On the other hand, there is a much larger company of friendly and more convincing interpreters of Japan who assure us that our nearest neighbor across the Pacific has no possible interests that could be served by an embroilment with the United States, and that for the most part, aside from jingo extremists, the people of Japan of all classes hold an attitude of entire friendship with the United States, and wish to keep that attitude.

Mr. Hagin is an experienced and honored missionary of the Disciples of Christ in Japan. His residence in that country for many years has given him an intimate knowledge of the land, its people, their arts and crafts, their industrial and social conditions, their individual and domestic life, their morality and their religion. The book is written as only so well informed a writer could present the facts. Mr. Hagin has given us not merely a missionary recital, though the entire work of 350 pages is informed with the Christian spirit of eager belief in the religious possibilities of the land. Rather is it a study of almost every feature of Japanese life, presented with literary charm and with wealth of detail and illustration. We know of nothing that quite compares with this book in the extent of the material presented and the timeliness of its message. It is interesting alike to the student of missions and to the reader who wishes only the entertainment of scenes in a distant and fascinating land. Its perusal ought to afford a rich increase of knowledge regarding a wonderful land and people, and at the same time a new conception of the missionary opportunity which Japan offers, and some of the outstanding difficulties in the way of its complete Christianization. Mr. Hagin is to be congratulated upon his admirable work, and the Disciples of Christ should be proud of this new and valuable addition to missionary literature by one of their own representatives. (Revell, $1.50 net.)

The American Indian on the New Trail. By Thomas C. Moffet. The story of the red people appeals to every student of American origins. Some of the most romantic and tragic chapters in the history of our land relate to the Indians and their struggles with the invaders who gradually drove them from their land. The present volume is an attempt to interpret the past story and the present condition of the Indian tribes of this continent, and especially to describe the efforts now making in their behalf in the form of education and Christian missions. In a graphic manner Mr. Moffet describes the early Indians and their religious ideas, and the later record of the white and the red races in their contest for the possession of the continent. The remaining chapters deal with organized Christian enterprise in behalf of these aboriginal groups, and some of the perils which now confront the Indian are detailed. This is a book that would have pleased Helen Hunt Jackson, that skilled and sympathetic portrayer of Indian life and wrongs. Appendices supply detailed information regarding the missionary work of the different boards among these people, and a bibliography of the subject. (Missionary Education Movement of the U. S. and Canada.)

F. E. Hagin, Author of "The Cross In Japan."

Vital Elements of Preaching. By Arthur S. Hoyt. The author of this work is well known as the professor of Homiletics and Sociology in Auburn Theological Seminary and the writer of several books on preaching. The contents of this volume are a series of lectures delivered at the University of Chicago and at Auburn Seminary. They deal with important phases of the preacher's task such as, "The Called Men," "The Human Touch," "The Ministry of Comfort," "The Preacher's Growth," "Positive Preaching," and "The Master's Method." The book will be found useful in the classroom for preacher training, and in the minister's study. (Macmillan. $1.50 net.)

The Question of Alcohol. By Edward Huntington Williams, M. D. If one wishes to know what can be said on the negative side of the temperance question, this book will supply the information. The author believes that the deadly danger of prohibition lies in the fact that everybody will be driven to the use of drugs thereby. Temperance instruction in the public schools is derided and deprecated. The discredited plea that alcohol is a food is revived. Prohibition of course is a failure, and actually increases the amount of liquor consumed. The solution of the drink problem is to be found in a regulated saloon, which of course means a respectable saloon. The difficulty with this book is that it comes too late to help the discredited and defeated saloon business. (The Goodhue Co. 75 cents.)

Tents of a Night. By Mary Findlater. A story of Lowland Scotch life. The book is characterized by insight into the contradictions of the Scotch character—mingled candor and caution, meanness and generosity. The book abounds in pleasing humor. (E. P. Dutton & Co., New York. $1.35 net.)

Ned Brewster's Caribou Hunt. By Chauncey J. Hawkins. Here is a city boy who goes for the first time into the wilds to rough it and to "hunt" with a camera. Some stirring adventures are narrated. The book is illustrated from photographs "taken on the spot" by the author. (Little, Brown & Co., New York, $1.20 net.)

"Where the Long Trail Begins"

A Book by S. S. Lappin.

REVIEWED BY EDGAR DEWITT JONES.

I had Editor S. S. Lappin's book "Where the Long Trail Begins" in my possession for a month before I read it. When it came I laid it aside to take it up some cosy evening when I might feel myself in an especial mood for its perusal. Various duties crowded the little volume out of my mind until one evening I came across it half-hidden by other books; and, opening it, I read it through with much pleasure and a great deal of profit.

The fact is, the book moved me deeply, and in the course of its reading more than once I felt a lump rising in my throat. I want to say now two or three things about this little volume.

First, and to begin with, the little book is mechanically a thing of art. It is the finest piece of printing and binding I have ever seen from the Standard's press, and will compare favorably with work done by many of the great publishing houses in the East.

In the second place, the style of the volume is choice and especially adapted to the reminiscent strain which, like a prominent figure in a work of tapestry, runs throughout the entire volume. Mr. Lappin's style is always readable, but nothing he has yet written is as smooth and even and attractive as the several chapters of this volume.

Third, there is a very large and generous charity upon all the pages of this little idyllic volume. One could scarcely believe that the author of these paragraphs, which so abound in a fine spirit of tolerance and wide sympathies, could have any taste for the polemic or the controversial. And I like to believe that Mr. Lappin has written into this book his real generous self and that these pages show his attitude towards his brothers all. No matter what Mr. Lappin may write in the future in the way of the controversial, and no matter how widely I may disagree with what he may write, I shall want to estimate him as he has written himself into this volume.

I commend "Where the Long Trail Begins" as worthy of a wide and appreciative reading.

First Church, Bloomington, Ill.

Disciples Table Talk

Pastor Demands Law Enforcement.

L. E. Brown, who is pastor at Connersville, Ind., recently delivered a strong sermon on law enforcement in his city and named the mayor and chief of police as being derelict in their duty. He charged that there were five open gambling places conducted in defiance of the law. Drunken men were not arrested as they should be. The city officials asked the Ministerial Association to consent to Sunday moving pictures of a religious sort with one-fourth of the proceeds going to charity. This consent was denied the officials.

Churches Reconciled.

Two churches in St. Louis that have been estranged for eleven years are forming a merger and forgetting their differences. The Tuxedo church in Tuxedo Park has voted to receive back into fellowship the members of the Old Orchard church that left eleven years ago. There are about fifty members in the Old Orchard church and the work of maintaining preaching by so small a congregation became too strenuous. Frank T. Edwards of the Old Orchard church resigned and went to East St. Louis in order to facilitate the union. Charles E. Smith of the Tuxedo church will continue as pastor of the re-united church.

Wabash County, Ill., Churches Meet.

The churches of Wabash county, Ill., met for a county convention at Mt. Carmel, Oct. 29. W. W. Weedon presided over the deliberations. There were addresses on "County Co-operation," "The Distinctive Features of the Christian Church," and a sermon on "The Event of all Time." The next meeting will go to Allendale and the incoming president is O. H. Wood of Barney's Prairie.

Pastor Speaks to Hebrews.

Earle Wilfley, pastor of the Vermont Avenue church in Washington, D. C., spoke in the Washington Hebrew Temple recently to the Hebrew Sisterhood. Dr. Wilfley spoke on the broadening of the scope of religion and related the task of religion with the on-coming of civilization. His address was well received by the ladies who heard it.

New Methods at Ann Arbor.

The church at Ann Arbor, Mich., of which Geo. W. Knepper is pastor is receiving a good deal of attention in the secular press these days on account of new methods adopted in its work. On November 1, a junior congregation was held in a room adjoining the church congregation with deacons and elders chosen from the children and only the preacher a grown-up. The church maintains a nursery for babies and a kindergarten for small children, conducted during the morning service. Sunday evenings, refreshments are served after the evening service, to which the students of the state university are specially invited. Mr. Knepper publicly announces that he will not accept either a wedding fee or a funeral fee. This church has only 150 members aside from the student membership but it gave to missions last year the tidy sum of $1,200.

A National Secondary Superintendent.

Robt. M. Hopkins writes: "Following the recommendation of the recent Atlanta Convention, the Bible-school Department of the American Christian Missionary Society has added a secondary superintendent to its corps of divisional superintendents. For a year or more we have had efficient superintendents for the Elementary and Adult Divisions. Miss Hazel A. Lewis is our elementary superintendent and W. J. Clarke our adult superintendent. We have lacked the secondary superintendent. We are very happy to announce that Miss Cynthia Pearl Maus is to assume the duties of this office beginning November 1. Miss Maus is no stranger to our Bible-school workers. She has already done a very large work in the field throughout the country. As associate editor of Sunday-school literature of the Christian Board of Publication her name is already well known. She now comes to give her full time to the administrative and field duties of this important office in connection with the American Society. We feel sure that this appointment is heartily approved by all who know her. There is no department in all the work of the modern Sunday-school more fraught with remarkable opportunities for the kingdom than the Secondary Department. This should be the harvest time for all the work of religious education. To the average school it is the weakest department. It is to be hoped that Miss Maus with her splendid enthusiasm and far reaching insight into the problems of this great department will be of tremendous help to all the workers in the local school throughout the country. We are hoping that the Bible-schools will show their hearty approval of the election of Miss Maus through their offerings the Sunday before Thanksgiving out of which she, together with all our other workers, must be supported."

Rev. Frank E. Bowen, City Evangelist for Kansas City Disciples, and wife. Mr. Bowen is reported ill from overwork.

City Superintendent Ill.

Frank L. Bowen who is known as one of the most successful city superintendents among us is ill from overwork and has gone to the country near Jacksonville, Ill. His illness will greatly embarrass our force in Kansas City.

Evangelist Preaches Millennium.

Clyde Lee Fife who is in a meeting at Terre Haute, Ind., declared that the present war and the concentration of capital were marks of the second coming of Christ in visible presence to the earth. He presented various recent happenings as being the fulfilment of prophecy and the beginning of the end of the age.

Minister's Health Fails.

The friends of R. H. Tanksley of Anthony, Kans., will receive with regret the announcement that he has had a nervous break-down and will be obliged to retire from the ministry, at least for a time. With his wife, he has gone to relatives in Missouri where he has hopes of regaining his health.

Evangelism at Rock Island.

A number of the churches of various denominations in Rock Island will hold simultaneous evangelistic campaigns in the near future. The churches that do not go in have recently held meetings or have plans to be carried out a little later. Our Second church is announced as co-operating in the movement and the plan has the approval of the Ministerial Alliance of the city.

Oliver Stewart in Flying Squadron.

Oliver Stewart of the Hyde Park church, Chicago, the great temperance leader of the Disciples, is this year connected with the movement known as the "Flying Squadron" and is touring the country in company with Former Governor Handly of Indiana in the interest of national prohibition.

Sunday Schools and Home Missions.

Our Sunday-schools are each year becoming greater factors in the work of the church. This is notably true in many forms of service in the local congregations; it is also increasingly true in all our missionary work. In the last five years the offerings of the Sunday-schools to the American Christian Missionary Society have increased from fifteen to over forty thousand dollars. The one day in the year in which the Sunday-schools as schools are asked to give to home missions is the Sunday before Thanksgiving. This day has been set apart thus for twenty-five years. All the Disciple schools are urged to send their offerings to the American Christian Missionary Society, Carew Building, Cincinati, Ohio. A special exercise has been prepared setting forth this work. Copies will be sent free upon request. Address R. M. Hopkins, Carew Bldg., Cincinnati, O.

In and Around Chicago

The ministers of Chicago of the various denominations will hold a union meeting in the Y. M. C. A. on November 30, at which Rev. D. N. Furnajieff, pastor of the Evangelical Church, Sofia, Bulgaria, and president of the Bulgarian Evangelical Society, will speak. He has been brought to America to promote friendly relations with the foreign students. He also gives inside history with regard to the present European war. He is a graduate of Princeton University of this country and speaks English perfectly.

William Campbell, the only surviving son of Alexander Campbell, whose home is in Wellsburg, W. Va., will spend the winter with his son, Argyle, in Evanston. Mr. Campbell is now well advanced in years but is still regular in attendance at the church.

A club of twelve ladies with social connections on the North Shore have been organized for the study of the Bible and they have engaged Dr. Willett through the Extension Department of the University of Chicago to appear before them every two weeks this winter for one of his Bible lectures.

W. C. Hull, who has been for the past year pastor of the Douglas Park Church, has resigned to return to California. Under his ministry the Douglas Park Church has prospered.

The Memorial Church has issued a call to Dr. H. L. Willett to return to the pastorate of that church. No answer has been made by Dr. Willett at present writing.

The meeting held at West Pullman Church, Chas. O. Lee, pastor, in which C. G. Kindred, of Englewood, preached, resulted in three additions. There have been two more since the meeting closed.

Chas. O. Lee read before the Ministers' meeting on Nov. 9 on the subject, "The Ethics of Alexander Campbell." The address showed that the interests of this great leader were not simply doctrinal but ethical as well, with many foregleams of the modern attitude.

The Sunday-school reports of the Chicago group are printed every week in the parish paper of the Chicago Heights Church and reach all Chicago pastors and superintendents before they are a week old. The total attendance of the group for the past month has run well above 3,000 every Sunday.

Dr. E. S. Ames has a class of fifteen in "The Psychology of Religion" which meets in the business district of Chicago in connection with University College, a form of university extension work.

Pastor Has Appendicitis.

Claude Harmon, a student in the University of Washington and pastor of the Tacoma church has been taken ill with appendicitis and has undergone an operation at his home while in a critical condition. At the last report, he was doing nicely. His father, Judge U. E. Harmon, is counsel for the Western Washington Christian Missionary Society.

W. C. Pearce on Pacific Coast.

W. C. Pearce, associate general secretary of the International Sunday-school association, and known throughout the brotherhood as a loyal Disciple, is now speaking on the Pacific Coast and appeared recently at the King county convention in Western Washington. The reports indicate that his work is well received everywhere. He is a member of the Englewood church, Chicago.

Drake Gets New Flag-pole.

A. G. Downing, one of the good friends of Drake and a member of the board of trustees, recently gave a flag-pole to the university. It was dedicated October 29, with an address by Prof. O. B. Clark on "The New Meaning of the Flag" and a poem by Prof. Smith, written for the occasion, "The Flag-pole with the Stars and Stripes," was read by Prof. Evans, of the department of Public Speaking.

Social Building Used.

The church at Warren, Ohio, has erected at a cost of $45,000, a building to be used for the social uses of the community. It is equipped with parlors, social rooms, retiring rooms, dining hall and kitchen. The church board at Warren has passed a resolution strictly prohibiting the use of the church auditorium for any other than the purposes of worship, believing that this room should keep about it only the associations that pertain to prayer and the preaching of the word.

Severance Has New Building.

Chancellor Oeschger of Cotner University dedicated a new building at Severance, Kans., on October 26. The people stayed at the church all day, meals being served both at noon and in the evening. The building cost $7,500 and $3,500 was raised during the day which was more than enough to provide for the indebtedness. A. J. Pirtle is the pastor.

Minister Retires.

Frank M. Bare was for several years pastor at Phoenix, Arizona, but has returned to Mesa of that state. He has also had a pastorate at Williams, Ariz . He announces that he intends to retire from the ministry.

A. B. Philputt Reviews Novel.

The popular pastor of the Central Church of Indianapolis, gave a book review before a community meeting in a branch building of the public library of Indianapolis recently. He selected Churchill's "Inside the Cup." Mr. Philputt gave an outline of the story. He said that the reform advocated by the preacher hero could have been better accomplished by less violence and more tactful methods, although the motives of the preacher hero to make the church a more active force for social justice and community uplift were highly commendable. The speaker said the church should frown on dishonest business methods. He said that great good can be accomplished through properly organized charity and that church members should participate in movements for the advancement of social and industrial betterment.

Simultaneous Campaign at Battle Creek.

Churches of the various denominations at Battle Creek, Mich., have agreed to conduct a simultaneous evangelistic campaign in their city with services in each church. The special services are to last for two weeks. M. H. Garrard is the pastor of our church and he will be assisted by a singer from Larned, Kans., A. L. Haley.

Benefit for Old People.

Our people in St. Louis held a mass meeting at the Planters' Hotel to arrange for a flower day for the benefit of the Old People's home in that city. A part of the plan is to provide flowers for the old people themselves but the larger project involves the raising of funds for the institution.

Fresno Church Has Branch.

The church at Fresno, Cal., has purchased some property from the Methodists and has established a mission in another section of the city, supervision of which will be the special work of the assistant to Dr. Breeden who is being selected. The Sunday-school of the new mission already has an attendance of 200.

Pastor Celebrates Anniversary.

The sixth anniversary of the pastorate of Charles R. Oakley was celebrated at Mansfield, Ohio, recently. It is the longest pastorate the church has ever had. The past year has been one of special prosperity. There have been seventy-seven baptisms and sixty other additions. The congregation has had a net gain in membership of 112. The net gain in six years has been nearly four hundred and the present membership of the church is 900. The church gave to missions last year twelve hundred dollars which was a gain of two hundred over last year.

Minister Suffers Misfortune.

W. A. Howard, who is a student at Valparaiso University, was starting away to his preaching appointment at Hobart, Ind., recently when he was taken ill with typhoid fever. As he was acting peculiarly he was put in jail by ignorant officials. Reports were spread that were damaging to his character. He was rescued by the church people at Valparaiso and is now being carefully treated at the Christian Hospital of Valparaiso.

Churches Come Together.

The church at Red Cloud, Neb., sent out a call to its membership for a special meeting on October 26, at which time they were to discuss union with the local Congregational church in order that the Christian people of the community might become a stronger and more uplifting influence in the community.

New California Secretary.

The state of California is so large that it has two state organizations. North California has just called Ellis Purlee to be state secretary and Bible-school superintendent. He is to go to the First Church in San Francisco at once where a crisis confronts us. Afterwards he is to tour his section of the state for funds. He will have headquarters at Alameda.

Pushing New Church.

The church at Hillsboro, Ohio, is busy with a new building which is being pushed with great vigor to get it ready for an early dedication. With fair weather, it will soon be done.

C. W. B. M. Has Contest.

The C. W. B. M. auxiliary at Hanford, Cal., has arranged for a unique missionary drill. It is arranged on the plan of the old time spelling bee. The missionaries' names will be announced one by one and the persons contesting will be required to give the name of the station. A prize of a very old gold coin is to be given by the leader with the result that all the ladies in this auxiliary are studying the annual reports of the society with unusual zeal.

Facts and Figures from Disciples' Fields

Evangelistic Meetings.

Ottawa, Ill., B. A. Billman, pastor; Benjamin W. Tate and Cecil C. Carpenter, evangelists.

Metz, Ind., Mr. and Mrs. Crabb, evangelists.

Pleasant View, Ind., 6 additions. Closed.

Plymouth, Wis., Loren Hour, evangelist; fifteen additions and pastor's salary raised.

Smartsburg, Ind., Homer Dale, evangelist; nineteen added.

Kingsville, Tex., several additions. Continue.

Rossville, Ill., Mr. Stout, evangelist; 7 additions.

Drakesville, Ia., Mr. Purdy, evangelist.

Georgetown, Ill., Mr. Lockhart, evangelist; 78 additions. Closed.

Cynthiana, Ky., Jos. D. Armistead, pastor; I. J. Spencer, evangelist.

Rock Falls, Ill., Roy Miller, pastor; J. W. Robbins, evangelist.

La Junta, Colo., 46 additions. Continue.

Woodson, Ill., Roger H. Fife; evangelist. Began November 2.

Oklahoma City, Okla., H. E. Van Horn, pastor and evangelist; Mr. and Mrs. Strong, helpers.

Literberry, Ill., Roger H. Fife, evangelist; 30 additions.

Eldon, Mo., Wright Brothers, evangelists; 115 additions.

Rochester, Minn., Mr. Cooper, evangelist.

Rock Island, Ill., Second Church, John G. Houser, evangelist. W. B. Stine, pastor.

Flanagan, Ill., special meetings continue.

Bonner Springs, Kans., C. W. Cooper, evangelist. Began November 1.

Monterey, O., La Verne Taylor, evangelist. Continues.

Mankato, Minn., C. W. Comstock, pastor; W. E. Harlow, and Frank McDonald, evangelists.

Little Rock, Ark., J. H. O. Smith, pastor and evangelist; 125 additions. Continues.

Marion, Ind., Mr. Brown, evangelist; 131 additions.

New Zern, N. C., J. Fred Jones, evangelist.

Terre Haute, Ind., Fife Company, evangelists; 133 at first invitation.

Winston, N. C., C. B. Richards, evangelist; Began Nov. 3.

Lineville, Ia., J. Will Walter, evangelist.

Jackson, Tenn., Jos. Keevil, evangelist.

St. Joseph, Ill., J. A. Barnett, evangelist; 14 additions; continues.

Rochester, Minn., Mr. Cooper, evangelist; will continue.

Tipton, Ind., A. H. Moore, pastor and evangelist; Robert Hemp, singer.

Gaynor City, Mo., J. W. Borden, evangelist; 7 additions.

Burlington, Kans., C. L. Hovgard, pastor and evangelist.

Owensboro, Ky., Mr. Collis, evangelist, Miss Fillmore, singer.

Calls.

A. J. Hollingsworth, Peru, Neb., to Temple church, Kansas City.

M. L. Rose from Winters to Watsonville, Cal.

H. H. Ball from Geyserville to Lakeport, Cal.

Elbert Holland from Lakeport to Brentwood, Cal.

Shirley Shaw, from Fresno to Red Bluff, Cal.

Ellis Purlee, from Red Bluff to Petaluma.

J. B. Holmes from Petaluma, Cal., to Galveston, Tex.

H. H. Wilson, from Clovis to Pacific Grove, Cal.

Aubury Wilson, from Richmond to Clovis, Cal.

Charles Young, from Richmond to South Berkeley, Cal.

Frank Ford, from Alameda to Winters, Cal.

F. E. Rockwell, from Mt. Sterling, O., to Madrid, Ia.

L. M. Leavitt, Smithfield, to Norton, Kan.

Ray Lessig, from Claflin to Oxford, Kans.

Traverse Harrison to Bellefontaine, O.

J. V. Coombs, to Platte City, Mo.

J. H. Coil, Perry to New Philadelphia, O.

W. S. Willis, Hustonville, Ky., to Anniston, Ala.

E. F. Leake, Fayette, Ia., to Long Beach, Cal.

Resignations.

F. H. Kisor, Kalona, Ia.

Dedications.

Alvadore, Ore., Fern Ridge church, Nov. 8.

Minister at Press Club.

The newspaper men got some preaching at their common place of meeting at the Press Club of South Bend, Ind., on November 2. The new minister of the First Church, J. M. Alexander, spoke to the quill-drivers from a layman's point of view. This is but one of the many ways in which Mr. Alexander is making himself at home in his new situation.

New Church at Lonoke.

Last February Evangelist Clark organized a new church at Lonoke, Ark. The church was small but it went right to work. A hall was secured for a meeting place. In August W. L. Harris, of Kansas City, held a meeting for them, with thirty-six accessions. The church has now called a pastor and has purchased two well-located lots. A building committee has been appointed and they will submit plans for a new building at an early date. There is every reason to believe this church will go right forward.

Men Paint Church.

A number of male members of the church at Lawrence, Kans., volunteered to paint the church building. Even the roof was given a new coat. The women of the congregation served a luncheon for the workmen at the noon hour.

Five Years at Wichita.

Walter Scott Priest celebrated five years of service at Wichita, Kans., on November 1. During this five years, a mortgage on the church building of $4,000 was paid off. The north end mission has been organized into a church. The daughter church now has 500 members. Later a mission was constituted in the west end, and a building has been erected at a cost of $5,000. This church now has 160 members and is self-supporting. The Central Church has built an annex to its building costing $5,000. In this annex is a matrimonial parlor and an office. Mr. Priest has received 851 new members into the church in this period of whom 307 were baptized. He has had 274 weddings and 210 funerals. Three years ago the church gave him a Buick roadster to use in his pastoral work. The church has recently extended him a call to remain for another five-year period.

Churches Fight Neighborhood Saloons.

In residential territory on the East Side in Kansas City, two neighborhood saloons menaced the good name of the community. The report went abroad that the churches of the neighborhood were not in sympathy with the efforts of the East Side Betterment League. In the Jackson Avenue church and in other neighborhood churches action was taken on November 1, without a dissenting vote, which supported the reform work. It is believed that the police commissioners of Kansas City will rid the neighborhood of the menace.

Assistant for Dr. Breeden.

On account of the recent illness of Dr. H. O. Breeden at Fresno, Cal., the church has decided to call an assistant to help out in the parish activities. Shirley Shaw held this position last year. Candidates for the position are under consideration at the present time.

Ups and Downs of a Church.

The First Church of Carthage, N. Y., was organized in 1855, with seventeen charter members. The church prospered until 1884 when the building was destroyed by fire. The edifice was never rebuilt and the lot was sold. Nothing further was done until 1906 at which time Mr. Squires was called as pastor. This work soon ceased and nothing more was done until 1912 at which time evangelistic meetings were held. The new church was organized in 1913 with twenty-one members. Henry W. Gair of Buffalo, N. Y., became pastor here in March, 1914. A lot was purchased and a building was started immediately. The new building was dedicated on November 1. S. C. Brock will hold a two-weeks' meeting following the dedication. The new building will seat 200 people.

Champaign Women Help War Victims.

The Woman's Club of Champaign met in our University Place church recently for a luncheon. A purely social function turned into a meeting for helping the war victims and a considerable sum of money was raised for this purpose.

Mrs. Weaver Tells Stories.

Mrs. Gustine Courson Weaver, who is known to Disciples through her missionary service in Japan in company with her husband, Clifford Weaver, is acquiring a wide

Rev. Walter Scott Priest, Who has Just Closed His Fifth Year at Wichita, Kans.

reputation through her work with children. She has organized the Story-Tellers League with fifty members in which is a company of people who agree to work at the task of telling stories to children. Mrs. Weaver is president of the organization. Mrs. Weaver was the Teller of Noontide Stories at Columbia University Library on September 15, and also appeared in the same role at the annual flower festival for children given by Mrs. Helen Gould Shephard at Lyndhurst-on-Hudson, September 16. Mrs. Weaver is still interested in missionary work and is the president of the Woman's Missionary Social Union of Texarkana, Texas, where she lives.

Ministerial Relief Goes Forward.

The Board of Ministerial Relief of the Disciples is making progress. They had a gain in receipts last year of $5,728.29. In October of the new year, the receipts were 50 per cent greater than in October of last year. Four new names have been added to the pension roll the past month, making a total of living pensioners of 115.

Sunday-school Evangelism.

Central School at Youngstown, Ohio, used the month of September to fill up their ranks, which had been depleted during the summer. In October, their energies were devoted to the cause of state-wide prohibition. November is to be evangelistic month. Every teacher in the school is to make a careful list of all people above the Primary Department who are not members of the church. The teachers are to pray for these people daily. The devotional committee of each class is to assist. A part of each lesson period is to be used in presenting the initial things of the work of salvation. From November 22 to 29, there are to be special evangelistic services in the church each evening under the auspices of the Sunday-school with preaching by the pastor. It is hoped that the church may have a great ingathering through these special efforts.

Fellowship in F. W. Allen's Church.

The First Church of Springfield, Ill., is having great audiences under the opening ministry of Frank Walter Allen. One of the significant developments of this pastorate has been the organization of a fellowship class, composed of the young people of the church. The messages of literature, prophecy and of the Nazarene are discussed as they relate themselves to the life of the youth. The class meets under the auspices of the Y. P. S. C. E. at the evening hour. The first Sunday evening of each month, the evening church service relates itself to the needs of the young people. Rabbi Tadesche spoke to the young people on the evening of November 1. There is a program of service and a program of amusement for the class.

Preaches to Young People.

George A. Miller is announcing a series of sermons for young people to be given in Ninth Street church, Washington, D. C., beginning November 1. They organize themselves around the great characters of the Bible. The series is as follows:

"Paul—Preparation for Life."
"Moses—Decision."
"Timothy—Companionship."
"Joseph—Virtue Rewarded."
"Josiah—A Great Purpose."
"David—Making the Most of Life."
"John Mark—Another Chance."
"Ruth—Home Affection."
"Christ—Accomplishment and Influence."

Eight Years at Indianapolis.

Charles M. Fillmore has finished out eight years of service with the Hillside church at Indianapolis. In the morning of the anniversary Sunday, an impressive "Covenant Service" was used which has been compiled by Mr. Fillmore from the scriptures. The church has taken as its motto for this coming year, "Each for all; all for each."

Edward Wilson Tells Stories.

Edward C. Wilson, Fellow in Psychology in Clark University, Worcester, Mass., had charge of telling stories in the parks of Worcester for the months of June, July and August, during which time the Bible stories were told to the thousands of children who visited the parks on Sunday afternoon. There were twelve workers engaged every Sunday and they met each week for training in matter and method, under the tutelage of Mr. Wilson. This work was under the auspices of Mr. Wilson. Mr. Wilson supplied the pulpit recently for Harry Minnick in the First Church in Worcester.

R. M. Hopkins Helps with Cornerstone.

The church at Hagerstown, Md., is building a new Bible-school building in the rear of the present church. Robert M. Hopkins was with them to help lay the cornerstone on November 1. The building is to cost $30,000 and one-third of it is already raised. Mr. Hopkins expounded the ideals of religious education in a modern and convincing way. The pastor, George B. Townsend, spoke congratulating the people upon their liberal giving.

General Convention Chiefs Meet.

While Mr. Chilton was in his meeting at Liberty, Mo., there was a meeting of the heads of the General Convention at Liberty. Robert Graham Frank, pastor of the local church and secretary of the General Convention, called to his counsel Walter M. White of Cedar Rapids, president of the organization, Col. F. W. Fleming of Kansas City, treasurer, and W. F. Richardson of Kansas City.

Ministers' Children at Transylvania.

Transylvania University is fortunate this year in the evidence that our ministers are loyal to our own educational institutions. There are in this school this fall the children of twenty-five Disciple ministers. Among these are J. V. Collis, Lexington; Gordon Barnes, Richmond; and P. B. Rains, Cincinnati. There are students in the university this year from various parts of the world. Among these are O. E. Lovell, Johannesburg, S. Africa, C. M. Gordon, Melbourne, Australia, and H. E. McMillan, Toronto, Canada. The seniors are carrying canes and the freshmen have green skull caps.

Plant a Church a Year.

The church at Hammond, Ind., has adopted for its motto "Plant a Church a Year." Last year a work was planted at Shelby. This year, the pastor, Chas. J. Sharpe, went to Pence, Ind., and held a meeting. There were 127 additions in the meeting and ninety-eight were baptized. On the nineteenth day of the meeting, $7,000 was raised for a $10,000 building. One of the converts, the founder of the village, gave the village park for a site for the new building. P. J. Lough was called as pastor before the meeting closed.

Becomes Disciple Minister.

R. C. Dillman, who has been six years a minister in another communion has united with the Disciples and identified himself with our church at Lafayette, Ind. He is now preaching for a near-by church at Battle Ground, Ind.

Returns to Former Charge.

J. H. Tiller went to Bloomfield, Mo., fifteen years ago and not finding a church, started a meeting on his own responsibility. At the close of this meeting, they built a church at a cost of $2,500. There were not over twenty members. This year, Mr. Tiller was again chosen minister after an absence of many years. A new church building has just been finished and dedicated. The church now has a membership of 220 and there is every prospect of further progress.

James Egbert Leads Building Project.

The church at Cheney, Washington, has been in a building project the past year under the leadership of the minister, James Egbert. A property worth $15,000 has been acquired. It is just across the street from the new state normal building where every year from fifteen hundred to two thousand school children prepare to teach in different parts of Washington. All the money needed was raised on dedication day. The Church Extension Society carries a small loan on the property.

Wm. J. Frost Becomes Disciple.

Wm. J. Frost of Missouri recently united with the Disciples in a meeting conducted by J. J. Taylor, evangelist. Mr. Frost is a graduate of William Woods College and of the University of Kansas. He has a preaching experience in another communion and is a trained singer, so he gives great promise of usefulness among us.

Oregon Ministers Meet.

The preachers of Oregon who live within a hundred miles of Portland, have organized a fellowship of an unusual sort. The outlying ministers come into Portland once a quarter and the ministers all pool their railroad expenses so that it costs every minister an equal sum, even the Portland ministers taking their share. F. T. Porter of Salem is president of this fellowship and P. C. Heyward is secretary. The secretary recently united with the Disciples from the Seven-day Adventists.

Oregon Ministers Victimized.

A very smooth stranger who has pretended to be hunting for work has secured ten dollar loans from a number of our ministers in Oregon. The Oregon ministers have gained much wisdom from this experience and will not give money to strangers henceforth. They feel that it is their function rather to find work for such individuals and in every way prevent fraud being practiced upon Christian people.

Faithful Women Save the Day.

A group of women in Linden, Tenn., were determined to have a church. They importuned in vain for preaching but finally induced Percy G. Cross to come to Linden and hold a meeting in the courthouse. The men of the households had not shown much interest in the project but the women were ardent personal workers. There were fifty-six additions, forty-four by baptism. A church was organized with ninety members. Over $2,000 dollars was secured for a new church building. Four young men were induced to enter Christian colleges, one to be a minister and one a missionary.

Health First

In buying food articles we must consider several things—economy, results, convenience, reliability; but the most important is Health.

Health means everything. If one gets cheated in buying dresses, shoes or bonnets it is provoking, but the harm is chiefly loss of money. In buying food articles, if imitations or poor stuffs are supplied, there is a loss of money and probably an injury to health also; and good health is beyond price.

Remember these facts when buying baking powder.

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Evangelists Fear Ecclesiasticism.

The new National Association of Evangelists has fallen under the criticism of some of the fraternity on account of the use of the term "accredited evangelist." The Association, through its officers disclaims any purpose to exercise any ecclesiastical authority over the members. "Accredited" means of good reputation.

Pittsburgh Ministers.

The ministers of larger Pittsburgh have voted to discontinue some of their meetings. They will meet but twice a month henceforth. The first meeting in the month will be held with the First Church, North Side. On the last meeting of the month, they will meet with the United and Social Auxiliaries at the several churches.

An Active Church.

The church at Lebanon, Ind., of which A. L. Ward is pastor, has a number of very interesting activities. Recently there was organized a company of boys called "The Knights of the Holy Cross." An evangelistic campaign under the leadership of Chas. H. Winders of Irvington church, Indianapolis, began November 9. Wallace Tuttle, of Columbus, will lead the music. The sermon topics for October 25, were "A Business Man at Prayer" and "The Dismissed Christ."

Special Service for Men.

The Memorial church at Rock Island, Ill., arranged a special service for men on the evening of October 25. This service is to be followed by others for a period of a month. The men are invited to the church for a social half-hour before the service. They then march into the church together and sit in specially assigned seats. The minister, M. E. Chatley, at the first of these special services, took the topic, "Men's Relation to their Church." A number of men in the church membership and outside of it had been requested to write out their opinions on the topic beforehand and excerpts from these letters were read during the sermon. The second sermon in the series will be on the topic, "Men and Their Country."

Minister's Son Becomes Minister.

Frank Tinder, son of F. M. Tinder, pastor of the church at Lancaster, Ky., and formerly pastor at Carlisle, preached his first sermon at the church at Stony Creek, near Louisville, November 1. Mr. Tinder, Jr., is a student at the Bible College of Transylvania University at Lexington and is preparing to make himself efficient in following his father's calling.

NEWS FROM THE FOREIGN SOCIETY.

H. C. Hobgood reports having traveled 200 miles or more overland, and sixty miles by canoe in Africa. He baptized twelve at Ifoku, fourteen at Iyete, and twenty-two at Bongale during August. Bongale is 275 miles by river from Lotumbe on the way to Tomba, where a great host of inquirers are waiting. This is the place where R. Ray Eldred died about a year ago.

Herbert Smith on the Congo reports that the missionaries have plenty to eat, but they cannot get money. He states that there is no need of any anxiety on the part of the people at home about the missionaries. He reports twenty-four baptisms at Lotumbe July 12. Part of these walked 100 miles to be baptized and then walked home.

Dr. Shelton and Dr. Hardy are at Batang, and Mr. and Mrs. Baker and Mr. and Mrs. Ogden expected to leave Tatsienlu, September 3. They hoped to reach Batang in about thirty days from that time. Dr. Shelton finds things in better shape in Batang than he had dared to hope. The total loss of lumber and brick and medical and household effects was about $1,440.

During the year David Rioch and family, P. A. Sherman and wife, and Miss Josepha Franklin and Miss Mary L. Clarke of India will all return home on their furlough.

F. M. RAINS, Secretary.

The Sunday School

CHRIST CRUCIFIED.

INTERNATIONAL UNIFORM LESSON FOR NOVEMBER 29.

Mark 15:21-41; Luke 23:39-43.

Memory Verses, 25-27.

Golden Text.—Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. Isa. 53-4.

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(22) And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. (23) And they offered him wine mingled with myrrh: but he received it not. (24) And they crucify him, and part his garments among them, casting lots upon them, what each should take. (25) And it was the third hour, and they crucified him. (26) And the superscription of his accusation was written over, THE KING OF THE JEWS. (27) And with him they crucify two robbers; one on his right hand, and one on his left. (29) And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, (30) save thyself, and come down from the cross. (31) In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. (32) Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

(33) And when the sixth hour was come, there was darkness over the whole land until the ninth hour. (34) And at the ninth hour Jesus cried with a loud voice, E-lo-i, E-lo-i, la-ma sa-bach-tha-ni? which is, being interpreted, My God, my God, why hast thou forsaken me? (35) And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. (36) And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be: let us see whether Elijah cometh to take him down. (37) And Jesus uttered a loud voice, and gave up the ghost.

Verse By Verse.

(From Tarbell's Teachers' Guide.)

v. 22-23. *The place of a skull.* We call the knoll Calvary, from the Latin word *Calvaris* which means *a skull.—They offered him.* It was customary to give something to stupefy one about to be crucified.—*He received it not.* Matthew says that he tasted it and would not take it because he knew it was meant to stupefy him. And he had work yet to do, Lk. 23:39-43; Jn. 19:26-27.

v. 24. *Casting lots upon them.* Ps. 22:18. There were the headdress, the shoes, the outer garment, and the girdle, one article for each, and then the ownership of the seamless inner garment would be determined by lot. —*What each should take.* The garments were the perquisites of the executioners. John 19:25-27, adds here Jesus' words to John and to his mother.

v. 25. *They crucified him.* See his words at this time, Lk. 23:24. John 19:14 says it was the sixth hour.

v. 26-27. *Was written.* In Hebrew, Latin and Greek, Jn. 19:20.—Many ancient authorities insert verse 28: And the scripture was fulfilled, which saith, And he was reckoned with the transgressors. See Lk. 22:37, RVm.

v. 29-31. *They that passed by railed on him. Mocked him.* "When our own patriot Defoe was pilloried, the people disappointed his judges by offering him flowers and greeting him with cheers instead of hailing him with mockery; but no such reversal of his unjust sentence awaited our Lord." (*Dods*).—*Thou that destroyeth . . . three days.* Or, *sanctuary,* RVm. See Mt. 26:61. — *Himself he cannot save.* Or, *can he not save himself?* RVm. "Of course not: he that will save others cannot save himself!" (*Robertson*).

v. 33. *There was darkness over the whole land.* Or, *earth,* RVm. "It seems only in accordance with the Evangelic narrative to regard the occurrence of the event as supernatural while the event itself might have been brought about by natural causes; and among these we must call special attention to the earthquake in which this darkness terminated. For it is a well known phenomenon that such darkness frequently precedes earthquakes. The language of the Evangelists seems to imply that this darkness extended, not only over the land of Israel, but over the habited earth. The expression must, of course, not be pressed to its full literality, but explained that many thought it extended far beyond Judea and to other lands" (*Edersheim*).—*When the sixth hour was come . . . until the ninth hour.* From twelve noon till three p. m.

v. 34. *Eloi, Eloi, lama, Sabachthani.* A quotation from Ps. 22:1.—*Why hast thou forsaken me?* Or, *why didst thou forsake me?* RVm.—"He forsaken! Who can comprehend it?" (*Luther*). "Separation from God is the true death, the wages of sin; and in that dread hour he bore in his own consciousness the uttermost of its penalty," suggests Dr. Maclaren. "Jesus uttered Ps. 22:1: he had meditated on the whole Psalm as foreshadowing his experience," argues Dr. Horton. "If on the cross he was consciously quoting the Psalm of the suffering Messiah, and the first verse was overheard, we are relieved of the difficulty which some have found in the thought that even for a moment Jesus felt forsaken by God. But on the other hand, this difficulty often disappears, and becomes the deepest well of comfort, in the dark hours of the Christian's experience."

v. 37. *And Jesus uttered a loud voice.* Crying with a loud voice, "Father, into thy hands I commend my spirit," Lk. 23:46.—*And gave up the ghost.* There is but one word in the Greek, expired. The word *ghost* originally meant *breath, mind,* and later came to mean spirit.

Christ's Cross—and Ours

The Lesson in Today's Life.

BY JOHN R. EWERS.

There has been much philosophy of the cross. Here is a lesson not to theologize about but to put into real life. The cross has its firm place. "Without the shedding of blood there is no remission," seems to be true of all reform and of all vicarious sacrifice. The mother, the patriot, the social reformer, the preacher of the Gospel, the herald of Christ on foreign fields, the slum preacher, the good friend, the home-maker, the church builder, the evangelist, all ought to know, all must know the way of the cross.

Rev. John R. Ewers.

Could Jesus have saved the world without the experience of the cross? No. President Eliot, when head of Harvard, used to say that you could not make a bad young man good by threatening him nor by softly passing over his faults. The most powerful appeal that could be made to him was to show him his sins in terms of the suffering of some one whom he loved. Did his sin cause his mother, his father, his sweetheart deep and unjust suffering—that or nothing would turn him from his selfish way. We must see our sins in terms of Jesus' suffering. Every selfish sin of mine wounds the heart of my Master, crucifies him anew. This is not mysticism. This is simple truth.

The cross is that upon which Jesus laid down his life for the world. Your cross is that upon which you lay down your life for society. It is your life work. You have no business doing anything which does not afford you that opportunity. Softness, ease, luxury, are the bane of modern life. Are you conscious of laying down your life for men?

PROSPERITY.

I am tired of the doctrine of the "Full Dinner Pail." We worship at the shrine of "Prosperity." There is not one man in a thousand who can stand it. I tell you prosperity rots the fiber of the soul. It turns our heads and makes us insolent. It sets us up above our fellows and ministers to our vanity. The cotton of comfort stops our ears and we no longer hear the moans in the wind-swept street. Prosperity even makes a church self-sufficient. Prosperity kills personal work. Prosperity makes ministers lazy. Prosperity makes the service chilly. No, the best thing in the world is not prosperity as such. When people are struggling to become they are pious and sympathetic, but when they arrive they are insolent and cold. The doctrine of the cross and the doctrine of fat, sleek, selfish prosperity have nothing in common.

INCOMES.

You cannot measure men by incomes. The only accurate measure is outgo. It would be interesting to get a look into the heavenly Bradstreet or Dun. How are men rated by God? How much confidence can you place in this man in heavenly dealings? Can you trust him? What are his spiritual assets? What his resources of sympathy? What is his outgo? That is the only way God rates a man. In what proportion does he lay down his life? I have no use for a lazy faith which sings in selfish ecstasy, "Jesus Paid It All." You have your cross also. I like much better that fine hymn of the church, "Must Jesus Bear the Cross Alone?" or, "Must I be carried to the skies on flowery beds of ease?" And then those splendid verses:

> Are there no foes for me to face?
> Must I not stem the flood?
> Is this vile world a friend to grace
> To help me on to God?
>
> Sure I must fight if I would reign;
> Increase my courage, Lord;
> I'll bear the cross, endure the pain,
> Supported by Thy word.

GRENFELL.

I read yesterday those matchless words which Dr. Grenfell recently uttered before the students at Harvard and which are said to have made the greatest impression since the voice of Philipps Brooks wrought its spell in that chapel. They were simple words. He defined faith as being willing to invest your all in Christ. Twenty-six years before, he had done it and it had worked. As a surgeon he said that if a certain remedy had worked for twenty-six years and always with the same good results he would have confidence, but this remedy had worked for more than nineteen hundred years. Had it been a cross? Those who carry crosses do not talk much about it. Livingstone did not, Jesus did not, Grenfell does not. Mrs. Montgomery, just back from a trip in the Orient, says that she has to come back to fashionable American churches and among overdressed women to hear the talk of "Sacrifice." Sacrifice—Great God, what do we know about it? What right have we to talk about the cross? We who bow in dust before the shrine of prosperity? Pampered, coddled, soft and flabby children in the protected nursery of selfish ease! Let us stop talking!

The Mid-Week Service

By Silas Jones.

TOPIC FOR NOVEMBER 25.

Reasons for Thankfulness. 2 Cor. 9:15; 1 Pet. 2:21-25; 2 Cor. 4:15-18.

Reason is less likely to create the thankful spirit than the thankful spirit is to discover reasons for its existence. There are reasons, of course, but these can all be enlisted on the side of pessimism if we believe that everything is going to the bad. The world does not always move to suit us. Mind is not master of all that we see. The ways of the Supreme Being are not always our ways. We become perplexed and we rebel unless we enlarge our interests and identify ourselves with the more comprehensive movements of history and with the ongoing of nature.

UNKNOWN BENEFACTORS.

The soldiers of the Civil War on their memorial day pay honor to the unknown dead. Many of these dead are known to those who remain but their graves are unmarked. There is also the desire to honor the men whose names are forgotten, whose particular achievements are passed over in silence by the historian. The nation owes much to these men. And we owe much to nameless benefactors. We are loud in our praises of conspicuous men. We owe less to the great ones of history than we owe to the millions of whom we have never heard. Our imaginations have been so feeble that we have been unable to picture in any adequate way the work of these obscure millions. The historians and the poets and painters have glorified the exceptional man. We must now honor the man who stands in his place among his fellows and does his share of the work as the others are doing theirs.

DISCONTENT.

We have reasons to be thankful because of the growing discontent of the world. Men are unwilling to be driven like slaves. They do not receive kindly the admonition that they should be content with such things as they have when they know that they are toiling to support in luxury and idleness the men and women who preach contentment to them. We are dissatisfied with a religion that is only partly Christian. The paganism and the pre-scientific theories of nature that are offered to us as essential parts of Christianity we are loath to accept. We may easily go too far and reject a practice or a belief because it is distasteful to us when a candid examination of it would lead us to see its usefulness.

TOLERATION.

Dr. Lyman Abbott says that when he was preparing for the Christian ministry his father gave him this counsel concerning sectarian differences and Christian unity: "I am convinced that nine-tenths of the controversies which have agitated the Christian world have been controversies about words, and I rather think the other tenth has been also." Dr. Abbott says he did not concur in his father's judgment at the time but that experience has convinced him that it is almost literally true. Others are coming to the same conclusion. There are differences, but they are fewer than sectarian leaders would have us believe. The world is losing interest in controversies which once held its attention. We think we have reason to believe in the sincerity and intelligence of religious men. We honor our own beliefs but we recognize our limitations and we try to see the value in the experience of other men. The toleration of the present is not indifference. For some it is, we may admit, but for the majority we may believe that it is a wider and better faith.

Ps. 48:11; 50:14; 106:1; Ecc. 7:14; Joel 2:26; Rom. 2:4; Eph. 5:19-20; Phil. 4:6; Col. 1:12; 2:7; 3:15-17; Rev. 5:9-10; 7:9-12; 15:3-4; 19:1.

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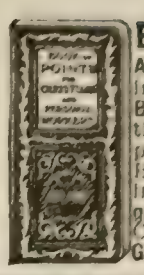

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A Story With a Moral

Here is a story which came to us at the Atlanta Convention. It is a story worth reading, especially if you are interested in higher ideals for Sunday Schools in general and in particular for your school.

A CERTAIN Sunday-school of the Southland, in one of the largest and best known churches of the brotherhood of Disciples, determined last summer to adopt graded literature in all its departments. (Previous to this time only the Beginners and Primary Departments were using the Graded Lessons.)

The Director of Religious Education in the school is a graduate of the University of Virginia, and for many years was a teacher in one of the leading educational institutions of the South. He is a ripe scholar, without prejudice and with enthusiasm for high educational ideals—and withal a very practical Sunday-school man.

This educational director called his nineteen teachers together. He said, "We will send for samples of the graded literature produced by our three leading publishers." The teachers agreed upon the plan. The literature was ordered.

When the sample texts arrived, the Director again called together his teachers. "Now," he said, "we will tear off the covers of these Intermediate text books, in all three systems."

"Now," said the Director, "I will read to you a sample lesson from each of these Intermediate texts. I will choose corresponding lessons in each of the texts. I want you to listen to the reading from the three systems of literature, weigh each carefully, then tell me which you think is best adapted to the educational work we are doing for your children and mine."

The reading began. The chapter from System Number One was read. Then from Number Two. Last, from Number Three. The Director went down the line of nineteen teachers, asking each of them which treatment of the lesson would aid him best in training his pupils in the Christian religion. What was the result? Each of the nineteen teachers voted. ALL VOTED without exception for System Number Two.

A second lesson was read by the Director from System Number One, System Number Two, and System Number Three. The same question as before was put to the nineteen teachers. When the teachers had all voted, it was found that they were all again agreed in their preference for System Number Two.

SYSTEM NUMBER TWO WAS THE BETHANY
SYSTEM OF SUNDAY SCHOOL LITERATURE

OF COURSE, there was no hesitation on the part of the Religious Director of that Sunday-school and his teachers in making choice of literature for their school.

This story has a moral, and the story is for you, Mr. Pastor, Mr. Superintendent, Mr. Teacher.

Have you made a test of the merits of the various systems of Graded Literature available, before deciding upon the spiritual food that is to go into the character of your young people? Do this, and without delay. January is the nick of time to make a WISE CHOICE. Do not neglect in your examination ANY GOOD SYSTEM published.

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Vol. XXXI November 19, 1914 Number 47

Christ's Churchmen Will Not Let Christ's Work Suffer!
Editorial

Looking to the Heights
By Charles E. Jefferson

Light in Mexican Darkness
By Jasper T. Moses

Thanksgiving in Peace-Blessed America
By the Visitor

CHICAGO

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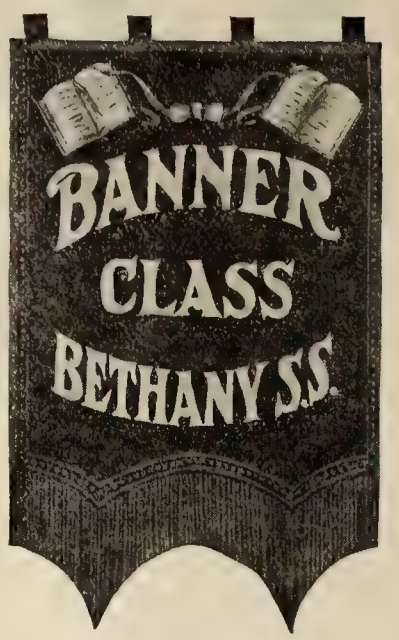
Three Sunday-School Banners

Donated for the Contest by the Practical Sunday-school Supplies Co., Chicago, will be presented to the three schools sending in the largest number of correct, or approximately correct, lists of answers to the One Hundred Questions submitted.

BANNER NUMBER ONE: This Banner is made of satin, one side with merino back and with desired lettering on both sides. The size is 17 by 30 inches. This Banner can have the emblem of the open Bible in the center if so desired. Any color can be furnished.

BANNER NUMBER TWO: This Banner is made of satin, one side cambric back, lettering on one side only; size 17 by 30. Open Bible design may be included and any color can be furnished.

BANNER NUMBER THREE: This Banner is made of the best quality all wool felt, with letters of felt cut out and sewed on. These are hand-made letters of the best quality. This banner can have any wording desired which can go on the space and can be furnished in maroon, olive, green, purple, and royal blue. Your School Should Have One of These splendid Banners, and It **Will,** If You organize for the Contest **Now!** If your school as a whole does not participate, organize your class for the competition, and carry away the prizes.



Cut of Third Banner.

Harold Bell Wright, whose works will be given as First Prize in the Bible Knowledge Contest.

Three Large Prizes

will be presented to Individuals sending in the most nearly correct lists of answers to One Hundred Questions.

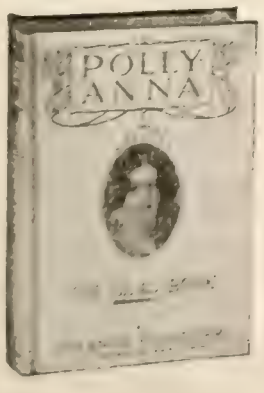
THE FIRST PRIZE will be a beautiful set of the works of Harold Bell Wright, bound in full leather, with gilt top, a veritable edition de luxe. The set includes the following books: That Printer of Udell's, The Shepherd of the Hills, The Calling of Dan Matthews, The Winning of Barbara Worth, Their Yesterdays, and the new book just from the press, The Eyes of the World. This splendid prize has been donated to the contest by the publishers, The Book Supply Company, Chicago.

THE SECOND PRIZE will be a fine American Revised Bible, divinity circuit, leather lined, silk sewed, a book of which the winner will certainly be proud. This is the donation of Thos. Nelson & Sons, New York.

THE THIRD PRIZE, Ladies Solid Gold Chatelaine, or Men's Gold Christian Endeavor Charm. Donated by the United Society of Christian Endeavor.

The Nelson Bible which will be given as second prize

Twenty-Two Small Book Prizes



Pollyanna. Porter. Donated by the Page Company, Boston.
Winning the Wilderness. McCarter. Donated by A. C. McClurg & Co., Chicago.
Nancy The Joyous. Stow. Donated by Reilly and Britton, Chicago.
Ned Brewster's Caribou Hunt. Hawkins. Donated by Little, Brown & Co., Boston.
Tents of a Night. Findlater. Donated by E. P. Dutton & Co., New York.
Gideon's Band. Cable. Donated by Charles Scribner's Sons, New York.
The True Story of Abraham Lincoln. Brooks. Donated by Lothrop, Lee & Shepard, Boston.
Daily Cheer. Ayer. Donated by Lothrop, Lee & Shepard, Boston.
Life More Abundant. Ward. Donated by Lothrop, Lee & Shepard, Boston.
Love, Home and the Inner Life. Gleason. Donated by F. A. Stokes Co., New York.
My Lord and Saviour Jesus Christ. Ex-Gov. Hanly. Donated by Bobbs-Merrill, Indianapolis.
The Church, the People and the Age. Scott and Gilmore. Donated by Funk and Wagnalls, New York.
The Bible for Young People. Donated by Century Co., New York.
The Message of the Disciples. Ainslie.
The Call of Christ. Willett.
Planting the Outposts. Sulzer.
On the Dividing Line. Somerndike.
The Story of a Thousand Year Pine. Mills. Donated by Houghton, Mifflin Company, Boston.
Boy Wanted. Waterman. Two copies donated by Forbes & Co., Chicago.
Girl Wanted. Waterman. Three copies donated by Forbes & Co., Chicago.
Life of Dr. J. R. Miller. Faris.

THE CONQUEST

700-714 East 40th St. **Chicago, Ill.**

Subscriptions—Subscription price $2. If paid strictly in advance $1.50 will be accepted. To ministers if paid strictly in advance $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

The Christian Century.

Published Weekly by the Disciples of Christ in the Interest of the Kingdom of God.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.
Change of address—In ordering change of address give the old as well as the new.
Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th ST., CHICAGO

THE CO-OPERATION COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

Charles Traxler, Akron, Ohio.
E. M. Bowman, Chicago, Ill
H. D. C. Maclachlan, Richmond Va.
L. J. Marshall, Kansas City, Mo.
Howard T. Cree, Augusta, Ga.
Verle W. Blair, Eureka, Ill.

ANOTHER WAY TO HELP.

The Co-operation Committee is interested in every aspect of The Christian Century's success. Primarily we are called upon to secure gift funds to sustain and promote this enterprise. But the friends of the better type of Christian journalism among the Disciples can do other things in addition to giving money.

We learn by conference with the office of the Disciples Publication Society that this season of the year is the time when the Sunday-schools generally take up the question of their supplies for the next year. It is well-known even by the general public that the publishing of Sunday-school literature, is the backbone of the religious publishing business. Few, if any, weekly religious newspapers are paying propositions. Certainly no national newspaper of the Disciples is by itself a paying proposition. But taken in connection with the publication of books and Sunday-school literature the religious publishing house as a whole may be made to pay a reasonable profit.

We feel therefore that it is the duty of all friends of higher ideals in journalism to bring to the attention of their Sunday-schools the system of literature put out by the Disciples Publication Society. This literature is now used in every school represented by the membership of this committee, and while we take pleasure in testifying as to the enthusiasm with which it is received by our teachers and pupils it is not our intention in this place to shout its praises.

We do feel, however, that the least any pastor or superintendent can do is to examine it. If it is not the best there is we do not believe it should be purchased merely from a sense of loyalty to the Disciples Publication Society.

THE BEST IS NONE TOO GOOD.

Every Sunday-school ought to have the very best that can be found. No literature for the teaching of religion to children and young men and women is too good. And no consideration of denominational loyalty or publisher's preference ought to weigh an ounce when a school is choosing its literature of religious education. The pupil's welfare is the only consideration that should weigh at all.

The committee and its representative, the present writer, have noted with much interest the advertisement appearing in recent issues of The Christian Century [it is found also in this issue on page 4.—Editor] entitled "A Story with a Moral." That superintendent did his simple duty. If he and his teachers had concluded that some other supplies were better than the Bethany System he would have done wrong to purchase the Bethany. But he put the whole matter to a fair test, and that is what every Sunday-school worker ought to do.

MR. CLARK'S LEADERSHIP.

The members of the committee had occasion to come into close contact again and again at the Atlanta Convention with Mr. Thomas Curtis Clark who is the head of the Sunday-school department of the Disciples Publication Society and editor of The Conquest, a paper which he originated not quite a year ago. Mr. Clark received his training in this work in the Christian Publishing Company of St. Louis during Dr. Garrison's regime there. He worked for that house more than five years. He was at one time editor of The Front Rank and there conceived the idea of a weekly paper for adult and young people's classes on quite unique lines. This idea he has been given complete freedom to work out in The Conquest. And if the committee may judge from the fine subscription list already secured to this attractive paper we feel that Mr Clark has proved his editorial genius and his knowledge of what Sunday-schools really want and need.

A GROWING PATRONAGE.

Mr. Clark's work in heading up the Bethany System of lesson literature has been remarkable. The reports examined by the committee show that the patronage of this literature has grown steadily from the beginning, and that it has been due not to any aggressive promotion activities but apparently to the merit of the goods alone. As most readers of these words are aware, the Bethany System is the product of the co-operation of the leading specialists of the Sunday-school world, representing the leading Christian denominations. That the Disciples should have had editorial representation in creating this literature is a matter for which we are all grateful. And now that this marvelous system which, we are told, contains 132 separate periodicals, is complete, we believe it to be a great privilege of our schools to use it.

It seems to be a fine way to practice Christian unity in Sunday-school work, and every Disciple should take heart from the fact that it is possible at last for Christ's people of the various denominations to lay aside sectarian differences and make a body of literature expressing the great non-denominational truths for which Disciples love to stand.

The committee, therefore, hopes that every pastor and superintendent and Sunday-school worker who reads these words will write to Mr. Clark asking for further information about the Bethany System and The Conquest.

To the Co-operation Committee
of The Christian Century,
700 E. 40th Street, Chicago.
Dear Fellow-Workers:

I hereby agree to give ten dollars a year for five years to the support of The Christian Century and the Disciples Publication Society. I will send the first installment before January 1, 1915.

Name and Address. _____

A Story With a Moral

Here is a story which came to us at the Atlanta Convention. It is a story worth reading, especially if you are interested in higher ideals for Sunday Schools in general and in particular for your school.

A CERTAIN Sunday-school of the Southland, in one of the largest and best known churches of the brotherhood of Disciples, determined last summer to adopt graded literature in all its departments. (Previous to this time only the Beginners and Primary Departments were using the Graded Lessons.)

The Director of Religious Education in the school is a graduate of the University of Virginia, and for many years was a teacher in one of the leading educational institutions of the South. He is a ripe scholar, without prejudice and with enthusiasm for high educational ideals—and withal a very practical Sunday-school man.

This educational director called his nineteen teachers together. He said, "We will send for samples of the graded literature produced by our three leading publishers." The teachers agreed upon the plan. The literature was ordered.

When the sample texts arrived, the Director again called together his teachers. "Now," he said, "we will tear off the covers of these Intermediate text books, in all three systems."

"Now," said the Director, "I will read to you a sample lesson from each of these Intermediate texts. I will choose corresponding lessons in each of the texts. I want you to listen to the reading from the three systems of literature, weigh each carefully, then tell me which you think is best adapted to the educational work we are doing for your children and mine."

The reading began. The chapter from System Number One was read. Then from Number Two. Last, from Number Three. The Director went down the line of nineteen teachers, asking each of them which treatment of the lesson would aid him best in training his pupils in the Christian religion. What was the result? Each of the nineteen teachers voted. ALL VOTED without exception for System Number Two.

A second lesson was read by the Director from System Number One, System Number Two, and System Number Three. The same question as before was put to the nineteen teachers. When the teachers had all voted, it was found that they were all again agreed in their preference for System Number Two.

SYSTEM NUMBER TWO WAS THE BETHANY
SYSTEM OF SUNDAY SCHOOL LITERATURE

OF COURSE, there was no hesitation on the part of the Religious Director of that Sunday-school and his teachers in making choice of literature for their school.

This story has a moral, and the story is for you, Mr. Pastor, Mr. Superintendent, Mr. Teacher.

Have you made a test of the merits of the various systems of Graded Literature available, before deciding upon the spiritual food that is to go into the character of your young people? Do this, and without delay. January is the nick of time to make a WISE CHOICE. Do not neglect in your examination ANY GOOD SYSTEM published.

Samples of the Bethany System will be sent you for the asking.

ADDRESS

Disciples Publication Society

700-714 East 40th Street - - Chicago, Illinois

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Christ's Churchmen Will Not Let Christ's Work Suffer!

CHRIST'S ENTERPRISES IN THE WORLD FACE TODAY A GRAVE EMERGENCY AND CHRIST'S CHURCHMEN MUST MEET THE CRITICAL HOUR WITH EMERGENCY MEASURES OF LOVE AND LOYALTY AND SACRIFICE.

Conventional charity that divides its alms among unselfish causes from the "small change" of one's purse, or from the safe and easy surplus of one's earnings, or from unexpected "windfalls" or the so-called "velvet" that one picks up in the path of routine business, or even from the tenth of one's income which many devout souls set apart for Christ's work—all such charity should in these searching times be abrogated and replaced by a charity that cuts deep into the flesh of self-indulgence and perhaps into the bone of one's working capital.

This is not the time for Christian-minded men and women to evade Christian duties and burdens by making poor mouths and whining about the uncertain business conditions. It is one of those great moments in Christian history that can be met adequately only by a great faith, a sacrificial faith, that puts one's personal comfort and even one's personal welfare subordinate to the welfare of the enterprises that spring out of the heart of Christ.

* * *

It is sanely within the truth to declare that, in this time of world-wide emergency, a Christian who spends money upon selfish luxuries, or wastes it upon unneeded trifles, or hoards it in unreasonable anxiety, should be made to see that he is disloyal to his Lord in the most critical hour of his Lord's need.

The pleadings of stricken Belgium's 7,000,000 sufferers sounding in our ears—

The desperate anxiety of our missionary leaders lest they must call a halt to the far-flung battle line of peaceful Christian conquest—

The mathematically impossible task before our charity organizations of caring for an army of the unemployed from thirty to fifty per cent larger than last year with receipts literally cut in half—

The imminent necessity faced by many local churches for retrenchment and contraction of their activities on behalf of men's souls—

These suggest but a few outstanding emergencies with which lovers of Christ and lovers of mankind are in these extraordinary days confronted.

* * *

There is no way for these emergencies to be met save by emergency measures. No measure is adequate save for Christian men and women prayerfully and gratefully and systematically to reduce their personal expenditures to the minimum of reasonable necessity and to increase their gifts to Christ's enterprises by at least the total amount of such reduction.

It is a time for Christians to do without things!

The hour has struck for the adoption of a policy of sane but strenuous asceticism in every Christian life and every Christian home and every Christian counting room in America.

The ascetic attitude toward life is not a normal, year-in-and-year-out Christian attitude.

Pleasures have their place in human well-being.

Luxuries are by no means always sinful.

And trifles that we could get along without are sometimes truly good to have.

But there are times when Christian ethics prescribes a policy of asceticism. And it must be clear to every live Christian conscience that this present is such a time.

The sincere Christian heart will feel that it is better to suffer oneself than to see Christ's work and Christ's little ones suffer.

Because a man's income has been reduced is no good reason now why he should reduce his gifts. It is a reason why he should cut his expenses, and cut them again and yet again, that he may if possible thereby increase his gifts to Christ.

The times are not bad; they are uncertain. American business has not yet adjusted itself to the new conditions created by the war, though it is slowly and successfully doing so. It is the duty of the Christian business man to be an optimist, not alone in his words but in his deeds; to talk hopefully and to give hopefully, gratefully and with faith.

* * *

At this time when friends of The Christian Century are soliciting gifts for it because they believe it to be one of the enterprises doing Christ's work in the world, it is meet and fitting that this paper should lift up its voice on behalf of all Christ's enterprises whose claims appeal to the conscience of his disciples.

Christian colleges must not be crippled by churchmen's parsimony. Christian missions and missionaries at home and abroad must not suffer while we are comfortable.

The orphans and the aged must not be neglected.

Our aged and infirm ministers must not be left in destitution. Retrenchment in the activities of the local church is a sin—a sin personally to be accounted for by every member of the church who insists upon maintaining his own normal scale of comfort in these days of world-wide need.

No, Christ's true churchman will say in his heart, "It is better for me to suffer than for Christ's work to suffer. If there is retrenchment it must begin with me, not with Christ's work. My comfort is not so important as his Kingdom. I will seek first his Kingdom and his righteousness and trust God for my own welfare!"

* * *

America is today a haven of refuge and an earthly paradise! All the rest of the world is in woe and want.

We must share their woe and want. We must share with them by giving directly toward their relief, and by giving with extraordinary devotion to the Christian enterprises which their war has flung into jeopardy.

To go on in our complacent way enjoying our unique and unthreatened prosperity is pagan; it is to act as if we had never known Christ.

The need is unprecedented!

The gifts must therefore be unprecedented!

And the sacrifice must therefore be unprecedented!

Christ's churchmen will not disappoint their Lord in these great days when he stretches forth his compassionate hands appealing for them to have fellowship with him in the new sufferings he is compelled to undergo at the hands of cruel men!

Looking to the Heights

With a Message of Cheer for Oppressed City-Dwellers.

BY CHARLES E. JEFFERSON.

THE human race may be divided into two classes—those who look upward and those who look downward; those who are attracted by the low places, and those who cannot escape the teasing witchery of the mountains. Some men hear upward, just as some men hear downward. The fourth evangelist tells us that when a voice from heaven once spoke to Jesus some of the people who stood near said it thundered; others said that an angel spoke to him. There are souls to whom there are no spirit voices, all they ever hear is physical vibrations.

THE SOUNDS OF THE CITY.

What do you hear, O man, standing in the center of this mighty city with its thousand voices sounding in your ears? One man says, "I hear the snarl and roar of beasts, the growl of greed, the burning hiss of lust, the grunt of satisfaction." Another man says, "I hear many discordant and earth-born noises, but under all and over all I catch the voices of the spirit, voices of faith and hope and heroism and love." One man turns his ear toward the pit, another man attunes his ear to the heights. New York is a wondrously beautiful city to men who lift their eyes to the heights. No matter what street you look down, the eye can run on until it finds a church or a home for the blind or deaf, or poor or aged, or a school, some institution which has been created by the highest forces of the soul. The city is full of the evidences of the visitation of God's Spirit. You descend stairs that look as if they would land you in a cellar, and lo! you are on the heights, in the presence of courage superior to your own, and of self-sacrifice so beautiful that it leaves you awestruck. You enter the dark chamber of a grimy tenement in an alley, and behold, you are face to face with a miracle wrought by the Lord God Almighty in a human heart. You turn a corner in a sodden and sunken section of the city, and lo! you see in a human face the clear shining of the sun of righteousness. You look down a narrow, dingy street, and see the bright eyes of little boys and girls looking toward the heights of that fair land of which youth knows how to dream and instinctively you look there, too. Of course, in our great city there are pools and swamps, dens and pits, black, filthy, sickening and loathsome, but my eyes shall be lifted to the heights and I will think of the great and noble institutions which are sown thickly up and down this island, founded by men and women who feared God and kept his commandments and supported today by the generous gifts and sacrificial labors of those whose hearts God hath touched.

THE BRIGHT SIDE OF CITY LIFE.

I will not deny the depths nor apologize for the valleys or try to convince myself that all is well with the world, but this one thing I will steadfastly do, I will lift up mine eyes to the mountains. I will think of our noble city officials (not the ignoble ones) who in high and difficult places are bearing the burden of public office, rendering, by the honest and capable administration of the department entrusted to their care, a service to the city which money cannot pay for, and which makes us their debtors. I will think of the gentlemanly policemen (not the boorish ones), men who do their duty in the fear of God, men who cannot be bought and who do not know the fear of man. I will think of the policemen who are considerate to strangers and chivalric in assisting women and little children across the crowded and dangerous thoroughfares, and who, by their vigilance and courage and fidelity, make us proud of them and the city. I will think of the capable and patient street car conductors (not the ill-bred and surly ones), who have the instincts of gentlemen and the considerateness of apostles of Christ. I will think of the conductors who watch anxiously, almost like fathers, over the getting in and getting out of little children and who help working women to lift off their heavy bundles and who are tender in their attentions to the crippled and the aged and the blind.

MEN WITH CLEAN HANDS AND PURE HEARTS.

I will lift up mine eyes to the heights. Of all men who have clean hands and a true heart, will I think. I will think of the New York merchants who conduct their business honestly, of the New York politicians who have never yet stooped to an act which has sullied their conscience or tarnished their name; of the New York millionaires who have maintained a simple heart and who live an unostentatious life, of the servant girls who fulfill Paul's high requirement and render their service as unto God. My eyes shall feast upon the heights. I will think of the chauffeurs who are not savages nor murderers, but gentlemen who drive their machines carefully through crowded streets. I will think of the good husbands who love their wives with unwavering fidelity, of the good wives whose love for their husbands death itself cannot quench; of the good fathers who carry their children in the "round tower" of their hearts, of the good mothers whose sacrifice for their children is a beautiful symbol of the sacrifice of God; of the good boys and girls who honor their father and mother up to the high level of God's commandment; of all the good sons and daughters who bear with the infirmities of parents who are aged and minister to them in their weakness and invalidism with the glad patience of saints and with a fullness of affectionate devotion at which even the angels must rejoice.

A CLOUD OF WITNESSES.

I will think of the lawyers who at the sacrifice of larger fees discountenance and prevent litigation, and of the doctors who minister to moneyless sick men and women by day and by night, expecting no reward other than that which God gives to hearts which spend themselves in service to humanity; of the editors who have not written down to the ignorance or prejudice of their worst readers, but who have written up to the level of their best readers; of the teachers who have faithfully instructed the pupils entrusted to them, sowing seed in their minds and hearts which will bring forth harvests to God's glory after the teachers are in their graves; of the bankers who have been scrupulously honest; of the mechanics who have put conscience into their workmanship; of the artisans who have labored with the fidelity and painstaking pride of artists; of the boys and girls in the factories and the great stores, who have done their work well; of the drivers of trucks and big wagons; and the carriers of packages and bundles; and the street sweepers; and the men who use the pick and shovel; and all the tens of thousands of those whom the world calls common laborers, but who are known, each one, to the heart of God and who have been blest by him for some noble deed which they have done this year. I will look over the heads of reprobates and scapegraces of both sexes, and the coarse and foul specimens of degenerate humanity whose blotches and deformities the papers photograph for the delectation of diseased and darkened minds. I will lift mine eyes to the hills, to the tall men and women, to the best in every profession and calling and class; to the summits of society; to the heights of character; to the culminating mountain glories of our twentieth century civilization.

THE INSPIRATION OF THE HILLS.

I object to turning my eyes in the direction of the cowards and the shirks, the weaklings and the workers of iniquity. I am determined to lift mine eyes to the hills where our modern Gideons and Baraks and Samsons are fighting valiantly against tremendous odds, to the mountain where our twentieth century Davids and Samuels by a faith unsurpassed in the olden times are subduing kingdoms, working righteousness, obtaining promises and stopping the mouths of lions. If I can once see myself surrounded by a cloud of this sort of witnesses I can run successfully the race which is set before me, and carry with me a jubilant and a grateful heart.

Let us, then, all with one accord, lift up our eyes to the hills. Having gazed upon the high places of our city, let us look at the mountain peaks of our nation. This is no day to think of Benedict Arnold and Aaron Burr, or of any of the charlatans and loud-mouthed demagogues who have disgraced us in the halls of congress or out of them. Let us lift up our eyes to the mountains. Look at Benjamin Franklin and Samuel Adams and Patrick Henry and Thomas Jefferson, and Alexander Hamilton, and George Washington overtopping them all. Let your eyes run down the Presidential range with the great Lincoln towering in the center, and while you look up to our immortal dead, do not forget to look at our living immortals.

GREAT MEN PRESENT AND PAST.

We have men today, as true and brave and faithful, as keen of eye and strong in intellect and great in character as any of the men who sway our spirits from their tombs. If any of us have been dejected over what seems to us the degeneracy of political life and action, if we have been dismayed by the presence of political pygmies and shysters, let us today lift up our eyes to the hills. Our Republic is a mountain which can be seen around the world. In every land eyes are lifted toward it, and human hearts thank God for what it stands for in the world. Shame on us if, morbidly intent

on the study of the shadows in the valleys, we lose the power of lifting our eyes to the hills!

LIFT UP YOUR EYES TO THE MOUNTAINS.

Let us look to the mountains of the world. The daily press has reminded you from time to time of the marshes and swamp, of the volcanic crevasses and the darksome pits, but today let us lift up our eyes to the mountains. There are many tragedies and wrongs, numerous outrages and national crimes, but these are only valleys which run across the continent of the world's vast life. The men who write books and magazine articles on the miserable condition of the modern world, of the intellectual mediocrity and moral decadence, of its brutality and absence of high ideals, describe accurately what they see, but they do not see enough. They do not see all that there is to see. They search the valleys; they do not lift up their eyes to the hills. The valleys, it is true, are dark and dismal, but the little hills are altogether glorious. Let us think today of how the cause of peace is moving forward in the world, of how the social conscience is growing sensitive to the needs and woes of men, of how philanthropy is getting a warmer heart and dreaming a wider dream, of how the Christian Church, baptized with a new spirit, is taking hold with consecrated and earnest hands of the evils which afflict the hearts and destroy the homes of men. Education is constantly widening the area of its beneficent influence; legislation the world over is becoming increasingly humane; liberty is coming like an angel from God to bless new millions of our race. The nations are coming constantly closer together and international bonds are being multiplied and strengthened. You need not deny the existence of valleys, but it is not right to forget the mountains. Lift up your eyes and look at Persia, and then at Turkey, and then at China, three mountains on whose summits this light of liberty has been playing in a way to startle the mind and dazzle the heart. It is a great day we are living in, and happy the man who has formed the habit of looking to the mountains.

A CURE FOR CYNICISM.

It is when we look to the mountains that we lose something of our peevishness and ardor as critics. The incessant denunciation and interminable fault-finding of certain persons is due to their inability to lift their eyes to the mountains. When men become incorrigibly cynical and meet everything with a sneer it is because they have looked into the gutters and not at the mountains. A flat world cannot be anything but uninteresting, stale and unprofitable. It is only when we look upward that life becomes worth while.

THE INSPIRATION OF THE MOUNTAINS.

Not only do we get reverence from the heights, but also the inspiration of hope. The coming day does not communicate its secret to the valley. It whispers it first to the mountain, and the tallest mountain receives the message first. Only men who lift their eyes to the mountains know really what is coming. The valley men are often honest men, but they do not see much. They cannot because they look in the wrong direction. Only men who lift their eyes to the best things which mortals think and the greatest things which mortals achieve have any rightful claim upon our attention when they attempt to paint the future. He who looks the highest knows best what is going to be.

Man's Dreams Will Yet Come True

BY BRAND WHITLOCK.

NOTWITHSTANDING all the ignorance and all the woe in the world tonight, never before has there been such widespread opportunity for enlightenment, never such widespread comfort, never so much kindness, so much pity for animals, for children, and, above all, never have women been shown such consideration. It needs no very powerful imagination, peering into the shadowy background of human history, to appreciate the tremendous implications of this fact. Indeed, the great feminist movement of our time, a movement which in the histories of mankind centuries hence will be given the sectional mark of the beginning of a new age, is in itself the proof of a great advance, in which the ballot will be the very least important of all the liberties to be won.

With all the complications of this vast and confusing interplay of the forces of this age, the city is inextricably bound by its awful responsibility for so much that is bad, for so much that is good, in our time. And in the cities, now as always, the struggle for liberty will go on. The old leaders will pass, and the new will pass, and pass swiftly, for they are quickly consumed in the stress and heat of the passionate and savage struggle. To them must ever come the fatigue of long drawn opposition, of the repeated and unavailing assaults on the cold, solid and impregnable walls of institutions. In this fatigue they may grow conservative after a while, and they should pray to be spared the acquiescence of the middle years, the base capitulation of age.

TOWARD THE LIGHT.

But always the people remain, pressing onward in a great stream up the slopes, and always somehow toward the light. For the great dream beckons, leads them on, the dream of social harmony always prefigured in human thought as the city. This radiant vision of the city is the oldest dream in the world. All literature is saturated with it. It has been the ideal of human achievement since the day when the men on the plains of Shinar sought to build a city whose towers should reach unto heaven. It was the angelic vision of the mystic on Patmos, the city descending out of heaven and lying foursquare, the city where there was to be no more sorrow nor crying. It has been the goal of civilization down to this hour of the night, when, however vaguely and dimly, the ideal stirs the thousands in this feverish town going about their strange and various businesses, pleasures, devotions, sacrifices, sins. It has been the everlasting dream of humanity. And humanity will continue to struggle for it, to struggle toward it. And some day, somewhere, to the sons of men the dream will come true.

The Parable of the Prodigal Father

BLAKE W. GODFREY, IN CHRISTIAN ADVOCATE.

A CERTAIN man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to college and tried to believe that he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country; and they elected him chairman of the House Committee and president of the club and sent him to congress. And he would fain have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

But when he came to himself, he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say unto him, "Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances."

And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease.

And the father said unto him, "Son, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy. I got the information, and I got the companionship; but I got the wrong kind and now, alas, I am wrecked in soul and in body and there is nothing you can do for me. It is too late, too late, too late."

Light in Mexican Darkness

Story of the Work of the People's Institute, Piedras Negras, Mexico.

BY JASPER T. MOSES.

A MESSAGE of hope and of opportunity comes from the Mexican border at this time when the average outsider can see little hope for the constructive work of civilization in the land of the Aztecs. In spite of the turmoil of revolution and counter-revolution, the work of the People's Institute, an American missionary enterprise at Piedras Negras, has been making remarkable strides, and has had a widespread influence among the leaders of the Constitutionalist party throughout Mexico.

The man who has made this institution and has imparted to it so much of his own spirit of energy and of service is Samuel Guy Inman, a Columbia graduate,

Rev. S. G. Inman, Director People's Institute, Piedras Negras, Mexico.

for a time assistant pastor of the Central Church of the Disciples of Christ in New York City, and later minister of the Tabernacle Church in Fort Worth, Texas. Though Mr. Inman has seen barely a decade of service on the Mexican field, he is probably today better known among the leaders of Mexican affairs than any other representative of American Protestantism. This is due to his intense enthusiasm and tireless persistence in his chosen work, to the unconventionality of his methods, and to the fact that he was thrown into a most strategic position and was more than equal to the demands which it made upon him.

MEXICAN LEADERS ENLISTED.

At a time when we are repeatedly assured that the Yankee cannot understand the Latin, that the two civilizations have no common points, it is heartening to know of an institution frankly representative of American Protestantism that has touched helpfully and sympathetically scores of the leaders of Mexican politics, has enlisted their hearty co-operation, and won from them words of high praise and gratitude.

Many of the younger workers for the Constitutionalist cause are frank to acknowledge that they received much of their inspiration to work for the political betterment of Mexico from their contact with the People's Institute. Here they found the incentive to idealism, to seek justice for all no matter what the cost, that had been lacking in their former sordid lives. Not least of the service which Mr. Inman has been able to accomplish through the institution at Piedras Negras has been the interpretation of American civilization and ideals to the minds of Mexican leaders made receptive by their appreciation of his helpfulness to them and their people.

After all, Mr. Inman might have lost the great opportunity that came to him had he been content to peg away along the conventional lines that missionary work has assumed in Mexico for the past third of a century. For years the tragedy of Protestant effort in Mexico has been that its message scarcely touched the upper classes.

BEGINNING OF MR. INMAN'S WORK.

A greatly needed work has been done in educating and evangelizing thousands of the lower class. Many have thus risen from the very bottom to places of comparative influence in official and educational ranks, and some able native leaders of the church have been developed. So encouraging has been this feature of the work, that most missionaries and boards have felt that their program of educating a middle class for Mexico out of the dregs of her populace was justified by the results; and they have practically neglected reaching after the upper stratum which has always seemed so impervious to the evangelical message.

Going to Monterey in 1905, Guy Inman, as his friends call him, was put in charge of the evangelistic work of the Disciples of Christ for the city with several Mexican assistants. After being on the ground only a year, he managed one of the most successful revival campaigns ever held in the country. But all the time Mr. Inman kept feeling that something was lacking. He made friends here and there with intelligent and observing Mexicans, for he is one who can do this readily. The heart-to-heart, man-to-man way in which he put his religious message to these men seemed to carry conviction; but they would never do more than agree politely and somewhat wistfully to all that was said, refusing to commit themselves further when pressed for action.

It seemed that all the traditions of Mexican Protestantism isolated it from the upper classes with their social and religious conservatism. It became evident to Mr. Inman that the same methods that had been fairly successful in reaching the peon would not do for those who felt themselves inhabitants of a vastly superior realm—republican pratings about the equality of man to the contrary notwithstanding. A fresh start in a new environment was needed where the Christian message could be put on a higher plane, and not associated in the popular mind with the popular classes alone. Indeed the distinctively religious side of the work was not to be made obtrusively prominent in the beginning of this experiment.

In 1909 the Inmans were transferred from Monterey to Piedras Negras, the border town opposite Eagle Pass, Texas. This is a city of 10,000 inhabitants, the terminus of the Mexican International Railway, and the center of a group of coal mining towns. The Disciples' mission had no work in Piedras Negras, and the former station of another board there had been practically abandoned. It was not at first planned that Mr. Inman should devote much time to the local field, as he had been given the oversight of a group of native ministers and churches that had to be visited regularly from Piedras Negras as a convenient center. Instead of installing his family in an American built cottage in one of the suburbs inhabited by railway officials to enjoy the congenial society of their compatriots, Mr. Inman rented a native dwelling on the main plaza of the town. In the front room he installed his personal library, a couple of reading tables with chairs, and a case of current magazines and newspapers in Spanish, and opened the first free public reading room in Piedras Negras.

A DEBATING CLUB ORGANIZED.

One by one, young men of the town dropped into the reading room, incredulous at first that such a commodity could possibly be offered "free, gratis, for nothing." Some of the leading professional men were first attracted by the musical evenings given by Mrs. Inman. The first organized work was a debating club, which was very successful, and developed into a series of public moral conferences held in the Municipal Theater with the patronage of the city officials and other prominent men of the place. These public conferences were held on Sunday and drew large crowds. The regimental band furnished music, and the stage bore an imposing array of local dignitaries at each of these occasions. The speakers were usually earnest young Mexicans

The People's Institute.

whose interest in the matters under discussion had been aroused by Mr. Inman and the literature he had recommended at the reading room. One of the conferences was on "Gambling," and resulted in so arousing public sentiment that the pre-Lenten gambling fair of the town, which paid considerable license money and was an old-established custom in Piedras Negras, was abolished.

SOCIAL SERVICE AT THE INSTITUTE.

Naturally so successful a work made enemies as well as friends. The leader of the opposition was the parish priest who began to hold forth to his congregation almost weekly with tirades of abuse against the Inmans and their work. He went so far as to threaten excommunication against any who visited the reading room; and by a similar threat against the woman who owned the property occupied by the mission, secured her refusal to renew the lease at the end of the first year's occupancy. It was impossible to rent another house, and Mr. Inman was forced to institute a building campaign or abandon the work. Through influential Mexican friends splendid lots, fronting the Custom House and at the corner of the main plaza were secured at a bargain. Ten thousand dollars for the building was raised largely in Texas by the personal solicitation of Mr. Inman. At the cornerstone laying high officials of the city and state were present, and the governor ot Coahuila sent his personal representative to the dedicatory exercises.

The very name of the new institution, "The People's Institute" struck a responsive chord in the hearts of the better element of the city. Fortunately, Mr. Inman has the rare gift of getting other people to work, and he soon had an imposing faculty of volunteer teachers for his night school. A gymnasium, game room. reading room and assembly room were features of the new building, whose activities suggested the typical Y. M. C. A. of our smaller American cities. Another idea that appealed to the Mexican love of hospitality and of ceremonious display was the public guest chamber of the Institute, reserved for the entertainment of distinguished and official visitors to the city. Any one who has endured the tortures of the hotel in the average Mexican town can appreciate the obvious side of this; but not all of us would be long-headed enough to foresee the advertising value to the Institute that actually accrued from this scheme. Illustrious Mexicans of all sorts, as well as foreign envoys and savants from China to Argentina were entertained at the Institute in the next few years, and each went on his way spreading the praise of the practical and helpful work that centered there.

MADERO'S TRIUMPH.

In the triumph of the Madero revolution which came soon after the dedication of the new building, several of the men who had served on the faculty and on the advisory board of the Institute were advanced to positions of importance. The newly appointed governor of Coahuila, Don Venustiano Carranza, became a firm friend of the People's Institute, making his first public speech as governor in its auditorium. Under his influence, the state legislature voted a monthly subsidy to the night school work. Governor Carranza remarked to a group at the dining table of the director of the Institute that twenty-five similar institutions scattered throughout Mexico would soon cure her people of the revolution habit.

A significant work of furthering the friendly sentiment between America and Mexico has been carried out in the observance of the national holidays of both countries at the Institute. Thus the higher idealism of both peoples has been set forth, the one to the other. The character of Washington has always appealed strongly to the Mexicans, and the observance of his birthday has become one of the conspicuous annual events in the work at Piedras Negras. Leading citizens of Texas have spoken from time to time in the Institute, helping to show the Mexicans the friendly interest of their northern neighbors.

THE DOWNFALL OF MADERO.

The downfall of Madero and the counter-revolution against Huerta headed by Carranza brought stirring days to the

Lic. M. Aguirre Berlanga, of Guadalajara, Civil and Military Secretary State of Jalisco. A splendid type of the younger group of Constitutionalist officials brought under the influence of the People's Institute.

workers of the People's Institute. The approach of the Constitutionalist army left the city practically deserted by the frightened people, after it had been filled with refugees from the advance of the victorious rebels. At this time as at other critical periods in the ebb and flow of the contending armies, the People's Institute became the center of relief work for the famished people. The occupation of the city by Carranza as his provisional capitol threw the Institute strongly into the limelight, as the rebel officers were in the handsome customs house opposite the Institute. The night school work having been abandoned, the building became the recreation center for the soldiers who thronged the town. The latest war bulletins were supplied, Victrola concerts, lectures on themes of the hour and a free clinic were maintained. Leading men from all over Mexico who came to consult with Sr. Carranza used the reading room to while away their otherwise unoccupied time, and became acquainted with the director and the work.

INTRODUCING EMERSON TO MEXICO.

"I have read every word in every paper and magazine you have in your reading room," said a Mexican commercial traveler who was cut off from the South by the destruction of the railway, "and have spent not less than eight hours daily in the room for the past three weeks. I have also read this book through three times. It is the finest thing I ever got hold of. Tell me about this man, Emerson. Where did he learn so much about life? I like these other books, 'Character,' and 'Self Help,' by Smiles, too; but he doesn't get to the bottom of things like Emerson. I think I can get a train out this afternoon; and I want to tell you how much I appreciate this reading room. The only other place I could have spent my time would have been in the saloons; but I haven't been in one since coming here. I shall never forget what I have learned in these three weeks, and I am going to try to follow out what you taught me in those Bible classes. Adios, and may God keep you!"

CARRANZA'S VISITS TO THE INSTITUTE.

The foregoing is only typical of scores of similar testimonies from business and professional men as well as soldiers to their appreciation of the work of the People's Institute during those troubled days. The library and maps were frequently consulted by General Carranza's staff, and in emergencies the director was asked to translate documents that needed immediate attention. The General and his officers paid frequent friendly calls, and were well represented at public meetings as well as at the Easter religious services in the Institute. Through the kindness of the president's family, an abundance of beautiful flowers was provided for Easter decorations in the Institute chapel.

Twice the building of the People's Institute has been enlarged to accommodate its ever-growing work. The latest addition is a one-story stone structure at the rear to house the industrial training work and the free shower baths. Most of the expense of these improvements has been provided for on the field, and by friends who have visited the plant. The recent accession of General Carranza to the presidency, troubled though his tenure seems to be, and the general occupation of office, throughout Mexico by the Constitutionalist party, have brought into great prominence many of the best friends of the People's Institute. Governors, secretaries of state, high army officials, railway superintendents and leaders in all walks of life scattered far and wide have been helpfully touched by its influence. Many of these men are anxious to co-operate in the establishment of similar institutions elsewhere just so soon as Mexico's internal condition will justify it.

IN THE MEXICAN INTERIOR.

Says Mr. Inman in a recent letter, "I took a trip down through the interior a few days ago. Everywhere I found the Catholic churches closed and most of the priests gone from their parishes. When told that a number of the exiled priests and nuns were making their living by waiting on table, Pres. Carranza expressed his satisfaction that at last they had found some way to make an honest livelihood. 'But,' he added, 'we can never approve their return to the confessionals again to take charge of the consciences of our people.' As opposed to this odium expressed for the Romanists, everywhere the people are voicing their new appreciation of Protestantism, and their desire to hear more of its teachings. I have never been the recipient of so many attentions on the train and in other public places as on this little trip. One man who was particularly attentive I was unable to recognize until he told me the name of his boy who used to be a pupil in the Institute while the father was working in the shops in Piedras Negras. Now he is the superintendent of the National Lines

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THE CHRISTIAN CENTURY

EDITORIAL

THE SUPREME TASK.

IT is of first importance that any group of Christian people that has attained the estate of a purposeful self-conscious movement should understand its mission, know the causes that have given it a distinctive place in the universal church, and be ready to bear persistent testimony to the truth it holds.

The Disciples are no exception to this principle. Lamenting as they do the unnecessary historical reasons that thrust them forth into the religious world with all the appearance of a denomination, they must still maintain with stout insistence the evil of denominationalism and their purpose not to be involved responsibly in the denominational order.

In this position lies their unique plea and opportunity. On the great common elements of the Christian confession—the lordship of Jesus, the authority of the Scriptures, the divine mission of the Church, and the hope of the life to come—they are at one with all the household of faith. But in their plea for the reunion of Christendom they have a peculiar and timely message.

Many voices there are which are today pleading for the same desired result. But the Disciples constitute the sole body of Christians whose distinguishing affirmation is the sin of division and the duty of unity.

To forget this fact and prove recreant to the obligation is both an error in the estimate of values and a sin against a noble history.

For all Christians to pray and labor for the coming of unity is a privilege.

For the Disciples both to pray for its coming and to practice it as a present reality, is a duty past all misreading.

PERT ANSWERS TO THE UNANSWERABLE.

COMES in the mail this morning a postal card with the following: "What do you know about the Jews returning to the Holy Land, the Rapture, the Great Tribulation, the Resurrection of the Dead Christians, the Anti-Christ, the Millennium, the Judgment and Hell with real fire? You will learn more in this one sermon than any one you ever heard."

Then follows the minister's name, and the church where this rare opportunity for initiation into the secrets of the future is to be offered.

There is much of this pert and impertinent dabbling in prophetic lore in these days. The war has released a flood of apocalyptic speculation and assertion, superficial in its basis, audacious in its use of Scripture, and demoralizing in its effect on the casual hearer.

There is a sane and entirely praiseworthy desire on the part of Christian people to know what the Bible has to say on the really important things of the faith.

But the Bible has its disclosures and its reserves.

And no man finds less in it than he who comes with irreverence and haste to capitalize its vivid images of sin, righteousness and judgment in the interest of some lurid theory of immanent catastrophies.

Such men promise what they cannot deliver. They have nothing to draw with, and the well is deep.

THE APPORTIONMENT.

NO piece of work done in recent years among the Disciples is more gratifying than the preparation of the apportionment presented by Rev. Graham Frank at the Atlanta convention. It was a task of unusual magnitude to study the statistics and estimate the abilities of all the churches among the Disciples, and assign to each its reasonable portion of a total budget in support of our missionary, philanthropic and educational work.

The apportionment is not an assessment in any sense. It is merely a standard of responsibility which each church has placed before it for its consideration and effort. By such means the congregations have some adequate appreciation of the part it is hoped they will take in the co-operative work of the Disciples, and the sum which good and wise men believe they can undertake to raise.

The apportionment plan is the most satisfactory approach to unified action in co-operative effort which has ever been made among us. It will not be accepted at once by all the churches, but gradually the most independent and self-centered will come to realize the value of the method, and its solution of some of the most perplexing problems connected with the work of missions and philanthropy.

It is a long step in advance, and deserves the support and co-operation of all Disciples.

Walker in "Life"

LET US GIVE THANKS
THAT IT ISN'T.

GRADUATE STUDENTS.

REPORTS indicate that an unusually large number of Disciples are in residence at the leading universities in graduate study.

There are many reasons for this, and the fact is highly gratifying.

The Disciples who graduate from our colleges and from the state universities are increasingly aware that graduate studies in the best divinity schools and theological seminaries are essential to the most efficient work in the ministry, on the mission field and in other forms of Christian service.

Disciples who graduate from our colleges and from the who have not received this special preparation. Some of them have not even been college trained. Their service has been of the utmost value, and in every case they have been given to understand that academic limitations are no bar, either to recognition or success.

Yet it is increasingly apparent that for the average man a full college course and some competent graduate experience are requisite to the highest usefulness.

More than this, the cost of graduate residence at a recognized university is so moderate, and the opportunities for

scholarships and self-help so abundant that excuses for the neglect of such training are increasingly unconvincing.

To be sure, some courage and resolution are required, and perhaps some sacrifice. Men who say that they are willing to enter a graduate divinity school provided they can be furnished a church which will pay them a comfortable salary and keep them "in the condition to which they have been accustomed" are not likely to get very far. They ought not to expect it.

But those who are willing to make some sacrifices and take some risks to accomplish so important an object may count on the fullest measure of help from those charged with such responsibilities, and may have no fears as to the attainment of their purpose.

The invitation to graduate study was never so urgent. The need of it was never so apparent. The advantages derived from it were never so great. The number pursuing it never so large.

With rare exceptions, the man who wants to undertake it need not fear the issue.

A THANKSGIVING VOTE FOR THE PRESIDENT.

THE sharp and, for the moment, decisive turn of public sentiment away from the Democratic Party as shown at the recent elections, lays an extra responsibility upon all high-minded men, irrespective of political preferences, to keep interpreting to a forgetful public the so far successful peace policy of President Wilson.

Thanksgiving Day should be another election day at which the people of the United States may register in their hearts a vote of appreciation of the wise and gracious policy of their President in keeping this nation out of bloody war.

The cartoon on the opposite page depicts what might have been and what, under a good providence, we have been saved from.

SOME QUESTIONS AS TO EDITORIAL POLICY.

THE following communication was received from Dr. Chilton some weeks ago. The questions arose in his mind during the time when the agitation over the excommunication of the Berkeley church was at its height and The Christian Century was opening its pages for a free and hearty discussion of the issue by representatives of all sides.

EDITOR THE CHRISTAN CENTURY: I have noted with some concern the extended space you have given the Berkeley incident and have wondered if you intend to continue the agitation indefinitely, or do you regard it as a temporary phase of your work? Is it your purpose to carry this controversy into local churches and conventions everywhere in so far as the "Century" has power to do so? Will you encourage our churches to receive the unimmersed into fellowship even at the cost of strife and division? I believe there are many who would like to have you express yourself at length upon these questions. Yours very truly,

First Church, St. Joseph, Mo. C. M. CHILTON.

It seemed best to defer our reply to these questions until the agitation over the Berkeley incident had appreciably abated. Meanwhile the pages of The Christian Century have seemed to make any statement unnecessary. The subject-matter of our recent editorial and contributed pages says for itself that the Berkeley affair is conceived as a passing if not wholly past incident. Signs are beginning to appear indicating that adjustment and reconciliation are in process among the churches of northern California, for which all lovers of peace and progress are devoutly grateful.

Still, Dr. Chilton's inquiries afford an opportunity to state our position which we feel moved to do in a few brief sentences.

It is not the purpose of The Christian Century to carry the controversy into our conventions anywhere. Our purpose is precisely the contrary. We deplore the appearance of such controversy in any convention of Disciples, and will do all within our power to keep it out of our conventions. Our basic contention in the California incident was that such a question was altogether out of place in a missionary gathering of representatives of Disciples churches.

Nor is it the purpose of The Christian Century to carry "the controversy" into our local churches anywhere. But it is our purpose to carry the TRUTH into the practice of our local churches and into the hearts of all Disciples of Christ everywhere, so far as the "Century" has power to do so.

We believe that the business of the Disciples is to plead for Christian union as an ultimate goal for all Christ's people, AND TO PRACTICE IT OURSELVES HERE AND NOW AS A PRESENT REALITY. We believe that the practice of unity with all Christ's people is as important a duty, for Disciples, as the practice of unity among ourselves.

We hold that the sense of this duty must be made urgent and keenly personal in the souls of all Disciples, so that they cannot tolerate complacently any sectarian practice whatsoever without self-reproach.

We hold that the opening of the doors of our fellowship to all Christ's disciples, irrespective of the mode of their baptism, is, in these days, a slight, almost a casual, thing to do. But we hold that the refusal to do so by a church that pleads for unity and claims to desire to practice it, is a most grave matter, revealing, as it does, a disposition inimical to the cause of Christian unity and unresponsive to the will of Christ.

We cannot, therefore, in good conscience speak to our readers from week to week on the living issues confronted by the modern Church without including this living issue with others. And because we believe it has been so long suppressed by our teachers and writers, and because its suppression has allowed us Disciples to fall into a semi-conscious but increasingly complacent denominationalism ourselves, The Christian Century feels in stern duty bound to press the truth upon the conscience of our people at every reasonable opportunity.

But our method is distinctly the method of education, not of controversy. We believe that every church of Disciples ought to practice Christian unity, but we do not believe that it ought to create division in its own fellowship. Nor have we observed that the churches that have adopted the more generous practice have suffered from internal tension. On the contrary, as we look over the field we see no happier and more united congregations anywhere than the congregations which are receiving into their fellowship, without discrimination, those who are in the fellowship of Christ.

We do not believe that the issue ought to be forced. The internal unity of local churches is fundamental. The grace of patience toward those who do not yet see must be exercised by those whose eyes are opened. The demon of division must be exorcised from our hearts.

But patience must not be identified with silence and inaction. The truth must be declared. And as local churches come to possess the more Christian vision they ought deliberately to put it into instant practice.

The danger of division has been greatly exaggerated in many minds because we have been led to think that the subject was more delicate and sensitive than it really is. The California incident of last summer will never be repeated in our brotherhood. Leagues of progress have been made since last July. Local churches are readier to take the forward step than their leaders dream, and there are at least one thousand ministers among us who, in their hearts, consciously pray for the day of their release from legalistic and sectarian restraints.

Now, at the end, to answer Dr. Chilton's first question, we may repeat that The Christian Century regards the Berkeley affair as a conspicuous but passing incident, marking, however, a turning point in the consciousness of our people, from which a new epoch in their history will be dated.

The Christian Century's treatment of the incident was but a purposeful meeting of an emergency, a "temporary phase" of our work.

This newspaper is not the propagandist of any partisan platform. It seeks with a humble purpose to be the organ of a truer and deeper spiritual life in the souls of all its readers and in the practices of all the churches it can influence.

And it is its earnest and determined purpose to meet current issues with such frankness and courage that its readers may continue to have confidence in the good faith and sincerity of its policies.

The Larger Christian World

A Department of Interdenominational Acquaintance.

A Community School of Religion.

In Oak Park, a suburb of Chicago, there has been established a community school of religion. The purpose of this school is to train parents and teachers of the community to teach religion. The sessions of the school are held once a week in the First Congregational church. An enrollment fee of one dollar is charged. This provides for the running expenses of the school only in part, the remainder being made up through private contributions.

City Churches are Endowed.

There is a call by the Methodists for more endowment funds for city churches. The passing of their Wabash Avenue Church has made clear to them the need in Chicago. They have a church in the "loop" of that city, the only church of any denomination in the central business district. This church has an endowment which has enabled it to do its own work and help other Methodist churches of Chicago by gifts of a million of dollars. The Second Presbyterian Church of Chicago has an endowment of $300,000. Its pulpit supply committee commands an income of $14,000 and the music committee has $7,000 at its disposal. The down-town church must increase its budget through a larger variety of activities or suffer a decrease of income through a change in the quality of membership. This fact is becoming a challenge to many of the denominations in great city centers.

Methodists Help Wounded Russians.

Dr. George A. Simons, who is superintendent of the Methodist work in Russia, cables that the Americans in Petrograd have established a hospital for the wounded and that the Methodist deaconesses have turned to the work of nursing the wounded soldiers. The Deaconess Hospital in Helsingfors, Finland, has also been offered to the Russian government for the care of the unfortunate men of the army.

Anniversary of Whitefield.

The Commission on Evangelism of the Federal Council of the Churches of Christ in America has issued a call for the celebration of the hundredth anniversary of the birth of George Whitefield, on Sunday, Dec. 13th. The actual day of birth has been discovered after considerable research to be Dec. 16. He was educated at Oxford University and ordained in 1736. In a ministry of thirty-four years, he crossed the Atlantic thirteen times and preached over eighteen thousand sermons.

Tuberculosis Day.

The National Association for the Study and Prevention of Tuberculosis will enlist thousands of churches, schools and lodges in an educational movement against tuberculosis the week of Nov. 29th. The idea is that these institutions may use either the Sunday or meetings through the week for the purpose of disseminating information through literature and addresses. The organization, through its office at 105 E. 22nd St., New York, is sending out free literature to help speakers prepare for this occasion.

Lord's Day Alliance.

The Lord's Day Alliance has elected Rev. Thomas J. Stevenson, D. D., as field secretary to labor with Rev. H. L. Bowlby who is the general secretary. Doctor Stevenson has been in the service of the Anti-Saloon League the past year. The Lord's Day Alliance represents fifteen Christian bodies which are seeking a larger observance of one day in seven as a day of rest for toilers. The Alliance, the present year, has defeated nearly one hundred anti-Sabbath bills in state legislative committees. It has defeated two attempts to abolish the closing of post-offices on Sunday. The 26th anniversary celebration of the society was held in Broadway Tabernacle Congregational Church in New York Nov. 8th, and Dr. Charles E. Jefferson delivered the sermon.

One-tenth to Advertising.

Rev. Charles Stelzle, who is known as a former official of the home missionary organization of the Presbyterians, and who is now a "social engineer," made an address before the ministers' institute in Cincinnati recently. He advised his hearers to induce their churches to appropriate one-tenth of the income of the church to advertising and then undertake "to deliver the goods."

Norwegian Lutheran Union.

There are three Norwegian denominations in this country. Efforts to bring all Lutherans in America into closer fellowship is proceeding along national lines first. The Norwegian Synod Lutheran Church of America, in its sessions at Sioux Falls, S. D., has voted strongly in favor of the proposed merger of the three Norwegian Lutheran bodies. The final ballot stood 347 to 172.

The Go-to-Church Band.

During the past year there has been organized in many churches over the country "Go-to-Church" bands whose members promise to attend church once a Sunday for some definite term, especially through the winter months. Twelve thousand young people are enrolled this year and they are found in twelve denominations and in twenty-seven states. Full particulars of the movement can be obtained by addressing Clinton Alvord, 7 Summer Street, Worcester, Mass.

A Church 250 Years Old.

The First Congregational Church in Newton, Mass., has celebrated two hundred and fifty years of history during the week of October 30 and following. Two thousand people were present on one day in three services of the church. Among the well-known speakers at the celebration were Dean Brown of the Yale School of Religion and "Father Endeavor" Clark. Dean Brown's address was on the theme "The Church that Stood Four-square." The four sides of religion discussed were education, missions, social service and personal evangelism.

Memorial to Dwight L. Moody.

The Congregationalist and Christian World, on November 12, issued a fifty-six page memorial number in memory of the life and work of Dwight L. Moody. There were articles of appreciation from the pens of many eminent Christians from within and without the denomination. Mr. Moody was born in 1837 and died 1899. In 1856 he joined the Mt. Vernon Congregational Church in Boston. The same year he settled in the pioneer city of Chicago. Two institutions which remain to perpetuate his work are the Moody Bible Institute of Chicago and the Conference for Christian workers at Northfield.

Preaching Forbidden in Chicago.

Recently the police officers of Chicago issued an order forbidding street preaching in the business section of the city which has been denominated the "loop." A preacher who has a national reputation for his service against the white slave traffic was arrested for holding a meeting in the evening just outside the loop. The Y. M. C. A. has found it impossible to hand out notices of their Sunday afternoon meetings. The Chicago Federation Council of Churches has taken the matter up and will appeal from what they call police usurpation to the higher authorities.

The Largest Y. M. C. A.

The largest Y. M. C. A. in the world is said to be located at Detroit. Early in September of this year the membership reported reached the enormous total of 6,800, of which 830 were boys. This association is particularly varied in its program of work and among its activities is that of teaching English to the foreign employes of the Ford Automobile Company, a thousand in number. It is the plan of the association to erect seven branch buildings in the city as soon as conditions permit the launching of a campaign for $700,000 of funds.

Advance Steps in Evangelism.

The Commission on Evangelism of the Federal Council of the Churches of Christ in America has issued a statement of the point of view of this commission written by W. E. Biederwolf, general secretary of the commission. This document frankly confesses the various abuses that have grown up around professional evangelism in the church. It asks that the evangelists shall be made amenable to some kind of authority in their respective denominations, as some of them in the past have not had any kind of ecclesiastical connection. The commission calls attention to the relatively small rate of increase in the Protestant churches of America last year—about 2 per cent—and pleads for a deeper interest in the work of evangelizing the portions of our population outside of religion. This report specifically disclaims that pastoral or personal evangelism lies within the field of its work and says nothing of educational evangelism.

Canadian Baptists Convene.

The Baptists of Canada were in convention at Toronto during the middle of October. Several hundred delegates were in attendance. Among the visitors from the states that addressed them were H. C. Mabie, of Boston, Mass., and George W. Truett, of Dallas, Texas. The meeting was harmonious and marked progress for this group of Christians.

Baptist Congress Dead.

After thirty-two years of uninterrupted service, the Baptist Congress has passed out of existence. The immediate cause of its demise was the financial question, for the proceedings each year were printed and bound. The Congress was over a year behind in these obligations. Many in the denomination will rejoice in the finish of this unique institution, for the Congress was the platform where much in the way of radical ideas was given forth. It is confessed by many, however, that the thirty-two volumes of proceedings are the most valuable library of Baptist thought to be found in the world. Dr. Henry Sanders, chairman, and Rev. Robert Chipman Hull, secretary, send out the announcement about the Congress. They indicate that the recently organized Northern Baptist Convention has opened up its platform to different points of view in a way to make the Congress no longer so necessary.

Ten Millions for Old Ministers.

The Presbyterians of the North have a project on foot to raise ten millions of dollars for their aged ministers. The secretaries of the Board of Ministerial Relief and Sustentation visited Detroit recently on the invitation of the local presbytery and raised $12,000 in a few days. In connection with the movement, was an effort to induce young men to enter the ministry. The ministers of the entire city in this denomination exchanged pulpits and preached upon the theme, "The Call of Our Young Men to the Ministry."

Bishop Smith Departs.

Bishop Charles William Smith of the Methodist Episcopal church died October 31, 1914. He was esteemed in his church as a man of great wisdom and his conclusions were usually final in his denomination. He came from an Irish family and grew up in the manse. At the age of forty he was a presiding elder and at the age of forty-four he was editor of the Pittsburgh Christian Advocate. It was at the age of sixty-eight that he was elected bishop in his denomination and consecrated. He was a leading member of the ecumenical conferences in Washington, 1891, London, 1901, and Toronto, 1911. He was chairman of the commission that was appointed to revise the constitution of his church. He helped in the compilation of the present Methodist hymnal. He lived at St. Louis at the time of his death. His funeral was held in Washington and Bishops Hamilton, Quayle and Luccock spoke at the service held in his memory.

The End of the Age.

Pastor Russell, who has tabernacles in Brooklyn and Chicago and whose books prophesying the speedy approach of the millennium have sold widely throughout the country, prophesied the "end of the age" in October, 1914. At this time the dead were to be raised and live again upon a regenerated earth. The Christian world has waited with great anxiety for this denouement but so far are disappointed. The great cataclysm has been postponed for some reason.

Anniversary of John Huss.

Next year will be the five hundredth anniversary of the death of John Huss. The Baptist World Alliance had planned to meet and remember this anniversary but the war will doubtless prevent this. In other ways, however, the centennial of this great event will be remembered throughout the Christian world.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

THE CHRISTIAN UNION QUARTERLY.

This book is a sociological treatment of the subject of baptism. The author has a brilliant style and thinks along ingenious and fascinating lines. He protests against legalistic and magical interpretations of baptism, forgetting that those were simply periods of thought as sociology has a prominent place in modern thought. At best all of these are but theories of baptism as one would speak of the ransom, satisfaction and forensic theories of the atonement. All of these have their relative values. His attack on the theology of Alexander Campbell has no special significance, inasmuch as Campbell, unlike other reformers, left no system of theology, and not a line he wrote is binding upon the Disciples of Christ. He pointed men to the facts of the Scriptures. Campbell's achievement was in clearing the Scriptures of all systems of theology, leaving us the clean pages for our perusal. Mr. Morrison agrees that immersion was the ancient mode of baptism, and as such he is in sympathy with the Disciples, but arguing for the reception into the household by those who have received baptism by sprinkling or pouring, he breaks with the Disciple position. The Disciples recognize members of all communions as Christian. That is a fundamental position with them; hence their appeal for the union of all Christians on the personality of Christ. It is their custom to rebaptize those who have been baptized by sprinkling or pouring, not because they do not recognize those as Christians, but because to them, as the author says, "Immersion is the only catholic mode of baptism," and union must have in it catholicity.

It is, however, of interest to know that baptism by immersion has figured little in the divisions of the Church and will doubtless likewise figure little in its unity. The Baptists did not become a separate people because of their practice of baptism by immersion; neither did the Disciples. The Baptists opposed infant baptism and for a long period practiced baptism of adults by sprinkling. Their plea was regenerated church membership. In the origin of the Disciples baptism by immersion did not figure at all, and when Thomas Campbell was brought face to face with it he was greatly disturbed. Their plea was the union of the divided House of Christ. There are one hundred and eighty-six distinct communions in America. More than four-fifths of these practice baptism by sprinkling and pouring and in consequence of their common baptism Baptists and Disciples are no nearer than Baptists and Methodists; neither are Baptists and Disciples any closer together because of their common baptism by immersion than Disciples and Presbyterians. If baptism by immersion be such a hindrance to the union of the Church, what explanation can we give for the four-fifths of the American communions not getting together on their common baptism by sprinkling and pouring, or the remaining one-fifth not getting together on its common baptism by immersion? If the entire one hundred and eighty-six communions practiced baptism by immersion it would not unite the Church in America. It would remove one item from controversy, but we would have a long way to go then. The need of these times is a baptism so thoroughly Christian that those who have been baptized will cease bearing false witness against one another, will cease hating each other, and will cease their inordinate love of the world—a baptism that has around it much prayer—not saying prayers, but real prayer—both on the part of the baptizer and the person who is baptized, such a conference between these as will let in the seriousness of the covenant, followed by an effort of abandonment to the will of God. However one may differ with the author, there is much in this book to be commended from both the Baptist and the pedobaptists sides of the house. Some of his paragraphs have in them timely messages for the Church of Christ. The weakness of the book is the author's apparent disposition to find fault with the communion of which he is a member.

THE HERALD OF GOSPEL LIBERTY (CHRISTIAN DENOMINATION.)

The Meaning of Baptism. By Rev. Charles Clayton Morrison, editor of The Christian Century, a Disciple paper. The book contains 222 pages and is neatly bound in cloth. Published by the Disciples' Publication Society, Chicago, Ill.

We have really enjoyed Mr. Morrison's discussion of baptism, not that we agree with him in all particulars, but he presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a molding effect as to one's opinions of baptism. The Disciples themselves will likely get the most good from the book. Mr. Morrison is leading a fight for larger liberty in matters of opinion among the people of God. His position is by no means the position held by Disciples generally.

A CONTRIBUTOR TO THE CHRISTIAN STANDARD.

I would like to inquire why the managers of the Atlanta convention will grant concessions in the convention building to such destructive elements as the Christian Century? If an agent for Thomas Paine's books applied for space, would he get it? Why not? Surely "The Age of Reason" would not do such untold harm at the convention as will the book "What is Baptism?" recently written by C. C. Morrison, editor of The Christian Century, who claims to be in fellowship with the body known as the "Church of Christ," yet is one of the prime disturbers in Israel. Why are not such men assigned to their own place?

ST. LOUIS CHRISTIAN ADVOCATE.

This is a very unusual book in much and especially in that, although written by a member and editor of an immersion church, the volume distinctly repudiates the "dogma" of immersion as usually held by them.

The Visitor

THE Thanksgiving season will bring to all true Americans a deeper sense of gratitude than any recent year. It is one of the satisfactions that this year of tragedy has left us that our own land has been saved from the unspeakable sorrow and shame of the great war, whose record is making red almost all the other parts of the world.

Not without profound depression can we contemplate so sinister a chapter in history. But the steadiness of spirit with which our own country has been steered through the crooked and tumbling currents of international affairs during the past few months is a theme of devout thankfulness. To God and to our national leaders is due our gratitude for these blessings.

We are now better able than a few months ago to measure the meaning of our national emergency when the Mexican difficulty loomed up on our southwestern horizon. There were many of our citizens who felt that our administrative policy of patience was lacking in the aggressive note which would breed respect in other lands and most of all in Mexico.

Today we can begin to understand the complications in which we might now be involved if we had permitted our first resentment at insolent treatment of our flag to have its way. Were we now at war with Mexico, with the prospect of a long and difficult battle not alone with a people of that type, but with the more serious foes of climate and disease, we might find ourselves so far compromised in the eyes of the warring world that an involvement in the present struggle might ensue, or at least we should be robbed of the opportunity to speak the word in behalf of peace for which the nations of the older lands will soon be listening.

* * *

In the meantime we have peace, and the measure of prosperity which even the alarm of war has been unable wholly to disturb. We have moreover the confidence that our commercial resources are soon to be taxed to assist our European and Asiatic neighbors to supply their needs. There is little exultation in our hearts at the thought that the coming increase in our commerce will be the result of this world-chaos, but it is inevitable.

For this we may be thankful, and for the further fact that hundreds of thousands of our citizens, whose reverence and good will go out to one or another of the fighting nations, because of past citizenship there, are profoundly grateful that they are now American citizens, and are immune from the terror of conscription and the danger of ravage.

* * *

Never did America seem more dear, more beautiful and more honored in the eyes of the world than now. Our problems are many, and our failures not a few, but we are learning some of the deepest lessons of life, partly by hard experience, and partly by shocked and sobering observation. We can not doubt that some pages are being turned today upon which we shall not need to look again.

Back then we turn from

"The field of strife, whose dews are blood,
Whose breezes, war's hot breath;
Whose fruits are garnered in the grave,
Whose husbandman is death,"

to the fair domain, which we hold as a goodly heritage, and where the lines are fallen to us in pleasant places. One day of late I came upon a passage in a recent book by Harlan Paul Douglass, where, in speaking of the Christian opportunity offered by America, he writes of the charm of our land in these terms:

"To know any part of our land is to love it. The white birches silhouetted against the dark hemlocks on the New England hillside; the tender little creeping greenery delicately embroidering the feet of the Adirondack forest; the meeting of rugged highland and misty marshes at the nation's greatest gateway, and the mighty stretch of reddening sunrise over the waving marsh grasses up and down all our coastal plain; the widespread shade of the live oaks draped with Spanish moss, equally stir and engage the affections of one whose parish is the nation. The lapping deep-green waters of the Great Lakes; the dotted farms and forests of the interior wreathed in the smoke of factory chimneys; the steep bridle paths of the Southern Appalachians winding under majestic chestnut and mighty beech; the smiling cotton fields of the Southern uplands and plains enclosed in a framework of pine tree and vine—all are the familiar furnishing of home to one who lives wherever the flag flies. The shimmer of sunlight over the prairie; the rich yellow of wheat ripe for harvest; the smoking gray of the new-turned prairie sod; and then the high plains southward over ranch and mine, to where, against the serrated background of mountains, the cactus towers as the sand-like pillars in the ruins of Karnak, and the day-long mirage mocks one day after day—each has a mystic compulsion over the heart of one who knows them all. From the white peaks of the farther Rockies; from the Cascades forested somberly by the firs; from the stark grandeur of the high Sierras to the virile beauty of the Golden Gate, and the smiling gardens and orchards, with the ancient missions slumbering in the mellow light between the foothills and the unutterably white surf of the Pacific—our land is goodly to know and to call ours."

* * *

And when to these considerations are added the rich heritage from an honored and manifold ancestry, the majestic legacy of the fathers of the nation, with their high hopes for its future as the greatest of the nations, the Queen of the Western World, the fairest of all the daughters of the Ocean, we know no sentiment but that of humble gratitude that thus far the God of nations has led us on our way. If in the spirit of the Thanksgiving times, America shall set her face resolutely toward justice, honor and righteousness, she shall still be the enlightener of the peoples, the champion of the highest liberty, the beautiful pioneer in the world's progress.

H. L. W.

CREDO.

I know no sin except the lack of love,
I recognize the victory in defeat;
No gulf divides life here from life above,
I spell perfection in the incomplete.

A foe to dogma, still I hold a creed,
For I believe that all life brings is good,
That sharing bread and wine with men who need
Is the new sacrament of brotherhood.

I know the way we tread is rough and long,
And yet to toil and bleed am nothing loth,
And thus I journey homeward with a song,
Since in the very struggle lies my growth.

And when I reach that last green hostelry
Whence none have ever yet been turned away,
The slumber will be sound which falls on me,
Till dawns that longer, new, divine Today.

Joy! only joy! for Love is there and here—
Peace, only peace! though desperate my distress;
I find no foeman in the road but Fear—
To doubt is failure, and to dare, success!

—Frederic Lawrence Knowles.

TROLLEY TO JERUSALEM.

Jordan river water is to used to furnish power for operating an interurban trolley-line between Jerusalem and other historic cities.

"America, the Beautiful"

By Katherine Lee Bates.

O BEAUTIFUL for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine ev'ry flaw,
Confirm thy soul in self control
Thy liberty in law.

O beautiful for glorious tale
Of liberating strife,
When valiantly, for man's avail,
Men lavished precious life!
America! America!
May God thy gold refine
Till all success be nobleness,
And ev'ry gain divine!

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Conference of Pastors' Wives

While the pastors' session was in progress at the Atlanta Convention of Disciples in October a quiet, unobtrusive, unheralded meeting of pastors' wives was being held in one of the rooms of the great auditorium. The idea of having such a meeting was first suggested by Mrs. Walter M. White, wife of the pastor of First Church, Cedar Rapids, Iowa, and president of the General Convention of Churches of Christ for next year. Mrs. White was herself elected to preside. Mrs. L. W. McCreary of St. Louis, read a scripture lesson and several took part in a circle of prayer.

The keynote of the meeting was one of

Mrs. Walter M. White, wife of the pastor of First Church, Cedar Rapids, Ia., who led the meeting of the pastors' wives at Atlanta.

joy in the service of Christ and the church. It assumed the character of a testimony meeting. An optimistic view of the privilege of sharing in the Christian ministry and a spirit of thankfulness pervaded the talks. "This however satisfies my heart's longing through many years of Christian service" said Mrs. I. J. Spencer, of Lexington, Ky., "when we ministers' wives can get together, and in a quiet way, with hearts filled with gratitude to our heavenly Father, sit down and talk over the many things we have in common."

A NOTE OF WARNING.

Mrs. A. R. Moore, Mrs. Birdie Farrar Omer, and many others made bright, happy, hopeful talks. A note of warning was sounded to any who might discourage their sons to follow in the footsteps of their fathers in becoming ministers of the gospel. "Encourage your sons to become ministers and your daughters to become missionaries or wives of ministers. Advise young ministers' wives to have a sense of humor. Counsel them not to accept leadership in all organizations of the church and Sunday-school, but rather to work in a quiet way, making their influence felt in all departments of the church work. And admonish them not to neglect their first duty, the home circle." These were some suggestions.

"Have faith in yourself, have faith in others and have faith in God" was the theme of the closing remarks given by Mrs. White. She declared that much worry and fretting over daily routine of work is unnecessary if we would only do our best, each day as a new beginning, and leave the rest with Him, whose we are and whom we serve.

"We cannot always know the way, wherein God leads our feet. But this we know, that round our path His love and wisdom meet, and so we rest, content to know, He leads our feet where'er we go."

All voted to make such a conference a permanent thing, and Mrs. I. J. Spencer, of Lexington, Ky., was unanimously chosen to be the leader for the conference of ministers' wives to be held next year in Los Angeles.

ANCIENT APPRECIATION OF WOMANHOOD.

In the introduction to the third edition of his "Indian Wisdom" (page 46, London, 1876), Monier Williams cites a passage from the Mahabharata, which is remarkable, he thinks, as giving hope for the future elevation of women in India. He gives a poetic but quite literal version from that author of long ago as follows:

"A wife is half the man, his truest friend—
A loving wife is a perpetual spring
Of virtue, pleasure, wealth; a faithful wife
Is his best aid in seeking heavenly bliss;
A sweetly speaking wife is a companion
In solitude; a father in advice;
A mother in all seasons of distress;
A rest in passing through the wilderness."

Bearing upon this subject it would be pertinent and interesting to quote from a recent statement of Prof. James Blaikie to the National Geographic Society where he pays his highest respects to the ancient Egyptians of the Rameses III dynasty for their remarkable regard for womanhood. Mr. Blaikie says:

Woman was to the Egyptian not the slave of man or the minister of his pleasures; she was his companion, his fellow worker on very equal terms, often his adviser, not infrequently his ruler. There existed in the Egyptian mind a sentiment that could almost be called reverence for womanhood, particularly in respect of its great function of motherhood—a sentiment which is much more akin to our modern Western view than anything else that we meet with among ancient peoples. The mother was respected for her supreme share in the life and upbringing of her children, and for all the self-sacrifice which is essentially involved in true motherhood, and from the very earliest days the child was carefully indoctrinated with the duty of reverencing and loving his mother.

So strong was this sentiment that on the tombs of the old kingdom the mother of the dead is as a rule represented together with his wife, while the father rarely appears. In noble Egyptian families the general, though not invariable, custom was that the heir of the house was not the eldest son, but the son of the eldest daughter.

We moderns have made vast progress along many lines, but if the illustrations just quoted afford any indication of a general attitude toward woman in the days of long ago, we are not so sure but that the dim and distant past held elements that would go far to prove the existence of a golden age somewhere between Eden and Bethlehem.

WILLIAM ALLEN WHITE ON PROHIBITION.

William Allen White, in an article in a popular literary weekly, declares of the prohibitory law of Kansas: "The prohibitory law is now enforced in 100 of the 105 counties of the state, and it is enforced as rigidly as any law on the statute-books. . . . In three counties there are sporadic convulsions of the rum fiend that seem to indicate vitality, but it is mere alcoholic reaction in the dead muscles. In two counties in the small mining towns there are open saloons . . . but in the larger towns even these counties enforce the law." What are some of the indisputable and beneficent results of the law? Listen: "Kansas has fewer murders, fewer homicides and fewer accidental deaths than any other state. In 14 counties no jury has been called in ten years to try a criminal case; 53 counties have empty jails, 38 counties have empty poor houses, and the second lowest death rate in America is the Kansas death rate of 7½ per 1,000."

LIGHT IN MEXICAN DARKNESS.

(Concluded from page 9.)

from Mexico City to San Luis Potosi. He told me that nearly all the superintendents on the entire system of government railways came from Piedras Negras and were friends of the People's Institute. In fact, nearly everyone I talked to on the trip told me of friends of theirs who had been my pupils or were in some way connected with the work who are now prominent in the government or in the army. A list of these would include President Carranza, his private secretary, Lic. Mirelos Espinoza; Don Gregor Osuna, chief of police at Mexico City; Prof. David Berlanga, secretary of the State of Mexico; Lic. M. A. Berlanga, civil and military secretary of the State of Jalisco; Lic. Garza Gonzales, Villa's secretary; Sr. Eliseo Arredondo, subsecretary of the treasury; Lic. Jose Vasconceloz, representative of Mexico at Washington, and many others. All these are firm friends of the People's Institute, and through it of Protestant Christianity.

"As one sees the wonderful opportunities before the Evangelical churches today, it is hard indeed to be patient and wait until we are absolutely assured of peace before the great body of missionaries return to Mexico. Every community is disorganized: the Romanist churches and the public schools are closed: the rich folks who generally lead in the community life are in the United States. Isn't this a time for some of the old heroic spirit of missions to be shown? Has our missionary science and carefulness brought us to the point where we are only willing to walk by sight and not by faith? The policy of 'Watchful Waiting' may be all right for our government; but for the Church of Jesus Christ it seems almost a travesty on the spirit of our Master and of his intrepid apostles. 'And he had compassion on them because they were as sheep not having a shepherd'. This is Mexico's situation today, and will not the compassion of the Master move us to answer her great need?"

Fowler, Colo.

Near Boulder, Colo., twenty-five bears recently gnawed down one hundred trees, some of them three feet thick.

The Book World

A Department of Reviews and Literary Notes.

BY HERBERT L. WILLETT.

Those Who Have Come Back. By Peter Clark Macfarlane. Ever since Starbuck began his study of the psychology of conversion, we have been looking at religion in another way. James, in his "Varieties of Religious Experience" has given us a somewhat wider range of study of religious psychology. The volume by Mr. Macfarlane is not formally and conventionally religious, but in the study of the cases of men "who have come back" it is dealing with a question that has interested evangelists, pastors, judges and reform workers alike. The stories are all out of real life though in only two cases are the men given their true names. These are Harry Monroe and "Lucky" Baldwin, celebrated rescue mission workers in Chicago. The collection of stories is intended to set forth the thesis that sometimes men in middle life "get their second wind." The various motives that have acted on these individuals are deeply significant. In most cases, there was a "moral kick" which aroused the man or woman. This experience of crisis is not very different from the usual experience of conversion. The characters studied are morphine eaters, drunkards, burglars and a Magdalene who is redeemed through her mother love. Mr. Macfarlane is a brilliant and effective writer. His work has dash and individuality. While in the pastorate at Alameda, in the Disciples' church there, he used to read story sermons to his Sunday evening audiences with great effectiveness. As secretary of the Brotherhood movement, he built up a magazine with a circulation of over twenty thousand. Though he has gone out into the world of letters from the pulpit, it is evident that a deep religious motive is still to be found in all his work. His career is being watched by Disciples with the deepest interest for Mr. Macfarlane is a much-loved man among them and his work gives them occasion for great pride.

The King of the Dark Chamber. By Rabindranath Tagore. It has long been known by the elect few in the West that the Orient has souls of rare insight into the heart of the universe and that some of them are able to express the wisdom of the East in language as beautiful as any utterance of the Occident. But it has remained for this generation to discover that fact not for scholars alone but for the man of the street. For the appeal of this Hindu poet's work is to every soul that possesses a sense of values in the realms of thought and expression.

The former volumes, especially the essays on the realization of life, gathered in the book called "Sadhana" made clear the greatness of this Bengali master. The present work, a play in twenty scenes, discloses more fully the treasures of that kind which carried away last year the greatest literary prize in the gift of the Western world.

Tagore, like Maeterlinck, is a symbolist. Some call him a mystic. But his is not the passion of the saint, but rather the illusiveness of the dreamer. Yet his message is profoundly ethical. He is weary of the false and superficial. His is a soul that has quested long for a reality, and at last, wearied with the search, comes home to find it in the common things nearest at hand.

"The King of the Dark Chamber" is capable of many interpretations, but essentially it is an allegory of the impatient spirit, symbolized by the Queen Sundarshana, demanding the satisfactions of the senses, only to come dangerously near the loss of her king, until at last, stripped of false ornament and ambition she comes humbly home to find him in

Mr. Peter Clark Macfarlane, author of "Those Who Have Come Back."

the dark chamber of self-abandonment and gratitude. It is only then that the king can welcome her, and lead her forth into the light. (Macmillan, $1.25 net.)

Neighbors. By Jacob A. Riis. Readers of "How the Other Half Lives," "Children of the Tenements," and the many sketches of the New York submerged, will be glad to find in these "Life Stories of the Other Half," as the sub-title runs, a further explanation of the unselfish devotion of one of our greatest citizens to the cause of the poor and the unfortunate. There are heart-breaking records of shattered hopes and blasted efforts; heroic narratives of struggles with misfortune and want that ended in success and rollicking stories of the comic side of life, even as seen on Ludlow street and in Poverty Gap. The Russian Jew whose health gave way after a bitter fight with pinching poverty; the inebriated Mr. Riley, who celebrated his relapses into liquor by beating up his family and his belongings; the widow who refused the advice and help of the Aid Society in order to keep her little family together; the two young girls who set up their home in one of the vilest sections of the great town in order to be "neighbors" to some of their unhappy sisters—these and a dozen more are the human documents, which Mr. Riis assures us are taken from real life.

After reading some of these pages one no longer wonders that this great humble-hearted man was loved and trusted by the leaders of the nation and by the people of the lower wards whom he was glad to count as his "neighbors." (Macmillan, $1.25 net.)

They Who Question. The author of this anonymous novel has attempted to discuss the problem of suffering in some of its modern aspects, such as the brutality of nature, the tragedy of afflicted childhood, the hereditary taint of insanity, and the apparently hopeless condition of the sodden and bestialized inhabitants of some of the East-London slums. It cannot be said that the story grips, either in its studies of character or in its discussion of the central theme. Its people are illusive and unconvincing. Sir Philip Gurney, the artistic pagan, is an aristocratic and leisurely dissenter who is also very nearly a prig, his disdain for people who break their eggs into glasses nearly ruining his trip to Palestine. His wife, Enid, is an anaemic and mediaeval saint who exhausts herself in deeds of charity and at last loses her faith through the sufferings of their child. The curate is a caricature. The sister, Mrs. Brutherolan, is a stoic, quite conscious that this is the worst of worlds, but determined to meet her troubles without surrender. The dean is the one winsome character in the story, and his sermon at the end is supposed to bring everybody to a proper frame of mind. The most pleasing parts of the book are the beautiful affection of Philip and his wife, and the scenes in Egypt and the Holy Land. (Macmillan, $1.35 net.)

What Have the Saints to Teach Us? By Joseph Fort Newton, D. Litt. With the revival of the study of mysticism the lives of the saints have awakened renewed interest. But the author of these brief chapters believes that the pilgrims of the inner path—Augustine, Francis, the two Catherines, Eckhart, Teresa, Tauler, Jacob Boehme and John Woolman—have a series of most practical lessons to teach the church of our age. In their abiding joy, their study of the Bible, their quietness of spirit, their passionate love of God, their fervor in prayer and their devotion to the welfare of mankind they disclosed the quality of living which is alike sacrificial and satisfying, and for which the world ever waits. (Revell, 50 cents net.)

Literary Notes.

The Year Book of the Church and Social Service in the United States, edited by Harry F. Ward, is prepared under the direction of the Federal Council of Churches; and contains detailed information regarding the efforts now under way in all the churches to develop plans for social service. A full report among other things, is given of the work of the Commission on Social Service for the Disciples, of which Prof. A. W. Taylor is chairman. Ample bibliography is included. (Revell.)

* *

War news no longer occupies the entire front page of our newspapers, but there are many indications that public interest in the subject is still lively. One is an announcement from the publishers that Prof. Roland G. Usher's "Pan-Germanism" is in its thirteenth printing. Few books can claim such a unique record as this. Published almost two years ago, it attracted no more attention than dozens of other books and more than one reviewer inclined to think it overdrawn, hardly to be regarded seriously. Today it is receiving the honor and attention of a prophecy that is being fulfilled and it is more in demand than any other book relating to the present crisis.

Disciples Table Talk

Kentucky Ministers Meet.

The ministers of central Kentucky held a meeting in the Phoenix Hotel at Lexington Nov. 9. Forty ministers were in attendance. These meetings are held monthly. At the meeting noted there were the following out of town ministers: E. B. Barnes of Richmond; H. C. Garrison of Danville; J. H. McNeill of Winchester; J. D. Armistead of Cynthiana; J. P. Sharrard of Paris; and H. W. Elliott, the missionary secretary of Kentucky. The topic was presented by Mr. Reynolds on "The Doctrine and Polity of the Presbyterian Church."

Zanesville, O., Dedication.

The church at Zanesville, O., has built a new building at an expense of thirty thousand dollars. On Nov. 1, the beautiful building was dedicated free from debt after fifteen thousand dollars had been pledged by the members. The pastor of the church is Hugh Wayt and he went to Zanesville in 1909. He has done his own evangelistic work and conducted the dedication services alone except for the presence of Zanesville ministers of other bodies. In the five years of this pastorate there have been 550 accessions to the church.

Union Meeting at Trenton, Mo.

The churches at Trenton, Mo., have been joined in a union meeting during October. There were two hundred additions and the largest number went to the Disciples, the Methodists being a close second. Seventy-one new members were received by the Disciples.

Carload of Provisions.

The churches of Nodaway county, Mo., are getting ready their car-load of provisions for the orphans of St. Louis under the care of the National Benevolent Association. C. R. Harmon of Pickering, superintendent of the Sunday-school there, has charge of the offerings from the county Sunday-schools. Potatoes, apples, toys, nuts and every other kind of thing useful for children will be put on board the car. The Pickering school will send a crate of chickens.

A Tithers' Band.

The North Side church of Omaha of which Geo. L. Peters is pastor has a Tithers' Band recently organized in the church. A part of its work will be to educate fellow Christians in the duty of giving. This church made a splendid showing last year. Two hudred and seventy members raised for all purposes $5,514.91. Omaha has decided to have a "Billy" Sunday meeting beginning in May.

New Cotner Field Secretary.

Cotner University of Lincoln, Neb., has chosen one of her alumni as field secretary. He will make his home at Bethany. His work will be to solicit students and funds for the university. His work at present is in connection with the securing of an offering on Educational Day.

Women Sew for Belgians.

The appeal for the poor Belgian children has found a response in our church at Ann Harbor. The pastor, Geo. Knepper, proposed that the men should buy material and that the women should make garments for little Belgian children who without aid will die of want this winter. The very first Sunday after the suggestion was made, there was seventy-five dollars put into the church collection box for material and a dozen sewing machines are at work in the church parlors making the garments. The city papers of Ann Arbor. The pastor, G. W. Knepper, proposed space to the enterprise and it promises to become a city enterprise with headquarters at the church.

Dean Lhamon Lectures.

Dean W. J. Lhamon of the Bible School of Drury college, is delivering a series of ten lectures on successive Monday evenings to a class of above a hundred preachers and teachers of Springfield, Mo. The class is under the direction of the Federation of Churches. This is Mr. Lhamon's second series of lectures to the Springfield Sunday School workers.

Church Ladies Work for Magazine.

The ladies of the Aid Society at Galesburg, Ill., have undertaken the work of securing two hundred and fifty subscriptions to a popular magazine as a part of their financial program. They are selling post cards of their new church building which is now going up and are serving a turkey dinner.

Evangelist Holds Shop Meetings.

Clyde Lee Fife is holding evangelistic services in Terre Haute, Ind., and a part of his program there is to hold meetings in the factories of the city. A Sunday afternoon service was held in a skating rink. The workers in the meeting lunch together frequently and receive their assignment of work. Two hundred and forty-seven people have come out on the first nine days of invitation.

Progress in the Congo.

H. C. Hobgood has been visiting the outposts of Lotumbe this fall in the Congo country. He has been gone for nearly two months and has baptized 406 people while in the field. This makes a record of 561 since the first of May. At Tumba, where the lamented missionary Eldred is buried, over 300 were baptized. In every one of the Congo stations there is progress.

Minutes of the General Convention.

The minutes of the sessions of the General Convention recently held at Atlanta, Ga., have been printed and are ready for distribution. Anyone may secure a copy by writing to the general secretary, Graham Frank, at Liberty, Mo. These minutes contain much information concerning the workings of the General Convention.

C. W. B. M. Makes Visit.

The C. W. B. M. of Winchester, Ind., made a visit to Union City recently to inspect the new church at the latter point and to be guests of the auxiliary at Union City. There were thirty ladies in the visiting party.

Laymen and Laywomen Preach.

The church at Dearing, Kans., is at present pastorless and the laymen and laywomen of the neighboring churches are helping them out with a series of special services extending through a week. Mrs. Nelson Gardner, wife of the Cherryvale pastor preached on a Sunday evening. Other church leaders of surrounding towns are scheduled to speak.

Howard Cree Holds Meeting.

Howard Cree, pastor of the church at Augusta, Ga., is in Savannah of the same state assisting A. R. Moore in special services which will last through two weeks. The two preachers will go together in a house-to-house work that will add greatly to the significance of the meeting.

Every-Member-Canvass

In many sections of the country, the "every-member canvass" is being carried on and with uniform success. In Boulder, Colo., on a recent Sunday afternoon, twenty teams of two men each visited the whole church in the single afternoon and brought back a very fine report of their achievements.

Distribute Thanksgiving Dinners.

The Grandview church of Kansas City, Mo., will distribute Thanksgiving dinners to one hundred needy families on the morning of Thanksgiving day. The supplies are being gathered from many sources.

Joint Missionary Apportionment Meets With Favor

The first Joint Missionary Apportionment has just been mailed to the churches of the United States. It is exceedingly gratifying to those who have worked at this difficult task to know that the Joint Apportionment is meeting with such hearty response. There are, of course, errors in this apportionment and inaccuracies which will have to be corrected. I am giving below some expressions of appreciation from well known brethren in various parts of the country. These are only a few of the very large number that have reached me thus far. The Missionary Societies are following the Joint Apportionment with Every-Member-Canvass Conferences. If each church will accept its apportionment with whatever modifications seem to be wise and set about in the best possible way to raise the missionary money, I feel sure that there will be a large increase in the number of contributing churches and also a large increase in the missionary offerings.

The following letter from Judge Frederick A. Henry, of Cleveland, Ohio, expresses his appreciation of the Joint Apportionments.

"Answering your favor of the 9th inst., I wish to thank you for the copy of the printed 'Joint Missionary Apportionment for 1914-15 for the State of Ohio. I had already seen a copy of this interesting document and had repeatedly expressed my admiration for the thoroughness and the detailed excellence of the work which it reflects. Really it is a most amazing result of painstaking efforts which, in extent, exceed anything I could have believed possible. More than that, it evinces discriminating care and intelligent discretion in considering the application of the apportionment to the special condition of each individual church. Such systematizing of our benevolences and missionary enterprises is the very sort of thing for which the general convention idea was developed and put into operation, and this is really all that was contemplated. I never expected, however, to see the details worked out so admirably and extensively as this document shows to be the case, and when I reflect that what was done for Ohio has likewise been done for all the states in the Union and the provinces of Canada, my appreciation is really beyond expression."

Among other expressions may be quoted as follows:

"We like your plan very much."—M. L. Buckley, Ft. Wayne, Ind.

"I certainly appreciate the great work you have done for our brotherhood. The Colorado sheet will be an inspiration I know."—Chas. W. Dean, Denver, Colo.

"May I congratulate you on the good work which you are doing and prophesy a new day of co-operation for our entire brotherhood?"—C. E. Lemmon, Hastings, Neb.

"The general plan is fine."—E. S. Ames, Chicago, Ill.

"I am very sanguine over the prospect of realizing on the full budget of $17,856.00 for the Sixth Missouri District this missionary year."—J. P. Rowlison, Vandalia, Mo.

"Please accept my heartiest congratulation upon the plan."—Guy L. Zerby, Donovan, Ill.

"I am delighted with this system and shall do all in my power to get all the churches in Alabama to adopt it."—S. P. Spiegel, Birmingham, Ala.

"I want to congratulate you on the excellent work you have done in the preparation of the Budget. It is to my mind an excellent thing."—J. A. Hopkins, Confluence, Pa.

"I think that the committee is to be congratulated upon the business-like way in which their work has been done, and the neat appearance of their printed matter. The apportionment idea is all right."—E. H. Clifford, Ft. Wayne, Ind.

"I am delighted with the plan of the Joint Missionary Apportionment."—Chas. L. Beal. Fresno, Cal.

"The new plan appeals to me to be the very best that has yet been suggested."—H. F. Phillippi, Milroy, Ind.

"I rejoice that the 'budget' has at last been inaugurated. I believe that we have taken the most important forward step of our history."—Geo. L. Peters, Omaha, Neb.

GRAHAM FRANK, Cor. Sec.

Atlanta, Ill., School Moves Forward.

R. H. Newton, pastor at Atlanta, Ill., reports that his school has organized the Senior Department with over 100 young people in it—one class in teacher training, two in the first year Senior Graded work and one in the second year Senior Graded work. The last mentioned class is made up of seniors in high school and some who graduated last year, with a membership of 18 and is taught by Mrs. Newton. They are to have written examinations once a quarter and the one in that class that makes the best grade will receive tuition paid for one year in Eureka College, the gift of the Bible school. It is hoped that credit may be secured for this work in the high school course.

A Debt Raising.

During last midweek between dedication at Triplett, Mo., and South Bend, Ind., Evangelist Geo. L. Snively of Lewistown, Ill., assisted E. T. McFarland of Lawrence, Kan., in raising seventy-five hundred dollars of indebtedness that has long hung like a pall over that congregation. The debt was incurred before Bro. McFarland's call to that church but it has so hindered progress there that its obliteration became a work of necessity. The minister now feels that his work in that great university center will now tell for infinitely more in its educational, ethical and spiritual phases. During 1915, Bro. Snively will give time between dedication to these debt lifting endeavors.

C. W. B. M. Talks About Indians.

The Auxiliary in Pasadena, Cal., held a session on Nov. 6, at which the topic of discussion was the California Indians. The program was as follows: Reading, "The Search of a Nez Perce," Mrs. Cora Barnard Vedder; address, Mrs. E. W. Brown, superintendent of the Indian school at Guinda; solos, four American Indian songs, Mrs. Jeffries Svendson; reading, Miss Ella Strawn; remarks, Mrs. Annie P. Cason of Pomona, president of the C. W. B. M. of Southern California. Mrs. A. W. Mills, president of the auxiliary, closed the meeting with prayer, after which a social time was enjoyed and refreshments served.

Church Celebrates Debt-Raising.

The church at Sayre, Okla., had a jollification over the raising of enough money to pay off the mortgage on their church building. The budget deficit has been met and the building is being repainted and redecorated. At the service celebrating the victory, the notes and mortgages were burned by the man who had signed the church's paper in days gone by.

North Texas Bible Schools.

The North Texas School of Methods closed in Wichita Falls, November 6, with an enrollment of an even 100, representing fifteen Bible Schools, thirty-one students graduating. There was splendid attendance. The Wichita Falls School had every teacher and officer present except one who was sick in the hospital. Sixty-two in all were enrolled from this one school. Thanks are due the American Christian Missionary Society for making this school possible. Mr. Clarke, Miss Lewis and Miss Maus are experts. Their work met with great appreciation on the part of every student. The Bible Studies in the Gospels by F. F. Walters, pastor Wichita Falls Church were very fine indeed. S. W. Hutton gave the course in Organization and Management.

Endeavorers Fight Saloons.

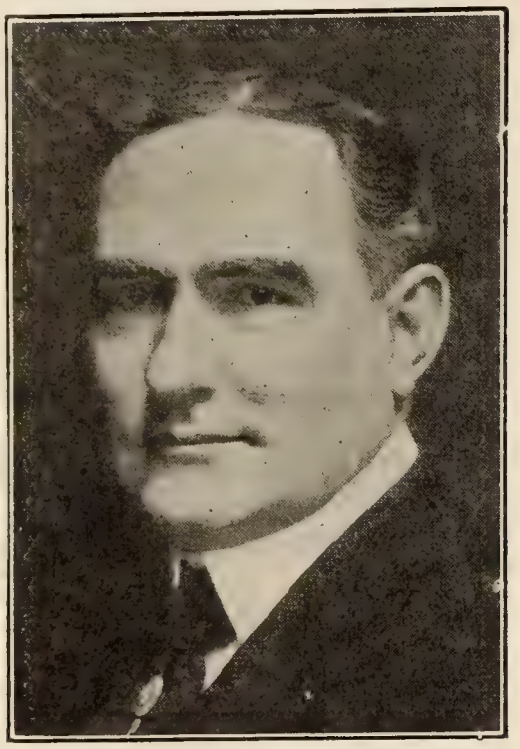
Even if California did go "wet," a good hard fight was made. The Christian Endeavorers of the state were lined up in genuine Endeavor style. Here's the way they did it at Los Angeles: The plan there was to cover the town with temperance posters. When the bill posters of the city discovered what kind of posters the Endeavorers wished to put up, they "immediately with one accord began to make excuse." Some discovered that they would not have space to dispose of until after the elections. But the Endeavorers found a way to get up their posters in spite of opposition. Bill boards seven and a half feet by twelve feet were prepared and painted in the brightest colors. A certain brewery has a bill board on which appears a blue flag with the brazen legend, "Budweiser Spells Temperance." The Endeavorers got up similar bill boards with red flags and the indisputable truth, "Booze Spells Ruin." These bill boards were placed in busy thoroughfares and on street car lines where they would strike the eye of thousands.

Endeavor Society Gives County Fair.

The Christian Endeavor Society of the University Place church in Champaign announces a County Fair for Nov. 20. There are many novel forms of entertainment including moving pictures, a minstrel show, a Japanese tea garden, as well as the time-worn but necessary monstrosity shows. There will be a fortune teller and a picture gallery, besides stands serving various kinds of refreshment.

Wars on Public School Sex Instruction.

Dr. R. P. Shepherd, educational secretary of the Illinois S. S. Association, is holding training schools in various sections of the state. These training schools are being operated in part for social uplift. One of the startling products of the Association's work is a declared policy to war on the teaching of sex knowledge in the public schools. This war on sex education has attracted considerable attention in the secular press.



Dr. R. P. Shepherd, who is organizing community training schools in Illinois.

City Paper Sends Glee Club.

The Indianapolis News maintains a Glee Club for giving neighborhood entertainments in various parts of the city. The club appeared at the Hillside church, C. M. Fillmore, pastor, on a recent evening. There were forty voices in the club and they rendered music of the very highest grade.

Dr. Jenkins on the Missing Link.

Burris A. Jenkins startled his Kansas City congregation by this antithesis. He said in part: "To be sure scientists have not yet found the 'missing link.' To many religious persons the idea of being descended from anthropoidal apes is still repugnant. But, however repugnant it may be, I would as lief be descended from an anthropoidal ape as from some of the human beings I have seen and known. The Digger and Ute Indians that you see sitting along the railway tracks in the Far West in the Great American Desert, are little, if any, in advance of the anthropoidal apes of Africa. Some of the tribes found in the heart of Africa are little, if any, above the line of intelligence of the beasts of the field."

Opera for Organ Fund.

The choir of the church at Lawrence, Kan., recently gave a comic opera called "The Larks" for the benefit of their organ fund in the F. A. U. hall of the city. The cast embraced not only members of the choir but also prominent business men of the city. The opera was under the direction of Mrs. E. L. Charlton. The Kansas University Trio Club assisted in the performance.

A Children's Chorus.

During the revival services at the Oakland church, in Topeka, Kans., a children's choir rendered very effective service. This choir was called the Sunshine chorus. There was also an adult choir.

An Efficiency Rally.

The church at Dearing, Kans., held an efficiency rally on the night of Nov. 8. Mrs. Nelson Gardner spoke as well as others. The addresses were in the direction of making more economical use of the energies of the church in doing its legitimate work in the community.

Wall Map Goes to Jacksonville, Ill.

W. H. Waggoner of Eureka, Ill., made an offer recently to give a large missionary wall map of the world to the auxiliary which wrote the best paper upon the subject, "How to Interest People in Missions." Mrs. S. Thornberry of the auxiliary in Jacksonville, Ill., wrote the winning essay and the wall map goes to her auxiliary. Mrs. Porter, State president of the C. W. B. M., will go to Jacksonville to make the C. W. B. M. day address.

Will $35,000 Go to Church?

R. R. Gorden of Moweaqua, Ill., died recently and left a will in which $35,000 was to go to the First church in St. Louis. The will has been contested by the nurse who took care of Mr. Gorden and the court has awarded her five thousand dollars from the sixty thousand dollar estate. It is not yet clear just what effect this court decision will have upon the money that might have gone to the First church.

Bulgin Meeting at Boulder, Col.

Evangelist Bulgin has been holding union services in Boulder, Col., which have resulted in a large number of accessions to the churches. Our church has followed the revival with four days of baptismal services in which the converts were received into the church and 64 have been added. Among the converts was A. P. Ardourel, state representative, and Col. T. E. Irvine.

State Convention in Alabama.

The state convention of Alabama is in session at Birmingham, Nov. 11-13. The sessions are held in the Ensley Opera House and during the convention the cornerstone will be laid for the Ensley church. Mrs. Ellie Payne and Grant K. Lewis were among the speakers from outside the state.

High School Credit for Bible Study.

Texas joins North Dakota and Colorado in giving credit toward the high school diploma for Bible study. E. C. Boynton, pastor of the church at Belton, is the leader among Texas Disciples along this line. He has just completed outlining a two years' course in the Old Testament, which has been approved by the pastors' association and high school board of Belton and was put into use in the Sunday-schools of Belton at the beginning of the school year, September 14.

Church Members Don Overalls.

Volunteers from the First Church of Seattle, Wash., have set out to build a church building in a day in another section of the city to house a mission Sunday-school. The workers will be under the direction of George S. Turner, a contractor. The new building is to cost $500 for material but the work is all donated. This present building is regarded as a temporary make-shift while the church makes preparation to build a more pretentious building. The Ladies' Aid Society are to serve lunch to the laborers.

Secretary a Benedict.

E. H. Koch, state secretary of Tennessee, married Miss Rosa King Davis of Memphis, on Nov. 5. Congratulations are pouring in upon the happy man.

Doctor Combs Will Hold Meeting.

The churches at Bloomington, Ill., on the initiative of First church, have engaged Dr. George H. Combs of Independence Blvd. Church of Kansas City for a meeting which will begin on Nov. 30 and continue to Dec. 12. We have four churches in Bloomington and suburbs, besides our work for the colored people. This series of meetings is arousing the deepest interest in the Bloomington churches.

Dr. Breeden University Preacher.

Dr. H. O. Breeden, who is just recovering from a serious illness, will be the university preacher at Leland Stanford University on Dec. 6. Dr. Breeden is well-known throughout California outside the circles of his own brotherhood.

Successor for President Prichard.

President H. O. Pritchard has taken rather unusual pleasure in announcing the arrival of his successor at Eureka. The new arrival is a son but it will be some time before he becomes active in his father's duties.

Church's Jubilee Year.

The church at New Castle, Pa., which is ministered to by W. W. Sniff, will observe its fiftieth anniversary of organization on Dec. 6. Five of the 24 charter members are living and two of them live in New Castle. The other three are in California.

Newark Church Helps Prohibition.

The church at Newark, O., held a big massmeeting for men the night before election with speakers advocating prohibition. The church will go into a meeting with home forces Nov. 15. There have been 23 added at the regular services the past two months.

More Church Bulletins.

The note in a recent "Century" about the church bulletins that come to the office has borne fruit. Several more churches have put this office upon their mailing list. This courtesy is much appreciated by the office editors. Many other churches would render a service to the brotherhood by a similar act of thoughtfulness.

Central Texas Bible Schools.

The Central Texas School of Methods was held in Temple, November 9-13. There were expected at least 100 in attendance. E. C. Boynton, pastor at Belton, Texas conducted the course in Bible Study. E. S. Bledsoe, pastor, and J. W. Bonner, superintendent, had made thorough preparation for the school.

IN AND AROUND CHICAGO.

A platform meeting was held at Hyde Park church on Sunday afternoon, November 15. The speakers were C. C. Morrison, H. L. Willett and E. S. Ames, and the theme was "The Mission of the Disciples of Christ." Hyde Park church had four additions last Sunday and has had twenty-five new members since October 1. A large congregation filling the house was in attendance at the platform meeting.

Herbert L. Willett, Jr., has written his parents that his ship has touched port at Alexandria. There has been much anxiety about his safety in view of conditions in the Orient. He is on his way back to Beirut where he teaches in the Syrian Protestant College.

The Sheffield avenue church reported three additions on November 15, and Harvey reported one.

The Christian Endeavor Society of the Jackson Boulevard church conducted the regular evening church service at West End church on a recent Sunday night.

At the ministers' meeting on November 16, J. E. Wolf of Whiting, read a paper on "The Religious Ideas of Richardson." About fifteen pastors were present.

KANSAS CITY AND VICINITY.

The hospital building which is being constructed by the Christian Church Hospital Association of Kansas City, is progressing most satisfactorily; the walls of the fifth and last story are now going up and we hope to have the building under roof by January 1, 1915. This building when completed, will contain the administrative offices, together with provisions for about one hundred and twenty patients. The building alone is costing $200,000 and will be the most modern hospital in Kansas City. Unless there is some unexpected delay, we hope to open the institution to the public in the latter part of the summer, 1915.

The churches of the Disciples in Kansas City have all decided to make "The Every Member Canvass" on the afternoon of the First Sunday in December. A large number of men will be selected from every congregation and sent out two by two, in order to complete the work in one afternoon.

The Evangelical Churches of Kansas City have united in extending an invitation to Rev. W. A. Sunday to conduct a series of revival services here in our city, beginning about a year from this date. It is understood that Mr. Sunday has accepted the invitation. The Disciples are co-operating.

L. J. M.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Pittsfield, Ill., D. N. Wetzel, pastor and evangelist; Mrs. Czarine Tilletson, director of music.

Frankfort, Ky., Roger T. Nooe, pastor; W. N. Briney, evangelist.

Rochester, Minn., Mr. Cooper, evangelist.

Minonk, Ill., W. F. Shearer, evangelist. Closed.

McArthur, O., O. Blackwall, evangelist. Will begin January 3.

Wichita, Kans., Mathewson Ave. church; E. M. Borden, evangelist. Continues.

Lincoln, Kans., M. O. Dutcher, pastor and evangelist; 12 additions: Closed.

Rev. J. D. Garrison, who has resigned at Ft. Collins, Colo.

Smith Center, Kans., Percy R. Atkins, evangelist; 9 additions. Closed.

Lebanon, Ind., A. L. Ward, pastor; C. H. Winders, evangelist. Continues.

Goshen, Ind., W. P. Winton, evangelist. Continues.

Oblong, Ill., E. C. Lucas, pastor and evangelist. Mrs. Lola Calvert, singer. Eleven additions.

Atchison, Kans., Vawter evangelistic company; 142 additions. Continues.

El Paso, Ill., Osceola McNemar, pastor; S. O. Landis, evangelist.

Limon, Col., N. C. Martin, evangelist.

Wathena, Kans., A. J. Pirtle, evangelist; Prof. Brotherton, singer. Continues.

St. Joseph, Mo., A. J. Golden, evangelist. Continues.

Waynesburg, Pa., Willow Grove church; S. L. Bristor, evangelist.

Danville, Ill., Oakwood church; J. N. Baker, pastor; Mr. Smithson, evangelist. Closed.

Beckley, W. Va., F. F. Grim, pastor and evangelist.

Waterloo, Ia., L. C. Moore, pastor and evangelist; W. J. Webb musical director.

Marion, Ill., John I. Gunn, pastor, Herbert Yeuell, evangelist; over one hundred additions.

Smartsburg, O., Homer Dale, evangelist; 19 added.

Springfield, Ill., West Side church; C. W. Ross, pastor and evangelist.

Mt. Vernon, Ill., J. E. Stout and I. W. Stout, evangelists; C. L. Green, pastor. pastor. Continues.

Mattoon, Ill., Mr. Morrison, evangelist; Prof. Dawdy, singer.

Kansas City, Mo., Hyde Park church: James Small, pastor; J. M. Crutcher, evangelist. Continues.

Paxton, Ill., Guy Williamson, pastor and evangelist; 14 additions. Continues.

Pratt, Kans., Mr. Day, evangelist; 42 additions.

Topeka, Kans., D. W. Nay, evangelist. Continues two weeks.

Traverse City, Mich., Ford A. Ellis, pastor; Mr. Wiston, evangelist. Continues.

Williamsville, Ill., T. L. Cummings, evangelist; J. P. Turley, song leader. Continues.

Rock Island, Ill., Second church; W. B. Stine, pastor; John G. Houser, evangelist. Continues.

Detroit, Mich., Central church; C. J. Tannar, pastor; Crayton S. Brooks, evangelist. Continues.

Russellville, Ind., Mr. Van Winkle, evangelist. Continues.

Rolling Ford, Ky., Mr. Reed, evangelist. Closed on account of weather.

Bowling Green, Ky., James Small, evangelist; closed.

La Junta, Colo., G. B. Kellems, evangelist; Geo. G. Elder, singer; 70 additions; closed.

Moline, Ill., John B. Dick, evangelist; began November 8.

Mankato, Minn., Mr. Harlow, evangelist; Mr. McDonald, singer. Continues.

Princeton, Mo., Mr. Reavis, evangelist. Continues.

Cropper, Ky., T. S. Tinsley, evangelist.

CALLS.

H. G. Bond, from Missouri to Danville, Ill.

E. O. Sharpe, from Dallas, Tex., to Colorado, City, Colo., Central church.

A. T. Shaw, to Mt. Sterling, Ill.

Lawrence Dry, from Tabor, Ia., to Peru, Ind.

J. Warren Leonard, from Caldwell, Ohio, to Clarinda, Iowa.

H. G. Waggoner, from Memphis, Mo., to Macomb, Ill.

John Meyer Asbell, from St. Joseph, Mo., to Clarinda, Iowa.

C. C. Spencer, from Peabody, Kans., to Marysville, Kans.

C. J. Roberston, from Heyworth to Gibson City, Ill.

A. D. Baker, from Eugene, Ore., to Dos Palos, Cal.

W. R. Armstrong, to Doniphan, Neb.

G. J. Chapman, from Joplin, Mo., to South Lawrence Ave. church, Wichita, Kans.

Ray Lessig, from Cladin, to Oxford, Kans.

S. E. Wilkins, to Lawrenceburg, Ohio.

Chalmers McPherson from Bible College of Ft. Worth to Bowie, Tex.

E. B. Munson, from Richmond, Va., to Ludlow, Ky.

D. W. Madden, from Canada to Mt. Morris, Ill.

J. Thomas Luckey, from Marion, Ind., to Gas City, Ind.

F. E. Rockwell, from Mt. Sterling, Ill., to Madrid, Iowa.

The Men's Movement

Merger of the Brotherhood with Adult Division, Department of Bible Schools, of the American Christian Missionary Society.

At the recent Atlanta Convention there was consummated the merger of the "Brotherhood of the Disciples of Christ" with the Adult Division of the Department of Sunday Schools of the American Christian Missionary Society. This action was taken by recommendation of the Board of Directors of the "Brotherhood." The following excerpt from the report of the National Brotherhood Secretary, Mr. E. E. Elliott, will explain the action: "At a joint meeting of representatives of the Sunday-school Department of the American Christian Missionary Society and the Brotherhood Movement the merger of the Brotherhood Movement with the Adult Division of the American Christian Missionary Society was arranged and the following men were nominated as members of the Committee on Men's Work to serve with members to be appointed by the Sunday-school Department of the American Christian Missionary Society: R. A. Long, Kansas City, Mo.; C. M. Chilton, St. Joseph, Mo.; T. W. Grafton, Indianapolis, Ind.; E. E. Elliott, St. Louis, Mo. The duties of this committee when fully constituted shall be to assist the Sunday-school Department of the American Christian Missionary Society in the conservation and in the further promotion of the work already done by the men's Bible classes and the Brotherhood of the Disciples of Christ."

CONVENTION CONFIRMS MERGER.

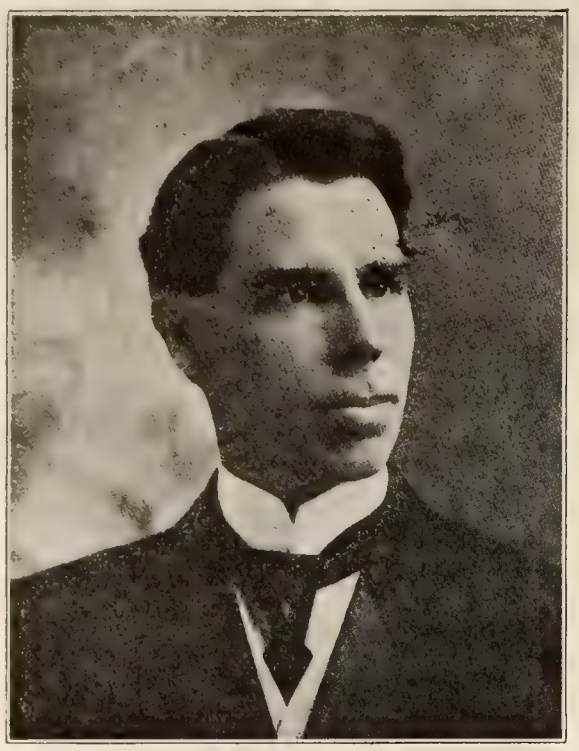
The convention confirmed this action of the Board of Directors of the Brotherhood and the Department of Sunday-schools of the American Christian Missionary Society has assumed the larger responsibility of directing the men's work as a unit from the office in Cincinnati, Ohio.

With the resignation of E. E. Elliott as national secretary, the adult superintendent for the American Christian Missionary Society, W. J. Clarke, becomes the national secretary and within the adult division a men's department is being created with the following committee on men's work to assist the National Sunday-school Department in planning the larger program now before the churches and Sunday-schools: R. A. Long, Kansas City, Mo.; C. M. Chilton, St. Joseph, Mo.; T. W. Grafton, Indianapolis, Ind.; E. E. Elliott, St. Louis, Mo.; W. L. Kennett, Louisville, Ky.; R. A. Doan, Nelsonville, Ohio; C. R. Stauffer, Cincinnati, Ohio; Alva W. Taylor, Columbia, Mo.; W. J. Clarke, Cincinnati, Ohio.

With this unification of the men's work, and with this advisory committee composed of those vitally interested in men's work from the points of view of both Brotherhood and the Sunday-school we believe that the recommendation of the Board of Directors of the Brotherhood to the Sunday-school Department that, "Such portion of the Brotherhood program of service as may be practicable be embodied in the program of the Adult Department" can be successfully realized and a larger and more effective program than ever before attempted can be put in operation. We are persuaded that the new arrangement is going to develop most profitably the work of Men in the Kingdom. The Sunday-school Department of the American Christian Missionary Society is now in position to develop upon the basis of the organized men's section or Bible class, a complete program of Bible study, religious training, and Christian service. Such a program is now in process of preparation and we hope to see our four thousand men's classes enthusiastically lined up for the biggest task the men have ever undertaken.

AN ENLARGED PROGRAM.

The enlarged program outlined above, promoted and directed by the adult division of the Sunday-school Department of American Christian Missionary Society, will entail large financial outlay which friends of the work will be invited to provide. It is presumed that inasmuch as the Adult Division has been made heir to the financial help hitherto pledged to the Brotherhood Movement, the recommendation made by the Board of Directors of the Brotherhood to the effect that "the moral and financial support of the former supporters of the Brotherhood Movement be continued toward the continuation organization" will be realized. Upon this support will largely depend the successful working out of this great program for the men of our churches.



Mr. W. J. Clarke, Adult Bible Class Superintendent for the Disciples, who now becomes the leader of the Brotherhood Movement in the church.

In conclusion it should be known that there is at present a movement on foot throughout all the churches similar to that which has been accomplished among the Disciples of Christ looking to the unifying of the purpose and the program of all brotherhoods, clubs, leagues and Bible classes.

E. E. Elliott.
W. J. Clarke.

F. W. Burnham Begins Secretaryship.

The Wilshire Boulevard church in Los Angeles has graciously released F. W. Burnham so that he may begin service as secretary of the American Christian Missionary Society on December 1.

Denver Churches Have Great Day.

At the close of the "Billy" Sunday meetings, the Denver churches observed their second "Go-to-Church" Sunday campaign. It was reported that seventy thousand people were in the churches on one day which exceeds last year's record by twenty thousand. The Broadway church of which D. Y. Donaldson is pastor, received a large number of new members and broke all records for Bible school attendance. All the churches in the city were enjoying similar prosperity.

Illinois Year-book Appears.

The annual year-book of the Illinois Christian Missionary Society is a very creditable booklet, setting forth the facts about the Illinois churches in great detail. It also has the minutes of the last state convention and the reports of missionary activity. The 1914 year-book is just from the press and keeps well up to previous standards.

Union Survey of a City.

In Covington, Ind., the churches are going together for a union survey of the city. Those participating are the Disciples, Baptists, Presbyterians and Methodists. The results of the survey will be used by all the different denominations at work in the city.

Church Organized in Tab, Ind.

The Van Duesen Brothers have just finished a tent meeting at Tab, Ind., which has resulted in the organization of a new church. They came at the invitation of two ladies and left the community with a church of 65 members. A committee is at work raising money for a new meeting house.

Pastor Architect Moves.

F. M. Wood, of Urbana, Ia., who drew his own plans and supervised the work on the church building erected last summer, is going to a church in Kansas City. He was known as the "fighting parson" on account of several interesting encounters.

New Pastor at Crawfordsville.

Our great church at Crawfordsville, Ind., lost their pastor, J. M. Alexander, last summer. He resigned and accepted the work at South Bend, Ind. The pulpit committee immediately entered into communication with R. E. Moss of Eminence, Ky., and succeeded in securing him for the work. He began in the new field November 1.

Evening Features at Denver, Central.

The Central Church of Denver, of which G. B. Van Arsdall is pastor, has been having a vesper service in recent years. Following the "Billy" Sunday meeting, they have changed back to an evening service at 7:45. Mr. Van Arsdall is to give twenty-two lectures on the subject, "The Practice of God."

Governor Hodges Helps Welcome New Pastor.

On the evening of Oct. 23, a reception was given the new pastor of the First Church at Topeka, Kans., O. L. Cook. In the receiving line were Governor and Mrs. George H. Hodges and a number of other prominent citizens of Topeka.

Denver Goes to Church.

Denver claims to be the originator of the "Go-to-Church" movement that has spread all over the country. They observed the day for the second time on November 1. The Central church of Denver, G. B. Van Arsdall, pastor, was in the movement and at the evening service that day there were fifteen baptisms.

Drake Home-Coming Day.

Nov. 21 is the date set as Drake Home-coming Day at Des Moines. It is the time of the Drake-Ames foot-ball game. A banquet will be served in the evening in the Des Moines Chamber of Commerce building. There is already great interest in this approaching event.

Nevada Ladies Can Fruit for Orphans.

The ladies of the church at Nevada, Mo., each year can a special supply of fruit and ship a large consignment of it to the orphans' home in St. Louis for use Thanksgiving Day and afterward. In this way the church keeps in touch with the benevolent work of the brotherhood.

Bank President Fills Pulpit.

C. Q. Chandler, president of the Wichita Kansas National Bank, filled the pulpit of the Central church of Des Moines, Ia., on a recent Sunday evening and gave an address on the work of "Billy" Sunday as an evangelist, in anticipation of the coming of Mr. Sunday to Des Moines.

Dr. Braden Addresses C. W. B. M.

The County Federation of the C. W. B. M. met in Missouri City, Mo., on Nov. 11. The chief speaker for the occasion was Dr. Arthur Braden, who has recently gone to Lawrence, Kans., to fill the Bible Chair that was vacated by Wallace Payne.

Pastoral Evangelism.

The church at Liberty, Mo., has been greatly built up spiritually by the meeting which was held there by C. M. Chilton. The preaching was on great themes of the gospel and leaves nothing to be apologized for afterward but on the other hand these addresses will abide in the hearts of the members long after the meeting is closed. There were 26 additions, 23 being on confession of faith.

Progress at Pendleton, Ore.

The church at Pendleton, Ore., sent its pastor, Tolbert F. Weaver, to the national convention and he returned through Arizona and California. The church has had several additions since his return. He took part in the dry campaign which made Oregon dry by a considerable majority. The Eastern Oregon Missionary Convention will meet at Pendleton on Nov. 18 and 19. This convention has the territory from the Cascades, east.

Angola Church Calls Pastor.

The church at Angola, Ind., which was ministered to by John R. Golden the past two years, and which is the home of the Tri-state Normal College, has called for pastor Paul Preston of Ft. Smith, Ark. Mr. Preston will begin work in the new field Dec. 1.

Edgar County, Ill., Churches.

The churches of Edgar County, Ill., have a county organization which brings a considerable sense of common interest to the churches in this section. H. H. Peters of the Paris church has just closed a meeting with the Bell Ridge Church with 25 additions. This church has 300 members. Victor Dorris is pastor of this church and of a church at Asher, which has two hundred members, making him five hundred members on his rural circuit. Herbert Yeuell will begin revival services in the Paris church early in January.

Movies for a Church.

The church at Ann Arbor, Mich., is announcing that they will soon install in their church the finest moving picture machine and stereopticon that money will buy. They plan to present in the near future a number of travelogues and missionary and educational lectures. These are to be used on Wednesday evening. They have a luncheon each Wednesday evening followed by conferences and lectures.

Encouragement at Columbus, O.

The Wilson Avenue Church at Columbus, O., has had sixteen additions at its regular services the past three weeks. Over a thousand were in the Sunday-school on Rally Day. The Wright Brothers of Des Moines will hold revival services here in January.

Ann Arbor Church Invites Congress.

The church at Ann Arbor, Mich., of which Geo. W. Knepper is pastor, has invited the Disciples' Congress to meet in this church next May. They report in their church bulletin that they have met with much encouragement from the committee but no decision has been announced yet.

Preaches in Mormon Church.

H. W. Robertson, an evangelist, wished to hold meetings in Perry, Okla., and accepted the hospitality of the local Mormon church. He will hold a week of special meetings in this building.

Bible Class Dramatics.

The Twentieth Century Bible Class of the Union Avenue Church in St. Louis, has interest in amateur dramatics and they presented recently a dramatic entertainment called, "Waiting for the Trolley Car." The entertainment was received with much appreciation.

Spokane Wants National Convention.

The exchanges report that J. E. Davis, pastor of our Central Church at Spokane, Wash., has been co-operating with the local chamber of commerce to give an effective invitation to the Disciples of Christ to hold their national convention in 1917 at Spokane. One of the methods of co-operation has been the circulation of large quantities of convention "spinners." Some of these will be sent out by Bert Wilson from Kansas City.

F. M. Rains in Louisville.

On account of the illness of E. L. Powell of the First Church, Louisville, Ky., his pulpit is being supplied by visiting ministers. F. M. Rains, secretary of the Foreign Christian Missionary Society spoke in this church on Nov. 8. He took for his theme his recent journey around the world in the interest of mission study. He called attention to the enormous growth of Christianity in foreign parts, the Christian population having doubled in less than fifteen years.

NO ALUM
IN
ROYAL BAKING POWDER

New Church at Visalia, Cal.

A new church has been established at Visalia, Cal. For the present the services will be in charge of Miss Elsie Rushhaupt. It is hoped that the new work may make rapid growth.

Annual Visitation Day.

The church at Jacksonville, Ill., to which Myron L. Pontius has been recently called, has established a new custom called Visitation Day. Disciples are familiar with the "Every-Member-Canvass" for missionary funds. This is a canvass of the whole membership for co-operation. A hundred people went out two by two in Jacksonville on a recent day, and in one day reached every member in the church. Information for the pastor was tabulated on cards. The topics of sermons for the winter were printed on cards and distributed in the canvass. After the canvass was completed, the workers returned to the church where they had dinner together and undertook to interpret the material which they had gathered. There have been 19 additions in this church since Sept. 1.

Exposition Roadster at Paris.

Edward B. Hanson, vice-president and general manager of the Panama Exposition is touring the country in an auto and posting up signs along the ways of travel indicating the automobile roads to the exposition. He also gives illustrated lectures on the exposition and on the evening of Nov. 10, he spoke in the church at Paris, Ill., to a large and appreciative audience.

One Text All week.

E. M. Borden who is conducting special services at the Mathewson Avenue Church in Wichita, Kans., preached a whole week recently from the text, Mt. 16:18. Mr. Borden is editor of the Christian Pilot, published at Little Rock, Ark., and recently issued a book of sermons called "Jacob's Ladder."

Where is the Prince of Peace?

Roger T. Nooe is supplying the pulpit in Broadway Church, Louisville, while the pastor, W. N. Briney, holds a meeting in Mr. Nooe's church. Mr. Nooe's subject recently was "The Prince of Peace." He insisted that we were not waiting for Him to come but that he was already here in the hearts of many people and especially in the heart of the president of the United States.

Jasper County Convention.

The churches of Jasper Co., Mo., held a convention in Duenweg November 8 and 9. There was an address by Dr. C. C. Drummond of India, who used a stereopticon. C. C. Garrigues also gave a stereopticon address on the benevolent work of the church. The convention was presided over by D. W. Moore of Carthage.

Minister Has Shower.

A. E. Billman has recently closed a series of special services in the Waltham schoolhouse near Ottawa. At the close of the meeting the country people got up a "shower" for him and brought in abundant supplies of all the good things from the farm.

Will Organize New Church.

R. E. Dunlap is state secretary in Arizona. He has headquarters at Phoenix but has been working at Tempe, recently. He is now going to Bowie, Ariz., where he is planning to organize a church in the near future.

Men's Club is Aggressive.

The Men's Club of the First Church in Youngstown, O., is very active this year. Its president is William Dernan, a prominent attorney of the city. The club maintains a Bible class for men. It is planning to provide a number of Sunday evening luncheons to give men an opportunity to get acquainted. The club conducts Sunday evening services occasionally at which prominent laymen of the city speak. A congressman and a representative to the legislature will speak at an early date.

Prosecuting Attorney Will Preach.

From prosecuting sinners and sending them to jail, B. J. Dillon, prosecuting attorney of Adams County, Ida., has turned to the work of preaching the gospel to them and turning them away from their evil way. Those who know him, prophesy for him a very useful career.

Parsonage Helps Church.

The church at Greeley, Ia., has built a nice parsonage and finds it a great help in keeping a minister on the field. This church was without regular preaching for ten years but now has a minister for full time.

A Bazaar of Nations.

The Minute Circle of the Linwood Boulevard Church in Kansas City will give a Bazaar of Nations Nov. 27 and 28. They will have a French cafe, a cabaret of local artists, and the booths will represent nations. The Egyptian booth is to have a palmist, the Irish booth is to have songs made famous by John McCormick and the American booth is to have the Goddess of Liberty.

Conference on State Work.

The team of state workers, including John R. Golden, secretary, and Clarence L. Depew, Bible-school superintendent, visited our church at Champaign, Ill., on Nov. 6. An afternoon conference was held with the more active workers and in the evening a public meeting was held which was addressed by the visitors. The idea is to make the state mission idea familiar in the great centers of the state just as foreign missions has long been promoted by rallies in the early spring.

Aid Society that Aids.

The women of the Central Church in Des Moines are organized in a way to assist greatly the program of the local church in other ways than in raising money. The society is called Women's Work and the group is divided into neighborhood circles called after the names of the women who are prominent as leaders, as the "May Idleman Circle," "Mary Fullerton Circle" and other such designations. These circles take up definite neighborhood responsibilities for parish work in addition to the more common Aid Society activities.

The Sunday School

CHRIST RISEN FROM THE DEAD.

INTERNATIONAL UNIFORM LESSON FOR DECEMBER 6.

Mark 16:1-8; Matt. 28:11-15.

Memory Verses, 6, 7.

Golden Text.—Why seek ye the living among the dead? He is not here, but is risen. Luke 24-5, 6.

American Standard Bible.

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Mark 16. (1) And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. (2) And very early on the first day of the week, they come to the tomb when the sun was risen. (3) And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? (4) and looking up, they see that the stone is rolled back: for it was exceeding great. (5) And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. (6) And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! (7) But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. (8) And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

Matthew 28. (11) Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. (12) And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, (13) saying, Say ye, His disciples came by night, and stole him away while we slept. (14) And if this come to the governor's ears, we will persuade him, and rid you of care. (15) So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, and continueth until this day.

Verse By Verse.

(From Tarbell's Teachers' Guide.)

1. *When the Sabbath was past.* After sunset on Saturday evening, the Jewish Sabbath. Christ was in the tomb three days according to Jewish reckoning, for they spoke of a part of a day as a whole day.—*Mary Magdalene.* Of whom we heard in Lesson IV of the First Quarter.—*Bought spices that they might come and anoint him.* Nicodemus had brought a hundred pounds of myrrh and aloes at the time of entombment, Jn. 19:39, 40.

2. *On the first day of the week.* With the exception of the Sabbath, the Jews gave no names to the days of the week, but called our Sunday the first day, Monday the second, and so on.—*When the sun was risen.* Yet it was "very early;" Luke says it was "early dawn," and John says "while it was yet dark." It has been suggested that a "not" has dropped out of Mark's words, and what he wrote was "when the sun was not risen." The women evidently started for the tomb very early, when it was still dark, yet the entering of the tomb occurred by daylight.

4. *Looking up.* "As they approached the tomb: suggestive of heavy hearts and downcast eyes on the way thither."—*For it was exceeding great.* This clause seems to belong at the end of verse 3, as a reason for their anxious questioning. As it stands, the size of the stone explains the fact that even from afar they could see that it had been rolled away.

5. *A young man.* Lk., two men; Mt., the angel. As one commentator remarks, minute and detailed agreement in independent narratives under such circumstances of excitement would be suspicious. The Greek word for an angel means "one who is sent with a message."—*They were amazed.* They were affrighted and bowed down their faces to the earth, Lk. 24:4.

6. *He is risen; he is not here.* The apostle Paul declares that the resurrection proves the atoning work of Christ on the cross: If Christ be not raised your faith is vain; ye are yet in your sins, I Cor. 15:17.—*Behold, the place where they laid him.* The tomb as seen by Peter and John is described in Jn. 20:5-7.

7. *But go.* You have gazed long enough at the empty tomb: go and make known the wonderful fact that its Occupant has arisen.—*Tell his disciples and Peter.* There is a special message for the repentant Peter.—*There ye shall see him.* He was seen there by over five hundred at once.—*As he said unto you.* See Mt. 26:32.

8. *They said nothing to any one.* Fear kept them silent for a time, but Mt. 28:8; Luke 24:10; and Jn. 20:2 state that they delivered the message to the disciples.

11. *Told unto the chief priests.* Who had directed them to guard the sepulchre, Mt. 27:65, 66.

12. *They.* The chief priests.—*They gave much money.* A bribe.

13. *While we slept.* Death was the penalty for falling asleep on the watch. If they had been asleep, how could they know that "the disciples stole him away?"

14. *Come to the governor's ears.* Or, come to a hearing before the governor, RVm. The governor was Pilate.—*We will persuade him.* With money, for Pilate was a bribe-taker, according to Philo. Or else they thought that as they had so successfully persuaded him to put Jesus to death, they could accomplish this also by words. —*Rid you of care.* Better than *secure you*, RVm. Our word *secure* is from the Latin *se* (*sine*) without, and *cura*, care.

15. *This saying.* Verse 13.—*Until this day.* When the Gospel of Matthew was written.

"He is Risen"

The Lesson in Today's Life.

BY JOHN R. EWERS.

He who sets himself to build a harmonious narrative of the resurrection out of the various New Testament accounts has before him a difficult, if not an impossible task. If we are more concerned about what kind of a body Jesus possessed after he came forth from the tomb, than we are about the deeper truths, we miss the point. One story has him eating fish and another has him passing through locked doors and all of them have him ascending. It is quite out of the question for us to imagine the fleshly body of our Lord going up into the air. Or, if we are able to imagine that we still have to account at some time for a change into a spiritual body.

Rev. John R. Ewers.

THE HEART OF IT.

But what is the central truth? What is the Easter message? It is that Christ lives now. It is that Christ liveth in us. It is that Jesus is not numbered among the dead as a mere man but that he is reigning now as a divine spirit. There are many details about the resurrection story that I cannot harmonize, but I have no shadow of a doubt that I worship a living, reigning, loving Lord. I believe with all my heart that because he lives I shall live also. I believe that I shall be like him seeing him as he is. That is enough. What glory to be like him. If it be true that Christ is now a spiritual body, then I shall one day also possess a spiritual body. But it will be enough to be like him and to see Him as He is.

SOMETHING HAPPENED.

You cannot deny the resurrection. Something happened. Something put lion hearts into the runaway disciples. Something tremendously impressed them. I believe that Christ actually appeared to them after his death on the cross. Just how he looked, just how he appeared, just how he thus deeply impressed his divine and living personality upon them I do not know in absolute certainty but my reason can only be satisfied by believing that he actually appeared to those men. How else account for the radical change which occurred in those men? Mythical theories will not suffice. Men do not die for dreams. Men do not give their lives in a passion of service in response to auto-suggestion.

WHAT BECAME OF THE BODY?

No one knows. What became of it at the ascension? You still have to account for it some way. If you accept the bodily resurrection you still have the problem of the bodily ascension to meet. If you say that he ate fish you have not accounted for his passing, ghostlike, through barred doors. But I beg you not to waste your time in the unknowable realms of this great event. Let men have their favorite theories and opinions without debate. "In opinions—liberty." The point of the whole narrative remains—Jesus is not a dead man but a living Lord.

PERSONALITY PERSISTS.

The point to emphasize is that of immortality. No doctrine has been so much aired in very recent days. Even Maeterlinck comes to its defence. The truth of eternal life seems to be more firmly grounded than ever before. Eternal life—not simply everlastingness but a quality of life. Eternal life—the kind of life that Jesus lives. I remember a very striking epigram of Dr. Shailer Mathews, "The problem of heaven is how to be happy without a body." If one finds all of his enjoyment in this world in eating, drinking and fleshly enjoyment; if one neglects all the spiritual culture now, what can heaven mean for him? Christ is the first-fruits of them that slept. We all firmly believe that we also shall live after death. We shall rise to the next higher realm—that of the spirit, and live like Christ in the society of the good and great. It will be a society of great souls and we had best prepare for it here and now. Eternal life begins in that hour in which you ally yourself with the Lord of life. Christ is risen! Seek those things which are above. Set your affections on heavenly things. Seek first the Kingdom of God.

In Chinese Sunday-schools.

There are great Sunday-school possibilities in the Chinese Republic. Some of the members of the World's Sunday-school tour party, which last year made a circuit of the globe with Mr. H. J. Heinz as chairman, stopped off in the city of Kiukiang, on the Yangste River. Kiukiang is a city of 82,000. It is the center of a huge district of 5,000,000 people. For nine years Miss Jennie F. Hughes, a Brooklyn Sunday-school girl, has been the only foreign missionary in that great district. She is an enthusiastic Sunday-school worker, and has developed some wonderful work. The training-school is turning out a number of Sunday-school teachers. Every day-school in this district is a Sunday-school, and the teacher is usually the superintendent, and often the pastor as well. Over 2,000 boys and girls are numbered in these district schools.

The Mid-Week Service

By Silas Jones.

TOPIC FOR DECEMBER 2.

Bearing One Another's Burdens.. Gal. 6:1-6; Rom. 14:7-8; 15:1-7; Col. 3:12-13.

The debt of strength is the theme we have for this week. Christ rejected the theory that strength has no obligations. Right is mighty but might does not make right. In savagery and in civilization it has been believed that it is the right of the strong to rob the weak. Jesus teaches that stable institutions depend upon mutual helpfulness and that man is man only as he gives and receives aid.

TAKING CARE OF NUMBER ONE.

There is a way of looking out for number one which is inconsistent with the teachings of Christianity. We withhold our commendation from those who follow this way even when we try it ourselves. It is chosen by those who think there is no gain for one without loss to another. There is another kind of interest in one's own affairs that is of the essence of Christianity. We are members of one another, says the apostle. As such, each of us ought to count for something. We must not allow ourselves to become a burden to others. Many of the heaviest burdens laid upon the honest worker are imposed by the incapacity and laziness of men who boast of their independence. If I neglect my work, I make the work of some other persons heavier. I am under obligation to guard my health not only for my own advantage but also for the advantage of others. Overwork, underwork, vice, and whatever else injure health levy tribute upon honest workers. Perhaps some who are ruining their health by feverish activity which they think is for the salvation of the world would really do the world a good service by going to work in a garden where they would regain health and calmness.

THE BEST GIFT.

What does strength owe to weakness? It owes strength. And this means that the weak person is to be made strong. It is better to cure a man of his sickness than it is to do his work for him while he is sick. It is better to impart knowledge to the ignorant than it is to think for them. To relieve dependent men of responsibility may be the greatest injury we can do to them. The teacher who is worthy of his profession is trying to stimulate the pupil to self-activity. The first object is not the answer to questions, knowledge of mathematics, history, or science, but independence of judgment and ability to deal with novel situations.

CREATING FAITH.

"He never planted a doubt." This is a tribute any one might covet. But we can never be sure a man is entitled to it. It is sometimes said of a man who has accepted without questioning the creed of his church that he never disturbed the faith of any one. But he may have troubled many who could not believe as he did. If he causes young people to identify religion with his creed, he may be a means of destroying their faith when they find difficulties with his creed. A certain hardness in adherence to a doctrine tends to create doubt. The spirit of gentleness and forbearance helps the perplexed when dogmatic statements increase perplexity. One whose faith in God and in man is expressed in wise and kindly deeds is a creator of faith. But there are many ways of building up faith. The man who is wide enough in his sympathies and in his understanding to give encouragement to faith wherever it is found and however weak it is, is a great servant of God, and much needed in every age.

1 Cor. 3:7, 9; 2 Cor. 2:7, 8; 2 Thess. 3:11-12; Heb. 12:13; Gal. 2:14; Jas. 5:16; 5:19-20; Acts 15:10; Ps. 55:22.

FULL of SURPRISES
FULLER of SUCCESSES
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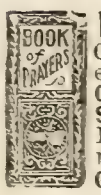

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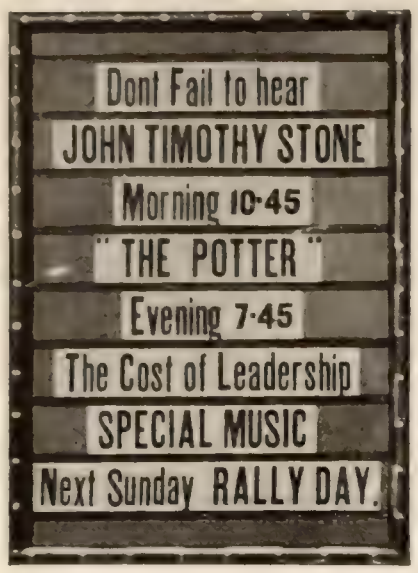

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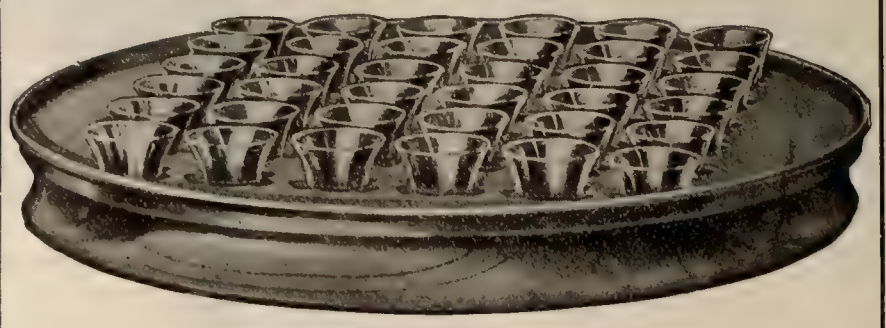

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THE CHRISTIAN CENTURY

Vol. XXXI November 26, 1914 Number 48

Disciples and the Increasing Passion for the Spiritual

Editorial

The Training of a Christian Leadership

By W. C. Morro

Our "Visionary" President

By George Creel

Vodka Vanishes from Russia

The Story of a Prohibition Miracle

CHICAGO

Subscriptions—Subscription price $2. If paid strictly in advance $1.50 will be accepted. To ministers if paid strictly in advance $1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

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The Christian Century

Published Weekly by the Disciples of Christ in the Interest of the Kingdom of God.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.
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Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th ST., CHICAGO

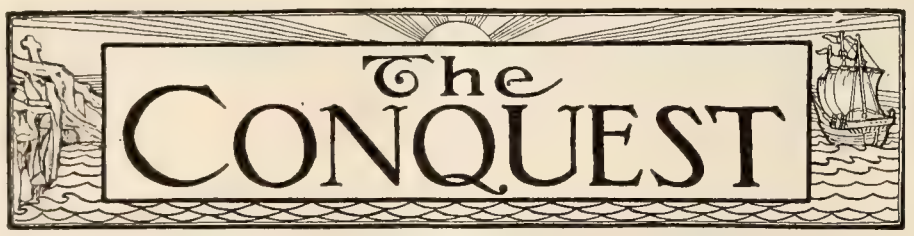
THE CO-OPERATION COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page* for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

Charles Traxler, Akron, Ohio. H. D. C. Maclachlan, Richmond Va. Howard T. Cree, Augusta, Ga.
E. M. Bowman, Chicago, Ill L. J. Marshall, Kansas City, Mo. Verle W. Blair, Eureka, Ill.

*In order to secure the space necessary for the announcement of the first Membership Certificate issued by the Disciples Publication Society the Co-operation Committee has given the entire space of page 3 to that purpose this week

A Paper That Readers Take Home.



Send for Sample Copy Today.

A Journal of Character Building

THOMAS CURTIS CLARK, Editor

For Adult and Young People's Classes and Christian Endeavor Societies

It Grips and Holds! Why?

The Conquest is an attractive paper. Gripping serials and short stories have a place in each issue.

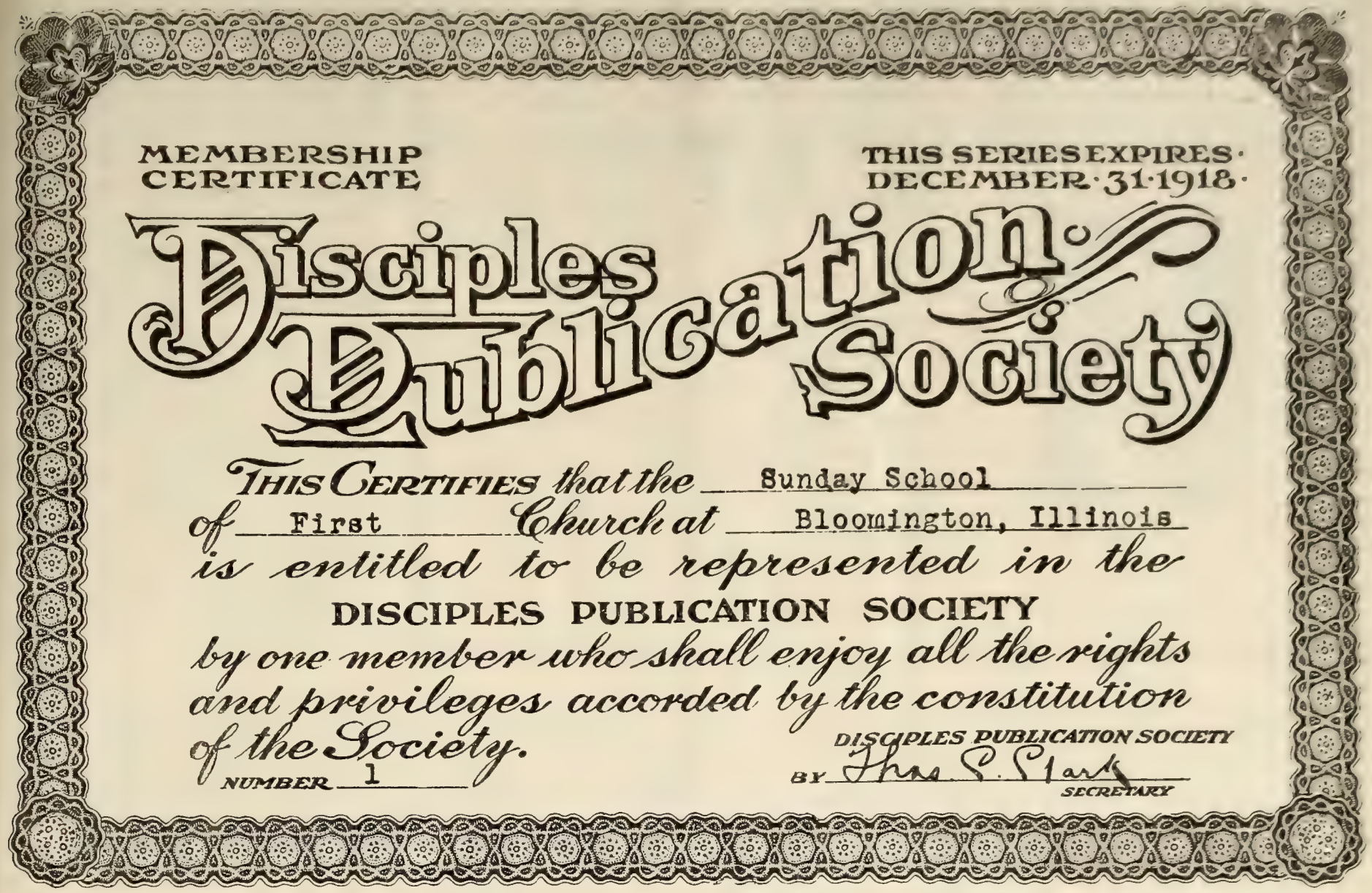
The Conquest is an up-to-date paper. The articles used are not moss-grown. A striking feature of the paper is the illustrated Modern Science page.

The Conquest is a useful paper in the work of the church. Its "Conquest Bible Class" is unsurpassed. Its Christian Endeavor and Prayer Meeting columns are vital and suggestive.

The Conquest is a newsy paper. Its news is not merely small talk of Sunday-school attendance, contests, etc., but real news that builds up and helps.

Disciples Publication Society - 700-714 E. Fortieth St. Chicago

The Co-operation Committee gives its place on this page this week to the following signal announcement which is in line with the task the Committee was set apart to accomplish. Next week this page will contain an interesting personal article by Mr. Traxler, Chairman of the Co-operation Committee.


MEMBERSHIP CERTIFICATE
THIS SERIES EXPIRES DECEMBER 31 1918
Disciples Publication Society
THIS CERTIFIES that the Sunday School
of First Church at Bloomington, Illinois
is entitled to be represented in the
DISCIPLES PUBLICATION SOCIETY
by one member who shall enjoy all the rights and privileges accorded by the constitution of the Society.
NUMBER 1
DISCIPLES PUBLICATION SOCIETY
BY Thos S. Clark
SECRETARY

Bloomington, Illinois, Wins First Honor

THE Sunday School of First Church, Bloomington, Ill., Rev. Edgar DeWitt Jones, pastor, and Dr. C. P. Hanson, superintendent, earns the first certificate of membership in the Disciples Publication Society.

Their credit coupons, amounting to one hundred dollars worth, were presented many months ago, but the certificates were not printed until the past week. Other schools have since presented their coupons and their certificates are now being issued. Among them are Central Church, Des Moines, Ia.; Magnolia Ave., Ft. Worth, Tex.; New Berlin, O.; Wabash Ave., Kansas City, etc. Scores of schools have acquired sufficient credit to claim membership and they will no doubt present their coupons as soon as they learn that the certificates are now ready for issuance.

The Disciples Publication Society is destined to bind together hundreds and ultimately thousands of our worthy churches and Sunday-schools in a fellowship of the highest ideals of Christian education and service. It is a thoroughly co-operative, mutual and democratic organization. It has no private ends to serve. It has no "boss" over it. Nobody can make personal profit out of it. Its directors are subject to re-election or retirement. It is a true "brotherhood publication enterprise" and will be just what the brotherhood makes it. Its power for good is unlimited.

As its inner principle and purpose are discerned the Society will captivate the imagination of our church and Sunday-school leaders and win their enthusiastic loyalty and patronage.

The Society does not ask Sunday-schools to patronize it because it is a brotherhood house. It does not ask for patronage at all. Its position is that every Sunday-school ought to buy the best literature it can find, wherever it can find it.

The fact that whatever profits may be earned by the Disciples Publication Society are to go to missionary and educational causes is not sufficient reason why Sunday-schools should buy their literature here.

But the Society believes it offers far and away the richest, most stimulating and most adequate system of Sunday-school literature in existence. All it asks is that the schools will send for samples and compare them with anything else published.

Their own good sense will then tell them what to do.

THE Disciples Publication Society is a religious corporation through which the churches and Sunday-schools of the Disciples of Christ own and control the publication of their literature of religious education and information.

The Society has no capital stock and no individual owners. Private persons do not benefit by its earnings.

Its charter provides that any profits are appropriated to the cause of religious education as represented in the work of missionary societies, Sunday-schools, colleges, and other organizations that promote Christian progress through Christian culture.

In lieu of private stockholders, the by-laws provide for members of the Society to be named by local churches and Sunday-schools. Any church or school purchasing $100 worth of literature or merchandise from the Society is thereby qualified to name one member.

Credit coupons are issued from time to time for all purchases of literature or merchandise amounting to $5 or any multiple of $5. Upon presentation of $100 worth of these coupons a membership certificate is issued.

A church or school is not limited in the number of membership certificates it may earn, and it is entitled to name one member for each membership certificate held. In every meeting of the Society each member is entitled to cast one vote.

Membership certificates cover a period of five years, at the end of which period a new series of certificates is issued, based upon patronage then current.

The meetings of the Society are held annually, at the time of the national conventions.

The executive management of the business of the Society is committed to a board of trustees who are elected by the Society at its annual meetings.

The Society is thus a thoroughly mutual, unselfish, and democratic organization, whose property and policy are completely in the control of the churches and Sunday-schools of the brotherhood and whose aim is to advance the cause of religious education and serve the Kingdom of God.

It is worthy the most generous patronage of all Christian people.

Any Sunday School or Church in the Brotherhood may earn a Membership in the Disciples Publication Society SIMPLY BY PATRONIZING IT!

Character Talks

By Frank Waller Allen, pastor of First Christian Church, Springfield, Ill.

Rev. Frank Waller Allen.

THE GREAT FRIEND

There is nothing worse than loneliness. No one to greet you with a pleasant word or to shake you by the hand and talk about the weather. I remember when I was in New York City one time. I was in the newspaper "game" as a reporter and I had gone to this city, the largest city in the United States, thinking that perhaps I might put my talents to work with the large newspapers there. I did not know a person in that city, and how I wished every morning that I might meet someone who would shake me by the hand and say to me, "Do you think that it will rain today?" Many are lonely, unclean and rotting with sin, who need the touch of Jesus to make them strong against temptation, make them clean and whole and fill them with salvation.

"The Conquest is just what you say it is—'a journal of character-building,'" writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school—serious Bible study, religious ideals and Christian service? "The Conquest" has as its aim not simply to give schools what they have been used to—small talk of school work; but to publish such material as will actually GROW CHARACTER.

These "Character Talks" form a regular feature of "THE CONQUEST," our weekly for Adult and Young People's Classes. Send for sample copy TODAY.

The CONQUEST

Disciples Publication Society - 700-714 E. Fortieth St. Chicago

Three New Books by Disciple Authors

THE INNER CIRCLE, by Edgar De Witt Jones. This book, from the Revell press, was one of the "best sellers" at the Atlanta convention. It is full of spiritual meat, and is popular in style. Abounds in illustrative material for preachers. Cloth, $1.00.

THE CHARACTER CHRIST, by W. J. Lhamon, D. D., Dean of Bible School, Drury College, Springfield, Mo. A study of the Gospels, with a view to enforcing the claims of the character Christ. Cloth, $1.00.

THOSE WHO HAVE COME BACK, by Peter Clark Macfarlane. A striking new book telling the story of a number of derelicts who were restored to useful lives. A second "Twice-Born Men." Cloth, $1.35.

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Needs the best help that is afforded for the study of Social Service, Dr. Josiah Strong's monthly magazine

"The Gospel of the Kingdom"

which sells at 50 cents per yearly subscription in clubs, 12½ cents per quarter. Some themes for October: The Church and the Laboring Man, Government and the Working Man, One Day's Rest in Seven.

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   Thus It Helps the Pupil.
4. Because it is Scriptural in teaching.
   Thus It Helps the Cause of Bible Study.
5. Because it is used not only by Disciples, but also by Presbyterians, Congregationalists, Methodists, etc.
   Thus It Helps in Graded Union Work.
6. Because it is free from the sectarian spirit, and is produced by the editorial cooperation of the foremost religious bodies.
   Thus It Helps the Cause of Christian Unity, for which the Disciples Stand.

Let the Bethany System Speak for Itself.

Send for Returnable Samples Today.

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The Bethany System of Sunday School Literature

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Disciples and the Increasing Passion for the Spiritual

THE DISCIPLES OF CHRIST ARE CONSCIOUSLY STRIVING TO BECOME A MORE SPIRITUAL PEOPLE.

The sway of doctrinal controversy is at an end; the pre-eminence of the head over the heart is being reversed; a certain mystical note is creeping into our preaching; there is a responsiveness among the people to a leader who speaks a word on behalf of the soul's inner life, and there is a quiet but positive protest making itself felt against those things in the churches that either inhibit spirituality or substitute for it.

Probably there is no people in Christendom where the longing for a closer walk with God is more wistful, more conscious, and, it may be added, more determined than among the Disciples.

We are disappointed in some things.

Chiefly we are disappointed in ourselves.

We are not the fraternal, catholic-minded, winsome people that our Christian union plea presupposes. We are waking up to the fact that correct ordinances and a sound creed are not a basis for Christian union.

We are discovering that Christian union is primarily Christian fellowship. Instead of standing off and scrutinizing other Christians and asking whether we ought to fellowship them we are beginning to ask whether they ought to fellowship us! Are we the kind of people—do we possess a quality of spiritual life—have we such breadth and depth of religious experience that for a Methodist, a Presbyterian, a Congregationalist, to take his stand with us is to pass into a more adequate spiritual association?

* * *

These questions we are asking more urgently and self-searchingly than other Christians because we are coming to feel the spiritual implications of our plea for unity.

It is a tremendous spiritual responsibility to talk Christian unity!

Christian unity is rooted in personal fellowship with Christ. The Disciples never can make the slightest impression upon the Christian world with their talk about unity except as they approach the Christian world through the heart of Christ. We ourselves must be at home in Christ's heart. We must know and possess His mind. The unity for which we plead must be the unity for which he prayed: "that they may be one in us!"

Christ did not pray for a unity in creed, nor for a unity in ordinances, but for a unity with himself in God. This is a unity of spiritual life which can be brought about only by the creation and contagion of a genuine and deep spiritual life on the part of those who plead for it.

The Disciples of Christ are in these days beginning to feel the moral weight of this spiritual principle, and many of the finer souls among them are turning toward the sources of spiritual knowledge and power with a profound consciousness of need.

* * *

Many are the tokens that bear out these statements.

First, there is an increasingly pronounced and consistent spiritual quality in our conventions. The speakers at the last three national gatherings, at Louisville, Toronto and Atlanta, that were most enthusiastically heard were men and women who lifted their subject above the level of mere things up to the level of spiritual principles.

A signal feature of the national conventions is the now well established early morning prayer hour. Beginning three or four years ago with a small group, mainly representatives of the foreign missionary task, the morning watch has come to be kept by a steadily increasing number, until, at Atlanta, as many as 250 persons gathered each morning before breakfast for prayer. One always left these gatherings not only with a keen sense of the divine presence but with an appreciation of the dignity and grace and power that inhered in the personnel of the gathering.

* * *

Another token of the responsiveness of Disciples to the spiritual appeal is seen in their pre-eminent devotion to foreign missions. No missionary task has gripped the conscience of this brotherhood as has that of foreign missions. While the home missionary task has been but indifferently supported, and even ordinary humanitarian benevolence has but lately taken a place in the circle of our organized unselfish interests, the claim of foreign missions has met a continually deepening response in gifts of money, consecration of life and general interest.

Is foreign missions a more divine obligation than home missions? Is it a more spiritual task than caring for orphans and the aged or Christianizing immigrants?

No one would so affirm. What then is the secret of foreign missions' success among the Disciples? This: the leaders of the foreign mission enterprise have had the ability and the spiritual insight to lift their cause out of the mere pragmatic routine of Christian duty and to project it upon the high level of the spiritual life, until it has come to be the veritable symbol of spirituality among us.

When we think of foreign missions we think of prayer!

The foreign missionary enterprise comes nearer being the common denominator of the various discordant and often contentious groups of Disciples than any other single enterprise. This is because it is gripping our souls below the levels of doctrinal opinions and temperamental tendencies at the level of our common spiritual life.

* * *

A third token of conscious spiritual hunger is the general demand arising from Disciples churches for ministers who can interpret and build up the spiritual life.

Our congregations are wearying of the preaching of abstract doctrines—we do not say doctrines, but abstract doctrines. Most of the pastors who remain a long time with a single congregation are men who speak a spiritual message, men who have learned where the deep wells of living water are and have provided themselves with vessels wherewith to draw.

The debating preacher, the "campaigning" preacher, the political preacher, the roustabout preacher, these are short-lived.

But the man who speaks for God, and whose people come to believe that he speaks much with God, abides with his flock many years and the church is blessed in his ministry.

The Disciples have an increasing number of such men, and as the demand of the churches for spiritual leadership becomes more conscious, God will send a great company of prophets to interpret and unveil things unseen.

The Training of Christian Leaders

A Survey of the Institutions and Methods by which Disciples Prepare Aspiring Youth to Serve the Church.

BY W. C. MORRO.

This is the first time such a survey of the religious-educational activities of the Disciples has ever been made. It is an illuminating interpretation of a basic department of Christian responsibility. Professor Morro of Butler College, Indianapolis, was appointed to make such a survey by the Commission on Religious Education of the General Convention of Churches of Christ. His findings were embodied in the impersonal report of that Commission presented to the Atlanta Convention. The work was so manifestly the product of a single mind that The Christian Century begged from the members of the Commission the name of the author and takes satisfaction in placing his name at the head of the article. This survey deserves to be studied by all. It throws light upon the problem from the standpoint of our educators and from the standpoint of our laymen who give money to the great task of training Christian leaders.

THE theological seminaries with their stereotyped curricula have been the most conservative of bodies. It has been extremely hard to break or even bend in the least degree the system which had become hardened by reason of age. The result is that the standard theological seminary has lost the respect of modern educators. In 1911 a commission was appointed by the Religious Education Association to investigate the preparation of religious leaders in universities and colleges. In collecting material a series of questions was addressed to the presidents of higher institutions and to a few other interested persons, and in it was this question:

"Should such training be left entirely to theological seminaries?" The report of the commission on the answers to this question was as follows: "The answers are remarkably one-sided. They stand: 6 yeas; 11 qualified; 70 no.

"The qualified answers say: 'Yes, if reformed;' 'No, as now constituted;' 'Not entirely, but probably most theological schools should be broadened into schools for religious and social workers rather than for pastors only,' and the like.

"Not only the number of 'no's' is significant, but the quality of the replies is more so. The explosive intensity of the responses of sober-minded educators as they rebel against the suggestion of leaving such work to the theological seminaries is instructive. 'Never! Never!' exclaims one. 'They are back numbers,' says another. Another observes, 'They are a generation behind their times.' Still another remarks, 'Many who could be trained for effective service will not enter them and many seminaries are too narrow.' The president of a denominational college says: 'No, because intellectual training is not enough, and the world cannot be sufficiently supplied with good workers by the theological seminaries.'"

THE CURRICULUM OF MODERN THEOLOGICAL SEMINARIES.

No doubt much of the adverse criticism of the seminaries implied in these answers was deserved in the past, but a change is taking place in the seminaries. A reputation for lack of worth, however, is hard to overcome. No doubt many of the educators who gave the answers to the questionnaire mentioned in the previous paragraph must have written in ignorance of the changes that have taken place in the curricula of the best seminaries within recent years. No one of the four great subjects of theological training has been abandoned, but all have undergone modification in the nature of the emphasis put upon them; in the point of view from which they are studied; and in their relative importance. In a great many of the most active seminaries Hebrew is no longer required as a prerequisite to graduation, though most of them still specify Hebrew as a condition of obtaining the B. D. degree.

Professor W. C. Morro, Ph.D.

Since many of the very best colleges no longer require Greek for the A. B. degree, quite a number of young men who toward the close of their college course turn their thoughts toward the ministry find themselves confronted with the seminary's insistence upon Greek. It was the freely expressed judgment of a number of those who attended the conference of theological seminaries in Chicago in connection with the Federal Council in 1912, that many young men are by this lack of Greek barred from the ministry. Many seminaries have sought to overcome the difficulty by giving to their students instruction in Greek, beginning with elements. This is not a permanent solution of the difficulty, for an increasing number of young men are unwilling to begin the study of a new language at so late a period in life. It was the opinion of many of those who attended the conference referred to just above that before long the seminaries would be compelled to admit to their full course and as candidates for the B. D. degree students who have had neither Hebrew nor Greek. Quite a number are already admitting such students to diploma courses which confer no degree.

MOST REVOLUTIONARY FEATURE.

But the most revolutionary feature of the newer seminary courses is not the omissions from the old standard course, but the added branches of instruction which have been admitted. There are few seminaries that do not have some sort of instruction in sociology, economics, or other social sciences. Instruction in the Science and History of Missions is freely recognized as a part of the normal seminary course. Comparative religion is also admitted to the curricula of a number of seminaries. Religious pedagogy is rapidly coming into its own. There is among the seminaries which are most successfully adapting themselves to modern views and needs no standard seminary course. A change is taking place and things are still plastic. The Chicago conference recognized that the B. D. degree course might be standardized in regard to the number of years required and in regard to certain indispensable courses of study, yet in the main each institution, in seeking the welfare of its own students and in meeting its own peculiar needs, must grope its own way toward the light.

It should be observed that the seminaries which have responded to modern conditions are mainly those which are connected with large universities and are interdenominational. Isolated denominational seminaries are little changed.

MODIFICATIONS OF SEMINARY COURSE.

Various reasons have led to the modifications of the regular seminary course. The most important are: Earnest and consecrated persons who cannot satisfy the educational requirements seek to enter the institution; the territory for which the seminary prepares ministers does not, in the judgment of the seminary authorities, require the most extensively trained workers; and foreign-speaking candidates for the ministry among foreign peoples demand a less thorough training. The result is that a shorter course is offered; substitutes are permitted for the more difficult subjects; or the entrance requirements are lowered and the student is permitted to take courses that he can carry. Here are a few typical examples: Garrett Biblical Institute, in addition to its degree course, offers a Greek-Hebrew course for those who can take some Greek and Hebrew but not enough for the degree; a Greek-English course for those who can take some Greek but no Hebrew; and an English course for those who must omit both Greek and Hebrew. The Southern Baptist Seminary offers a two-years' course, as does also the Chicago Seminary in its Christian Institute. The Bangor Theological Seminary and the Atlanta Theological Seminary take all persons for whom they can render a service and help them as they can, though they grant degrees to those only who conform to the standard.

TRAINING SCHOOLS.

There are in the United States over forty Training Schools (J. E. McCullough, of the Inter-Church College, Nashville, Tenn., says 45; E. H. Knight, of the Hartford School of Religious Pedagogy, says 43). Most of these profess to train re-

ligious workers other than preachers, but many persons take the courses offered by these schools and then drift into preaching. In addition to this, eight of these training schools profess to train men for preaching, and several of the missionary training schools send out ordained missionaries. No hard and fast line can be drawn between these schools and the seminaries. In the main, the distinction is to be discovered in the fact that the training schools have no fixed entrance requirements and the course of instruction offered by them is shorter, being in the majority of cases two years in length.

HOW TRAINED AMONG THE DISCIPLES.

Probably not many even of our ministers are aware of the fact that our method of training ministers is in some respects as distinctive as our plea. Evidence of this may be found in the sixth annual report of the president and treasurer of the Carnegie Foundation for the Advancement of Teaching, issued in 1911. This report contains a series of articles on professional education, one of which deals with schools of theology. In a discussion of the increase and decrease of students for the ministry during the last forty years, the writer, presumably the president, in the interest of accuracy and exactness, eliminates from the comparison the theological schools of certain smaller sects, women and negro theological students, and "numerous theological schools of the Disciples of Christ and the Christian Church." The reason assigned for the elimination of the last mentioned class is that "men studying professionally for the ministry are mingled with college students taking Biblical courses." In reality, this is due to our zeal for numbers which is now bringing our evangelists to repentance in sackcloth and ashes.

WHAT IS A MINISTERIAL STUDENT?

Our college men have not been without the same sin. If a youth ever expressed above a whisper the hope that he may some day preach, he is at once labeled as a candidate for the ministry, and as soon as he enters some school or college he is a ministerial student, and woe to him who, having put his hand to the plow, looks back. A boy in the grades and a man with a degree are placed in the same category. Both alike are ministerial students, and few of our colleges make any distinction. We need a standard definition of what is a ministerial student, and the statistics of our college reports should conform to this. With the elimination of preparatory departments from our colleges, the temptation to report preparatory ministerial students will be largely removed. The compilers of our Year Book and others who gather statistics as to the number of ministerial students should, in the future, distinguish between collegiate and graduate ministerial students. The former should be those who have not yet, and the latter should be those who have, completed a college course.

INSTITUTIONS OF THE SEMINARY TYPE.

It requires time and the fixing of educational traditions to develop such a type of institution as the theological seminary. In some cases it is quickly developed, but this is because the communion which fosters it is a split from some larger body and has brought with it the educational spirit which had developed within the parent body. Most of the smaller Presbyterian churches are examples of this. The Disciples of Christ have had a brief history, but the shortness of the time will not alone account for the absence of such institutions in the past. Our fathers were gathered up out of many quarters and had to develop a tradition of their own, but more than this, the intense abhorrence with which they regarded all things clerical and theological must account for the slowness of institutions of the seminary type to make an appearance.

ONE "SEMINARY" ONLY.

We have founded many colleges and universities, but until recently few of our existing institutions could be classified as belonging to the seminary type, though almost all contribute to the training of preachers. Only one of our institutions has chosen a name that designated it as a seminary. Drake University's College of the Bible in entrance requirements and in length of course conforms to this type. It bestows the B. D. degree. The College of the Bible, Lexington, Ky., has long offered an English and a classical course. The latter requires for completion the same time which is necessary to complete a regular seminary course, but it permitted its student to take his ministerial training while still an undergraduate. While some seminaries permit this, it is not generally approved. It now offers the B. D. Degree in conformity with the usual seminary custom. Butler College, beginning with this year, outlines such a course and grants the B. D. degree. The Disciples' Divinity House, in connection with the University of Chicago, offers training in a fully equipped seminary, which, however, is in no sense an educational institution of the Disciples. The Eugene Bible University outlines four courses, one of which is a graduate course and covers three years. The one completing it receives the B. D. degree. The Bible College of Missouri also announces a course leading to the B. D. degree. It frankly claims in its catalog to be a seminary. Texas Christian University has a classical and an English course. For the completion of the former it grants the B. D. degree. It admits a student of sophomore standing to the pursuit of the studies of this course. Bethany, too, has a three-years' course for ministers, but seems to avoid calling itself a seminary since its catalogue states that this course leads "to the degree of Bachelor of Biblical Literature, which is the equivalent of the B. D. course of the standard seminaries." The Phillips Bible Institute, in its first catalogue, announced a three-years' course and offered the B. D. degree to any graduate of a high school and college who completed this course, but this announcement was withdrawn from its second catalogue.

OVERCOMING OUR DREAD.

These statements make it evident that we are overcoming our dread of theological seminaries. Most of our educational institutions are willing to don the uniform and march in the ranks with them as brothers. We are in a transitional period, and these are but indications of what we may reasonably expect in a few years. It is important that we should not make the mistake of cheapening our work by permitting the name to be assumed too easily and the degrees conferred upon those whose preparation has not been adequate. A careful consideration of the facts presented above make it evident that such a warning is not without need. No one of our institutions should grant the B. D. degree unless it is financially able to maintain an institution of such rank, and should conform to the recognized educational standards of similar institutions. Where this cannot be done the degree should not be granted. Failure to observe this caution will discredit our educational work.

TRAINING SCHOOLS.

E. H. Knight, of the Hartford School of Religious Pedagogy, accredits to the Disciples two of the forty-three religious training schools of the United States. One of these is the Missionary Training School (now the College of Missions), Indianapolis, but the other is not named. As was stated above, the distinction between a seminary and a training school is not easily stated, though it consists in the main in less rigid insistence upon entrance requirements, a shorter course, and the aim to equip its students for other religious work than preaching. A number of the institutions of the Disciples at the time of their organization were more properly of this type, though none were willing to assume the name and restrict their activities to the somewhat narrower field which is open to the training school. The reasons for this are that few (if any, except the College of Missions) of our institutions for males, have ever been organized without the conception of its founders being that its main task was to train men for preaching; hence their tendency has been to press out into the field of the college or the seminary rather than remain in the restricted one of the training school.

DEFINITE FIELD FOR SUCH SCHOOLS.

At their beginning, the College of the Bible and the School of the Evangelists (now the Johnson Bible College) were of the training school type, except that their goal was the educating of preachers, and for this reason they did not adhere to this type. This is likewise true of our many other Bible Colleges. The Phillips Bible Institute, by its initial announcement, gave rise to the expectation that it would be a real training school, but its emphasis upon the training of preachers is evidence that it will follow the others seminary- and college-ward. The College of Missions, as its new name indicates, is not, nor was it in the beginning, what is usually meant by a training school. We have not a single institution which, in its real character and by its own acknowledgment is a training school, though there are a number which, judged by their equipment, qualifications of their students, and by the work which they are actually doing, are of this rank. There is a very definite field for institutions of this type, and in the near future we should have some to occupy it for us. We need two or three institutions which will acknowledge themselves to be of the Training School type, and which will do this work without attempting to be either colleges or seminaries.

MINISTERIAL DEPARTMENTS IN COLLEGES.

In the past, the Disciples have trained their preachers in one or the other of two types of institutions. One was the College of the Bible. The one at Lexington was the first of its kind. Now there are many of them. Some one has said that the Methodist church has distributed Wesleyan Universities in every region where its preachers have gone. The Disciples have similarly planted Colleges of the Bible wherever their preachers have succeeded in planting a few churches.

These institutions have differed much in their curricula and in their ideals, but there has been a similarity in their methods and aims. At first, their entrance requirements have not been high and the curriculum has aimed directly at the end sought, viz., the training of preachers. In most cases, there has been a raising of the educational standards as circumstances demanded it.

The other type of institution in which the Disciples have trained their preachers is an adjunct of the college which afforded the ministerial student more or less of Biblical training along with his literary and scientific education. When the educational standard was low, more of this ministerial training was permitted, and when it was high, there was a diminution in the amount of special training which the ministerial student received. In some instances, a graduate ministerial course of about one year in length was offered, which often led to the A. M. degree. A few typical examples are mentioned: Out of 120 semester hours required by Hiram College for the A. B. degree, a student may elect as many as fifty-three hours from courses in Christian Literature and Service. Eureka is even more liberal. It announces a course for ministerial students in which sixty-seven of the 120 credits (hours) required for graduation may be taken in Biblical and religious subjects. Keuka College requires 2,400 actual hours of class work for graduation. Of these, 504 may be taken in the Old Testament, New Testament, church history, and homiletics These examples may be regarded as representative of the others. For the reason pointed out above, there is a tendency among the colleges to diminish this type of ministerial training. This is a matter of regret, for its serves a most useful purpose. The colleges, however, should exercise care not to allow so large a per cent of ministerial training in the college curriculum as to weaken the general education which the preacher of today greatly needs.

In a subsequent issue Dr. Morro will tell how Disciples train other Christian leaders, such as missionaries, social workers, etc.

Our "Visionary" President

GEORGE CREEL, IN THE CENTURY MAGAZINE.

AMERICA is a nation of incurable dreamers. The heart of the people is not found in ledgers, their aspirations are not expressed in profits, and never at any time have schemes of purely material advancement possessed the largest appeal.

This is the explanation of Woodrow Wilson. To attempt an interpretation of his hold upon the popular imagination in terms of strict mentality is to commit one's self to the patent absurdity that he is the first President with brains. Others have matched him in intellectual grasp, and what sets him apart, even as it set Lincoln apart, is nothing else than an exact comprehension of passionate idealism as the animating impulse of America.

Vision, spirit, ideals—without the clew afforded by these dream words Woodrow Wilson is a blank, the United States stammering and unintelligible.

The soul of the many is found in the far-flung idealism of the Declaration of Independence, not in the cautious phrases of the Constitution. False prophets and strange gods have won no more than lip-service, for deep in the heart of the nation an abiding faith in the ultimate triumph of love, justice and brotherhood remains untouched.

* * *

What larger confirmation is needed than the present impregnable position of Woodrow Wilson? He lacks color, exhibits no mastery of spectacular values, makes no dramatic tours, contributes little to the thing called "human interest," that queer newspaper compound of anecdote and unconventional incident; yet no man since Lincoln has niched himself so ineradicably in the confidence of the people.

He has had the vision to see beneath the stagnancies of materialism down to the well-springs of an intense spirituality. He does not mistake backwaters for the living stream. The insistence that he is the last word in well-ordered intellect, a personality as cold and remote as though Kant's "Critique of Pure Reason" were galvanized into action, is the stupidity of muddlers who have lost all touch with the elemental simplicities.

* * *

There can be small doubt that a practical president would have recognized Huerta, for it was obviously the course dictated by self-interest as well as by the surface ferment of public opinion. Backed by the approval of the United States, the dictator could have strengthened himself in such manner as to restore a semblance of peace and to protect American concessions, requisites that would have permitted President Wilson to wash his hands in approved Pilate style.

While recognition of Huerta was the wise course, as practicality defines wisdom, it was not the right course. The acknowledgment that he asked involved a sanction of assassination and acquiescence in the legitimacy of murder as a substitute for constitutional procedure. His official existence promised a restoration of the tyrannies of Diaz and a continuance of the virtual slavery of the great mass of the Mexican people. President Wilson's address at Mobile is more than any mere explanation of his course; it is the most illuminating exposition of the spirit of democracy since Lincoln bared his soul at Gettysburg.

The issue of the Panama Canal tolls controversy had already given plain indication that the people of the United States were responding to Woodrow Wilson's appeal to submerged ideals.

Had Woodrow Wilson been practical he would have kept silent, permitting the Taft legislation to stand, or, seeing the storm of seemingly adverse sentiment, backed out his dilemma with a graceful and explanatory wave of the hand in the direction of the "rugged Democracy of America."

Woodrow Wilson, however, went back to the Declaration of Independence for precedent, spanning the years of materialistic trick and compromise, and when he spoke these words to Congress it was as though Patrick Henry and Thomas Jefferson lived again:

"We consented to the treaty; its language we accepted if we did not recognize; and we are too big, too powerful, too self-respecting a nation to interpret with a too strained or refined reading the words of our own promises just because we have power enough to give us leave to read them as we please. The large thing to do is the only thing we can afford to do, a voluntary withdrawal from the position everywhere questioned and misunderstood. We ought to reverse our action without raising the question whether we were right or wrong, and so deserve once more our reputation for generosity and for the redemption of every obligation without quibble or hesitation."

Woodrow Wilson is in no sense a herald. The revolution of betrayed idealism has been in progress for more than a century, and in the last decade particularly there has been steady assault upon evil and outworn institutions. These passionate gropings of the spirit in the direction of ideals professed and not practiced have merely lacked great leadership and authoritative expression. This is what Woodrow Wilson gives.

"Bob" Burdette's Faith

Being a Letter Written by the Now Deceased Humorist to a Friend.

Ever since June, 1912, when I made my last public appearance, we have been living in our summer home down here by the sea. "Eventide," Mrs. Burdette named it, because it faces the sunset. It is very pleasant, this "afternoon land," in spite of sickness. I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I am perfectly conscious of that.

Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there; but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this Heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused. But that other world—that I know. And as the afternoon sun sinks lower Faith shines more clearly, and Hope, lifting her voice in a higher key, sings the songs of fruition.

My work is about ended, I think. The best of it I have done poorly; any of it I might have done better. But I have done it. And in a fairer land, with finer material and a better working light, I will do better work.

Good-bye, God bless you, and keep you day by day. ROBERT J. BURDETTE.

Vodka Vanishes from Russia

Editor's Note: Vodka is the Russian spirituous beverage. It is made chiefly from potatoes or corn with green rye malt. It has been illegal to sell it unless it contained at least forty per cent of alcohol

THERE is prohibition in Russia today, prohibition which means that not a drop of vodka, whisky, brandy, gin, or other strong liquor is obtainable in a territory populated by 150,000,000 and covering one-sixth of the habitual globe, so says a dispatch received by the Associated Press from Petrograd last week.

The word prohibition must be taken literally. It means that a vast population which consumed $1,000,000 worth of vodka a year, whose ordinary condition has been described by Russians themselves as ranging from a slight degree of stimulation upward, has been lifted almost in one day from a drunken inertia to sobriety.

On that day when the mobilization of the Russian army began special policemen visited every public place where vodka is sold, locked up the supply of the liquor, and placed on the shop the imperial seal.

PEASANTS GAIN IN HEALTH.

From the day this step was taken drunkenness vanished in Russia. The results are seen at once in the peasantry; already they are beginning to look like a different race. The marks of suffering, the pinched looks of illness and improper nourishment have gone from their faces.

There has been also a remarkable change in the appearance of their clothing. The destitute character of the homes of the poor has been replaced with something like order and thrift.

In Petrograd and Moscow the effect of these improved conditions is startling. On holidays in these two cities inebriates always filled the police stations and often they lay about on the sidewalks and even in the streets. Things are so different today that unattended women may now pass at night through portions of these cities where it was formerly dangerous even for men. Minor crimes and misdemeanors have almost vanished.

WORK OF PEASANT-BORN MAN.

This miracle has been accomplished by one man. He is Michael D. Tchelisheff, a peasant by birth, originally a house painter by profession, then mayor of the city of Samara, and now a millionaire. Physically he is a giant, standing over 6 feet 4 inches and of powerful build. Although he is 55 years old, he looks much younger. His movements display the energy of youth, his eyes are animated, and his black hair is not tinged by gray.

In Petrograd Mr. Tchelisheff is generally found in a luxurious suite of rooms in one of the best hotels. He goes about clad in a blue blouse with a tasseled girdle and baggy black breeches tucked into heavy boots.

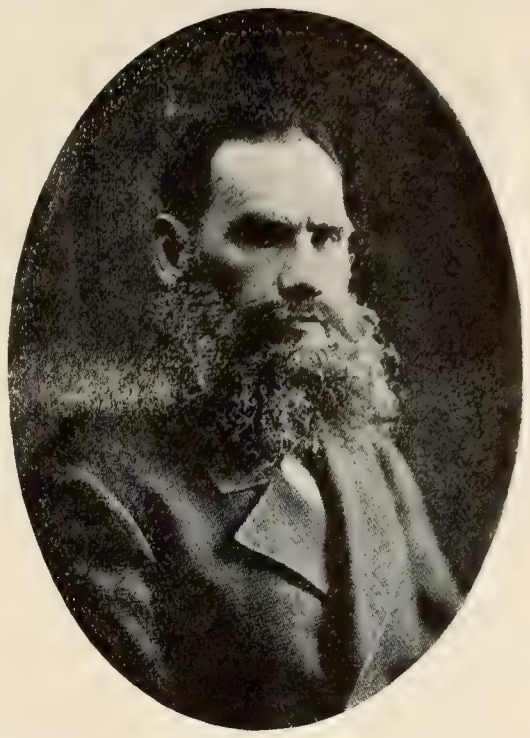
LEARNED ALCOHOL WAS POISON.

Speaking of what he has accomplished, Mr. Tchelisheff said:

"I was reared in a small Russian village. There were no schools or hospitals or any of the improvements we are accustomed to in civilized communities. I picked up an education from old newspapers and stray books. One day I chanced upon a book which treated of the harmfulness of alcohol.

"It stated among other things that vodka was a poison. I was so impressed with this, knowing that everybody drank vodka, that I asked the first physician I met if the statement were true. He said yes.

"At the end of the '80s there came famine in Russia, followed by agrarian troubles. I saw a crowd of peasants demand from a local landlord all the grain and foodstuffs in his granary. This puzzled me; I could not understand how honest men were indulging in what seemed to be highway robbery. But I noted that



Count Leo Tolstoi who wrote the word "poison" into the label carried by every bottle of vodka in Russia.

every man who was taking part in this raid was a drinking man, while their fellow villagers who were abstemious had sufficient provisions in their own homes. Thus it was that I observed the industrial effects of vodka drinking.

MURDER DETERMINES COURSE.

"At Samara I decided to more than passively disapprove of vodka. At this time I was an alderman, and many of the tenants living in my houses were workingmen. One night a drunken father in one of my houses killed his wife. This incident made such a terrible impression on me that I decided to fight vodka with all my strength.

"On the supposition that the government was selling vodka for the revenue I calculated the revenue received from its consumption in Samara. I then introduced a bill in the city council providing that the city give the sum of money to the imperial treasury, requesting at the same time that the sale of vodka be prohibited. This bill passed and the money was appropriated. It was offered to the government, but the government promptly refused it.

"It then dawned upon me that the Russian bureaucracy did not want the people to become sober, for the reason that it was easier to rule autocratically a drunken mob than a sober people.

COUNCIL BEATS ANTI-VODKA BILL.

"I was elected to the duma on an anti-vodka platform. In the duma I proposed a bill permitting the inhabitants of any town to close the local vodka shops, and providing also that every bottle of vodka should bear a label with the word poison. At my request the wording of this label in which the evils of vodka were set forth was done by the late Count Leo Tolstoi. This bill passed the duma and went to the imperial council, where it was amended and finally tabled.

"I then begged an audience of Emperor Nicholas. He received me in his castle in the Crimea. He listened to me patiently. He was impressed with my recital that most of the revolutionary and Socialist excesses were committed by drunkards, and that the Sveaborg, Kronstadt, and Sebastopol navy revolts and the Petrograd and other mutinous military movements were all caused by inebriates.

"Disappointed at not having been able to get through a government bill regulating this evil, I had abandoned my seat in the duma. It was evident that the bureaucracy had been able to obstruct the measure. Minister of Finance Kokovsoff regarded it as a dangerous innovation, depriving the government of $500,000,000 yearly without any method of replacing this revenue.

CZAR GETS NEW MINISTER.

"While I lobbied in Petrograd the emperor visited the country around Moscow and saw the havoc of vodka. He then dismissed Kokovsoff, and appointed the present minister of finance, M. Bark.

"Mobilization precipitated the anti-vodka measure. The grand duke, remembering the disorganization due to drunkenness during the mobilization of 1904, ordered the prohibiiton of all drinks, except in clubs and first class restaurants.

"This order in one month showed the Russian authorities the value of abstention. In spite of the general depression caused by the war, the paralysis of business, the closing of factories, and the interruption of railroad traffic, the people felt no privation. Savings banks showed an increase in deposits over the preceding month and over the corresponding month of the preceding year. At the same time there was a boom in the sale of meats, groceries, clothing, dry goods, and house furnishings.

MONEY GOES FOR NECESSITIES.

"The $15,000,000 a day that had been paid for vodka were now being spent for the necessities of life. The average working week increased from three and four days to six, the numerous holidays of the drinkers having been eliminated. The efficiency of the worker was perhaps doubled.

"Women and children who seldom were without marks showing the physical violence of the husband and father suddenly found themselves in an undreamed of paradise. There were no blows, no insults, and no rough treatment. There was bread on the table, milk for the babies, and a fire in the kitchen.

"I organized delegations to present petitions to the proper authorities for the prolonging of this new sobriety for the duration of the war. This step found favor with his imperial majesty, and an order was issued to that effect. Another similar campaign to remove the licenses from privileged restaurants and clubs was successful, and strong liquor is no longer available anywhere in Russia."

A national school of telegraphy is to be established at Panama.

THE CHRISTIAN CENTURY

EDITORIAL

AT ONE STROKE OF THE PEN.

LITTLE sympathy exists in our day with the form of monarchy which still obtains in Russia. To conceive of one man as the undisputed master of nearly two hundred millions of people is to return in thought to the middle ages.

Yet even in so belated a form of government there are certain possibilities of good which the world is able to recognize and approve.

At a single stroke of the pen Alexander III emancipated all the serfs in his vast empire, a deed so far-reaching that it was the astonishment of his generation.

Perhaps it would have taken long years in a more democratic land to reach through education the stage at which the conscious need of that great act of liberation was felt.

Last week there came the astonishing news of another act of arbitrary authority by which at a single stroke of the pen the entire business of making and selling vodka in the Russian empire was prohibited. The vodka traffic in Russia had reached enormous proportions, and its unwholesome effects upon the people were everywhere apparent. Yet no one thought of so drastic a measure for its suppression.

The war has brought that about. A nation cannot fight half drunk and half sober. Even the enormous revenues derived by the government from the sale of vodka have apparently weighed not at all in the settlement of the question. The imperial government recognizes that no monetary compensation is worth considering when the efficiency of the nation is at stake.

Without yielding for a moment one's sentiments of abhorrence at the thought of this terrible war, it is still possible to find satisfaction in an act which the war has prompted. Future generations will be profoundly thankful that as a war measure Russia has been freed in this single act from the degrading and fatal effects of the traffic in strong drink.

It is another great country added to the list of those that are going dry.

A BRILLIANT DISCOVERY.

SOMEHOW our argumentative contemporary, the Christian Evangelist, has gotten the notion that there is a great conflict on between "loyalty" and "fraternity." And it has been engaged for several weeks in a supreme effort at "harmonizing" them.

Nobody ever thought of the "conflict" before and so nobody seems to have thought of the perfectly obvious plan of reconciling them. The plan has been "more than once suggested" by the Evangelist, but still it has been "overlooked" by the public.

Concretely, it seems that loyalty and fraternity are in conflict in the relation of Disciples churches to "other Christian bodies." "The condition of things out of which most frequently arises the problem of harmonizing loyalty and fraternity is the removal of members of one religious body to a community where such body has no church."

What shall be done under such strained circumstances? The answer is set forth in the leading editorial of our contemporary as its own great discovery:

> Let those members who are removing to a community where there is no church of their own take with them a letter of introduction from their pastor, stating their religious connection and character, which these members can present to the minister of any church they wish to attend. This letter might be read from the pulpit by the minister, who would state that these persons are introduced as members of the Presbyterian, Baptist, Methodist or Chrisian Church, at such a place, who desire, having moved into the community where there is no church, that they wish to be considered not as changing their denominational connection or religious affiliation in so doing. If, at any time, these persons should undergo such change in their religious convictions as to feel it their duty to dissolve their connection with the body of which they have been members, and to become associated formally with the church with which they have been worshiping, it is, of course, their privilege to make the change.

The extraordinary brilliance of this scheme is somewhat clouded by one's amazement at finding it in a newspaper representing the Disciples of Christ. Where, in the New Testament, one might be permitted to ask, do we find any "thus saith the Lord" or any approved precedent for such a procedure?

And, pray, what "change in their religious convictions" is it necessary for a Methodist or Presbyterian Christian to undergo in order to "become associated formally" with a church of Christ?

The New Testament exhorts us "that we receive each other as Christ has also received us, to the glory of God." Thomas Campbell declared this to be one of the two great truths of Christian unity, the first and fundamental truth being our personal union with Christ. He says: "How to love and receive our brother as we believe and hope Christ has received him and us, and yet refuse to hold communion with him, is, we confess, a mystery too deep for us. If this be the way that Christ has received us then woe be unto us."

There are over a million Disciples of Christ waiting for some one to give them one hint of a reason why they should refuse to receive into their fellowship any person whom Christ has received into his Church.

"RELIGIOUS BODYISM."

WAS there ever a more repugnant phrase coined? Take it into your mouth, dignified reader, and try to say it. It is a phrase not for the tongue or the lips but for the whole cheek!

Our maledictions fell upon the head of its inventor when we came across it for the first time in the Christian Standard last week. The Standard claims that the chief menace to the continuance and consummation of the Disciples' mission in the world is this very "religious bodyism." We are taking our place, it says, beside "other religious bodies," and aping their ways, instead of continuing to be just a simple, non-sectarian group of churches of Christ untrammeled by the denominational order.

That, of course, is The Christian Century's well known diagnosis of the case. But this linguistic atrocity, "religious bodyism," we are not responsible for.

Yet, upon reading an editorial last week in our St. Louis contemporary, the Christian Evangelist, we are strongly inclined to make a silent apology to the Standard for all the mental maledictions we heaped upon its editor's head.

Where, in Disciple literature, can one find so brash and crude a case of this very "religious bodyism" as the following:

> Again, such a practice [the practice described elsewhere on this page under the heading "A Brilliant Discovery"] would cultivate the spirit of fraternity and good will among the various religious bodies. It is doing unto others as we would have others do unto us. No religious body likes to lose its members from its fellowship because they change their geographical location. The plan that offers them religious privileges without requiring a change in their ecclesiastical relations, would meet with the approval of all.
>
> No religious body, perhaps, has suffered more than our own through the loss of members by their removal to localities where we have no church, and who find themselves confronted with the alternative of severing their connection with the religious movement with which they are in deepest sympathy, or of remaining without a religious home. We would be grateful to any church who would treat such members in the way we have suggested, saying to them, "Make yourselves at home among us, without any change of your religious connection, unless there should be a change of your religious convictions." We believe other religious bodies would be equally grateful to us for such treatment of their members. This is a far more generous and liberal course towards other religious bodies than to modify our conditions of church membership to receive members from other bodies who have a different baptism or a idfferent creed.

The Christian Century can not be honest with its readers if it does not here declare that it belongs to no such religious body as the Evangelist evidently has in mind when it thinks of the Disciples, nor do we intend to belong to such a religious body.

MR. TAFT IN CHICAGO.

DURING the past week Ex-president William Howard Taft, now Kent Professor of Law in Yale University, delivered a course of three public lectures at the University of Chicago. His theme was "The Executive Power," and though the subject does not seem very interesting at first thought, the lectures proved exceedingly popular.

Mandel Hall was completely filled each day. People came from all parts of the city to hear the distinguished speaker. Nor was it alone the fact that he is an ex-president that gave him such a hearing. Mr. Taft possesses great personal attractiveness. His appearance is prepossessing. His voice is clear and musical. His fund of humor is unfailing, and the lectures, which were read, were interpersed with frequent bits of anecdote and pleasantry which kept the audiences alert.

Mr. Taft's treatment of his theme was dignified, and absolutely free from any suspicion of party bias or personal malice. His praise for Democrats like Grover Cleveland and Woodrow Wilson was generous and genuine.

His references to Mr. Roosevelt were often humorous, but never mordant. And his brief and telling character sketches of public men, from Washington and Jefferson to Champ Clark and Joe Cannon were timely and illuminating.

The experience of such a man as Mr. Taft affords grounds for some pertinent criticism of popular ideas regarding presidents. And these strictures upon custom and precedent were given frankly and convincingly. Such subjects as the legislative powers and responsibilities of the man who is popularly supposed to be only an executive; the enormous burden and danger of an almost unlimited appointing power; the uses and limitations of the veto; the personal side of the president's life, in relation to his associates, to congress and to the people—all were discussed in a manner to disclose Mr. Taft's exalted conception of the presidential office and his jealousy of any innovations which may lower in any regard the dignity and worth of the greatest position within the gift of any nation.

AN EVANGELISTIC TELEGRAM.

PRINTED IN THE CHRISTIAN STANDARD.

TALLULA, ILL., Nov. 15.—Meeting here twelve days old, with twenty-three accessions. Foot and mouth disease hurting us some. The Thomases singing acceptably. Minister Lindenmeyer made splendid preparation. Scioto, Ill., next. We have a choice winter date open. Write or wire here. —F. A. SWORD.

CLOSER APPROACHES TO CHRISTIAN UNITY.

REAL satisfaction is felt by all Disciples of Christ over the work of the Commission on Christian Unity. It puts emphasis and effort upon a cause very dear to all of our hearts. It makes evident in some measure the sincerity of our century-old plea for a reunion of the people of God.

No one is able to prophesy how far the work of the Commission and kindred bodies representing the denominations may carry in the promotion of that unity for which the followers of Jesus ever pray. The most optimistic cannot see in the near future the signs of fulfillment, for denominational traditions and prejudices are strong, and, unhappily, a very considerable body of denominational tradition has grown up among the Disciples themselves.

But there is a simpler form of Christian unity which is going on all the time much closer to the earth than even the best of these admirable efforts making to educate the Church as a whole. While our peace commissions and unity conferences are creating an atmosphere of brotherliness and good will, churches are actually uniting in many places in the effort to solve the local problems of Christan co-operation.

It is this humbler work of actually taking seriously the program of Christian unity which is most of all heartening. For two congregations belonging to different denominations to defy the long traditions of separatism and to unite for the purpose of more effective work in any community, is to realize already, to that extent, the Saviour's prayer.

UNITY ON LOCAL FIELDS.

AS yet these unions, numerous in the aggregate, are comparatively few. But the signs point to a rapid development of union sentiment through the ministries of the higher type of religious journalism and through home missionary literature and effort.

It is not improbable that within a few years the movement may take on very aggressive form and precipitate itself in hundreds of communities where now it is only remotely contemplated.

Of course such a tendency always meets the strong opposition of denominational sentiment and leadership. Little sympathy is likely to be shown where there is danger of losing a congregation from the denominational list. It is at this point that denominational integrity makes its protest.

But Christian unity means ultimately the disappearance of denominations, and cannot tarry at the crossings where denominational warnings are placed. It is far more important that the religious interests of a community should be promoted than that any two or three inefficient and struggling congregations should be saved a few years longer.

The real problem of Christian unity is to be solved ultimately on this simple ground of local Christian co-operation. We can not wait for platforms, conventions and compromises, helpful as all of these are certain to be. Nor can we put trust in them as the means of bringing about the long hoped-for consummation.

Occasionally union is consummmated between two or more denominations en masse. This is an illustration and proof of the ideal. But in most instances Christian unity comes from the ground upward, through the activity of local churches. And it is at this point that one can always work at the problem without waiting for any ecclesiastical action.

MILITARISM.

COMMENTING on the European war, Norman Hapgood, editor of Harper's Weekly, tells the following pathetic story:

When I was a small boy I possessed a 36-caliber six-shooter. This weapon made a strong impression on my imagination. I had day dreams of what heroic feats I might perform with it. One day my Newfoundland dog developed a skin disease. He was an old and valued friend but the gardener said he ought to be shot. I had no reason to suppose the gardener knew anything about it. I was afraid, however, that if I delayed action, the dog might be killed otherwise and I lose the opportunity to try my revolver. I went up stairs, got my revolver, found the dog asleep and shot him in the head. The bullet glanced, and I shall never forget the look of reproach he gave me as he howled and slunk away. The die was cast then and I had to finish the job. Scarcely has a month passed in all the years since then that I have not remembered this deed with horror. It was not that I was cruel. It was that my mind was affected by the pistol.

Human nature is the same in boyhood and manhood and nationhood. The psychology of militarism has not been better illustrated than in this reminiscence.

THE SPIRITUAL SIDE OF THINGS.

A FAVORITE subject for convention addresses nowadays among Disciples is "the spiritual significance" of this or that. Probably the most impressive address at Atlanta last month was on the "Spiritual Significance of the Men and Millions Movement."

Into this Movement has gone a vast amount of prayer. It is a money-getting movement, and it is a life-getting movement. It is therefore a spiritual movement.

Those who engaged in the "campaign" in Texas came away testifying with such gratefulness to the spiritual uplift of the whole experience that one almost forgot to ask about the hundreds of housands of dollars they secured. The possibilities of great spiritual growth that lie before the Disciples of Christ make one of the most heartening features of their outlook.

If Christian unity can be translated out of dogmatic and organizational terms into the terms of a catholic spiritual fellowship the Disciples plea for unity will take the world.

The Larger Christian World

A Department of Interdenominational Acquaintance.

How to Study the Community.

The Commission on Church and Social Service of the Federal Council of the Churches of Christ in America has prepared a booklet which is a guide for community survey and which is being circulated wherever there is demand for it. It is adapted not only to city neighborhoods but also to villages. The work is laid out in such way that enterprising communities may come to understand both the social and religious forces at work and may come to assess the successes and failures at their true value.

Evangelistic Committee in New York.

The annual meeting of the Evangelistic Committee of New York City was held at the residence of Mrs. John S. Kennedy on the evening of Nov. 24. Stephen Baker, chairman of the General Committee, presided, and addresses were made by Rev. Arthur J. Smith, D. D., superintnedent of the work; by Rev. A. F. Schauffler, D. D., chairman of the executive committee and by various workers. During the past year 2,443 meetings have been held in ten languages. The aggregate attendance was 613,437 men, women and children. The nationalities reached were Hungarian, Bohemian, Slovak, Italian, Swedish, German, Spanish, Chinese and English.

Change the Name Unitarian?

The American Unitarian Association has a commission at work upon the matter of a proposed change in the denominational name. They received an overture from the annual meeting of the First Congregational Unitarian Church of Detroit deploring any effort to change the denominational name on account of the history associated with it. It is not known yet just what action the commission will take with regard to the proposed change of name.

Harvard Gets Manuscript.

The song "America" was written by Rev. Samuel Francis Smith, D. D., who was a member of the Harvard class of 1829. The manuscript of the song has been in the possession of his son but it was recently given to the college library at Harvard where it will be preserved. The song is attacked by Roman Catholics in some quarters but continues to be our favorite national song.

Bouck White Wishes a Debate.

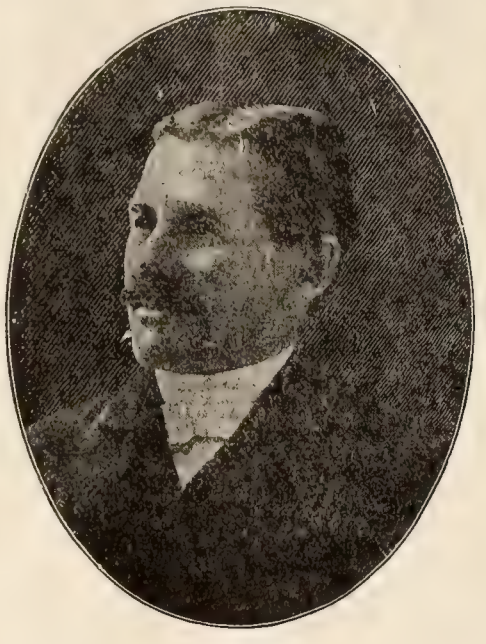
One of the most widely read books of the season is "The Call of the Carpenter" by Bouck White. The author of the book has been in jail for five months for disturbing the peace but was released and spoke at Carnegie Hall on a recent evening. He issued a challenge to Dr. Woelfkin to meet him in debate on the subject, "Did Christ Teach that Being Rich is Immoral?" At present the man challenged has issued no reply. Mr. White was imprisoned for a disturbance of the worship at the Calvary Baptist Church in New York.

Congregationalists Study New England.

Feeling that they had not kept pace with the population in which they had begun their work 300 years ago, the Congregationalists of New England organized four years ago what they call the New England Congress. It held its sessions in Boston this fall in the Park St. Church and about 400 delegates were present. The delegates seemed to feel that the reason Congregationalism had not kept pace in New England was to be found in the great increase of immigration and that the church must adapt itself to the immigrant. There were addresses by such eminent leaders as Frank K. Sanders, Charles R. Brown and Frederick Lynch.

Pulpiteer-Humorist Dies.

Robert Burdette is known to the Christian public in several ways. His popular lectures have been given in many churches over the land, especially his



Rev. R. J. Burdette, Preacher and Humorist, who has just died in California.

"Rise and Fall of the Moustache." He became pastor of the Temple Baptist church at Los Angeles at the age of sixty but in recent years has been doing journalistic work. His funeral was in the Pasadena Presbyterian church, Nov. 22.

Plymouth Church Becomes Institutional.

The historic Plymouth Church of which Henry Ward Beecher was pastor and where Newell Dwight Hillis now preaches, has just dedicated a social building in which various forms of parish activity will take place. The building is the gift of the Arbuckle family which had declined to contribute to the Y. M. C. A. fund on account of their conviction that the social enterprises of the community should not separate the young people according to sex. The new building will house a club room, library, gymnasium, swimming pool, and furnish a place for evening classes in typewriting, shorthand, bookkeeping, dressmaking, millinery, kindergarten and civil government.

Stanton Coit Starts Church in Boston.

Dr. Stanton Coit, an Englishman who has written books on social religion, announces that he will start "The Church of the Republic" early in 1915. The membership fee will be $5 per year and the announcement advertises a book of Mr. Coit in two volumes which sells for $12.50. The new system declares that truth, goodness and beauty are the real God. It also declares "Every nation is the church of its citizens," and "America is the Church of all Americans."

Tour South America for Sunday-school.

H. J. Heinz of Pittsburgh, who is chairman of the World's Sunday-school Association, will head a party of Christian business men who are to tour South America on the Kroonland in the interest of organized Sunday-school work. The party will sail from New York on the 21st of January, 1915, and will stop at Havana and Kingston, then passing through the Panama Canal, will sail down the west coast of South America, stopping at the chief seaports to hold conferences with missionaries and native workers on Sunday-school aims and methods. At Valparaiso, Chile, they will leave the vessel and go by rail across the Andes to Buenos Aires, Argentina, avoiding the sail around Cape Horn and gaining time for a longer stay in Argentina and Uruguay before rejoining the ship for stops at Brazilian ports. Among the members of the party are W. N. Hartshorn of Boston, ex-president of the World's Sunday-school Association, George E. Hall of Plainfield, N. J., member of the Executive Committee of the International Sunday-school Association, Harry Morton of San Francisco; and Frank L. Brown of Brooklyn, joint general secretary of the World's Sunday-school Association.

Missionaries for Fifty-two Years.

On account of Turkey's "holy war," calling upon two hundred million Mohammedans to make war on the Allies, Dr. and Mrs. Watson, for fifty-two years missionaries among the Moslems of Egypt, under the United Presbyterian Board, have been compelled to return to this country. They were married young and spent all their married life upon the field. A reception has been held for them by the United Presbyterian churches of Chicago. The missionaries will return to their field as soon as the war is over.

Ex-President Taft Visits Chicago.

The Congregational Club of Chicago arranged an extraordinary evening recently. They gave a dinner in the Hotel La Salle, at which William Howard Taft, former President of the United States, spoke. There were a thousand guests present. Mayor Harrison, J. M. Dickinson, former secretary of war, and Walter L. Fisher, former secretary of the interior, were among the guests of the evening. Mr. Taft spoke on the war and commended the administration for keeping our country from entanglements.

Chicago Churches Aid the Poor.

Churches of various denominations are co-operating in Chicago to help relieve the unusual distress that exists in this city by reason of the industrial conditions. The Immanuel Baptist Church has distributed a carload of fruit and vegetables that was sent by the churches at Three Oaks, Mich. The Olivet Presbytetian Church has also received generous donations from the country and distributed them in the needy northside district where the Bureau of Charities has some of its most difficult problems.

Movies Show Missions.

In not a few churches the moving-picture machine has been installed but there is still a dearth of film that is suitable for use in the churches. The United Photo-Plays Company of Chicago has sent Dr. George A. Dorsey, curator of anthropology of the Field Museum, on an extended trip through the Orient to secure films of the missionary activities. He is accompanied by two expert photographers and materials for fifty miles of film. He has already sent back two miles of film of the work in Japan.

Bible Study in Public Schools.

Out in Arizona, in a Presbyterian community, the people have undertaken a new kind of experiment in the direction of introducing more Bible study into the community and of relating it to the public school program. The teacher holds a Bible class every morning in the school building before the school sessions proper begin. This is made necessary by the fact that Arizona law forbids the teaching of the Bible in the public school. So far the plan has operated without objection and with conspicuous success.

Conference of Theological Students.

On October 26th, there was a very significant gathering of seminary students in the Presbyterian Board Building in New York City. A hundred men came together from ten seminaries and fourteen denominations. The purpose of the gathering was to consider modern problems affecting the Church, the Immigrant, Industrial Problems, and the City. These were addressed by eminent teachers of the various seminaries and the addresses were followed by discussions. There is a growing sense of unity in the theological seminaries and this meeting is significant of a new era.

Prof. Ross Addresses Church Convention.

The third joint conference of the Universalists and Unitarians of Wisconsin was held at Stoughton Oct. 13-15. Each of the denominations was holding its state meeting and the joint conference is the assembling of the two bodies. Prof. E. A. Ross of the University of Wisconsin was present and gave an address on "The Church as a Moral Power-House." The point of his address was that the work of the church is to generate moral and spiritual power for the social needs of the community.

Church Union in Canada.

The project of uniting the Presbyterian, Congregationalist and Methodist denominations in Canada met somewhat of a set-back in the unfavorable action of the Presbyterians and the matter has had to be re-opened. The General Conference of the Methodists has just adopted a new form of statement which it is thought will meet the objections of certain Presbyterians, and a Methodist committee is appointed with large powers, among these being the power to convene the general conference before another eight years, at which time it would in natural course come together.

Begin "Church and City Week."

William Jennings Bryan, secretary of state, was the speaker at a down-town rally which marked the close of the "church and city" program inaugurated recently at the Hyde Park Presbyterian Church in Chicago, under the auspices of the Presbyterian Board of Home Missions. Mr. Bryan was in Chicago recently and promised Rev. Edgar P. Hill, superintendent of the Board of Home Missions, that he would speak at the Auditorium Theatre in Chicago, the afternoon of Nov. 29. The "church and city" program provides for the holding of meetings in six centers, two days exclusive of Sundays, being devoted to each center. At the meeting in Hyde Park Church, seven Presbyterian churches united. An exhibit will be held in the Hyde Park Church all day and as planned there will be a program of addresses, folk songs and stereopticon pictures. The exhibit, which will be displayed at each of the centers, consists of maps, charts and photographs prepared as the result of survery of several sections of the city. The work has been under the direction of G. B. St. John of New York. Mr. St. John is director of the religious exhibit of the Panama-Pacific exposition, which opens Feb. 20 in San Francisco. The Chicago exhibit is to be taken to San Francisco, where it will form a part of the national exhibit.

British Methodists Raise Large Fund.

The Wesleyan Methodists of Great Britain have been busy recently raising a special fund for strengthening their missionary work at home and abroad. The amount they asked was $1,300.000, but they have already succeeded in raising $1,417,000.

Many New Churches This Year.

Of the four hundred million of dollars raised in America for various kinds of religious work the past year, forty million was for new buildings. New York leads all the cities with new edifices costing approximately eight million. Chicago ranks second with an expenditure of three million. The Roman Catholics lead in the amount of money spent for these buildings, and the Episcopalians, Disciples of Christ and Presbyterians follow in the order named. The Christian Scientists report a falling off in building enterprise this year. The most marked change in building operation is the passing of the old meeting house and the coming in of a kind of religious apartment house.

Rector Restores Banns.

For many years it has not been compulsory upon an Episcopal rector in this country to read in his church the banns, or notice of approaching wedding. Rev. Harry Masson of the church of the Advent in Louisville, Ky., has restored the custom in his own church voluntarily, because he believes the root of the divorce evil is the hasty and ill-advised marriage.

Pastor for Fifty-six Years.

The Baptist ministers of Chicago held a meeting recently to hear the life story of a minister who had preached for over fifty years. Rev. C. F. Tolman has been in the ministry for fifty-six years. In that time he has served as a missionary in India, as chaplain in a state penitentiary, as director of city mission work and as pastor of many churches. He celebrated his eighty-second birthday recently by preaching twice in a Chicago church.

War's Effect on Religious Work.

There are many ways in which the war is affecting religious work. The missionaries that should have sailed are in many cases detained. Sunday-school workers that have been preparing for the World's Sunday-school Convention in Tokyo next year are looking grave. The Christian Endeavorers were to have held a world convention in Australia, but that has been postponed. The Salvation Army has ten thousand members actually fighting in the ranks and the Army has one of the greatest problems of its history before it this winter. The war has some far-reaching effects religiously, as well as politically and commercially.

Commission Government in Sunday-school.

The Hyde Park Presbyterian Sunday-school is being re-organized in a way to abolish the office of superintendent. The commission form of government of cities is the model of the new order. One of these commissioners has charge of the platform work, another of the teachers, and a third is responsible for the music.

Funds for St. Louis Missions.

The Presbyterian churches of St. Louis are being asked to raise sixty-five thousand dollars during the month of November for city missions. The work is under the direction of the Presbytery and Rev. George W. King is secretary of the committee.

Methodists go to Prayer-meeting.

The "Go-to-Prayer-meeting" week which was proclaimed by Bishop McDowell, brought very encouraging response in Chicago. The daily press reported that the prayer-meeting attendance was increased from one hundred to three hundred per cent.

Bible Scenes in Street Carnival.

The street carnival in many cities has been regarded as a questionable institution so when certain Christian people in Omaha proposed to represent Bible scenes in the approaching carnival, the idea was regarded by some as too bold. Nevertheless floats were made which were designed by Charles Plein. The selection of themes was by Gus A. Renze. Some of the biblical subjects treated were "The Expulsion from the Garden," "After the Flood," "Sodom and Gomorrah," and "Rebekah at the Well." The total effect of this feature of the carnival was regarded as distinctly favorable to religion by those who witnessed the scenes.

Preaching at Ninety-six.

Perhaps the oldest active clergyman in this country is Dr. David Tully of Media, Pennsylvania. He is now in his ninety-sixth year. Since he passed the ninety mark he has housed a congregation in a sixty thousand dollar church home. He preaches regularly at Highland Park Presbyterian Church. The church at Media made him pastor emeritus at eighty but he has shown no disposition to retire.

Dr. Parkhurst and Prohibition.

Dr. C. H. Parkhurst, the well-known Presbyterian pastor of New York City, whose writings in the Hearst papers have familiarized him to a considerable section of the American public, was quoted in California just previous to the election as being opposed to the prohibition of the liquor traffic in California. A committee of San Francisco pastors has been appointed to investigate these charges.

Here and There

UNDER this heading I hope now and then to call attention to the wisdom of the wise, the follies of the foolish, and the trend of a passing event. Subjects that are of sufficient importance to be noticed, though not to be treated at length, may be focused in a paragraph for the benefit of those who are already flooded with pamphlets, magazines, periodicals, and books. Nothing important may be added to the sum of the world's knowledge, though in some instances we may be able to furnish a few moments' diversion for the busy; in others, we shall perhaps, furnish occasion for the scorn of those who have nothing to learn. Their seriousness will be amusing. But for those who relish the joy of expression this column will be of occasional interest. Some may ask, why speak at all? That question we can't answer. We speak because we are not dumb. If we can provoke a smile now and then we shall feel justified in saying, "Now is the time to subscribe!"

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THE HUMOR OF THE TERRORISTS.

It is to be hoped that all our ministers are keeping in touch with the fine literature which the Peace organizations are sending out these days. In the contest between militarism and anti-militarism which is certain to become more and more of an issue in the near future, the ministers are being thoroughly indoctrinated with the principles of peace. The panic which the militarist group are ever trying to induce by telling us of the bogeys that are certain to destroy us has been so often punctured that it has become funny. Panics are promoted that millions for battleships may be appropriated. A peril is so often on the way to America from some hostile port that one might fill a volume of prophetic demonstrations with them, if his time were not otherwise employed. How San Francisco has survived some of these bellumist scares is known only to those who have no interest in incubating them. The "perils" are omniabsent. The Peace literature shows up the campaigns of militarism in this country in a way that must strike the alarmist with the force of a torpedo.

As to the real merits of militarism on the European Continent, which a few men in our country are so frantically trying to emulate, listen to this from Henry Watterson in a recent number of the Courier-Journal:

"The Courier-Journal has asked, have we a Christian religion? Are we Christians? Our answer to the call of suffering man proves us at least to be humanitarians. We mourn with the stricken; we sorrow with the afflicted; we hasten to the rescue and relief of the needy. But which of us—especially who of us in the aggregate—yields to the spell and lives in the image of Him of Galilee? Behold the flames of hell sweeping over three-fourths of Christian Europe! If this be Christianity what is paganism? Truly the Church needs first of all to question, to revise and reform itself. Or, has a single country cut loose from the moorings of faith and the teachings of Christ, dragging the others after in self-defensive holocaust to Satan? All that we can see clearly is that the triumph of militarism means unending war, whence we repeat, Down with absolutism and arbitrary power! To everlasting perdition the Hapsburg and the Hohenzollern!"

In that there is no humor, but every effort to buttress the causes that led to the present war should be received in a Pickwickian sense. Ridicule may be the most effective weapon for those who are obsessed by the spirit of militarism. Panics and spooks are picnics to the peripatetic platform patriot, but when converted into armies and navies are devastation and death to the nations of the earth. Every pulpit should reaffirm without reservation the teachings of Christ on the subject of international peace.

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EPHEMERAL JOURNALISM.

If one will run through the pages of the Millennial Harbinger he will discover the bones of a score or more of Echoes, Reviews, Monthlies, Quarterlies, Gospel Heralds, Gospel Mirrors, Trumpets, Advocates, etc., which may serve to warn us from the unprofitable fields of journalism. Two of our journals that have survived the rack of the years were fortunate in having the support of men of wealth. One was and the other is endowed. Why did this brood of journals come to an untimely end? Were they untrue to the plea, were they trying to lead us back to the fleshpots of Egypt? Oh, no; they had a maximum of faith and a minimum of funds. They had plenty of consecration as their pages will show, but no credit whatever, as their graves will show. Were they boycotted because of heresy? Not at all. They were blacklisted because of poverty. Some were edited by men of genius, but genius could not pay printers' wages, printers being human and hungry mortals as all their fathers were. The facts that call for faith are the facts that call for funds in the world of journalism. The just may live by faith, but a religious newspaper cannot.

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A CONFESSION OF DEFEAT.

Occasionally a good brother laments the degeneracy of spiritual conditions among the Disciples, and proposes to point out the reasons and to prescribe the remedy. All such efforts should be thankfully received because the intention is to make us better, though if the reasons should not be thought valid, or the remedies palatable, no complaint should be made by the diagnostician. To say that a people are not spiritual is a commonplace, the ever-present shaft in time of need. Every denomination laments unspiritual conditions, and the efforts of some of their most faithful are given to improving them. No matter how high a people may climb in the spiritual life, the height above is infinite as compared with the distance over which they have come. As long as Christians are in the body this complaint will be made.

When we are told that the unspiritual condition arises because we have not emphasized doctrines which for generations have characterized a few disappearing sects, and that in this emphasis will be found the panacea for our ills, we must demur. Are the sects who are still living upon these teachings, many of which are of secondary importance, saintly above all others? We should expect to find them foremost in all good works, setting us examples in benevolent tasks at home and abroad, leavening their respective communities with godliness, and making themselves felt as an altruistic power in the life of the nation. But, as a matter of fact, their influence is waning with the years. They are among those sects whose feebleness compels them to take refuge under the shadow of the doctrine of the "little flock," assuming that while they are few, they are the Lord's own. While the world has passed them by, they assert that they have left the corruption of a world under the dominion of Satan, and doomed to destruction, instead of a pervasive influence among men, theirs is the influence of the recluse. The world is so bad that they must withdraw from it for the saving of their souls. Their hope of the world's conversion is not in the preaching of the gospel to the ends of the earth, but in some catastrophic demonstration that will torpedo the strongest armaments of Satan, and give Christ a chance to do in the age to come what he failed to do in the present age. The whole scheme is a confession of defeat which will fill any people with despair, and make morbid the life of the man who adopts it.

* * *

SACERDOTAL CELIBACY.

Those who are interested in the study of this doctrine as it has been developed in the Roman Catholic Church, will find great profit in reading the two volumes under this title by Prof. Henry Lea. It is not a work of the scarecrow variety, but a scientific narration of facts from the most reliable sources concerning this war on human nature. The first edition, if I mistake not, appeared about the middle of the last century, and was pronounced by Lecky to be the ablest historical work that had yet appeared from the pen of an American. It is too impartial and discriminating to be given a place among the salacious literature of our times or any time, though there is in the work a sufficient record of irregularities to satisfy those who have appetites for such things. It is not generally known that for ages the priesthood protested against the unnatural doctrine of celibacy, and that it triumphed only by centuries of legislation and discipline. It is singular that a church which makes marriage a sacrament denies its priesthood the right of marriage. But the triumph of the Vatican was complete in its determination to compel every natural desire and longing to surrender to the service of the church.

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TEN MILLION FOR MINISTERIAL RELIEF.

About four years ago the Presbyterian Church began a campaign to raise ten million dollars to aid the needy and disabled ministers. No time was set for the completion of the task, but already upwards of half the amount has been secured. The Presbyterians have long passed the stage in which wise men asked the question: Why didn't the preacher save his money, and then there would be no need of these specil appeals? When the government retires its servants on pensions, in some instances larger than the salary that many preachers have ever received, none think the beneficiaries are objects of charity, that fate being reserved for the heroic and deserving preacher because churches are asked to be as appreciative of him in his old age, as the government is appreciative of the labors of the men who spent their best days in its service.

ELLIS B. BARNES.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

Woman's Suffrage Advances

Big News of Recent Achievements in the States.

MANY things have happened since this department last discoursed on Votes for Women, and this notice is belated, because the writer has been campaigning for the good cause herself.

First and best is the fact, that at the general election this month, on November 3, suffrage amendments were submitted to popular vote in seven states—Montana, Nevada, North and South Dakota, Nebraska, Missouri and Ohio; Montana and Nevada won by good majorities, and are now added to Wyoming, Colorado, Utah, Idaho, Washington, California, Oregon, Arizona and Kansas—making eleven states, and the territory of Alaska, where the women now have full suffrage, and Illinois where they have presidential and municipal suffrage.

THE BLACK SPOT.

The victory in Nevada gives especial satisfaction to the friends of equal rights, because Nevada is wholly surrounded by suffrage states; it was the one black spot remaining in the solid block of white upon the suffrage map. With Montana and Nevada on the right side, we now have all the Pacific and inter-mountain states for woman suffrage. We have ninety-one electoral votes, and more than three million women voters; this makes women factors that will have to be reckoned with at the next presidential election.

While all the returns from the election are not yet available, it is certain that Colorado, Oregon and Arizona will have women in their legislatures. Mrs. Frances Willard Munds was elected state senator in Arizona, leading the entire Democratic ticket. Miss Marian Towne was made a member of the Lower House in Oregon, and is reported as the only Democrat in that branch of the legislature.

In Colorado, Mrs. Evangeline Heartz was made a representative; Mrs. Helen Ring Robinson is already a member of the Senate; Mrs. Mary C. Bradford was re-elected to the position of State Superintendent of Public Instruction.

LOOKING FORWARD TO THE THINGS BEFORE.

While five states lost their suffrage amendments, yet no one is discouraged; the educational results of the campaigners made them well worth all that they lost, in time, in money, and in effort. In Nebraska the vote was close, and South Dakota made a good and gallant fight.

In four great states, New York, Pennsylvania, Massachusetts and New Jersey, suffrage amendments have passed our legislature, and will be presented to the General Assemblies of 1915 for a second passage; if they are successful, the amendments will be submitted to the people next fall, and already the workers are girding their loins for the conflict.

In the Empire state, the year's campaign was opened in a great mass meeting at Carnegie Hall in New York City on November 6. Every seat and every box was filled, and unbounded enthusiasm prevailed, as some of the foremost leaders in the country spoke. The crowning event of the evening was the appeal of the chairman, Mrs. Chapman Catt, for funds to conduct the coming year's campaign; the response was the splendid sum of $105,619—which the chairman said was $30,000 more than was ever raised at any suffrage meeting in the world before; an encouraging feature was, that the great majority of the amount was given in small sums—$1,000 being the largest single gift. It is said that "money talks"—and when it is remembered how many people of modest means contributed to this magnificent offering for the work in our state, it speaks more loudly for interest in the cause, than the great bequest of Mrs. Frank Leslie, mentioned on this page a few weeks ago.

The Forty-sixth Annual Convention of the National American Woman Suffrage Association is in session at Nashville as this is being written, and a report of its proceedings will be given at an early date.

SUFFRAGE IN THE SOUTH.

A number of states held their annual conventions just preceding the Nashville meeting, and the writer counted it a special privilege to come in touch with the sentiment for the enfranchisement of women in the South at this time. It was said for a long time that the Mississippi River was the "dead line" of woman suffrage, but the victory in Illinois has robbed that taint of its sting; it has been claimed more recently, that the conservative South would never welcome the new doctrine. A sufficient answer to this is the Southern States Woman's Suffrage Conference representing all the states south of Mason and Dixon line, which was held at Chattanooga last week. Both North and South Carolina have recently held their first Equal Rights Conventions and have outlined a vigorous and aggressive campaign for the coming year. The movement in both states is in charge of brilliant and influential women; the wife of an ex-governor of South Carolina organized the First League for Woman Suffrage in the state less than one year ago.

The First Equal Suffrage Convention in North Carolina was held at Charlotte, Nov. 10-11. The president, Mrs. Archibald Henderson, a cultured and beautiful young woman, is the wife of one of the leading educators and historical experts in the South. Charlotte, the place where the McKlenburg Declaration of Independence was framed, was a fit place for woman's declaration of rights, and both speakers and audience responded to the bracing atmosphere.

THE NORTH CAROLINA EQUAL SUFFRAGE LEAGUE.

Before the convention assembled, the principal paper in the town had given generous space and encouragement to the new propaganda. One of the most eloquent ministers in Charlotte preached a convincing sermon on Woman Suffrage the Sunday before. Judge Walter Clark, Chief Justice of the Supreme Court of North Carolina, is vice-president of the League, and made a splendid legal argument for the opening number of the meeting, and Dr. Archibald Henderson of the State University, spoke on "Why Men Want Votes for Women."

But though the women were thus backed by the press and the pulpit, by representatives of law and learning, yet they proved themselves well able to stand alone. The leaders of the movement were largely young women, and I have rarely seen a more alert and well-poised group. They reported, as the result of this, less than a year's work, fourteen auxiliary leagues in the state, with about five hundred members. Their resolutions, which were to be framed later into a platform for the League, showed a fine appreciation of the great lines of social service of our day. They condemned intemperance and its contributing causes. They deprecated war, and pled for peace. Child labor is a burning question in both the Carolinas, the great cotton mill section of the South, and they pledged themselves to work for "the passage of such humane laws as are recommended by the National Child Labor Committee."

THE SOCIAL EVIL CONDEMNED.

In their resolution condemning the social evil, they urged "our members and all thoughtful men and women to openly express their disapproval and disgust at the existing immoral districts, disreputable houses and unscrupulous persons in our commonwealth and to exert every effort to rid our state of this 'canker eating at the heart of the nation.'"

Though the cause was so young in the state, a legislative committee was formed, whose special task for the year was to canvass every member of the legislature of 1915, and to work to secure the passage of a Constitutional Amendment, giving full suffrage to the women of North Carolina.

Altogether, it was good to be in such a fine and spirited atmosphere, and to feel, as the racing train left Mecklenberg and King's Mountain and Cowpens far behind, that the ideals of the old heroes who fought those battles of long ago, still lived in their progressive and courageous daughters.

I. W. H.

"THE LADIES' AID."

"The old church bell had long been cracked,
  Its call was but a groan;
It seemed to sound a funeral knell.
  With every broken tone.
'We need a bell,' the brethren said,
  'But taxes must be paid;
We have no money we can spare—
  Just ask the Ladies' Aid.'

"The shingles on the roof were old;
  The rain came down in rills;
The brethren slowly shook their heads
  And spoke of 'monthly bills.'
The chairman of the board arose
  And said, 'I am afraid
That we shall have to lay the case
  Before the Ladies' Aid.'

"The preacher's stipend was behind;
  The poor man blushed to meet
The grocer and the butcher as
  They passed him on the street;
But nobly spoke the brethren then:
  'Pastor, you shall be paid!
We'll call upon the treasurer
  Of our good Ladies' Aid.'

'Ah!' said the men, 'the way to Heaven
  Is long and hard and steep;
With slopes of care on either side,
  The path 'tis hard to keep.
We cannot climb the heights alone;
  Our hearts are sore dismayed;
We ne'er shall get to Heaven at all
  Without the Ladies' Aid.

The Book World

A Department of Reviews and Literary Notes.

Vachel Lindsay's New Books

BY EDGAR DEWITT JONES.

Vachel Lindsay (please omit the Nicholas from this time on) the poet from the state capital visited us in Bloomington last spring, and, after the fashion of that great chieftain of the long ago, "he came, he saw, he conquered." Or, let us paraphrase it thus: Vachel Lindsay came, we heard, and he conquered. In the few months since that visit, this poet, Lindsay, has gone his conquering way and his audiences are larger now by far, and his constituency cordial and widespread.

Mr. Lindsay is fortunate enough to have two books off the press about the same time, and from the press of different publishers at that. The Mitchell-Kennerley Company of New York, publishers of his first volume, now bring out his "Adventures While Preaching the Gospel of Beauty." There are six chapters in the book which tell of the poet's long tramp throughout the West, through Missouri and Kansas, and his preaching all the while the "Gospel of Beauty."

This is a most readable little volume. Part of it is of the diary style and records his trampings through the day, his stopping at houses and asking for work so as to earn his meals, the conversations that ensued, and various other happenings. Nearly every page of this volume is alive with chatty, intimate accounts of Mr. Lindsay's experiences tramping through the West. He had some amusing experiences and some that were not so amusing.

He tells us that in the town of Belton, Kansas, he gave an entertainment at the hotel on the promise of a night's lodging. He slept late, and in the morning over his transom he heard the following breakfast-table talk: "That was a hot entertainment that young bum gave us last night," said one man. "He ought to get to work, the dirty, lazy loafer," said another. Then the landlord spoke up: "After the show was over I came pretty near not letting him have his room. All I have to say is he does not get any breakfast." Mr. Lindsay says that he made a grand exit from that hotel. "Yet," writes he, "in plain language" these people 'got my goat.'"

"THE KALLYOPE YELL."

Scattered through this volume, here and there, are some good verses. The one on Kansas, which, if my memory serves me aright, Mr. Lindsay read for us in his Bloomington evening at the Public Library, appears in this volume, also, his "Kallyope Yell," one of the poet's realistic pieces of rag-time rhyme. This poem Mr. Lindsay read to our high school students and was most vociferously received.

I observe also, in this little volume, his lines on "The Road to Nowhere" and "Here's to the Spirit of Fire," "What Grandpa Mouse Said," "The Shield of the Faith," and still other fragments of verse. I think Mr. Lindsay's admirers will greatly enjoy this volume and be entertained by every page, and also amused and entertained by the poet's experiences tramping, not through Georgia, but through Missouri and Kansas.

The second volume by Mr. Lindsay is off the Macmillan press and contains his great and most extraordinary poem, "The Congo," and many other new productions.

"THE CONGO."

"The Congo" is a study of the Negro race, first in their basic savagery, then in their irrepressible high spirits, and lastly in the hope of their religion. "The Congo," though bizarre in its verse and rhythm, is a psychological study at once

Vachel Lindsay, who has two new books from the press.

profound and prophetic. Listen to this weird message, which the poet informs us should be read like "the wind in the chimney."

"Listen to the yell of Leopold's ghost
Burning in hell for his hand-maimed host.
Hear how the demons chuckle and yell
Cutting his hands off down in hell."

"The Santa-Fe Trail" which was one of Mr. Lindsay's most popular readings in our town is in this volume. Then there are also some poems that are very new. In fact seven are included under the title of "War, September 1, 1914." One of these, entitled "Abraham Lincoln Walks at Midnight," I have liked so well that I am including it in full, as follows:

"It is portentous, and a thing of state
That here at midnight, in our little town
A mourning figure walks, and will not rest,
Near the old court-house pacing up and down.

Or by his homestead, or in shadowed yards
He lingers where his children used to play,
Or through the market, on the well-worn stones
He stalks until the dawn-stars burn away.

A bronzed, lank man! His suit of ancient black,
A famous high top-hat and plain worn shawl
Make him the quaint great figure that men love,
The prairie-lawyer, master of us all.

He cannot sleep upon his hillside now.
He is among us—as in times before!
And we who toss and lie awake for long
Breathe deep, and start, to see him pass the door.

His head is bowed. He thinks of men and kings.
Yea, when the sick world cries, how can he sleep?
Too many peasants fight, they know not why,
Too many homesteads in black terror weep.

The sins of all the war-lords burn his heart.
He sees the dreadnaughts scouring every main.
He carries on his shawl-wrapped shoulders now
The bitterness, the folly and the pain.

He cannot rest until a spirit-dawn
Shall come—the shining hope of Europe free:
The league of sober folk, the Worker's Earth,
Bringing long peace to Cornland, Alp and Sea.

It breaks his heart that kings must murder still,
That all his hours of travail here for men
Seem yet in vain. And who will bring white peace
That he may sleep upon his hill again?"

There are many of the poems in this new collection of Mr. Lindsay that I should like to call attention to had I the space, but I think I have set down enough in these paragraphs to let many of our poet's "Century" admirers want to own his latest volume. The introduction to this collection is written by Miss Harriet Monroe, and sets forth convincingly certain critical appreciations of Mr. Lindsay's art.

Illinois and the middle-west may well take pride in Vachel Lindsay. Long ago it was written "Westward the star of empire takes its way." Now it is being written, "Westward the star of Poesy scatters far its light."

First Church, Bloomington, Ill.

TWO RECENT BOOKS.

The Problem of Lay Leadership. By Ernest Eugene Elliott. This little volume, a companion to the author's "Making Good in the Local Church," presents a series of opportunities and programs for Christian laymen. Among these problems are those of the city, the country, the church, society, Bible study, missions, stewardship of the boys' work. In each a certain number of questions are presented for discussion and a bibliography follows. Perhaps these bibliographies are a little too extended and not quite definite enough, but they afford opportunity for choice of some of the best books on the different themes. Mr. Elliott's help will be recognized by all who are interested in developing the life of our churches. (Revell. 50 cents net.)

The Young and Field Literary Readers. By Ella Flagg Young and Walter Taylor Field. The third and fourth books of this admirable series have just appeared. They are the joint work of two skilled educators and literary workers. They reveal excellent adjustment of literature to the advancing stages of the child, and embody some of the most important and permanent literature in the language, including some of the Grimm stories, Indian traditions, fragments from Stevenson, Eugene Field and Hans Anderson, as well as narratives from the Bible, from history and from the literature of other nations. Poetical selections are not neglected in these excellent readers. (Ginn & Co. 50 cents.)

Disciples Table Talk

Jesse P. McKnight Leaves Pasadena.

Jesse P. McKnight has offered his resignation at the First Church in Pasadena. The Wilshire church in Los Angeles which is losing F. W. Burnham on December 1, has issued Mr. McKnight a call and it seems probable that he will accept. He organized the Wilshire church while at the Magnolia avenue church in days gone by. There have been seventy-five additions to the Pasadena church the past year. The pastor has officiated at twenty-seven funerals and eleven marriages. He has made 715 pastoral calls. The church raised during the year $11,000 for all purposes.

E| L. Powell Growing Stronger.

The many friends of E. L. Powell of the First Church in Louisville, were deeply grieved at the time of the national convention at the report of his serious illness and operation. It is now authoritatively reported that he is on the high road to recovery and is growing stronger every day. He will resume pulpit duties in the First Church on November 29.

Pastor Allen Explains Survey.

Frank Waller Allen of First Church, Springfield, Illinois, has been engaged as one of the lecturers at the social survey exhibit to be held in that city beginning this week. This survey is conducted under the Russell Sage Foundation and will be the most comprehensive ever made in this country. The sewers of the city will have to be changed to provide for better health standards. It will require five years to change the school system to meet the new requirements. Most of the public activities of the capitol city will be remade on account of the new facts that have been brought to light. Prominent among the lay workers in this movement is Mrs. Hugh Morrison of the First Church.

Grand Master a Disciple.

The Odd Fellows, Rebekahs and Encampments of Illinois have just held their annual state meeting in Springfield, November 17-19. The Grand Master of this order for the past year, and the presiding officer at the recent Springfield meeting was Frank Darnall who is a layman in our church at McLean, Ill. The new superintendent of the Odd Fellows Home for the Aged at Mattoon, Mr. Sayler, is also a Disciple.

A Ten-year Pastorate.

Joseph W. Hagin on November 15 finished ten years of service as pastor of the Madison Avenue church in Covington, Ky. At the beginning of his ministry, he found the church in an old property poorly located. Today the beautiful $60,000 property on Madison Avenue is one of the most conspicuous buildings in Covington, and has few superiors among our new churches anywhere. This congregation is hoping to be a Living-link soon in both the Home and Foreign societies. The Sunday-school is continuously on the records as a Front Rank School. The membership of the church includes some of Covington's most prominent men and women. There have been seventy additions the past year, and at present the church is in a revival with W. T. Brooks leading. Mr. Hagin is with one exception dean of the churches of Greater Cincinnati. He is a member of the board of trustees of the American Christian Missionary Society and also a member of the Bible-school committee of the society.

Louis R. Patmont Gets Divorce.

The latest news from Louis R. Patmont is that he has sued his wife for a divorce in the Portage County Circuit Court of Wisconsin and a decree has been granted him. The suit was not contested by the wife. Mr. Patmont was given the custody of his children. He was married in 1907. He is known to the public through his work as a temperance lecturer and his mysterious disappearances on several occasions. He has also been a Polish mission worker and a staff writer for a church paper.

J. M. Rudy Becomes Evangelist.

J. M. Rudy, who has closed his work with the First Church in Quincy, Ill., is entering the evangelistic field. He is commended by those who know of his work as being specially fitted for this new form of activity, as churches using him will soon learn.

Rev. J. M. Rudy, Who Has Just Entered the Evangelistic Field.

He will likely do most of his work in Illinois. His daughter Gladys will be married on November 24, to Mr. Cruttenden of Quincy.

G. B. Stewart Succeeds Z. T. Sweeney.

George B. Stewart who was formerly pastor in Muncie, Ind., but who has been studying in some post-graduate courses in Union Theological Seminary and Columbia University for the past two years, has been called to be the pastor of the Lenox Avenue Union Church of the Disciples. He thus becomes the successor to Z. T. Sweeney who has been with this church the past two years. He will have for his Sunday-school superintendent, Prof. Roscoe R. Hill who teaches history in the Columbia University. The pastorate opens with very favorable omens for progress in the church.

Union Revival in Friends' Church.

In Plainfield, Ind., the churches are joining this winter in a union revival which will be conducted in the Friends' church of that city. The local pastors will do the preaching. The co-operating churches are Friends, Methodist, Baptist and Disciples.

Lecture on Story-Telling.

On November 16, there was given in the Second Church in Indianapolis, an illustrated talk on "The Art of Story-Telling." by Mrs. Mary H. Flanner. The proceeds of the entertainment were to be given to Flanner House, a social settlement. There was a ticket selling campaign in which twenty-one children were entered. There were some large prizes but various children were working to be in "the prize line" of fifty children who had sold $2 worth of tickets.

Banquet at Mexico, Mo.

The church at Mexico, Mo., of which Mr. Shullenberger is pastor, had a big banquet for men on November 13. Plates were laid for 125. The speaker of the evening was M. C. Hutchinson who recently accepted the pastorate of the church at Fulton, Mo. The group of men who were giving the social evening are in a Bible class which averages a hundred in attendance.

Winfield, Kans., Makes Trip.

The church at Winfield, Kans., of which Richard Gentry is pastor recently took a trip over to Wichita to hear the evangelist E. E. Violett who is in a meeting there. They went on an evening when Mr. Violett was telling the story of the Greek Easter in Jersualem, illustrated with stereopticon views.

Memorial to Music Composer.

The MacDowell Memorial Association, an organization which keeps alive the memory of Edward MacDowell, an American music composer, met on a recent evening in the Austin church, Chicago, and the wife of the late composer gave a recital of his works.

A. McLean Helps Canvass.

A. McLean and others visited Warren, O., on a recent evening and instructed the board members of that church and the workers concerning the Every Member Canvass. This work is considered an important part of the Men and Millions Movement.

Rain in the Philippines.

W. C. Bower, who is now with the commission in the far east inspecting Disciple missions, writes there is much rain in the Philippines. It rained every day save one that the party was in the Islands. The world's record for rain is thirty-three inches in one day at Baguio in 1911. It did not equal this record but there was water in Manila a meter deep.

New Church for Minot, N. D.

The Disciples have been poorly represented in North Dakota but there are evident signs of progress there recently. F. B. Sapp, the state secretary, has gone to Minot, and will preach there for a time until a building can be built. It is reported that the church owns nineteen lots and a cottage in Minot.

R. W. Gentry Holds Meeting.

R. W. Gentry is holding his own meeting this fall and great crowds that overflow the building are in attendance. He preached on a recent evening on "The Meaning of Baptism" and twenty-two were baptized at the close of this service. A male quartette of local men add to the interest of the meetings.

Children's Dresses Decorate Church.

The women of Ann Harbor, Mich., who are connected with the Disciples' church of which Mr. Knepper is pastor, are keeping their twelve sewing machines busy in the basement of the church making little dresses for the orphaned children of Belgium and Albania. Two hundred garments have been completed already and are hung on a line in the church to indicate the progress that has been made. The pastor asks the men for money and the women for work. The price of three hundred dresses was given at November 15 services. A member of the faculty of the state university has given the price of a hundred dresses. When six hundred garments are finished, they will be shipped.

I. J. Spencer in Revival.

I. J. Spencer of Lexington, Ky., is conducting revival services in his own church at the present time. One of the sermons of the series will be "More Light Breaking Out of the Scriptures."

California Churches in Convention.

The churches in the South San Joaquin Valley of California held a convention November 16-18. The place of the convention was the city of Dinuba. Among the speakers were Dr. H. O. Breeden, Charles Laurant Beal, L. M. Timmons and W. P. Willimott. Ellis Purlee, the new state secretary was also there.

Union Avenue Disciples Canvass.

The members of the Union Avenue church of St. Louis, made the every- member canvass on November 15. Over two hundred members of this great church went out on a Sunday afternoon and reached every family in their parish.

Men and Millions in Kentucky.

The Men and Millions team is having a conquering march through the state of Kentucky, in spite of any talk about hard times. They were in Shelbyville on November 15, and five of the leading workers of the team spoke in our church while other workers visited some of the smaller adjoining churches.

Women Have Calendar Day.

The Ladies' Aid Society of Windsor, Colo., is organized according to the calendar. Twelve women are months. Each of them has weeks and days serving under them. Thus a great company of women are organized with almost military precision for the work of the society. All departments of the organization held a social together on November 11.

H. H. Davis Tries to Resign.

After a ministry of six years, H. H. Davis of Covington, Ind., tried to resign recently. He was dissuaded from this purpose by his congregation. He has built a nice home in Covington and will continue to make his home there.

Bloomington Church Makes Report.

The First Church of Bloomington, Ill., of which Edgar DeWitt Jones is pastor, had its annual meeting November 12. The reports show a most successful work this past year. The congregation raised nearly twelve thousand dollars for various purposes. Seventy-one were added to the membership of the church, and there was a net gain of thirty-five. The present membership is 1,185. George Hamilton Combs of Kansas City, will hold a meeting for this church beginning November 30, to continue for eleven days. The first of the year the pastor will begin a series of evening sermons based upon the questionnaire sent out to sixty citizens of Bloomington, asking twenty-four questions bearing on religious truths and problems. He will discuss the church and society, the pulpit and the pew, the Bible and the home, a better Bloomington, etc.

President Crossfield Has Busy Sunday.

President R. H. Crossfield of Transylvania University, will preach on Sunday morning at Shelbyville, Ky., and in the afternoon will drive in an auto to Stanford, where he will preach in the evening. He spends most of his Sundays in the pulpit preaching the gospel of religious education.

Celebrates 80 Years of History.

The church at Noblesville, Ind., celebrated eighty years of successful history on Nov. 15. This church has had a varied and most remarkable history and some of the great pioneer preachers have ministered and held meetings for it. It is going right on with its work under the minstry of L. C. Howe, the present pastor.

Home-coming Day at Clarkesville.

The church at Clarkesville, Ind., recently observed "Home-coming Day" with great festivities. The principal speaker was Garry L. Cook. O. E. Payne is pastor there.

George H. Combs Goes to Bloomington.

The First Church in Bloomington, Ill., has arranged to hold a meeting shortly with George H. Combs of Kansas City, doing the preaching. This meeting will be entirely under the auspices of the First Church, though the coming of Mr. Combs to Bloomington will doubtless be of interest to Disciples in other churches in this section of Illinois.

Church Folks Interested in Astronomy.

Ann Arbor, Mich., church has arranged to have Prof. Hopkins of their city give an illustrated lecture on 'A Night in Yerkes' Observatory." This will be given as a program after a church dinner. Prof. Hopkins has studied a year in Chicago and has some new discoveries to announce.

Evangelist Scoville in Union Meetings.

The various Protestant churches of Akron, O., will hold union meetings in February and Charles Reign Scoville and his company have been engaged to conduct the services. A great tabernacle will be built which will seat ten thousand people. Mr. Scoville once held a meeting for the Disciple church at Akron.

B. J. Radford Celebrates Golden Wedding.

Mr. and Mrs. B. J. Radford of Eureka, Ill., celebrated their golden wedding on Nov. 15. Prof. Radford is known to Disciples through his educational work in Eureka and Drake. He has been pastor at Niantic, Ill., Des Moines, Ia., Cincinnati, O., Eureka, Ill., and Denver, Colo. The aged couple have eight living sons and daughters.

Uses Ben Hur Pictures.

Herbert Yeuell in his meeting at Marion, Ill., made a special feature of his stereopticon views, and especially his lecture on Ben Hur which was reported to be exceptional. The pictures were specially made for Mr. Yeuell.

Progress at Charleroi, Pa.

The church at Charleroi, Pa., is building up and has had ten added in regular services recently. The Every Member Canvass was made on Oct. 25. The Minges Evangelistic company will arrive in February to hold a meeting.

More Bulletins Coming.

New church bulletins are being welcomed at the Christian Century news desk this week. The number of churches putting this paper on their mailing list for bulletins is rapidly increasing. They greatly aid the news editor in his work.

Annual Meeting at Atlanta, Ill.

On November 9, the church at Atlanta, Ill., celebrated the first anniversary of the dedication of their $30,000 church building and the fourth anniversary of the pastorate of R. H. Newton. Sixty-seven have been added to the membership of the church the past year, making a resident membership of 327. The Bible-school has increased over a hundred during the year. Over $12,000 in cash was paid into the church treasuries during the year, of which $9,000 was used on the building fund. Six hundred was given to missions. The every-member canvass was made the afternoon of November 1.

Dean Edwards Ordains.

Dean G. D. Edwards, of the Bible College of Missouri, preaches for the Red Top church west of Hallsville. On November 12, he ordained elders and deacons in this church. He was assisted by A. W. Pasley.

IN AND AROUND CHICAGO.

The revival services that have been held in Chicago Heights Church by Mr. Scott, pastor at Hoopeston, have proven to be very successful. There have been thirty-eight new members received into the church up to the present time. The Good Fellowship Club of the church will hold a county fair in the near future, the proceeds of which are to be used in purchasing a new piano.

The Ministers' Association of Chicago continues to meet at 12:30 in the Y. M. C. A. cafeteria. The topics for the near future are: Nov. 23, "The Mental Capacity of Savages," by Ellsworth Faris; Nov. 30, "The Gary Plan of Religious Education," by S. W. Nay; Dec. 7, "Some Aspects of the Missionary Problem," by C. B. Baird; Dec. 14, "Our Religious Journalism," by Austin Hunter; Dec. 21, "Review of C. C. Morrison's 'The Meaning of Baptism,'" by Dr. E. S. Ames. The meetings are being well attended most of the time. The Association extends a cordial welcome to visiting brothers.

E. S. Ames, H. L. Willett and C. C. Morrison will participate in a platform meeting at Evanston church on Sunday afternoon at five o'clock, Nov. 29. The theme will be "The Mission and Plea of the Disciples of Christ." Evanston Church has put a high grade piano into its basement as an aid to the social life of the young people of the church this winter. W. G. Winn delivered an address at the Evanston Dinner and Bazaar on Nov. 19, on "Church Folks."

Facts and Figures from Disciples' Fields

Roodhouse, Ill., Winston W. Wharton, pastor; W. E. Harlow, evangelist; Mr. and Mrs. A. M. Walker, singers. Begin Nov. 29.

Sebring, O., H. H. Anderson, pastor; E. P. Wise, evangelist; Edward McKinney, singer; 10 added first week.

Douring, Mo. T. A. Hedges, pastor and evangelist; Miss Lillian Evans, singer. 3 added first week.

Hamilton, O., C. R. Sine, pastor and evangelist.

Atchison, Kans., A. A. Bailey, evangelist. Closed.

Literberry, Ill., Roger Fife, evangelist. 46 additions.

Junction, Ore., R. H. Sawyer, evangelist. Closed.

Clay Center, Kans., Mr. and Mrs. Meyers, evangelists.

Wauseon, O., W. R. Moffett, pastor and evangelist; Mr. and Mrs. J. A. Carroll, music directors.

Columbus, O., Chicago Avenue Church.

Atchison, Kans., Vawter evangelistic company; 190 additions.

Macon, Ga., Leroy M. Anderson, pastor and evangelist.

Mankato, Minn., Mr. Harlow, evangelist.

Burlington, Ia., F. R. Ferrall, pastor and evangelist.

Ottumwa, Ia., pastor preaching; 11 added first week.

Riesel, Tex., Jena St. Church; J. S. Mason, evangelist.

Springfield, O., Roy L. Brown, evangelist; 40 additions, continues.

Anaconda, Mont., Mr. Hulser, evangelist.

Eldorado, Mo., C. D. Pearce, evangelist. Concludes.

Maysville Ky., Mr. Lloyd, evangelist. Over 20 additions.

Afton, Okla., W. H. Osborn, evangelist.

Rock Island, Ill., Second Church; W. B. Stine, pastor; John Houser, evangelist; 16 added.

Tower Hill, Ill., A. P. Cobb, evangelist.

Arcadia, Okla., W. M. Psyher, evangelist.

Paducah, Ky., W. H. Sheffer, evangelist; Frank McDonald, song leader.

Center, Mo., Mr. McMahan, pastor and evangelist.

Lemon, Colo., Mr. Martin, evangelist.

Mitchell, Ind., P. Jay Martin, evangelist.

Kinsley, Kans., J. C. Bunn, evangelist; L. R. Bush, song leader.

Hannibal, Mo., Alfred Munyon, pastor and evangelist.

Green Bay, Wis., C. L. Milton, evangelist; Miss G. Smith, song leader.

CALLS.

G. W. Ford from West Salem, Ill., to Tenth Street Church, Paducah, Ky. Begin Dec. 1.

S. E. Fisher, from Dixon to Petersburg, Ill.

H. D. Smith, from Ninth St. Church, Hopkinsville, Ky., to Dallas, Tex.

H. G. Waggoner, from Memphis, Mo., to Hamilton, Ill.

T. A. Manley, from Fredricktown, Mo., to Bridgeport, Ill.

J. Young, from Oregon to Petaluma, Cal.

Isaac Bussing, from Adrian, Mich., to Ottumwa, Ia.

W. T. Swain, to Vermillion, Kans.

E. P. Couch, to Cicero, Ind.

C. C. Crawford, from Vandalia, Ill., to Winamac, Ind.

RESIGNATIONS.

C. Manly Morton, Winston, N. C. to study in seminary.

Mr. Cloe, Abingdon, Ill., to become evangelist.

DEDICATIONS.

Auburn, Wash., by J. W. Baker.

Annual Report of Foreign Society.

One of the most interesting documents appearing this year in explanation of religious work is the annual report of the Foreign Society. It is contained in the November number of the Missionary Intelligencer. The report is no mere bald statistical statement but is full of interpretation and helps greatly in visualizing the activities of the missionaries on the various fields. Each missionary is mentioned by name and his or her activities noted.

Church Extension Fares Well.

War times do not seem to make any difference with church extension. The churches in their annual offering which is just closing have exceeded their last year's record. Loans have been promised to South Park church in Los Angeles, for $4,000; Findlay, O., for $7,500; Ensley, Ala., for $5,000; and Williamson, W. Va., for $4,000.

Bruce Brown Helps Temperance.

Bruce Brown has been active in the temperance campaign in California this fall. He has just closed a meeting at Ontario, Cal., and he will make headquarters in Los Angeles henceforth. He is invited by the state board of southern California to continue his evangelistic work another season.

Dr. Thomas State Superintendent.

In the recent election in Nebraska, Dr. A. O. Thomas, a stalwart member of the church at Kearney, and until recently president of the Kearney State Normal School, was elected to the position of Superintendent of Public Instruction in Nebraska. Dr. Thomas is a western educator, and a man of unusual executive ability.

Preaches in a Theater.

Edgar W. Allen, pastor of the church at Auburn, N. Y., has engaged the Jefferson Theater for the winter and will preach there every Sunday night. Last winter, his theater meetings had an average of 1,200 people present every meeting. At the first meeting of this season, there will be stereopticon pictures of Constantinople and a sermon on the subject, "What Are We to Think About the Bible."

Women Make Thousand Calls.

The women of the church at Auburn, N. Y., made a thousand calls in two days, on Tuesday and Thursday following November 15. Every woman in the church was enlisted and to each woman was assigned six calls. On the evening of November 22, the church required an admission fee to the evening service, some fruit or vegetables, to be given to the poor of the city.

Stereopticon Pictures of Missions.

Both our Home and our Foreign societies are co-operating in a union lantern slide service by which the cause of missions both at home and abroad may be presented "through the eye gate." These have been gotten together by the United Missionary Campaign and there are fifty sets with the accompanying lectures. There are depositaries in the various large cities of the country. The Chicago depositary is at 19 LaSalle street, in the office of the Missionary Education Movement. Some of the lectures are, "Social Aspects of Foreign Missions," "The American Indian," "The New Era in Asia," and "The New Home Missions." The slides can be secured of either our Home or Foreign Society.

John Ray Ewers Closes Meeting.

The series of Decision Meetings, which lasted two weeks, in the East End Christian church, Pittsburgh, closed Sunday, November 15. There were thirty-two additions, making 170 precisely who have united with the church since January 1. The meetings were announced as quiet, dignified and spiritual, and the attendance was the largest in the history of the church. Paid advertisements were put in the seven metropolitan dailies. The publicity obtained for reports of Mr. Ewers' sermons was truly remarkable. Elegantly printed announcements were mailed out to a selected list and also were mailed out by the members of the church. All of the sermons were preached by the minister, John Ray Ewers, and all of the work was done by the members, except that a soloist was engaged for the series, whose beautiful singing of the old hymns was most helpful in the creation of a religious atmosphere. The church now has a revised list of nearly 600 names. In the little more than five years of Mr. Ewers' ministry in the East End, 481 members have been received. This group now comprises one of the choicest societies in our communion. Many of the leading people of the city are members of this church. Plans are in the making for a new church building to cost about $125,000. This building will be unique in architecture among churches and will be open constantly to administer to the needs of the community. The congregation is united and happy and has its face to the dawn.

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Local Pastors Hold Union Revival.

The local pastors of the churches in Erie, Kans., are holding revival services in the various churches with the ministers doing the preaching. The meetings were held a week in the Disciple church. Our pastor in this field is J. D. Bowles. The county Endeavor rally of Neosho County was held in our church November 12.

Bank Cashier Preaches.

L. B. Hotaling who is cashier of a bank in State Line, Lnd., gives part of his time to the preaching of the gospel. He has recently accepted half-time appointments at two churches in Illinois, Alvin and Georgetown.

Drake Man Makes a Discovery.

Seth Nicholson, who graduated from Drake University in 1912 has already distinguished himself in science by the discovery of the ninth satellite of Jupiter. Mr. Nicholson was at Lick Observatory when he made his observations but he made the beginning of his researches while he was at Drake.

Disciples in Nebraska Legislature.

Among the Disciples who were elected to political office in Nebraska in the recent election were Edwin Jeary and Dr. A. O. Thomas, who were given seats in the state legislature. At this election the site of the state university was allowed to remain where it is and woman's suffrage was defeated.

Gymnasium Classes at Fairmont.

The church at Fairmont, Minn., has introduced various features into its program and prominent among them is a church gymnasium. There is a class for business men, one for ladies and other classes for different ages. The equipment is as fine as in many Y. M. C. A. buildings in adjoining cities.

Church-members Help Build.

The First church of Anacortes, Wash., is starting a new building. A great deal of the work will be donated by the members. The building is of the bungalow type of construction. M. Putnam is the pastor.

Bible School Superintendent.

The Bible-schools of Michigan have chosen a new superintendent. C. R. Wolford, until recently pastor of the church at Owosso. He leaves the Owosso church out of debt, and on November 8 there was one confession of faith. J. Frank Green succeeds to the pastorate of this church. Mr. Wolford is from Hiram college and has studied at the Disciples' Divinity House in Chicago.

Our Retired Ministers.

The average pension paid the retired ministers of the Disciples last year was $189. This meager sum was paid to men whose average age was seventy-three years, when they had been retired on account of age, and to men whose average age was fifty when they were retired on account of illness. The average amount of preaching service of these veterans was thirty-three years and the work they did was a total of 3,539 years.

NEWS FROM THE FOREIGN SOCIETY.

Miss Sylvia M. Siegfried, missionary of the Foreign Society to the Philippine Islands, is teaching temporarily in the Mission School at Hazel Green, Ky. Her mother has been in poor health, and for this reason Miss Siegfried has not been able to return to the Philippine Islands as she expected and as she desired.

Dr. W. N. Lemmon, who conducts the Mary Chiles Christian Hospital, Manila, P. I., reports for one month twenty-eight surgical operations, thirty-five calls in the city, an increase in the interest in the morning chapel service, and a bright outlook for all the work in Manila.

During the past ten years the number of evangelists and other helpers on the foreign field, under the direction of the Foreign Society, has more than doubled. The number has grown from 312 to 805. Their salaries and other expenses are small, but the large number involves a considerable sum. This form of work ranks with the most valuable that is being done.

Five years ago the society conducted sixty-three schools with an attendance of 4,034; now it conducts 115 schools and colleges with an attendance of 5,494. It can be seen at once that the increase in these schools alone requires a much larger outlay.

During the past six years eighty-four new buildings have been erected on the foreign field by the Foreign Society. This is fourteen buildings per year, or more than one each month for the past six years. These buildings are schools, chapels, homes, hospitals, etc. The need of such buildings was very pressing. They cost a considerable amount of money.

The above facts remind us of the deficit in the general fund which amounted to $48,556, November 1, 1914. This is not because there has been any falling off in receipts. On the contrary, the receipts have increased every year for the past seven years. The total increase in the income of the society in that period is $189,825, or an average increase of $27,117 annually. The deficit is the result of the rapid growth of the work on the fields. It is true that a deficit is not a new thing, although it is a new experience for the Foreign Society. The local churches often find themselves with a debt. The same is true of our colleges and other institutions. Most missionary societies find themselves with a deficit from time to time. We think of one just now with a shortage of $250,000. Very few business concerns that do not carry some debt. They see opportunities to enlarge their business and increase their profits, and hence they venture to take some risk.

We hope to eliminate the above deficit this year, or a very large proportion of it. It will be seen that this amount costs $5,313 interest annually and it hinders the work in other ways. We are cutting down estimates from the fields to the lowest possible point in the hope of reducing the debt. We are making other reductions also. *We are doing our best.* We do not want to embarrass the work on the fields. We do not want to jeopardize our credit at the banks. The attitude of the managers of the Foreign Society is to keep out of debt when this is paid.

Dr. W. N. Lemmon, 135 Gastambide, Manila, P. I., reports that a little child had been left in the hospital and the mother has not returned. She may have fallen a victim of cholera. And he says: "If any mother of an Aid Society have an over supply of old children's clothes and will send them to us they can be used very acceptably. Small packages can be sent by parcels post."

The church at Huntington, Ind., Elmer Ward Cole, pastor, becomes a new Living-link in the Foreign Society and will therefore support their own missionary on the field. The church is very happy over the advance step. Brother Cole has been with this congregation now six years and a half and a great work has been accomplished. A twenty-three thousand dollar debt has been wiped out, and the church does not propose to remain idle, but takes hold of its regular task, the evangelization of the world.

Secretary Rains, who reports that during the past ten years the number of evangelists and helpers in our foreign fields has more than doubled.

B. L. Kershner writing from Manila, P. I., concerning the hospital work says: "The hospital is a busy place. I have just had four days' experience there, and have had occasion to see the work done. All classes of people receive medical attention. There is scarcely an hour in the day when they are not to be seen sitting in the vestibule waiting their turn. The doctor keeps the religious work well to the front. He has a chapel exercise every morning for nurses, patients, visitors, and all who will attend. On Sundays he does pretty nearly as much religious work as medical."

Sec. Stephen J. Corey, referring to the University of Nanking, says: "The finest institution in China has been built up and it is worth the price and the effort a thousand times." He also says: "The workers out here are staggering under a tremendous burden just now. We have been pleased with the spirit of the China Mission." Again Mr. Corey says in a personal letter: "The great need (in China) seems to be for efficient, well trained native leaders and preachers. The outlook for the next ten years is better than anything before. The doors are open. The people are turning from their temples and gods. China is alert for western knowledge and hungry for the truth. The great wedge now is the school. China's own education system has fallen to pieces. This is sad, but at the same time it gives us a wonderful opportunity."

F. M. RAINS, Secretary.

IN THE THIRD MISSOURI DISTRICT.

District Superintendent J. H. Jones, of the Third Missouri district is rendering a great service in his large and interesting district and he is offering an object lesson which will prove of value to many other sections. In this Southwest or Third district are thirty-one counties with a population of 640,000. Of this population about 150,000 are Protestant Christians and about 15,000 are Catholics. The Disciples have about 220 congregations in this district with a combined membership of 25,000. In twenty-six of the thirty-one counties they have a county missionary organization and hold annual conventions. In only one of these counties are they without a congregation. Twelve or more of the thirty-one county seats are inland towns. In seven of the county seats of this district the Disciples have no congregation. At present Superintendent Jones assisted by Mrs. O. W. Lawrence, state C. W. B. M. Secretary, Mrs. Daniel Bartholomew, District C. W. B. M. President and other C. W. B. M. workers, Dr. C. C. Drummond of India representing the F. C. M. S. and C. C. Garrigues representing the N. B. A. is conducting a series of conventions that includes Wright, Greene, Polk, St. Clair, Vernon, Cedar, Barton, Newton, Jasper, Barry, Lawrence, Stone, Webster, Pulaski, Phelps, and Camden counties. Mr. Garrigues also conducts an Every-member Canvass Conference in each of these conventions. One hour is devoted to this conference in each meeting. Stereopticon views are used in the presentation of the different departments of work represented. The attendance in these conventions is good, the interest very deep and in nearly every county the brethren are definitely committing themselves to the budget plan and the Every-member Canvass.

A SIGNIFICANT CABLEGRAM.

"IN ORDER TO MEET THE DEMANDS UNDER ANY CIRCUMSTANCES DO NOT ALLOW WAR TO INTERFERE WITH OFFERINGS. WE ARRIVED HERE IN JAPAN AND ARE ALL WELL.—Stephen J. Corey, Secretary." The above message came to the office of the Foreign Society early the morning of the 17th. Friends everywhere will be delighted that Mr. Corey and his associates on the commission to the mission fields are well and making good progress. They have already visited the Philippines and China. They will spend a month in Japan. They will sail from Japan for America about December 10, and reach home about January 1. It is clearly seen that the Commission is deeply impressed with the work being done and with the open doors before our people. They are now in the Mikado's Empire, a land of great heathen temples on every hand. Our small force there, the progress that has been made, and the opportunities before us appeal mightily to the hearts and to the imagination of the Commission.

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Our Readers' Opinions

THINKS EDITOR CLOUDS BAPTISM.

EDITOR THE CHRISTIAN CENTURY:

You have been clouding the matter of baptism again lately, I see. Your strictures on the ordinance are out of place in a religious journal of the Disciples. Words like these for instance in your issue of October 1:

> "I do not believe the traditional position of the Disciples in making immersion a condition of fellowship is a matter of profound conscience to our people at all. In the heart of us we are ashamed of it. And it is the conflict of pride and shame that makes it a sensitive subject. Our sermons on immersion are to the initiated, becoming more and more perfunctory and hollow. We have no passion for it any more. Our pastors, for the most part, relegate the preaching of it to the imported evangelist. The men and women of our churches are interested in vaster problems, more human tasks, more divine imperatives. And the new spiritual life of the age is making us Disciples ashamed of every formal or technical thing that separates us from any of God's children."

"A formal or technical thing" indeed! You surely do not attach much importance to the Lordship of Him who has ordained this ordinance. You are sorely in need of some one to teach you the very first principles of the Gospel.

Permit me to use an illustration. You write a letter. There is only one page in it perhaps, but you put it in an envelope; it is only a little ink and paper, not worth very much perhaps, but you place a stamp on it—that costs two or five cents—and drop it into a box. Nobody touches it but a sworn official of the government. It goes and no man can hinder it. It crosses the ocean maybe, guarded by all the power of the government and perhaps thousands of miles away, through flood and flame and storm and hindrances of various kinds, that little stamp carries that letter. It has all the power of the government behind it. That little piece of paper is of little account it may be, but when you have the government stamp upon it, you have the government behind it, it goes somewhere. So when a man understands baptism he will never treat it as a light thing. Baptism is that stamp. God has never held any man in esteem who ridiculed his ordinances and made "filthy rags" out of them.

With intelligent Disciples it has never been a matter of "much" water or "little" water. It has been the authority of their Lord. What did he command? Is he Lord over conscience, heart and life? When baptism has the name and power and promise and work and blood of Jesus behind it it is no mere ceremony, Brother Morrison. Yours for the old path to walk in,

Kansas City. JAMES SMALL.

[If Mr. Small will re-read the quotation he makes from The Christian Century he will note that there is not a single reference to baptism in it. The paragraph refers to the physical act of immersion in water. As to baptism itself we agree exactly with the sentiment of Mr. Small's concluding paragraph.—THE EDITOR.]

GOOD CONVENTION MUSIC NOT EASY TO SECURE.

EDITOR THE CHRISTIAN CENTURY:

I wish to thank you for your words of appreciation of the music of our National Conventions, as expressed in your recent editorial on "Convention Music." Your kind criticism of my personal leadership is gratefully received, for I am well aware that I have not been able to reach, as yet, the ideal I have had before me. I frankly confess my own weakness and apparent inability to place the music of our conventions upon the high spiritual plane that so many of us desire. But there are some other hindrances that I wish you had mentioned in order that justice might be done all concerned.

Upon two occasions I have gone to the convention city, and drilled a large chorus choir, teaching them the newer hymns and tunes that were to be used in the printed program, as well as some standard anthems, only to have them completely disorganized by the members being placed upon local committees that required all their time and strength. This choir, together with volunteers from among the delegates, would have given us the proper material to make the music what we want it to be, from the standpoint of leadership. But I have only been able, so far, to get this choir together for the communion service, which, it is manifest to all, is not the place to teach new hymns and tunes.

Other hindrances might be mentioned negatively. So long as only ten or fifteen minutes are allowed at the beginning of a session, while the audience is still assembling, for the devotional period; so long as the presiding officers say, in effect, "Sing one or two stanzas of some familiar hymn, and let us get the first speaker 'off' on time, for we have some extra speeches to come in" (remember, the program as printed, is already too full); so long as the one who reads the scripture and offers prayer, insists in delivering, in addition, a short sermon, not on the program (I have known some to "talk" twelve and fifteen minutes by the watch); so long as a hymn is used to drown the noise while the doors are opened to permit one crowd to enter, while another passes out; so long as our conventions are held in auditoriums too large, where people cannot hear on account of the noise and imperfect acoustics; so long as the choir members are "worn out" by being upon committees, and so long as the leader must depend upon volunteers wholly, and "picked up" accompanists, that long will our convention music fall short of our ideal.

However, I wish to say, that in looking over the printed programs of the last few years, and in recalling the hymns and tunes actually used, I find a tremendous change for the better. There are some hymns omitted that should be included, and some services not adequately provided for. But as a whole, only the standard hymns and tunes have been used, gospel songs being almost entirely omitted. As a result, our conventions, as I recall them, are far more devotional, and upon a much higher plane spiritually than they were when I first began to attend them some twenty years ago. This change is especially noticeable in the last few years. When we have a convention held under proper environment, with shorter hours, and fewer days, and when every one will come on time, and stay until the close, like those in attendance upon the Student Volunteer Movement, or the Men's Missionary Movement, then, and not till then, can we have an ideally devotional and spiritual convention.

In closing, let me say, that a large number of our singing evangelists are acquainted with the best hymnody and tunes, but they are not able to use them in their work, because of the demands made upon them by the people, and especially by those in authority. Also, there is a place in the work of the church for gospel songs of the better kind, but great care and discrimination should be exercised in making use of them in one of our national conventions.

W. E. M. HACKLEMAN.

Indianapolis, Ind.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

BY J. B. BRINEY, IN THE CHRISTIAN STANDARD.

Mr. Morrison wholly misapprehends Mr. Campbell as to the continuity of the meaning of the root syllable of a word. With the remark that the italics are Mr. Campbell's, he quotes as follows: "*Wherever the radical syllable* ("dip" or "bap") *is found, the radical idea is in it.*"

I do not know the source of this quotation, for no reference is given. The language is found in the Campbell-Rice debate, but not in italics. The statement is taken out of the setting given it by its author, and thus it is given a much wider application than was intended by Mr. Campbell. The context clearly shows that the author is only contemplating derivative verbs from primitives that indicate *specific action.* As thus limited, the rule has never been overturned.

Our author, in his attempt to overthrow it, says:

> In the case of *bapto* it has been shown that Mr. Campbell's position expressed so positively in the italicized statement given above is erroneous. This word we have found used as "dye" or "stain" in contexts where no hint of its primary meaning, "dip," is present.

Yes, and a careful reader would have observed that Mr. Campbell himself noticed and dwelt upon this very fact. In the previous article it was shown that Mr. Campbell, while contending that derivative verbs inherit the primary or root meanings of their primitives, do not necessarily retain the figurative meaning of "their natural progenitors." In regard to *bapto*, he says, "For, as all allow that *dip* is the primary and proper meaning of bapto, and color, *stain, dye, wet*, its figurative or secondary meanings," etc. Here Mr. Campbell positively states *in italics* the very thing with which Mr. Morrison tries to break down his rule!

Mr. Rice seems to have misunderstood Mr. Campbell on this point, and this elicited from the latter the following statement:

> My friend did not seem to understand my criticism on the syllable *bap.*

(Continued on page 23.

The Sunday School

THE GREAT COMMISSION.

INTERNATIONAL UNIFORM LESSON FOR DECEMBER 13.

Matt. 28:16-20; Luke 24:44-49.

Memory Verses, 19, 20.

Golden Text.—Lo, I am with you always, even unto the end of the world. Mt. 28:20.

American Standard Bible.

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Matthew 28. (16) But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. (17) And when they saw him, they worshipped him; but some doubted. (18) And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. (19) Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: (20) teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Luke 24. (44) And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me. (45) Then opened he their mind, that they might understand the scriptures; (46) and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; (47) and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. (48) Ye are witnesses of these things. (49) And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

VERSE BY VERSE.

(From Tarbell's Teachers' Guide.)

v. 16-17. *The eleven disciples.* A successor of Judas had not yet been chosen.—*Unto the mountain where Jesus had appointed them.* This evidently refers to some understanding not recorded in the Gospels.—*Some doubted.* There were others besides the eleven present, though Jesus spoke especially to the latter.

v. 18. *All authority hath been given unto me in heaven and on earth.* Compare Rom. 1:4: who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord. "The view which dates the glorification of Christ, not from the Ascension, but from the Resurrection, is safely grounded on this passage. It is the view of St. Augustine, of most of the fathers, of Albertus Magnus, of the schoolmen, and of many modern authorities. Westcott says: 'After the Resurrection our Lord belongs already to another realm, so that the Ascension only ratifies and presents in a final form the lessons of the forty days in which it is included'" (Dummelow). "Father Snowden, what was the Son before the Father gave him all power?" some one asked and instantly this African preacher returned "What was the Father after he had given the Son all power?"

v. 19. *Go ye therefore.* Since all authority has been given me on earth, go ye and make my authority known.—*Into the name of the Father and of the Son and of the Holy Spirit.* "One of the leading dogmatic texts of the New Testament, being the nucleus around which the Apostles' Creed subsequently grew. It teaches (1) the Divinity of Christ, for no mere man could thus insert his name between those of the Father and of the Holy Spirit: (2) the unity of the Godhead, for one 'name' or divine nature, belongs to the three: (3) the trinity of persons, for since the former two are Persons, so is the third: (4) the subordination of the coequal persons to one another, viz., the Son to the Father, and the Spirit to both" (*One Volume Commentary*).

v. 20. *And lo.* The promise that follows will give them courage for their work.—*I am.* Not I will be.—*Always.* Greek, *All the days* RVm.—The end of the world. The consummation of the age, RVm.

v. 44-49. Either we have here the conclusion of a long discourse not recorded, or else it is Luke's summary of Christ's words during the forty days between the resurrection and the ascension. Mr. Riddle assigns verse 44 to the evening of the resurrection day, verse 45 he deems a summing up of the instruction of the interval between then and the ascension, his "speaking of the things pertaining to the Kingdom of God" (Acts 1:3), and verse 46 he considers introductory to the account of the discourse on ascension day, which Luke records more fully in Acts 1:4-8.

v. 44. *These are my words which I spake unto you.* "These events—death and resurrection—fulfill the words I spoke to you before my death." Or, "these words" summarizes an omitted discourse.—*While I was yet with you.* Before the crucifixion.—*The law of Moses, and the prophets, and the psalms.* The Jews divide the Old Testament into Law, Prophets, and Hagiographa, or Writings; the "psalms" stands here for the Hagiographa.

v. 47. *And remission.* Some ancient authorities read *unto.* RVm.—*Nations beginning.* Or, *nations. Beginning from Jerusalem, ye are witnesses,* RVm.

v. 49. *The promise of my Father.* The Holy Spirit.—*Clothed with.* A common figurative expression, clothed as with a garment, an abiding influence. For the fulfilment of the promise see Acts 2.

"I Am With You"

The Lesson in Today's Life.

BY JOHN R. EWERS.

"THEREFORE."

There is no reason why we should go. Christ has the authority and the power. No quality is more needed in America in these days than that of living under authority. We have turned freedom into license. We have become laws unto ourselves. We worship at the shrine of the god, "Do-As-You-Please." Discipline, discipline, discipline—that is our supreme need. We have in school what we call disciplines and they are. Every day I believe more in the value of a trained man. There is a reason why college men become leaders. I have been greatly interested in the German idea of the state. It is that individuals exist for the state. Our idea is that the state exists for individuals. Now I believe in democracy for America but I also believe in authority. We run amuck when we do as we please, as we feel. Thus have we become a dancing, frivolous, sensual people. We need to be sobered. Economy and hard work will do us good. We need discipline.

Rev. John R. Ewers.

AUTHORITY.

We are under authority. Christ has the right to tell us to go and we have no alternative. Too long we have held the idea that we could do as we pleased. And then somebody compromised by saying in idle fallacy, "If you can't go, send." Christ never said that! He said, "Go!" You have no right to change his command. No, he said, "Go" and there is no other way. You must go. I must go. All of us must go. Only cowards send substitutes. But it does not mean necessarily in your case that you must go to China. It may mean that and if it does you must go. Every man ought to say, "Now if God wants me to go as a missionary that would be the best way for me to invest my energies and I will go." You see Christ knows best what to do with us. Some of us he wants in the new west. Some of us he wants in the rural communities. Some of us he wants in India. Find out where you are wanted and go. I believe that right now God wants me to go and seek the lost in Pittsburgh and that's what I'm doing. But we are all under authority and all must do the going. Money is a cheap substitute for self. When a man loves his wife he gives her himself; when he gets tired of her he gives her money—only.

"MAKE DISCIPLES."

That is great business. I met a man last Sunday who is constructing a wonderful building. I admire him. It is a great thing to build a bridge, paint a picture, write a poem or a book. But the biggest of big business is to build the kingdom. And mind you that is a bigger job than building up a church! We need to put the emphasis for a few years now on the kingdom. We are to win men, broad-mindedly, to the kingdom of Christ. We are not to make sectarians but Christians. Christianity has failed! Christianity was powerless to stop the war! But the simple religion of Jesus has not failed. It has only been tried a little. Wherever and whenever it has been tried it has worked. Our job is to win men to live like Jesus. And the only way to do that is to live that way ourselves. The torch kindles others.

"TEACH THEM."

This is the day of Religious Education. Churches that can, are engaging men specially trained to head their Bible schools. Education is a long, slow process. It means more than reading a tract. It begins in our homes with parents who take time to love their children into the Way. We must cause our boys and girls to love the truth. It is not enough to know it. God bless the faithful fathers and mothers and those unappreciated people known as Sunday-school teachers. Great will be their reward.

"I AM WITH YOU."

Not alone do we do this. Jesus is with us all the way. He is with the parent, the teacher, the preacher, the evangelist—ALWAYS.

A CHRISTIAN MOTHER.

Mothers will ever be holy,
  But holiest when they believe
Christ in "these little ones" cometh,
  When these in His name they receive.

"Blessed art thou among women,"
  Whose bosom emparadised me!
Sent by the Friend of the children,
  I doubly was welcome to thee.

He said, the Great Son of Mary,
  Who thought on the cross of her need:
"She who My Father's will doeth,
  Lo! she is My mother indeed."

Lord, with what bonds Thou dost bind me;
  My mother, she also is Thine!
Mother! by ties, O! how tender;
  Thy Savior, He also is mine!

According to the census of 1910, the number of women in "domestic and personal service" has increased 25 per cent in ten years.

The Mid-Week Service

By Silas Jones.

TOPIC FOR DECEMBER 9.

(Missionary Meeting.)

Pioneer Studies—Isaac Errett. John 8:31-36; Gal. 51:1-8.

It is a fallacy to reason that because a great religious leader asserted his freedom therefore his followers are free. The leader who valued his own freedom may try to impose upon his followers a new yoke of bondage. Even if he pleads the cause of all men and begs them to be free, those who accept him as a leader may misunderstand him and transform his independent utterances into dogmas not to be examined by free intelligence. Alexander Campbell and his associates were free men in Christ Jesus. They could not make all men free who were greatly influenced by them; they could only give an example of freedom. Moral and religious freedom comes to the man who learns to value truth and goodness for their own sakes and not because they have the impress of authority upon them. When the Disciples became entangled in a yoke of bondage, Isaac Errett arose to preach freedom.

TRIBUTE TO A LEADER.

Isaac Errett was greatly indebted to Alexander Campbell and this debt he gladly acknowledged. That he was not overpowered by the commanding personality of Mr. Campbell to the extent that he lost his independence is clear to all who have studied his career. His word of praise for the man whom he honored is also an announcement of his own right and the right of his brethren to be free.

THE EDITOR.

Isaac Errett served the cause he advocated through the columns of the Christian Standard. He was the founder and editor of this journal. It came into being because there was a "general demand for a weekly paper which should exhibit the apostolic spirit as well as the apostolic letter." In the first issue of the Standard, he writes: "In regard to the general style, tone, and spirit of the paper, we can only say that we have an ideal which we shall strive to realize. We shall seek to be gentle and courteous, but we are determined to be independent. Deference to the counsels of age and experience; respectful attention to the suggestions of friend and foe; suitable regard for honest convictions and prejudices—these we can promise but, after all, our own best convictions must control us. We forewarn our readers that we set out, not to please them, but to please God; to strike sturdily at error and wrong, and to utter freely our honest convictions, on grave and weighty themes, which can only be made profitable by free and manly discussion. We indulge no luxurious dream of pleasing everybody. To all who can respect the frank and courteous utterance of earnest convictions, we expect the Standard to be welcome." He lived up to his promise and discussed issues as a free man with free men.

MISSIONARY LEADERSHIP

Isaac Errett believed in missions and preached missions. He encouraged the women who organized the Christian Women's Board of Missions. He was made president of the Foreign Christian Missionary Society when it came into being in 1875. With tongue and pen he taught a gospel for the world. Perhaps this was his greatest service to freedom, for the minds of men cannot be free unless they are occupied with great themes. The slave talks of petty themes in a petty way. He exalts self. Isaac Errett taught his brethren to lose themselves in the cause of a world-wide religion, and to have the freedom of this religion.

Gal. 2:4; 4:9; 1 Cor. 19:29; 2 Cor. 3:17; 1 Pet. 2: 16; 2 Pet. 2:19; Gal. 6:4.

The Church and its College

November is Thanksgiving month—the month in which our annual Thanksgiving Day occurs—and would seem the time to tell of the thankfulness of

WILLIAM WOODS COLLEGE

to its patrons and to the churches who have contributed to its splendid success as a leading educational institution of the Middle West. It instructs young women in Music, Art, Expression, Literature and Home Economics, teaches Culture and Refinement, and is enjoying the best year of its quarter-century history. This accredited Junior College is conducted under the auspices of the Christian churches of Missouri.

WILLIAM WOODS COLLEGE

FULTON, MO.

THE MEANING OF BAPTISM.

(Continued from page 21.)

I did not, nor do I, argue that words never change their meaning—never depart from their etymological import. Nay, I have often asserted that an almost infinite variety of changes has occurred, and will occur, in the words of all living tongues.

That one man should misunderstand another in the heat of debate is not astonishing; but that a careful reader of the matter involved, in a book in which the mistake was expressly corrected, should misrepresent an author through a misunderstanding, is marvelous. Mr. Campbell was careful to disclaim the very thing that Mr. Morrison attributes to him, and thus makes the great philologist stultify himself!

The crux in our author's argument against immersion is in the assumption that baptism was not a new practice introduced by John under divine direction, but that it was already in existence in the practice of the Jews in making proselytes. There was some excuse for this blunder years ago before historical research had thrown its light upon the subject. The modern and well-established view of the matter is presented by Meyer, the great German exegete, in the following language:

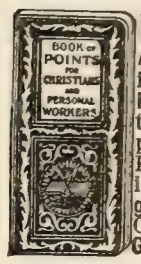
> The baptism of John has been erroneously regarded as a modified application of the Jewish baptism of proselytes. For the baptism of proselytes, the oldest testimony to which occurs in the Gemara Babyl, Jebamoth (46:2), and regarding which Philo, Josephus and the more ancient Targumists are altogether silent, did not arise till after the destruction of Jerusalem ("Commentary on Matthew," p. 77).

One who undertakes to instruct the public should be acquainted with the modern phases of the subjects he handles.

Another baseless assumption made by our author is that, at the time of John, baptism had come to be the name of an initiatory ceremony, and had no reference whatever to action—that it simply meant "initiation," without reference to method.

A more baseless figment than this never was born of the human imagination. There is not an instance of the use of baptizo known to the Greek literature of the apostolic age in which the word did not specifically mean to immerse, and it is significant that our author does not attempt to make out his case by referring to any such instance. Moreover, it is universally admitted that proselyte baptism, when it did come in, was immersion.

The following deserves a conspicuous place in some "old curiosity shop":



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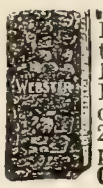

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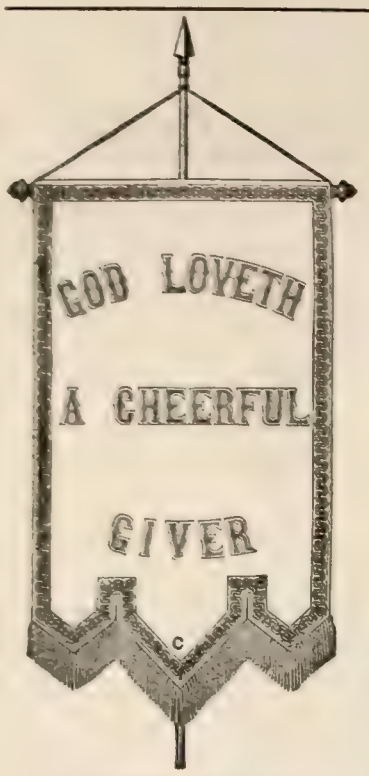
With this emphasis upon baptism as anabstract institution of personal obedience, it is not strange that among Disciples and Baptists a ceremony known as the "Right Hand of Fellowship" has been invented to take the place from which baptism has been pushed by this legalistic theory. Lacking its symbolism, the so-called Right Hand of Fellowship comes nearer answering to the baptism of the New Testament than does baptism as interpreted by its legalistic advocates.

The "Disciples" do not hold baptism to be an "abstract institution," and what our author means by "an abstract institution of personal obedience" is a problem that it will require the proverbial "Philadelphia lawyer" to solve. It is certain that baptism is an ordinance that requires "personal obedience." But the most curious thing in this curious jumble of words is the notion that the "Right Hand of Fellowship" has "been invented to take the place" of baptism! The general view of the disciples is that baptism completes the process of induction into the body of Christ or the church in its broadest sense, and that the "hand of fellowship" simply receives one into the fellowship of a local congregation. A tyro in such matters should know this. The term "legalistic" is an earmark of a certain class of writers.

SOME FEATURES

OF THE CONQUEST'S BIBLE KNOWLEDGE CONTEST

Which Will Begin in "The Conquest" Soon



Cut of First and Second Banners.

Three Sunday-School Banners

Donated for the Contest by the Practical Sunday-school Supplies Co., Chicago, will be presented to the three schools sending in the largest number of correct, or approximately correct, lists of answers to the One Hundred Questions submitted.

BANNER NUMBER ONE: This Banner is made of satin, one side with merino back and with desired lettering on both sides. The size is 17 by 30 inches. This Banner can have the emblem of the open Bible in the center if so desired. Any color can be furnished.

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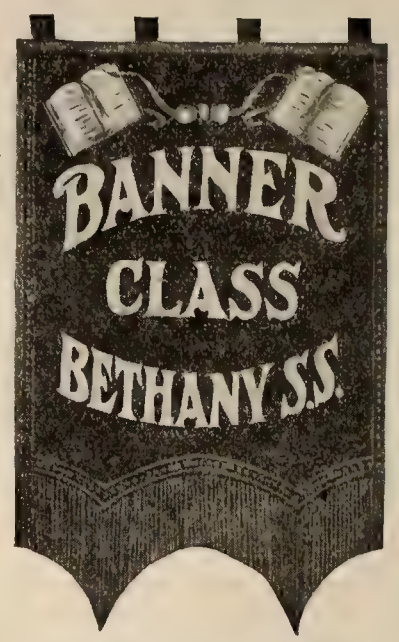
BANNER NUMBER THREE: This Banner is made of the best quality all wool felt, with letters of felt cut out and sewed on. These are hand-made letters of the best quality. This banner can have any wording desired which can go on the space and can be furnished in maroon, olive, green, purple, and royal blue. Your School Should Have One of These splendid Banners, and **It Will,** If You organize for the Contest **Now!** If your school as a whole does not participate, organize your class for the competition, and carry away the prizes.



Cut of Third Banner.

Harold Bell Wright, whose works will be given as First Prize in the Bible Knowledge Contest.

Three Large Prizes

will be presented to Individuals sending in the most nearly correct lists of answers to One Hundred Questions.

THE FIRST PRIZE will be a beautiful set of the works of Harold Bell Wright, bound in full leather, with gilt top, a veritable edition de luxe. The set includes the following books: That Printer of Udell's, The Shepherd of the Hills, The Calling of Dan Matthews, The Winning of Barbara Worth, Their Yesterdays, and the new book just from the press, The Eyes of the World. This splendid prize has been donated to the contest by the publishers, The Book Supply Company, Chicago.

THE SECOND PRIZE will be a fine American Revised Bible, divinity circuit, leather lined, silk sewed, a book of which the winner will certainly be proud. This is the donation of Thos. Nelson & Sons, New York.

THE THIRD PRIZE, Ladies Solid Gold Chatelaine, or Men's Gold Christian Endeavor Charm. Donated by the United Society of Christian Endeavor.

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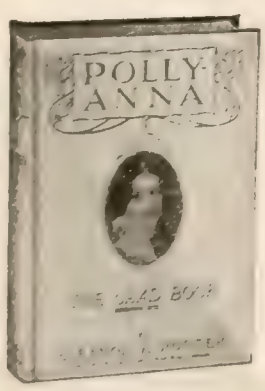

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The Message of the Disciples. Ainslie.
The Call of Christ. Willett.
Planting the Outposts. Sulzer.
On the Dividing Line. Somerndike.
The Story of a Thousand Year Pine. Mills. Donated by Houghton, Mifflin Company, Boston.
Boy Wanted. Waterman. Two copies donated by Forbes & Co., Chicago.
Girl Wanted. Waterman. Three copies donated by Forbes & Co., Chicago.
Life of Dr. J. R. Miller. Faris.

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700-714 East 40th St. **Chicago, Ill.**

THE CHRISTIAN CENTURY

Sharpe Rev C M Dec 14
6125 Kenwood Ave

Vol. XXXI December 3, 1914 Number 49

Imitative Tendencies Among Disciples of Christ

Editorial

The Charmed Life

By Burris A. Jenkins

Light Breaking in the Kentucky Mountains

By Ida Withers Harrison

The World's Last War

By H. G. Wells

CHICAGO

What they Say About The "Conquest"

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John R. Ewers on the S. S. Lessons.
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R. P. Shepherd on S. S. Methods.
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"Modern Science and the World's Work."
"The Bulletin Board" News that Helps.
"Snapshots," "Chuckles," etc.
The Bible Knowledge Contest Begins Soon.

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The Christian Century

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THE CO-OPERATION COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

Charles Traxler, Akron, Ohio. H. D. C. Maclachlan, Richmond Va. Howard T. Cree, Augusta, Ga.
E. M. Bowman, Chicago, Ill L. J. Marshall, Kansas City, Mo. Verle W. Blair, Eureka, Ill.

A VERY PERSONAL LETTER FROM MR. TRAXLER.

To Friends of The Christian Century:

As chairman of the Co-operation Committee the writer thought it advisable to pay a visit to Chicago, and get into as close touch as possible with matters pertaining to our mutual welfare; therefore three days of last week were spent in such a visit.

During that time several conferences were held with men who are more or less intimately acquainted with the inner workings of the Society; the accounts were also examined; and last but not least some effort was made to feel the spiritual pulse of our brethren in Chicago.

In all of these particulars my hopes were more than realized.

I was prepared to find financial conditions at low ebb; but was rejoiced to discover that even these are better than was expected. The financial end of the work has been a hard struggle but the business is increasing, especially during the past year, in such steady fashion as to assure us of ultimate self-support if sustaining help can be found for a few years.

I found also that friends are responding splendidly to the appeal of our committee.

Space will not permit me to go into all details; suffice it to say that I am more happy than ever that I can have some part in promoting so worthy a journal as The Christian Century.

"A REASON FOR THE HOPE."

As I always desire to have a reason for the hope that is in me, it may not be out of place to call attention to a few of the many things which influence me so favorably towards the work that Bro. Morrison and others are doing.

In recent years I have had considerable to do with the difficult work of our people in England. One of the outstanding features of that experience was the contact with Christians of other communions. How generously they shared with us in bearing the burdens of our church work! This in spite of the fact that our form of government prevented the recognition of them as Christians, standing upon the same high plane as ourselves. Nevertheless our impertinence did not keep them from joining with us in promoting the kingdom of our common Master. Indeed, I believe it would have to be admitted that their loyalty to the interests of the kingdom more than averaged up to that of the "elect."

Again, in the recent attempt to put Ohio "dry" I had the inexpressible pleasure of being associated with the pastors and laymen of other churches. Here I found men filled with the spirit of God and a burning desire to do his will. The harmony which existed, and the work accomplished in this united effort compels a modest "Disciple" to pause for serious meditation. What an outstanding testimony to the possibilities that lie in a united Christian citizenship! Have I ever thought that these temperance workers of Ohio or those loyal yoke fellows of England were not my brethren in Christ? If so, may God forgive my presumption, and accept my solemn vow to do what I can to see the good in other men and to promote the union of all Christians.

A PAPER DEVOTED TO CHRISTIAN UNITY.

Oh friends, how it should fill our souls with joy to know that we have at least one paper which is fully devoted to our plea for Christian union—a paper which inspires us to not only preach union but to practice it.

Sometimes I wonder if God can forgive us for saying that we desire the union for which our Master prayed so earnestly, and then going out to do what we can to prevent it. True, we may have clearer conceptions of some important truths than do our religious neighbors, but on the other hand, they may have a deeper insight than we into some of the vital things pertaining to the Christian life.

I might go on multiplying incidents which would confirm conclusively the significant words of Jesus when he said. "Other sheep I have which are not of this fold," but I must not.

I have only touched upon one phase of the work to which the "Century" has devoted itself so nobly. You know many others.

My purpose in writing is to show you, my brethren, the great duty we all face in common, to come up to the help of this paper at this strategic time. What a tremendous opportunity confronts the people of God, and what a great factor the "Century" can be and will be, in furthering the interests of the kingdom.

A PARAMOUNT DUTY.

I look upon the mission of the "Century" as of paramount importance at this time; and in order that Bro. Morrison may devote all of his energies to the great editorial task so loudly calling for his undivided attention, we, his brethren and fellow-workers, should see to it that the financial end of the business receives proper consideration.

Keeping in mind the constructive policy of the paper what better or what more fruitful field as a missionary enterprise than that of contributing to its success?

I am glad to be privileged to have a share in this great work, and, I believe that many of my brethren will be like minded.

Fraternally yours,

Akron, O. Chas. Traxler.

To the Co-operation Committee
of The Christian Century,
700 E. 40th Street, Chicago.

Dear Fellow-Workers:

I hereby agree to give ten dollars a year for five years to the support of The Christian Century and the Disciples Publication Society. I will send the first installment before January 1, 1915.

Name and Address. _____

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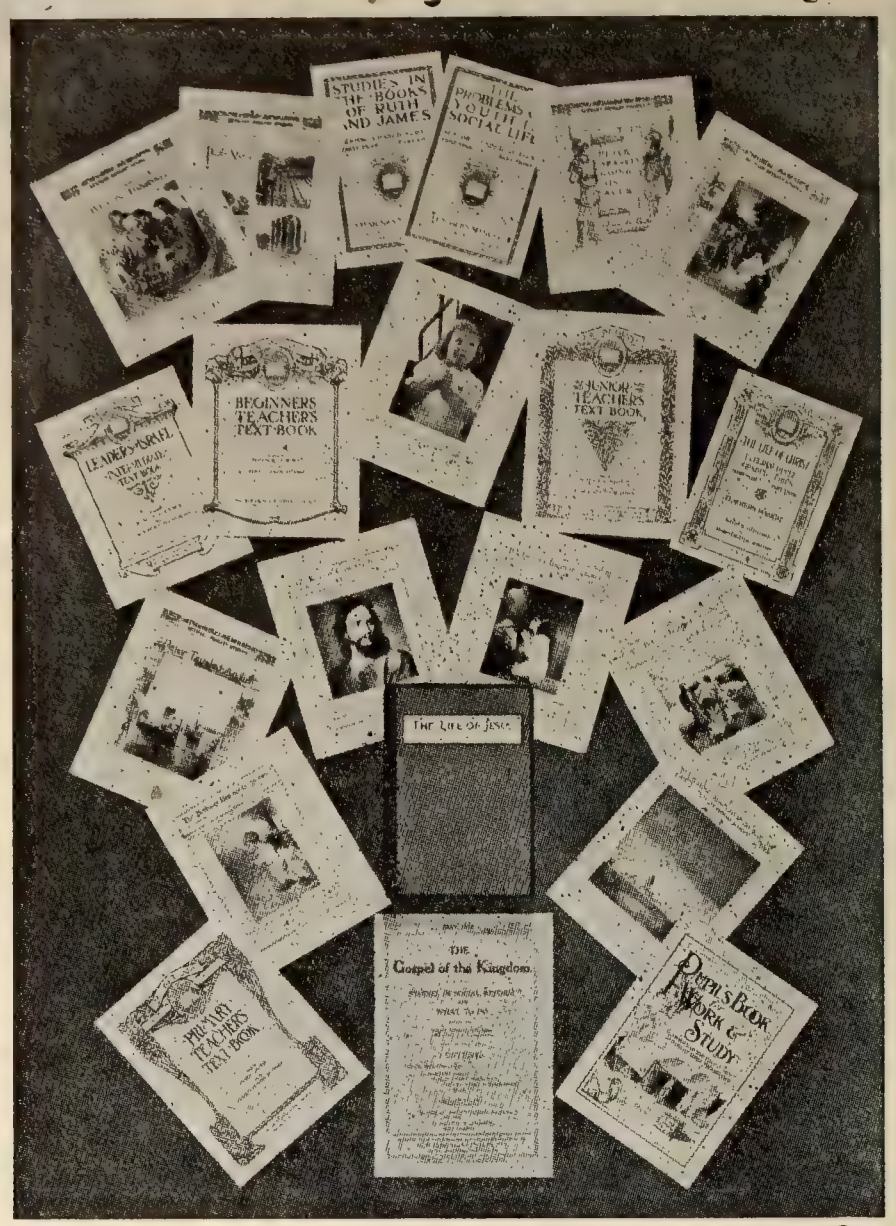
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

Imitative Tendencies Among Disciples of Christ

IN THE PROSECUTION OF THEIR HISTORIC MISSION THE DISCIPLES OF CHRIST ARE MAKING A FUNDAMENTAL MISTAKE IN IMITATING CERTAIN CONVENTIONAL TYPES PREVAILING AMONG THE CHRISTIAN DENOMINATIONS.

The tendency to imitation has become very pronounced among Disciples in the past quarter century. Our earlier consciousness of having a distinctive point of view regarding religion often took on extreme and unsocial characteristics. Our sense of being "a peculiar people" sometimes made us boorish.

But the edge of this self-consciousness has been dulled in these later years and a habit of amiable conformity has settled down upon us. Drawn into co-operative activities with other Christians, and lacking both a literature and a constructive leadership of our own, we have unconsciously fallen in with the ways of thought and work and experience of our Christian neighbors, letting go, meanwhile, many of the structural principles out of which we might have builded a fellowship of the spirit unique and valid, and which would have proved itself a blessing to the world.

This reaction from a distinctive to an imitative ideal may be traced in more than one direction.

* * *

In The Christian Century a few weeks ago Dr. E. S. Ames, in an article full of suggestion, showed how the Disciples had gradually adopted from the rest of Christendom the misleading distinctions between the trinitarian and unitarian theologies. The fathers, he pointed out, insisted that they were neither trinitarian nor unitarian, that such distinctions were not scriptural, and that they were content to be simply Christian—speaking where the Scriptures speak and being silent where the Scriptures are silent. So conscious were they of this point of view that many of their hymns had to undergo a process of expurgation to eliminate the persistent allusions to the trinity and the trinitarian controversy with which the hymnody of their day abounded.

Dr. Ames showed how these revised hymns were, in many modern Disciple hymn-books, being replaced by the "unexpurgated" original. He also called attention to the fact that what seems to be the extreme of condemnatory language against an alleged heretic is to call him a "Unitarian"!

This is a sheer case of imitation in which the Disciples have surrendered a far more advantageous point of view in exchange for the confusion of conventional Christian thinking.

It was a profound insight of Thomas Campbell's that led him and the early leaders of the movement for Christian unity to strive to disentangle themselves from the complexities of theological theorizing and take the simpler and more practical concepts of the New Testament as the basis of their common belief and fellowship.

But nowadays we are accustomed to smile at the provision which Alexander Campbell wrote into the charter of Bethany College prohibiting the teaching of "theology" there. Imitating denominational ways our colleges frankly teach "theology," lapsing back thus into the system of metaphysical indirections which have confused and divided the Church and inhibited the free flowing of its spiritual life.

The possibilities of a thought life for the Disciples of Christ, constructive, rich, spiritually fruitful, and congenial to the advancing thought life of the world—the possibilities that inhered in the attempt of the Campbell's to shake themselves free from traditional theology make our present imitative thought life almost pathetic.

* * *

In the matter of church methods, also, the Disciples have been imitators, to their own great cost. This is conspicuously true in the case of their modern evangelism which is an out-and-out adaptation from the denominations. And, strange to say, this evangelism represents a lapse into the very type of thing the pioneer Disciples most urgently protested against.

In its earlier period the Disciples movement made its appeal to the conscience through the thinking faculties. Their preachers were quiet, reasoning, didactic expositors of divine truth. They staked the whole claim of their gospel upon its reasonableness. In this their method stood sharply in contrast to the prevailing evangelism around them, which was highly emotional, often hypnotic and superstitious, and which used the well-known devices of mass control such as the so-called "mourners' bench" and the repeated "voting" of the various sections of the congregation.

The "exhortation" was the chief part of the "sermon" and evangelistic sermons came to be little else than exhortations, while the evangelists themselves came to be called "exhorters."

Against all this artificial manipulation of the emotions in the name of religion, the earlier Disciples, without our modern psychology to guide them, but with a sound instinct, revolted.

But instead of adhering to the good way in which our fathers placed our feet, we have wandered from it in imitation of conventional revivalism. The instructional element has practically dropped out of the preaching of our evangelists. The conversion of souls has become a "trick" to be "put over" more than a truth to be imparted. The whole enterprise is carried on in a highly wrought atmosphere charged with physical magnetism and, while it galvanizes the churches for the time being into increased activity, and enlarges their numbers—and saves many from lives of sin—its effect, nevertheless, is to vulgarize and cheapen spiritual things and to shut the Church out from a vastly wider and more effective service to mankind.

* * *

Costly beyond computation has been the surrender by the Disciples of their native method of propagating their ideals. Had they clung to the instructional, rational procedure, their Truth would have tended to grow with the years, it would have been amplified, reinterpreted, reapplied, renewed by the very effort to impart it rationally, and with the growth of their Truth there would have followed a corresponding growth of spiritual life, giving us quite a different and, no doubt, more admirable character than the proudest of us are today willing to boast.

As it is, this Truth of ours has tended to harden into fixed formulas, for the emotional and undigested acceptance of which our manipulative evangelism uses all its devices.

One of the most significant and startling evidences of the way our ideals have been hardening is the recently increasing use by a certain Disciple newspaper of the phrase "deposit of truth" as applied to the plea of the Disciples.

A "deposit" of truth can be preserved and handed down by the devices of an unthoughtful, emotional evangelism just as well as by Roman Catholic uncritical institutionalism

But Truth itself can be preserved only by rationally imparting it, and that means perennial reinterpretation and growth.

Our lack of constructive leaders during the past three decades, who might have kept us aware of methods that were congenial to the great task our fathers set out upon, has left us unduly susceptible to the suggestions coming from our religious neighbors and, by the impulse of imitation, we have unwittingly adopted from them concepts and methods which are utterly at variance with our ideals.

We shall find that this is true not alone in the fields of theory and methods but in the field of Christian experience also, the field of the spiritual life.

Which field we shall have to postpone entering until later.

The Charmed Life

A Sermon on the Text: "Against Such There is No Law."

BY BURRIS A. JENKINS.

The most outstanding preacher in Kansas City is Dr. Burris A. Jenkins. His words are carried far by the secular press; his influence on the life of the city is profound and his own congregation in Linwood Boulevard Church of Disciples comes as near worshiping him as it is allowable for Christian people to do. Talking the other day with an office-bearer in this church he said gravely that the main problem discussed nowadays at the meetings of the official board was how to handle the overflow on Sunday mornings. Especially were the officers concerned that those who could not gain entrance to the church should be treated with due courtesy by the ushers! The congregation for which Dr. Jenkins ministers was organized not more than a dozen years ago by the late Rev. T. P. Haley who took a fatherly satisfaction in the work of Dr. Jenkins, his successor. The following is a sermon preached very recently in Linwood Boulevard pulpit.

WE have all read in the stories of childhood, or in the myths of ancient peoples, the legend of the charmed life. It was supposed that there were some who bore about them some amulet, some hidden token, or about whom had been woven some secret spell that was a charm against all evil and all danger. Achilles, you remember, could be wounded in but one small portion of his frame. Joan of Arc was considered to be invincible and invulnerable, no arrow and no catapult could harm her. Colonel George Washington in the French and Indian wars was supposed, by his enemies, to bear a charmed life, for they repeatedly took deadly aim at him, and could never pierce him; so finally they ceased to fire upon him, saying that he could not be slain.

In these old folk-lore legends there were supposed to be certain times and seasons especially hallowed when men were safe from baleful influence of spirit, of devil, of hostile force of any kind. And even so late as Shakespeare we find Marcellus on the platform at Elsinore, in Hamlet, declaring:

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit dare stir abroad.
The nights are wholesome, then no planets strike.
No fairy takes, nor witch hath power to charm.
So hallow'd and so gracious is the time.

There is truth in this old conception of the charmed life, God's own truth, and it can be put into modern scientific terms; indeed, St. Paul does so put it in this little clause which is our text: Against such as bear the fruits of the spirit, love, joy, long-suffering, and the rest—against such there is no law.

AN AGE OF LAW.

We live in an age of law and consciousness of law. In fact law has had its fascination for great thinkers in all times, from Aristotle and St. Paul on down to Huxley and Darwin and the scientists of today. Alexander Campbell first came into prominence through his great sermon on the Law. But in no age has the consciousness of law been so universal amongst the common people as it is today. We know that we live under the influence, under the guardianship, of law, surrounded and hedged in and dominated by law. We know there is no escape from it. We know that it is either with us or against us, according to our own attitude.

I never shall forget with what wonder and awe, yes, with what terror and dread, I learned for the first time from my big brother, who I supposed knew everything in the world, that the atmosphere was pressing upon my frame fifteen pounds to the square inch. Think of it! Fifteen pounds upon every inch of my little figure. Why was it that I was not crushed? Why did I not collapse? Why did I not disappear into the ground? It was a long time before I understood that the atmosphere was pressing upon all sides alike, inside and outside, above and below, in front and behind; and that it was that steadfast pressure of the atmosphere that was for me and not against me, that enabled me to stand up and walk, to run and play and live. So the existence of law, as at first we become intensely conscious of it, seems overpowering, awe-inspiring and terror-striking; but as we grow accustomed to it, we begin to appreciate and to understand that law is with us, and not against us, so long as we are law-abiding.

Rev. Burris A. Jenkins, D. D.

ORIGIN OF LAW.

Now, what is the origin of law? It is the mind of God. Man never made a law in the history of his being. Man only discovers and finds the law. The law is forever and eternal in the mind and heart of God. Law is God, God is law. We like to say that God is love. Yes, God is the law of love, and no less law for being love. And never for a moment do we escape from the presence and the operation of his law. It is with us all the time. It is true that man never made a natural law; he only discovers it. He looks into the world of nature round about; and in his laboratory or in his play with the forces of nature, he discovers that the same causes operating always in the same way produce the same effects; and when he observes it a hundred times, or a thousand times, and there has been no variation from the same sequence of events, he writes it down in a textbook or in his laboratory report and publishes it to the world as a law. He has not made any law. He has simply found out a law.

MAN'S DISCOVERY OF LAW.

The same thing is true with reference to statutory law. Men have observed in the course of centuries and millenniums that under certain circumstances, given certain conditions, men will always act towards each other in certain ways, if they act right. Consequently men have come to write down in their statute books that men under certain circumstances, given certain conditions, shall always act so towards each other; and they call it a law. Man has not made the law. He has simply discovered the law of being, of humanity, the law of the moral life.

It was Kant, the philosopher, who once declared: Two things fill me with awe; the starry heavens above, and within, the moral law.

A man then who is law-abiding, either towards nature or towards his fellowman, has no terror of the law; he is not afraid of it.

MR. EDISON IN HIS LABORATORY.

I spent a summer one time in a cottage next door to that in which the great Thomas Edison was spending his summer. Every morning from the veranda I used to look out upon his upper porch and see him sitting there behind the screen of vines, hidden from the passersby going to and from the lake, but easily visible to those upon either side, sitting with his great domed head upon his hand, in meditation, in thought, or in rest, and mentally I took off my hat to him every day. I would bare my head before him sooner than before the Tsar of all the Russias, Kaiser Wilhelm of Germany, or even King Albert of Little Belgium, because I believe he is a greater potentate, a greater benefactor.

They say Thomas Edison can stand in his laboratory, his great laboratory, his little laboratory, and there, carefully insulated, can turn loose all round him the force of the electric storm. There is the jagged lightning; there is the roll of thunder; and he, at the center, plays with it in a sense which Ben Franklin never dreamed of, plays with the storm, safe and unharmed, invulnerable, bearing the charmed life—because he knows the law, and puts himself at the point of safety within the law.

THE MORAL LAW.

Now, the same thing is true with regard to the moral law. There are some eminent jurists here in this house today, and I venture to say that no attorney amongst them knows all the laws that are on the statute books of the state of Mis-

souri. But they are not afraid of the law. Those men, knowing that ignorance of the law excuses no man, either in nature or in society, sit in their seats this morning, serene and comfortable and unafraid. Why? They are ignorant of part of the law, but not afraid, because they know that their lives are in harmony with the spirit of the law, and the law is never a terror to good works. But out yonder along the railroad tracks, there somewhere in the thickets and forests, yonder in the purlieus and slums of the great cities, are men cringing and afraid, starting at their shadows, uneasy in their sleep and dream, in terror constantly, because they know they have outraged the law. So a man may carry about with him some secret purpose, intent, or aspiration, cherish some hidden sin within his moral fibre, which, like a foreign substance in the flesh, like an organism working in the body, creates civil war. Whenever a hostile outside substance comes into this body of mine, immediately the corpuscles of the blood are sent, like an army, to that point; and there a siege begins. The fight is internecine, it is inexorable, it is unending, until either the foreign substance is expelled, or the patient dies. That is precisely the attitude in which the offender against his own soul stands. The war is on; the foreign substance is there; and death or freedom must ensue. Either the will must be bowed until it is in harmony with the law, or else the inevitable consequences of the violation of the law must fall.

LAWS OF THE INNER LIFE.

There are two or three laws which apply to our inner life—for it is up to that plane that I wish to lead our thought this morning—to which I would ask your consideration.

There is a law, for example, which St. Paul calls the law of our members. Says he: "I find a law within me, in my body, fighting against the law of my mind, so that what I would do that I cannot, and what I would not that I do."

We saw this beautifully illustrated some years since at the World's Fair in Chicago. No doubt you saw the same group of statuary, either in the original, or in plaster, or in photographic reproduction, for it was scattered all over the country. Before that group of statuary crowds all the while were standing in the course of that exposition. It lay such hold upon the imaginations of men because they felt it was so true to their experience. There were two beautiful nude figures wrestling with each other. Their muscles stood out like bands of steel, the nerves and sinews like whipcords on their breasts. Great beads of perspiration dropped down their faces. One was above and one was beneath. The one above seemed to be pressing the one beneath down into the ground. Underneath was written: "I feel two natures struggling within me." The appeal of that group of artistic production is universal, because we all feel the two natures struggling within us. Identical in outward appearance, they both are we, and which of them is gaining the victory, our spirit or our flesh, is hidden from all but God alone to know.

NO TERROR FOR THE CHRISTIAN.

Yet this universal conflict, this unending battle which is going on within each of us, can have no terror for the man whose life is hidden with Christ in God. Whoso brings forth the fruits of the spirit, love, joy, peace, long-suffering, and the rest, against such there is no law. This frame with all that it would lead us to, with its frailties, with its weaknesses, with its constantly degenerating character after we have reached the meridian of life, with all the care that we expend upon it, and the anxiety that it is to us, all the time growing grayer, and shriveling and withering towards the ground, can have no terror for the man whose soul is stayed on God. For after all it is not the things of the flesh, it is not the material elements by which we are surrounded, it is the inward man that supplies the real life of men. If his thoughts be given to his upper nature, if he cultivates within him whatever is true and beautiful and lovely and of good report, he need never fear the decay nor the failure nor the fall of the frame.

THINKING AND DOUBTING.

And once again. There is another law, for when the Christian passes beyond the childhood of his days in Christ, he wrestles little with his members. There is the law of the mind, which says, he who thinks shall doubt. Early in his religious experience the young Christian becomes conscious of that law. The more he learns the more he realizes that his old and trusted conceptions are open to doubt and to question. If this is an age of law, it is also an age of doubt. Says Dr. Van Dyke:

"Its coat of arms is an interrogation point, rampant, above three bishops dormant, and its motto is Query."

If so, it is a hopeful sign of the times, for the man who does not doubt, does not think. The man who has his mind made up upon all terrestrial and celestial things is the man who has no mind that is worth making up at all. He is fossilized and crystallized. The mind that rests content upon tradition handed down to him from father and from grandfather, from teacher and from professor, is degenerating toward decay; while every man who for himself explores the foundations of his intellectual beliefs, must begin to question and to doubt.

Prof. William James has said that the trouble with the American people is that they do not think. He quoted the little boy's definition, "Faith is when you believe something that you know ain't so." It is a far greater crime against the God-given mind of man to try to believe something that you are conscious is not true, than it is to openly say, "I do not believe it," "I won't believe it." "There lives more faith in honest doubt, believe me, than in half the creeds," said Tennyson. And then he sanely adds:

> Cleave ever to the sunnier side of doubt,
> And cling to Faith beyond the forms of Faith!

So it is a hopeful sign when a young person or an old person, for that matter, begins to say, "I doubt this," "I doubt that." "I want to investigate that."

INQUIRY PRESSED TO GOD'S THRONE.

This age is an age which does not stop short at the throne of God itself; but asking questions of his world, of his sunshine, of his moon, of his stars, comes to the foot of the great white throne itself, and says to God: "What art Thou?" "Who art Thou?" "Who am I?" and "Why hast Thou made me?"

There was one of the disciples who was proverbially called the doubter. After Jesus' resurrection he it was who would not believe until he had put his finger into the print of the nails and thrust his hand into the wound of the spear in his side. And Jesus said to him, "Come, Thomas, reach forth thy finger and thy hand, and be not faithless, but believing." He spoke with infinite tenderness and appreciation to Thomas, the skeptic. On a certain occasion farther back in his life, Jesus had turned his face to go up to the city of Jerusalem, and his disciples said to him, "Master, if you go up to the city at this time you will pay for it with your life. You know that the Pharisees are lying in wait for you to take you." But he set his face inexorably to go to the city of Jerusalem. Then said Thomas, "Come, let us also go with him, that we may die with him." Commend me to that kind of skeptic, the man who does not understand his Lord, the man to whom Jesus Christ is a mystery that he never will solve, and knows he never will solve; yet who so loves Jesus Christ, that he says, "Come, let me go with him, that I may die with him." Against such there is no law; against a man who puts his hand into the hand of Christ and gives his will to the will of Christ, against him there is no law of doubt that can prevail. He bears the charmed life.

THE LAW OF SORROW.

Then once again. There is the old, old law of sorrow. As old as Job and older. Man that is born of woman is of few days and full of trouble. Man is born to evil as the sparks to fly upward. Is there evil in the city and the Lord hath not done it? Is there any life lived under the blue that has not had its days of grief and distress and pain? Sorrow is the universal heritage of the race. It is a law, just as inexorable as the laws of nature by which we are hedged in and with which we are surrounded. None of us escapes from it.

Sir Edwin Arnold, in his Light of Asia, tells how Buddha sleeps in his beautiful palace while silver stringed lyres are placed in the windows, so that the soft zephyrs of the night can blow over them and lull to sleep the prince and his consort and household. And this is the message which comes over the silver strings to the ears of the restless, uneasy Buddha:

> We are the voices of the wandering wind,
> Which moan for rest, and rest can never find;
> Lo! as the wind is, so is mortal life:
> A moan, a sigh, a sob, a storm, a strife.

SORROW UNIVERSAL.

Into each life some rain must fall, yes, and some hail and some thunderbolts. Lives are riven and torn all round about us; and nobody knows when the lightning may strike him or his. What shall we do in the face of this inexorable law? Well, against the life that is hidden with Christ in God, the life that brings forth the fruits of the Spirit, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance, there is no law of sorrow that can prevail. I know it is true. Over and over again I have seen lives that have been given into his keeping, bowed and twisted and torn, as by the electric storm, cleft as by the lightning, and still firm and strong as if rooted in the rock.

> Who never ate his bread in sorrow,
> Who never spent the darksome hours
> Weeping, and watching for the morrow,
> He knows ye not, ye heavenly powers.

I do not often tell death stories, but I will tell just this one. The incident took place in my church in another city. There was a widow who had three sons, and she

(Concluded on next page.)

Training a Christian Leadership

BY W. C. MORRO.

Last week we published Dr. Morro's survey of the educational facilities of the Disciples of Christ for the training of Christian ministers. The present article is the concluding portion of his survey dealing with the preparation of Christian leaders for other tasks than the pulpit ministry.

UNTIL recently there was no regular and standard method of training candidates for mission fields. Some were educated in the colleges, but there was no special training provided. Others took in the seminaries the regular course, but it was in no way altered to meet the special needs of those who were to be missionaries. Missionary Training Schools were provided for those who were to be lay-workers and who could not take either the college or the seminary course, but these provided no special and distinctive missionary training. It was in the nature of a short cut for those who could not travel the longer way.

About five years ago the faculty of one of our colleges appointed a committee to investigate and report what should be done in the way of providing special training for prospective missionaries. This committee found it extremely difficult to get anything definite upon this subject. It is, however, no longer difficult, for the Edinburgh Conference outlined the needs of the missionary educationally and impressed upon the church the duty of meeting these needs. It advised that the missionary should be trained in those branches which would give him a knowledge of the society, history, religion, and customs of the people among whom he is to labor and which would give him efficiency for his task. Two committees, one in England and one in America, called the Boards of Missionary Preparation, have continued this work, and their reports are accepted as the standard authority on the education for missionary candidates.

HOW TRAINED BY THE DISCIPLES.

Hiram, Atlantic Christian, Keuka, Phillips Bible Institute, and Butler colleges announce no courses in missions. The students of the last named have access to the classes of the College of Missions. A number of these mention voluntary classes. Texas Christian University has a course of one hour per week for the year: Bethany, one of four hours per week for one term; The College of the Bible, Drake University, the Bible College of Missouri, and Eureka College each have one of two hours per week for the year: and Milligan College and Eugene Bible University announce courses but do not tell how often they meet. An examination of the announcements of these courses makes it evident that they were designed to create an interest in missions and provide such knowledge of this subject as an intelligent Christian should have. They were not planned to equip the future missionary for his task.

The College of Missions is the only institution of our brotherhood which is doing this work exclusively. Its growing influence and prestige, its vision and comprehensive grasp of and fitness for its task, point to it as the institution in which most of our missionaries of the future will be trained. Its curriculum conforms to the standards of the Board of Missionary Preparation, which continues the educational work of the Edinburgh Conference, and at a recent meeting of the American branch of this committee, it and Yale University, Hartford School of Missions, and Dr. White's Bible Training School were recognized as the four centers of missionary education in the United States. The College of Missions should be commended for the clear conception of the scope of its work and the definite statement of its task.

RELIGIOUS TEACHERS.

The principles and the rules of teaching as practiced by the best of teachers have been but recently applied to religious instruction. Our own colleges have probably been abreast of the procession; at least they have been led by only a few of the more exceptionally progressive institutions. Many of the seminaries and colleges which train preachers announce courses in religious pedagogy, because it is recognized that the preacher should apply these principles in his educational work. Only a few, however, attempt to train leaders for the Sunday-school and for the other educational activities of the church. The first step towards the embodying of religious pedagogy in the training of our religious leaders was taken by the College of the Bible, Lexington, Ky., in the endowment of the Alexander Hopkins Chair of Religious Pedagogy. This was begun in 1907, and the endowment was completed and the chair occupied in the fall of 1909. Each student of this institution is expected to take one year's work in religious pedagogy. But little has been done by this college in giving special training to others than the ministerial students.

COLLEGES AND RELIGIOUS EDUCATION.

Drake University was a close second to the College of the Bible in organizing a Department of Religious Education. This department includes courses in Methods in Religious Education, History, Agencies and Material of Religious Education, Principles of Religious Education, Psychology of Religion, the Graded Sunday-school Curriculum, and Practice Teaching. A certificate in Religious Education is granted to graduates of the College of Liberal Arts who have completed thirty semester hours in this subject. This institution has converted its Department of Religious Education into a School of Religious Education which is related to the College of Liberal Arts in exactly the same way as the College of Education. It offers a general course, a four-year diploma course, and a two-year certificate course. Drake is the first institution of the country to organize an undergraduate School of Religion that maintains college standards. It has chosen this as its distinctive field of work. The following institutions offer courses in Religious Education: Christian University, Hiram College, Texas Christian University, Eureka College, Milligan College, and Eugene Bible University.

SOCIAL WORKERS

Upon the training of this type of religious worker there is little history to be written. In the past, such work was done by preacher or layman whose heart was touched by its need, and he gathered experience as he went along and thus trained himself. It is now recognized that one needs special training for this work as much as does the preacher or the missionary. There are rules which should guide the philanthropist just as there are rules for every other human worker. In the large cities, schools for the training of such workers have been opened, such as for example, the New York School of Philanthropy. In most cases, they are interdenominational or even connected very loosely with any church. In some smaller cities, associates of pastors and other interested persons have established classes for the training of such workers. In a few of these our brethren are contributing a part. None of our institutions which train preachers have attempted anything in the way of training social workers. The College of Missions has established a chair of Social Service and is prepared to give special training to those who plan to work in special fields, such as the city, the rural community, and so forth.

THE CHARMED LIFE.

(Concluded from page 7.)

toiled hard to send two of these boys to college. They were at home for the summertime, and they went out to bathe in the little stream that flows upon three sides of that inland town. And the youngest boy, unable to swim, suddenly got beyond his depth, and cried out for help. The eldest brother plunged in to aid him. Unable to swim, he also began to cry for help. Then the second brother leaped to the help of the others. And all three were struggling in the water. Somehow, the little one managed to scramble out; but the other two, the college boys, were drowned. I sat with that widow through the long watches of that night as she rocked back and forth in a white and tearless agony. I followed that double procession to the cemetery. And again, as the weeks and months went by, I watched the widow's face, as in her accustomed place she sat in the sanctuary. Her hair visibly whitened, her face deepened with the furrows of her irreparable loss; and yet it seemed to me as if that face shone like the face of an angel.

That is but one out of many instances that came under a pastor's observation in which men and women are shaken by what seems unbearable grief; and yet stand firm. A life that is given in keeping to God, a life the will of which flows in harmony with the will of God—you cannot obliterate, you cannot destroy that life, for God made it, and it is eternal. Against such there is no law in God's mind nor out of God's mind, which is the seat of all law, that can prevail. We cannot know all the law. We know very little about the law of God in nature or in man. We are just beginning to think his thoughts over after him. We know very little of the statutory law upon the books of the nations and the usages of men. We know very little of the moral law within us. We are just learning the A. B. C.'s of the invariable unchangeable law that the Hebrews wrote in stone. We know very little about the laws of our members, of the laws of our mind, and the laws of the creation. But we do know this, that as sure as God lives he has made no law that is against us, if our wills but flow in harmony with his own. Ignorance of the law may excuse none, but if the man's will be right, the law is with him, and not against him—he bears the Charmed Life.

"Why Have Ye Done This?"

By E. Debat Ponson

We print herewith the powerful picture by the French artist, E. Debat-Ponson, which in English is entitled "Why have ye done this?" It is a picture of war. Christian generals, easily recognizable in their portraits, stand amid their victims, men and women, also Christians, who

have been murdered by them. Above them they flaunt unabashed the banner of the Cross. Above them appears the Christ, sad and with pathetic rebuke. The French title of the painting is the sarcastic comment, "Christians, love one another."

The World's Last War

A Message to the People of the United States.

H. G. WELLS, IN THE METROPOLITAN.

THE cause of a war and the object of a war are not necessarily the same. The cause of this war is the invasion of Luxemburg and Belgium. We declared war because we were bound by treaty to declare war. We have been pledged to protect the integrity of Belgium since the kingdom of Belgium has existed. If the Germans had not broken the guarantees they shared with us to respect the neutrality of these little states, we should certainly not be at war at the present time. The fortified eastern frontier of France could have been held against any attack without any help from us. We had no obligations and no interests there. We were pledged to France simply to protect her from a naval attack by sea, but the Germans had already given us an undertaking not to make such an attack. It was our Belgian treaty and the sudden outrage on Luxemburg that precipitated us into this conflict. No power in the world would have respected our flag or accepted our national word again if we had not fought.

So much for the immediate cause of the war.

THE OBJECT OF THE WAR.

But now we come to the object of this war. We began to fight because our honor and our pledge obliged us; but so soon as we are embarked upon the fighting we have to ask ourselves what is the end at which our fighting aims. We cannot simply put the Germans back over the Belgium border and tell them not to do it again. We find ourselves at war with that huge military empire, with which we have been doing our best to keep the peace since first it arose upon the ruins of French imperialism in 1871. And war is mortal conflict. We have now either to destroy or be destroyed. We have not sought this reckoning, we have done our utmost to avoid it, but now that it has been forced upon us it is imperative that it should be a thorough reckoning. This is a war that touches every man and every home in each of the combatant countries. It is a war, as Mr. Sidney Low has said, not of soldiers, but of whole peoples. And it is a war that must be fought to such a finish that every man in each of the nations engaged understands what has happened. There can be no diplomatic settlement that will leave German imperialism free to explain away its failure to its people and start new preparations. We have to go on until we are absolutely done for or until the Germans as a people know that they are beaten and are convinced that they have had enough of war.

KRUPP AND THE KAISER.

This is already the vastest war in history. It is war not of nations, but of mankind. It is a war to exorcise a world-madness and end an age.

And note how this public rottenness has had its secret side. The man who preaches cynicism in his own business transactions had better keep a detective and a cash register for his clerks, and it is the most natural thing in the world to find that this system, which is outwardly vile, is also inwardly rotten. Beside the Kaiser stands the firm of Krupp, a second head to the state; on the very steps of the throne is the armament trust, that organized scoundrelism which has, in its relentless propaganda for profit, mined all the security of civilization, bought up and dominated a press, ruled a national literature, corrupted universities and sold the Germans bad goods. For, note that all accounts agree as to the poorness of the German guns and shells. Krupp guns are scarcely better than Krupp diplomacy. Imperialism means tyranny, tyranny means monopoly, monopoly means rascality.

WAR FOR THE SAKE OF PEACE.

For this is now a war for peace.

It aims straight at disarmament. It aims at a settlement that shall stop this sort of thing forever. Every soldier who fights against Germany now is a crusader against war. This, the greatest of all wars, is not just another war; it is the Last War. England, France, Italy, Belgium, Spain, and all the little countries of Europe, are heartily sick of war; the Tzar has expressed a passionate hatred of war: the most of Asia is unwarlike; the United States has no illusions about war. And never was war begun so joylessly, and never was war begun with so grim a resolution. In England, France, Belgium, Russia there is no thought of glory. We know we face unprecedented slaughter and agonies; we know that for neither side will there be easy triumphs nor prancing victories; already, after a brief fortnight in that warring sea of men, there is famine as well as hideous butchery, and soon there must come disease. Can it be otherwise?

"WE ARE RESOLVED."

We face perhaps the most awful winter that mankind has ever faced. But we English and our allies, who did not seek this catastrophe, face it with anger and determination rather than despair. Through this war we have to march, through pain, through agonies of the spirit worse than pain, through seas of blood and filth. We English have not had things kept from us. We know what war is. We have no delusions. We have read books that tell us of the stench of the battlefields, and the nature of wounds: books that Germany suppressed and hid from her people. And we face these horrors to make an end of them. There shall be no more Kaisers, there shall be no more Krupps, we are resolved.

THE CHRISTIAN CENTURY

EDITORIAL

PRAYER IN TIME OF WAR.

MUCH has been said in the press of late regarding the wisdom, or unwisdom, of President Wilson's call for a day of prayer in behalf of peace. The continuance of hostilities with unabated fury, and the indications that many months are to pass before even the beginnings of peace can be expected, give ground for cynical comment on the part of those who believe that prayer is futile, and that a public official ought not to commit himself to the perpetuation of a superstition.

Christian people will not be likely to take this view. Whatever may be one's particular theory as to the character and efficacy of prayer, there is no doubt that a common petition by a community or a nation has many values aside from the immediate procurement of the blessing asked. No one who holds the common faith doubts the value of Mr. Wilson's suggestion.

Yet it is apparent that all such seeming public tests of the value of prayer raise serious and valid questions in the minds of many interested people. It is open to debate whether public prayers for rain, for deliverance from forest fires, for protection from an approaching enemy, and for peace in time of war are wise. They offer an admirable opportunity for believers to express their faith in a public and united manner. But they leave too much margin for cynical comment on the part of those whose theory of prayer demands immediate and satisfactory response, or else insists that there can be no efficacy in it.

The divine purposes do not wait for human advice. The Father of all is not a capricious and variable spirit, listening now to this voice of appeal and now to that in a confused effort to hear and answer all.

The true philosophy of prayer lies much nearer the heart of things than this superficial view would express. And in that deeper sense of reality in prayer the Christian still has heart and confidence to go on praying earnestly and hopefully for peace.

But he does not desire to test the validity of prayer, a validity which he has proved for himself in a thousand experiences, by the issue of events in which the will of God seems to be given so small a field of operation by the angry passions of human life.

TURKEY IN THE WAR.

UNHAPPY is the figure that is outlined by the Ottoman Empire in the present European conflict. Every consideration of national safety and perpetuity would lead the Turkish government to avoid entanglement in the snarl of present events.

And it is apparent that whatever statesmanship Turkey has left to her in these degenerate days on the Bosphorus she has attempted to employ in the maintenance of neutrality.

No doubt there are more aggressive spirits, of whom Enver Bey is presumed to be the leader; but even the so-called "war party" in Constantinople would hardly have dared to enter the conflict in face of the almost total abhorrence of the hardships and crushing burdens which war entails on a people so badly governed as the Turks.

It would seem, however, that the slow and persistent influence of German diplomacy has at last forced Turkey's hand, and actually against her will she has been compelled to take the fatal step. The background of these events was furnished by the visit of the Kaiser to Turkey and Palestine many years ago, since which time the relations between the two courts have been intimate and cordial. It is difficult for Turkey to refuse a German request, and a long line of approaches was brought to a climax by the "Goeben" incident, in which a German warship, seeking refuge from destruction, found shelter in Turkish waters and was "purchased" by the Turkish government, presumably at the urgent request of Berlin.

It was really the aggressive conduct of the "Goeben," still commanded by German officers, but nominally a Turkish vessel, which precipitated the conflict between Turkey and Russia and drew the reluctant, but helpless, Turks into the vortex.

One now hears that the "Jehad," or holy war, has been proclaimed by the Sheik-ul-Islam. This war will be impotent to rouse the Mohammedans of the extra-Turkish world against any of the allied powers. It may, however, serve as a pretext in Constantinople, Asia Minor, Syria and Egypt for the outbreak of fanaticism against Christians. And if it comes to that, it is not likely that discrimination will separate between enemies, friends and neutrals.

The immediate results are almost certain to be disorder and suffering, both for the Turkish people and their non-Mohammedan neighbors. The ultimate results can hardly be less than the total extinction of the Turkish Empire as a European power, and the completion of the long-cherished Russian project—the occupation of Constantinople.

PERSONAL ANIMUS AND THE SPIRIT OF CHRIST.

BY this time it would seem that our Christian editors would have learned the injustice of using uncorroborated secular newspaper reports as the basis for a condemnatory interpretation of a Christian minister's utterances.

But where there is animus in a Christian editor's heart against a Christian minister it seems to be expecting too much to hope that mere considerations of justice will prompt that editor to hold in reserve his public judgment upon that minister until he learns from other sources whether what the newspaper says is true or false.

Personal animus does not easily submit to control by the spirit of Christ.

So there need be no surprise at the treatment accorded to Rev. H. J. Loken of Berkeley, Cal., by Rev. A. C. Smither, editor of the Christian Evangelist, last week. The editor, it seems, received certain clippings from San Francisco papers in which Mr. Loken, who had just returned home from the Atlanta convention, was represented as having been "sustained by the national convention in his stand of admitting members to the Berkeley church without immersion." "According to the local pastor," said the report, "the action of the national body automatically reverses the stand taken in the state convention."

To which the Christian Evangelist subjoins the following comment, the whole article standing under the charitable heading, "Misrepresenting the Facts:"

> If Mr. Loken inspired these statements, or if he does not correct them, it will go far, with brethren who know the facts, toward convicting him of a disingenuousness more serious in its ethical character than an erroneous view of baptism and its relation to church membership. Everyone who attended the Atlanta Convention, including Mr. Loken, knows perfectly well that the question of the Berkeley church and its action, and that of its pastor, never came before the convention, either directly or indirectly. The fact is, we venture, that not 10 per cent of those present at the convention knew that the Berkeley pastor was there. It is therefore an utter misrepresentation of facts for Mr. Loken to be posing before his church and the community as one who, though rejected by the brethren of his own state, found vindication in the National Convention. Our national conventions never deal with such questions. Had it been deemed wise for the convention at Atlanta to have passed its judgment on the wisdom or unwisdom of the action of the Berkeley pastor, it would have been an overwhelming condemnation of his course. But it is no part of its business to deal with such questions, and to represent it as "automatically reversing the action of the Northern California Convention" is to gravely misrepresent both its policy and its sentiments. A weak cause is not strengthened by such disingenuousness.

Simultaneously the Christian Standard publishes the same newspaper reports but more at length, under the heading "Lokenism Rampant," and prints a coarser editorial but one not quite so venomous as the above.

The Christian Century would stake its further support of Mr. Loken on its confidence that he made no such representations as the newspapers allege concerning the convention "sustaining" him and his church in the matter of the "open membership" or concerning the automatic reversal of the California convention's action.

What Mr. Loken probably did say—and we have no information except that derived from these published clippings—was that his credentials from Berkeley church were duly received

by the general convention, which was true, and that he found many friends at the convention and enroute home who approved his course and wished him and his church Godspeed, and this also was true.

That his grateful recounting of his experiences, in view no doubt of the many misgivings with which he had started to the convention, would lend itself to such interpretation as it received at the hands of the newspaper men was perfectly natural, unaccustomed as they are to the ways of the Disciples. Their error was all the more natural when it is recalled that some members of the opposition to Berkeley church had prepared the reporters for such an interpretation by sending a protest against the receiving of Mr. Loken's credentials by the Atlanta convention.

Mr. Loken is a man of the truth. But if his enemy denies that, he will not deny that Mr. Loken is a man of a high order of intelligence, and it would have betokened a very juvenile order of intelligence if, disregarding truth, he had made the representations Mr. Smither affects to believe he made.

A BLIGHTING INFLUENCE.

UNDOUBTEDLY the most demoralizing and blighting influence upon the spiritual life of the Disciples of Christ is the professional evangelism which has grown to be a sort of institution in recent years. It has recently organized a "missionary society" of its own which the sophisticated know is in reality a mere craftsmen's guild for the promotion of one another's interests and the securing of money for the continued support of their trade in a time when calls from the better-class and more resourceful churches are painfully fewer and farther between.

From the editorial pages of last week's Christian Standard we pluck these two paragraphs which, in their way, represent our sentiments and convictions:

A certain church was all run down. It looked like the preacher might have to move. Somebody suggested having a big revival. Accordingly a "troup" was secured. The preacher is shamed and humiliated by the nightly parade of brass horns and legerdemain. The church is manipulated, caricatured, prostituted and worn to a frazzle with financial appeals. The people say, "Never again." The preacher says, "Not for a thousand dollars." But that preacher stood by the evangelist, seconding everything through four weeks of it, and then sent in a long telegram, reporting "647 new recruits," and warmly commending the evangelists.

The separation of preachers into two classes—one the "pastors," and the other the "evangelists"—is arbitrary, unnatural and unscriptural. It has done our cause great injury. It assumes that the "evangelist" has no special interest in the local church, and that the "pastor" has no business holding meetings. And the result has been to produce two sets of lopsided preachers—one lopsided toward revivalism, and the other toward the "settled ministry."

The Christian Century finds so little in the Christian Standard these days with which it can agree, either in respect of the spirit or the teachings of that paper, that we feel like clasping hands editorially on any points of agreement that may be left to us.

If we dared hope that the Standard would take its own words seriously and organize its news and its editorial columns consistently with its position here so well defined and illustrated there would be hope of our walking together in this path at least, if not in some others.

THE PERIL OF THE PRISONER.

THAT these are days of difficulty for all the unprovided is one of the things we are constantly saying to ourselves and each other. The number of applicants for labor and charity is very large and is constantly increasing. The distresses of the poor will tax the generosity and administrative skill of all friendly citizens during the coming winter.

But there is one class of unfortunate people who are in particular peril. They are released, paroled, and pardoned prisoners. In the most favorable industrial conditions they have a difficult task in adjusting themselves to society. No man is taken on for any kind of a job without careful inspection of his record. The slightest indication of a prison career puts a black mark across his opportunity.

Yet many of these men are not criminals. We know enough about the errors of justice to feel very sensitive about the fate of many a man who is sent to prison for a fault of judgment, a mistake in conduct, or even a foolish act of good will. Yet these unfortunate, but not vicious, men and youths come out from a short period in prison with the mark of Cain upon them, and only exceptional good fortune, or the assistance of some genuine friend at the critical moment can set them again upon the highway of an honest life.

It is for this reason that the work of the Central Howard Association is so admirable. It is a volunteer group of men and women who are conscious of the great need of friendship and effort to save the released prisoner from becoming a habitual criminal. Their records show the difficulty of getting places for such men, but also the very great rewards in character-making and saving which come from the effort.

UNEXPECTED HELP.

ONE is not accustomed to expect help for the more generous view of religion from the Christian Standard. But the good services rendered by Pres. F. D. Kershner, who conducts a department in the Standard, must not go unappreciated.

Mr. Kershner some time ago took the position thaat the Greek word for baptize did not mean immerse in its New Testament use, and that therefore baptism and immersion are not synonymous, as Baptists and Disciples have always held. Baptism, he said, means a great deal more than immersion.

More recently Mr. Kershner takes up the conversation between Jesus and Nicodemus in which Jesus is recorded as saying, "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God." This text is the bulwark of the theory of water regeneration, and has always been the safe refuge of legalism.

Mr. Kershner some time ago took the position that the Greek blow. He says the phrase "born of water" does not refer to Christian baptism at all, but is a cursory reference to John's baptism.

Nothing is clearer, to the writer at least, than the fact that the expression, "born of water," has no specific reference to Christian baptism. Jesus is discussing the new kingdom with Nicodemus. The conversation, it should be remembered, took place during the early Judean ministry, only a short while after Christ had himself received baptism at the hands of John. Nothing would seem to be more natural than the fact that the conversation must have touched at least upon the ministry and mission of John. Jesus thereafter proceeds to differentiate his own work from that of his great forerunner. In doing so, he necessarily says that something more than the mere baptism of John is needed to enter the new kingdom. John's converts had been born of water, but the new converts must not only be born of water (John's baptism), but also of the Spirit. John himself expressed exactly the same idea when he said (Matt. 3:11): "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire." The expression in John 3:5 is precisely parallel to that in Matt. 3:11, or Mark 1:8, and should be understood, without doubt, in the same way. All this, of course, has no bearing upon the argument for immersion as the form of baptism contained in the passage. Whether the expression, "born of water," looks to the past and refers directly to John's baptism, or not, it evidently refers to immersion. The significant thing is that this exegesis removes the one great proof-text for the old mechanical theory of baptismal regeneration which was responsible for the sprinkling of infants, in the first place, and which even yet holds a respectable place in certain sections of the Christian world.

The Christian Century does not accept Mr. Kershner's interpretation, but it does regard it as a good omen indicating the recoil felt by so many spiritual natures against imputing to Jesus a statement which is contradicted by all his teaching and by none more than the immediate context in which it is found.

If the Standard editor doesn't watch out Mr. Kershner may be making quotations from a certain book called "The Meaning of Baptism" before long!

The Larger Christian World

A Department of Interdenominational Acquaintance.

Father Endeavor Clark for Peace.

A new department is being organized in the Christian Endeavor movement which will be called the Endeavor Peace Union. All of the million members in this country will be asked to become members of the new peace society and those who join will take the following pledge: "As a follower of the Prince of Peace I will seek to promote good will among men and peace on earth: I will work as I have opportunity toward the abolition of war and will endeavor to cement the fellowship of the people of all nations and denominations throughout the world."

Two Episcopal Bishops Leave Chicago.

Two clergymen of the Protestant Episcopal church are leaving Chicago for the west to become bishops. Dean Walter T. Sumner of SS. Peter and Paul Cathedral is appointed to the diocese of Oregon with headquarters at Portland, and Herman Page, rector of St. Paul's Episcopal Church will establish headquarters in Spokane, Wash., as bishop of Washington. Dean Sumner has come to be a national figure through his service on the vice commission in Chicago. He was a member of the school board of his city and was widely noticed on account of his attitude toward eugenic marriage, demanding of all candidates for holy matrimony, certificates from a physician pronouncing them fit for marriage. These two new bishops were given a banquet at the Auditorium Hotel in Chicago before their departure, at which Bishop Anderson presided.

A Christian Life Institute.

The Methodist church at New Ross, Ind., held a Christian Life Institute November 17-19. The purpose of the institute was to relate the church sympathetically to the industrial life of the community. The Institute was arranged by the pastor of the church, Rev. Oakel F. Hall. Among the speakers were Miss Elizabeth L. Cowan, teacher of domestic science; Dr. W. A. Millis, president of Hanover College; Dr. U. G. Leazenby of Crawfordsville; and Professor Geo. L. Roberts of Purdue University. The Purdue professor spoke in favor of a rural ministry which had been trained in the arts of agriculture. Others insisted upon the cultivation of various forms of social life in the rural church. The point of view of the entire Institute was that the church should become in every sense the community center.

Suffering in Labrador.

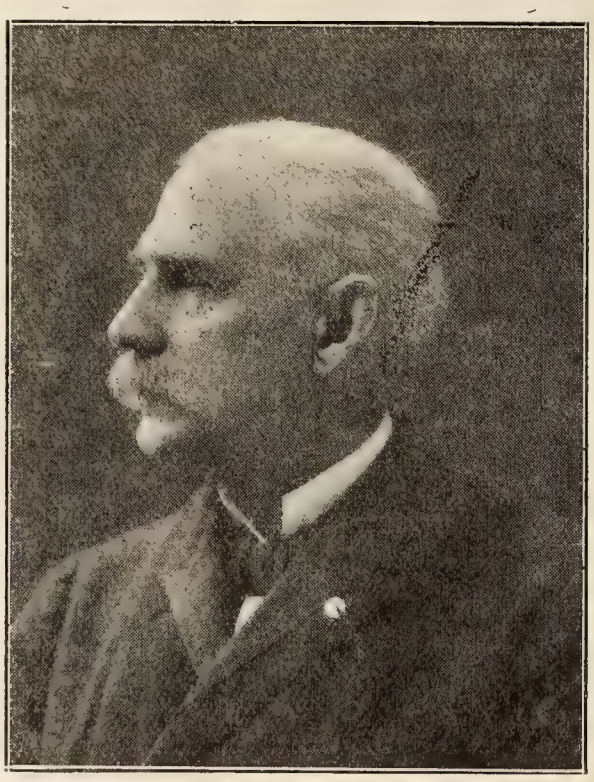
Dr. W. T. Grenfell reports that there will be great destitution in the Labrador country this winter as the fishing has been the worst for a whole generation. For a time the wireless outfit was not working and this further interfered with the movements of the ships. There are no rich neighbors up in the Labrador country so help will doubtless have to come from the United States and Canada.

A New Union Church in Manila.

On October 11, the first service of worship was held for the new Union church of Manila. This church is formally a union of the American Methodist and Presbyterian congregations but in reality many other Christians are included in the membership. Among the different denominations represented will be Baptists, Congregationalists, United Brethren and Disciples. The Episcopalians will continue to maintain their own services in their cathedral. There has been for some time a union seminary in Manila for the training of preachers called the Ellinwood Bible Seminary. In this seminary, the United Brethren, Methodists and Presbyterians have co-operated. Congregationalists and Baptists will help in the school this coming year and it is reported that Disciples may co-operate after a time.

Cardinal O'Connell Wants Tolerance.

There was a large gathering of Catholic laymen in Boston on November 15, to protest against the alleged outrages in



Dr. F. E. Clark, who is organizing the "Endeavor Peace Union."

Mexico against priests and nuns. An address was made by Cardinal O'Connell. Resolutions were passed demanding that our government should not recognize any government in Mexico that does not guarantee perfect freedom of religion as that is understood by citizens of this country. So soon after the experiences of Dr. Francis E. Clark in Spain last summer, this declaration is interesting. It is charged that the present anti-catholic tendencies are the result of the influence of the free-masons in Mexico.

Y. M. C. A. Teaches English.

One branch of the activities of the great Y. M. C. A. at Detroit, is that of teaching immigrants to speak English. The Association has carried on special work at the Ford Automobile works where a thousand workers have been brought into a class to learn English, the works paying for the teachers. The company justifies the expense as an efficiency measure. The entire work is being supervised by J. H. Dague, secretary of the Y. M. C. A. of that city, and a protege of Dr. Edward Steiner in the study of the immigrant question. The Peter Roberts method of instruction is used and each instructor has a complete outfit of household objects with which to demonstrate each sentence. This method does not require that the instructor should know the language of the immigrant and men of various nationalities may be taught in the same class.

Presbyterians Exhibit City Work.

The "World in Chicago," a missionary exhibit of last year, has evidently suggested to the Presbyterians of Chicago a method of making people understand city missions. A traveling exhibit was taken to six great centers of the city and all Presbyterians were gathered in that section to see and hear. A number of Persians from the Persian chapel gave the Mohammedan call to prayer. A group of Belgian children from Christopher House sang the national anthem. A set of harness and a pair of shoes repaired by homeless men who have come to the Christian Industrial League for help, was used to show how down-and-out men were redeemed through labor. E. P. Hill, the superintendent, estimated that twelve thousand people were reached by the exhibit.

A Deputation to the War Zone.

The Federal Council of the Churches of Christ in America is arranging to send a deputation of prominent ministers to the various countries of Europe that are now engaged in war. The purpose of this deputation is to bear "the good-will and sympathy of the Christian churches of America." It is thought that this deputation may have influence with all the Christian bodies in Europe on the side of peace. It was the Federal Council which suggested to the President of the United States the idea of setting apart a day of prayer for peace.

Anxiety Over Christians in Egypt.

Edwin Doak, a Methodist missionary who arrived from Egypt recently on the Greek steamer Thessaloniki reports conditions in Egypt very bad and that Christians are being killed there frequently by fanatical Mohammedans. He has been on the field for ten years, but was compelled to come home fearing that the proclamation of a holy war among the Mohammedans would produce some very disastrous results.

Methodists Plant University at Rome.

The Methodists have an aggressive work in Italy and the latest development in their plans is to build a university on a hill overlooking the Vatican. A half million dollars will be put into the school immediately with possible later additional funds.

A Play on Mormonism.

The country is already familiar with the work of ex-Senator Cannon of Utah who has been lecturing on the abuses of Mormonism. He has also written a novel called "Under the Prophet in Utah." In this latter work he was assisted by Harvey J. O'Higgins, the celebrated play writer. We now have the announcement that Mr. O'Higgins has written a play called "Polygamy" which deals with the same question. It will be put on for the first time in New York on November 30. The play tells of a household which is monogamous but where the dogma of polygamy forces a second wife into the family circle against the wishes of all three of the parties concerned.

Secretary Bryan Addresses Presbyterians.

William J. Bryan, Secretary of State, addressed the Presbyterians of Chicago in the Auditorium Theatre on November 29. The occasion was a big campaign in behalf of city missions carried out by that denomination. The theatre is the largest in the city but hundreds were turned away. He urged that in city missions, Christians should not seek to repair social damage simply but to arrive at the cause and remove it. He especially mentioned the saloon as follows: "Just think what would be the result if all the Christians banded together to put an end to the people who make a business of ruining people. Brewers, saloon-keepers and distillers are organized. They look down upon and oppose the man who interferes with their business and the man who doesn't consume liquor. The evil forces are organized. Why not the good people? The time is past when we can shrink from the responsibility. I am expecting some day that the Christians will be banded together and when a candidate for office is asked by the representatives of the liquor interests how he stands on that question his back bone will be strengthened by the army of church people and those who oppose that business."

Ask for Christmas Sacrifice.

The Presbyterians face a need for an emergency missionary fund on account of the war. Missionaries are in distress in different parts of the world. It is necessary to raise a half million of dollars to meet these needs. A committee of the Synod of Illinois is asking for Christmas sacrifices. Members are requested to give a day's wage or to abstain from meat one day each week for a year and give the money thus saved. Rev. William S. Marquis is the Chicago member of the committee.

Dr. J. A. MacDonald Talks on War.

Dr. J. A. MacDonald, editor of the Toronto Globe, spoke before the Chicago Sunday Evening Club on November 29. He pleaded for the neutrality of the United States in the present war. He said: "This is a neighborhood world. Each one of the millions of men who are fighting across the water is our brother. It is our common tragedy that 2,000 years after the Master suffered and died for us this awful conflict should break forth."

Presbyterians Call Home Mission Leader.

The Board of Home Missions of the Presbyterian church has called a new president, Dr. Wilton Merle-Smith. He succeeds Dr. D. Stuart Dodge who resigned last June on account of failing health. Dr. Merle-Smith has resigned as trustee of the Union Theological Seminary and as president of the Church Extension Committee of New York City, so he may give all his time without reserve to the new work which he is undertaking. The board plans some new work among the Jews, co-operating with the Synod of Pennsylvania.

Bishop Quayle Suffers Accident.

Bishop Quayle of the Methodist Episcopal church was in Boston attending the general committee meeting of his denomination recently when he suffered a very serious accident, breaking one of his arms in two places by a fall. He left for his home at St. Paul as soon as he could travel and has had to cancel a number of his engagements.

The "Win-My-Chum" Movement.

An evangelistic movement among Methodist churches in the east has sprung up which is called the "Win-My-Chum" movement. The plan is modeled after the "Catch-My-Pal" movement of Ireland except that this is in the field of evangelism instead of temperance. The church has a week of special services during which each member undertakes to bring his own friend into religion. The Schenley Heights Methodist church of Pittsburgh had such success with their week of special effort that they held a second week of services, and were encouraged to let a contract for a new building to be erected this coming year.

Quakers Go to War.

One hundred Quaker young men from the universities of Cambridge and Oxford have left for the front in the present war. They are not going as soldiers but as a special ambulance corps and perhaps will face dangers quite as great as those of the soldier. The equipment and support of these young men is provided by the Quakers of England. They have decided to go to Servia as that country seems to be in greatest need of such care as they can give.

Church Peace Union Offers Prizes.

The Church Peace Union wishes to remind all ministers, divinity students and members of churches and Sunday-schools that the contest for the $5,000 in prizes closes January 1. There has already been a wide response, and from all parts of the United States essays are being submitted for these prizes. The first prize is one of $1,000 for ministers; the next is a series of three prizes, $500, $300 and $200, for divinity students; the other $3,000 is to be divided among young church members and Sunday-school pupils. Detailed information concerning the prizes can be obtained from the office of the Church Peace Union, 70 Fifth avenue, New York City.

European Churches for Peace.

The Federal Council of Churches of Christ in America has received an appeal from leaders of Protestant churches in several neutral European countries urging churches throughout the world to strive for peace. The appeal originated with the Rt. Rev. Nathan Soederblom, archbishop of Upsala, Sweden. It is signed by Ostenfeld, bishop of Seeland, Denmark; Gustaf Johani, archbishop of Aabo, Finland; Pastor Leemans, president of the Reformed Church, Holland: Pastor Demoor, president of Dutch Reformed churches, Holland; Pastor Helwig, president Evangelical Lutheran Church, Holland; Pastor Hecker, Amsterdam, president of the Restored Lutheran church, Amsterdam; Jens Tundberg, bishop, Christiania, Norway; Nathan Soederblom; Pastor Ris, Berne, President of Conferences of Reformed Churches of Switzerland, and Pastor Armand Duckert, Geneva, moderator of Company of Pastors. It is signed also by Bishop Joseph Ferencz, Kolozswar, Hungary; Court Preacher Dryander of Berlin, President von Bezzel of Munich, and the Archbishop of Canterbury sent letters explaining that as officials of state churches in belligerent countries they were unable to sign the appeal, but expressed interest in the plan. The text of the appeal follows: "We, servants of Christ, address to all those who have power or influence in the matter, an earnest appeal to keep peace before their eyes, in order that blood-shed soon may cease. The war is causing untold distress. Christ's body, the Church, suffers and mourns. Mankind in its need cries out, 'O Lord, how long?' We remind our Christian brethren of various nations that we cannot sunder the bond of internal union that Christ holds in us. Our faith perceives what the eye cannot see: the strife of nations must finally serve the dispensation of the Almighty, and all the faithful in Christ are one. Let us therefore call upon God that He may destroy hate and enmity and in mercy ordain peace for us. His will be done."

Devise New Charity Device.

Because in many cases money given to needy men is spent in saloons instead of accomplishing its purpose, the Chicago Christian Industrial League of Chicago, operated by the Presbyterians, has issued meal and lodging checks which are sold to business men and given by them to needy men. This brings the needy man under the influence of the church instead of the saloon.

Kill the Christians.

The Mussulman authorities at Beirut, Syria, have organized a war-like mass-meeting. They are exhorting the faithful to slaughter the Christians on the first appearance of hostile fleets. Two Christians have been murdered at Uledjak and the entire population has fled to Smyrna. This news causes anxiety in this country on account of the large company of missionaries in Beirut.

W. C. T. U. Elects President.

The Woman's Christian Temperance Union held its national convention in Atlanta, Ga., recently. One of the important duties of the meeting was to secure a new president to take the place of the one who died last spring. Miss Anna A. Gordon of Evanston, Ill., was chosen. She has been acting president during the interim. The national headquarters of this organization are in the historic cottage which Frances Willard spoke of as "Rest Cottage," and which was her home during her lifetime. The career of Miss Gordon has been an interesting one, from the time she volunteered to help Miss Willard as "the little organist" until the present year of promotion to the high position of president of the national organization.

Church Investigator on Colorado.

The Federal Council of Churches of Christ in America through its commission on social service and the rural church has sent an investigator to the strike country in Colorado in the person of Rev. Henry A. Atkinson, who is associate secretary of the organization. This investigator arraigns the mining companies for their attitude to labor. It is charged in the report that the companies have controlled elections and ruled the country through the sheriff. Men have been arrested without due process of the law, and have been held in jail incommunicado. The report states, "The right of workmen to organize has been and is being denied by the un-American and un-Christian attitude of the mine operators, who thus deprive their employes of an essential means of self defense, the right to bargain collectively for their labor." The report on the conditions in Colorado will be issued by the social service commission in booklet form and will soon be ready for public distribution.

The Visitor

There are many signs of the increase of Bible study at present. Considering the improvement of the agencies charged with religious education this is not surprising. No field of teaching has enlisted abler workers than that of Bible-school instruction in recent times. The literature bearing upon the subject amounts to a host of volumes every year, and some of them are of very high merit.

Then there is also that field of Bible study of which the present European war has been the inspiring motive. It is not strange that lovers of the apocalyptic portions of the Bible should set themselves just now to an eager restudy of books like Daniel and Revelation, in the hope of securing therefrom some oracles which may seem to bear upon present events. It is a great day for weird and eccentric treatments of Scripture.

* * *

One of the types of organization which has for years been more or less interested in the study of the Bible is the Woman's Club. The programs of these remarkably active and alert bodies include an astonishing variety of themes. They traverse almost the entire gamut of human interest. Art, literature, history, politics, social reform, amusement and technical vocations all seem to find a welcome place within the circle of their concern.

Naturally, therefore, the Bible ought to have now and then a place among the subjects of their study. When the multitude of their interests is considered it would hardly seem possible that a discipline like biblical literature could be omitted. But from the more or less random inclusion of occasional lectures or interpretations dealing with the Bible it would seem that there has come an enlargement of interest in the Great Book, and a deepening of conviction that in the cycle of literary interests with which the Women's Clubs busy themselves the Bible ought to have an assured place.

The Visitor attended not long ago a State Federation of Women's Clubs, for the purpose of presenting the general subject of the Bible as an appropriate and worthful subject for club programs. The interest manifested on that occasion, the subsequent correspondence in reference to opportunities, text books and plans for class work, and the reports of similar interest in other groups of club women, go far to make evident the timeliness of any appeal for the recognition of the Bible in the work of every organization of this kind.

* * *

To be sure, the approach which a group of women so leagued together can make to the Bible must be that of literary profit. One could wish, perhaps, that it were a vital concern for the deeper truths of which the Bible is the record. But usually the choice lies between the literary interest and none at all. And here one who wishes to promote the study of the Bible is not permitted to hesitate. For after all, the Bible has a way of teaching its own lessons, no matter what may be the gate through which it is approached.

Moreover, experience has shown that women once interested in the literary beauties of Job and Isaiah are quite likely to go on to the study of the Gospels and the story of the early church. This has been so frequently the case that the value of any kind of group consideration of the literature of the Scripture is no longer to be doubted.

* * *

Another illustration of popular interest in the Bible as both literature and life has come to the Visitor's knowledge of late. A group of twelve women in this city meets for the careful study of a book of the Bible once a fortnight. They are women of leisure and culture, social leaders, the sort that one would not select for work of this character. Yet they are willing to pay the price in time and money for this regular instruction, which is given them by an expert in biblical literature.

Furthermore, they pledge themselves to careful private study of the books covered by the lectures, and to the reading of as many volumes of a select bibliography as they are able to secure. The deep interest manifested by these women in the Bible as a whole and the special portions which constitute their studies is ample proof of the attractiveness and value of the volume for any thoughtful circle of modern women.

* * *

Rock Island, Illinois, is one of the important gateways of traffic crossing the Mississippi. The three cities of Moline, Davenport and Rock Island are intimately connected by social and business ties. An enormous amount of manufacturing goes on within a circle whose centre is the United States arsenal on the island for which the city is named.

The Disciples have long had an important church in Rock Island. A dozen or more years ago, during the pastorate of Rev. T. W. Grafton, Mrs. Mary Wadsworth, a woman of wealth and devotion, the daughter of the man who was the virtual founder of the church, erected the Mitchell Memorial Church at a cost of about $40,000. Two sisters shared to a certain extent in this fine act of devotion. The Visitor well remembers the dedication of that attractive building, which still remains one of the leading church structures of the city.

A lecture engagement at Augustana College, the Lutheran institution on the hills between Moline and Rock Island, recently took the Visitor back to that city. The church is now prospering under the leadership of Rev. Mitchell E. Chatley. All departments of the work are active. Mrs. Wadsworth still remains devoted as ever to the church. It was a pleasure to meet some of the Rock Island friends again, and to enjoy the hospitality of Brother Chatley's home. H. L. W.

The Book World

A Department of Reviews and Literary Notes.

BY HERBERT L. WILLETT.

The Problem of Atonement. By W. Arter Wright. A conscientious and enlightened effort to modernize the doctrine of atonement. The author feels the burden of ecclesiastical theory in a region where figures of speech so often did service on the pages of Scripture in the effort to make clear the divine relations with humanity. At bottom most of the terms used in the New Testament to describe the atoning work of Christ are drawn from legal, political or social usages of the time. No one of them expresses all of the vital truth, yet each in turn has been forced to do duty as a dogma. Such terms as propitiation, substitution, justification and sanctification fall in this category, and all have suffered in consequence. The success of this book lies in its rejection of most of the mediaeval conceptions and its effort to put the theme in modern light. Its limitations lie chiefly in the retention of more or less archaic views at certain points of the discussion. (Harriman, Columbus, O., $1.)

Love's Alchemy. By Mary Christine Boorkman. A little pamphlet of helpful suggestions on the Twenty-third Psalm. (A. M. Brookman, Chicago.)

Literary Notes.

The well-known journalist, Samuel G. Blythe, in his recent book, "The Old Game" (Doran) tells why he quit drinking in the following words:

"One of the reasons I quit was because I noticed I was going to funerals oftener than usual—funerals of friends who had been living the same sort of lives for theirs as I had been living for mine. They began dropping off with Bright's disease and other affections superinduced by alcohol; and I took stock of that feature of it rather earnestly. The funerals have not stopped. They have been more frequent in the past three years than in the three years preceding—all good fellows, happy convivial souls; but now dead. Some of them thought that I was foolish to quit too! And there are a few cases of hardening arteries I know about, anda considerable amount of gout and rheumatism, and some other ills, among the gay boys who japed at me for quitting. Gruesome, is it not? And God forbid that I should cast up! But if you quit it in time there will be no production of albumin and sugar, no high blood pressure, no swollen big toes and stiffened joints."

* *

The Fourth Annual Report of the Commission on Christian Union, as presented at Atlanta in October, is now available in printed form and may be had upon application to the president, Rev. Peter Ainslie, D. D., Seminary House, Baltimore, Md. It recites the story of the direct work of the commission in its efforts to further the cause of Christian unity, and presents a hopeful outlook and certain recommendations. It is profitable reading for every Disciple.

* *

The desire for study and training in newspaper work is growing. The University of Missouri has recently inaugurated a School of Journalism. Its purpose is to give practical training and it has for its laboratory a real newspaper office, from which is issued a daily evening newspaper, The University Missourian.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

Light Breaking in the Kentucky Mountains

The Story of the Work of John C. C. Mayo.

Any study of Eastern Kentucky must take into consideration the character of the people. So, even at the risk of tiresome iteration, we must recall that until a short time before the Revolutionary War, white settlements in the Colonies were exclusively along the Atlantic seaboard. The Allegheny Mountains for more than one hundred miles rose like a frowning, rocky wall between them and the mysterious region beyond; the one break in it that seemed to be known to the pioneers was Cumberland Gap, at the extreme southeastern end of Kentucky, and through this high-swung mountain gateway began, about 1775, a burst of emigration, that surpassed in magnitude any movement of population of which we have an authentic record. In the main, this advance-guard of western civilization streamed along the narrow trail blazed by Daniel Boone, which was dignified with the name of The Wilderness Road.

THE HARDY PIONEERS.

Only the bravest and hardiest ventured on that journey of unspeakable dangers and difficulty; and while the great majority of them pressed on to the plains beyond, yet a number stopped in the pleasant hollows and valleys of Eastern Kentucky. They could not know the region as we do now, fenced in with mountains, with no inland lakes, and no navigable streams either for entrance or exit. It is from such heroic pioneer stock as this, that many of our Kentucky highlanders are descended.

For nearly a quarter of a century, Eastern Kentucky was the great path zone from the East to the West, and these early settlers were then in touch with the life of their day. How this great rush of emigration turned gradually from the Wilderness Road to the Ohio River is another story, too long to be told here. Suffice it to say, that early in the nineteenth century, the mountain region ceased to be the highway of travel, and the people flung there by this tidal wave of emigration were shut off from the outside world by the natural barriers about them. The following generations lost that wonderful impulse to press into new and unknown lands, which had possessed their fathers; the result was a century of isolation, and a people suffering from arrested development brought about by conditions without a parallel anywhere else in our land.

THE POVERTY OF THE PEOPLE.

Only two results of this long seclusion need be mentioned—their poverty, and their illiteracy.

The valley farms of the first settlers were an ample domain for them; but the patriarchal size of their families made a rapid increase in population, and it soon became necessary to cultivate the thin, rocky soil of the steep hillsides. The consequence has been a hard, grinding poverty that was almost universal; a report of the State auditor, issued a few years ago, stated that practically all of the mountain counties were pauper counties, —that is, they received more from the State treasury, than they returned to it in taxation.

For many years it had been known vaguely that Eastern Kentucky was rich in coal, timber and minerals, and that the two things needed to unlock this hidden wealth was capital and transportation; but until the past few years, no one had arisen who could give accurate, convincing information, and furnish the constructive business ability to plan for the development of this hermit part of the State.

JOHN C. C. MAYO.

It is a matter of pride to all who believe in the people of Eastern Kentucky, that a mountain man performed this great task. John C. C. Mayo came of good Virginia stock; he was born on a little mountain farm, and the meager living of the family was dug from its sterile acres. The only education that he was able to get was from the public schools, and from a small Methodist college; but he learned his greatest lesson from the sermons in the stones, the tongues in the trees, and the books in the running brooks of his mountain home.

As soon as he was able to get a certificate, he began to teach, and he walked to his schools, he saw the coal and minerals cropping out of the hills, and the splendid hardwood timber growing on them. He believed in its development with all the passion and the prescience of a prophet, and set about bringing it to pass with the genius of the born man of affairs. He saved every cent he could spare from his slender salary as a school teacher, and bought options on coal, timber, and mineral lands; all the money he could borrow went the same way. He not only believed in the wealth of his section, but he believed in John C. C. Mayo; this gave him a power to present his plans to others that was all but irresistible, and a faith that could remove mountains. From the start he planned big business; he approached great capitalists and railroad magnates with perfect confidence, and nearly always made them see things with his eyes. It took long patience and perseverance to make his dreams come true—but the results read like a fairy tale.

Until a few years ago, the richest coal section in Kentucky was a railroad desert; within a brief space of time three great trunk lines, the Baltimore and Ohio, the Chesapeake and Ohio, and the Louisville and Nashville have completed extensions into this treasure house of mineral, timber, coal, oil, and gas. Great corporations have invested millions of dollars in the purchase of land, the erection of great plants, and in the building of cities.

JENKINS A MODERN TOWN.

The terminal of the Baltimore and Ohio is Jenkins. When it was three years old, there was a population of seventy-five hundred people. Neither expense nor trouble has been spared to provide for the health, the comfort, and the social betterment of those who work in the mills and mines. A model bakery, a model abattoir, an unfailing supply of pure water, an electric plant for light and power, a fine hotel, a hospital the equal of any, a club house, a Young Men's Christian Association building, and first-class schools are some of the features of this magic city.

Just on the other side of the mountains is McRoberts, the terminus of the Louisville and Nashville, built on the same enlightened and magnificent scale: a tunnel will soon connect the two places, and railway systems. Other wonder towns in the same region are Fleming, located near Lonesome Pine, made famous by John Fox's novel and play: Wayland, Garrett, McGregor, Hemphill.

A WORK OF LOVE.

There is a tinge of sadness in the fact that Mr. Mayo did not live to be a leading factor in the fulfillment of his splendid visions. When he died, less than fifty years old, he was the greatest business genius that Kentucky had produced. While he worked for love of his section with such power and success, it is pleasant to know that he reaped a fortune of many millions for himself,—the first great fortune ever built by a Kentuckian from the resources of his own State. He was unspoiled by success, and died the same simple, kindly mountaineer, as when he taught a little country school twenty-five years before. He continued to live in Paintsville where he had been brought up, and spent money lavishly in making it beautiful, and contributing to the education, the comfort, and the social service of his people.

THE NEW DAY IN EASTERN KENTUCKY.

The splendid new industrial development in Eastern Kentucky, and the State-wide campaign to wipe out illiteracy before the taking of the next United States Census, mean the passing of the twin evils, poverty and ignorance, that have held the mountain people in a century of bondage. Already we have an earnest of a new day in social ideals there. Practically all that section is local option territory; the feud is a thing of the past, and mountain counties are becoming as law-abiding as any in the State. Boone Logan, of Pineville, who broke up the famous Craig-Tolliver feud in Rowan County twenty-seven years ago, was quoted in the September, 1914, Lexington daily papers as saying, "A man who shoots or kills another in the mountains now is almost certain to serve a long term in the penitentiary, or go to the electric chair; our people are alive to the necessity for having good order in Eastern Kentucky."

THE HERALD OF A NEW DAY.

While we rejoice at this coming prosperity and enlightenment, yet the thing that stirs us most deeply is that these new movements originated among the mountain people. When we think of John C. C. Mayo, a poor mountain teacher, starting enterprises that not only mean a new commercial era in his section, but in his State, when we think of that band of teachers in Rowan County, whose work shines out like a light from a dark place, surely we may say that the mountain people of today are true sons and daughters of their pioneer ancestry! And when we remember that almost every one of these fifty young men and women received their training at our Morehead Normal school, we can say of them, as the Jews said of the Centurion, "They are worthy for whom we have done this."

[The Moonlight Schools and their part in eliminating illiteracy in Eastern Kentucky, will be considered next week.]

The Sunday School

THE ASCENSION.

INTERNATIONAL UNIFORM LESSON FOR DECEMBER 20.

Luke 24:50-53, Acts 1:1-11. Memory Verses, 10, 11.
Golden Text.—He was taken up; and a cloud received him out of their sight. Acts 1:9.
American Standard Bible.
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Luke 24. (50) And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. (51) And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. (52) And they worshipped him, and returned to Jerusalem with great joy: (53) and were continually in the temple, blessing God.

Acts 1. (1) The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, (2) until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: (3) to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: (4) and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: (5) for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

(6) They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? (7) And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. (8) But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. (9) And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. (10) And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; (11) who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

VERSE BY VERSE.

(From the Teacher's Guide.)

v. 50-53. *They worshipped him.* There was no longer any doubt in their minds about the Deity of Jesus.—*Returned with great joy.*. Because they knew that they had not lost their Lord, that his promise was true, he would be with them always.—*And were continually in the temple blessing God.* There were stated hours for worship, and at these hours they were there.

v. Acts 1.1. *The former treatise.* The Gospel of Luke.—*O Theophilus.* Most excellent Theophilus, Lk. 1.3. Because the title "most excellent" (a phrase corresponding, perhaps, to the English phrase "your Excellency") belonged to Romans of high rank, it is inferred that he was a citizen of Rome, but nothing is known about him.—*All that Jesus began both to do and to teach.* The Gospel of Luke records the beginning of Christ's work, the part that he carried on on earth; the Acts records the accomplishment of the work of the Ascended Christ through his disciples.

v. 2-3. *Until the day in which he was received up.* Last three verses of Luke.—*After that he had given commandment through the Holy Spirit.* Mt. 28.19, 20; Mk. 16.15-18; Lk. 24.49; Jn. 20.21-23; 21. 15-17.—*After his passion.* His suffering in Gethsemane and on the cross. Our word *passion* comes from the Latin *passio*, suffering.—*By the space of forty days.* At intervals during forty days.

v. 4-5. *To wait for the promise of the Father.* The promised gift of the Holy Spirit which was to be given at Pentecost: Lk. 24.49; Jn. 15.26.—*John.* John the Baptist.—*Baptized with water.* See Lk. 3.16: Jn. 3.5.—*Not many days hence.* Ten days intervened between the Ascension and the baptism in the Holy Spirit on Pentecost.

v. 6. *Dost thou at this time restore the kingdom to Israel?* Once more they ask the old question. "It needed the Pentecostal outpouring of the Holy Spirit to teach the Apostles that the Christ's Kingdom is not of this world."

v. 8. *Ye shall be my witnesses.* The whole Book of the Acts is a record of the fulfillment of this commission.—*In Jerusalem.* Their work there is told in chapters 1-6.—*In all Judea.* As used here, Judea means Palestine without Samaria.—*And Samaria.* A revocation of the temporary limitation to the Jews. The work in Judea and Samaria is told in chapters 8-11.18.—*Unto the uttermost part of the earth.* Represented by Rome, the capital of the Empire, the place where, as Irenæus said, "All meet from every quarter." The record is given in 11.19-28.30.

v. 9. *A cloud received him out of their sight.* Chrysostom calls it "the royal chariot." See John 6.62. "The visible and corporeal Ascension does not necessarily imply that heaven is a place situated above the clouds. The object of the Ascension was not to indicate where or what heaven is, but to assure the Apostles by an unmistakable sign that Jesus had entered it."

v. 10-11. *Two men in white apparel.* This is the usual way in which angels are described, white being the emblem of heavenly purity. See John 20.12—*Why stand ye looking into heaven?* Such idle gazing is fruitless.—*In like manner.* His going was a disappearing, a withdrawal from sight: his coming is an appearing, a manifesting of himself.

The Crowned Victor

The Lesson in Today's Life.

BY JOHN R. EWERS.

Thus we come to the close of this wonderful year in the study of the life of our Lord. What a few things we have touched upon! How few there are that have been handed down. John in a moment of enthusiasm exclaimed that the world would not contain the books if all of the things which Jesus did had been written down. How poor we are! Why did not more men write down more things? How we should like to know more of the words and deeds of the Son of Man. But men then were as men are now. They were unresponsive. They made light of their opportunities and the world is the poorer. Even we are not transmitting all that we might.

Rev. John R. Ewers.

GLORIFICATION.

In the Oberammergau Passion Play when Jesus appears at the door of the tomb he possesses a spiritual body. The old familiarity is gone. He is transfigured. Thus also, consistently, in the ascension scene. The ascension marks the enthronement of the triumphant Christ. He has suffered, now he may reign. It is a fitting climax to the life of Christ. It marks his elevation. We grow confused when we try to think where he is now. We are told that heaven is partly a place and partly a state. Wherever it is or whatever it is, there Jesus is. In the great spiritual realm which is just beyond us, into which we are evolving. The realm just next ahead. In this realm of the spirit Jesus lives and loves. He is exalted but he touches our lives and lifts us up.

OVERCOMING.

"To him that overcometh, I will give to sit with me in my throne." All of the rewards are for those who overcome. The college athlete is rewarded for self-denial and self-expression. High honors and great powers are conferred upon those who overcome. Fine bodies, keen minds, great souls are the rewards of overcoming. To struggle, to deny one's self, to fight and then to win and receive the victor's crown—that is real life.

"The prize, the prize secure,
The athlete almost fell,
Bare all he could endure,
And bare not always well.
But he may smile at trials gone
Who lays the victor's garland on."

"Safe home, safe home in port
Rent cordage, shattered deck,
Torn sail, provisions short,
And only not a wreck,—
But they may smile upon the shore
Who tell their voyage perils o'er."

THE CROWNED VICTOR.

We have been studying about the humiliation of Christ. We have seen him betrayed, mocked, scourged, spat upon, hung upon a tree. We have seen him buried as a seed in the soil. Here we see him glorified. It is the true process of all life. Think not that you will wear the crown unless you suffer here. Dr. Edward Judson has shown us how all that we enjoy is the result of the suffering of another, and how all that we suffer will mean the joy of someone else. We are made perfect through suffering. If Christ, our Lord, was made perfect in that way, why should we complain when the load of the cross cuts and crushes down into our shoulders?

A PROPER ENDING.

One of the brilliant men of America has written a book about Jesus and at the end leaves Jesus hanging in defeat upon the cross. Jesus dies as any man might and the story closes. But not so the Bible. The ascension crowns with glory the earthly career of Jesus, our Lord. He entered human life in the lowly manger; he rises to the world of the spirit from among his adoring followers. Angels and shepherds celebrated his coming; disciples and angels mark his leaving. Shepherds and fishermen—the Christ of the common people can use us also. Humanity melts away, divinity endures forever.

ROAD SONG.

These to be thankful for: a friend,
A work to do, a way to wend,
And these in which to take delight:
The wind that turns the poplars white;
Wonder and gleam of common things—
Sunlight upon a sea gull's wings,
Odors of earth and dew-drenched lawns,
The pageantry of darks and dawns;
Blue vistas of a city street
At twilight; music; passing feet;
The thrill of spring, half joy, half pain,
The deep voice of the autumn rain—
Shall we not be content with these
Imperishable mysteries,
And, jocund-hearted, take our share
Of joy and pain, and find life fair?
Wayfarers on a road where we
Set forth each day right valiantly;
Expectant, dauntless, blithe, content
To make the Great Experiment.

—Constance D'Arcy Mackay.

Sweden not long ago expelled all Mormon missionaries from her borders.

The Mid-Week Service

By Silas Jones.

TOPIC FOR DECEMBER 16.

The Reign of Peace. Is. 11:1-9; John 14:27-31; Col. 3:12-15.

How has the preacher of peace fared during the year 1914? Have events demonstrated that he is a fool? Ought he to be put into an institution for the irresponsible? Whatever the rest of mankind may think of him, he seems to entertain a good opinion of himself. He does not believe that his utterances have been discredited. War supplies him arguments for his cause. A game in which every player loses condemns itself.

A NEW PATRIOTISM.

For generations it has been esteemed a glorious thing to destroy the enemies of one's country. It is beginning to dawn upon the minds of some men that the most glorious thing one can do is to help make his nation just. "National fighting is still a part of the accepted order, held in a certain honor, carefully provided for by all the leading peoples; yet personal brawls have come to be regarded as lapses from the approved course, and unbefitting a gentleman. Is this difference of feeling and judgment destined to pass away? The history of mental progress gives an absolute assurance that this difference will pass away.

PEACEFUL EMULATION.

If we must use the fighting instinct, are there not beneficial ways of using it? Sir Oliver Lodge thinks there are. "Then why should we continue our rivalry into this illogical and brutal extremity? The only excuse that can be made is that our ancestors did it. But our ancestors had no other way of competing; practically they only came into contact with foreign nations for the sake of bloodshed and plunder. But engineering progress has made travel and international intercourse easy, and we can go abroad now with more facility than they could travel across England. Language is still a barrier, and is responsible for many misunderstandings, but in all essentials it is easy now to be on friendly terms with every civilized nation. We trade together, we study the same problems, and encounter the same natural difficulties. In thousands of ways we can help each other, in one way and one way alone can we do each other serious damage. Exertion is good, and fighting is strenuous exertion, but why not fight now solely by means of organization and enterprise and scientific skill?

THE MISSION OF THE UNITED STATES.

The lie that nations must arm themselves in order to insure the peace of the world is now seen to be a lie. The man who carries a pistol is more likely to shoot his neighbor than the man who goes unarmed. And the nation that spends its substance on armies and navies will engage in war more readily than the nation that spends its money on education and science. This would seem to be plain enough for even a fool to understand. But the nations have to be taught some very simple lessons. "If the United States has a mission," said Mr. Taft when he was president, "besides developing the principles of the brotherhood of man into a living, palpable force, it seems to me that it is to blaze the way to universal arbitration among the nations, and bring them into more complete amity than ever before existed. It is known to the world that we do not covet the territory of our neighbors, or seek the acquisition of lands on other continents. We are free of such foreign entanglements as frequently conduce to embarrassing complications, and the efforts we make in behalf of international peace cannot be regarded with a suspicion of ulterior motives."

Ps. 122:6; 128:5, 6; Isa. 62:1, 32:2, 17-18; 48:18; 54:13; Rom. 12:18; 1 Tim. 2:2; 2 Tim. 2:22; Jas. 3:17-18; 1 Pet. 3:10-11.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

THE CONTINENT (PRESBYTERIAN).

The Meaning of Baptism, by Charles Clayton Morrison, editor of The Christian Century. It required courage to publish this book. It is by a minister of the Disciple Church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes "that the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the practice of immersion." Instead, in the New Tesament baptism means simply the conferment and acceptance of the status of a Christian. He is strongly against rebaptism of Christian believers who apply to Baptist or Disciple churches for membership, having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

CENTRAL CHRISTIAN ADVOCATE (METHODIST.)

Dr. Charles Clayton Morrison, editor of The Christian Century, has brought together in a book a series of editorials in that bright paper on the mode of baptism. Dr. Morrison belongs to what might be called the younger school of Disciples, who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo omniscience, but with the open hand of intellectual catholicity and good will.

Historically the Disciples think they are raised up to form a bond of union between Christians, whereby all Christendom can become one in response to the Saviour's prayer. Such regard their chief mission, perhaps, to be, by doing away with creeds and standing simply on the Bible, to render denominationalism obsolete, furnishing in its stead an open, free, creedless platform on which all who love the Lord Jesus may get together, each still exercising his conscientious liberty. It is a praiseworthy idea; and, looked at from its deeper side, it deserves prayerful consideration. Why should there not be a place where all Christians may unite into one body?

When it comes to the practical application of these catholic and brotherly principles, however, the welcome of any Christian, presumably, without exacting from him the surrender of his intelligent convictions, we are confronted with the most mandatory and bitter dogmatists in Christendom—that is, in the old school—dogmatists who are fighters, propagandists, hard shells as regards matters of belief, a class who crowd forward their numbers by denunciation and contempt. Everybody who has had any experience with the old-fashioned Campbellites knows that. We have never met religionists so bigoted or so caustic as those older promoters of this fine aspiration; and we know of nothing in modern history more ironical than their assumptions and their endeavors to "draw" men to them by flourishing denunciations and imitating infallibility. Yes, truly, it has been interesting.

But there is a younger school of Disciples who really wish to concede that religious freedom they stand for, who do not brandish sarcasm for the learning or convictions of others, but ask only the fundamental beliefs as the touchstone of membership.

To this school Dr. Charles Clayton Morrison belongs, and the propaganda could not wish for a leader more truly representative; a profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few.

This book gives one evidence. Personally, Dr. Morrison holds that immersion is the correct mode of administering baptism, but he adds: "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." That statement, as a creedal form, would be entirely acceptable to many Methodists. He says: "Among my own people, the Disciples of Christ, I am frank to say that this dogma of immersion (by this I do not mean the practice of immersion) has been like a ten-cent piece held before the eye, shutting out the sun." The significant fact is that the author is a member of an immersion church—the Disciples of Christ—once commonly known as Campbellites; and, while he holds to immersion as the correct mode of baptizing, yet he declares: "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." He is opposed to rebaptism, as practiced by the Baptists and others, declaring: "Such a procedure is the very essence of sectarianism. Indeed, it may properly be called congregational Phariseeism." He is opposed to infant baptism, but thinks it proper to dedicate little children to God publicly without baptism.

The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble. $1.35.

THE RELIGIOUS TELESCOPE

(United Brethren.)

"The Meaning of Baptism," by Charles Clayton Morrison. Cloth, 222 pages. Disciples Publication Society, Chicago. In this volume the author offers a positive ground upon which those who have become indifferent to the baptism question may stand, a thesis on the subject which resolves from it all elements of legalism and arbitrariness and revives it as a preachable subject for the modern minister. He shows from Alexander Campbell's own New Testament that he was in error in his interpretation of baptism, and that that error was costly and fundamental, even to the point of misleading the movement for Christian unity, of which he was the recognized champion, in his teaching on that subject. The author is clear and candid, brave and kind in performing the task to which he assigned himself, maintaining the principle of loyalty in criticising a dogma which, in his judgment, obscures the historic ideals of the church. Moreover, as we view the real meaning of this new interpretation of baptism, it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and the affusionists to get together, which would be a great achievement.

Disciples Table Talk

John P. Sala Leaves Dayton.

John P. Sala of Central Church, Dayton, O., has accepted a call to succeed R. H. Miller as pastor of Richmond Ave. Church in Buffalo. His work at Dayton has been very marked in its success. The membership of the Dayton church has doubled in four years and a new church has been organized at Middletown which has three hundred members. The Buffalo church has an educational director who is a trained Y. M. C. A. man. It has institutional features and has a membership of about four hundred. Mr. Sala is a graduate of Bethany College and had two years of theological work at Oberlin College.

Iowa Disciples Honored at Election.

The Disciples have been highly honored in the recent Iowa state election. Gov. Geo. W. Clarke, a staunch Disciple, member of the church at Adel, has been re-elected governor of the great state of Iowa. Geo. E. Brammer, Sunday-school superintendent of Central Church, Des Moines, has been elected representative of Polk County as its representative in the next legislature. Hubert Utterback, one of the deacons of University Place Church, was elected one of the judges of the district court of Polk county, being promoted from the office of police judge. Joseph E. Meyer, one of Central Church's greatly beloved sons, was appointed by Mayor Hanna police judge to succeed Judge Utterback.

Model Bible School Building.

The Central Church of Lexington, Ky., has just completed a model Bible school building which will be dedicated soon. On the first floor are all the executive offices, the classification secretary's office and the director's office, which is arranged with electric buttons so that he can summon any teacher or superintendent in the building. The primary and junior departments are also on the first floor. The second floor contains a large reception room and quarters for the intermediate department and adults. The third floor is for seniors, the normal department and recreation purposes.

Every-Member Canvass.

Instead of the annual call for contributions to missions at Linwood Boulevard Christian Church, Kansas City, Mo., it has been decided in the future to follow the plan of the "Every-Member Canvass." The afternoon of December 6 has been set aside as visiting day. Every family in the church will be visited on that afternoon by some one. The purpose of this visiting will be to come into closer touch with the members and increase the church attendance, also to ascertain for the coming year the amount of each person's contribution both to current expenses and to benevolences. Following this plan, the duplex envelopes will be adopted, and the members will hand in their contributions by the week or by the month, as they choose; contributions to current expenses in one envelope, and contributions to missions and benevolences in the other. Thus all the regular donations of the church will be taken care of without a public appeal. At a meeting on Tuesday evening, Nov. 24, one hundred men were present, of whom seventy-five volunteered their services as visitors. It is expected that a hundred men will make the canvass, going by twos in fifty motor cars offered for the purpose. Thus all the members of the church will be visited in one afternoon. They aim to raise $15,000 for next year's budget and at least $3,000 for missions. The Official Board has taken steps toward the publication for free distribution of a number of Dr. Jenkins' sermons. One of these appears in this issue of The Christian Century.

Why Does Not God Aid Belgians?

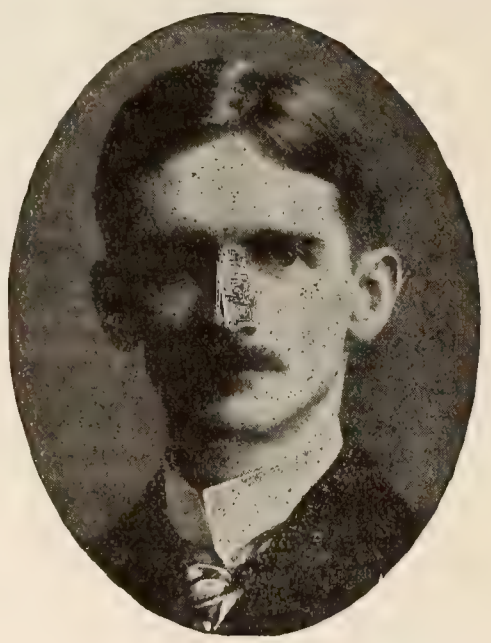
A familiar form of religious question in Canada this autumn has been "Why does not God aid the Belgians?" This query became the topic for a sermon by Gifford Ernest in the church of the Disciples at St. Thomas, Ont., Nov. 22. He took the point of view that God works through human agencies and that He is coming to the aid of the Belgians.

An Evangelistic Pastor.

J. W. Darby, pastor at Washington, Ind., has been holding his own evangelistic meetings for the past three years. The first year, the church received 195 new members. The second year, there were 121. In a meeting just closed, there were 154 additions, making a total of 181 new members in 1914, and a total for three years of 497. In the recent effort, the men of the church canvassed the community and on the basis of the canvass did personal work for the meeting.

An Aged Disciple at Rest.

Joseph Hart, who died at Hot Springs, Ark., on Nov. 19, has had many interesting



Rev. J. P. Sala, who leaves Dayton, O., to accept the Richmond Avenue work in Buffalo, N. Y.

connections with the history of the Disciples. He was converted under the preaching of Alexander Campbell and heard the Campbell-Purcell debate. He organized three churches, as it was his custom to start a prayer-meeting in his house whenever he moved to a community where the Disciples had no church. These churches were at Fort Scott, Kans.; Omaha, Neb.; and Deadwood, S. Dakota. He debated against the Mormons in Iowa and helped to move them from that state. During the cholera epidemic in Cincinnati he was prominent among those nursing the victims. He retired from active life in 1880 and was 92 years old at the time of his death. His last residence was with his son, F. J. W. Hart, in Hot Springs.

Geo. L. Snively Dedicates Churches.

George L. Snively of Lewiston, Ill., has dedicated two churches recently and held a short evangelistic meeting in each case. On Nov. 15 he dedicated the Richmond Ave. Church at South Bend, Ind. The church needed eleven thousand dollars and over fifteen thousand was raised. The church had 23 additions in four nights of preaching. On Nov. 22 he dedicated the new church at Gloversville, N. Y. Nine thousand dollars was needed and over ten thousand was raised. Eleven additions have already come to the church since the revival started.

Walter S. Athearn Writes New Book.

Walter S. Athearn has written another book in the field of religious education which will be published by the University of Chicago Press and given to the public within a month. The title of the book is "The City Institute for Religious Teachers." He will return to Columbia University next summer for the third year to offer courses in religious education during the summer session.

Churches to Remember Old Ministers.

The Sunday before Christmas will be observed generally among Disciple churches as the day for taking the offering for the Board of Ministerial Relief. The great enterprises in this department of church work that are on foot in other communions will doubtless have a reflex influence upon the Disciples. The Sunday schools of the brotherhood will in many cases use the exercise called "White Gifts for the King," and give the money to the old ministers.

Preaching in a Picture Theater.

The Rosemont church in Dallas, Tex., holds its Sunday services in a picture theater. It is the plan to buy a lot immediately upon which a building can be erected and the building committee has already agreed to recommend a lot. The church publishes an eight-page weekly which is called "Welcome."

College Students Evangelized.

The church at Bethany, W. Va., held an evangelistic meeting the last two weeks of November, W. E. Pierce of Cameron, W. Va., doing the preaching. Most of the students of Bethany College were already members of the church but a majority of those unattached were gathered in during these services. There was a total of 33 additions in the special meetings.

A Pioneer Passes Away.

The funeral of Mrs. J. E. Curtis of Bethany, W. Va., took place on Nov. 23. She was the wife of the oldest trustee of Bethany College and had reached the advanced age of 81. Prof. Finley delivered the funeral sermon, aided by Prof. W. B. Taylor and F. M. Biddle of Wellsburg.

Milford, Ind., Pastor in Accident.

The horse that was taking Alphonso Burns home from town on Nov. 6 was frightened by a vivid flash of lightning and the buggy upset. The pastor's right shoulder was badly wrenched and a rib fractured. It was considered a great marvel that the injuries to the people in the buggy were not more serious. Alphonso Burns is pastor of the church at Milford, Ind.

Church Has Automobile Day.

The church at Corning, Ia., has observed Nov. 22 as automobile day in their church. All the shut-ins and those in feeble health were taken to church on that Sunday. It has been supposed that the automobile was a great enemy to religion but this shows the way to "convert" the machine and use it for helping the church. Hugh C. Guy is pastor.

A Cheap Church Bulletin.

Churches everywhere have felt the need of a printed bulletin for announcements and to disseminate information, but many churches have not felt they could afford the cost. The church at St. Thomas, Ont., has a plan for a neat bulletin at a minimum of cost. The outside cover is printed several thousand copies at one time. The inside is filled in from week to week by a mimeograph. On account of the attractive cover, the total effect is very pleasing.

Pastor Preaches on Moral Conditions.

S. T. Willis preached to his church in St. Paul, Minn., on Nov. 22, on the moral conditions of his city. He charged that a thousand recruits a year were gathered in that community alone for white slavery. He advocated the formation of a purity league of men who would work for the better life and offer chivalrous protection to the weak.

Church Sells Red Cross Stamps.

"Every stamp is a bullet in the war against tuberculosis," say the leaders of Red Cross Christmas Seal movement. The church at New Albany, Ind., has ordered 7,000 stamps to start off with and will perhaps need more before the season is finished. The churches are also requested to report all tubercular people in their parish. The community is commenting favorably upon the action of this church.

Bible Class Prints Lessons.

The men's Bible class at Flint, Mich., which has been taught by the pastor, S. O. Landis, issued at the beginning of this year a leaflet on which the scriptural references of each lesson for the year were given, and the whole was arranged to cover the life of Christ from the four gospels in twelve months. This made it necessary for the students to carry and use their own Bibles. Mr. Landis is now in the evangelistic work, being at present occupied with a meeting at El Paso, Ill.

Widows and Orphans May Go Hungry.

The National Benevolent Association which provides for the children and the aged of the Disciples, reports that it is having difficulty financing its work this winter on account of unusually heavy demands and that several of the institutions are now in debt for food bills. An extraordinary effort is being made to meet these conditions.

Evangelism at Hot Springs, Ark.

The church at Hot Springs, Ark., has recently gone through an evangelistic meeting with their pastor, G. D. Serrill, leading. Most of the additions came from the Sunday-school. This is because the Sunday-school plans its work with the evangelistic motive strongly to the fore. It was just a year ago that a great fire swept over Hot Springs and on this same day the new pastor arrived at a town whose homes had in many cases gone up in smoke. The year's work has been better than might have been expected under the circumstances.

George W. Swenney Quits Pastorate.

G. W. Sweeney, who has been pastor at Ladoga, Ind., for the past two years has closed his work there. He will visit his brother, Z. T. Sweeney, at Columbus, Ind., and afterwards go to California, where he has a number of interests.

E. P. Wise Is Honored.

E. P. Wise, pastor of First Church, East Liverpool, O., has just been notified that he has been selected to deliver the annual sermon to the National Reform Association, Nov. 29, on "Christian Citizenship." He is now engaged in holding evangelistic meetings at Sebring, O., where his sermons are heard by large audiences of people.

Ladies Start a New C. W. B. M.

Mrs. E. W. Cole, wife of the Huntington, Ind., pastor, took a company of ladies to Markle, Ind., recently and they instituted a new auxiliary to the C. W. B. M. Mrs. Cole made a spirited address on the purpose of the organization.

Church Has a Debate.

Debates in churches are often to be deplored but the church at Billings, Mont., has organized a society to give auspices to the debating interest of the congregation. A recent topic for discussion was the question of abolishing capital punishment.

Idol Worship in America.

Edward McShane Waits of Magnolia Ave. Church, Los Angeles, in a recent sermon, deplored the modern tendencies that seem to be undermining the home and religion. He charged that the average American worships success, power, money and pleasure.

Pay-Up Day at Church.

The Finance Committee of Jefferson St. church in Buffalo, N. Y., has announced that Dec. 13 is "pay-up day" in their church. On this day every member of the church is urged to pay his pledge in full to the church for 1914 and to pay all arrearages on dues to the auxiliary organizations of the church.

A Busy Pastor.

L. N. D. Wells, pastor of First church in Akron, O., has a number of interests these days. His church is building a mission building in another section of the city which calls upon the pastor for continual supervision. He is making ready for a union meeting to begin Feb. 20, and is conducting an educational campaign to make ready for the "Every-Member Canvass."

NO ALUM
IN
ROYAL BAKING POWDER

An Endeavor Day Program.

The National Board of Christian Endeavor is already announcing the publication of what it believes is the best program ever issued for Endeavor Day. It is written by Austin Hunter and Cecil J. Sharp, both members of the board, and the music is prepared by W. E. Hackleman. This program is to be given in the Endeavor societies on Endeavor day, the first Sunday in February. It is designed in such way as to be appropriate for the evening church service. These programs are sent out by the national secretary, Claude E. Hill, of Valparaiso, Ind., without expense, provided the society using the program takes an offering for the National Board of Christian Endeavor. This board maintains a cottage at Bethany Park for the use of Endeavorers and co-ordinates the Christian Endeavor work within the ranks of the Disciples.

Transylvania Wins.

The Transylvania foot ball team won the State Championship on Thanksgiving by a score of 53 to 3 over Central University. The game attracted great attention, and the result left no doubt as to the merit of the winning eleven. Transylvania suffered defeat but once during the season, and never at the hands of an Association team. President Crossfield says that he regards the success of the season as secondary to the high quality of the men composing the team. Coach Stewart has proved beyond question that a man may be a successful coach and at the same time a perfect Christian gentleman. A number of the football men have indicated their intention to give themselves to distinctive Christian service.

Pastor Decides to Stay.

Walter DeWitt presented his resignation to the church at Pueblo, Col., recently. The board of the church has induced him to withdraw his resignation and continue for another year.

Small Church Beats Large One.

The Rock Island, Ill., Memorial church helped establish the church in Moline years ago. Recently the two Sunday-schools have been having a Sunday-school contest for a period of nine weeks and the reports show Moline so far in the lead that they will win the contest.

Tom Thumb Wedding.

Fourth church, St. Louis, had the Tom Thumb wedding entertainment on the evening of Nov. 20. Sixty children participated in the entertainment. Five hundred people were present.

San Francisco Chinese Housed.

On Nov. 19, the Disciples of northern California united in a corner-stone laying in San Francisco, marking the beginning of a building to house the mission activities of the C. W. B. M. mission for the Chinese in San Francisco. The national organization furnished the lot and the auxiliaries of the state will pay for the building. The lot cost twenty thousand dollars. It is sixty by a hundred and thirty feet and is located in Stockton street in the heart of a district in which there are ten thousand Chinese. The building will be of concrete and in dimensions, eighty by sixty feet. It will be modern in form and will be arranged for day school, night school, church and Sunday-school with baptistry and everything complete. At the cornerstone laying, Mrs. C. G. Titus of Sacramento, the state president, presided with grace and dignity. The invocation was offered by Dr. H. O. Breeden. Addresses were made by Mrs. C. G. Titus, Mrs. Gallaway, W. P. Bentley, Lee You, Miss Mary Edwards, and Mrs. Mattie Powell Scott.

Arthur Elston Goes to Congress.

Arthur Elston, a son of Prof. A. M. Elston so long identified with the educational and ministerial work of the Disciples in California, and residing in Berkeley, has been elected to Congress in the recent election.

A Church Training School.

Lyon Street church at Grand Rapids, Mich., will have a church training school again this year. On Wednesday evenings all winter there will be classes in Old Testament, modern missions, the local mission field, church history and parent problems. The International Sunday-school association will give credit for these courses. They are so arranged that members of all churches may profit by them. The church has a board of religious education of twelve members of which the pastor, William Vernon Nelson, is president.

A New Building in Michigan.

Dec. 6 is the date set for the dedication service of the remodeled building of the Disciples at Cadillac, Mich. The dedication services will be in charge of the pastor, J. H. Versey. The building is greatly improved by the changes.

Pastor Goes Into Business.

The congregation of Central church in Portland, Ore., have received with great regret the announcement that their pastor, S. R. Hawkins, would leave the ministry and go into business. His resignation was presented Nov. 15. The immediate purpose of the pastor is to begin an enterprise of creating a city directory for Portland. Resolutions of regret and appreciation were passed by the congregation.

Baptized in His Own Coffin.

Clay Ferguson, a young carpenter of Maysville, Ky., who has been in ill-health for some time, has built his own coffin. Shortly afterward he sent for a preacher and joined the church. He was baptized in the coffin he had made, using it as a place for immersion.

California Disciples for Dry State.

The Disciples of the San Joaquin valley in California have been holding a convention and they passed resolutions in favor of a new campaign for a dry California. They believe that another campaign might result more favorably than the last one did. The program is opposed by the state paper.

Local Editor Becomes a Disciple.

William North, of Hartford Ia., has been editor of the local paper for some years. He was also a Congregational minister, and the son of a Presbyterian minister. He was baptized at University Place church, Des Moines, recently, and will go back to his home town to continue with his paper and also preach to rural churches. He was first interested in the Disciples through A. R. Gillespie, who is pastor of the church at Hartford.

Elder Saves Mission Church.

George R. Shawhan is known to central Illinois Disciples as an educational leader, because of his service for twenty years as county superintendent of schools in Champaign County. The Champaign church has had a little mission in Urbana on leased ground. The property was about to be lost when Mr. Shawhan started in preaching there this fall. He has saved the property, increased the membership and made ready for the calling of a pastor.

Churches Ordain a Minister.

Two churches of Illinois joined in an ordination service on Nov. 1. They were the congregations at St. Elmo and Brownstown. The candidate was Cecil C. Crawford and he was set apart for the work of the ministry by Elders R. W. Henry, C. W. Maus, Robert Pilcher, Paul Crawford, W. M. Rode and D. O. Pilcher. Mr. Crawford assumed the pastorate of the church at Winamac, Ind., on Dec. 1.

New Orleans Church Moves.

Soniat Avenue Church in New Orleans, La., will move on Jan. 1, into a five thousand dollar building which has been erected on a $13,500 lot. The church will be known in the future as St. Charles Avenue Church. The pastor, F. D. Macy, who has served the past three years has resigned. During his ministry the membership of the church has doubled and this new building project has come to maturity.

Preaches Old-Time Religion.

Announcements are out for evangelistic services in the church at Paris, Ill., of which H. H. Peters is pastor, beginning Jan. 3. The meeting will be held by Herbert Yeuell. To get ready for the meeting, the pastor is preaching a series of twelve sermons on "The Old-Time Religion." The topics discussed will be the Bible, the Gospel, the Creed, the Church, Faith, Repentance, the Monuments (ordinances), the Name, the Life, Conversion, Triumph, Heaven.

Preaches on Great Evangelists.

L. C. Howe, who is pastor at Noblesville, Ind., is announcing a series of Sunday evening services in his church on the great evangelists. Those to be treated are "Billy" Sunday, Gypsy Smith, Chas. Reign Scoville, J. Wilbur Chapman and "Bob" Jones. The last named will hold union meetings in Noblesville in January. Mr. Howe held a meeting at Fitzgerald, Ga., just before national convention with 15 additions. J. C. Todd and C. W. Cauble filled his pulpit while he was away. His church has just adopted the duplex envelope and conducted the every-member canvass. Mr. Howe has aided in campaigning for a new state constitution.

J. H. Garrison Goes to California.

J. H. Garrison, editor emeritus of the Christian Evangelist, will spend the winter in California again this year. He has not left St. Louis yet but plans to reach California before Christmas.

State Endeavor Convention.

The state convention of the Christian Endeavor Society was held last week in the First Church at Lincoln, Neb. A. F. Ritchey gave the opening address on "The Unreasonable Christ." Large delegations were in attendance from various parts of the state.

Senator Cannon Speaks at Eureka.

Instead of the usual union Thanksgiving service in the Eureka, Ill., church, there was a lecture this year by Senator Cannon on the subject of "Mormonism." This is the first number in a lyceum course.

Gives His Home to the Homeless.

One of the old tried and true Disciples of Indiana, who is now eighty-nine years old, has given his own home to the National Benevolent Association to be used in their benevolent work. He is to have the use of the home during the remainder of his life.

Frank W. Allen Writes up Poet Lindsay.

F. W. Allen of First Church, Springfield, Ill., narrowly escaped being a professional journalist. His write-up of his parishioner, Vachel Lindsay, the poet, in the Sunday edition of the Kansas City Star, recently, shows the thrust of his style. Poet Lindsay has recently given an address before a Drama Club on "The Higher Criticism of the Movies."

CHRISTIAN ENDEAVOR DAY

The First Sunday in February, 1914.

It is not too early to begin to get ready.

Every Christian Endeavor Society in Every Christian Church in America should use the Endeavor Day Program published by the National Board of Christian Endeavor. The title of the program for this year is

Christian Endeavor and the Local Church

It is a LIVE Program. It deals with a LIVE Topic.
It has been prepared by LIVE Endeavor Men,

leaders in Christian Endeavor among the Disciples, Austin Hunter of Chicago and C. J. Sharp of Hammond, Indiana. Songs in this program, both words and music being printed, are the selection of W. E. M. Hackleman.

The First Sunday in February is the one day in the year when Christian Endeavor asks a hearing from the whole church, and this program will make a wide-awake, helpful, Christian Endeavor Day Meeting.

Programs will be sent free of cost, postage paid, to all societies agreeing to take an offering at the close of the meeting and to forward same to the NATIONAL BOARD OF CHRISTIAN ENDEAVOR. **This Board depends upon the Endeavor Day offering for funds for its work.** Christian Endeavor Societies in Christian Churches should use the Endeavor Day Programs prepared and published by their own Christian Endeavor organization. They should support their own enterprise. ORDER PROGRAMS AT ONCE from

CLAUDE E. HILL, NATIONAL SUPERINTENDENT,
Valparaiso, Indiana.

Loyal Workers Have Entertainment.

The Loyal Workers' Class of Hiawatha, Kans., were entertained in a home November 11. The roll was called and the response was a quotation containing the word "faith." There was a debate in which it was affirmed that we learn more before we are twelve than after.

Plan National Disciple Chautauqua.

A committee of Michigan brethren are going up and down the shores of Lake Michigan endeavoring to find a location for a proposed national Chautauqua for the Disciples. They were in Muskegon on November 12, and inspected several properties near there. They expressed themselves as being much pleased with the outlook at Muskegon. The committee has for its chairman William Vernon Nelson and he has been with his committee in conference with Louis H. Conger, secretary of the Chamber of Commerce of Muskegon. The old Hackley Park seems to be the spot most favored as it is desired to get started next summer. J. Frank Green and Probate Judge Ernest Nichosson are other members of the committee.

Church Members Build Tabernacle.

On November 9, the members of the Christian church at Alva, Okla., gathered early in the morning and erected a tabernacle thirty feet wide and ninety feet long in which the Vawter evangelistic meetings were to be held. The building was completed shortly after dark. At noon the ladies served luncheon and the minister, press representatives and business men of the city made addresses. The meeting began November 15.

Salvation Army in Disciples Church.

The semi-annual council of social and field officers of the Salvation Army met in the First Church of Birmingham, Ala., November 13. This council has to do with the work in the southern states and was addressed by Commander Eva Booth.

Graham Frank Holds Meeting.

Graham Frank, the secretary of the general convention of the Disciples of Christ, has just held a meeting with Mr. Chilton in St. Joseph, Mo. It closed December 4. Large audiences were in attendance upon his preaching.

Athletics in Church.

The Seventh Church of Indianapolis, of which Clay Trusty is pastor, is to be organized for athletics this winter and Cecil Stalnaker has been appointed as director. The church has a gymnasium room and the various classes will be conducted under the direction of the one leader. There will be hikes and outings for the boys as well. The pastor preached a special series of sermons during November called "Fundamental Truths of Christianity."

Preacher Gets into Trouble.

A young man by the name of J. B. Dickey, who preached for the west side church in Waukegan, Ill., broke into the secular press a year ago with the statement that there were other callings in which there was more money than in the ministry and that he was leaving the ministry for this reason. After a year in business, the secular press again gives him the front page to announce that he has disappeared from his clothes cleaning establishment in Waukegan with his business affairs in a very bad way. It is reported that he is wanted for various reasons, among them failure to turn over money due to the local Y. M. C. A. He came into the ministry through one of our short course colleges, after a year of study.

C. W. B. M. Remembers Missionary.

The C. W. B. M. in Oskaloosa, Ia., had a very interesting program for November. They had the juniors present at the meeting and a part of the program was the "quiz" on the lesson material. Arrangements were completed for the sending of a Christmas box to Miss Anna Cowdrey, of India, who is the Living-link missionary of the Oskaloosa church, and under the direction of the national C. W. B. M.

Retired Minister Passes Away.

George H. Carter, a retired Disciple minister who has lived for the past two years with his daughter in LeGrand, Ill., but just recently had returned to his home at Sullivan, Ill., died November 11, with pneumonia. He was sick about a week. He was seventy-five years old at the time of his decease.

Colorado Women Work for Belgians.

The women of Colorado Springs, Colo., are busy making garments for the famine-stricken children of Belgium. The women of the Disciples' church in that city are not backward in this good cause but have appointed two sections of their Aid Society to work specially in the good enterprise. The transportation companies are guaranteeing that the goods will be transported free of charge.

Preacher Has Accident.

Will D. Headrick who lives at Crawfordsville, Ind., and preaches for the Browns Valley Church, had a serious accident recently in which he suffered from a broken rib. The automobile in which he was riding skidded over a six foot embankment. He was unconscious for a time and his life was at first despaired of. He will go to California for the winter in the hope of getting strong again. He has been compelled to hand in his resignation to his church.

In and Around Chicago

Hyde Park church had such a crowd in their building at the vesper service on Nov. 22 that the supports of the floor gave way and it settled two inches, considerably terrifying the congregation. The supports have been repaired and the building is now in use again.

S. W. Nay spoke before the Ministers' Association on Nov. 30 on "The Gary Plan of Religious Education." He reported 8 additions at the previous Sunday's services. Austin Hunter reported 8 additions for Jackson Boulevard on Nov. 22.

Irving Park church, W. G. Winn, pastor, has voted to remodel their building at an expense of several thousand dollars. Their gymnasium will be turned into parlors and rooms for the Sunday-school and the social life of the young people.

Sheffield church has a great many unemployed this winter and the pastor, Will F. Shaw, reports that the church has been able to place a number of their men the past week.

Englewood Sunday-school is arranging a play for a date in the near future which will set forth the facts of the immigration problem.

Indiana Harbor church has worshipped for several years in a basement structure but is now starting operations for the completion of their building. They have bought several car-loads of material and their workmen are busy making cement blocks which will be used in the spring in the construction of the building.

H. L. Willett was not able to be at Evanston Vesper service on Nov. 29 on account of illness but E. S. Ames and C. C. Morrison were there and spoke to a large and appreciative audience. The Evanston Sunday-school gave a dramatic entertainment the previous week to an audience that filled the house.

H. L. Willett is preaching every Sunday now at the Memorial church.

Chas. M. Sharpe is announcing a series of six sermons for Sunday evenings at Monroe street church on oriental religions. The series is being noticed by the Chicago secular press.

The quarterly meeting of the Chicago Union of the C. W. B. M. will be held at the Austin church the forenoon and afternoon of Dec. 3. An interesting and varied program has been prepared. The president of this organization is Mrs. S. J. Russell and the secretary, Mrs. H. L. Willett.

Facts and Figures from Disciples' Fields

Evangelistic Meetings.

Vineland, Col., J. W. Hull, evangelist. Continues.

Nashville, Tenn., Woodland St. church; J. E. Stuart, evangelist. Continues.

Fresno, Cal., Mission church; F. M. Brooke, evangelist.

Lipscomb, Ia., S. C. Landis, evangelist; began Nov. 29. Continues.

Lincoln, Neb., A. A. Thomas, evangelist. Continues.

Daysville, Ky., V. W. Wallace, evangelist; 25 added. Closed.

Clay City, Ill., H. J. Reynolds, evangelist. Closed.

Vining, Kans., N. F. Horn, pastor and evangelist. Continues.

Batavia, O., La Verne Taylor, evangelist; Mr. Crabtree, singer. Continues.

Pittsfield, Ill., D. N. Wetzell, pastor and evangelist; Mrs. Czarine Tillotson, singer. Continues.

Center, Mo., J. C. McMahan, pastor and evangelist; 40 added. Closed.

Alvin, Ill., Lewis R. Hotaling, pastor and evangelist; Dr. Alkire, evangelist. Continues.

Burlington, Ia., F. D. Ferrall, evangelist. Continues.

Troy, Kans., A. J. Pirtle, evangelist; 12 added. Continues.

Barberton, O., First church; Carlysle Holcomb, evangelist; Charles E. McVay, singer; 50 added. Continues.

Mankato, Minn., W. E. Harlow, evangelist; 28 added. Closed Nov. 22.

Loda, Ill., Guy B. Williamson, pastor and evangelist; 18 added.

Ottawa, Ill., C. C. Carpenter, and Benjamin Tate, evangelists; 15 added. Closed.

Frankfort, Ky., Roger T. Nooe, pastor; W. N. Briney, evangelist; 53 added. Closed.

Ft. Sumpter, Ill., Victor Dorris, evangelist. Closed.

El Paso, Ill., S. C. Landis, evangelist; 47 added. Closed.

Tallula, Ill., F. A. Sword, evangelist; Mr. and Mrs. L. H. Thomas, singers; Fred M. Lindenmeyer, pastor; 38 added. Closed.

Terre Haute, Ind., Fife Brothers, evangelists; George Darsie, pastor; 600 additions. Continues.

Marion, Ill., John I. Gunn, pastor; Herbert Yeuell, evangelist; 125 added. Continues.

CALLS.

L. S. Cost, from South Butler, N. Y., to Rochester.

J. F. Ghormley, from Portland, Ore., to Great Falls, Mont.

C. B. Richards, from Newport News, Va., to Fourth St. Church, Winston, N. C.

C. E. Wyatt, from Sulphur, Ky., to La-Grange.

James E. Hawes, from Cuyahoga Falls, O., to Richwood.

G. W. Ford, from West Salem, Ill., to Tenth St. church, Paducah, Ky.

J. E. Stewart, to Woodland St. church, Nashville, Tenn.

A. C. Shaw, from Columbiana, O., to Jamestown.

Sam Williamson to Union Mills, Ia.

H. D. Smith, from Hopkinsville, Ky., to Dallas, Tex.

J. Warren Leonard, from Caldwell, O., to Fostoria, O.

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Wm. Ross Lloyd, Flemingsburg, Ky.

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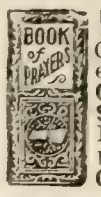

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Preach in City Court.

The Fife brothers who are holding a meeting in Terre Haute, Ind., preached in the City Court on a recent morning. Following this, they went over to the county jail and held another service.

Church Helps Hospital.

The church at Goshen, Ind., has recently held a social in which supplies were gathered for the local hospital. Large quantities of food were taken over to the Goshen Hospital.

D. R. Dungan in Colorado.

D. R. Dungan, who was for many years a teacher of the Bible among the Disciples, but who is now retired, has lately settled at Eureka Springs, Col., where he will make his home for a time.

Another Disciple Author.

Interest in journalism and literature is growing among the Disciples. Among the new laborers in this field to secure general recognition is Mrs. Georgetta Witter Waters, who contributes an article to the November issue of the McClure's Magazine. She has been a frequent contributor to journals in recent years. She is a graduate of the class of 1898 at Drake University.

"Happy Wednesday Nights."

Rockford, Ill., church of which W. B. Clemmer is pastor, has what they call "Happy Wednesday Nights." A fifteen-cent luncheon is served at 6:30. At seven there is a Sunday-school workers' training class. Following this, there are twenty minutes given to the subject, "Teachers and Teaching." Then there is a 25-minute study of the international lesson by the pastor. At eight o'clock there are sectional conferences, prayer-meeting and choir practice in separate rooms.

Geo. L. Snively Raises Big Debt.

The church at Shelbyville, Tenn., has long been oppressed by a debt on their property of $8,500. On November 1, Geo. L. Snively took pledges for twelve thousand dollars to wipe out the debt and take care of some other needs. There have been thirteen additions in a short meeting held by Mr. Snively.

Kentucky School of Methods.

The Bible-school workers of Kentucky are to hold a school of methods from Nov. 30 to Dec. 4 in Murray, Ky. W. E. Frazee will conduct classes for the adult workers. Marion Stevenson will teach religious pedagogy. Studies in the books of the Bible will be given by Mr. Stevenson in the evening.

Pictures for the Church.

The church at Terre Haute, Ind., is not afraid of violating former Protestant tradition by bringing pictures into the church building. The Primary Department of this church now has a beautiful picture entitled "Jesus Blessing the Children," which was placed there as a memorial of Ralph Ladd, a former pupil in this department.

Indianapolis Bible-Schools' Plan.

The Bible-schools of Indianapolis have adopted a standard for the coming year which has five cardinal points. They are (1) Monthly or Weekly meeting of officers with a program for study. (2) Annual promotion day with a program. (3) Systematic missionary instruction and giving. (4)Systematic temperance instruction and pledge signing. (5) Systematic enrollment and recording. Under the latter head they propose not to enroll a pupil who has not been present three consecutive Sundays and to place on the absent list and refuse to count as active members those who have failed to attend for four consecutive Sundays.

Fresno Church Almost Finished.

Work is progressing rapidly on the First Church building at Fresno, Cal., and the plasterers are now finishing their task. The building when finished will represent an expenditure of sixty thousand dollars. It is expected that the building will be completed by Christmas and will be ready for occupancy by the first of the new year.

Russian Christians Go to War.

The members of the Evangelical Christian churches of Russia who are affiliated with the Disciples through their Commission on Foreign Relations, have in many cases enlisted in the army and gone to the front to fight for their country. This has greatly crippled the forces in the struggling churches of the movement. Fifty men have left the Petrograd church—some of them preachers of the gospel. Preachers Prokhanoff, Matweef and Tresnoff are still at the task. The Petrograd church has taken up a collection of a thousand rubles for the Committee of Our Empress, which is designed to help wounded soldiers. The college in Petrograd was opened on Nov. 1, which was somewhat late on account of the above mentioned circumstances. Pastor Zebrowski reports that at Warsaw, during August and September, he baptized 25 persons and that there is great want in his city on account of the war. Mr. Zebrowski is supported by Mr. Murray of Brenham, Tex.

W. H. Boles Mobbed Again.

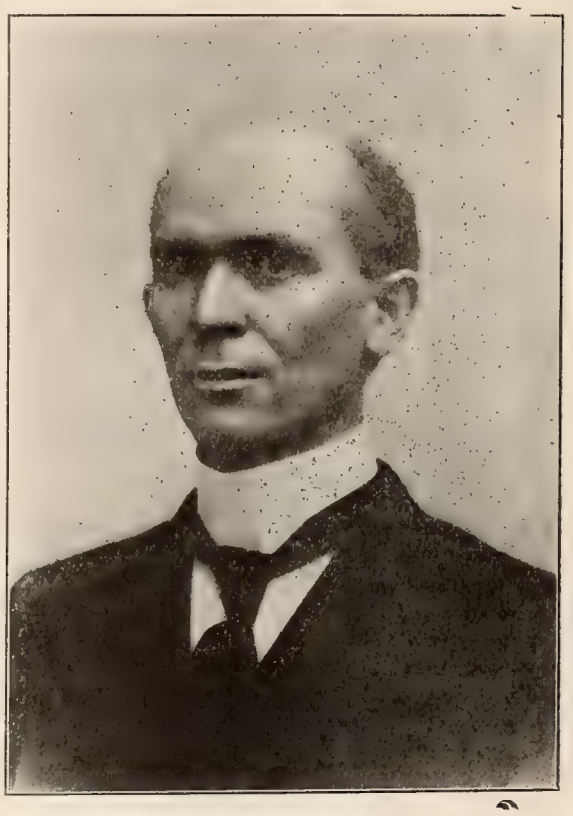
Being mobbed seems quite a common occurence with W. H. Boles of Marion, Ill., who delivers anti-Catholic lectures. It happened last in Minneapolis. There were pistol shots and broken heads on both sides.

A Prayer-Meeting Contest.

The zeal for numbers is invading the prayer-meetings for we note that there is a prayer-meeting contest on between Girard, Ill., and Girard, Kans. The points in the contest are the number in attendance, the number of Bibles, and the percentage taking part.

Los Angeles and Vicinity

The joint board of the Los Angeles, Cal., churches held a farewell banquet for F. W. Burnham on the evening of Nov. 23, on account of his leaving Wilshire Boul. Church to become the secretary of the American Christian Missionary Society. The pastors and members of the joint board and their wives made a company of 150 people. The banquet was held in First Church, of which Russell Thrapp is pastor. S. M. Cooper was toastmaster. The speakers were Mr. Abberley of Magnolia Ave. Church, F. M. Dowling of Fullerton Church, and F. W. Burnham, in whose honor the banquet was given.



Frank G. Tyrrell, who will return to the ministry.

After the banquet, there was a fellowship service in the main auditorium of the church to which the general public was admitted. At this meeting, Mr. Burnham made a declaration of the principles that would guide him in his secretarial career. He declared himself loyal to the Disciples but expressed a conviction that we must have more of the spirit of fellowship with other bodies. He deplored the theological controversies and favored a middle course in these matters. With regard to home missions, he expressed a purpose to stress city work more. He said we should plan to take a few important centers and put enough men and money in these centers to make ourselves felt.

Frank G. Tyrrell was present at the meeting and declared that a year under the ministry of F. W. Burnham had inspired him to go back to the ministry and preach every Sunday once more. He is now a lawyer. The meeting closed with resolutions of a most complimentary sort, which were tendered the departing pastor.

News from Richmond, Va.

At the solicitation of the officers and teachers of the Seventh St. Christian Sunday-school, Richmond, Va., a valuable Sunday-school Manual, for the guidance of this school, has been prepared by the pastor, H. D. C. Maclachlan. This manual is a model of thoroughness. Every detail of the organization and management is considered, and the work of each department of the school is fully outlined—course of study, programs for opening and closing exercises, missionary and social service activities, etc. One of the significant provisions of the manual is this: The last Wednesday night in each month shall be Sunday-school night. At 6:30 o'clock, departmental conferences (with devotional, business and study periods) are held, each department meeting in a separate room. At 7:30 all departments come together around a supper-table and enjoy a social hour. From 8:15 to 9:00, there is a general conference of officers and teachers. From 9:00 to 9:45, there is a session of the superintendent's cabinet—the general officers of the school and the superintendents of departments. Once a quarter, in addition to the foregoing, the Sunday-school Board, composed of officers of the church and representatives from the school, have a meeting at 6:30 o'clock.

The Seventh St. Christian Church, Richmond, Va., is touching the life of the community as never before in its history. There is an organized social service circle, through which various forms of uplifting influences are set in motion and practical Christianity is exemplified. The Juvenile Court of the city, the Associated Charities, the home for abandoned, neglected and orphaned children, the Nurses' Settlement, the hospitals—in fact, every agency for charitable or humane purposes, every movement for the prevention of evil and every form of rescue work find strong allies in Seventh St. Church. The factory girls are being helped by an organization of Camp Fire Girls. The Baraca Class of the Sunday-school conducts a boys' club in one of the slum districts, and the mothers of these boys have manifested their interest. The class will probably soon open a mission Sunday-school in this same section. One of the Philathea classes maintains a room at the Sheltering Arms Hospital, and besides this is rendering a large amount of service to the poor and the sick and the outcast. A motion picture machine has been installed, which will be used among other purposes for reaching the newsboys—a weekly Saturday afternoon entertainment being contemplated for them.

On the third Monday in November, at the regular weekly meeting of the ministers of the Disciples of Christ in Richmond, Va., and vicinity, held at Seventh St. Church, Dr. W. C. James, minister of the Grove Ave. Baptist Church of the city, by invitation, spoke at length, and profitably for all present, on "Some of the Preacher's Problems."

Columbia Disciples Organized.

About five years ago, the Acropolis Club was organized at Columbia University and was to include the university students as well as the students of the Union Theological Seminary. This club met on November 6 and elected the following officers for the college year: President, Prof. Roscoe R. Hill; vice-president, H. I. Croyle; secretary-treasurer, Miss Floy V. Gilmore. The chief object of the club is to promote sociability among the members. The officers of the club are asking Disciples everywhere to let them know of students arriving at the university.

Numbering the People.

The churches at Leavenworth, Kans., desiring to know more accurately with regard to their duties and responsibilities arranged for a census of their city on an interdenominational basis recently and nearly eight thousand homes were visited. Prominent among the workers in this important enterprise were those of the Disciples church.

Thomas A. Boyer at Portland.

The First Church at Portland, Ore., has invited Thomas A. Boyer of Oakland, Cal., to visit them with a view to accepting the pastorate. He was there on November 8, and a call will probably be extended. He has been for twelve years pastor at Oakland and two years ago a great building was erected which is already crowded on special occasions. It is not known what the attitude of Mr. Boyer would be to such a call.

Farming Taught at Eureka.

A very important step is being taken in Eureka College in the matter of community work. During the third week in December (Dec. 14-19, 1914), there is to be conducted a short course in Agriculture and Household Science. This course is to be put on under the auspices of the University of Illinois Extension Deuartment and is to be managed and promoted by Eureka College. The course will be very similar to the short course conducted every year at the University of Illinois. However, it will not be as long nor as extensive. While the course is being promoted by the authorities of Eureka College, it is not to be a strictly college affair. The whole community is to be enlisted and the course is to be conducted for the general good of the community and not for any personal gain on the part of the college. Eureka College has but one purpose in the enterprise and that is to be useful to the community in which it is located. This, too, is the ideal of the Extension Department of the university and the authorities of that institution have shown a remarkable willingness to co-operate in this undertaking.

The course of instruction will include crops, soils, grain selection, horticulture, animal husbandry, dairying, poultry raising, household economics, domestic science, etc. The forenoons of the week will be given over to class-room and lecture work. The afternoons will be devoted to actual practice in the judging of horses, swine, cattle and poultry. There will also be demonstrations in tree pruning and spraying, corn judging, cooking, etc. There will be no entrance requirements and anyone who cares to take the course will be privileged to do so. The aim is to benefit the largest possible number.

The corps of instructors are all experts in the subject with which they have to deal. Dean Davenport, of the University of Illinois, a man of national reputation, will be present part of the time. Professors Nolan, Bauer, Wells, Miller, Hieronymus, Percival and Bunch, all from the university, are to be on the staff. R. P. Shepherd, of Chicago, secretary of the Illinois Bible-school Association, and a good Disciple, has also been engaged for addresses on the educational side of the community's life. Mr. E. T. Robbins, the agricultural adviser of Tazewell County, will be present and at least a half-day will be given to the discussion of the county adviser's work. Other instructors not yet decided upon will be added to the faculty. The science department of Eureka College will also be represented through the department heads. In addition to the class-room work and demonstration work, a popular program will be put on each evening which will not only be instructive but entertaining. The English and music departments of Eureka College will furnish the program for one evening, which will consist of the presentation of Christmas carols in acting and song.

University of Chicago Notes

Shortly after the beginning of the autumn quarter, the Disciple students attending the Divinity School of the University of Chicago, together with the faculty of the Disciples Divinity House, organized themselves into the "Disciples Club" of the University. C. G. Baker was elected president and W. E. Carrol secretary. Twenty-nine members have been enrolled. The first banquet was held in Lexington Hall Thursday evening, Nov. 19, at which nearly all the members were in attendance. It was a get-acquainted meeting. Each one present told from whence they came, their college, the department in which they were doing their work in the university, the degree they were working for and when they expected to receive it.

The increase in the number of Disciple students attending the Divinity School this year is very marked. Our colleges are well represented in the list. There are at present 23 Disciples in attendance. Of this number there are 8 from Drake, 6 from Hiram, 4 from Butler, 2 from Transylvania, 1 from Bethany, 1 from Eureka and 1 from the State University of Missouri.

Four of our men will this year take the Ph. D. degree in the department of philosophy, three will take the D. B. degree and six the A. M. degree. Three of the number are returned missionaries and one is preparing to go to the foreign field next fall. Three are taking work in the sociology department, two are preparing to teach the Old Testament, two the New Testament and nine are preparing to enter the ministry.

The club appointed Charles O. Lee, 12029 Stewart Ave., Chicago, as chairman of the pulpit supply committee and it will be his work to introduce those students who have no preaching points yet this year to churches where the services of student preachers are desired.

C. O. L.

New York City Missions

The Disciples' Missionary Union of Greater New York reports the work of the four missions under its charge as being in the best condition in the history of the work.

During the month of October there were nine additions. The three English missions have made great gains, especially in their Bible school work.

The work among the Russians is most interesting, and has been very active this year. On each Lord's day there are the morning and evening services and a Bible class for men. There are classes in English for men Mondays, Tuesdays, Thursdays and Fridays with paid teachers. The advancement of the men in the classes is wonderful. A class is being organized for Russian women, meeting twice a week. On Wednesday night there is prayer meeting, and on Saturday nights a singing class, followed by some special feature in the way of an address, lecture or entertainment. The attendance crowds the rooms. This work is all done in the rented basement of another church.

The Baptists this last year contributed $73,184.00 for mission work in Manhattan and Bronx alone. The Disciples of Christ this year in all five boroughs and Greater New York is spending $5,400.00, of which $1,800.00 must be contributed by the churches in New York City itself. In other words, our entire brotherhood, outside of New York City, is contributing $3,600.00 for mission work, in this, the greatest city in America.

The need for the future is for a suitable building on the lower East Side to house the foreign work. The Russian work is only one of many that can be done. There is a call from a group of 40 or 50 Slovaks, who are a New Testament people in faith and practice. A suitable building would become an institutional headquarters, in the midst of the various foreign population of the lower East Side.

The growth of the city is tremendous, and is towards the suburbs and more open districts. Sunday-schools planted there now would become strong, self-supporting churches in ten years or less, duplicating the successful work of the East Orange and Flatbush churches. The self-supporting churches of Greater New York are carrying more than their share of the load. Their men are giving not only their money but their time and talents.

M. M. AMMUNSON.

Chairman Mission Committee, Disciples' Missionary Union.

News from the Foreign Society

This is the fortieth year of the history of the Foreign Society. Not very many now living that can recall the historic event of the organization of the society in the basement of the old Fourth and Walnut Street Church, Louisville, Kentucky, October 21, 1875. About all that survive were present at the Atlanta Convention, October 7-14. We recall W. T. Moore, J. H. Garrison, W. S. Dickinson, A. McLean, F. M. Rains. There may have been others. Since 1875 the Disciples have raised $5,738,196 through the Foreign Society, and sent 351 missionaries far hence to the mission fields.

The society has had but three presidents during the thirty-nine years: Isaac Errett, C. L. Loos and A. McLean. A. McLean has been in its service about thirty-two years, the senior secretary for nearly twenty-two years, and the junior secretary about ten years. W. S. Dickinson, the first treasurer, has been a member of the executive committee during all the thirty-nine years.

Education has been one of the chief factors in the development of the society. By addresses, lectures, rallies and conferences it has taught the colleges and churches and Sunday-schools the great lessons of Christian missions. The officers of the society, especially qualified pastors, returned missionaries have gone hither and yon teaching the lessons of world-wide missions. Tracts have been written and scattered broadcast. Articles and editorials have been prepared for our church papers. Many valuable missionary books have also been written by the president of the society and the missionaries. No less than twenty-one volumes have been written and given to the public. Some of these have enjoyed a large sale, and some of these are among the very best missionary books published.

The society has not been lacking in enterprise. It has been alert to adopt the best and sanest methods to awaken interest in the churches. Twenty years ago it first adopted the apportionment plan. For a time this advance step involved some criticism. Now it is a generally recognized method. This society wrote its first annuity bond November 27, 1897. The Foreign Society also had the great pleasure of appointing the first living-link missionary in the brotherhood in 1893. How this step has helped all our missionary work! The first missionary rally to instruct and inspire and awaken the churches was conducted by its agents. The programs for the national conventions have uniformly been unique and inspiring.

F. M. RAINS, Sec.

How "The Conquest" Wins

IF YOU are doubtful whether you can risk changing from the paper your adult class now takes to "The Conquest," read the following letters and telegram. They will indicate to you how this attractive weekly "took" with one of the high-class schools of the brotherhood—Dr. Ainslie's, at the Christian Temple, Baltimore.

TELEGRAM, DEC. 28, 1913.

Baltimore.
Disciples Publication Society.
Chicago.

Mail Monday sure 125 copies The Conquest.

PETER AINSLIE.

LETTER, JAN. 12, 1914.

Baltimore.
Disciples Publicaton Society
Chicago.

"The Conquest" is FINE! Please increase our order from 125 to 150 copies, beginning with issue of Jan. 17. If paper for this date has already been mailed, send additional copies at once, as we would like to have the increased number for distribution next Sunday.

A. E. Sanders, Secy.
Baltimore, Md.

LETTER, JULY 23, 1914.

Baltimore, Md.

We feel we are sufficiently acquainted with "The Conquest" to say that it is the Best Journal we have ever used. The information is most interesting, and we are glad to say very concise.. In fact, we feel that we could not say too much for it.

We are especially glad to note that "The Conquest' is taken home by our members, instead of being left on the chairs, which is so often customary, and we believe is read at home, as our members are really anxious for it.

We heartily endorse and recommend "The Conquest" to all schools looking for a Good, All Around Journal..

F. M. Buckingham,
Teacher Baraca Class.

This is one of the classes of the school at Christian Temple, Baltimore, which as may be seen from the picture is proud of The Conquest, which it uses to the extent of 150 copies.

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The Christian Century

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Editorial

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By James O'Donnell Bennett

The Voice from Behind
By E. M. Waits

"Three Men in a Boat"
By Stephen J. Corey

The Visitor at Des Moines
By H. L. W.

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THE CO-OPERATION COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

Charles Traxler, Akron, Ohio.
E. M. Bowman, Chicago, Ill
H. D. C. Maclachlan, Richmond Va.
L. J. Marshall, Kansas City, Mo.
Howard T. Cree, Augusta, Ga.
Verle W. Blair, Eureka, Ill.

The Co-operation Committee feels that the most timely message it can send to the friends of The Christian Century this week is to suggest that they send The Christian Century for one year as a Christmas gift to a number of their friends. The Publishers have agreed to make a special rate of $1 per year for such gift subscriptions, provided three or more names are sent in accompanied by cash remittance.

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Secretary Robert M. Hopkins: "I read every word of it."
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Imitation of the Spiritual

INSTEAD OF CONSTRUCTING A SPIRITUAL LIFE IN HARMONY WITH THEIR OWN DISTINCTIVE PRINCIPLES THE DISCIPLES OF CHRIST ARE MAKING THE MISTAKE OF IMITATIVELY TAKING ON THE CONVENTIONAL KIND OF SPIRITUAL LIFE FOUND IN THE CHRISTIAN DENOMINATIONS.

There is a very appreciable hunger among the Disciples for a deeper and more satisfying spiritual experience.

We share with the rest of Christendom in the modern revival of the spiritual, but we feel, besides, a distinctive need of our own.

Historically, we Disciples have put our mission as a people into this nutshell: the restoration of the primitive creed, the primitive ordinances and the primitive life. Our characteristic discussion of this epitome of our purposes has always concerned itself at great length with the first two items, while the third item was dismissed with a sentence or two to the effect that everyone knew what the primitive Christian life was anyhow, and no time need be taken to discuss it.

* * *

It cannot be denied that in the matter of the creed of the Church the Disciples have made a distinct contribution to the Christian world. In the matter of the ordinances we have made a similar contribution by our conception and practice of the Lord's Supper and by our conception of the design of baptism, although it must always be remembered that our mode of practicing baptism was championed by Baptists before the Disciples appeared on the scene.

But in the matter of the Christian life we Disciples have not only made no distinctive contribution but have been quite unaware that it lay within the range of our possibilities to do so.

Awaking in these latter days to a sense of lacking an adequate inward spiritual experience, our impulses have drawn us toward the adoption of the traditional type of spiritual experience which obtains in the various Christian bodies around us.

The Disciples are today found sitting at the feet of Methodists and Presbyterians and Congregationalists and Baptists and Episcopalians to receive from them inspiration and guidance in the things of Christian piety.

That this humble attitude in our relation to these noble Christian groups is a justly deserved tribute to the superiority of their Christian experience over our own they would probably be as prompt to disallow as we Disciples are frank enough to assert.

* * *

But the fact remains that the preachers among Disciples who are sounding what is called "the spiritual note," and who thereby are gaining an affectionate and grateful following, are sounding a note which, by their own testimony, they have caught from preachers and spiritual teachers of the Christian denominations.

The Disciples have produced no independent literature on the spiritual life. A few books—not so many as a half dozen—have been written, but these are imitative, reflecting the traditional type, and lacking any constructive method or insight.

The writings of Andrew Murray, J. R. Miller, G. A. J. Ross, Dr. Jowett, G. Campbell Morgan and the list of spiritual teachers whose names are annually in evidence on the programs of the Keswick Conference in England and the Winona and Northfield Conferences in America, together with the autobiographies of missionaries like Henry Martyn,—the writings of such men are, aside from the Scriptures, the inspiration of whatever interpretation of the inner life finds its way into Disciple preaching.

But the modern Disciple mind, while it feeds gratefully on this spiritual bounty, is, nevertheless, left consciously unsatisfied by it. We feel that it lacks substance, thickness and a certain fullness of reality. It seems to be better fitted for some temperaments than for others, and its effect is often to put one out of sympathetic touch with the two greatest spiritual movements of the age, scientific scholarship and the organization of social justice.

* * *

A sympathetic and understanding observer, watchng the attempt of the Disciples to take over into their inner life a type of Christian experience to which they are not accustomed and for which their characteristic thought-habits have not prepared them, easily detects the awkwardness and strain with which they go about it.

At conventions, for example, such an observer gains the impression that the "devotional periods" are more or less of an importation, more or less artificially arranged, and carried through with an unction which, while perfectly sincere and deeply in earnest, is nevertheless strained and wrought up.

The attitude assumed in such periods might be expressed in consciousness by this resolution: Go to, now let us be spiritual!

Again and again the leaders of such devotions have been heard using words with practically that meaning. In quieting the disorder in the room the leader often pleads: We are trying to have a spiritual meeting! By which expression is disclosed the fact that the spiritual is conceived as something that stands over against the main business in hand, and is an experience—probably an emotional experience—that is to be induced by the artificial stimuli about to be provided.

(In candor it must be stated that the early morning prayer hours during our conventions seem to be of a different character, more nearly illustrating a type of spiritual experience indigenous to the Disciple mind.)

True spiritual life is not strained after. It cannot be induced by an external situation. It springs up naturally within the soul. It cannot be affected, nor imitated. It is a delusion if it is second-hand. And it is better to have a spiritual life that is truly one's own, even though it lack certain features possessed and prized by others, than to strain after a type of spiritual life which one has no right in spiritual honesty to possess.

* * *

Words like these in this editorial would be open to the charge of ungraciousness were it not for the fact that the writer of them holds that the Disciples, though historically neglectful of the culture of the inner life and today, consequently, less abounding in the riches of the soul than are the Christian bodies around them, do have, nevertheless, certain great distinctive structural principles, by which they may, if they will, build up an inner life which will include the virtues possessed by the conventional type and add thereto a unique character of their own.

The Kaiser at Church

BY JAMES O'DONNELL BENNETT.

Of all the dispatches coming from the front in these days of scant news of the European war we regard those of Mr. James O'Donnell Bennett, representative of the Chicago Tribune, as pre-eminently the most vibrant with human interest. By his reporter's initiative and the prestige of his paper as well as by the help of ordinary good luck, Mr. Bennett has been able to get to the center of some highly interesting situations. His presence at the Great Headquarters of the German army brought him the extraordinary opportunity of observing the Kaiser under circumstances of peculiar fascination. That this opportunity was made full and brilliant use of will be the verdict of every reader of the following vivid paragraphs.

THIS morning the emperor went to church, coming by motor car from the villa in this town where he has been in residence for several days. At church I sat fifteen feet from him and watched him as sharply as decency would permit. I took no notes, but during such parts of the sermon as I could not understand I went over the details of the scene and of the bearing of the principal figure in it and etched them on my memory.

I write while the impression is still fresh.

This, thought I, as the emperor seated himself in a drawing room chair before the improvised altar, is the saddest face I have seen in my life. Not the saddest either, nor yet the most careworn, but the gravest. In that countenance was no woe, but a solemnity so profound and austere that it moved the heart not to sympathy so much as to a kind of awe.

LOOKS LIKE WARRIOR-KING.

I think that I may say that this man looked his part in the present tremendous drama. He looked not only the warrior-king but the anxious head of the state, and you said to yourself, as you studied the reflective eyes and the motionless lips, "The burden of empire is upon him." For seconds upon seconds it was like a face of marble—undisturbed by so much as the quiver of an eyelid or the parting of the lips.

The eyes held me with a peculiar fascination, and when, as the emperor turned a little to the right, I had an opportunity to look almost full into his face, the conviction of the sadness of the face would come over me again, and I was minded of the expression you catch in certain portraits of Lincoln—the reflective, far-off look—as if the brain behind the eyes were busy with mournful things not yet borne in on other men.

This expression of a something in the emperor's countenance that was more poignant and more human than solemnity and that still was not quite equivalent to sadness was the dominant impression of what was to me a very interesting hour.

And so, my first impression of the German emperor was the impression of profound gravity. That expression of his made him seem an older man than I had expected to find him. He looked every one of his 55 years, and more than looked them.

NOT A YOUNG MAN.

We, of America, I am sure, always think of him as a young man, hardly realizing that he has been twenty-six years on the throne and that he is a grandfather.

And yet, half an hour after service, he seemed young again and there were moments when there was a look of almost boyish happiness in his eyes. He was standing then by the roadside after the ceremony of "parademarsch," when 2,000 of the landsturm had passed in review before him. A glittering staff was grouped around him. Old men and young bent very low over his hand, but always he deftly turned their greeting from what

Kaiser William IV of Germany Who, Mr. Bennett asserts, has "the saddest face I have ever seen."

I supposed was going to be a kissing of the hand into a handshake.

He spoke with animation and it seemed to me that he must be speaking of pleasant matters. With at least four of the officers he laughed a great deal, showing his white teeth as he did so. He laughed with his shoulders, too, the way a stout man laughs, though the emperor is not stout, and once he laughed so heartily, but not loudly, that his cheeks became for an instant quite rosy.

All the time that he was talking the eyes, which at service had seemed so sad, were twinkling with merriment. He spoke rapidly and sometimes with alert nods.

Throughout that fifteen or twenty minutes of visiting by the roadside he seemed a thoroughly likable man. His smile is infectious and I thought that once he saw me grinning blandly at him and there seemed to be the flicker of a grin in response. Or perhaps it was my queer semi-civilian, semi-military correspondent's uniform that arrested one of his swift glances around, for it is a garment that, with me in it, is calculated to make any man grin.

THE PREACHER.

The preacher walked back and forth in front of the altar during the half hour before the emperor's arrival. He was Pastor Goerns, one of the court chaplains. His countenance was mild, but he had the voice of a warrior. He wore a black cassock and over it a gray military cloak. His cap, although it was simple, somehow recalled by its form the more ornate headdress of the Biblical priesthood. Its color was black. At his breast hung a large silver cross. He was a cheerful cleric, and he beamed with an equal eye upon the officers young and old, saluting them with the military salute as they took their places.

And so we waited, the hall not buzzing but only sibilant with the subdued conversation of the princes, and dukes, and generals, and other officers.

A hush again enveloped the brilliant scene.

At last the big moment came.

There were hoarse shouts outside and a buzz of autos. Then silence for an instant, followed by the tramp of many feet, not heavy but firm. That sound suddenly ceased.

At this instant there was absolute silence in the congregation and everybody was standing with his right hand at salute.

The trumpeter stepped down from the musicians' platform and took the pastor's military cloak from his shoulders.

THE KAISER ARRIVES.

We heard the steps of a man walking slowly. Leaving the plank walk and mounting the center platform, or dais, he removed his helmet and when he did that everybody on that platform and the platform each side of him uncovered.

He advanced to the drawing-room chair and stood before it, while the pastor, who was smiling, came forward from the altar and shook his hand. The pastor made no obeisance when he did this. It was just an informal greeting as between man and man.

We on the other platforms stood until the emperor seated himself in the drawing-room chair. Throughout the service when he stood, we stood, and when he sat we sat. He wore the uniform of a general of the German army. It was of the familiar bluish-gray cloth, with a red collar embroidered in gold.

His helmet was covered like the others, with greenish linen cloth. He carried a sword and wore spurs, and a military cloak which he did not remove.

One of my first thoughts was that I had never seen a notable who looked so much like the busts of himself; that is, as to the contour of the face, and yet I was surprised to see the double chin so pronounced. When the emperor bent his head the chin gave the lower part of his face almost a chubby look—almost juvenile.

NO SIGN OF RESTLESSNESS.

In his bearing I tried to detect the signs of the alleged restlessness of which the world has made so much, but it was not there. Save to rise for the prayers and the hymns, he almost never moved. His sad, intent eyes very seldom shifted from their straight-ahead gaze.

The emperor joined in the hymns with gusto, often not looking at the words in the book. During the prayers he stood with his eyes closed and his head a little bowed. Then his attitude was one of austere devotion, and, observing the firm set of the jaw and the suggestion of intense concentration in his attitude, you would say, "Here is a very pious man."

During the sermon I tried to detect in his expression either condescension or complacence, either pride or arrogance. But I could not penetrate the mask of gravity. He seemed to me an epitome of composure, touched at times with melancholy abstraction.

If I tried to make more out of what I saw I should only be dabbling in the spectacular, with no truthful impression in it. If you said, "A careworn looking man very intent upon his devotions," I suppose you would be saying what you would have said had the German emperor been a private citizen.

SERVICE SIMPLE ONE.

The service was very simple, including as it did three or four sentences of invocation from the Evangelical prayer-book, two or three prayers, also from the book, the Apostle's creed, a half hour sermon, and two hymns. Service opened with the reading by the pastor of that sentence which in the Protestant Episcopal prayer-book begins something like, "Lord God, who hath made heaven and earth and in whom alone is our help," and it was followed by other sentences of invocation. Then came the Apostles' creed, and after it prayers—all read in a loud voice by the pastor, who at the conclusion of each prayer discharged an "amen" as if he were shouting "Salver" ("volley") to a German battery.

The first hymn, which was sung very early in the service, was an adaptation of the ancient "Hymn of Praise of St. Ambrosius." A German captain told me it would be about the equivalent of what English-spaking Protestants call the "Te Deum." The pastor announced it with homely words of which I have so often heard the translation in American Evangelical churches, "Let us join in singing" hymn number so and so—"the first, the second, and the third stanzas."

I give here the captain's and my attempt at a translation:

Lift to thee their hymn of praise;
Great God we praise thee!
Lord, we glorify thy power!
Before thee earth bows down
And marvels at thy works.
As thou wert in ancient times
So art thou evermore.

All that can glorify thee,
Cherubim and seraphim,
Lift to thee their hymn of praise;
All angels serving thee
Call on thee in blessed peace,
Call thee holy, holy, holy!

Holy, Lord God of Sabaoth,
Holy Lord of the war armies!
Strong help in need!
Earth and air and sea,
Are filled with thy glory.
All is thine.

These words were sung to a noble air, and the voice of the brasses produced a prodigious effect.

The Scripture reading for the day had been taken from one of the letters of Paul, and on certain martial phrases in that letter the sermon was founded. In the course of his remarks the pastor paid his respects to Paul as a fellow warrior. "Paulus," he said, "who was a good soldier, too—not with the sword but with the tongue."

It was a war sermon, vehement, valiant, intimate, a sermon by a soldier for soldiers, and it put fight into a man. It said, with many hammerings and many short, sharp sentneces, "Fight the good fight and trust in the Great Captain who is God above. If he is with us who can stand against us?"

The preacher spoke of "that most beautiful word in the German language, the word 'vertrauen'" [to trust], and in that word was the essence of his sermon. The motto of the German people, "Gott mit uns," was, he felt, a kind of echo of that word and gave the keynote of Germany's spiritual life.

"There are two things," he said, "for the German soldier to remember. The first is his trust in God, for that is his shield; the second is his trust in himself, for that is his sword. "With these two we soldiers must win.

"Beloved, I have seen the soldiers under all conditions and I have never heard the voice of complaint among them. Never for one moment have they forgotten or lost their trust in self.

"The wounded did not complain, but only begged that they might soon be well again so that they could return to the front. The young men going into battle believed in their cause and they won. I have never seen a soldier who did not believe in the cause and in himself.

"But, beloved comrades, is that enough? Nay! For in that hardest of all tests for an army, a retreat, the soldier must have not only his trust in himself but his trust in God. 'God still is with us,' he must say, 'and in God's good time we shall win.'

"We shall be victorious because we will it, and we will it because with God's help we can do the task he has set us to do."

SAYS GOD ASKED PEOPLE'S HELP.

With these words the pastor closed and with them he made the vast building ring:

"When war came upon the land God said to Germany. 'Am I to be with thee in this thy task? Wilt thou make this struggle with me or without me?'

"And the voice of a united people bore to the Great Captain's ear the words 'With thee, O Father, with thee, in this our heavy task!'"

All the preacher said was summed up in the hymn which the 2,000 sang after the sermon. It was the ancient "Niederlandisches Dankgebet," or "Dutch Prayer of Thanksgiving." It was sung to a tune that made its short, strong words move as to the roll of a hundred drums—not the roll of drums, either, but the abrupt beating of drums.

The effect of percussion, in other words, with which the 2,000 came down on the incessantly recurring rhythms of such words as "treten" and "beten," "waltet" and "hailtet," "Schlechten" and 'Knechten," "Streite" and "Seite," "wollte" and "sollte," "begonnen" and "gewonnen," "loben" and "oben," "Gemeinde" and "Feinde" was beyond description in its vigor and precision.

KAISER LEADS SINGING.

It was, both literally and in the musical usage of the words, an "attack," especially after the emperor took personal charge of this portion of the exercises.

The adjutant general at the little organ gave the note to the singers, the resplendent trumpeter and his men took it up, and the hall rang with the march of the music and the hammering of the short words—only five three-syllable words in the total of ninety-seven.

And here I make the perilous experiment of attempting a translation of the German. On account of my deficiencies in the language the translation is both halting and free—halting in its expression of the melody of the original and free in its rendering of the original spirit. But it is the best I can do.

To God on high we lift our prayer.
His judgments ever righteous are.
And His strong arm the good sustains:
O praise Him who forgets us not!

With us He stands in our hard fight.
And with the right His triumphs are.
Thy battles begun we know they are won
Thy warriors we, but the victory Thine.

To Thee on high our praises rise,
Thou Captain of our host:
Be with us now and evermore,
O cast us not away!
Thy name we worship, Lord our God,
And pray, Thou make us free!

KAISER CALLS MORE FIRE.

Valiantly as the eight landsmen from the cavalry regiments blew on their instruments of brass they did not blow hard enough to suit the emperor and at each of what I will call the drum words in the first stanza—"treten" and "Beten," "waltet," and "haltet" and "Schlechten" and "Knechten"—he vehemently beat time with his right hand.

He wanted more fire from brasses and the singers and in the second and third stanzas he got it.

The singing rose to a spirited finale and then came the benediction, followed by an instant of silent prayer. When the hush was broken the pastor advanced to the altar and the emperor again shook hands with him.

After the emperor had shaken hands with the pastor he turned around and faced the throng that extended from his dais to the entrance of the hall. Just as he stepped down from the dais he saluted and said:

"GUTEN MORGEN, HAMARADEN."

And the two thousand, in a shout that went crashing up to the iron girders, responded with one voice:

"GUTEN MORGEN, MAJESTAT!"

To me that was the most stirring incident of the day. It was so unanimous. It was a yell of comradeship. It sent a thrill up the spine.

THE KAISER DEPARTS.

Then all of us on the other platforms slowly followed the emperor out of the hall. The troops came later. When we had got back into the main roadway that runs by the new barracks we found the emperor standing a little apart from his staff at the right side of the road.

On the roofs of two of the new buildings were stationed three or four sentries, and they could overlook the whole scene. Behind garden walls in the rear of the emperor other soldiers were standing, but they unobtrusively vanished from the picture when, apparently, it was grouped to their satisfaction.

All the officers who were waiting for "Parademarsch" to begin visited in low tones and I think everybody felt quite as solemn as he had felt at church service.

Finally piercing commands began to snarl along the road and you heard the tramp of many feet. The words "in gruppenkolonne, vier neheneinander" came through the crisp autumn air like darts.

That, I think, means "In close order, four abreast," and, granting I have the words right, which I probably haven't, they were followed in a few seconds by "Augen rechts! Parademarsch," for which we would say, "Eyes right! Goose step."

At that command each company of the 2,000 landsturm who had been at church flung itself into the goose step, perhaps a hundred feet before reaching the emperor, and kept it up a good bit after passing him.

The faces of the men, all oldsters, were tense with pride and excitement. I suppose it was the first time in their lives most of them had had so close a view of their sovereign. They looked like men from the farms, honest, simple faces, and I could picture them telling to their grandchildren in years to come the story of this morning's church going.

"Three Men in a Boat"

Dignified Foreign Missionary Commissioners Come to Grief in the China Sea.

BY STEPHEN J. COREY.

IT WOULD be difficult to crowd into twenty-four hours more varied experiences of travel than we have just had in that time. Because of the continued downpour of rain we were unable to proceed to this place overland, so yesterday evening we embarked in a tobacco steamer from San Fernando, a small flat-bottom boat of 1,500 tons. It plies between Manila and Aparri on the northeast part of the Island of Luzon, and has a bad reputation as to the comfort of its passengers. It was but lightly loaded, and this, added to the fact that we sailed but thirty hours after a typhoon had passed leaving a very rough sea, made our journey most miserable.

SEASICKNESS.

Other people who have sailed the seas may have been just as seasick as we were, but it is doubtful if anyone ever experienced more different kinds of seasickness than we did. In the first place the smell of the ship gave us a certain kind of nausea, and then the greasy, garlicky ship's food that we were foolish enough to try to eat before she sailed, gave us another kind. After sailing we were conscious of a peculiar sensation of "mal de mere" caused by the fact that our cabins were in the stern and we received the full benefit of the bucking-broncho kind of pitching of which the ship has a way all its own. But this was not all. We were directly over the propeller, which, because of the roughness of the sea, seemed to be out of the water fully half the time. Every time the stern rose up the propeller spun with greatly accelerated speed which made the boat vibrate like a dog shaking himself after a ducking. It is simply impossible to describe or even diagram the extraordinary feeling that possessed one when this occurred. Then, last, but not least, the cabins were too stifling to be endurable, so the men in our party persuaded the cabin boys to bring our bedding to the upper deck and place us on cots that we might have the benefit of the air.

HOLDING ON.

In the night the sea became so rough that our cots began to glide across the deck, and we placed Professor Bower in the center where he could hold on to an iron post and anchor us by allowing us to hold to his cot. After a time Mr. Doan and his son wisely went below, choosing the stifling state rooms rather than the rollicking deck. Along toward morning the wind blew the blanket off Professor Bower and in an unguarded moment he released his hold on the post and rose to rescue it. Just as he loosened his hold on the post the ship tilted radically to port, and I and my cot shot across the deck with lightning-like rapidity. The force of my flight was slightly slackened by the fact that my cot crashed into half a dozen rattan deck chairs that had preceded me toward the railing. Before I could recover myself, Professor Bower, who had wildly followed me across the deck with involuntary speed and much less dignity than he usually has at his command, landed upon my stomach with his 200 pounds, and before any apologies were forthcoming the ship had tilted violently to starboard, and both of us, piled on top of my cot, were gliding at top speed in the opposite direction. In the middle of the deck we encountered the iron post with Professor Bower acting as cushion of contact. By some marvelous providence he escaped serious injury and abandoning himself to the instinct of self-preservation threw his arms about the post and clung for dear life. I myself felt strangely drawn to the Professor and gripped him in a fond embrace. By this united action we stopped the mad game of ping-pong we had begun to play and had time to lie on our backs, gripping with our hands our improvised anchor, and with our minds

Dr. S. J. Corey.

trying to analyze an entirely new sensation of seasickness.

CHINA SEA FAMOUS.

Some people have seasickness when a ship pitches—that is, when it teeters endwise on the swells or seas. Other people find themselves especially susceptible to the motions of a ship when it rolls from side to side. The China Sea is famous for its ability to make a ship go both ways at the same time, and very few people can withstand the combination. Add to this peculiar conceit of this famous sea, the weak resistance of a small, half-loaded, flat-bottomed tobacco boat, and you have a combination of surprising motions which brings the proudest spirit to grief. The nearest description of this motion that one can think of is an accelerated wallow, and the approximate feeling that one has concerning his own anatomy during this motion is that his whole body is swinging in three directions at once, while his stomach is revolving entirely on a separate axis of its own.

DROPPED ANCHOR.

After a little short of twelve hours of this sort of thing it was announced that we had reached the harbor of Salamagus. The ship dropped anchor far out in the bay, and as the sea was running very high even here, our hasty toilet was made with lingering misgivings, and we made ready our baggage for unloading with faltering steps and pale expressionless faces. The natives had come out with crude, home-made boats which they kept alongside with difficulty, and we were let down into them for passage ashore. The only thing that kept us from fear of never getting safely ashore through the wildly tossing sea was the fact that we were so miserable that any possibility was looked upon with indifference. The men in these strange, frail looking boats were really skillful in the handling of their craft, and got us ashore without any real difficulty.

We landed at a little village composed of half a dozen bamboo houses and a warehouse built of the same material. Here we found one of our Filipino evangelists who had ridden fifteen miles from his station to meet us and guide us on our way. He informed us that the heavy rains had destroyed portions of the road and that we would have to make the thirty-five miles by ox-cart and buggy instead of automobile. He had five of these oxen and little covered carts ready for us, and we soon departed after reading a telegram from Mr. Hanna of Vigan, who wired us that he would meet us half way on our journey.

MORE EXPERIENCES.

The little carts, or cortonas, as the natives call them, are made entirely of bamboo, save the wheels, and the cover resembles very much a huge poke bonnet. You sit cramped up inside on the bamboo slat-bottom and bump along without any springs under you, while the driver sits on the front end of the box, almost astride his ox and gets an indifferent speed out of it with a sharp stick. We had a downpour of rain about every half hour, and our cart drivers kept most of the rain out of the open front of our carts and also from their own shoulders by throwing about them their stiff, outstanding capes made of palm leaves. The road is a good one, kept up by the government, and we got along easily across the small streams until we reached one of the larger rivers where Mr. Hanna was awaiting us with a two-pony buggy and a covered spring cart pulled by three very diminutive ponies. Here we dismissed all of the ox-carts save one, which was reserved for our hand baggage and Dr. Lemmon, who volunteered to follow us in a slower way.

We did not proceed, however, until we had stopped for dinner, very kindly prepared for us by a Filipino gateman and his wife, important people in their village. The good man escorted us upstairs to their living apartments; for a Filipino never lives on the first floor of his house. Although this was the best house in the town, a flock of sheep was occupying the ground floor. These good people set before us boiled rice, fried eggs, canned sardines and fresh rainwater for drinking. We had been able to take no breakfast, and this, together with our long cart journey, had put a keen edge to our appetites and we gave an exceedingly good account of ourselves, much to the satisfaction of our host and hostess.

REACHING VIGAN.

When we came to our first river we found it a raging torrent, although in the dry season it is but a small insignificant stream. The government has built a large concrete bridge here, but the rains came on before one of the abutments could be finished, and it was useless for crossing with vehicles. We crossed the bridge on foot, climbing down from the unfinished abutment on a long bamboo ladder, the lower end of which rested in a bamboo cart to which was hitched a water buffalo or caribou. The wheels were removed from our vehicles by villagers who volunteered to help and then the buggy

and the cart carried across by about a dozen of them who held their burdens above their heads and waded armpit-deep through the rushing water. The little ponies partly waded and partly swam across. We crossed the next river by having thirteen nearly naked natives around each vehicle, who pulled and pushed and yelled and struggled until we gained the other shore. Just before reaching Vigan we came to the largest stream across which we were taken on a bamboo raft. The raft was pushed up to the shore, our vehicles driven on to it and then we were poled across by the native raftsman.

Thus after about eight hours of varied overland and water experiences we reached Vigan. It was a hard day's work, but we ought not complain, for our missionaries are subject to such journeys many times during the year.

Vigan, Ilocos Sur.

The Voice from Behind

Funeral Sermon—Published Because of its Beautiful Appreciation of a Beautiful Life.

BY E. M. WAITS.

WE are listening today to this voice from behind, sweeter than martial music to the ear of the patriot, more compelling than the mighty masters of song, the pealing organ or full-voiced choir. It was a voice containing the passion of a great soul sustained in its weakness by a power omnipotent. During her lifetime, bodily weakness was her continual portion, but this was borne with such fortitude that, like Paul, she could say, "Most gladly therefore will I rather glory in my weakness that the power of God may rest on me, for when I am weak, then I am strong." Tested ofttimes in the fiery furnace of trial, familiar with Gethsemane with its tears and anguish, she withstood all without a murmur, nor did she ever impeach the wisdom of the Father. Her faith never suffered even a partial eclipse.

She had the humility of a devout faith in God's word and his promises. She believed that the Bible was truly inspired of God and that it was able to make us wise unto salvation, that it was profitable for doctrine, reproof and correction and instruction in righteousness; that it was able to make us complete, thoroughly furnished unto every good work. To improve the means and agencies through which it might be taught was the passion of her later years. Not long since, I received a letter from her containing this epigram: "Now abideth the lesson, the pupil and the teacher, but the greatest of these is the teacher." When the wave of teacher training swept over the country a few years ago, she was on the crest of the wave. For more than four years, she has been the head of the Educational Department of the inter-denominational Sunday-school work in Texas. When the new idea of Religious Education came, she was one of its greatest advocates and exponents. She was the leading spirit in the organization of our City Training School and served as its dean until the hour of her death. She was familiar with every new step taken in Sunday-school work, whether in Dakota, Kansas or Gary, Ind. She had vision, inspiration and knowledge and knew full well how to impart all to her fellow-workers.

We pass over a quarter of a century of most active life, years filled with unselfish service as teacher in the public schools of our city and as the first state secretary of the Christian Woman's Board of Missions: a time full of tender ministry caring for orphans and educating young men for the ministry out of her slender resources. No human word could add to the quiet beauty and dignity of Mrs. Walden's consecrated life. In quietness and confidence, she found her strength. She was the only person I have ever known over whose head I could consistently paint a halo. She was truly a realization of that brave spirit of Browning:

Rev. E. M. Waits, pastor at Magnolia Avenue church, Fort Worth, Texas.

"One who never turned her back but marched forward,
Never doubted clouds would break.
Never dreamed, though right were worsted wrong would triumph,
Held we fall to rise, are baffled to fight better
Sleep to wake."

THE MESSAGE OF HER LIFE, A CALL TO SERVICE.

Specifically, her life speaks forth:

I.

The power of a surrendered life. It remains to be seen what a thoroughly consecrated life can do. In Mrs. Walden's life, we see what a life more thoroughly unselfish than we have ever known can do. The heart cry of every man and woman who has been lifted out of self into Christ is that of George Matheson:

"O love that will not let me go,
I rest my weary soul on thee.
I give thee back the life I owe.
That in thine ocean depths its flow
May richer, fuller be."

Michael Angelo, working on his immortal statue of David, put a lighted candle in the visor of his cap, that no shadow of himself might fall on his work. In seven years of fellowship with her in service, I have never known her to allow a shadow of self to fall across her work.

II.

The power of the sacrificial life. Her favorite Bible verse was "I fill up on my part that which was lacking of the afflictions of Christ in my own flesh for his body's sake, which is the Church." The cross, with too many of us, is a figure of speech, an ornament for a necklace or a watchfob. She believed that the bleeding heart of Calvary should have its response in the aching heart in Fort Worth.

III.

The way of the loving heart. There was a strain of elusive mysticism about her whole spiritual nature. No one could associate with her without learning the pathway of the loving heart. She had a mantle of charity as broad as the weaknesses of humanity. If any one had tried and failed, or if there was one like Peter, following afar off, she was ever ready to forgive and forget for she truly believed with Faber:

"That the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind:
But we make His love too narrow
By false limits of our own,
And magnify His strictness
With a zeal He will not own."

IV.

The courage of an unconquerable faith and hope. The soul that has an unconquerable faith and aspiration cares little for difficulties and flings bold defiance at hindering circumstances. This spirit of God within her heart was constantly overcoming difficulties and upreaching after better things. A few days ago I quoted those startling lines of Henley:

"Out of the darkness that covers me
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud:
Under the bludgeonings of chance
My head is bloody but unbowed.

It matters not how strait the gate
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul."

"This, she said, is a true expression of my life." The one unconquerable element in human life is goodness and this she possessed in a remarkable degree.

V.

Firm reliance upon God's word and the life of prayer. Under a very recent date, she writes, "I could never have lived without this precious word. How often it has been my strength and support, it grows more wonderful to me every day I live." I have never known any one to rely more implicitly on God's promises in prayer, and whatever progress our Church has made, it owes more to her prayer tower on Fifth street than on any message from this pulpit. She believed "that the procession of our life, however sad or disturbed, is ordered by a Being of infinite benevolence and power: whose everlast-

(Concluded on page 17.)

"And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden away any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee saying 'This is the way, walk ye in it.'" Isaiah 30: 20-21.

THE CHRISTIAN CENTURY

EDITORIAL

MINISTERS' SALARIES, PENSIONS AND RELIEF.

FIRE insurance is practically universal and life insurance is rapidly becoming so. The cost of the former is one of the fixed overhead charges of every business. The cost of the latter is reckoned among the necessary items in every prudent man's cost of living. Salaries are adjusted to include this outlay as regularly as food and clothing.

Of all salaried men the minister finds life insurance most imperative.

At 40 years of age a policy of $6,000 in the Presbyterian Ministers' Fund for Life Insurance, which on its 150th anniversary was opened to all Protestant ministers, and is unquestionably the best for them, costs $170.70 a year. For the great majority this is prohibitive. And yet, if the widow were able to secure six per cent net, it would yield only $360 per year. And nothing but the minister's death will bring that.

Blindness, paralysis, tuberculosis, disabling rheumatism or old age, which comes early to the minister, would not only bring no help from the life insurance, but would also leave its premiums to be met as before. In such a case it is a burden rather than a help.

Just here the last year's report of the Disciples Board of Ministerial Relief is suggestive. Every case of worthy need, among ministers or missionaries, which was reported to it, was met with a pension. In one instance it was $435, to a man who is still living and paying part of this amount for life insurance. In many instances it was $300 to $360 per year—the equivalent of $5,000 or $6,000, though in most of these cases death had not intervened and an insurance would not have been available. On an average the pension was $190, the variation being according to the circumstances of each household.

We understand that the Board of Ministerial Relief is trying to work out a basis for guaranteeing a certain pension for a certain annual payment. It will be an interesting development.

But meanwhile the Board is actually meeting the situation for the brotherhood, and by so doing lays every church and minister under obligation to co-operate. Ministers may have differing opinions about some things, but they cannot deny a service of which they are themselves the beneficiaries.

FELLOWSHIP IN SPITE OF EXCOMMUNICATION.

HOW petty and futile seem the frenzied actions of the heretic-hunters and prosecutors in the presence of a noble victim. It is a radical test of a man's Christian quality to persecute him, to ostracize him, to tell lies about him, to excommunicate him. Some men grow great under such a test. Other men reveal the shallowness of their own spiritual life and their lack of deep-rooted conviction.

The great soul, shut out from the organized fellowship of his brethren, by their own unbrotherly act, finds spiritual companionship with unseen or remote souls whom he understands and who, he believes, understand him.

Such a soul feels the futility of decrees of excommunication and pities the people who imagine that they do God service by resorting to them.

This point of view was expressed by Mr. Frank E. Boren, an elder in Berkeley church, in California, and one of the delegates "excommunicated" from the state convention last summer. Returning home from the convention Mr. Boren wrote thus:

> Excommunicated! From what? Certainly not by or from my Lord Jesus Christ. I have even a deeper sense of fellowship with him. Not from spiritual fellowship with Thomas Campbell, Isaac Errett, J. H. Garrison, H. L. Willett. My sympathy with the high idealism of these men was never more complete. No game of politics can alter this. I was born a Disciple. For twenty-nine years I have been a member of the church. No petty ecclesiastical decree can change the loyal friendships or pleasant memories which those years have meant.
>
> Not from prayerful interest in the great missionary enterprise of the Disciples. I might even go so far as to secretly slip my little mite into the missionary offering. I refuse to believe that the action at Santa Cruz represents the spirit of the Disciples of the state. It would seem, indeed, that the logic of circumstances would compel the assumption that until such time as the Disciples of the state repudiate the action of the convention, such action represents their choice. But my faith in the people is such that I absolutely refuse to believe it. I am not excommunicated. So there!

Much the same sentiment was expressed by Rev. Edgar De Witt Jones in The Christian Century recently, in a review of a little book written by Rev. S. S. Lappin, editor of the Christian Standard. Mr. Jones, with characteristic gentleness, called attention to the dual personality of Mr. Lappin the editor, and Mr. Lappin the author of this tolerant and human little book. He declared his belief that Mr. Lappin had "written into this book his real generous self and that these pages show his attitude toward his brothers all." Then Mr. Jones quoted an exquisite quatrain from Edwin Markham which, much to our regret, was lost while the article was in the printers' hands. It ran thus:

> OUTWITTED.
>
> He drew a circle that shut me out—
> Heretic, rebel, a thing to flout.
> But Love and I had the wit to win:
> We drew a circle that took him in.

The attitude of love is not only the right but the winning attitude for those to take who suffer injustice at the hands of passion-blinded heretic-prosecutors. Thousands of his Christian brothers, some of them the direct objects of his attack, and others interested but unmentioned bystanders, watch the violent frenzy of the Christian Standard these days with sentiments of moral pity for its editor, sentiments which are so deep that they drown the minor feelings of vindictiveness and scorn.

In this attitude they attain a certain spiritual fellowship with him in spite of himself.

LATIN AMERICA AS A MISSION FIELD.

LATIN America, it will be remembered, was entirely omitted from the map of the mission field in whose behalf the great world missionary conference of 1910 convened in Edinburgh, Scotland. It was felt that diplomatic considerations with reference to the Roman Catholic Church made it inadvisable to classify as territory for Christian missions any country where Roman Christianity prevails.

Whatever is to be said as to the wisdom of making this exception—and we are not disposed to criticise it—it will hardly be disputed that the time is overdue for active steps to be taken by the Christian forces on behalf of Mexico and the countries of South and Central America which, though they are nominally Christian nations, need the enlightenment and emancipation of the gospel as much as does oriental paganism.

The call for a deliberative conference at Panama in February, 1916, issued by a committee representing the various Protestant mission boards of North America, to consider the problem of Christianizing Latin America, is therefore a timely announcement.

Dr. Robert E. Speer, as chairman of the committee, made requisition upon the Christian Woman's Board of Missions for the services of Mr. Guy S. Inman as Executive Secretary of the Conference, and the Board has granted his release.

The story of Mr. Inman's missionary success at Piedras Negras, Mexico, told to the readers of The Christian Century a few weeks ago, was previously well known among missionary leaders of all denominations. Mr. Inman's sympathetic understanding of the human side of Latin Americans, gained by wide travel throughout South and Central America and his long residence in Mexico, has made him the logical choice for "heading up" the proposed conference. He is in masterful possession of the Spanish language and has personal access to many political and industrial leaders of a number of the na-

tions, besides those of Mexico with whom he has a wide circle of friendships.

Mr. Inman's task from now on will consist of creating and directing an interest in the Panama Conference both within the North American Church and among the representative men of Latin nations who may be in sympathy with Protestant efforts to meet the spiritual needs of their people.

Whether European missionary societies will be asked to participate in the conference is a matter that will not be decided until the return of Dr. John R. Mott who is now in Europe.

It is expected that the Panama Conference will do for Latin America what the Edinburgh Conference accomplished for the Asiatic and African mission field.

A CHANCE FOR ANOTHER APOLOGY.

ITS wanton and unscrupulous dealing with matters of fact has led the Christian Standard into several tight corners of late, from which it has been able to emerge only by clean-breasted apology on its editorial pages.

For three issues straight-running that paper contained apologies for its editor's wrong doings. The last one was headed "The Amende Honorable," but every discerning reader must have been prompted to say in his heart that the only honorable way to amend some things is to learn not to let things of that kind happen again.

Yet the uncharitable exploitation of the California newspaper account of the alleged utterances of Rev. H. J. Loken of Berkeley, upon his return from the Atlanta Convention, followed hard upon the aforesaid third apology.

The Christian Evangelist likewise made an even more uncharitable interpretation of the same matter.

That The Christian Century's guess as to what part of the newspaper story was furnished by an uninformed reporter's imagination, and what part was actual fact, came out pretty near the truth is not a matter of pride with us, for any Christian editor not blinded with passion and hatred could have done as well.

Two letters from Mr. Loken were received at this office, one enclosing the newspaper clippings and deploring the erroneous statements, written before he had seen the Standard or the Christian Evangelist, the other written after Mr. Loken had read the Evangelist's editorial. The later letter follows:

Dear Brother Morrison: I wrote you this morning regarding an article that had appeared in our California paper, the Christian Church News, of this month. I have since read the Christian Evangelist of Nov. 29 where an article on the same subject and in the same harsh strain appears. I am sending you the newspaper clipping of the original article in the Berkeley Gazette from which all the other daily papers copied theirs. I had no sooner got home than the Gazette was after me for a story, and I promised them I would tell them of my trip as soon as I had something in shape for them, but I asked them not to print anything till I gave it in myself. The reporter is personally a very good friend whom I have always trusted implicitly. But the paper that night printed its confused version of the story. You can easily imagine how confused an ordinary reporter is concerning ecclesiastical affairs and how perfectly natural it was for the paper to print just what it did. I dare say they thought they were doing me personally a great favor in what they did. For the paper is not unfriendly to me but has been a great help in my local work.

You will note how on the evening of the next day, Nov. 12, I specifically denied in the meeting before my church that any such construction should be put upon the fact of my credential being accepted by the General Convention as the paper put upon it, and my correction was published in the Gazette. I trust you will see clearly that the statements purporting to come from me in the paper are the work of reporters.

Now I do not intend to make any refutation of these things.

It is all too crude to take seriously. The statement that fifteen ministers refused to preach in the church appointed me at Atlanta, and that it was in a negro community, etc., is certainly rich. The chairman of the pulpit supply committee wrote me before I started from Berkeley asking me to preach at some church in Atlanta. I wrote back that I would. I took the church assigned me, an M. E. church South, and there was no hint given me by the committee that it was in any way a disreputable church or that anyone had refused to go out there! The name of the church was Brown Memorial Chapel.

Here is a sufficient occasion for another apology by the Christian Standard. It is perhaps expecting too much to ask that the Christian Evangelist make an "amende honorable" in a case in which the managing editor's personal feeling is so deeply involved as in this.

CHRISTIAN UNITY IN A CHURCH LETTER.

HOW far the churches have traveled from the old days when charges and countercharges of proselyting rent the air is evidenced by a church letter presented to First Christian Church, Cedar Rapids, Ia., by a lady who asked membership there. The pastor, Rev. Walter M. White, sends us the letter which reads as follows:

This certifies that Miss J. P. is an acceptable member of St. Paul's Methodist Episcopal Church, of Cedar Rapids, Ia., and that she is hereby dismissed at her own request, and commended to the Christian care and fellowship of the First Christian Church.

With the transfer of this sister, St. Paul's Church extends to the First Christian Church the most cordial Christian greetings, praying that this exchange of members may serve to bind the two churches into a closer fellowship and aid in bringing in the time for which our Master prayed when we shall all be one.

Done on behalf of St. Paul's Church by

E. J. LOCKWOOD,
Pastor.

Nov. 16, 1914.

This clearly testifies to the spirit of gracious and considerate Christian fellowship which characterizes the ministry of both Mr. White and Dr. Lockwood.

Yet if Mr. White were not the tender, coöperative, union-loving man that everybody knows him to be; if he could be conceived as ever setting covetous, proselyting eyes on any of the sheep of this neighboring Methodist fold, his impulses so to do would surely be deterred by the recollection of receiving a letter such as this from the trustful and kindly shepherd of those sheep.

After all, the best cure of proselyting is not to build the fences higher but to tear them down altogether.

UNDAUNTED.

YOU might expect that the hideous war across the sea would put such melancholy into the souls of the peace prophets that they would never talk again. But you would be ludicrously mistaken.

The war has seemed but to unloose the tongues of those who have caught the vision and grasped the principles of a war-less world. The breakdown of European political civilization and the turning of the continent into a vast shambles, instead of inhibiting peace talk has but evoked a sad-toned chorus of "We-told-you-so's" from the peace people.

In the arena of public opinion in the United States right now the biggest issue is that which is being joined between the peace principle and the war principle.

The militaristic forces are active.

The psychology of the hour is favorable to their side. Fear is easily created in the public mind. Bogeys and spooks can be conjured up with extraordinary facility. It can be made to seem footless and ridiculous to try to run the United States a minute longer with our contemptible little army and navy.

But the peace folks are organizing for action too.

Of course the Society for International Conciliation is ever active.

And now the churches of New York, Chicago and Buffalo are leading off in the organization of their religious forces on behalf of the peace policy of our government as against the militaristic policy. A luncheon attended by over one hundred leaders of the Jewish, Gentile, Catholic, Protestant, Liberal, and Evangelical religious forces of Chicago was given last Tuesday by the Church Peace Union of which Andrew Carnegie is the founder.

Judging by the speeches made by Rabbi Hirsch, Shailer Mathews, Jane Addams, Jenkin Lloyd Jones, Bishop Anderson, and Frederick Lynch of New York, there was left no doubt that the intelligent and courageous and really potent forces of Church and Synagogue could be counted upon to make undaunted and unrelenting war on war.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Emperor Helps a Christian Hospital.

Emperor Yoshihito has given $25,000 toward the foundation of St. Luke's International hospital in Tokio, which will be conducted under the auspices of the Episcopal Mission represented by Dr. Rudolph Teusler. This is a very unusual act for a Japanese emperor and it is thought will insure the success of an enterprise which involves the raising of a half a million of dollars. The emperor spoke of his desire of solidifying international understanding, and mentioned with special praise the labors for peace of President Wilson.

Gregorian Churches Take Advance Step.

The Gregorian churches of the orient have adopted the international Sunday-school lessons, and by this act have come a step closer to the Protestant movement of the west. The Coptic churches of Egypt have not taken this step yet, but they are opening their doors to missionaries who have come to them as councillors, and who are wisely undertaking to reform these churches from within.

Gideons Place More Bibles.

It was only five years ago that the Gideons, an organization of Christian traveling men, conceived the idea of placing Bibles in hotels. The idea came from England where an analogous organization had been at this work for forty-two years, though they had distributed only 17,000 Bibles in that time. In America, up to July, 1914, 237,000 Bibles have been placed in the hotels. It is said that only twenty hotel keepers have refused the Bibles and some of these have afterwards asked for the books. The organization claims that only three or four of the books placed have ever been stolen. A negro elevator boy, who stole one of the books, testified on the witness stand that he took it because it was such interesting reading.

Religious Telescope Has Anniversary.

The Religious Telescope, the general family organ of the United Brethren church, will celebrate its eightieth anniversary Dec. 31, 1914. Its first issue was printed in Circleville, O. This is one of the oldest denominational journals in the country and interprets the holdings of its denomination with a kindly spirit to other bodies.

Medical Missionaries Meet.

In spite of the confusion in mission fields as a result of the war in Europe, the interest and attendance at the sixth Interdenominational Medical Missionary Conference held in Battle Creek, Mich., Nov. 17-20 were in no wise diminished. Nearly 200 workers from home and foreign fields attended and the meeting was presided over by Bishop E. R. Hendrix of Kansas City. Among the notable addresses delivered were the following:

"Medicine in China," Rev. Isaac T. Headland, Pekin, China; "Better Organization for the Medical Work," Rev. Levi B. Salmans, Mexico; "Physiologic Therapeutics on the Mission Field," Dr. J. H. Kellogg, Battle Creek Sanitarium; "Forty-five Years in Asiatic Turkey," Rev. George C. Raynolds, M. D., D. D., Van, Turkey, "The Outlook for Missions in View of the War," Bishop Eugene R. Hendrix, D. D., President.

The Conference will meet again in 1915 in Battle Creek, Mich., the sessions being held at the local sanitarium.

Church Buys a Motor Truck.

The Grace Methodist Episcopal church of Chicago has adopted the motto, "The church that serves." It has a store where second hand goods are sold at very low prices to the poor, and in order to facilitate the gathering of these goods, the church has purchased a motor truck. This motor truck will be used in the summer to send groups of children from the slum districts to the country for a day's outing. The pastor is Rev. Elmer L. Williams, who secured the title of "the fighting parson" on account of his raids on vicious resorts in the neighborhood of his church. The church maintains a brotherhood home for boarding young men and a similar home for young women.

Unitarians Hold Street Meetings.

The Unitarians of Massachusetts are holding street meetings in various cities in the interest of temperance. They have purchased and equipped a motor car which carries the workers from city to city. Meetings were recently held in Fitchburg and Holyoke. These meetings are under the auspices of the Unitarian Temperance Society.

An Episcopal Tour of Africa.

Bishop Hartzell and Bishop Anderson of the Methodist Episcopal church recently met in England. They are booked to sail for Africa as soon as possible under present conditions. They will go to Cape Town and from there they will go northward 2,500 miles by rail to the Belgian Congo region where a new conference will be organized. Next the bishops will proceed to southern Rhodesia and Portuguese East Africa, holding conferences in each section. They will then go to Angola, Liberia, Madeira Islands and North Africa.

Russian to be Taught.

Home mission workers will be interested in the announcement that Prof. Samuel Northrup Harper has been appointed to an assistant professorship at the University of Chicago and will give courses in Russian language, literature and history. He is the son of William Rainey Harper, the first president of the university and has spent much time in Russia getting ready for the courses. There is a definite attitude on the part of many home mission leaders that young men of American birth and parentage should learn the language of the immigrant and prepare themselves for work in home missions in the same way that candidates for the foreign field prepare themselves.

Baptist Leader Goes from Coast to Coast.

Dr. James A. Francis has been for the past five years pastor of the Clarendon street Baptist church of Boston. This was his second pastorate in this church. During this pastorate the church has erected a new building. He has come to be widely known for his evangelistic success and for the merit of his contributions to social service. He was influential at the Sagamore Sociological Conferences. The First Baptist church of Los Angeles, Cal., has called him and he began his pastorate there the first of December. His departure from the east will be felt as a distinct loss to the Christian forces there.

Methodists Help Old Ministers.

The Methodists probably have the most efficient system of relief for old ministers that has come into any Protestant denomination. From being considered charitable relief to be given only to the poor, their stipends to aged and infirm ministers have been changed into a pension given to every man without regard to need. It is still customary, however, for ministers who have means to return the money. This organization paid out last year $1,100,000 and they need to spend $1,600,000 a year, so they are raising an endowment fund of ten millions. They have $350,000 in annual profits from their book concern which goes to this cause.

Rochester Gets Next General Assembly.

The next General Assembly of the Presbyterian church will be held in Rochester, N. Y., next year, in the Central Presbyterian church of that city. Rev. C. Waldo Cherry, the pastor of that church, has already begun active preparations for the entertaining of that religious gathering.

Noted Author Returns Home.

Dr. Henry Van Dyke, the noted author, theologian and poet, who has been the ambassador to the Netherlands, returned to the United States Nov. 24. The purpose of his return was to have his eyes treated by an oculist, a famous specialist in New York. The past few months has meant a tremendous strain for him in caring for the war refugees in the Netherlands.

Episcopal Women May Vote.

A committee has spent a year in investigating the canonical law with reference to women voting in church elections in the Episcopal church in parochial matters. At the session of the diocesan convention held at the cathedral of St. John the Divine, in New York, it was decided to extend the franchise to the women of the church.

Million Dollars for a Church.

The Trinity Methodist Episcopal church of South Los Angeles, California, has finished what is regarded by many as the most unique and inclusive church building to be found in the country. The price paid for it also places it in a class by itself. The total cost of the plant was a million dollars. It has a hotel, clubrooms, library, roof-garden, motion pictures, social parlors, and training classes all in one building. The building is nine stories high. The main auditorium is level with the sidewalk and will seat 2,300 people. The auditorium has a stage, an orchestra pit, stage curtains, drops and footlights. There is a banquet room that will seat a thousand people. There is a $25,000 pipe organ in the building with echo, harp and chimes. It is thought that guests in the hotel part of the building will be influenced by the environment to go to church.

Dr. Hillis Defines Neutrality.

The Sunday Evening Club is an institution which provides for Sunday evening services in a down town theater in Chicago, bringing a new speaker upon the platform every Sunday, a man of national reputation being secured in most cases. Dr. Newell Dwight Hillis spoke before this club on Dec. 6. Dr. Hillis had a good word for all the nations of Europe except the Turk. He said. "I hope to live long enough to see the Turk driven out of Europe." He also defined his idea of neutrality. "I refuse," Dr. Hillis said, "to interpret neutrality on the part of Americans as meaning silence on the questions at stake in the war. If to be neutral requires that I shall be silent, I refuse to be neutral. I decline to add God and the devil together and then divide them. We must stand for the civilization our fathers achieved." Dr. Hillis prophesied that there will be a United States of Great Britain as we now have the United States of America, involving the reorganization of the British empire, as a result of the present war.

Mormons Grow Rich.

Fifteen years ago the Mormon church began a systematic campaign to make effective their principle of tithing their members. It is now well recognized that a Mormon who does not tithe is not a good Mormon unless for a special reason he has been excused by the church. This organization recently erected one of the great hotels of America at a cost of two millions of dollars and paid for it with one year's tithes. The hierarchy is interested heavily in the sugar beet trust, the Union Pacific railway, and in many another important enterprise of the west.

Gather Statistics on Family Worship.

The Christian Examiner of New York gives the account of some investigations made in certain churches regarding religious practices in the homes. In one church, in answer to the inquiry, "Do you have family prayer?" nearly fifty per cent answered "Yes." In answer to the second inquiry "Did your parents maintain a family altar?" sixty-six per cent answered "Yes." In another church, a larger number answered yes to the first question than to the second.

Baptists and Congregationalists Federate.

At a joint business meeting held recently by the Baptist and Congregational churches of Hampden, Mass., it was voted that the two churches federate. They will hold services alternately in the two churches for a time. They are now seeking a pastor who can enter into the spirit of the federation. In the end, the federated congregation will have but one meeting house.

More Money for City Missions.

The Congregational City Missionary Society of Chicago will hold its annual meeting at the Auditorium Hotel on Dec. 10. The speakers on this evening will be Dr. Leroy Burton of New York, general secretary of the Congregational Home Missionary Society, and Rev. William E. Barton of Oak Park. Plans will be presented in the meeting to increase the endowment of the society from $300,000 to $500,000. Rev. J. C. Armstrong has been superintendent of this society for twenty-five years and through his labors Chicago has been made the leading center of Congregationalism in the world, in point of number of churches and members.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

THE BAPTIST COURIER.

EMPTYING AN ORDINANCE.

In his book on The Meaning of Baptism, Rev. C. C. Morrison, a minister of the Disciples' church, makes this statement: "The apostles did not preach baptism: they preached Christ and baptized those who accepted him, with as little consciousness of the formality as such as we now put into the ceremony of the right hand of fellowship." The burden of the book seems to be to prove that baptism is simply an initiatory ordinance receiving its whole meaning from the social fellowship into which it inducts one. According to this view baptism is practically nothing and church membership is everything. It removes the stability of the ordinance and makes it subject to the changing life of the church. Baptism becomes a mere method of getting into the church and while perhaps the Scripture form of the ordinance is the more advisable, yet since other forms get people into the church they have all that is really essential. We may well ask if this view accords with the New Testament. We believe that it not only does not, but that is empties baptism of the meaning Christ and his apostles gave the ordinance.

In the New Testament baptism is associated with a profound experience that is individual rather than social. It relates one not so much to a human fellowship as to God. It is a declaration of one's own death to sin and rising to a new life and symbolizes the gospel by which this individual experience is wrought. If Lazarus had received an ordinance to commemorate his experience with the grave it could hardly have been said that the ordinance was simply a formality of initiation into human fellowship again; for it would not have been related to his social life that followed but it would always have looked backward to the wonderful individual and divine experience by which he became again a living man. Baptism thus stands in the New Testament. It is, it is true, a prerequisite to church membership. But it is not an initiatory rite. Its purpose is to symbolize the great act and gospel by which one becomes a child of God: and it is intended forever to hold the mind back to that act and gospel. This is its use. A very slight examination of the New Testament will be sufficient to confirm these statements.

It is a mistake to say that the apostles did not preach baptism. In the first and only sermon Philip preached to the eunuch he made the place of baptism so plain to him that the eunuch of his own accord asked for the ordinance. He could have learned of it from no other source than Philip's discourse. This sermon was a sample of the apostolic method.

It is a mistake to speak of baptism as a mere prefix to church fellowship. In the commission itself it is not church membership that is singled out as the great thing that preaching is to lead the nations to, but it is baptism that has this mention. "baptizing them;" and the words that follow indicate that baptism stands for that profound individual experience by which one becomes a child of the Triune God, "into the name of the Father and of the Son and of the Holy Spirit." To talk of this baptism being a mere initiatory ordinance to a human fellowship is to empty the passage of its meaning.

It is a mistake to say that baptism gets all of its significance and value from the social fellowship into which it inducts one. Rather it is truer to say that, according to the New Testament, the church life gets its meaning from baptism. This was the use the apostles made of the ordinance. By the memory of baptism they held their erring converts back to that great original experience, to the gospel that wrought it and to the life it declared. "Know ye not that all we who were baptized into Christ were baptized into his death. . . . Even so we also should walk in newness of life." "Was Paul crucified for you? Or were ye baptized into the name of Paul?" In the New Testament baptism did not shape itself to a church fellowship. Rather baptism was the fixed, pole star by which the church life was to guide itself. It was the abiding form of the true Christian life, the unchanging pattern of what the church was ever to seek to be.

THE BAPTIST BANNER.

The Meaning of Baptism, by C. C. Morrison, editor of The Christian Century, is a new book of more than ordinary interest. We haven't the pleasure of knowing Mr. Morrison but he is vouched for by those who are reliable as being neither eccentric nor a seceder. We say this by reason of the fact that he launches out on entirely new lines, thinks for himself, and dares to write down just what he thinks. If we understand what he writes he is far from being in accord with his own brethren and he doesn't hesitate to call Mr. Campbell, and especially his expositions into question. He stoutly maintains the "Open Church Policy" and in order to do so, does not hesitate to say that baptism is not an ordinance but an "initiating ceremony into the Christian community." Again he speaks of it as "A function of the social organ of religion—the church," and proceeds to say: "Its whole meaning is derived from the Church." Following such a statement, it is not strange that he calls in question the commission of our Lord as given by Matthew. But we do not mean to condemn the book. It is learned and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading. It is a book of 225 pages, and may be had of the Disciples' Publication Society, of Chicago. Price, $1.25.

THE CHRISTIAN ENDEAVOR WORLD.

The Meaning of Baptism, by Charles Clayton Morrison. A thorough treatise from the immersion point of view, but building a bridge toward the affusionist view. (Chicago: Disciples Publication Society. $1.25; postage, 10 cents.)

The Visitor

"Cap and Gown Day" at Drake University is the mid-year festival of the Senior class. It marks the first appearance of the graduating body in academic costume, and their recognition by the institution, and especially by the Junior class, as worthy of the honors of the final year.

In this last phase of the day's program there is made clear the passing of those ancient forms of horse-play that once marked the intercourse of Juniors and Seniors. Time was when humor passed into brutality in the efforts of each class to prove its superiority. In some institutions those archaic customs

Dr. Frederick O. Norton, Dean of the College of Arts, Drake University.

still persist. But it is a sign of the times that in the better class of colleges they have ceased to have vogue.

* * *

The Visitor was "among those present" at this annual celebration last week. The Senior class of the Arts College numbers more than half a hundred. The number of young men and young women appeared to be about equal.

Professor Herbert Martin, of the department of Philosophy is the "Class Father" of the group. According to an admirable custom, one of the members of the faculty is adviser to each class, and thereby earns his title. On this occasion the class and its paternal counsellor received an armful of roses from the Junior class in token of good will, and as an aesthetic substitute for more vigorous and less desirable gifts once bestowed.

* * *

The exercises took place in the University Chapel. The Faculty appeared in academic dress. The procession of the Seniors, in cap and gown, marched through the ranks of the Juniors to their places in the hall. A program of music was rendered, and Dr. Medbury, university chaplain, offered prayer.

President Bell spoke of the significance of special days in the academic calendar, and the value of Cap and Gown Day. He then introduced Dean Norton, as the chairman of the day, and paid a fitting compliment to his seven years of service as head of the College of Arts, and the raising of educational standards at Drake as the result of his efforts.

Dean Norton, in his address in introduction of the speaker of the day, made still clearer the meaning of the occasion, and laid admirable stress upon the standard of scholarship and of character which must be maintained by each member of the class if the coveted honor of graduation at the end of the year was to be achieved.

The large number of visitors present from University Place and the city showed that the events of the college year at Drake are of interest to the entire community.

* * *

In the afternoon at four there was an assembly of the students of the Bible College, for an address on "The Ministry and the New Age." Dean Kirk has reason to be proud of the body of young men and women who are preparing at Drake for the ministry, the mission field, and other forms of religious work.

They come from many parts of our own land, and from other lands. Many of them preach regularly for churches within reaching distance of Des Moines. Most of them plan to go on to more extensive forms of graduate work upon completion of the course in the Bible College. Drake students are found in graduate divinity studies at the University of Chicago, Union and Yale, and they are among the best of the graduate bodies of Disciples to be found in each of those institutions.

* * *

It seemed a far call from the cloistered quiet of University Place to the stress and excitement of an evening at Billy Sunday's big tabernacle.

The Visitor had learned on his first arrival in Des Moines that the big revival was in its fifth week. On the streets and in the street cars there were many signs of the fact. At a luncheon served at Professor Martin's hospital home there was hardly any other topic of conversation in the group that included President Bell, Dean Norton, Dr. Medbury, Dr. Idleman and Mr. Givens.

Many opinions are expressed regarding Mr. Sunday and his work. The churches, with few exceptions, have gone into the meeting earnestly. If not all were convinced that it was wise, they have at least made no protest, and have "played the game."

There are those who believe that great good is being done, and that the work of the churches will be made easier by the meeting. This is Dr. Medbury's feeling.

Others recognize the admirable results reached in a multitude of cases, but fear the reaction after the meetings are over, and the interpretation which religion is likely to find in the minds of many who listen to the evangelist.

Others still believe that little but harm can come from the crude theology, slangy vernacular, and often vulgar forms of speech which are in evidence.

Yet no one doubts the tremendous earnestness and sincerity of the man. His plan of work is mechanically perfect. His helpers are efficient, and the public demonstration of approval is gratifying.

* * *

On the day the Visitor was there the two sermons, afternoon and evening, were identical. Mr. Sunday has a few "big features," and his sermons on "Amusements," "Booze," and some others of like sensational type are used several times in the course of a meeting. In the afternoon the Senior class of Drake went in a body to hear the one on "Amusements," and it was the same sermon that the Visitor heard in the evening.

* * *

We had been warned that we should reach the tabernacle before seven o'clock. But later there came a hurry-up message saying that we could not be sure of getting in if we arrived later than six. It was a little after that when we got there and every entrance was blocked. Only through the good offices of Dr. Idleman were we admitted at all. But with his help we secured sittings in the section allotted to ministers at one side of the speaker's platform.

The tabernacle is built after the model on which all of Mr. Sunday's buildings are put up. It is a huge, rectangular wooden structure, seating at least eight thousand people. Every available space was occupied and it was the same in the afternoon, as we learned.

Mr. Rodehever, Mr. Sunday's leader of song, was in charge of the service, which apparently began as soon as the tabernacle was reasonably full, and continued till nearly seven o'clock. About that time the evangelist appeared, and from that moment onward he was in constant evidence. Even while the music was still going on, led by the large chorus choir, Mr. Sunday was walking up and down the platform, giving directions to his assistants, to the door-keepers, to the ushers, and to everybody else in sight.

Prof. Herbert Martin, "Father" of the Senior Class, Drake University.

Then the leader of song called out the names of several delegations that were expected that night—three of them were from high schools, and the others from Des Moines College, Drake University, and the City Hall. They responded with school yells, and everybody cheered. Then came a solo, the offering for two Des Moines charities—and the preacher mounted the little platform with its sim-

ple wood reading desk, and the sermon began.

* * *

It was a plain, straightforward handling of the subject of amusements from the standpoint of one who believes that all dancing, card playing and theater going is harmful and inexcusable on the part of Christians. The preacher followed his note book very closely. Whole paragraphs were read from it.

His language was for the most part well chosen and dignified. There were lapses into slang and rough speech, but they seemed to be deliberate, and not spontaneous. You would expect Mr. Sunday to use good language all the time. His preaching shows that he can do it, and that his coarser speech is assumed for the sake of the effect. Is it an aid or a hindrance to the best results, and is it quite genuine?

His voice was very husky when he began, but cleared up as he went on. He seemed to make everybody hear in the big tabernacle and there was much laughter and frequent cheering.

The sermon lasted fully an hour. Toward the close there came frequent appeals for decision, particularly on the subject of amusements. The end came rather abruptly, with a call for all who wished to make the right choice to come down to the front and take him by the hand. At that signal the fifty or more ushers, in various parts of the house came down the aisles, and that created a current of forward moving people in which it was easy to join.

The handshaking was unique. Mr. Sunday has a sort of trap door by the side of his pulpit. This he lifted as the people began to go forward, and descending two or three stairs, he could reach down and take the uplifted hands. They came by twos and threes at first, the music meantime swelling into the great volume, led by the choir.

When perhaps a hundred people had shaken hands with him, he went back to the platform, closed the trap door, and walked about, lifting his arms to beckon those who still waited, and the tide once again set in. Down the stairs he would go, shake hands with the group that had gathered, then back again. Sometimes he would stand with one foot on a chair and the other on the top of the desk, then he would swing down with the agility of an acrobat, and throwing one foot high in the air, bend over to catch some extended hand.

* * *

As fast as the people came forward the seats immediately in front of the platform were cleared to make room for them. The response that night was the best there had been at any time and Mr. Sunday was in high spirits. On some previous occasions, I learned he had been greatly disappointed at the results, and had gone after the ministers in the most vigorous speech, charging them with indifference and inaction. But that night there were several hundred who responded.

But among them there must have been a considerable percentage of Christian people who regarded the act as a fresh dedication of their lives, or as a renunciation of certain amusements. And there was also a large number of quite young children at the afternoon meetings. I am told great numbers of children, quite too young to know the significance of their acts, have come forward. So that the total number of those whose names are taken must far outrun the actual conversions. How many even of these will be added to the churches is one of the problems the ministers of DesMoines are facing.

The meeting closed with the act of getting the names of those who had come forward, and a prayer by Mr. Sunday. Standing on the top of his reading desk, he prayed in his characteristic way, very earnestly, very familiarly and very unconventionally. There seems to be no instruction to the converts as to what they are to do next. Doubtless they are left to the ministers. But it will be strange if the ministers do not find on the cards handed to them names of many of their most faithful workers, as well as of little children, far too young to enter the church.

I was told that I could hardly judge Billy Sunday by that meeting, either as to the vigor and picturesqueness of his speech, the freedom of his address to God and to the devil, or the exciting nature of his acrobatic performances. But it was easy to see the possibilities even from the restrained conduct of that evening.

And still the question remains unanswered: Is this type of evangelism a help or a hindrance to the progress of the kingdom of God?

H. L. W.

A pennyworth of bread eaten with water gives more strength than a quart of beer.—Benjamin Franklin.

The Book World

A Department of Reviews and Literary Notes.

BY HERBERT L. WILLETT.

The Unknown Guest. By Maurice Maeterlinck. Readers of the earlier work of this fascinating Belgian find themselves somewhat at a loss to follow him into his later studies in the occult. He is the sort of symbolist, or as some would call him mystic, who touches with beauty and mystery whatever theme he discusses. In the years of his successive volumes of essays and of symbolistic plays one felt that he brought to all his work a master gift of description which still left one with a haunting sense of elusiveness, which was perhaps its chief charm.

But in later years he has abandoned somewhat his nature studies which made "The Life of the Bee" so marvelous a description of an almost unknown world, and his poetic and semi-philosophical reflections upon life, and has taken his way into the realm of the supernormal. One saw it coming in a single chapter of "The Buried Temple." Much more fully it appeared in "La Mort," which was translated a year since under the title "Our Eternity." In the present work he shows himself an interested, though not very skilled, interpreter of psychic studies following particularly such writers as Osty, Bozzano and Duchatal, and the proceedings of the Society for Psychical Research. It is to be feared that M. Maeterlinck will please few by his latest adventure. Earlier admirers will regret his departure into the world of phantoms and psychometry. The psychical researchers will hardly care to have their problems popularized in this easy-going and poetic spirit. And as for the psychologists, of course they will decline to admit that beyond some vague phenomena of the subconscious there is any value whatever in the subject.

But Maeterlinck is quite in earnest none the less. He presents not a little of the data relating to phantasms of the living and the dead, portents, premonitions, and knowledge of the future, and then attempts in his own charming but rather superficial manner to comment, define, and explain. The title of the book is his nuame for the mysterious, subconscious faculty, so much wider in its inclusiveness than the intellect, yet so little under the control of personality. So far as we are able to judge, he would make this little-known region the clearing-house for all the mysterious phenomena which spiritists and many other types of people claim for their own.

Quite the most interesting chapter deals with the Elberfeld horses, those wonderful educated animals, the report of whose feats in mathematics and other fields have been widely published.

Leaving to the students of mystery on the one side, and to the psychologists upon the other, their conclusions regarding this excursion into unknown regions, practiced readers of Maeterlinck will travel with their favorite author through these pages, enjoying the unfailing charm of his word and manner, and reserving the right to think as they will of his conclusions. (Dodd, Mead and Company. $1.50 net.)

The Man of Nazareth. By Frederick Lincoln Anderson. The author of this vigorous treatment of the life of Jesus is professor of New Testament interpretation in Newton Theological Seminary, and a son of Professor Galusha Anderson recently of the University of Chicago. The treatment of the life and character of Jesus is original and full of suggestiveness. In introducing the Master he says, "When the clouds of dust raised by centuries of conflict and criticism finally lift, we should see that the naked fact is that a new type of man, fresh, strong and unique, appeared in our race in the first century."

The difficulties which Jesus met in connection with his claim to be the Messiah are clearly pointed out by Prof. Anderson. He shows how far from Jesus' idea was the popular conception of the Messiah. More than this, it was a dangerous idea even if he had shared it. "A political Messiah, a warrior Messiah, a king of the Jews, such as the people and especially the Zealots expected, would be a traitor to the Romans, would receive short shrift at their hands if unsuccessful, and, if successful, must lead an insurrection against them. All these were abhorrent to Jesus. Yet how could he call himself Messiah and not awaken the hopes and suggest these popular connotations? This was a vital and tragic problem for Jesus, and one to which he was constantly alive. In an atmosphere palpitating with zealotism, he naturally never went about claiming to be the Messiah, as many seem to think, but always exercised a holy discretion and reserve on this point." Particularly interesting are the two chapters, "How Jesus Handled Legalism," and "Jesus' Positive Teaching." In the perfectly unconventional manner in which the author goes about his work one is reminded of Prof. Seeley and his volume, "Ecce Homo." (Macmillan. $1 net.)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

National American Woman Suffrage Association in its Forty-Sixth Convention

The Annual Suffrage Convention was held at Nashville on November 12-18, and will be memorable in the recollections of all who were privileged to attend it. The suffrage colors were in evidence everywhere, not only the headquarters, the Hotel Hermitage, being elaborately decorated, but the stores and other buildings in the city as well. The House of Representatives hall in the State Capitol was given for the business meetings, and the convention was welcomed by the mayor of Nashville, the governor of the state, and the Senior United States Senator from Tennessee. The Nashville papers gave extended reports and friendly editorials, and many charming social functions furnished the needed recreation from the severe strain of the business sessions.

THE STATES RIGHTS PARTY.

The suffrage movement has now reached that inevitable stage of success, where there is no longer unanimity as to the methods by which the great goal is to be reached. In the twelve states and one territory where women now have the franchise, the victory has been won by amending the state constitutions. The southern states are generally in favor of continuing this as the policy of the association, and a Southern States Woman's Conference was held at Chattanooga immediately preceding the Nashville meeting, in which they affirmed their belief in this doctrine. This is in line with the historic position of the South for states rights—a position that is emphasized by the problem of enfranchising the hosts of negro women in that section. The leaders of this party, who favored adhering strictly to the policy that has been so successful in the past, were Miss Kate Gordon, of Louisiana, and Miss Laura Clay, of Kentucky.

SUFFRAGE BY FEDERAL AMENDMENT.

But there is a strong sentiment in the association in favor of trying to secure the ballot for women by a shorter route, and that is by an amendment to the Constitution of the United States. During the past year the National Board has had a Congressional Committee at Washington, headed by Mrs. Medill McCormick which has been working for two bills now before Congress: one is the Bristow-Mondell bill, which asks that the Federal Constitution be so amended, with the concurrence of the required number of state legislatures, as to give all women in the United States, having the qualification of male voters, the right of full suffrage. The other, called the Shafroth Amendment, provides that any state may submit the question of woman suffrage to popular vote on petition of one-eighth of the qualified voters.

Another protesting element in the convention was the Congressional Union, which endorsed the militant program of "black listing" all congressmen and political parties who opposed woman suffrage legislation.

And then, there were some Federal Amendment advocates who were bitterly opposed to the Shafroth idea of submission to the voters by initiative petition, and who urged putting all the strength of the Association on the passage of the Bristow-Mondell Amendment.

All of this made a fine and interesting fight. After days of warm and wearing argument, the "black listers" were voted down and the following resolution prevailed:

"That the National American Woman Suffrage Association is absolutely opposed to holding any political party responsible for the acts and opinions of its individual members, or holding any individual, public official candidate responsible for the action of his party on the question of woman suffrage."

Which was an uncommonly sensible thing for the convention to do!

The other objections were met by endorsing all the three methods proposed —the two bills now pending before Congress and continuing the policy of securing amendments to State Constitutions, whenever practicable—in other words, get the ballot for women in any way you can, provided it be honorable and dignified.

In the election of officers Miss Jane Addams declined to run again for First Vice President, but consented to let her name go on the ticket as Honorary Vice President. The association honored itself by electing as one of its new officers Dr. Katharine Bement Davis, Commissioner of Corrections in New York City.

AN OCCASION OF THANKSGIVING.

The great joy of the convention was over the two new suffrage states, Nevada and Montana; Miss Annie Martin and Miss Jeannette Rankin, who lead the forces as state presidents, were the heroines of the occasion.

The addition of Nevada and Montana to the number of suffrage states gives equal suffrage seven more electoral votes, enfranchises 9,881 women, increases the amount of suffrage territory by 256,901 square miles and increases the suffrage population by 457,928.

Full equal suffrage now prevails over 1,738,040 square miles of the United States, or nearly one-half (49 per cent) of the total area.

Women now have an equal voice with men in casting 91 electoral votes, or more than one-sixth of the total number in the electoral college.

The total number of women over 21 years of age in the states where women can vote for president of the United States is 3,676,532 (1910 census).

The total population of the full equal suffrage states is now 8,253,240 (1910 census).

The total population of the states where women can vote for president of the United States is 13,891,831, or 15 per cent of the total population of the United States.

I. W. H.

GOVERNOR'S WIFE WANTS A VOTE.

When the equal suffrage amendment is submitted to the voters of New York state next November the woman who will then be presiding over the Executive Mansion at Albany will be watching with the suffragists and sharing their hopes of victory.

Mrs. Charles S. Whitman, wife of the new governor of the Empire State, is a most optimistic type of suffragist. "One has only to look at our Western States," says Mrs. Whitman, "to see the benefit of the reform. Often, however, it seems to me that one need look no further than home. Working for suffrage has done much for women. It has made them think. Once a woman becomes a thinking woman, her scope of usefulness is materially increased; she makes a better wife and mother, and is apt to get a fairer view of life than her unthinking sister, who is prone to magnify the petty things that really do not matter.

"Equal suffrage," Mrs. Whitman adds, "is a matter of education. Steady, persistent appeals to the voters, love of justice and fair play are bound, eventually, to reach the goal."

A SOUTHERN STORY.

Mary Johnston told a quaint story at the recent National Suffrage Convention in Nashville. A commercial traveler, she said, once found himself stranded at the railroad station in a tiny southern hamlet, with hours to wait for the next train. He looked around for some means of amusement. There was nothing in sight on the platform except an old colored man and an enormous watermelon.

The drummer began to chaff the old man, and asked him if he could eat that whole watermelon at one sitting. The old man said he did not know. Finally the drummer offered him a dollar if he would perform the feat. "Ef you will hold dat offer open for a little while, I'll see," said the old fellow. He went away. In about half an hour he came back and said confidently that he could eat the whole melon, which he at once proceeded to do. The traveler gave him the dollar, and then asked him why he went away before undertaking the task.

"I'll tell you, sah," answered the old man. "I had another melon at home, just de size of dat one. I knowed if I could eat dat melon at home, I could eat dis one here; so I went home and eat it."

Miss Johnston pointed out that equal suffrage had already been tried and found to work well. She said: "We have eaten the melon of Australia, New Zealand, Finland, Alaska, and I don't know how many Western States, and we shall soon eat the melon of the whole country!"

ANY WOMAN TO HER SOLDIER.

Today I spoke, in words aflame and bright—
Bade you farewell with smiles so bravely worn
I doubt if you could fathom the black night
Which crowds upon me, now that you are gone!

I would not let your memory hold one tear
Shed, in our last sweet hours together, by me;
My love and pride could dominate my fear,
My agony was not for you to see!

But ah! beneath each word so gayly said
A trembling prayer for safety made its cry;
So, only must a woman voice her dread
When she beholds her man go forth to die!

For every thousand men at work in New Jersey there are 276 women employed.

Policewomen at Chicago have been assigned to protect women and girls at railroad stations.

Out of a revenue of about $20,000,000 Switzerland is this year to spend $9,150,000 on its army.

The Sunday School

Jesus, the World's Saviour

REVIEW LESSON—DEC. 27.

By John R. Ewers.

And thus we come to the end. For a whole year we have had the pleasure of studying the greatest life known to earth. Biography is always fascinating and finds a large place in the reading of earnest men. What is more interesting than seeking to determine the successful elements that made the men and women, whose life-histories are preserved, great? We read, spellbound, of the worthies of ancient Greece and Rome. What romance surrounds the saints and sages of mediaeval days. We never tire of the stories of the painters, poets and kings of the renaissance. The outstanding characters of more modern times hold us with a strange power. Biography—Loyola cried out, "What these have done, I can do!"

JESUS, SAVIOUR.

If I were permitted to build a great church I would want the privilege of carving over the doors, "The Church of Our Saviour." There is no more precious word—"Saviour." It will do us good to meditate upon that wonderful word, "Saviour." Not only from what, but unto what. It is something to save the native of Bolenge from the horrors of sin; it is more to save him unto Christian manhood, and what shall we say of eternal life!

THE EFFECT OF THE YEAR.

Napoleon's test was, "Well, what did he do?" What have you accomplished in this splendid year of grace? Have you led any of your class to accept this Christ? Have you been conscious of a development of Christian culture? Has anything good happened in your school or church because of this biography? Or has it been a lifeless performance? What have you brought to pass? We have been celebrating Moody's entrance into the celestial world. What did he do? Let his church of 3,000 members, with its crown of missionaries, answer. Let his two schools, one for poor girls and one for poor boys, with 4,000 students, answer. Let Drummond, Stalker, Speer, Mott and Dr. John MacKensie answer. Let the thousands of converts answer. And do you know why Moody did all of this? One time, when he first entered the Christian life, he saw this statement, "God has never, since the days of Paul, had one man who has given himself unreservedly to His service." And Moody said, "I will be that man." Thus are we led up to our

GOLDEN TEXT.

"Far be it from me to glory, save in the cross of our Lord Jesus Christ." In the Mt. Vernon Congregational Church in Boston, you may still see written in the book, "Mr. Moody states that his prevailing intention is to give up his will to God." There is the secret of a powerful life.

LIFTED UP.

At the end of this year's study Christ should be so exalted that all men should be drawn to him. Unfortunately many teach the Christ of doctrine, the effigy of orthodoxy, the straw-man, even the scarecrow of greed. Shailer Mathews well observes in a recent editorial in the "Biblical World," "Orthodoxy, like socialism, failed to keep us from war. We can be orthodox and put Him to an open shame." The effect of this year's work should cause us to love the person of Christ and to follow him sincerely. We should see the Lord high and lifted up.

GLORY IN WHAT?

Paul might have glorified, had he been like some of us, in his family, his education, his oratory, his facinating personality, his power over men, but he choose to glory only in the eternal Christ. There are fading glories and there are glories that grow brighter.

THE VOICE FROM BEHIND.

(Concluded from page 9.)

ing purposes embrace all accidents converting them to good" and her life and work were based on that belief.

VI.

Her unfaltering belief that the only life worth while is the life of service. The ability to serve wisely and well is life's true grandeur. She realized, as few are privileged to do, the Master's ideal. "He that would be great among you, let him become the servant of all." Our prayer is that the mantle of service, that so gracefully covered her slender form may fall upon the shoulders of some other prophet or prophetess in our spiritual Israel. Like Elisha, we intercede for a double portion of her spirit. Her life has taught us the moral grandeur of a life hid with Christ in God. The only thing that will endure, after all the scaffolding has fallen away, will be life, full, rich, abundant life.

PRAYER.

We thank Thee, O God, for the leaders and teachers Thou hast sent to the world from time to time, to bring a new vision of Thee to humanity. We thank Thee for their courage, their persistence and their heroic endurance. Into their labors we have entered and by their heroic sacrifices we are richer. We pray Thee to raise up other such spirits that Thy slumbering Church may be aroused, that the complacent and self-satisfied may be stirred to such zeal that cross-bearing may become a real passion.

Fill us all with a passion to make known the knowledge of Thee in the face of Jesus Christ. Hasten the day when the voice shall be heard, saying "The Kingdoms of the world have become the Kingdom of our Lord and His Christ." Unto Thee, we commit our blessed dead; unto Thee, we commit our loved ones who still abide. We pray Thee that conscious of thy unwearied care for us we may live and die as unto the Lord. Pilgrims in a world of change and decay, we rejoice that we have access to one who is the same yesterday, today and forever. Mariners on a storm-tossed sea, do Thou speak peace to our souls, do Thou direct us to the haven of peace where storms are not, and may we meet our Pilot face to face when the voyage is past. Teach our unwilling tongues to say "Thy will be done," and do lead us along the way of blessed ministry, of communion and triumphant trust, until the day break and the shadows flee away forever. We ask all of thee through Christ, our Saviour. Amen.

THE FUTURE PREACHER—THREE WAYS TO PRAY HIM

He is clear-eyed, level-headed, sure-footed, sound of faith and true of heart. He could succeed in law, medicine, agriculture or engineering. He expects to land a normal life and rear a family. He must think of them as well as of himself and his work.

1. Remember on Christmas Sunday the men who forget themselves for Christ.
2. Give a worthy share of the church's Budget.
3. Put a Bequest or Annuity into the Permanent Fund.

THE PRESENT PREACHER—THREE WAYS TO STAY HIM

He is in the midst of his usefulness and at the zenith of his power. Time, strength, money, have been given without reserve. Now some provision must be made for his old age and his family. Shall he turn aside, wholly or in part, to money-making?

1. By practical co-operation, recognize the gospel as the world's supreme need.
2. Remember God's law, "They that preach the gospel shall live of the gospel."
3. By pension to his predecessor, give him a guarantee for his old age.

THE PAST PREACHER—THREE WAYS TO PAY HIM

His strength is spent, his work is done, his comrades have departed. The light of heaven is on his brow. The church which he built up by his abundant labors and enriched out of his affluent life, cannot afford to let him suffer.

1. "Pray ye the Lord of the harvest that he send forth laborers into his harvest."
2. Let his parents know that every family in the church shares the Great Commission.
3. Secure an impartial hearing for Christ's call by your loyalty to His aged Ambassadors.

Board of Ministerial Relief, 120 E. Market Street, Indianapolis, Indiana

The Mid-Week Service

By Silas Jones.

By Silas Jones.

TOPIC FOR DECEMBER 23.

The Christmas Spirit. 2 Cor. 8:7-12; Phil. 2:4-11; Luke, 2:8-14.

It is better to have the Christmas spirit than to talk about it. I have heard many sermons and speeches intended to explain the meaning of Christmas and I must say that I never got much out of them. The speaker seems to fall below his best. A few writers have given us Christmas stories worth reading. It may be that the reason our discussions are so profitless is that life at the Christmas season is so full of activity and joy that we resent an analysis of it. The poet and the singer offer welcome aid. We like the story that presents life at its best. But solemn preachments—we cannot endure them. If the preacher is a poet, we may listen to him.

THE SPIRIT OF PLAY.

Of course we ought to be serious and to magnify our work, but there is something ludicrous in the solemnity with which many of us approach our work. We act as if the stars would fly out of their courses if we should deviate from the plans we have laid down. It is well enough for us to feel our responsibility: we ought to, but there are some loads we need not try to carry. The seasons will come and go whether we worry about them or not. Other people will do their own thinking even if we refrain from advising them what they ought to think. Christmas comes to break the monotony of the daily grind. We may object to the interference, but we usually catch the spirit of the season and relax a little.

COMRADESHIP.

We play in groups. We may try to hide sorrow; joy we wish to share. Men, women, and children pool their interests during the season of Christmas. Labor, school, and age tend to draw us apart. Anything that reminds us of our common humanity is to be accounted good. Differences in religious beliefs divide us. Why should we not unite in a community celebration of Christmas? If we work together, we can have better music, more attractive decorations, and intensify loyalty to the community. Why should theology and church organizations have anything to do with the festivities in honor of the birth of Christ? The watchful theologian who has assumed the burden of thinking for the people may have doubts about such a procedure; those who believe in the unity of the disciples of Jesus will approve it. It is possible that the recreations of Christians are doing more for unity than all our discussions. Unity comes from life, not from mechanical devices.

THE SPIRIT OF GIVING.

"The best thing to give your enemy is forgiveness; to an opponent, tolerance; to your friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity." All these gifts have the highest value. They benefit the giver and the receiver. The giver can never regret that he gave them and the receiver forfeits none of his independence by accepting them. The obligations they impose are such as all men ought to assume. Saadi had in mind gifts of another kind when he said: "Independence is of more value than any gifts: and to receive gifts is to lose it. Men most commonly seek to oblige thee only that they may engage thee to serve them." Christmas giving has become a burden because it is so largely formal. Jesus bade his disciples give to those that had need. If we can not first give ourselves, it will be to our credit if we omit the formality of giving. "Not what we give, but what we share." This is the great law of Christmas giving.

Ps. 132:16; 138:5; 149:2, 5; Prov. 19: 23; 29:6; Isa. 9:3; 30; 29; 44:23; Matt. 6:1-4; Rom. 12:8; Gal. 2:10; 1 Tim. 6:18; Heb. 13:16; 1 John 3:17.

Our Readers' Opinions

DISCIPLES NEED A HYMNAL.

Editor The Christian Century:

I noted with considerable interest your editorial with reference to the music in the Atlanta Convention, published a couple of weeks ago, and while I was not at the convention, from other observations I wish to heartily second the sentiments expressed in your article. A song leader in Mr. Hackleman's position, and with his standing, has a wonderful opportunity.

There is just one matter which I would like to mention, however, in this connection. A few weeks ago I requested from the Disciples Publication Society samples of hymnals to assist in selecting a book for one of our organizations here in Peoria. We examined the two which you furnished with a great deal of interest, but I must say I could see no improvement in them over those published by Mr. Hackleman. I wish that the publishing houses of the Disciples would produce a class of hymnals such as that upheld in your editorial. As it is, to obtain the best hymnals we must go to the publishing houses of other religious bodies, while many of our congregations insist on being loyal to our own. This criticism is offered in a kindly spirit and with a hope that we may have something better in the future. I am longing and looking forward to the time when the Disciples will take their place along the side of other communions who are more advanced in the matter of music, for I consider music one of the strongest aids in the spiritual development of a congregation.

Edward N. Miller,
Peoria, Ill. Organist Central Church.

[The books referred to above as furnished by the Disciples Publication Society were not publications of this house, but were our selection of the best books published by our people. These books have many excellencies but by no means satisfy the ideals cherished by us. It is perhaps not premature to announce at this time that the editor and contributing editor of The Christian Century have been for a long time working out a hymnal which the Disciples Publication Society hopes soon to put on the market.—The Editor.]

APPROVES EDITORIAL POLICY.

Editor The Christian Century:

Permit me to express my very cordial appreciation of your editorial in the "Century," of November 19, "Some Questions as to Editorial Policy." I think it is fine. It appears to me to distinguish so correctly between that form of deceit which compromises the truth when silence seems to give consent; and that offensive insistence which continually thrusts its peculiar views upon unwilling and irritated auditors in season and out.

Ernest O. Kooser.
Somerset, Pa.

CAN AN EDITOR POSSESS THE TRUTH?

Editor The Christian Century:

I have noted with interest your reply to Dr. Chilton's questions, particularly where you say: "But it is our purpose to carry the Truth into the practice of our local churches, etc." Now, Brother Morrison, after all is not this an assumption pure and simple? You do not suggest where or how you are going to get this truth. You do not suggest that you need any aid or guide. You do not suggest what shall be your standard of truth. Perhaps none of these are needed, but this is exactly what Mrs. Eddy thought too. She needed nothing except that self-hypotized state which put her in touch with God Almighty and made her his means of approach to the human mind, and now thousands of people get up (sic) to a knowledge of God via Mrs. Eddy.

What you say concerning your purpose to carry "the truth" into our practice is what every Christian Scientist is saying to you and to me. It is what every Mohammedan is willing to die for. The truth is what every Unitarian like Dr. Eliot of Harvard is urging upon every one of us. The truth is what Alexander Dowie wanted us all to accept. The truth is what Pastor Russell is so deeply concerned about and wishes the world to know and see. This is what every Methodist who "gets religion," while on his knees at a mourner's bench, wishes us to know. Again, there has never been a creed adopted as a test of fellowship but that its advocates urged that it was the truth. Again, who does not know that the Catholics urge exactly what you are urging, that all Protestants come to the truth. Of course they have this immense advantage: they settle the question as to what is truth.

Quincy, Ill. J. M. Rudy.

THE SPIRITUAL AND THE CEREMONIAL.

Editor The Christian Century:

The Christian Century is a very welcome visitor to my study every week. Many happy hours have I spent in reading it even from cover to cover. Especially is that true as I think of the time that I have spent reading the editorials, because I often re-read them several times. I don't know when I have read anything that I have enjoyed more than the editorials of the last two issues, which dwell upon the deeper spiritual life of the Church. To my mind, if the divided Christendom is ever united, it will be because the individual members of the Church discern the spirit; because they possess the spirit of Christ; because they are one in Christ.

But, if I rightly understand your article in the last issue of your paper, it seems to me that you carry your argument too far when you say that "correct ordinances and sound creeds are not the basis for Christian union." Is it not a fact that obedience to Christ's commands is a spiritual matter? The ordinances, baptism and the Lord's Supper we understand were to be observed, and each have a spiritual significance: baptism (no matter in what form it is observed) having a spiritual content because Christ himself ordained it, and the Lord's Supper possessing a spiritual value because it is observed in memory of his death. The commands: "Love your neighbor as yourself" and, "Do unto others as you would have them do unto you," possess a spiritual value because they are things that Christ did himself. And such is true of the ordinances, baptism and the Lord's Supper.

When Jesus prayed that his followers might be one, even as he and the Father were one, does it not imply that they were one in action, aim and purpose? And, too, does he not wish his followers to be one in the same manner? Can they be such, other than by doing the things that Christ did, and observing what he commanded?

I do not believe in being creed bound. No church organization or ecclesiastical body has any strings strong enough to hold me bound to any creed, except the creed: "Jesus is the Christ, the son of the living God;" neither do I expect to be limited by denominational lines. I strive to express a fraternal and catholic spirit toward every Christian of every creed—a spirit, which I believe will have to be cultivated by every Christian before we can reach any unity of practice. Therefore, I trust that the Disciples will cultivate this brotherly and fraternal spirit which will grow into a deeper spiritual life and which will strengthen the bonds of unity.

Praying that you may be richly blessed in your labors and that The Christian Century, because of its imperative need may grow into larger usefulness of the kingdom. I remain,

Frank C. Ransdell.
Hemlock, Ohio.

[Obedience to the commands of Jesus is surely a spiritual matter, just as our correspondent affirms, but Jesus' commands do not concern themselves with matters of "correctness" and "soundness." It is quite possible to be both "correct" and "sound" and at the same time un-Christian and unspiritual.—The Editor.]

Disciples Table Talk

Four Years in Los Angeles.

The fourth year of the pastor of First Church, Los Angeles, Cal., Russell F. Thrapp, began last Sunday, December 6th. During the last three years, nearly eight hundred people have been received into the membership. Every department of the church is prosperous. During the recent prohibition campaign in the state of California, the young people of this church were foremost in the city in promoting the campaign by getting in touch with all the people of the neighborhood and the members of the church. In the vote, also, which made an end of prize fighting in the state, and brought in the Red Light Abatement Act, they were leaders. Among the best things of which this church boasts, is the Bible School Orchestra of twenty pieces, which now has a reputation of being the best in the city.

Progress at Hiram College.

Within the last month Hiram College has received $87,000 from the estate of the late H. R. Newcomb, This is the largest single gift in the history of the college. Mr. Newcomb was an early Hiram student under Pres. Garfield. There is increased interest this year in the Mission Study class. J. E. Pounds, minister of the Hiram church, is leading the class in a series of studies on the Yellow Race. Nearly 200 are enrolled in the class. The vigor of the work in the Biblical department at Hiram is indicated by the numbers enrolled in the various classes. In the several lines of Bible studies and Christian service 150 young men and women are enrolled.

A Memorial Building Nears Completion.

The J. B. and Mary Atkins Memorial Hall, with an auditorium seating fifteen hundred persons, is one outgrowth of the $100,000 bequest left Linwood Blvd. Church of Kansas City, on Mrs. Atkins' death three years ago. The memorial hall fronts on Forest Avenue, with the church proper on the north, fronting on Linwood Boulevard. The cost of the Atkins Hall is about $60,000. In size it is 70 by 120 feet. J. C. Hill, chairman of the building committee, says the dedication probably will take place early in January. Colonel Atkins was one of the early members of the First Christian Church and Mrs. Atkins died a member of that church. The gift to the Linwood church was largely an expression of regard for Dr. Burris A. Jenkins, its pastor, a family friend and a namesake of Colonel Atkins. The Atkins Hall will be an extensive addition to the Sunday-school quarters of the church, provision being made for twenty classrooms under the gallery. The auditorium has a seating capacity of four hundred in excess of the church proper. In the past, especially at lectures, persons have been turned away from the church because of the limited capacity. The new hall was designed by Henry F. Hoit, the architect of the church proper.

Sorority Girls Work on Thanksgiving.

Two hundred sorority girls, and others, gave up their trips home on Thanksgiving Day to work in the Ann Arbor church in sewing garments for the Belgian children. These girls are students in the state university. Two boxes have already been packed and sent to New York. One box contained 400 and the other 481 suits and dresses for the Belgian children, and several pounds of yarn for the Belgian grandmothers who have asked for yarn and needles to knit for their unfortunate ones.

Church Appreciates Pastor's Evangelism.

The meeting in Winfield, Kans., church which was held by the pastor, R. W. Gentry, closed recently and the members of the church were so pleased with the results that they presented their pastor with a purse of eighty dollars in gold. There were 46 additions and many of them were middle-aged business men of the city whose influence will count mightily for the church in the future. The church now has five hundred members and there is every prospect of a fine development through the coming years.

Pastors Exchange Meetings.

Andrew Scott of Hoopeston, Ill., and Arthur I. Zeller of Chicago Heights, arranged this fall for an exchange of evangelistic service. The meeting at Hoopeston has already been noted in these columns. Mr. Scott recently closed his work at Chicago Heights with forty additions in ten days of preaching, 35 of them by confession of faith.

Has Thirteen Calls.

The number thirteen is regarded as "lucky" rather than otherwise by the Hiseyville church at Glasgow, Ky., and the minister, J. C. Hall. The minister has been

Rev. R. F. Thrapp, who has received eight hundred people into the fellowship of First Church, Los Angeles, in the last three years.

called for the thirteenth year of service with this church and neither he nor the church have any anticipations of anything but the very best of "luck" from this action.

Returns After Twenty Years.

Harry D. Smith, who goes to Dallas, Tex., from Hopkinsville, Ky., is returning to the city of Dallas after twenty years. He spoke in the same pulpit twenty years ago when he was first on a national convention program. Mrs. Smith and their son are at Eureka Springs, Ark., but will soon arrive at Dallas.

"Our Minister's Honeymoon."

The young people of the West Side church of Kansas City recently gave a dramatic entertainment called "Our Minister's Honeymoon." The proceeds of the entertainment were given to the church.

Hiram Church Raises Money.

For many years the Hiram church has been a regular, and for its numbers and means, an exceptionally liberal contributor to all the missionary enterprises. Hiram can contribute to the "Men and Millions" campaign only her young men and women. But it was felt by the leaders that a really serious effort should be made to enlarge the offerings. Some weeks ago the church adopted the "every-member canvass" with a budget of $800. That was considerably above any previous record and more than was asked of the church. A canvassing committee of over forty was selected and responded with rare unanimity and hearty good will. Several meetings of the committee were held for prayer and organization of the work. On Sunday, Nov. 22, from 2:30 to 5:00 the canvass was made. The people responded as freely as the committee had done with a total of over $1,200. There was no urgency save the urgency of a deep and widespread interest. Students, many of whom are working their own way through college, pledged over $200. It was beautifully done.

Turkey Dinner for Forty Years.

The Ladies' Aid at Eureka, Ill., has given a turkey dinner at the church on Thanksgiving every year for forty years. The one this year was largely attended. The Eureka college foot-ball team played the Canton College team on Thanksgiving with a score of 37 to 0 in favor of Eureka. The Eureka basket ball team is reported as being very strong this year.

Hunt Money in Church Homes.

The church at Columbia, Mo., will observe the "Every-Member Canvass" on Nov 29. All the money needed for the church will be secured in one day except the support for the living link missionary, Dr. Jennie Fleming.

Beckley, W. Va., Living Link.

The New River District of W. Virginia is composed of Fayette and Raleigh counties, with the Beckley church and the churches at Montgomery, Grande View, Warden, Mt. Hope and some others, being the principal churches in the district. The Beckley church has recently decided to be a living life church in home missions, and has arranged with the State Board that their missionary shall do work in Fayette and Raleigh counties. This missionary is Charles Reinhard, who is located for half of his time at Montgomery, West Virginia; the other half of his time is spent in doing evangelistic work in this district. He has held meetings at Warden, Mt. Hope and Montgomery. The meeting at Warden resulted in the organization of a church of seventy members, forty-four were confessions, four came from another body, and twenty-two reclaimed. Besides these there were six others who came during the brief preaching service, later, making a total of seventy-six. The church at Mt. Hope was materially strengthened in its spirit and work. The church at Montgomery had sixty-three added to its membership.

The New Church Building at Danville, Ind., which will be the center of institutional work for the benefit of all the churches of the community.

Northwest Ministers Have Parliament.

The Disciple Ministers of Idaho, Montana, Oregon, Washington and Western Canada are to hold a Parliament in Seattle on Dec. 28-31. The ministers of this section can become active members of the Parliament by paying dues of one dollar. All the men attending the Parliament will pool their traveling expenses, and lodging and breakfast will be furnished the visitors by the Seattle churches. There will be addresses on Evangelism, The Community Church, Efficiency, The Minister, Christian Union, Social Service, Devotional Life, and The Sunday-school. Dr. M. A. Matthews, formerly moderator of the Presbyterian church, will give an address on Christian Unity. Prominent among the personalities of this parliament will be J. E. Denton, Eugene, Ore., J. A. Lord, Kilton, Ore., E. C. Sanderson, Eugene, Ore., Dr. I. N. McCash, Spokane, Wash., W. L. Fisher, Seattle, Herman P. Williams, Spokane, Wash., Wm. E. Adams, Seattle, Wash., A. L. Chapman, Bozeman, Mont., and C. A. Sias, Caldwell, Ida. Wm. E. Adams is secretary of the Parliament.

Church Emphasizes Spirituality.

First church of Steubenville, O., has been laying great stress this year upon the devotional life and upon the spiritual side of mission work. There has come a great uplift in the church and the benevolences have increased 162 per cent this fall and the offerings to local work 90 per cent. There have been 19 additions to the church. The pastor, E. H. Wray, will hold his own evangelistic services after the first of the year.

Disciples' Congress Goes to Ann Arbor.

The committee of the Disciples' Congress has decided to hold the next meeting with the church at Ann Arbor, Mich. The invitation from Ann Arbor was most cordial. The program is already under way but the date is not yet set. The meeting is always held in the spring of the year. Dr. F. M. Lumley is secretary.

Evangelism at Lebanon, Ind.

C. H. Winders of Irvington church, Indianapolis, has held a three weeks' meeting at Lebanon, Ind., where A. L. Ward is pastor. Wallace Tuttle led the music. There were 24 additions, 20 on confession. A. L. Ward returns to his old church at Rensselaer, Ind., on Dec. 8, for an address at a men's banquet. G. W. Titus is pastor at Rensselaer church.

Sings Thanksgiving Cantata.

The choir in the Jefferson Street church, Buffalo, rendered a Thanksgiving cantata this year. There were 32 voices participating. Eleven have been added to the church in the past four weeks.

More Church Bulletins Coming.

Several new church bulletins are welcomed to the sanctum of the news man in The Christian Century office this week. These bulletins are nicely printed and must help greatly in the work of the local church. If they arrive weekly they will help greatly in making the news pages of The Christian Century vital.

Church Will Talk About Its Building.

The First church, of Carthage, Ill., held its annual meeting December 2. At this meeting, the pastor, A. L. Cole, spoke on the activities of the church, J. W. Porter on the prayer meeting and two judges delivered addresses on church buildings. Judge C. A. James spoke on "The Adequate Church Building," and Judge C. J. Scofield on "Do We Need Better Equipment?"

Pastor Announces Calling District.

Frank Waller Allen of First church, Springfield, Ill., announces in his church bulletin the district in which he will call on given days. In this way his people are expecting his call. He is planning to get into every home of his great membership in three months.

A Third Edition Necessary.

A third edition of "Items of Interest in 1914" has been printed by the Board of Ministerial Relief of Indianapolis, to meet the demands of ministers and superintendents who are using this heartening leaflet of two pages to inform their people about what we are doing in pensions for ministers and missionaries and their widows and orphans. The Sunday before Christmas is the regular day for the presentation of this work. Whether the offering is made that day or in weekly payments following the Every-Member Canvass, it is important that this, as all the missionary days, be used for education.

Important Appointment for S. G. Inman.

S. G. Inman, who has long been known as one of the great leaders of Disciple mission work in Mexico has been appointed as executive secretary of the coming Latin-American Conference at Panama in 1916. He will have an office at 156 Fifth Ave., New York. This conference is an interdenominational affair and Robert E. Speer, the author of a book on South America, suggested Mr. Inman for this post. After this great interdenominational conference is held, he will return to his post in Mexico. Mrs. Inman may remain with the mission in Mexico, meanwhile.

Churches Honor N. M. Ragland.

On Nov. 15, the churches in Fayetteville, Ark., celebrated 29 years of ministry for

Dr. F. E. Lumley, who is preparing the program for the 1915 Disciples Congress to be held at Ann Arbor, Mich., in the spring.

N. M. Ragland in their city. Mr. Ragland was for many years pastor at First church and left the city for a short time. He is now pastor of the Leverett church. It was homecoming day for the church and old members from many parts of the country were present. A purse was presented the pastor with a coin for each year of his service. L. D. Riddell, pastor of First church, spoke at the anniversary celebration. Many congratulations were showered upon the man who has done so much to build up the cause in Fayetteville.

Community Helps Manage Church Activities.

The church at Danville, Ind., has dedicated a great building with numerous institutional features. The building was given to the church by Edgar W. Shirley but he required that they raise an endowment fund of ten thousand dollars and continue to provide the pastor's salary. The church has raised the required endowment and hopes to increase it later to twenty-five thousand dollars. The management of the institutional features of the church is vested in a Board of Control which is selected every year by the Official Board of the church. This Board of Control has two members from the Disciples church, two from other churches of the town, and one who does not have a church organization in the immediate community. The institutional work is conceived as being for the benefit of all the churches of the community. This great building cost $41,000. The building committee was Judge John V. Hadley, W. E. Anderson, Wm. A. King, Edgar W. Shirley, and Otis E. Gulley.

Holds His Own Evangelistic Meetings.

R. J. Jones of Princeton, Ind., is holding his own evangelistic meetings. A large choir of fifty voices has been organized by Mrs. Lorraine Bragg, who is assisting as musical director and personal worker.

Merchants Close Stores.

The church at Carlisle, Ind., has been holding evangelistic services with the pastor, B. H. Bruner, doing the preaching. He has been assisted by Mr. and Mrs. Jordan as song leaders. The merchants of the town closed their stores of evenings during the services.

New York Disciples Get Together.

On Thursday evening, December 17, the Disciples' Missionary Union of New York, will give a dinner to the Church Boards at the West Side Y. M. C. A., Fifty-seventh street, Manhattan, at 6:30 p. m., at seventy-five cents per plate. Messrs. Corey, Muckley, Lewis and Burnham, of our larger organizations, will be present. The dinner is for the purpose of presenting in prospectus some advance work for next year and especially the plans for a Disciple Headquarters' Building, to house our Russian and other foreign work.

Pastor Carries Thanksgiving Cheer.

Malo Marius Ammunson of Sterling Place church, Brooklyn, carried Thanksgiving cheer into many homes on Thanksgiving day. Fifteen homes received a dinner or some other remembrance of the day. The dinners were provided by the church and the Flatbush Ave. Garage Co., provided the pastor with a conveyance to take the supplies around. Mrs. Lohr of India, spoke at the C. W. B. M. meeting of this church on December 2. There were three additions on November 22.

Hamilton College Prospers.

Hamilton College has a new executive head this year in President McDiarmid. The school shows growth for there are thirty more boarding students than last year. Mrs. Anna R. Atwater spoke at chapel recently and Mrs. Edward McDowell, the great American composer's widow, appeared in a recital on December 3.

A New Church Building.

Franklin Church of Nashville, Tenn., was organized in 1833. It is therefore past eighty years of age. They have just erected a new building at a cost of $7,500. F. M. Smith is pastor there now. Such men as Alexander Campbell and Benjamin Franklin have preached in this church in days gone by.

Dallas Gets a Convention.

The Texas Christian Missionary Society has chosen Dallas as the city in which the next convention will be held. Judge Anson Rainey is president of the organization and A. D. Rogers of Denton is secretary. The state board is planning a fine program for the next meeting.

Fife Brothers Enter Union Evangelism.

The Fife Brothers evangelistic company did some union evangelism in 1914 but will do more this coming year. They will hold union revival services in N. Yakima, Wash., Laramie, Wyoming, and at Billings, Mont.

Temperance Board Gets out Posters.

The American Temperance Board of the Church of Christ has gotten out a set of twenty-five posters to hang in windows. They are often used consecutively in a window and continue to bring home the truths of scientific temperance instruction. Wm. J. Wright of Franklin, Ind., is Secretary of this Board.

Adopts a Ten Thousand Dollar Budget.

The church at Pomona, Cal., has adopted a $10,000 budget for the coming year, which is an increase of $3,000 over last year. They have voted to devote four thousand of this to the pastor's salary. C. R. Hudson is pastor and Frank B. Ward is the educational director of the church. It is also the home church of W. A. Parker who teaches philosophy in Pomona College, a Congregational foundation.

Aged Minister Passes On.
George Carter, a veteran of the Civil War, and a veteran in the army of the Lord, who has been a minister for 35 years, died of pneumonia recently. His home was at Pana, Ill. His widow and four daughters survive.

Building a Bungalow Church.
The church at Glasgow, Mont., is building a new building in the Kerr addition to the city. It will be of the bungalow type and will seat about 300 people.

Becomes Dr. Breeden's Assistant.
Roy O. Youtz, who has been pastor at Dinuba, Cal., has been called as assistant pastor of First church of Fresno, to be a fellow-laborer of Dr. H. O. Breeden. He is a graduate of Drake University, and Mrs. Youtz is an accomplished musician.

Thanksgiving for the Poor.
Central church of Des Moines of which Dr. Finis Idleman is pastor, had a giving Thanksgiving Day. The church sent many well-filled baskets into homes where there would be no holiday cheer otherwise. Each basket contained a chicken, potatoes, canned vegetables, bread, butter and delicacies.

Village Church Remembers Belgians.
The little church in the village of Section in Coffey county in Kansas has heard of the woes of the Belgian people and have been quick to help. They sent a draft for $63 to the Topeka headquarters for Belgian relief. It is said that Kansas towns are much interested in this charity.

Pastor Becomes a Judge.
O. I. Bennett was called to Blanchester, O., church just before the election this fall. He apparently had forgotten that he was a candidate for a judgeship in Leavenworth, Kans., or else he considered his chances very slim. After he settled on his field, he was notified of his election and he has gone back to sit upon the bench.

Mexican Members Fugitives.
The members of the church at Sabinas, Mexico, are now fugitives, having left the town on account of the war. They are scattered throughout the state of Texas. They write their former pastor that they remain loyal Disciples in the vicissitudes of war. There are 74 members of this church.

Louisville Negro School Closes.
The Louisville Christian Bible School, an institution for the training of colored ministers, is closed. The C. W. B. M. has purchased 235 acres of good land near Hopkinsville, Ky., and the new school is to be named the Central Christian Institute. It is anticipated that the school will open next fall. The colored churches of Kentucky have set themselves the task of raising two thousand dollars for the work of the school.

American Highlanders Go to School.
The Highlanders of America, who live in the mountains of the Appalachian range, and whose families have more than a hundred years of history in these mountains, have become somewhat belated with regard to modern educational progress. The C. W. B. M. has established schools among them which are well patronized. The enrolments are as follows: Beckley, W. Va., 345; Morehead, Ky., 357; Livingston, Tenn., 474; Hazel Green, Ky., 234. This makes a very significant total.

Pastors Surprise Congregations.
The five churches in Herington, Kans., work together with great unanimity. On a recent Sunday, the congregations of the city were given a considerable surprise for every preacher was even worse confused than "being in the wrong pew." There was a general interchange of pulpits without advance announcement.

Wants Pastors to Study Kindergarten.
At the Ministerial Association meeting in Indianapolis on Nov. 30, G. S. McGaughey, pastor of Bismark Avenue Church spoke on "The Preventive Phase of the Gospel." He accused the preachers of speaking to children as though they were college graduates, and suggested that a part of every ministerial education should be training in kindergarten method.

Helps Set the Church in Order.
G. B. Van Arsdall of Central church of Denver visited Canon City, Col., recently and spoke on church polity and government. Mr. Van Arsdall is chairman of the state board of Colorado.

A Constructive Evangelism.
Charles H. Swift, who recently went to the church at Centralia, Mo., has just finished his own series of evangelistic meetings. There have been twenty additions to the church in recent weeks, and the whole situation is well organized for future progress.

Publishes Sermon on Disciples.
John Ray Ewers of East End Church in Pittsburgh recently preached a sermon on the topic, "Who are the Disciples of Christ?" which was published in the Pittsburgh Dispatch. The sermon has since been gotten out in tract form and is being sold by the church. There have been 170 additions in the East End church since January 1st and 481 in five years.

Helps Write Encyclopedia.
Roscoe R. Hill of Columbia University is securing recognition as one of our great authorities on Latin America. He contributes an article this year to the American Year-Book, on Latin America, and he is writing several articles for the New International Encyclopedia. He is president of the Disciples' Club of Columbia University.

Pastor Seriously Ill.
Grant E. Pike of Lisbon, O., has been compelled to give up his work on account of illness, and it may be several months before he may assume regular ministerial responsibilities again. During his convalescence, he will be at Alliance, O.

Heads Men and Millions Team.
J. L. Garvin will head the Men and Millions team in Nebraska. This group of men was in Lincoln on Dec. 2 and will visit the great centers in that state.

General Convention Secretary Evangelizes.
Robert Graham Frank has been holding a meeting at St. Joseph, Mo., where C. M. Chilton is pastor. When the meeting was half over, there were thirty additions. The meeting is to close on Dec. 4. There has been great spiritual uplift in the church from the special services.

Pastor Preaches on War.
John Ray Ewers began on Nov. 29, a series of sermons on war. The topics are as follows: "Would Christ Go to War?" "The Failure of Christianity," "What Does War Settle?" "The Angel's Song—Peace and Good Will."

William Woods College Praised.
The Junior College committee of Missouri has visited William Woods College of which J. L. Garvin is president, and examined its curriculum, equipment and corps of teachers. The report of the committee gives high standing to this institution as a Junior college of high rank. There has been great growth in library and laboratory equipment. This college gives two Biblical courses, one on "The Bible as Literature" and the other on "Jesus' Fundamental Principles of Thinking and Living."

New Building in New York.
The church at Waverly, N. Y., is erecting a new building. It is being finished in stucco. The pews and memorial windows have been ordered and it is expected that the building will be ready for occupancy about the middle of January. The pastor is C. W. Clark. F. B. Thomas of Illinois will dedicate the building.

Experts Who Know

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Absolutely Pure **No Alum**

Minister Loses Father by Accident.

H. O. Rocks, until recently pastor of the churches at Milford and Martinton, in Illinois, has received the sad news of the death of his father by accident. The father was in Cincinnati and was struck by a street car.

Church Slaughters White Elephant.

Compton Heights church of St. Louis has been burdened by a white elephant of debt for these many years. On a recent Sunday, the congregation pledged five thousand dollars to pay off the incumbrance. It is eleven years since this obligation was contracted.

Pastor Will Hold Revival.

E. W. Cole, the successful pastor at Huntington, Ind., is going to hold a revival in his own church, beginning Jan. 1. He will be assisted by W. E. M. Hackleman of Indianapolis, who will lead the music.

Church Host to Chamber of Commerce.

The Chamber of Commerce held a banquet recently in the Disciples' church at Parsons, Kans. Over 100 plates were laid and the dinner was served in a very fine way by the ladies of the church. The visiting body had a very interesting program of toasts.

L. O. Bricker Dines with Friars.

The Friars are a social and literary organization in Atlanta, Ga., and on a recent evening they had as guest of honor Rev. R. A. Webb, a professor in Louisville Theological Seminary. On the same evening L. O. Bricker of our First Church was also an honored guest.

Church Uses Movies.

Moving pictures were introduced at our church in Rocky Ford, Colo., November 8, and the innovation proved a decided success. Mr. Dugan, the pastor, delivered an address preceding the pictures, on the subject, "The Things that Endure." The pictures were on the signing of the Declaration of Independence.

Western Disciples Meet.

The Spokane district of Washington state Disciples met in convention the week before Thanksgiving. There were a hundred out-of-town delegates, and the meeting was held in Pacific Avenue Church at Spokane. Among those who spoke were F. E. Billington, A. L. Young and Mrs. I. N. McCash.

Dr. Jenkins Talks on Art.

An addition to the art treasures of Kansas City was made recently in the statue of Carl Busch. It was unveiled at the Atheneum Auditorium, November 17. The presentation speech was made by Dr. Burris A. Jenkins of the Linwood Boulevard church.

No Book Should Be Expurged.

Allan B. Philputt spoke on November 29 on "Paul's Swan Song." Among other things, he remarked that if he were addressing an assemblage of ministers, he would tell them to put no book on the index expurgatorius. He said pastors should read all views but that the expounding of the doctrine and the broadening of one's viewpoint are different things.

Robbed on Road Home From Church.

Isaac Fenn, an old soldier eighty years old, was robbed while on the way home from revival services in the church at Olathe, Kans. The robbers missed a wallet in which he had fifty dollars in gold.

Building at Carlock, Ill.

One of the handsomest churches in McLean County, Ill., outside of Bloomington, is being built at Carlock by the Disciples. It is to cost $10,000 in addition to the donated labor put on the building. The structure is now ready for the plasterers and will be completed by December 20.

W. H. Allen Has Vacation Lengthened.

William Huddleston Allen, who is on a leave of absence from Swanson St. Church in Melbourne, Australia, has been granted an additional six months' leave of absence. This action has been taken because of the danger of travel in war times. He will conduct revival services at Lexington, Ky., where he formerly preached.

Carries Church Bulletins to Homes.

Third church, Indianapolis, has visitors carry the church bulletin into homes where the members are not going to church. By this means those who are indifferent or discouraged are brought back into the fellowship and there are no church bulletins wasted. T. W. Grafton is pastor.

In and Around Chicago

After several weeks of anxiety, in which no news had come from Brazil, letters from Herbert L. Willett, Jr., of Chicago arrived last week. He reports that it is impossible to write anything more than formal reports of the situation, as all the foreign postoffices have been closed, and only the Turkish post is doing business. Furthermore, all outgoing letters must be written in French and left unsealed. The Syrian Protestant College is going on with its work though many of the native teachers and older students have been drafted to the army. The U. S. battleship "North Carolina" is in the harbor of Beirut and no immediate trouble is anticipated. Funds for the pressing needs of the college were secured through the efforts of Ambassador Morganthau, and were furnished by the Asiatic office of the Standard Oil Company. Cable dispatches since the posting of the letters state that the Turkish government has levied a tax of $20,000 on the college. President Bliss offered to give $5,000, and the offer was rejected. What steps may be taken to collect the sum demanded are not known. Communication is very slow and uncertain as all lines of steamships have been discontinued, and the government has refused to permit other than official business over the cables. Mr. Willett says the only thing to do is to wait for further communications, and not to worry.

Mr. H. L. Willett, Jr., teacher in Syrian Protestant College, Beirut, Syria, who writes that no immediate trouble is anticipated there from the war.

A. T. Campbell, who served in days gone by as pastor at Monroe Street church, and at Metropolitan church, went into the work of conducting playgrounds. His first appointment in this service in Chicago was at Palmer Park. He has been in Boston in Playground work for a year, but has recently returned to Chicago to the Palmer Park.

Austin church held its annual meeting on the evening of November 4. There have been 21 additions in this church since the first of November. The budget system has been adopted in the finances and the pastor's salary has been increased a hundred dollars. A. R. McQueen is pastor.

The Edgewater Church announces a change in its meeting place to Clifton Hall, 1136 Wilson avenue. They are having supply preaching from Sunday to Sunday and on December 6 will observe C. W. B. M. day.

Evanston church had a Thanksgiving cantata on the Sunday evening before Thanksgiving. They had a male chorus of 25 voices at the evening service on Dec. 6. The pastor preached on "A Man's Religion." This church has had a larger evening audience every week for six weeks.

There are two churches in Chicago that are in Living Link relationship with the C. W. B. M. These are Jackson Blvd., and Ashland Ave. The leading contributor to the Foreign Society the past year in Chicago was Hyde Park with over twelve hundred dollars of offering.

C. C. Morrison, E. S. Ames, and H. L. Willett have spoken recently in platform meetings in Hyde Park church and Evanston church, treating the subject of "The Mission of the Disciples of Christ." Large audiences have been at both services. Mr. Morrison called attention to the felt need for more vital religion in the churches. He described the mechanical and routine nature of much religious work, and pleaded for a first hand, vital experience. He pointed out that while the Disciples had sought to reinstate the apostolic doctrine, ordinances and life, they had often fallen short of their ideal. In many respects they had drifted rather unconsciously and had taken on from their religious neighbors a somewhat imitative type of experience without having lived through the struggles from which that experience arose. He expressed satisfaction with a strain of rationalistic thinking which has characterized the Disciples and felt that in many ways they are prepared to avail themselves of the results of modern religious scholarship and practical reforms.

Dr. Willett spoke of the Disciples as having always conceived the Kingdom of God as a progressive, developing social order. They have cherished the biblical notion of a series of covenants, the patriarchal, the Mosaic and the Christian. The great thing in the last is its spirit—the spirit of love and service. He implied that this spirit should carry the church still further into benevolent and redemptive activities. Just as foreign missions have heroically carried Christian ideals into remote lands, so the church is called on at home and abroad, as never before in history, to champion all social movements and experiments which embody the spirit of love and service. The Disciples, as an intensely practical people, have every incentive and opportunity, to work out such a social program in every community where they labor, and to aid such tasks everywhere.

Dr. Ames spoke of religion as an immediate, personal experience among the Disciples. Instead of viewing God as remote and difficult of access, they have regarded God as dealing in very simple, natural ways with men. They have believed the Bible to be a book to be read like any other book and to be understood by the same laws of language and reason. They have felt that a man became a Christian by a practical trust and allegiance toward Christ. The only confession of faith ever required for membership in any of their churches is that of practical confidence in Jesus. The question asked of a candidate means, "Do you believe in Jesus Christ and in His Way of Life, and do you earnestly desire to follow Him?" The communion service, as cherished by the Disciples throughout their history, is an illustration of the individual relation in which every one stands to God. Each person decides his own right to participate. It is between him and Christ. Yet all communicants are welded together in a close and vital union by this common act and by the emotions and ideals thus shared and acknowledged.

The speakers have been invited to visit other churches and give the same talks with a view to heartening the members and bringing to clearer consciousness the opportunities and responsibilities which all Disciples should recognize and share.

Headquarters During Exposition.

First church of Los Angeles announces that it will keep open house during the exposition season next year and that its building at the corner of Eleventh and Hope streets, which is down-town and near the hotels will furnish information to visitors. The building is receiving a new coat of paint and is being redecorated inside so it will be bright and clean for the visitors.

Russell F. Thrapp Federation Head.

The Federation of Churches of Los Angeles is a very active organization and promotes many forms of community activity. They have just held their annual election of officers and have unanimously chosen as their president, Russell F. Thrapp, pastor of the First Church. Aggressive plans are being formulated for the coming year.

St. Louis Churches Help Poor.

The churches of St. Louis are banded together in a Federation. The condition of the unemployed poor in that city this winter is particularly distressing. This federation has decided to raise $75,000. The plan is to assign to various religious bodies the money that falls to them to be raised. The assignment to the Disciple churches in St. Louis is twelve hundred dollars, which will be subdivided among the various congregations of this group.

Kentuckians Sympathize with Belgians.

The people in Kentucky sympathize with the Belgians in their distress enough to put down their cold cash. The Sunday-school at Flat Rock, Ky., made an offering of twenty-five dollars. Many organizations in the community joined in the giving.

Veteran Minister Called Higher.

John W. Lemons, one of the older ministers of the Disciples in Kentucky was taken with blood poisoning recently and died. He was in the civil war, serving in the Fortieth Kentucky infantry and was a member of the G. A. R. He was a great favorite among the people as is shown by the fact that he married more people in his own and adjoining counties than all the other ministers put together, during the past two years.

Church Has a Decision Week.

A series of meetings of just one week was held in November in the church at Midway, Ky. The pastor, T. S. Tinsley, did the preaching, and Ralph Hudspeth led the song services. The sermons of the series were grouped around the general theme of "The Cross."

Sunday-school Hears Cry of Belgians.

The banner collection of the town for the relief of the Belgians was taken by the Disciples at Langdon, Kans., where they were raising money to send flour. The remainder of the town gave $400 and the Sunday-school of the Disciples came near matching this amount for they had $302.60 when the money was all counted, given by 180 men, women and children who were present for the offering.

Holds a Sunday Night Revival.

I. J. Spencer at the Central church at Lexington, Ky., has announced a Sunday night revival. The meaning of this announcement is that the church will utilize the Sunday evening service for evangelistic purposes. There have been additions every evening since the plan was inaugurated.

Leaves Church Nine Times Larger.

C. E. Ames is leaving Mt. Vernon, Wash., after five years pastorate there. He is going to Phoenix, Ariz. It is stated that he found the church at Mt. Vernon with forty members and left it with 350. The building was also built during his ministry there. The results in this pastorate give promise of what may happen at Phoenix.

Men Give Banquet to Women.

The men and boys of the church at Jacksonville, Ill., are to give a banquet to the women and girls of the congregation in the near future. It is planned to serve a thousand people that evening and have a great social experience for the church.

Church Promotes Attendance.

The church at Pikeville, Ky., had a unique plan this fall to promote the attendance of the church. The men were arrayed against the women with reference to church and Sunday-school attendance. The congregation enjoyed the best attendance of its history. The losing group was to furnish a banquet. As might have been expected, the men lost, but gallantly did the proper thing under the circumstances.

Presbyterians Send Supplies to Disciples.

The Presbyterian church at Albion, N. Y., has heard of the good work done by the deaconess of the First Church in Rochester, Miss Dorothy Zangline, and they have sent 1,250 pounds of clothing and food supplies to be distributed in Rochester through the Disciple worker. The supplies were gotten at a Thanksgiving thank offering social.

EVANGELISTIC MEETINGS.

Cedar Rapids, Ia., Mr. Leake, evangelist; continue 10 days.

Summittville, Ind., Mr. Brock, evangelist; 12 additions. Closed.

Lexington, Ky., Chestnut St. church; Benjamin F. Foster, pastor; W. H. Allen, evangelist.

Paducah, Ky., W. A. Fite, evangelist; W. H. Shefter, pastor; eleven additions.

Alliance, Neb., H. J. Young, pastor; C. C. Dobbs, evangelist. Continue.

Greenup, Ky., H. B. Smith, pastor; R. Shaw, evangelist; 30 baptisms.

Arcadia, Okla., Mr. Pysher, evangelist. Closed.

Wauseon, O., J. A. Wharton, pastor and evangelist; J. A. Carroll, singer. Continues.

Perry, Kans., W. W. Holyfield, evangelist. Closed.

Bloomington Grove, Ill., Chas. Hougham, evangelist. Continues.

Advance, Ind., Oscar E. Kelley, pastor and evangelist; Mr. and Mrs. Leon H. Thomas, song leaders. Continues.

Pueblo, Colo., W. T. Hilton, pastor and evangelist. Continues.

Clintonville, Ky., H. L. Calhoun, evangelist; 36 additions. Closed.

Long Grove, Ia., B. S. Denny, evangelist; C. E. Wells, pastor. Continues.

Sullivan, O., A. M. Jenkins, pastor and evangelist. Continues.

East Palestine, O., C. G. Ribble, pastor and evangelist. Continues.

Louisville, Ky., Third Church; John W. Marshall, evangelist. Continues.

Ft. Worth, Tex., Central church, W. M. Davis, evangelist. Continues.

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C. D. Walker, from Junction City, Kans., to Peabody.

C. M. Smithson, from Kennedy, Ill., to Joliet.

C. S. Vail, from Sawtelle to South Pasadena, Cal.

RESIGNATIONS.

C. D. Walker, Junction City, Kans.
Charles Coleman, Springfield, Tenn.
M. C. Littleton, Clarion, Iowa.

DEDICATIONS.

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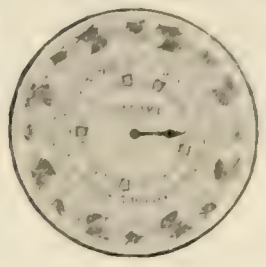

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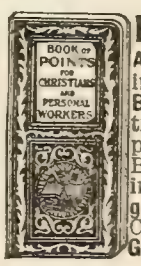

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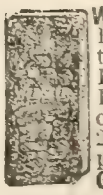

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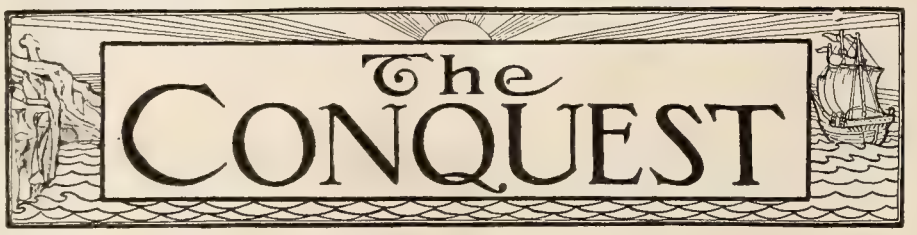

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THE CHRISTIAN CENTURY.

Vol. XXXI December 17, 1914 Number 51

Disciples and the Present Spiritual Opportunity

Editorial

Surveying Springfield

By Frank Waller Allen

"The New Crusade"

By J. N. Jessup

Uncle Sam and His Retired Army Officers

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The Disciples and their Spiritual Opportunity

THE MOST SIGNIFICANT AND FRUITFUL SERVICE TO WHICH THE DISCIPLES OF CHRIST WERE HISTORICALLY CALLED REMAINS YET TO BE UNDERTAKEN BY THEM—THE SERVICE OF CONSTRUCTING AN ORDER OF THE SPIRITUAL LIFE, THE INNER LIFE OF THE SOUL, RICHER AND MORE CATHOLIC THAN THE CHURCH TODAY POSSESSES.

Though historically neglectful of this aspect of their mission, the signs of this present day and hour indicate both that the Disciples stand in the presence of an unprecedented opportunity to render such a service and that they are disposed, in becoming humility and faith, to undertake it.

The spiritual life of mankind will in less than a generation —perhaps in one decade—undergo a reconstruction more radical, more profound, and more fruitful of results in all departments of human activity, than it has experienced in many centuries. We need not wait fifty years to have the historian inform us that it did take place. If we have an eye whereby to discern the signs of the times we can see it taking place right now. The present war, itself a tremendous factor in this process of reconstructing the inner life of men, has also revealed and released many other influences.

This reconstruction process constitutes the unprecedented opportunity which the Disciples today confront.

And their disposition to improve this opportunity is betokened by their wistful and unsatisfied—perhaps only semi-conscious—quest after an adequate spiritual life of their own, and a marked tendency to reinterpret their "plea" in terms of spiritual life rather than in terms of church organization.

* * *

This quest and this tendency give significance to the presence of the Disciples in the modern world.

With merely the older incomplete presentation of their plea, in terms of creed and ordinances, the Disciples seem out of place in the modern world. They are an anachronism.

Much that they contended for a half-century and more ago has been virtually accepted by the Church of today. Denominational practices are not so distinctive and exclusive and sectarian as they were then. To continue harping on creed and ordinances not only elicits no response from the minds of modern men, but feels forced and strained, and more or less fictitious, to the Disciples themselves. So that, as a matter of fact, the interest of Disciple churches and ministers is nowadays directed toward the truths and enterprises shared in common by the whole Church of Christ.

* * *

The effect of all this on the minds of the Disciples themselves is to divide them into four classes.

There are first those who are striving to galvanize the old formulas into life, to sharpen the edge of the old watchwords and to bring condemnation down upon the heads of those who are charged with turning away from "the faith once delivered."

The frenzied violence of this class is the surest betrayal of their conscious impotence.

The second class consists of those who have subconsciously given up any distinctive mission that the Disciples may have imagined themselves called to accomplish, who see the remoteness of the dissolution of the denominational order and who feel especially the pride of numerical and organizational strength to which the Disciples have attained. They therefore conceive the place of the Disciples in the religious world as that of merely a denomination co-ordinate with other denominations in the denominational order, embodying certain practices and truths which the rest have neglected, just as each of the sects embodies certain practices and truths which the others have neglected. The function of the Disciples, under this conception, is to be as decent and respectable and co-operative a denomination as their "distinctive principles" and their "denominational interests" will allow. The immediate duty of practicing Christian unity has been obscured and confused for them by schemes of Federation and Commissions appointed to carry on diplomatic negotiations with other denominations looking toward the "far-off divine event" of a united Church.

To this second class the majority of the Disciples today belong, led by men of sincere purpose, of holy and unselfish lives, to honor whom is the delight of all right-minded brethren.

The complacent and proud acceptance of a denominational status for the Disciples by the majority of our people is the most pathetic aspect of the situation in which the Disciples' movement today finds itself.

Class two is a menace to our historic ideals immeasurably more serious than class one. Class one is ignorant and bumptious. It thrives on prejudice. It sustains its life on words.

But class two carries a dead passion in its heart. The high enterprise on which our fathers embarked is impracticable—impracticable for us, now, in this generation, in these ten thousand churches that have been established under its mighty impulse. For the spokesmen of class two no interpretative word is so adequate as that of Jesus when he exclaimed, "If the light that is in thee be darkness, how great is that darkness!"

* * *

The third class exists, in a sense, within the second class. Those described under class two have but subconsciously abandoned the illusion of a distinctive mission for the Disciples, radical and comprehensive in its nature and to be realized here and now. But class three have consciously abandoned it. And they reason, naturally, that it is not quite rational to hold oneself loyal to the Disciples in the face of inconvenience and self-sacrifice when better professional prospects or more convenient and comfortable circumstances call one into the ministry or membership of one of the "other denominations."

Hence we find scores and scores of young Disciple ministerial students, especially in the eastern seminaries, leaking away, unperceived, from the Disciples' "denomination" into the ministry of "another denomination." They belong to class three.

And we find in many great cities of our land thousands upon thousands of Disciples who have either already identified themselves with the Christian denominations or whose connection with a congregation of Disciples is quite casual and perfunctory and in imminent likelihood of being severed. These also belong to class three.

"One denomination is as good as another," is the latitudinarian self-justification of class three for pulling up the roots of their loyalties from Disciple soil and planting them elsewhere. From the standpoint of class two the apothegm of class three is pretty difficult to gainsay.

* * *

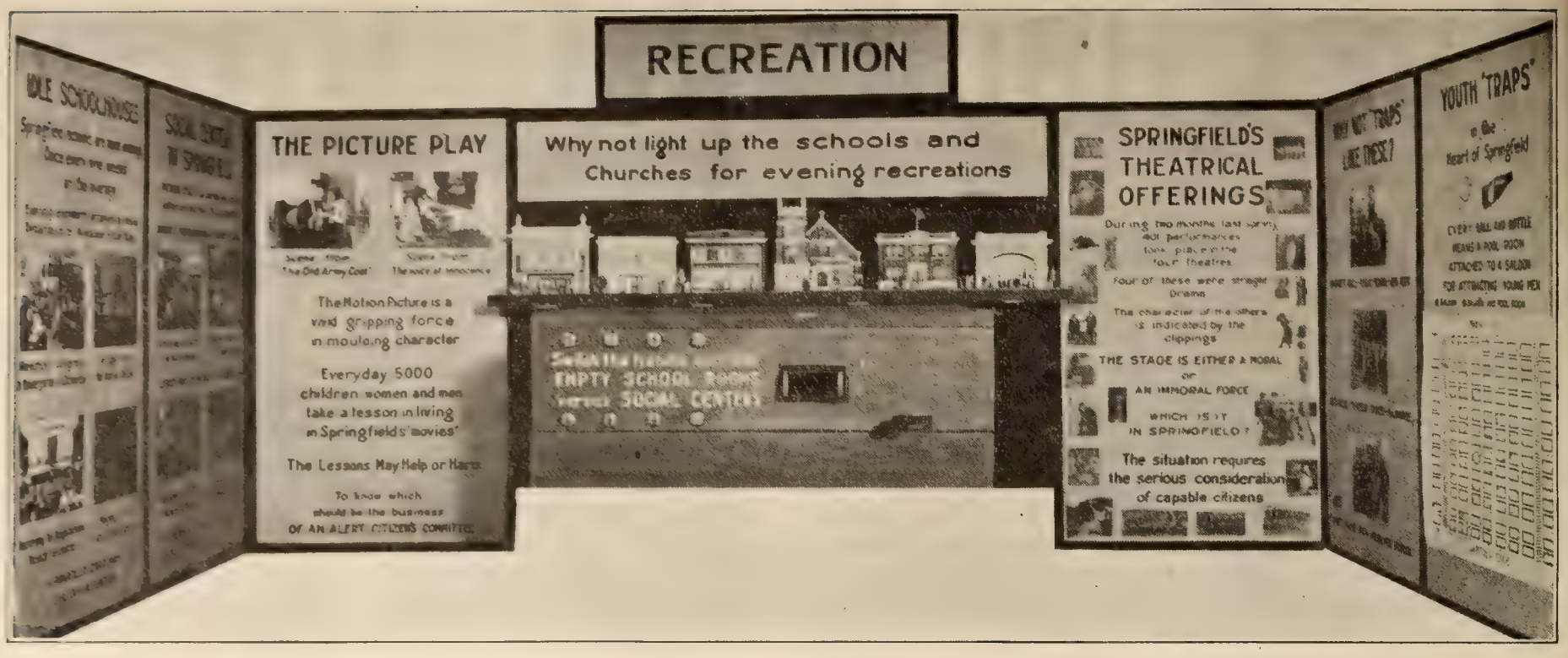
There is a fourth class of minds among the Disciples, just emerging into a consciousness of one another, to whom the situation presents itself as a spiritual problem and opportunity. They have striven with open and earnest heart to understand the soul of Thomas Campbell and they believe that his dominant impulse was directed toward a spiritual goal. They believe that the fundamental principles of the Disciples are spiritual principles.

They declare that the Disciples cannot become a denomination, a "religious body" co-ordinate with other religious bodies in the denominational order, without violating the purposes for which they were born.

They believe that the continued preaching of creed and ordinances, while it has its important place, will have no appreciable effect this side of doomsday upon the dissolution of the denominational order.

Denominationalism is an unspiritual, a carnal, thing. It can be overcome only by an undenominational brotherhood of spiritual men who practice the unity of the spirit in a higher order of life, of inner spiritual life, richer and more catholic than the Church now possesses.

They believe that the Disciples are called to no less a work than this; that they are equipped with the principles and the passion for it; that the times make singularly propitious the present undertaking of it; and that the tokens of their willingness to pay the price of such a mission are many and heartening.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A Social Survey of Springfield, Ill.

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TO HAVE good Samaritans in the city streets is splendid, but to make the streets secure places in which to live is better. It is a great heart that binds up wounds, but it is a trifle bitter to be "a certain man," and get beaten up. Without discouraging Samaritans, a better way is to eliminate the causes of robbery on Jericho roads. Herein lies the difference between benevolence and conscious conscientious collective action. And this is what the people of Springfield, Ill., have been doing in the past few months, and what they are planning to do in the coming years.

The most extensive social survey taken in any American city has just been completed at Springfield, with a ten days' exhibit in the State Armory. Springfield is an all-American city in the heart of the Middle West. For the population, only 6 per cent of which is foreign, numbers 60,000: the interests are chiefly agricultural, while the pioneer settlers were from Virginia and Kentucky with a smaller number of New Englanders. It is a southern city in Yankeedom with the pride and conservatism of the South, touched by the idealism of old Massachusetts.

A MUNICIPAL DIAGNOSIS.

The social survey bears the same relations to the modern city that a diagnostician's examination bears to his patient. It is the search by experts for the causes of disease in the civic body. The average man is conscious that any ill condition in his health is produced by the failure of some organ within his body to functionate properly. He rarely if ever has the ability to locate the seat of the disease for himself. And it is certainly no lack of self-esteem, but on the other hand good common sense, for him to hasten to a physician for an examination. Now it is not the business of the diagnostician to point out wherein his health is normal as much as it is to tell him the causes of the disease. After learning the nature of the trouble it is time to seek a cure. In the social survey, experts seek to know the conditions under which the people are living and wherein these conditions are not compatible with normal life. The facts are pointed out, the causes noted, and cures are suggested.

Consequently it is easily seen that there is nothing which shows quite so clearly

Rev. Frank Waller Allen.

the relation of social idealism to the church as the survey. It is not to be denied that in an atmosphere of sunshine, fresh air, health and economic security, religion has an opportunity that is unknown where lurks disease, crime, poverty and fear. Sin is a disease—frequently of the body and of the mind—too often caused by a vicious environment. The survey seeks the causes of environmental viciousness and suggests the way to wholesomeness.

DEPARTMENTS OF CITY INVESTIGATED.

Some months ago patriotic citizens, under the direction of the Russell Sage Foundation of New York City, began such an investigation of conditions in Springfield. The investigations were made by experts who have done their work with scientific accuracy and impartiality. The survey was financed by both the citizens and the foundation at a cost of about $15,000. The conditions of the following manifestations of civic life were surveyed:

The public school system, recreation, city and county administration, charities, industrial conditions, public health, the correctional system, mental deficiency and alcoholism, and housing.

Three methods are being utilized to get the information obtained before the people. The reports are being printed in book form to be sold at a nominal price to cover the expense. Some of the most important parts of the reports have been, and are being, featured as news in the Springfield daily papers. The most important, however, is the publicity given through the exhibit held in the State Armory. Here the conditions unearthed by the experts were visualized. In the first place through the means of some thirty-five or forty booths, in each of which was a trained explainer, the findings of the experts were placed on large panels and in such concise and epigrammatic form as to be easily understood and remembered by the reader. These panels were also illustrated by photographs, cartoons and diagrams. In many instances the models were moving, in others the facts were dramatized by children trained to take the parts. Again models were made to a scale so that the impression of reality brought home the lesson with marked emphasis. Also moving pictures were used for the purpose of dramatizing conditions. In the ten days of the exhibit at least twenty to twenty-five thousand people saw their city as they had never seen it before. As a result of it all the city of Springfield will undergo a complete change of conditions within the next eight to ten years. Already the superintendent of schools is planning to adopt many of the measures suggested by the foundation. There is no question that "Old Father Springfield," now aware of the cause of his aches and pains, will begin to live the life which will give him a more perfect health.

SPRINGFIELD'S INDUSTRY.

The industrial survey was of unusual interest. A startling panel pointed out the American standards of living.

A DECENT HOME, NO LODGERS, NO CHILD LABOR, CHILDREN UNDER SIXTEEN IN SCHOOL, NO WAGE-EARNING MOTHER, SELF SUPPORT.

Then a companion panel gave the standards of 100 Springfield workers' families, examined by the experts, as follows:

"Thirty did not have decent homes, thirteen took in lodgers, six had children under fourteen at work, seventeen could not support children over fourteen in school, twenty-six mothers were at work, nine had received charitable aid."

Altogether sixty out of the one hundred families did not meet all the American standards.

Another panel pointed out the hours of labor of the workers in seventy-two manufacturing establishments, as follows: 1,368 employees were working ten hours a day; fifty-two were working nine and one-half hours a day; 1,981 or fifty per cent were working nine hours a day; seventy-five or only two per cent of the entire number of workers, were working eight and one-half hours a day. It was pointed out that the women workers of Springfield were employed ten hours a day in laundries, shoe factories and in stores on Saturday, nine hours a day in the watch factories, meter works and stores (except Saturday), and seven days a week in telephone exchanges, hotels and restaurants.

The following conditions were discovered upon the examination of one hundred families in reference to their income: thirty-five per cent of the men earned less than $2 a day; forty-seven per cent had irregular work; seventy per cent of the women earned less than one dollar and twenty-five cents a day and twenty-three per cent of them had irregular work. Girls found working in some stores at four dollars a week.

LENIENCY OF POLICE.

The following panel shows the value of a right correctional system.

HOW PRISONERS LEAVE JAIL:

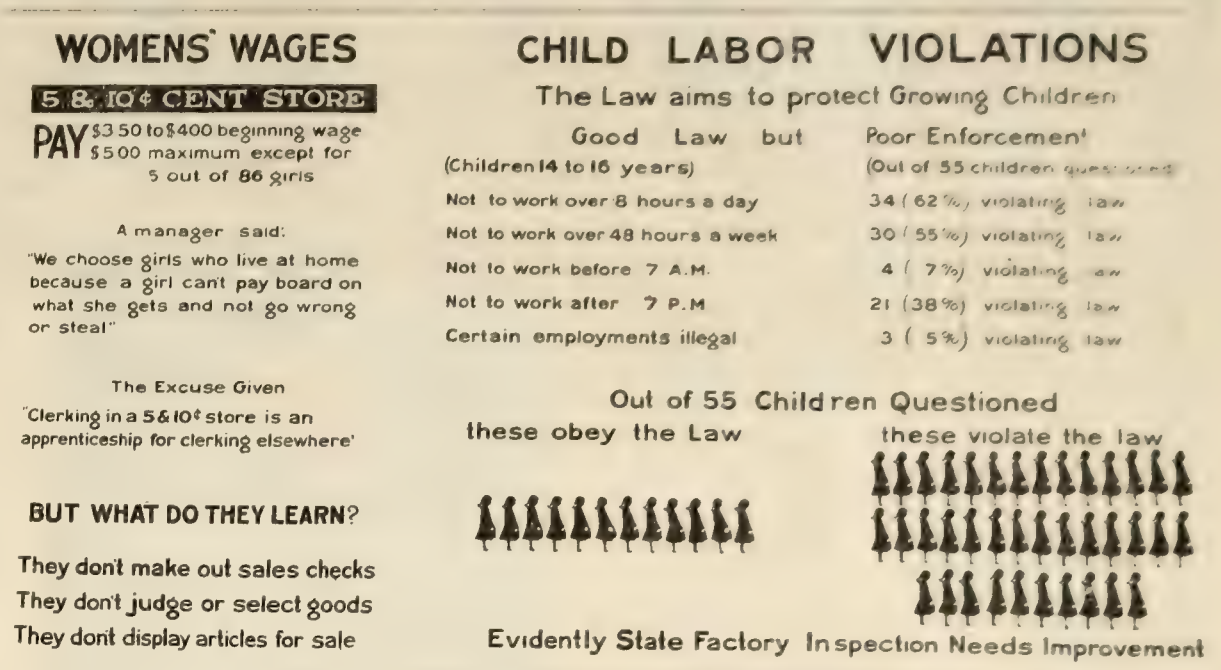
IN SPRINGFIELD.

Shabier than when he entered.
Weakened by idleness.
Liquor and drug habits retained.
Probably penniless.
No job—no help in getting one.
Back to old environment and associates.

IN KANSAS CITY.

Clothes patched and pressed.
Strengthened by out-door work and physical treatment.
Freed from alcohol and drugs by the "cure."
A little change to help out while seeking work.
Parole officer to help find work.
Advised and aided by parole.

In discussing the saloon policy, the use of drugs, gambling and vice, the report says: "In the enforcement of laws covering these things the police have generally shown a policy of great leniency." After reviewing the result of last spring's local option election which favored the retention of saloons, one report points out that in some sections there are as many as six saloons in one block and says such a number is totally unnecessary and only results in the development of the saloons of the low grade. "Springfield may want saloons," the report says, "but the city does not want drunkards or confirmed alcoholics."


WOMENS' WAGES
5 & 10¢ CENT STORE
PAY $3.50 to $4.00 beginning wage
$5.00 maximum except for 5 out of 86 girls
A manager said:
"We choose girls who live at home because a girl can't pay board on what she gets and not go wrong or steal"
The Excuse Given
"Clerking in a 5&10¢ store is an apprenticeship for clerking elsewhere"
BUT WHAT DO THEY LEARN?
They don't make out sales checks
They don't judge or select goods
They don't display articles for sale
CHILD LABOR VIOLATIONS
The Law aims to protect Growing Children
Good Law but Poor Enforcement
(Children 14 to 16 years) (Out of 55 children questioned)
Not to work over 8 hours a day 34 (62%) violating law
Not to work over 48 hours a week 30 (55%) violating law
Not to work before 7 A.M. 4 (7%) violating law
Not to work after 7 P.M 21 (38%) violating law
Certain employments illegal 3 (5%) violating law
Out of 55 Children Questioned
these obey the Law
these violate the law
Evidently State Factory Inspection Needs Improvement

One of the Panels Showing Results of Industrial Investigations.

THE PEOPLE'S HEALTH.

In the department of public health it is pointed out that of every ten babies born in Springfield, one dies before the age of one year of some preventable disease. One-third of these die because of improper care and feeding. They could be saved by employing public health nurses to instruct mothers. Under the head of mental hygiene it is emphasized that about seventy delinquent children are brought before the Juvenile Court annually. But no investigation is made of the family history of children suspected to be mentally deficient. Mental defectives are usually ten times as frequent among delinquent children as school children. Some mental defectives are never sent to school. A few are excluded from school. Nothing is being done for these children. Nothing is being done in schools to detect abnormal mental conditions. Nothing for special training of the mentally defective.

In the departments of recreation and schools the value of social centers is strongly emphasized. A model school made to the scale first shows the building as it exists during one-sixth of the year, completely empty and idle. The turning of an electric button shows this same school room filled with men and women meeting for the various purposes which have to do with the social welfare of the community.

"In the movie you look on life," says the report, "at the social center you yourself live." "During one-sixth of the year Springfield's one million dollar school plant renders no service to its owners."

"Dividends from the large capital invested in parks consist in their enjoyment by the people. Bigger dividends will come from promoting the use of Springfield park facilities. Parks need play engineers as well as civil engineers."

Under the head of Springfield's theatrical offerings the report states, "During two months last spring four hundred and one performances took place in the four theaters. Four of these were straight dramas. The stage is either a moral or an immoral force."

As a whole the weaknesses in the civic life in the city of Springfield have been brought home to the citizens in a manner which will be productive of unusual good. The survey was led by the best and highest type of citizenship. Already measures are being taken to cure many of the diseases which this diagnosis has discovered. Some organization will be formed within the immediate future which will have as its purpose the effecting of the cures suggested by the experts of the Russell Sage Foundation.

The Information Booth Showing a Few of the Local Workers in the Survey Some of Whom are Familiar to Christian Century Readers. From left to right—Mr. Vachel Lindsay, Mrs. Roy Ide, Mrs. H. T. Morrison, Miss Mary Humphrey, Dr. George Palmer, Mrs. Stuart Brown.

Anniversary of Bowery Mission.

The old Bowery Mission of New York City celebrated its thirty-fifth anniversary in November. During the year within its walls 1,177 meetings were held with an attendance of 219,885. Three hundred and nine thousand, seven hundred and seventy-seven meals were given and 44,900 lodgings provided. Eleven thousand, eight hundred and sixty-two articles of clothing were supplied and employment found for 44,144.

"The New Crusade"

A Ringing Call for the Enlistment of Youth in Christ's Army.

BY J. N. JESSUP.

FOR two years there has been blazoned at the forefront of our Sunday-school enterprise this sounding watchword, "A New Crusade; 500,000 souls for Christ through Sunday-school evangelism." It is an appealing motto. It is a call to be reckoned with. It is the declaration of a great opportunity. It is a call to lofty duty. It makes its appeal to the noblest sentiment that ever stirred the Christian breast—conquest, conquest for our King.

Mobilization is the great word today in the military world. Would that it were employed in a better cause than that of slaughtering one's fellow men! Millions of men are filling up the ranks of the volunteers at the call of king's craft, to yield up their lives a willing offering for country. Surely the Church will not be outdone by those who fight in secular interests.

Mobilization, organization, evangelization—these are the watchwords of the hour.

The "Crusade" of the twelfth century has lent its name and inspirational value to many a cause good and bad, but never to one more worthy of our highest endeavor, even to the point of great sacrifices, than the one represented in this "New Crusade."

A CRUSADE OF A NEW SORT.

We have heard of the crusades of the olden time, of that feverish era when the Church, borne on by the passionate appeals of a hermit, and intoxicated with his spirit, went forth to rescue the sepulchre from the hands of the false prophet. What we need today is the spirit of that crusade; not its spectacular features, not its trumpet blare and the gleam and glint of sword and shield; not that, but its tremendous earnestness, its willingness to suffer, its magnificent faith and daring, its enthronement of duty, and its impelling cry, "It is God's will! It is God's will!" Given this spirit, and the 500,000 converts will be forthcoming.

A new crusade implies that past efforts have not been wholly successful. It is a reminder that the war is not over. The sepulchre is yet in the hands of the false prophet. Thousands yet need to be recruited in the army of the King who are now doing service in the ranks of the world.

Five hundred thousand in five years is a perfectly feasible proposition. It is not an idle dream. It is not a house of cards. We will mobilize; we will organize; we will evangelize; we will have our five hundred thousand.

We will mobilize. We will call every man to the colors. We will supply him with modern weapons of warfare. We will assign him a point of contact with the enemy. We will strengthen the base of our operations. In other words we will rally all our Sunday-school hosts. We will, first of all, give to the Sunday school the recognition it ought to have and make it what it ought to be.

THE SUNDAY-SCHOOL SPELLS OPPORTUNITY.

The Sunday-school is the biggest thing, the most potential thing, in the church life today. The Sunday-school has been "launched" for many years, but, "Whither bound?" Are we to forever and forever hug the shore as did sailing vessels before the days of Columbus, or sail out on new seas of wondrous discovery and power? Good work has been accomplished, is being accomplished all the while, but it is too meager commensurate with the possibilities. The great ship, capable of sailing the boundless main, is lying in-shore, and only meagerly fulfilling the purpose that was in the mind of the Master-builder.

This great organization with its vast

Rev. J. N. Jessup, who says that Sunday-school Evangelism yields the quickest returns on the thought and energy invested.

constituency, has but one aim, to win souls to Christ and train them in Christian life and service. It has a right to demand something more than a passing consideration from every Christian. It must be better understood even in this day. It is in every way worthy of the best brain and brawn and genius and consecration of the church.

We will mobilize this great army, and then we will direct each unit to the point of contact. We will assign each school to a definite task. The task distributed, the consummation will be easy. It can be done. Will it be done?

Sunday-school evangelism is an evangelism sure, swift, and dignified.

No work in which the church can engage is so absolutely sure of success. About 85 per cent of all who enter the Church enter through the Sunday-school.

ADVANTAGES OF SUNDAY-SCHOOL EVANGELISM.

Sunday-school evangelism is not only sure, but it is swift. It yields quickest return on thought and energy invested. Rally day, properly conducted and followed up, will yield fine fruitage. Decision day, well planned, looked forward to, prayed for, will pour a golden harvest of youth into the lap of the Church. If you will excuse the expression, the church can most surely and quickly have a "bumper crop" by giving its strength to the work of the Sunday-school.

Sunday-school evangelism is not only sure and swift, but, best of all, it is dignified. It is sane. It is normal. Modern revival methods are not always sane, not always normal, frequently undignified. I do not believe God meant His church to increase by the "high pressure" methods. It could be said of some revival methods "it is a scream."

The traditional "exhortation" at the close of each sermon is not always fruitful, and may become very tiresome. Well do I remember in my childhood that, when the preacher lowered his voice from its topmost pitch, closed the Bible and stepped down in front of the pulpit and delivered the impassioned "exhortation," then it was time for me to wake up, for the sermon was about done and the services about over. We have kept up the exhortation with commendable faithfulness. I cannot believe that God intended his church to be recruited by the begging process. It is too much like conscript soldiers. People are begged, coaxed, cried, joked, tweedled, sometimes flim-flammed into the Church. It lowers the dignity of the Church. That such methods seem necessary shows that we have missed the mark. Somehow we have gone at it wrong. It is distasteful to cultured souls, and it must be to Christ.

WHERE THE REVIVAL IS JUSTIFIED.

Understand, there are times when the impassioned invitation is not out of place: in the intense atmosphere of a revival service, when the situation is electric with expectancy, when many are halting, then it is both right and normal to go on exhorting them to be saved, as Peter on the day of Pentecost: "With many other words did he exhort them saying, save yourself from this crooked generation." Then it is right and not undignified; indeed, how can a man help it who feels the burden of souls upon his heart? Any impassioned utterance or pleading is justified in a revival meeting, except when one races up and down the aisles, jumps over seats, and turns hair-raising somersaults. But as an every-day business the traditional exhortation is unnecessary. The Sunday-school is the natural, normal and dignified way; and I believe it is the way that was intended.

Reaching thousands of children in the Sunday-school, by that same process hundreds of parents will be reached. There is no more direct road to a parent's heart than through the child. "A little child shall lead them." The school that brings parents and child together in the kingdom of God is doing the Master's will and work.

We are all the time studying how to reach men. Consider the child. In ninety-nine cases out of a hundred you can reach the man you seek quicker through the child than in any other way known to human effort. The man may be hardened in sin, absorbed in business, but he is one out of ten thousand if he is not concerned in the moral and religious development of his child.

A mother sat on the bedside with her sick boy. The mother heart was glad because she thought the disease had fled and safety was assured. But it was the prelude to the end, for the home was soon to lose this little mother's joy. They were talking lovingly to each other, as only a boy and his mother can talk, when the dear little fellow said, as he clasped his mother about the neck with his thin arms, "Oh, you are just a boy's mother."

THE CHURCH AND THE CHILDREN.

That is what the church must be to the children—just a great, loving, tender,

motherly mother. The changeless beauty that glows on the canvas of Benjamin West was put there by the kiss of his mother, for it was the pressure of her sweet Quaker face that inspired him with a genius that has made his art glorious in all the proud galleries of the world.

In the stormful period of the French Revolution, one of that nation's most gifted and patriotic sons was looking out from behind prison bars, expecting every moment to hear the rattle of the death wagon, and see and feel the flashing knife of the guillotine; but in that terrible situation he uttered this wonderful word, "Even in this incomprehensible moment, when mortality, enlightenment, love of country, all of them only make death at the prison door or on the scaffold more certain, yes, on the fatal tumbril itself, with nothing free but my voice, I would still cry 'take care' to a child who should come too near the wheel. Perhaps I may save his life; perhaps he may some day save France."

In the old State House in Philadelphia, around which gather so many memories of the birth of our freedom, and filled with Revolutionary relics, there is the headless shell of an old drum. Above it you may read the words, "This drum was beaten at the battle of Germantown in 1777, by John Shoemaker, aged twelve." Men may load and fire the great guns and bombard the strong fortresses, but boys have held the drumsticks, and have given the beat of the furious charge that has sent men to battle and to victory.

When William the Conqueror sailed from the shores of France to wrest the crown of England from Harold, the royal galley led the fleet. The figure-head on the prow of the galley was a golden boy, with arms outstretched, pointing the way to England and to victory. O Church of God, O Ship of Zion, put the living boy on the prow of thy proud craft, and that boy shall point the church to a militancy on earth that shall issue in the church triumphant.

Johnson City, Tenn.

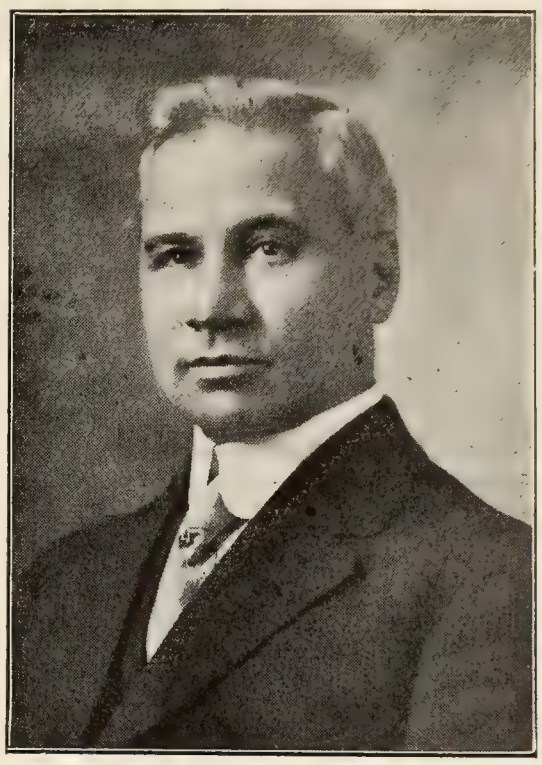
Retired Officers in Two Armies

How Uncle Sam and the Church Treat the Men Who Serve Them.

BY GEORGE A. MILLER.

IN THESE days when we are contemplating an adequate relief for the aged minister and his dependent ones it seemed to me it would be interesting for us to know how the United States government cares for those who have given the active part of their lives in service in the army or navy. As a concrete case is always more interesting than an abstract treatment of a subject I have interviewed one of the retired generals of the United States army now residing in the capital city.

General A. S. Daggett enlisted as a private in the 5th Maine Volunteers in 1861 at the age of 23 years. He was soon made a Lieutenant. He served with honor and distinction all through the Civil War and in 1866 was appointed to the regular army as Captain. His pay was simply the pay of the office and it is given in general figures as he, like all great men, is exceedingly modest and requested that as far as possible I should leave him personally out of the article that I might write.



Rev. George A. Miller.

THE GOVERNMENT'S LIBERALITY.

As a captain at that time in the service his pay was about $140 per month. Of course if he were disabled or sick he received all the care and treatment necessary free of any expense whatever. He was later appointed as Major and his salary was now $2,500 per year with an increase of 10 per cent for every five years he had been in the service up to 20 years. He was again promoted, this time to the office of lieutenant colonel at a salary of $3,000 plus the 40 per cent, he having then been more than 20 years in the service. This gave him a salary of $4,200. His next promotion was to the office of colonel at a slary of $3,500 plus the 40 per cent, but the salary of a regular colonel is not to in any case exceed $4,500. Later he was made a brigadier-general at a salary of $5,000 per year.

We see by this that an officer during the years of his active service is well cared for by our government. Very few ministers have continuous service without the loss of any time, with no medical or hospital bills, with no moving expenses and with the assurance of employment during life or good behavior.

I have written of the case of General Daggett because I have known him for several years as an ardent church man and a faithful member of the Metropolitan Presbyterian Church of this city and especially as a great worker in the temperance cause. I have written also because during the Boxer uprising in China he was an officer of the relief expedition of the allied forces that hastened to the relief of Peking and was prominent in the attack that brought safety to the missionaries and others who were imprisoned within its walls.

But what provision was made for this good, faithful man when age should come upon him and he should be no longer able to do active service? Would he be compelled to support himself and family by attempting some labor for which his years of service and training had thoroughly unfitted him? Would he be compelled to live in want and without the comforts that should rightly come to age and a well-spent life? The government of the United States does not treat the leaders of its forces and those who have borne the burdens of active service in that way.

At the age of 64 he was retired. This is compulsory and an officer either of the Army or Navy reaching this age must be retired from the active service. He may be called upon to do some clerical or executive service, in case of stress or need, but in general he spends the remaining days of his life without labor. But can he spend them in comfort? He receives as compensation during life three-fourths of the regular salary he was receiving at the time of his retirement. In the case of General Daggett he receives an annual salary of $3,750. To a preacher this seems sufficient to procure a few luxuries above the actual necessities of life. He was retired on June 14, 1901. He has spent these years in Christian work and especially is he an earnest and active worker in the cause of temperance.

A PRESENT OPPORTUNITY.

Now the vital question to us is how shall the church treat those who have given the best of their lives to her service, receiving often but a mere pittance even when they were in their prime? Can the great Church of Christ afford to treat its aged and helpless leaders as paupers? No, far be it from any of us. May we this year have an offering from all our churches and may we give an amount that will show that we have received the spirit of the Christ child during this Christmas season.

Washington, D. C.

As Little Children

By Thomas Curtis Clark.

AS LITTLE children playing along the wide seashore,
Gathering pearly shells, turning them o'er and o'er,
Tiring of each in turn but to seek a brighter one—
So play we, children all, till life's play hour is done.

As little children playing along the wide seashore,
Building their houses of sand where the wild waters roar,
Then, when the waves devour, crying out to the heedless deep—
So play we, children all, and are left on the shore to weep.

As little children playing along the wide seashore,
Launching their fragile barks freighted with precious store,
Tracing their wayward course till the waves their treasures spend—
So play we, children all, and shall unto the end.

THE CHRISTIAN CENTURY

EDITORIAL

KEEP CHRISTMAS SIMPLE!

IT IS hard to imagine how anyone who might be expected to read The Christian Century would be guilty of making extravagant Christmas gifts in this year of want and sorrow. So it may be that this editorial is quite superfluous.

But there may be those whose ideas of extravagance are not well defined, and who are planning a Christmas that seems reasonable enough in view of the habits of past years but which, in view of the extraordinary condition this year, must be described as extravagant.

Christ's birthday will be honored best by utmost modesty and simplicity in gifts this year.

If our friends received from us a simple card with a sincere good wish and a word conveying the information that the money usually spent on their Christmas gifts is this year being given to the poor or to some cause in the Church or to the Red Cross, it would please them more than anything else we could do.

An expensive Christmas, an elaborate Christmas, borders on the unethical this year and certainly it altogether violates good taste.

In all the land there should be no Sunday-school celebration whose main or prominent feature is the giving of presents to the children. The children should in this year be given the higher joy of themselves giving to Christ and to his suffering little ones.

Keep Christmas simple, and keep it unselfish—this year at least!

STUDYING THE WAR IN SUNDAY-SCHOOL.

NO SUBJECT engrosses the public mind today as does the European war. Men and women alike discuss it. The newspapers are filled with little else. Every public address one hears, no matter where the speaker may begin or what his theme may be, soon or late gets around to the subject of the war.

Advertisers are capitalizing the war interest to call attention to their goods. Economists are calculating what the effect of the war will be on the relative precedence of the financial centers of the world, most of them predicting that New York will lead London and Berlin when the fight is over. Art no doubt will shift its habitat, and Fashion will speak with equal if not superior authority from some other throne than that long established in Paris.

The ethical and religious aspects of the war command the greatest attention. The moral feelings of mankind have been shocked. All the inhibitions—the well-developed sense of brotherhood, the organized Socialist movement, the self-interest of commerce, the restraining power of bankers—in which men had trusted, have broken down, and this war is launched with even greater facility than any war in history.

And the Church's influence did not inhibit war.

It is Christian nations that are slaying each other's citizens. Three Y. M. C. A. secretaries, colleagues in Christian work in Geneva, marched in three opposite directions to join opposing armies.

Catholics fight Catholics.

Christian Endeavorers fight Christian Endeavorers—and fight to kill!

What does all this mean for our religion? Has religion failed? Has the Church failed? Is Christ sufficient to the great task he set himself of bringing peace on earth and a reign of good will among men? If he is sufficient why have twenty centuries of his influence upon mankind eventuated in this hideous butchery?

You can't avoid hearing these questions. And not many of us can avoid asking them. The place to ask and to discuss them is in the Church itself, in mature Sunday-school classes especially.

By a stroke both of practical enterprise and genuine service Dr. Josiah Strong has reconstructed the entire program of the Gospel of the Kingdom magazine for next year, consecrating every one of its twelve issues to the study of the moral and religious aspects of the war.

We do not like to use these editorial pages for advertising the goods of the Disciples Publication Society, but it would seem that so obvious a blessing to adult and young people's classes should be passed around as generally as possible.

The advertisement of the Gospel of the Kingdom lesson program is found on another page.

Many a Sunday-school class will double its attendance next year by the use of this increasingly popular and now peculiarly timely series of studies.

THE CHRISTIAN CENTURY'S CHRISTMAS.

THE CHRISTIAN CENTURY cannot allow the Christmas day to approach without giving expression to its grateful appreciation of the good things that have recently come to it.

Since the Atlanta Convention our laymen friends through the Coöperation Committee have made it possible to very materially reduce our indebtedness. Some large and very generous gifts have been received in response to the Committee's call, and a larger number more modest in amount but equally generous and gracious.

In these pre-Christmas days our friends are remembering this cause with gifts which spring out of the season's sentiments.

For the spontaneity and heartiness of these benefactions the editors and the members of the Coöperation Committee are sincerely thankful.

Along with these expressions of gratuitous support the Disciples Publication Society is able to report an increase in its Sunday-school business for the autumn quarter of 35 per cent above the corresponding quarter of last year.

At this writing the business office reports that the orders for Sunday-school supplies for the winter quarter, which are now rapidly coming in, show more than a 60 per cent increase over the corresponding date of last year.

These gifts of our friends and the patronage of our churches and Sunday-schools bring to the office and to the hearts of all the workers in it the spirit of Christmas cheer.

THE MENDACITY OF WAR NEWS.

IT is a trite saying that no dependence can be placed upon newspaper reports. But it has taken the experience of these last weeks with the reports from the battle lines of Europe to put the proverb beyond the line of doubt.

It is doubtless natural that the accounts of hostilities, either of a political or military nature, are colored by the bias of partisan feelings. We expect optimistic forecasts from the leaders of campaigns.

But such motives can in no way explain or excuse the absolute and unvarnished falsehoods which day after day emanate from the press bureaus of the contending nations.

If one were to believe the German dispatches, there has been an unbroken series of advances on the part of their troops, varied only by slight retreats now and then which were merely in the nature of tactical movements. And the number of prisoners taken from the Russians, and from the Allies on the west front, if footed up would equal the total force in the field.

The Russians have been equally picturesque in their accounts. "Enormous" numbers of Germans and Austrians have been made prisoners, and the quantities of arms and equipment captured would have left their enemies without either men or munitions. If the English and French dispatches have avoided

some measure of this extravagance, it is merely because the censorship has been so severely applied as to reduce all news to the most meager and unsatisfying quantity.

It is difficult to understand these misrepresentations of fact, either from the standpoint of ethics or of strategy. The moral effect of much of the war news is the creation of a depressing feeling that nobody wishes to tell the truth. And the folly of such procedure is apparent upon the reflection that the facts, good or bad, are a much more valuable asset to the war office than falsehood, and that they are certain to be known soon or later.

A CHRISTMAS ARMISTICE.

THE suggestion has been made repeatedly since the outbreak of the war that in case hostilities continued till the close of the year and beyond, an earnest effort be made to secure an armistice during the Christmas period.

There is a pathetic appropriateness in such a suggestion. If the conflict were between Christian and non-Christian peoples it would hardly be possible to plan such a pause. But because it is a war among Christian nations, it seems appropriate and possible!

The cynic and the scoffer will not fail to see the irony in this fact, and the so-called "heathen" nations will have their smile over it. This is but a small part of the burden Christianity has to bear as the result of the failure of its own exponents to bear witness in their lives and policies to the faith which they profess.

But it is to be hoped in all sincerity that the suggestion may be adopted. Sad and tragic as is the war, it would be still sadder and more tragic if the fight should still go on upon the day which twenty centuries have consecrated to the memory of the Prince of Peace and to the sentiment, "Peace on earth; good will to men."

Let us hope and pray that, whether by the entreaty of our government, or that of the neutral nations of Europe, or of the united Church, or the papal church, or some other expression of sentiment, the Christmas time may be marked by the ceasing of hostilities.

THE CHURCH AT OLD BETHANY.

ERECTED by the gifts of the many alumni and friends of Bethany College, the new church at Bethany, W. Va., is nearing completion. The committee, of which Pres. T. E. Cramblett, or to Miss Rebecca A. Richardson, Bethany, W. Va. need of fresh contributions in order to complete the work.

Bethany College has a unique place in the life and affections of Disciples. Increasingly it will be a shrine for pilgrimages by those who wish to visit the scenes of the founders of this movement. The old church which has stood for so many years on the banks of the Buffalo will be kept as a museum, and there are many objects of interest relating to Bethany and the Campbells which ought to find a secure resting place there.

If there are any friends who will contribute gifts, large or small, to the new church they can send their offerings to Pres. Chamblett, or to Miss Rebecca A. Richardson, Bethany, W. Va.

A WEAKENED PILLAR.

CHURCHMEN the nation over will hear with regret that William J. Bryan has taken the position in his "Commoner" that Prohibition is an issue that belongs to the states and not to national politics.

It will be difficult for the most ardent admirers of the Secretary of State to construe this newly announced attitude as disingenuous. It bears obviously upon its face the character of mere policy. No principle is brought forward by Mr. Bryan in justifying the position he has assumed. His distinction is a wholly artificial distinction, resting upon the purely arbitrary "ipsi dixit" of the man who makes it.

If Prohibition is good for states it is good for the United States. If the difficulties in the way of enforcing it in certain parts of the nation argue against making it a national law, the analogous difficulties in the way of enforcing it in certain parts of the states argue against making it a state law.

But even so the analogy is not quite fair, for the main difficulty in the way of full and adequate enforcement in the separate states inheres in the fact that neighboring states are still "wet," and that the traffic is yet tolerated by Federal authority.

Once outlaw the saloon from the nation and you have done away with the greatest difficulty in the way of absolute enforcement of Prohibition in the states.

Mr. Bryan's vehement attack upon the liquor traffic in his speech to Chicago Presbyterians two or three weeks ago will be bound to be interpreted, by others than partisans and cynics, as a deliberate plan to anticipate the resentment his contemplated announcement would call forth, cleverly providing a cushion to break the force of the protest he knew would come.

In a critical hour, when the Prohibition cause has at last gotten into the focus of national attention, Mr. Bryan's utterance will cost it a dozen or a score of precious votes in Congress.

For which unanticipated weakening of a supposed pillar in the temple Mr. Bryan's churchmen friends will find it hard to forgive him.

THE HEROIC NOTE.

PEOPLE respond to the call for heroism. They expect to hear it from their minister. They want him to ask them to do hard things. If he makes the Christian life too easy they suspect his own spiritual depth. Newspapers do not often sound the heroic note, but when they do they hear from it. Their readers say amen to the interpretations of Christianity that call for self-denial.

The Christian Century has fresh and impressive proof of this. The editorial series on the spiritual life, appearing on the opening page, was interrupted a few weeks ago with an appeal for Christ's churchmen to practice during this extraordinary year an economy of expenditures akin to that practiced by the ascetics, and to increase manifold their gifts to Christ's work at home and abroad.

We have received more expressions approving the sentiments of that editorial, from ministers, mission workers, laymen and women, than any article appearing in this paper in a long time has called forth.

THE QUESTIONER.

By Carl Werner.

I called the boy to my knee one day,
And I said: "You're just past four;
Will you laugh in that same lighthearted way
When you're turned, say, some thirty more?"
Then I thought of a past I'd fain erase—
More clouded skies than blue—
And I anxiously peered in his upturned face
For it seemed to say:
"Did you?"

I touched my lips to his tiny own
And I said to the boy: "Heigh, ho!
Those lips are as sweet as the hay new-mown;
Will you always keep them so?"
Then back from those years came a rakish song—
With a ribald jest or two—
And I gazed at the child who knew no wrong,
And I thought he asked:
"Did you?"

I looked in his eyes, big, brown, and clear,
And I cried: "O boy of mine,
Will you keep them true in the after-year?
Will you leave no heart to pine?"
Then out of the past came another's eyes—
Sad eyes of tear-dimmed blue—
Did he know they were not his mother's eyes?
For he answered me:
"Did you?"

The Larger Christian World

A Department of Interdenominational Acquaintance

Roman Catholic Bishop and Unity.

In the Constructive Quarterly for December there is printed a letter from the late Bishop of Cremona, Italy, Geremia Bonomelli, addressed to the editor of the magazine in which this leading man of his communion expresses himself forcibly in behalf of the reunion of the three great communions, Roman, Anglican and Greek. He said:

"The work in which you invite me to participate is one which for those who believe and reason is of immense importance, religiously and politically. If it should be crowned with a happy issue, it would change the face of the earth. The union of the three great churches—the Roman, the Greek Orthodox, and the Anglican—would arrest the invasion of skepticism and universal irreligion which threatens the three continents, and would prepare a future that should be new in every respect. It is, therefore, the duty of every man to assist the great undertaking in whatever way he best can; never to lose heart in presence of the enormous difficulties. What are the means to attain this most exalted object? We, who have the grace to possess the faith of Jesus Christ, know that the first and chief means granted to all, and an available means, is Prayer."

Episcopalians Will Help Chicago Poor.

There was a special meeting of the Chicago deanery of Episcopalians in the church club rooms recently to hear the report of a special committee appointed to devise ways and means of helping Chicago's poor. It is proposed that the Episcopalians plan to aid by taking responsibility for the care of young men from eighteen to twenty-five. When these appear at the Municipal lodging house, they will be turned over to the church authorities for shelter and care. This would bring about a very desirable segregation of the unemployed, it is thought.

From Catholics to Episcopalians.

Less than a year ago, Rev. Victor von Kubinyi and his Hungarian congregation at South Bend, Ind., transferred their allegiance from the Roman Catholic church to the Protestant Episcopal. They are now engaged in building a place of worship to house their activities in the fellowship of the Episcopalians. The new place of worship will seat a hundred and eighty people. Rev. Kubinyi is of noble birth and is able to speak Polish, French, Italian and English in addition to his native tongue.

Prayer for the Dead Commended.

On All Souls' Day, the Archbishop of Canterbury, preaching to a large mid-day congregation at All Hallow, Barking-by-the-Tower, England, on the occasion of the dedication of the church, spoke at some length on the duty of the church in bringing consolation to those who were in mourining on account of the war. He commended the practice of prayer for the dead, though the Episcopalian book of prayer provides no forms for such practice. He said prayers for the dead were excised at the close of the middle ages on account of abuses that arose but that they might be safely recognized by the church of the present time.

Higher Criticism at Princeton.

Rev. Stuart Lawrence Tyson, formerly chaplain of the University of the South, and an Episcopalian, spoke before the undergraduate students of Princeton University under the auspices of the Christian Association, on "Historical Criticism as an Aid to Faith." He said: "The Bible is like a basket of fruit. Historical criticism saves us from eating the basket, and thus enables us to be nourished by the fruit."

Chinese President Favors Missionary.

President Yuan Shi Kai of China has recently violated some age long traditions of China and thus complimented Sherwood Eddy, the great Y. M. C. A. worker of the orient. Mr. Eddy was coming to Pekin to preach to the students of the city and it was announced that it would be necessary to build a temporary shed to hold the crowd. The President offered to assign space for the shed on the sacred grounds of the temple of heaven, Pekin's most famous shrine of the old paganism. There were reasons for not accepting the proffer but its significance was not lost sight of. A shed was erected to hold four thousand people and it was crowded. There were 654 new members added to the Y. M. C. A. in that city. One wife says of her husband, "Since he joined that association, my husband has treated me kindly for the first time in our married life."

President Yuan Shi Kai, of China, who showed favor to Sherwood Eddy, Y. M. C. A. Secretary.

Lawsuits Over Church Union.

There have been a number of lawsuits involving property that have followed in the wake of the union of Cumberland Presbyterians with the northern Presbyterian body. Two recent decisions have been favorable to the union. Dec. 1 the supreme court of Missouri handed down a decision in Missouri Valley College versus Guthrie, and Hays versus Manning (the Odell Avenue church, Marshall, case), favorable to the union in both cases. Judge Davis in the circuit court of Saline county had decided the college case in favor of the Presbyterian Church, and the Odell church case in favor of the Cumberlands. The supreme court affirms his judgment with reference to Missouri Valley College and reverses him in the Odell Avenue case. In the latter the judgment is reversed and remanded with directions.

Pastor Wishes No Christmas Presents.

The pressure of poverty among the Chicago unemployed is very severe this winter and this fact led Rev. David Hugh Jones, pastor of the First Presbyterian church of Evanston to make an unusual announcement in his services recently. He asked his congregation not to make him any Christmas presents this year but to use the money for the poor. He also suggested a great reduction in price of presents given to each other by members of his congregation. He is pastor of one of the wealthier churches of Chicago Presbyterianism.

Rev. "Billy" Sunday Coming to Chicago.

The West Side group of churches in Chicago issued a call to Rev. "Billy" Sunday to come to Chicago recently. Word has been received that he has accepted the invitation and will begin services there sometime near March, 1916. A committee is already at work on the details. It was in Chicago that Mr. Sunday first came into the Christian life in the Pacific Garden mission.

W. J. Bryan's Interdenominationalism.

Hon. William Jennings Bryan spoke before the Presbyterians of Chicago Nov. 29, filling the Auditorium theater, the largest place of assemblage in the city. He declared himself a Presbyterian but said he had an interdenominational family. He said, "I am a Presbyterian elder but the Presbyterians should not put too much emphasis on the fact for they have not always been willing to be responsible for what I have said. Besides, my Presbyterianism was somewhat of an accident, for I was only fourteen when I joined the church and I did not know anything about its creeds, and moreover, it was a Cumberland Presbyterian church. I joined it because it was father's church. My mother had been a Baptist before her marriage and my wife was a Methodist until she joined me in the Presbyterian fold. Our oldest child is an Episcopalian, our second is a Methodist and our youngest is a Congregationalist. We have six grandchildren and through them we expect to be connected with other branches of the Church. I speak for all denominations and I am willing to work with any people who serve Jesus Christ."

Great Peace Meetings in Chicago.

There were two great church peace meetings in Chicago on the same day, Dec. 8. The Chicago board members of the Church Peace Union called a luncheon at the Hotel La Salle. These representatives were Rabbi Emil G. Hirsch, Jenkin Lloyd Jones and Dr. Shailer Mathews. In the evening of that day,

Dr. Frederich Lynch of New York, secretary of the Church Peace Union, founded by Andrew Carnegie, delivered the principal address at the banquet of the Baptist Social Union.

Modernists Found Sunday Schools.

It is stated that over two hundred Sunday-schools have been founded in Holland by pastors and leaders of the Modernist movement. It is the purpose of these leaders to bring up children with religious ideas that are consistent with the point of view of modern thought.

Presbyterian Comity Disturbed.

That there are two Presbyterian bodies working in the south is often the occasion of embarrassing situations. Northern Presbyterians not only have a few churches in the south that remained with the northern body through the Civil War but they also have some missionary churches. The church at Lafayette, La., has declared itself an independent church on account of friction concerning its pastor, Dr. J. J. Barr. Dr. Barr was dismissed from the Presbytery of New Orleans at his own request, thus leaving the southern branch of the denomination. After he was received by the Presbytery of Jefferson, representing the northern church, he was excommunicated by the Presbytery of New Orleans. The Presbytery of Jefferson then installed him as pastor of his former church. The incident may tend to retard the union of these two branches of Presbyterianism.

University-Wide Religious Campaign.

Northwestern University held a week of special meetings in the interest of the religious life of the students on Dec. 7-13. There were meetings and conferences for special groups at every hour of the day from early morning until late at nght. In the evening, there were joint mass meetings with addresses by the great leaders of Methodism. One of the features was a period in the day when the leaders of the movement might be consulted privately in an office, by the students, with regard to religious problems. Among the leading speakers in this movement were Bishop Theodore S. Henderson, Rev. William Hints, student pastor of Ames, Iowa, Rev. Horace G. Smith, pastor of the Methodist Episcopal church of Glencoe, Ill., Rev. J. C. Carwardine, pastor of Douglas Park Methodist Episcopal church of Chicago and Mrs. W. F. McDowell, wife of Bishop McDowell. Missions and social service were given a vital and prominent part in the commendation of religion to the students.

Dr. George A. Lofton Stricken.

Dr. George A. Lofton, seventy-five years of age, and for the past twenty-six years pastor of the Central Baptist church, Nashville, Tenn., recently suffered a stroke of paralysis. Dr. Lofton has been a great preacher of the Gospel and a defender of the faith. One volume of his sermons has had a circulation of 300,000. He has just published The Wreck Restored, a poem of merit. If Dr. Lofton is laid aside permanently the Baptists will suffer a great loss.

Livingstone's Grandchildren Missionaries.

Two grandchildren of David Livingstone (Dr. Livingstone Wilson and his sister, Miss Livingstone Wilson) have recently gone to central Africa as missionaries of the United Free Church of Scotland.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

THE CENTRAL CHRISTIAN ADVOCATE (METHODIST)

By Rev. P. C. Herbert.

The above caption is the title of a new book by Charles Clayton Morrison, editor of The Christian Century, of Chicago, and published by the "Disciples Publication Society." This is a remarkable book. It is a candid reversal of the well-known dogma of immersion for baptism. It is refreshing to find that the discussion of this controverted subject is no longer undertaken in the spirit of an antagonist unsheathing his sword to attack a "foe;" but is in the spirit of brotherhood with all believers in Christ. In this same spirit this review is undertaken.

* * *

The author says truly, (page 26) "The baptism question is not a scholar's question any longer. It is a plain man's question." "We have on our hands a problem in English, not a problem in Greek." Then he goes on to show that the Greek word *bapto,* and its derivative *baptizo,* were subject to change of meaning in various use the same as many other words. His illustrations are: *psallo,* originally meant pick; then to play upon the harp by picking; then to sing, or make melody; then the composition sung, etc. Hence psalm, psalter, etc And *candidatus,* (Latin) originally meant, "one clothed in white;" then as a Roman official was inducted into office in a white toga, it finally came to mean the official so inaugurated. Consequently candidate.

Also the Greek word *bapto* originally meant dip, then as dyeing and washing were usually performed by dipping, the derived form *baptizo* came to signify the thing done even though it might be done by sprinkling or pouring. Then finally the word came to be used to denote the ceremony of induction into a religious order or society.

* * *

In reviewing the book I wish to show first what the author says baptism does not mean; secondly to treat what the author says it does mean; and thirdly to examine some of his exegesis.

First: On pages 33, 37, 38, 39, 47, 59, 61, 88, and 89, the author declares that baptism does not mean the following things: Not merely immersion in water. "To baptize a convert to Judaism meant to confer upon him the religious and political status of a Jew. The proselyte's "baptism" was administered by immersion in water, but the baptism was not the immersion. Page 33. "It was a religious ceremony, an institutional function, not a mere specific physical action." Page 36. Here our author declares that baptism is "not a mere specific physical action." On page 38 he declares that it is absurd to demand that "immerse" be submitted in our language for baptize. "This word in its New Testament use refers to a rite, a ceremony, including in its connotation the significance of the ceremony and not merely the physical act by which the ceremony was carried out." If the word *baptizo,* which belonged to the common speech of this Greek-speaking age, had meant "immerse" or "dip," as Baptists and Disciples have confidently taught, the Author of the "Didache" would have made himself ridiculous by advising that immersion could be performed by pouring water on the head thrice. Manifestly the Greek word did not mean immerse. It denoted the rite of becoming a member of the Church.

The "Didache" or "Teaching of the Apostles," was a production of the latter part of the first century, and in that part which refers to baptism, it says that baptism may be performed by pouring water upon the head of a candidate. As the author says it is absurd to think that immersion could be performed in this manner.

The usual claim put forward, that immersion only is baptism, is intolerable. "Baptism is validly solemnized by other forms." Page 88.

Furthermore, the author says that baptism is not a memorial of the death, burial and resurrection of Christ. He admits that "this idea prevails quite generally in immersionist circles;" but says that "there is not an iota of evidence for this." He says. "we do not die to sin and bury the old self by immersion in water. We do not rise into the new life by emerging from water. The physical act is not spiritually efficacious. Millions of Christians there are who have been buried with Christ in baptism who have not been immersed in water." They are Christians, members of the Church of Christ.'

* * *

This is a wonderful admission, coming as it does from a representative scholar in one of the largest bodies of Christians that practice immersion exclusively for baptism. I am truly glad our brother has come to this catholic position, which is the only true one. But on page 184 he says, "they have missed something." He means the unimmersed: but he does not tell us what they have missed. He is kind enough, though, to tell us, "but they have missed nothing essential." Now if they have missed nothing essential, they need not be unduly alarmed.

Secondly, we will consider what the author says baptism does mean. We have found that he says it does not mean immersion nor any mere physical action. His main contention is that baptism is a religious rite or ceremony of induction into a religious order or brotherhood. Baptism confers certain benefits. To a Jewish proselyte. it conferred the religious and political status of a Jew. He argues at some length that baptism confers all the privileges of the order or society which grants the rite; and that the recipient therein commits himself to all the doctrines held and the obligations that are common to the brotherhood to which he seeks admission. Now I think that no one can find any serious fault with such a position, except that he does not nearly exhaust the meaning of the rite. It means all he claims for it, and more.

(Continued on page 23.)

Here and There

Distinctions and Differences.

Why should we attempt to distinguish between the Lord's Prayer and the Intercessory Prayer by calling the former the Disciples' Prayer? If Jesus uttered both prayers why not call them his? We never think of calling the teaching he gave his disciples their teaching. What is gained by such a distinction is difficult to see.

Sometimes the point is made that the Disciples' movement is a Restoration movement and not a Reformation. As a matter of fact a restoration is impossible without a reformation. Both are as inseparably related as the cloth is to the garment. And if we follow the writings of Alexander Campbell we shall find that he had no qualms of conscience in speaking of the current reformation. No harm will be done if the terms are used synonymously. At times one is compelled to conclude that among us there are some who believe that there will be neither reformation nor restoration without annihilation. To them a war to the death is the only possible road to unity.

Would it not be better to speak of apostolic Christianity rather than primitive Christianity, in view of the changes that have come over the latter word? We think of the primitive plough of the Orient, and when our minds pass to the primitive Church they carry with them the suggestion of the obsolete and the incongruous.

The old-time fear of referring to our ministers as Reverend is still upon us, but it is a flimsy fear if it rests solely upon the text, "Holy and reverend is his name." If reverend is applied to God, so is holy. If one cannot be lawfully used when applied to man neither can the other. If a preacher feels himself duly elated when he sees this prefix to his name he should warn his friends that they are really exalting him to the papacy when they only meant to treat him courteously, and that they must forego their good intentions as they value his soul's salvation. On the other hand, if a man feels that the title before his name neither jeopardizes his self-respect nor his influence there can be no possible objection to its use. If the title is bigger than the man it should be avoided; if the man is superior to the title it can do him no harm. The pope did not become pope because of his titles. He used them because he was a pope, just as he used his carriage. One did not make him any more than the other.

The man whom a title would undo is undone already.

* * *

Religious Bogeyism.

We are perfectly familiar with the art of creating spooks for purposes of revenue in bellumist circles, and many are familiar with the art among the Disciples for the same ends. The big issues of war ought to challenge our best efforts in the cause of peace, compelling us to forget our grouches and our rheumatics. The bogies are born for the purpose of enlisting the fanaticism of the bigot in some cause or other. It seems that it is commercially profitable to promote a panic among brethren by setting up a scarecrow. As a business measure, while panics can be converted into cash, the more the better. But if business is subordinate in the work of God then peaceful measures should be proposed and acted upon. Think of the baseness to which that word "ecclesiasticism" has been degraded! It has been made to cover a multitude of shortages in one way or another.

If all the bogies that have been imported from the regions of scaredom in the past twenty-five years could pass before us in martial array they would present an imposing spectacle. We have been taught to sleep with one eye open for spooks, to live with our finger on the trigger, to suspect every man who does not lose his identity in the crowd, to consider no man safe unless he is rickety with panic prospects. The men who will not swallow popular brands of pabulum from incompetent hands and antiquated spoons are slated for slaughter. The bogey has no terror for them; they are on to the game and therefore they must be despatched. They are undesirables in the theological realm where their desire to be shown embarrasses the spook-makers. Beware of the panic mongers who befuddle issues and bid us prepare for the worst, which is always on the wing and headed in our direction.

The bogyist sees nothing but the hole in the doughnut.

* * *

Ephemeral Journalism in Detail.

I recently alluded to the wrecks of ephemeral journalism scattered along the pathway of our Disciple history. Here is a list of some of the journals that were born at various times and died in youth through neglect.

"The Evangelist," Walter Scott, editor, 1832-42; "The British Millennial Harbinger," 1835; "The Primitive Christian," S. E. Shepherd, editor, New York, 1835-38; "The Apostolic Advocate," Dr. Thomas, editor, Virginia; "The Investigator," —— Hunter, editor, Massachusetts, 1835-36; "The Christian Messenger," B. W. Stone, editor, 1826-44; "The Christian Preacher," D. S. Burnet, editor, 1835-40; "The Christian Publisher," —— Coleman, editor, 1836——; "The Gospel Advocate," Johnson and Hall, editors, Kentucky, 1835-36; "The Christian Panoplist," —— Hunter, editor, 1835-36; "The Heretic Detector," Arthur Crihfield, Editor, 1837-41; "The Genius of Christianity," —— Caning, editor, 1844; "The Christian Record," J. M. Mathes, editor, 1843; "The Christian Light," —— Smith, editor, 1844; "The Carthage Evangelist," Walter Scott, editor, 1843; "The Orthodox Preacher," Arthur Crihfield, editor, 1843-44; "The Reformer," "The Western Reformer," Ben Franklin, editor, 1842-49; "The Gospel Proclamation," Alex. Hall, editor, Ohio, 1849-51; "The Christian Review," Talbot Fanning, editor, Tennessee, 1844; "The Christian Magazine," Jesse Ferguson, editor, Tennessee, 1848-54; "The Disciple," Graham and Butler, editors, Alabama, 1836; "The Ecclesiastical Reformer," Kentucky, 1848; "The Christian Journal," Harrodsburg, Ky. (no date); "The Protestant Unionist," W. Scott, editor, Pennsylvania, 1845; "The Evangelist," Bates and Chatterton, editors, 1850; "Ladies Christian Annual," Jas. Challen, editor, 1852. This later became Challen's Magazine; "The American Christian Review, —— ——, editor, quarterly, 185—; "The Christian Pioneer," —— ——, editor, Missouri, 1861; "The Luminary," —— ——, editor, Ohio, 186—; "The Christian Banner," —— ——, editor, Canada, 1844-80; "The Western Evangelist," California, 1864; "The Apostolic Times," editor, J. W. McGarvey, Lexington, Ky., 187—.

I am told that "The Protestant Unionist," edited by Walter Scott, was the first weekly among the Disciples. It came to an untimely end.

Of the "Heretic Detector," edited by Arthur Crihfield, Dr. Robert Richardson in the Memoirs of Alexander Campbell, says:

"Mr. Crihfield was a man of considerable ability, though superficial in his attainments. He seemed much devoted to the cause, and afterward edited for some years a periodical which he called "The Heretic Detector." In this, growing heady and opinionative, as is common with those who consider other people's faults to the neglect of their own, he lost for a time the confidence of the brotherhood. This, however, by an abandonment of his censorious and imprudent course, he subsequently in a good degree regained, for he was a sincere-hearted believer, and falling after some years into a decline, gave ample evidence, not only of his confidence in the truth, but of his regret for the improper spirit in which he had essayed to defend it."

All of which leads us to remark that if all our heretic detectors had followed the later example of Mr. Crihfield in his regret for the improper spirit in which he essayed to defend the truth, we would not today be the victims of many of our dissensions. Why such a journal with such a name and such a laudable purpose should have died in the first flush of its career, and not have continued shedding its light upon the darkness of our heresies down to a green old age, is one of the mysteries which we must enroll with many others which have perplexed us in the dread Apocalypse! Its faith was unimpeachable, but the vulgar hunger of the printer had to be fed, and that required cash.

When one reads all these attempts to defend the truth and preserve one's name in the earth, and considers how brief their life and sad their lot, well may he exclaim with the poet:

"O, why should the spirit of mortal be proud?"

E. B. Barnes.

Trying to be Polite.

Mr. Lloyd George, after distributing prizes at a school, said he hoped the children would have a good record when he came again.

Thereupon they rose, and with one accord said, "Same to you, sir."

She Was Considerate.

A small girl interested in snakes and eager to know what John Burroughs thought of them wrote to the famous naturalist, and showed herself more considerate than many of his correspondents by concluding her letter as follows: "Inclosed you will find a stamp, for I know it must be fearfully expensive and inconvenient to be a celebrity."

The Queen of Belgium is seriously ill, due to overwork in Red Cross service.

The Book World

A Department of Reviews and Literary Notes.

BY HERBERT L. WILLETT.

The Evolution of Early Christianity. By Shirley Jackson Case. Is Christianity a living, developing religion, and has it been so from the first, or is it static, and quantitative, an insert in human life, a sacred deposit of the past?

The decision that only in terms of a true development can Christianity find its explanation has been slow in attaining acceptance. Even yet most of its interpreters, while fully conceding and even insisting upon its evolution from period to period would emphasize a certain original essence, the heart of the gospel, in contrast to which the incidental features of a realistic eschatology, early Christian belief in angels and demons, a vivid supernaturalism, a species of sacramentalism, and an idea of the miraculous character of religious experiences, would be recognized.

It is Professor Case's thesis that "the primary activity which called the Christian movement into existence was not the AB EXTRA insertion of some other worldly quantity of ritual, doctrine or ethical instruction into the realm of human experience, but an outburst of spiritual energy on the part of Jesus and his followers, striving after new and richer religious attainments under the stimuli of a new and more suggestive environment."

This conception of the problem makes necessary the recognition of the value of all the phenomena of the early Christian movement as significant for study, and not merely the lives and activities of the few forceful personalities with whose names the enterprise is most closely connected. Furthermore, it discloses the importance of reinvestigating the various features of that rich environment upon which the Christian leaders reacted with such impressive results. In the elucidation of this phase of the subject, Prof. Case presents interesting chapters on the Mediterranean world in New Testament times, the Jewish connections of the early Christians, the breach between Christians and Jews, the contact of the early Christians with Gentile religions, the religious significance of emperor worship and of philosophical speculation, and the hellenistic religions of redemption. These are not unfamiliar fields of New Testament study, but so much new material has been contributed of late by scholars in many lands that a restatement of the facts is of great value.

In the final chapter on the "Triumph of Christianity" the method by which these varied elements of the age were utilized, modified, transformed or overcome is discussed, and the place of Paul in the process is particularly dealt with. The entire work is vital and stimulating. There are many points at which question and protest will arise, but the value of the book to the candid student of Christian origin is undeniable. (University of Chicago Press. $2.25.)

The Story of Phaedrus. By Newell Dwight Hillis. A romance of the early Christian days. The eloquent pastor of Plymouth Church, Brooklyn, has undertaken in this volume to give some idea of the simple human manner in which the writings of the New Testament took form and were gathered into a collection.

Phaedrus was a young Greek, the misfortunes of whose family left him in slavery, as the librarian of a wealthy official of Ephesus. In the household there were Christians, secretly meeting, for fear of persecution. Introduced to this circle, the boy seized the occasion of a sudden panic, stole some rolls of parchment and other Christian property, and fled to Rome.

The reading of the rolls made of him a Christian. He devoted his life to the literary task of collecting and reproducing the manuscripts of apostolic writing, and

Rev. Newell Dwight Hillis, Author of "The Story of Phaedrus."

at last died a martyr to the faith. The pictures of first century conditions, Greek culture, Roman politics, Christian heroism, and the social characteristics of the time, are given with fidelity to fact. The story is entertaining, and the human aspects of the making of New Testament literature are presented in a somewhat ideal manner. (Macmillan. $1.25 net.)

The Gospel of Jesus and the Problems of Democracy. By Henry C. Vedder. The author of this vigorous work is professor of theology in Crozer Theological Seminary, and is perhaps the best authority on Baptist history. In this volume, however he has taken up the vital questions of the modern church in the effort to discover what is wrong in the average preaching and church work in the present generation, that it should be seemingly so ineffective.

It is the thesis of the present volume that Christianity has been conceived too largely in the terms of monarchy rather than of the democracy of which Jesus spoke. Christianity can be nothing less than such concern for humanity as would prevent a man from living an unsocial, selfish life. "The man who piously trusts in the blood of Jesus to save him, but owns a tenement on which there is no fire escape, will find that the blood of Jesus was shed in vain, so far as he is concerned, if that house burns and destroys the lives of its inmates. For that man is nothing less than a murderer, and a far greater criminal than the man who in passion takes the life of his fellow, for he slays in cold blood and in mere sordidness."

It is for this reason that a good deal of the talk of the church regarding the gospel sounds remote and unconvincing to the man who has the least acquaintance with the ideals of Jesus. "Not long ago a distinguished layman addressing a Congregational gathering made a plea for the preaching of what he called 'the pure and simple gospel.' And he defined his meaning in words quoted from an orthodox preacher: 'We should constantly hold up Sinai and Calvary to mankind. The vicarious atonement should be emphasized. The sacrifice of Christ should be presented daily. His deity and mediatorial work should be constantly kept before the people. The whole gospel and nothing but the gospel should be preached.' Would it be possible in the same space to state anything more widely differing from the gospel Jesus proclaimed?"

The chapters that follow deal with the church in relation to specific problems of the present social order, such as those of social justice, womanhood, the child, the slum, vice, crime, disease, poverty and lawlessness. Every one of these questions is handled with full presentation of facts, and with the appeal for the application of the real, not the superficial or conventional, gospel of Jesus in their solution. If any defender of aristocracy and privilege can read this book without having his conscience disturbed he is deeply fixed in his social creed. The treatment is all the more convincing coming as it does not from a revolutionary but a representative of the finest culture our Christian society can produce.

Dr. Vedder is not aware that there seems to be an inconsistency between his position as a teacher and author and his urgent appeal for a better social condition. He thinks it quite possible that some readers may say, "Here is a man who advocates one thing and does another. He condemns the wage system, yet works for a salary. He is strong against monopolies, yet copyrights his book. He declares all dividends and interest immoral, yet is supported by the income of endowments invested in stocks, bonds and mortgages." Then he continues, "All of which is a true bill. And therefore here is a good place to emphasize a thing which should never be overlooked in our discussion of social evils: the individual is powerless in the grip of the social system. He has to live his life under social conditions as they are, not as he thinks they should be, not as he hopes they will be. This is just as true of the millionaire as of the wage earner. The individual is powerless, except (and note the exception, for it is a large one) that he is morally bound, while reluctantly accepting the facts as they are, to protest against them with all his power, and strive as best he may to amend them."

Each chapter is furnished with an extended bibliography. (Macmillan. $1.50 net.)

LITERARY NOTE

A new weekly journal has appeared under the title "The New Republic." Its editorial force includes some well-known names headed by Herbert Croly. Its early numbers are excellent reading and its opinions are frank and refreshing. It concerns itself with a wider variety of themes than the "Critic," is less captious than "The Nation," but lacks, of course, the religious note of "The Outlook" and "The Independent." There is certainly room for a new voice in the field of the most dignified and constructive journalism, and we shall watch with great interest the successive numbers of the "New Republic" to see whether its early promise is sustained.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

"The Great Illusion"

Norman Angell Shatters Some Classic Arguments Offered in Behalf of War.

THE deplorable European War has set all of us to thinking and reading about the great problems of war and peace. We have been concerned about them for a long time past, but as far off issues, that did not directly touch us; our only personal relation to them was on the policy of maintaining standing armies, and the building of great battleships.

THE WORLD'S MOST DESTRUCTIVE STRUGGLE.

But now, abruptly, we are brought face to face with the most stupendous and destructive struggle since time began. What does it all mean? Were the old prophets speaking idle words when they foretold the day of universal peace? Have the teachings of the Prince of Peace failed utterly in the most Christian lands of the world? Our bewilderment grows, when we note the number of books that are being put on the market by the advocates of war. I have before me now two volumes, "The Valor of Ignorance," by General Homer Lee, of the United States Army, and "Germany and the Next War," by General von Bernhardi, both claiming that war is a good thing, and a necessity of national growth. General Lee says "That the law of progress is the law of force," and speaks scornfully of peace advocates as "Half educated, sick-brained visionaries, denying the inexorability of the primordial law of struggle."

The German General is even more extreme in his statements; he maintains that "War is in itself a good thing, and a biological necessity of the first importance," he urges Germany to attack her enemies before they are ready to attack her, and says, "The attempt to abolish war is immoral, and unworthy of humanity."

Besides these, there is Admiral Mahan, who died recently, and who has written a number of books in favor of war; Ex-President Roosevelt, who wrote not long ago, "That by war alone can we acquire those virile qualities, necessary to win in the stern strife of life," and others, too numerous to mention.

A PLEA FOR PEACE.

In this confusing din of voices, it is a cause for thanksgiving to read so sane and lucid a plea for peace as Norman Angell's, "The Great Illusion." It was published in England in 1909, by an unknown author and publisher; Mr. Angell calls himself, "An obscure person, without means, and without leisure." There have been fourteen reprints and new editions of the book abroad, and it is now in the fourth American edition. It has been translated into thirteen different languages, including all European and many Oriental tongues. Current reviews, from the highest sources, speak of it as the greatest book since Darwin's "Origin of Species," and as more convincing as to the futility of war, than all the eloquent and ethical appeals of Tolstoi.

Mr. Angell denies in general terms the statements quoted above, and says "That the law of progress is the elimination of force"—that the day for progress by force has passed; now, we must have progress by ideas, or not at all. He denies that the struggle for existence, taught by evolutionists, is the struggle of man with man, but is the struggle of man with nature; and that this law involves a closer co-operation between man and man, in order to subdue and control their common enemies.

THE ECONOMIC ARGUMENT.

His main argument, however, is not based on such general statements as these, but on the economic conditions which have resulted from the mechanical developments of the past forty years. In noting these changed conditions, he says that the old arguments for war, which were applicable to ancient and medieval times, are no longer applicable to us, and characterizes this influence in the striking phrase, "the hypnotism of an obsolete phraseology." The substitution of machine labor for human labor, especially in the rapidity and facility of communication and transportation has brought about a vital interdependence between communities and nations; this has resulted in a division of labor and profits, so that now large parts of the world are dependent on other parts of the world for their products—on Argentina for cattle, on Australia for wool, on Canada and the Dakotas for wheat, on the Southern States for cotton, and so forth. Today, no civilized nation liveth to itself.

And there is not only this interdependence of trade, but an interdependence of finance as well. The commercial and financial relations between the great capitals of the world are so intimate and complex, that a disturbance in New York involves London, Paris and Berlin to a degree never known before.

Another result of these new economic conditions is the intangibility of wealth. Riches no longer consist in tangible things like slaves and jewels and bullion, but in the paper tokens of wealth—the stocks and bonds whose securities may be at a far distant place. They would be of no value as military spoils, unless the conqueror could also seize the securities upon which they were based—and they might be on the other side of the world.

WAR UNPROFITABLE TO ALL.

All of this goes to prove that the world has passed out of that stage of development, in which it is possible for our civilized group to advance its interests by the military conquest of another group—that war is now bound to be unprofitable to both belligerents. So closely woven and complicated are modern economic conditions, that the ordinary spoils of victory have become futile things; no longer can the conqueror bear off his spoils in slaves and treasures, like the Viking of old.

The payment of indemnities does not now necessarily result in the betterment of the victors. Mr. Angell states that in the Franco-German war of 1870, France paid to Germany one billion of dollars, besides ceding Alsace-Lorraine. Less than a decade after, France was in a better financial position than Germany. Bismarck spoke of it publicly as "an absurd miracle." French securities were then quoted at 98, and German consols at 83.

Japan, instead of being richer from her victory over Russia, is breaking all records in the heaviness of her taxation. The Japanese people pay on an average thirty per cent of this net income in taxes, and those of large means an even larger proportion; if a Japanese possesses an income of ten thousand dollars a year he has to surrender six thousand of it in taxation. This, and other phases of our modern economic conditions, shows the futility of military conquest, and constitutes the "great illusion" which gives its name to the book.

"ARMS AND INDUSTRY."

Mr. Angell's later book, "Arms and Industry" is but a repetition of the arguments in "The Great Illusion;" both are written in a clear and delightful style and should be read by every one who is concerned about the great and pressing problems of war and peace. Here is one of the many fine passages on the folly of war:

"What is the real process of war? You carefully select from the general population, on both sides, the healthiest, sturdiest, the physically and mentally soundest, those possessing precisely the virile and manly qualities which you desire to perpetuate, and having thus selected the elite of the two populations, you proceed to exterminate them by battle and disease; you leave the worst on both sides to amalgamate in the process of conquest or defeat, and from this amalgam, you create the new nation which is to carry on the race. The result is even more disastrous in the physical betterment of the race, than when they exterminated the women, children, the old men, and those too weak and feeble to go to war."

I. H. W.

CAN SUFFRAGISTS AVERT WAR?

The committee of the International Woman Suffrage Alliance, representing twenty-six countries and twelve millions of women, has issued a manifesto to the governments of all nations. It has been presented to the foreign ambassadors in London, and to Sir Edward Grey. The appeal declared:

"In this terrible hour, when the fate of Europe depends on decisions which women have no power to shape, we, realizing our responsibilities as the mothers of the race, cannot stand passively by. Powerless though we are politically, we call upon the governments and powers of our several countries to avert the threatened unparalleled disaster.

"Women find themselves on the brink of the almost unbearable position of seeing all that they most reverence and treasure—the home, the family, the race—subjected not merely to risks, but to certain and extensive damage which they are powerless either to avert or assuage. Whatever its result, the conflict will leave mankind the poorer, will set back civilization, and will be a powerful check to the amelioration in the condition of the masses of the people, on which so much of the real welfare of the nations depends.

"We women of twenty-six countries, having banded ourselves together in the International Woman Suffrage Alliance with the object of obtaining political means of sharing with men the power which shapes the fate of nations, appeal to you to leave untried no method of conciliation or arbitration for arranging international differences which may help to avert deluging half the civilized world in blood."

The Sunday School

GOD'S PATIENCE WITH ISRAEL.

INTERNATIONAL UNIFORM LESSON FOR JANUARY 3.

Judges 2:7-19. Memory Verses, 11, 12.

Golden Text.—I will heal their backsliding, I will love them freely. Hosea 14:4.

American Standard Bible.

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(7) And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he had wrought for Israel. (8) And Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old. (9) And they buried him in the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash. (10) And also all that generation were gathered unto their fathers: and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel.

(11) And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim; (12) and they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them; and they provoked Jehovah to anger. (13) And they forsook Jehovah, and served Baal and the Ashtaroth. (14) And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that despoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. (15) Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them: and they were sore distressed.

(16) And Jehovah raised up judges, who saved them out of the hand of those that despoiled them. (17) And yet they hearkened not unto their judges; for they played the harlot after other gods, and bowed themselves down unto them: they turned aside quickly out of the way wherein their fathers walked, obeying the commandments of Jehovah; but they did not so. (18) And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them. (19) But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way.

Verse by Verse.

BY ASA MCDANIEL.

7. *The people.* The reference is to the people of Israel.—*Jehovah.* The Hebrew word is "Yahweh." In some of the versions this word is translated LORD, but it is not strong enough to express the idea of God.—*The elders.* The word is not used with primary reference to age, but refers to the head men of the clans and families, who were the natural guardians of Israelitish custom, law, and religion.—*The great work of Jehovah.* The great work of Jehovah is not to be limited to the conquest of Canaan, but includes the great deliverance, the exodus, the wandering, and the invasion, to all of which Joshua's generation had been witnesses.

8. Compare Joshua 24:29. *A hundred and ten years old.* The age of his ancestor Joseph. Gen. 50:22, 26.

9. *They buried him in the border of his inheritance.* Better, within the bounds of his estate, or the lands which were allotted to him. Joshua 19:49, 50. Timnath-serah is the modern Tibneh near which are some remarkable tombs, one of which some recognize as the tomb of Joshua.

10. *All that generation.* The contemporaries of Joshua; see notes on v. 7.—Were *gathered unto their fathers.* They died and were interred in the family cemetery.—*That knew not Jehovah.* They did not by personal experience know Jehovah as Deliverer, Leader, Conqueror. They had not shared those wonderful experiences which had been to their fathers the proof of Jehovah's power.

11. *The children of Israel did that which was evil in the sight of Jehovah.* A common form of expression used to introduce the stories of other judges; for examples see 3:7, 12; 4:1; 6:1; 10:6; 13:1. The "evil is generally an offense against religion, the worship of other gods.—*Served the Baalim.* "Baalim" is the plural form of "Baal." It is a generic term for God common in the Semitic language, and signifying owner. In ordinary social conditions it was applied to the owner of a field or house, etc. The husband is the Baal to his wife. From such a usage the term became applied to the patron deity of the place. At the time of the conquest it denoted the numerous gods of the Canaanites among whom the people of Israel lived, 3:5. The worship of Baal was frightfully degrading to Israel, and therefore rightfully denounced by the Jews.

13. *Served Baal and the Ashtaroth.* Ashtaroth is the plural form of Ashtoreth, which is the Hebrew name of Astarte, a Semitic goddess. She is everywhere the great female principle answering to the Baal of the Canaanites.

14. *The anger of Jehovah.* God is conceived of as an oriental judge, who exhibits great anger when dealing with an offender. —*The hands of spoilers.* Probably marauding parties of Canaanites making frequent incursions in their lands, carrying away cattle and spoiling crops. *He sold them.* Denotes complete possession. *Their enemies.* The same surrounding nations for whose religion they had forsaken their own. v. 12.

15. *Whithersoever they went out.* In every campaign or undertaking.—*The hand of Jehovah.* The power of Jehovah was not only not with them but it was against them. —*As Jehovah had threatened.* The reference is to such scriptures as Deut. 28 and Lev. 26.

16. *Judges.* The judges of this book are the champions and leaders of Israel in its conflicts with its enemies and oppressors. These men after peace was attained are said to have "judged Israel," hence their name.

18. Parallel to v. 16, see above. *Jehovah was with the judge.* Read Joshua 1:5. God is the real leader of men and nations. He alone has the power to save.

19. *When the judge was dead, then they turned back.* When the judge was dead, they looked upon the dam which checked the stream of their idolatry as removed, and then it flowed down with so much the more fury.—Matthew Henry. The tenses express what happened over and over again in the life of these people.

Serving at Godless Shrines

The Lesson in Today's Life.

BY JOHN R. EWERS.

We leave the rich life of the New Testament for the coming year and go back to the primitive existence of early Israel. Unless we are able to orient ourselves and allow for the crudities of that early day we shall have a sorry time of it for the next twelve months of study.

Rev. John R. Ewers.

Deep moral principles are buried in the traditions and highly embellished narratives that come down to us, and, if we are discriminating, we may discover these to our eternal good. Our task will be to find the human and the divine elements in these stories of ancient kings, poets and prophets.

"THE DAYS OF JOSHUA."

We recall the stirring example of Joshua when he said that for himself and his family they would serve God. That firm and unequivocal stand put stamina into the people for months. How often one brave man has put iron into the blood of a whole generation. I know of a town where one man put out the saloons and as long as he lived the saloons stayed out. Many a church has one outstanding character—man or woman—who holds to the right path the feet of many.

"ANOTHER GENERATION AROSE."

But Joshua died and then a flabbier generation came upon the scene. We are seeing something like that now. Never a set of young folks as worldly as that of the present. This frivolous dancing craze; this itching for constant amusement; this epoch of cigarettes; sometimes we wonder what will happen when the church is turned over to this gang of irresponsibles! Let us not be too hard on them. There are yet four young men out of every hundred who profess faith in Christ! There are occasional young women who give promise of growing up to be gracious and noble women! In my own church one class of fifty young men attends church every Sunday morning, and there are many charming Christian young women; but when I see the crowds that stream up and down the white-lighted avenues at night, I say, I wonder. This much at least we may say: No set of parents dares to neglect religious education. For a generation is already arising that knows not God.

"GOD OF THE PEOPLE ROUND ABOUT."

What a modern expression! There you have it. The mad desire to be like the people round about. We sell our souls to be good fellows. We bow to the gods and goddesses in vogue in our neighborhood. No matter how shameful or shameless the dress, no matter what manners or customs prevail—we worship at the shrines set up in the land. We bring our dearest treasures and sacrifice them at these shrines. To be popular, fashionable, "in the swim," a right, regal Roman in Rome, a rollicking, ripping good Roman—that "is the life." Why cite illustrations? There are too many.

"THE HANDS OF THE SPOILERS."

Let's see—was this three thousand years ago? The man forsook God, God was indignant, the spoiler got in his work. Why, no, that happened yesterday. He was in my study this very morning telling me about it and now with wrecked health, with no prospect of a job, with his family scattered, the victim of his supposed friends who spoiled him of his last cent—he came around to the church that his father once attended —that father who also forgot God! The spoiler, the spoiler—meditate upon that awhile. The picture was painted with great care—the spoiler cut it into shreds with a knife; the statue was chiselled with infinite pains, chip after tiny chip—the spoiler smashed it with his hammer in two minutes; the child was reared with tender love and fondest hope—the spoiler ruined all that work in a night. What oceans of tears!

"THEY CEASED NOT."

Judges appeared but the willful people continued in their perverse paths. They would not hear them. Human nature has not changed much in these centuries after all.

Our Readers' Opinions

THE CHRISTIAN MISSION IN FRANCE.

I am quite sure that my highly esteemed friend, our excellent brother, Geo. A. Jewett of Des Moines, Ia., would not intentionally convey a wrong impression either about the Christian Mission in France, in which he has always shown a lively interest, or about my personal connection with it, for he and I are on excellent terms. I therefore conclude there must be some mistake in the quotation from The Christian Century reproduced in the Christian Standard of October 31, under the heading of "The Seamy Side."

The paragraph I refer to reads as follows:

> "Many amiable people, imagining that this work had some substance, have given generously to it. American travelers in Paris—like Mr. Geo. A. Jewett of Des Moines, Iowa—have returned to this country still wondering where the Paris Mission is located. Mr. Jewett says:
>
> "'At the time of my going to Paris in 1908 and many times after that, and during my long stay in Paris, I searched the city very thoroughly to try to find something to show for this work, some trace, but without any success.'"

Now it is inconceivable that Brother Jewett could have said that. Either he has got mixed up in his dates, or he has been misquoted; for I went to Paris as the special correspondent of the Christian Standard in the summer of 1909 and the Mission did not begin to take definite form until the fall of that year, since which time Brother Jewett has not been to Paris. But although Brother Jewett has not been to Paris since I entered upon the work there, he has constantly kept track of it, for next to the Christian Standard, The Christian Worker, which Brother Jewett edits, has been the paper that has most frequently and most sympathetically commended our work. I shall long remember the many acts of personal kindness I received from Brother Jewett when I was in Des Moines in June, 1913, and before I left the city he gave me his personal check for ten dollars for the French Mission. He never said anything to me about thoroughly searching the city, without success, to find our meeting place.

Geo. A. Jewett knows Paris well, having resided there for a considerable time. When I described to him at Des Moines the location of our two mission stations, Vanves and Bagnolet, he seemed to have a pretty clear idea of their whereabouts, although he did not claim to know the streets by name, he knew the localities. Others have found us out; E. E. Violett, O. G. Hertzog, Roy L. Brown, E. M. Waits, R. Errett, Vennum, Hensey, Cory, Hill and Justin Green and a whole host of others whose names do not occur to me at this moment have found us out, being tourists, just passing through or making only a brief stay. It is inconceivable that an old Parisian, like Brother Jewett should have failed where those visitors succeeded.

There is an explanation which is almost as inconceivable. Is it possible that Brother Jewett said "before" and that he was quoted as saying "after?" Brother Jewett resided in Paris before or during 1908. His futile search must have been then for the Delauney mission: not for the Seddon mission. In that case his experience agrees with my own: but in that case it throws the whole force of The Christian Century article on the other side for the Delauney mission was undertaken by the Foreign Christian Missionary Society. As soon as I learned that there had once been a Christian Mission in Paris, I, like Brother Jewett, made strenuous efforts to find it or some trace of it. I went to an address in Paris furnished by an Australian brother who had, years before, met Brother Delauney in England; but nobody at that address could give me any information. I understood that Brother Delauney had some sons. Supposing that some of them might have remained in Paris, I looked up the Delauneys in the Paris directory and wrote to them without success. This was to me a disappointment because I had hoped to find some remnant of that earlier effort that would have been helpful to us. I do not mean to cast a reflection on any work that Brother Delauney may have done. In a great city like Paris, individuals are soon lost to view. But the moral is obvious, although it seems to have escaped the notice of The Christian Century, namely that failure, or apparent failure, can overtake an enterprise championed by a society as readily as one sustained by independent effort.

My candid statement about conditions in Paris seems to have led to an idea that the whole effort has been a failure. Such a conclusion would be very unjust, not only to me but to many earnest friends both in Paris and out of it who have put honest and sincere effort into the work. There are in Paris today several good Christian friends who would rally around a worthy pastor who should seek to build on the foundation we have already laid and the lessons we have learned in the initial attempt will prove of incalculable benefit to those who shall come after us.

ALFRED E. SEDDON.
South Croyden, Surrey, England.
November 14, 1914.

CHRISTIAN SOCIOLOGY AS AN EVANGELISTIC AGENCY.

We have had controversial evangelism, sporadic evangelism, evolutionary evangelism, revolutionary evangelism. Now for an emphasis on social evangelism. In other words what is the rebound or the contribution that social salvation makes to individual salvation? Men are rather earnestly asking for the solution of such questions as child labor, minimum wage, old age pensions, and a score of other questions involving social injustice. There is a rather hopeful hopelessness about their confusion. Pure legislative cure thus far is not full of promise, it smacks too strongly of "Economic Determinism." It is external in its diagnosis and proposed cure, and since man is not wholly objective in his nature, it is disappointing. Earnest economists are feeling the need of an ever adequate motive around which to drape their legislation. They are beginning to look to Christianity to furnish that vitalizing motive. The Church which feels this in the atmosphere and comes forward has an opportunity.

But if the economist has felt his limitations the Church too with her individual salvation, has been bound to ask herself what is wrong. Her approach to the subjective life of man has also had its disappointments; for man is not only subjective but also objective by nature. The religious program which shall win must satisfy man in this dual requirement of his nature.

Your unchurched population has an undefined conviction that it has a right to a social demonstration of the claim that Christianity is the greatest force in modern society. Show how and why and that the "problems" will wait on Christianity for their final answer, and you have the ear, yes, better still, the admiration of the thinking unchurched. And they will seek a personal relation, a mystical identity with that which threw light on the "problems." The writer has used this method of evangelism for some time and has seen a large number of broad-gauged men appreciate the Christ thereby.

S. G. BUCKNER.
Somerset, Pa.

ON THE WAY.

BY FRANK L. STANTON.

Sing you a song in the garden of life,
If only you gather a thistle,
Sing you a song
As you travel along,
An' if you can't sing—just whistle!

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR DECEMBER 30.

The Eternal Christ. Rev. 1:17-18.

The worldly hope men set their hearts upon
Turns ashes—or it prospers; and anon,
Like snow upon the desert's dusty face,
Lighting a little hour or two, is gone.

The spirit that mocks is never at a loss for examples of human weakness and folly. The wise man and the fool go down to the grave together. The palace of the king and the hut of the peasant sink into dust.

Think, in this battered caravanserai,
Whose portals are alternate night and day,
How sultan after sultan with his pomp
Abode his destined hour, and went his way.
They say the lion and the lizard keep
The courts where Jamshyd gloried and drunk deep:
And Bahram, that great hunter—the wild ass
Stamps o'er his head, but cannot break his sleep.

Generation after generation has gone into oblivion. The noise of war that has broken upon us this year will soon be a faint memory; and the great captains and kings will share the fate of Jamshyd. The wisdom of the wise will come to nought. Shall we then say with Omar that the really wise man will choose the pleasure of the moment?

But leave the wise to wrangle, and with me
The quarrel of the universe let be:
And in some corner of the hubbub coucht,
Make game of that which makes as much of thee.

Not many of us will follow Omar. The pessimistic mood comes over us now and then and we enjoy reading him as a sort of defiance to fate. But this mood is only temporary, and even when it is upon us, we know it will not last, and we order our lives in the gloomiest moments according to the commands of hope. We censure the man who wastes his strength in the pleasure. We think he could, if he were to try, find reasons for a great hope.

THE LIVING CHRIST.

The poet of despair compels us to take an inventory of our stock. We think we have what we do not. We put fictitious value upon our possessions. Once we are impressed with the fact of change, we inquire whether there is anything permanent. The word of Christ is that life goes on. "I was dead, and behold, I am alive forevermore." The conditions of life change. Our environment differs from that of our fathers. Our children will live in a world that differs from the present. We need not despair because of changing environment if life goes on. Wisdom, strength, and influence go with life. They have not been lost or shown to be folly, weakness, and disgrace. If the wisdom of one day is insufficient for the next, is that discreditable to wisdom? If strength changes in form, does it thereby become weakness? Life uses the temporary, and the temporary has value in its relation to life.

THE LOVING CHRIST.

The economic struggle, love of power and honor engender hate and jealousy. War, dishonesty, and slander are urged by the skeptic as reasons for not believing in the power of love. Men hate each other, we are told. They seek each other's hurt. The success of one man causes pain to another man. The living Christ denies this doctrine of darkness. If he lives, love is alive, and alive forevermore. There are those who love us. We can live for them in full assurance that we are living the life that is wisest and best. "Knowledge grows, love is." "It is in the nature of fellowship with God to be always essentially the same."

Ps. 72:17; 90:2; 119:142; Matt. 6:13; Job 7:6-10; 8:9; 2 Sam. 14:14; 1 Chron. 29:15; Lu. 18:30; John 4:14; 6:50-51; 1 Tim. 4:8; 6:12; 1 John 2:25; Rom. 8:28; 1 John 4:12-19.

Disciples Table Talk

College President Shot.

President Cramblet of Bethany College was shot and wounded last week by a whisky crazed man named Howard Woods of Bethany, W. Va. The shooting took place at one of the houses being built in a new section of the town near the Agricultural Club and the Alpha XI Delta Sorority House. Howard Woods, who has been absent from work several days, approached Dr. Cramblet and claimed that he had more money coming on a contract. This was denied and to avoid an

President T. E. Cramblet.

argument the President ordered Woods from the property. Woods went to the home of a neighbor and borrowed a shotgun on some pretense and returning saw President Cramblet standing at the side of the house. He calmly took aim from the street and without warning to the President shot him in the back. The shot took effect but going through a heavy overcoat did not seriously injure him. The President turned and seeing Woods with the gun ran around the house out of his way. But Woods ran in the other direction and met him, taking aim again. Again President Cramblet turned and attempted to escape. As he glanced back the man fired and many of the shot took effect in the right side of his face, arm and back. Doctors were called and it was found that there were perhaps two hundred shot in his back, arm and face. Woods walked to his own home about a block away and was captured without resistance by a posse fifteen minutes later. Several young ladies from one of the sorority houses standing nearby and one or two of the young men at the Agricultural Club witnessed the affair. They state that the shooting was done in cold blood. The young men would have stopped him but upon making an attempt were threatened by the man with the gun. Doctor Cramblet was taken to the Heights late Friday evening. His condition was not thought immediately serious but there is some danger of blood poison. Had the man been at closer range the wounds would have been much worse. Woods is the father of five children and is a resident of Bethany. He was taken to the county jail at Wellsburg, W. Va.

Disciples Union Meets.

The Disciples Union of Youngstown, O., met on the evening of Dec. 16 and they were addressed by A. McLean, president of the Foreign Christian Missionary Society, and three other missionary experts. There was a great missionary uplift from the meeting.

New Church Builds.

It is only this year that a church was organized at Glasgow, Mont. Five or six years ago there was agitation for an organization but only thirty members were found. This year forty members were found and the organization was perfected. Services have been held at the court house and in the Episcopal church. A bungalow building was built costing three thousand dollars. J. F. Ghormley formerly of Portland, Ore., and now of Great Falls, Mont., conducted the dedication services.

In and Around Chicago

Rev. "Billy" Sunday the famous baseball evangelist will address a union ministers' meeting Monday, December 21st promptly at 10:30 in the Auditorium of the Central Y. M. C. A., 19 S. La Salle Street. Mr. Sunday is negotiating with the ministers of Chicago's great West Side for a series of evangelistic meetings to be held in the not distant future. The various ministerial associations have voted to give up their regular meetings on that date in order that all the ministers may have a chance to hear this remarkable man. The Y. M. C. A. Auditorium is a large one and all laymen who care to attend the meeting will be welcome. There will be neither admission fee nor collection. The meeting is held under the auspices of the Chicago Church Federation Council.

Metropolitan church has called to its pastorate J. H. O. Smith of Little Rock, Ark., who was pastor of the Union Church meeting in the People's Institute years ago. The Metropolitan Church contains many of the former members of the Union Church. No announcement has been made of Mr. Smith's decision in the matter. John D. Hull now of Portland, Ind., was the last resident pastor and the "pastor-at-large" has been Chas. Reign Scoville, for many years. The congregation now owns a leasehold on a theater property and has between three and four hundred members reported in the state year-book. The church at Little Rock has given Mr. Smith a call to remain with them a second year.

On the evening of December 11, the pastors and Sunday-school superintendents around Chicago met to consider the problem of housing the Russian Mission. It was decided to form an executive committee by having the various central organizations appoint one representative. The Chicago Christian Missionary Society, the Sunday-school Superintendents' Union, the Cook County Union of the C. W. B. M., the Christian Business Men's Association and other organizations will assist in the enterprise.

Austin Hunter read a paper before the Ministers' Association, at the Y. M. C. A., at 12:30, December 14. The subject was "Religious Journalism." The paper gave attention to the strength and the weakness of our current journalism. At the following meeting there will be a review of Morrison's "Meaning of Baptism."

Facts and Figures from Disciples' Fields

CALLS.

Roger L. Clark from Cadiz, Ky., to Union City, Tenn.

A. L. Crim, from Ellensburg, Wash., to Dinuba, Cal.

W. H. Storm from Lexington, to Ash Grove, Ill.

G. G. Alexander, to Honey Grove, Tex.

Paul Marsh, from Lexington, Ky., to Central Church, Seymour, Ind.

E. B. Metley to Ghent, Ky.

C. A. Hunsaker, from Altamont to Gallatin, Mo.

Cecil V. Pearce from Lamonte, Mo., to Albia, Ia.

H. F. Sayler from Jeffersonville, Ind., to Cuba, Ill.

J. South Hawkins, from Jellico, Tenn., to Princeton, Ky.

C. M. Smithson, from Kenny, Ill., to Joliet.

J. M. Ice from Paw Paw Mich., to Sheldon, Ill.

G. W. Ford, from West Salem, Ill., to Tenth St. church, Paducah, Ky.

Joseph M. Harrington, from Indianapolis to Auburn, Ind.

EVANGELISTIC MEETINGS.

Triplett, Mo., Gordon Brown, evangelist; closed.

Moorhead, Ia., A. E. Harney, pastor and evangelist; continues.

Bloomington, Ill., First Church; Edgar Dewitt Jones, pastor; Dr. Geo. H. Combs, evangelist; 70 additions; continues.

Kearney, Mo., Percy C. Carnes, evangelist; continues.

Watertown, S. D., Chas. B. Tupper, evangelist; continues.

Pittsburgh, Pa., McKees Rocks Church, W. Graham Walker, evangelist; 40 additions.

Bloomington, Ill., Second Church; S. H. Zendt, pastor; J. A. Barnett, evangelist; will begin in January.

Reserve, Kans., Chas. A. Finch, evangelist; continues.

Camden, Mo., R. E. Snodgrass, evangelist; 36 additions; continues.

Greeley, Colo., J. E. Lynn, pastor; C. J. Miller, evangelist; continues.

Paducah, Ky., W. H. Sheffer, evangelist; closed.

Crawfordsville, Ind., W. T. Brooks, evangelist; continues.

Cedar Rapids, Ia., W. L. Harris, evangelist; continues.

McConnellsville, O., John Mullen, evangelist; continues.

RESIGNATIONS.

Isaac H. Becholdt, Lawrenceburg, Kans.

Minor J. Ross, Edenside church, Louisville, Ky.

W. B. Wilson, Grinnell, Ia.

E. W. Killion, Maryville, Mo.

Ralph McBride, Carson, Ia.

J. T. Houser, Davenport, Ia.

Education Day

Sunday, January 15, 1915

Charles E. Underwood, Treasurer Board of Education

70 Layman Ave., Indianapolis, Ind.

Addresses Two Lodges in One Day.

Hugh McLellan was back at his old home in Kentucky early in December and while there he was invited to make memorial addresses for two Elks' lodges, speaking in Richmond, in the afternoon, and at Winchester at night. He also preached in Richmond church in the morning of the same day. He is much in demand in Elks' circles for addresses.

A Dedication at Indianapolis, Ia.

It may be news to some that there is an Indianapolis in Iowa, but in this thriving village there has been built recently a Disciples church at an expense of five thousand dollars. Wm. J. Lockhart has been the pastor but he has resigned to go to Des Moines. He is being succeeded by A. L. Zink of Kearney, Neb. The church at Indianapolis was founded in 1854 and has had many vicissitudes. The present building is modern in every way and will be a great help to the congregation.

School of Methods in Missouri.

The southwest district of Missouri has been having a school of methods. One hundred and forty-seven students were actually enrolled for the short courses given at Springfield. Twenty-seven churches and Bible-schools were represented. The next session of the school of methods will be held in the vacation period either in Springfield or some other central point. At this school were Dean W. J. Lhamon, W. J. Clarke, Miss Hazel Lewis, Miss Cynthia Pearl Maus and others.

An Unique Christmas Gift.

The church at Enterprise, Kans., recently held an oyster supper and with the proceeds of the evening purchased a cork leg for an unfortunate man, who lost one of his pedal extremities while pulling stumps last spring. The local paper speaks in great praise of this act of mercy.

Scenes Painted for Christmas Pageant.

Central Church at Spokane, Wash., is arranging a very elaborate Christmas pageant, and for the event two large scenes have been painted for the stage under the direction of E. O. Knapp. The first one shows the flocks at night and the second the manger scene. With this background the Junior choir will present their program for the glad Christmas season.

J. S. Baum Helps Dedicate Church.

The church at Cadillac, Mich., dedicated its new building on Dec. 6. Their services were held during the day and in the afternoon the various ministers were present to present their felicitations. J. S. Raum, pastor at Sault Ste. Marie delivered the dedicatory address.

Ministers Help in Anti-Saloon Plan.

The State Board of the Anti-saloon League of Illinois met in the Great Northern Hotel in Chicago on Dec. 4. Present at this meeting were John R. Golden, state secretary of the Disciples, and S. H. Zendt, who is pastor of Second Church in Bloomington, Ill. The Anti-Saloon League did not approve a candidate for the speakership but did give endorsement of the Hobson bill in Washington and planned to make a hot campaign in the legislature for the four features of the state anti-saloon plan, county option, a blind tiger law, an anti-shipping interstate law and a residence option law.

Missionary Play "Everyland."

South Broadway Church of Denver on Dec. 6 had a missionary play presented by the children and young people called "Everyland." It was the way this church had of presenting the facts for C. W. B. M. Day. Miss Everyland goes to sleep and in her sleep the various nations come to call on her. She awakens and finds that her dream is true. She introduces all of them and they show how they greet each other in their home country, after which they conclude with a tableau, singing "America."

C. W. B. M. Day at Paris, Ill.

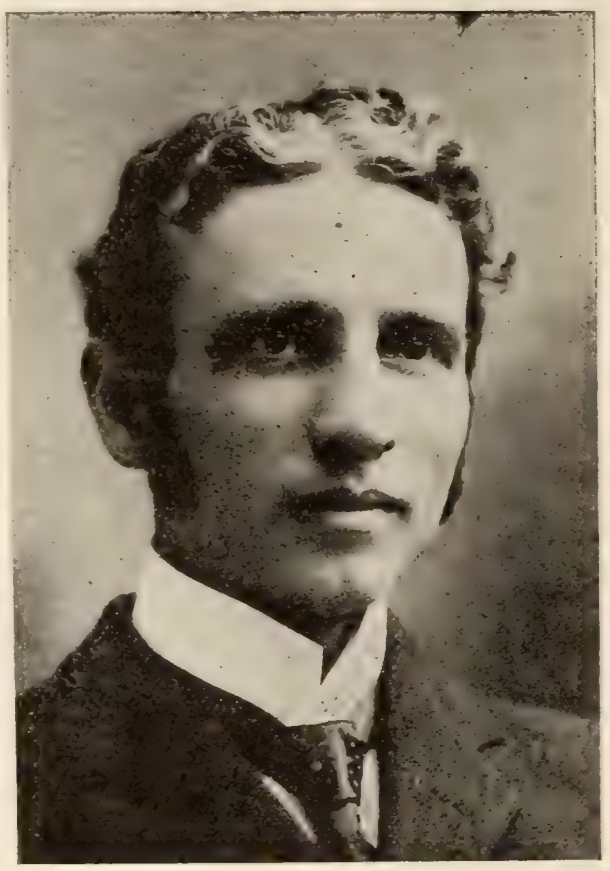
First Church of Paris, Ill., reports the best C. W. B. M. day for years. The auxiliary had full charge of the service and had prepared a splendid program containing considerable music. The ladies have complained from time to time that the men have not been as loyal to their meetings as they should have been, but this meeting was an exception to the rule. One thing that helped the meeting was the special effort that has been made by the organization for the past three months for new members. Fifty people have been enrolled and the membership is now 133.

Sell Theater Tickets for Charity.

The Arcade theater in Ann Arbor, Mich., has given as a benefit to the organized charities of the city a thousand tickets. The churches of the community are assisting in selling these tickets. "Rip Van Winkle" is the play presented. A bunch of the tickets is being taken care of by the Disciples church of that city.

More Preachers on the Pension List.

The Board of Ministerial Relief met recently and added two more names to the pension list, and the officers of the organization were ordered to send out the December pay without deduction. There is great demand for a further extension of this work and it is freely predicted that by October first of next year it will be necessary to carry 140 pensioners. The Board of Ministerial Relief is trying to find out whether the brotherhood wishes a reduction of the pension or an increase of receipts. The maximum pension is now a dollar a day for each family helped.



Dr. Geo. H. Combs who is conducting special services at First Church, Bloomington, Ill.

Successful Evangelism at Cedar Rapids.

Cedar Rapids church in Iowa has the distinction of having the president of the General Convention for its pastor, Walter M. White. This church has just finished a series of evangelistic meetings which have been very successful, E. F. Leake, pastor at Newton, Ia., doing the preaching. There were 48 additions, 45 by confession of faith. Every feature of the church life is in prosperous condition.

A Prize for the Best Essay.

Lenox Avenue church of New York, to which Geo. B. Stewart has recently been called pastor, has offered a prize volume to the person producing the best essay of three hundred words. The subject is: "Why I make it my business to attend the Bible-school of the Lenox Avenue Union Church. Why and how I expect to get others interested." Answers must reach the study by January 1st. The officers of the school will judge the merits. Everyone can contest. The best reply will be published in the "Disciple", the parish paper.

Build Parsonage for the Baby.

West Side church in Springfield, Ill., has raised money to build a parsonage to house the new baby that has just come into the home of Mr. and Mrs. C. W. Ross, during the recent revival services in the church. Geo. L. Snively had come to town to help raise the church debt of $6,500 which had been a burden for a number of years. He found money-raising in this church so easy that he did not stop until over eleven thousand dollars had been subscribed, the additional money being given for the parsonage on the clever suggestion of Mr. Snively that they needed a home for the baby. The audience stayed at the church at noon, taking lunch there. In the afternoon, there was a fellowship service in which representatives of the other Disciples churches of the city were present to add their felicitations at this time of general rejoicing.

Jesse P. McKnight Leaves Pasadena.

On Nov. 29, Jesse P. McKnight closed his pastorate in First Church, Pasadena, Cal. He has been connected with this organization for a period of twenty months but in this time important results have been secured. One hundred and four people were added to the church by letter and twenty-seven by confession of faith. Mr. McKnight began his ministry in Wilshire Blvd. church of Los Angeles on Dec. 6. The Pasadena church will be supplied by Frank G. Tyrrell, a lawyer of Los Angeles, while they are looking for a pastor. No pulpit committee has yet been appointed. The Pasadena church was formerly ministered to by William Clark Hull of Chicago.

Geo. L. Snively Dedicates.

Flora, Ind., church dedicated a new building on Nov. 29. They had erected a twenty thousand dollar plant and needed $12,500 to complete payment on the new building. $17,450 was raised during the day and eight people came forward to accept the promises of the gospel.

President Wilson's Picture Sold.

First church of Quincy, Ill., has been having its annual bazaar. Among the things for sale was a picture of President Wilson and an autograph note from the president's daughter. The picture was sold at auction and brought five dollars. State's Attorney Fred G. Wolfe was the fortunate man to secure the picture. This is the church that recently called W. D. Endres.

Activity at Jacksonville, Ill.

Myron L. Pontius began his work as pastor of Jacksonville, Ill., church on Sept. 1st. This is a great church with a splendid modern and well equipped house of worship, and a large and aggressive membership. R. F. Thrapp had a long and efficient ministry here. Clyde Darsie ministered to these people for more than two years after Mr. Thrapp had gone to California. Recently on a Wednesday afternoon one hundred of the active men and women visited all the homes of the members. There was no appeal for money, just a social call. Following this there was a service on Sunday morning for the men of the church. Over two hundred men attended this service in a body and the pastor preached on "The Boy Problem." On Friday evening, Dec. 4., the men and boys of the church gave a complimentary banquet to the women and girls. The men and boys did all of the work. About fifteen hundred attended the banquet and about eight hundred remained for the entertainment. Two hundred and eighty-two men and boys were at work in the church at one time upon this occasion. It was a decided success and will doubtless be repeated next year. Attendance at regular services is unusually large, and there have been forty-one additions to the church during the past three months.

Getting Ready for Christmas.

Getting ready for Christmas is conceived at Fowler, Colo., church as being a spiritual exercise. A neat card announces a series of sermons for the first three Sundays of December on this topic. These sermons are "Christ, the Way," "Christ, the Truth" and "Christ, the Life." Jasper T. Moses is pastor.

Graham Frank Successful Evangelist.

The Disciples have long looked upon Graham Frank as a pastor and as a secretary, and now comes word of a very successful evangelistic enterprise in which he has engaged. He was at St. Joseph, Mo., for three weeks in the church of which C. M. Chilton is pastor and in that period sixty-five people were added to the church. Mr. Frank has returned to his church at Liberty to take up again the duties of his pastorate, and of the secretaryship of the General Convention.

An Ingathering at Lotumbe, Africa.

The missionaries at Lotumbe, Africa, report that there is continued growth in their work there. On Sept. 27., a class of 85 gathered at the river for baptism. The Christmas season will be a time of reunion and great joy.

A Daughter of the Manse.

A neat announcement from Niagara Falls, N. Y., tells of the birth of Florence Elizabeth Parvin, in the home of Rev. and Mrs. Ira L. Parvin of that city. The date is given as Nov. 30.

Pastor Advertises for Weddings.

An announcement appeared in one of the papers in Terre Haute, Ind., in which the genial parson at Paris, Ill., indicated that in case any young Hoosier couples desired to get married, the aforesaid parson would be found in the mood of one of Dickens' character, "Barkis is willin.'" The following was the text of the announcement: "Paris has a sure enough marrying parson—the Rev. H. H. Peters, of that city, has qualified. In less than two years he has married 92 couples of whom 22 couples were from Indiana. The First Christian Church of Paris, is a large organization of over 1,200 members. The church is located one block from the public square, and within a half block of the interurban station. The parson has an office in the church, and is ready to meet the young people at all hours. If people are determined to leave Indiana to get married they can do no better than to strike for Paris and look up the marrying parson."

Resigns After Twelve Years of Service.

Thomas A. Boyer has resigned his pastorate at First Church in Oakland, Cal., after twelve years in that field. This resignation will become effective Feb. 1. The church has tried to induce him to change his mind but he has decided not to reconsider. He was recently called to First Church in Portland, Ore., but refused the call at that time. "I have not decided," said Mr. Boyer, "just what my plans will be. I am desirous of remaining in Oakland and will probably take up other religious work which will allow me to make my home in this city and remain an active member in the church." It is possible the Portland church will renew their call. The church has been greatly built up in membership, and during this pastorate a new building was erected.

NO ALUM
IN
ROYAL BAKING POWDER

Butler Man Builds Church.

The church at Beech Grove, Ind., is ministered to by a Butler man, Don A. McKinnon. He is holding a ten day series of meetings which may result in proceeding immediately with a new building in that community. The church now owns the lot on which the church is to be built. The building fund was started by the Loyal Daughters, a Sunday-school Class.

Ladies Hold a Joint Bazaar.

The ladies of three churches in Berkeley, Cal., have recently held a joint bazaar. The churches co-operating were the Unitarian, Congregational and Disciple. The bazaar was held in the Congregational church which was the largest of the three edifices. The Unitarians and Disciples had charge of the sale of fancy articles, and of the delicatessen booth, while the Congregational women dispensed ice cream, hot drinks and a light luncheon. In the evening, there was a very attractive program given by Mrs. Raymond C. Brooks, a well-known child impersonator, besides other features.

New Building at Van Wert, Ia.

The church at Van Wert, Ia., has a new building at an expense of sixteen thousand dollars, although the building is really worth much more on account of the volunteer labor used in the construction. J. V. Coombs assisted in the dedication on Nov. 29. Half of the price of the building had to be raised. The amount was secured and the dedication ceremonies proceeded. The Methodist church of the town adjourned its services for the whole day to join in the happy celebrations of this notable achievement.

Preacher in Automobile Accident.

W. B. Crewdson, pastor of the church at Elliott, Ia., suffered a dangerous and painful accident recently. While driving his car to a funeral, the radius rod broke under his car and it went over, throwing him through the top. Three ribs were broken and his left knee was lacerated. It is now hoped that he may recover. He was in a meeting with his own church at the time of the accident but fellow ministers have gone on with his work.

May Preach to Prisoners.

The resignation of the chaplain of the federal prison at Leavenworth, Kans., has thrown that position open. Among the names most prominently mentioned for the place is that of H. E. Ballou, now pastor of the church at Osborne, Kans. He was formerly chaplain of the state prison under Warden Landis. Should Mr. Ballou be appointed, he will take up his new work on January 1.

Help Urgently Needed Today.

The National Benevolent Association is caring for the widow and the orphan, the aged and the sick in its institutions located in ten different states. So many new demands have been made on it during the past year that these homes have been kept filled practically to the limit. Add to this fact the fact of the present unusually high cost of living and it will be seen the organization has been having a great increase in expenses. The same conditions that have increased the work and expense of the Association have tended toward preventing its income from increasing sufficiently to meet the demands. The institutions are now entering upon the winter with full houses and an empty treasury. The condition is truly serious. The homes are now being compelled to refuse admission to many whom they want to help so much—little ones, aged ones, sick ones whom they should care for.

A Centenarian Disciple.

The N. B. A. home at Walla Walla, Wash., is the Home for the maintenance of which the Disciples of four Northwest states are especially responsible. They now have nine of these aged in the Home—two men and seven women. They are all quite well. Mrs. Todd, 104 years and 8 months old, is feeling well and is one of the most cheerful of any of them; is quick to see a point in a joke, and is great to carry a smile on her face at any little fun that any one gets off. She dearly loves company and especially enjoys the young.

Church Dines and Raises Money.

The church at Oxford, Kans., has been burdened with debt and recently they had an all day meeting at the church, the members taking their provision baskets with them. After the proper frame of mind was induced by preaching and dining, the members cheerfully gave several thousand dollars to rid their church of the debt encumbering it.

Kansas City and Vicinity

The Union Thanksgiving Service of all the Disciple churches in Kansas City, Mo., was held this year at Linwood Blvd. Church, and Dr. Geo. H. Combs preached the sermon. The service was well attended, and a splendid offering was taken which was given to the committee in this city which had in charge the raising of funds for the relief of the women and children in Belgium who are suffering so greatly because of the European war.

Practically all of the churches of the Disciples in Kansas City made the Every Member Canvass on Sunday afternoon, December 6th. Complete reports are not in as yet, but those that are in, indicate that the canvass has been in every way a success, and will result in much larger amounts being contributed by all of the churches, both for current expense and missionary purposes; the largest gain was shown by the missionary budget, which is of course, as it should be. The men are generally delighted about this introduction of more efficient and businesslike methods in church administration.

Two of the congregations in Kansas City are expecting to occupy new buildings in the early part of 1915. First Church at 11th and Locust, of which Dr. W. F. Richardson is pastor, will complete its new church and Sunday-school building, which will be equipped with many new conveniences and thoroughly prepared for carrying on the work of a social gospel in connection with the other splendid features which have always characterized the work at this place. The Linwood Blvd. church will occupy the Mary Atkins Memorial Hall which is costing about $60,000, and will be one of the finest Bible school plants owned by the Disciples in the United States; in fact, this church has come to be one of the strongest, if not the strongest, in Kansas City, which means, of course, as influential a congregation as the Disciples have anywhere in America.

J. W. Perry, President of the National Benevolent Association, lives in Kansas City, and his influence for all benevolent institutions is very much in evidence in this city. The Independence Blvd. Church, of which he is a member, and other congregations of the Disciples in Kansas City are preparing boxes of clothing, carefully designed and neatly made, which are to be sent to the Orphans' Home in St. Louis. This in a measure, is a new departure, since it is clothing the orphans with new garments specially designed for them, rather than sending to the home second hand clothing which may fit, or be a misfit. In other words, the President of the N. B. A. is educating the church to believe that the orphan child is entitled to as careful consideration in the matter of food and dress, as is the child who has both father and mother to minister to his wants and needs. L. J. M.

John Ray Ewers Calls Church Recreant.

"The failure of Christianity," was the subject of the second of a series of "War" sermons by John Ray Ewers in East End Church, Pittsburg. The speaker declared that there was not enough power in the churches of Europe of all faiths to stop the war. He said, in part: Yes, Christianity has failed! Either that or else it has never been tried. At all events, there was not enough power in the churches of Europe, of all faiths, to stop the war. But the religion of Jesus has not failed. Love has not failed—but there is not enough of it. The cross has not failed, but men seem to prefer the iron cross. That brave sacrificial service which characterized the earthly life of Jesus has not failed, but Germany, England and France were sadly lacking in that element.

Preacher Fights the Sports.

The sporting element in Akron, O., recently put on a boxing match in that city which was in reality a prize fight though of the feather weight class. L. N. D. Wells, pastor of First Church made a protest to the mayor. His protest was overruled and the fight was allowed to go on. The mayor made the excuse that the protest should have been filed earlier.

Magazine Editor Lectures.

S. S. McClure, editor of McClure's magazine, and author of autobiographical sketches that have appeared lately in that magazine, lectured recently in Central Church, Denver, where G. B. Van Arsdall is pastor. His subject was "The Making of a Magazine." He appeared under the auspices of the Association of Collegiate Alumnae of Denver. His lecture was pronounced humorous, serious, natural and whimsical, with not a dry spot in it.

R. P. McPherson Goes West.

R. P. McPherson who has been pastor of the church at Dunkirk, N. Y., for the past five years, has accepted a call to Central Park Church in Topeka, to succeed R. C. Harding. Mr. McPherson began five years ago with ten or twelve people meeting in a barren and unused room. It is today one of the largest congregations in Dunkirk and has a handsome brick building on the avenue of churches.

Lectures on War Zone.

Roger T. Nooe, pastor of Frankfort, Ky., church was in the war zone when the present European conflict broke out, and he lectured in the court-house at Shelbyville recently under the auspices of the Woman's Club, on "The Impressions Received While in the War Zone."

All-Day County Celebration.

"Gallatin County Day" was observed by the Disciples church at Belgrade, Mont., on Nov. 29. The morning meeting was held in the Baptist church and Mr. Horn of Eugene, Ore., spoke. The afternoon meeting was in the Odd Fellows Hall and A. L. Chapman, of Bozeman, spoke. A mixed quartette from Bozeman accompanied the visiting minister.

Church has Pseudo-Newspaper.

As a form of entertainment, South Side Church of Billings, Mont., has an evening when the neighborhood gathers to hear the reading of the South Side News, a fictitious paper with items of news of greater or less degree of accuracy. The form of entertainment is said to be very interesting.

Dr. Combs Calls for Holy War.

Dr. Geo. H. Combs of Independence, Blvd. church of Kansas City is holding special services in First church, Bloomington, Ill., Edgar DeWitt Jones, pastor. In a recent sermon, he reviewed many of the issues of the present war and called upon the members of the Bloomington church to participate in a holy war. The following is the text of his remarks: "If the press dispatches are correct, there was issued not many days ago from the chief ecclesiasts and heads of the Mohammedan faith the call of the faithful to take up arms against the heretic. It was the voice of the Mohammed of yesterday and of now, nourished and in force. Our call is no less imperative than Allah's. Our call is to a war that is wholly holy, not outwardly or nominally holy, a bloodless war of right against wrong, of the good against the bad, of the day against the dark."

Place Organ in New Building.

The church at Elwood, Ind., is just completing a fine new building and is now at the stage when it is installing a new pipe organ in its place in the recently constructed edifice. It was the plan to hold dedicatory services early in December.

A Reward of Twenty Dollars.

North Hill church, Spokane, Wash., special meetings are going on under the leadership of Ellis B. Harris. He announced for one evening of his series of meetings that a reward of twenty dollars would be given for a correct answer to a certain question which he would propound.

C. G. Brelos Preaches Funeral Sermon.

C. G. Brelos, pastor of First church, Waukegan, Ill., was recently called upon to officiate at the funeral of a Mrs. Waterbury, the wife of the Congregational pastor of the city. All of the local pastors were present and took some part in the service. The local paper published the sermon in full and called it the most appropriate for such an occasion that had been heard in Waukegan for a long time.

Convention Address in Tract Form.

The address of L. N. D. Wells of Akron, O., at the Atlanta convention has been placed in tract form by the Foreign Christian Missionary Society. The subject of the address was "God's Will for the Minister as a Missionary Leader." There are fifteen pages in the text and the back page of the booklet is given to excerpts which are called "Sparks From the Foregoing Address." The tract can be secured from the Foreign Christian Missionary Society of Cincinnati, O.

Church Buys Methodist Property.

Princeton, Mo., church has purchased the old M. E. church property of their city and also some adjoining land. The old building will be razed and one of the finest church buildings in the town will be constructed.

Laymen Reorganize a Church.

Two members of the church at Hutchinson, Kans., held meetings in Sterling, Kans., recently and reorganized a church that had been disbanded. The Sterling church had a building out of debt but the membership had been badly scattered, and had been weakened through removals.

News from the Foreign Society

The Great War has very much affected the trade of India. Exports and imports have both been reduced. Money is being raised to assist the families of those men who have gone to Europe to take part in the war.

Mrs. M. B. Madden of Osaka, Japan, is in a poor state of health, and some are of the opinion she should return to America for a time to recuperate.

Rev. Herbert Smith, missionary at Lotumba, Africa, who reports that the work there will probably become self-supporting in a short time.

W. L. Burner reports 13 baptisms at Manguito, near Matanzas, Cuba. This point is much in need of a chapel that will cost five or six hundred dollars.

Good news continues to come from Africa. Hundreds of baptisms are reported. The missionaries are active and the results under God are most encouraging.

The receipts of the Foreign Society for the month of November amounted to only $3,068, a loss for the corresponding month one year ago of $19,163. Last year a large Annuity gift was received in November.

Since the Foreign Society was organized nearly forty years ago 351 missionaries have been appointed and sent far hence to the mission fields. A number of these sleep beneath heathen soil. Some have returned broken in health. A mighty host still remain to do battle for the Lord.

W. R. Holder, from the Congo, recently visited the church at Colorado Springs, Col., which is supporting his work in Africa. He was much pleased with the spirit of the church and of S. E. Brewster, the pastor. They gave him much encouragement.

The Commission to the mission fields in the Far East sailed from Yokohama the 12th, and are due to reach Honolulu the 22nd and San Francisco the 28th. Their boat is the S. S. "Mongolia." Any communications directed to them at San Francisco, care that boat will reach them safely.

In the future the church at Beaver Creek, Md., will support Mrs. D. C. McCallum at Vigan, P. I. She is the Living-Link of that church. H. W. King is the minister.

H. C. Hobgood, missionary of the Foreign Society on the Congo, has recently made an extended preaching tour of ten weeks. He covered about 500 miles. Territory never before visited by a missionary was included. Mr. Longomo and his wife accompanied the missionary and helped in the preaching and teaching. It was a wonderful trip. The number of baptisms on this tour was 405.

Dr. G. E. Miller and wife and child, and Mr. and Mrs. Ray E. Rice, sail on the S. S. "Baltic" December 23 from New York for India. They take boats from England on January 2. They will be a source of great encouragement to the workers in India.

Herbert Smith, writing from Lotumbe, Africa, says: "At Tumba, the place where R. Ray Eldred lies buried, the work is in excellent progress. The approach to Tumba is up the crookedest river I know of. It is necessary to pass over swamps by the method of fallen trees. In such a place Mr. Eldred lies buried. It seems out of the way but it is among the people. His grave is near the church and near the evangelists' house. Since no living voice of a white missionary can direct the growing church at Tumba, the Lord himself placed his seal there by burying his worker where the living could not work. Tumba has been led by the native evangelist—Ndemboji during the year. There is every prospect of this work becoming self-supporting in the near future."

The missionaries had expected a decline in the work on the Congo on account of the Great War. They have been agreeably surprised. At a recent conference at Bolenge a great number came from round about stations. There were 471 in Sunday-school on October 4, and 102 were baptized the same day.

A. F. Hensey says: "Last Christmas we baptized a deaf and dumb woman from the village of Ifeko. At a recent conference another woman was baptized from her village, also deaf and dumb. How she taught her afflicted sister no one knows."

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Pastors Exchange Evangelism.

P. J. Rice of El Paso and J. W. Kerns of Austin, Tex., exchanged evangelistic service this fall. These two men attended Hiram college together and are old friends. The meeting in each place continues for thirteen days. At Austin, the field has been gleaned recently by a union meeting under Rev. Biederwolf but there were 10 additions. In El Paso there were 22 added. While in Austin, Mr. Rice spoke in the chapel of the state university.

W. H. Allen Goes to New Orleans.

W. H. Allen who is on leave of absence from Melbourne, Australia, has accepted a call from the American Christian Missionary Society to do some special work in New Orleans for the society for the rest of this year and until he returns to Australia.

"MEANING OF BAPTISM."

(Continued from page 13.)

On page 181 our author says, "Baptism itself is not a symbol, though it contains a symbolic element. The Book of Common Prayer has neither Scripture nor psychology to support it when it says that baptism is "the outward sign of an inward grace." Unfortunately the author is found in direct opposition to the Scriptures in his assertion. The Scriptures clearly teach that baptism is a symbol. David said, "purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Psalm 51. David knew full well that the sprinkling with hyssop could not make him morally pure, but that this was merely a sign or symbol of cleansing. So in the New Testament when it is said we are saved by baptism, the meaning is that the baptism is only a symbol of moral and spiritual purification.

The marriage rite can in no sense unite two hearts, wills and purposes. This is supposed to have been accomplished before the rite is conferred, but the rite symbolizes such union. So in baptism, the rite cannot confer moral and spiritual cleansing or purification, but it is designed to symbolize such cleansing. And the symbol is as good when water is poured upon the head, as it is when the body is submerged in the water.

But the chief error of the author is the leaving out of consideration the use that Christ and the Apostles make of the word in reference to the work of the Holy Spirit. This seems almost inexcusable in treating of the "Meaning of Baptism." After all the real baptism is spiritual. Water baptism in any form is only symbolical. Jesus says in Luke 12:50, "I have a baptism to be baptized with, and how am I straitened until it be accomplished." In this he refers to his whole passion from the agony in the garden to the mock trials, the shame and pain of the Cross, until the final, "it is finished." This was a baptism of sorrow, pain, and shame.

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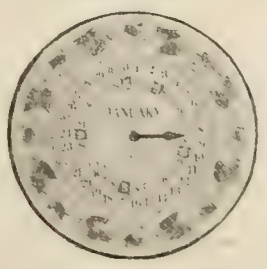

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Vol. XXXI December 24, 1914 Number 52

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Editorial

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Christian Endeavor for Peace
By Francis E. Clark

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Constructive Spirituality

CERTAIN SPECIFIC THINGS ARE INVOLVED IN THE ADOPTION BY THE DISCIPLES OF AN EARNEST AND CONSTRUCTIVE ATTITUDE TOWARD THE SPIRITUAL LIFE.

It is the purpose of the present article to suggest some of these. But it may be well to retrace the steps we have already taken in the current series, so that the reader who may have missed the earlier articles may have some background for this and succeeding articles.

It was pointed out, at the first, that in the soul of mankind there is today an increasing tide of passion for the spiritual.

The Church also shares in this new hunger for a higher order of spiritual life, but stands, for the moment, bewildered and unable to satisfy its own or the world's passion.

Disciples of Christ share with the rest of the Church of Christ in a wistful desire for a closer walk with God, but in their consciousness there are certain feelings of disappointment not shared by the rest of the Church, arising out of the failure to live up to the imperial spiritual ideals to which their birth and their history commit them.

Instead of building up a spiritual life of their own on the basis of their historic and distinctive principles, the Disciples have been content to accept as a standard the order of spiritual life obtaining in the Christian denominations and to imitate it.

Whatever is to be said of the past—in criticism, in excuse or in interpretation—it is now high time that the Disciples undertake earnestly and constructively to create an order of spiritual life within their brotherhood, homogeneous with their ideals, and which will do for the high enterprise to which they were divinely appointed what no argument or plea on behalf of a particular "basis" of Christian union can ever in this world accomplish.

The spiritual welfare of both the Church and the world call today for some group of Christians to undertake precisely this task. The logic and passion of the Disciples of Christ peculiarly equip them for it, and their devout and hearty acceptance of it will justify their present existence and crown their history with the benediction of God and the gratitude of mankind.

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At this time it is our purpose to suggest some practical implications which the adoption of such a constructive attitude involves.

First of all, there must be no delusion as to the price that must be paid by those who accept so lofty a spiritual task. There is no short-cut to its accomplishment. It is no holiday adventure. It is not an academic intellectual problem. It will not be done by means of organization. No convention can do it for us. The task cannot be delegated to scholars or statesmen or experts. It must be worked at and worked out in the soul of each Disciple of us, in his own inner life where the well of living water springs up into eternal life.

It must not be for a moment forgotten that the thing we are talking about is a spiritual thing, therefore personal, therefore hidden. It is not to be evoked by loud crying in the streets, or by spectacular evangelism, or by artificial appeal to the emotions.

The spiritual life may not be purchased by these cheap coins. It comes high. God opens the gates of such a life only to those who hunger and thirst for reality, for Himself.

The acceptance of the spiritual task which their ideals logically require the Disciples to undertake involves, therefore, a profound and intense—and unique—consecration of their lives to the revelation and purposes of God, a consecration not satisfied with itself if it measures up to the standards of piety that prevail in the Christian denominations, but that sets its own standards, or, more properly, resolves in vital earnestness to take as its standard nothing less than the mind of Christ.

Piety has become conventionalized, stereotyped, in the churches of Christian Protestantism.

The time is ripe for a Christian community to form itself whose fundamental purpose shall be to find God afresh and to have original and, so to speak, creative fellowship with Him.

New and wider paths must be opened up by the free exploring spirit of such a community, paths more inviting to the feet of modern men than the conventional ways which the feet of past saints have trod.

It is no new cult that we need, no addition to the long list of erratic communities isolated from one another and from the great practical actual world. The times call for a Christian community, thoroughly and purposely evangelical in its concepts and spirit, but richer, more comprehensive, more catholic in its inner life as well as in its outer interests, than the smooth-worn piety of the denominational churches.

The Disciples are fitted to be such a community and to construct such an inner life. In later articles we shall state specifically why they are fitted peculiarly for this spiritual mission; we must be content now with dispelling any shallow interpretation of so deep-going an enterprise. Its foundations must be laid deep in the souls of individual Disciples. The forces to be employed are the forces of the inner life and these forces must be mobilized by personal wills consecrated to the holy will of God and in conscious fellowship with Him.

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The constructive attitude toward the spiritual life implies a constructive attitude toward the Church and its activities. The sources of spirituality are within the soul, but the growth and guidance of the inner life are conditioned upon social fellowship. The Church is therefore of the very essence of the spiritual enterprise.

Of the criticisms that are today being passed upon the Church the most serious is this, that it does not minister, as it ought, to the inner life of its membership, but has come to be absorbed in the task of its own self-maintenance.

It is probably true that the churches undertake to operate on altogether too heavy a budget of expenditure. They are impelled, therefore, to resort to all manner of unspiritual devices to get money and to get people. All of which cheapens the Church and weakens its spiritual function—and in the long run loses both money and people.

The Church is the social organ of the inner life.

It is not a club. It is not an organ of political reform. Its direct contribution to the reorganization of the social order is small, even when it operates under socalled "institutional" forms. Other institutions exist to establish an objective social order of righteousness—the home, the state, perhaps the school, and many voluntary associations.

But the Church stands for the inner life, the life hid with Christ in God. Its activities and its character ought then to be determined by this its unique function.

A community of Christians taking up seriously the task of constructing a deeper and richer inner life must take with equal seriousness an independent and creative attitude toward the Church institution.

Its activities must be organized from the point of view of their bearing upon the religious life. Every meretricious and coarsening amusement, and many, if not all, of the now generally accepted devices of making money for church support must be put under the ban, that the social relations of Christians within the church may be carried on in simplicity, in refinement and with true inspiration.

The crass obsession of number-counting—in church attendance, in Sunday-school and in evangelism—must be broken, and a qualitative standard consciously erected. Instead of reporting how many were present, let the report tell what was done for those that were there. Instead of exploiting the number of converts, let the Church be conscious of what the converts were converted to!

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Of all church activities the one possessing chief importance in its bearing on the spiritual life, is the service of worship.

But our space compels us to defer until next time the discussion of that theme and others.

"All That Is Within Me"

A Sermon, Stenographically Reported.

BY BURRIS A. JENKINS.

IT IS a refreshing thing, in a world of half-heartedness, to find now and then a man who calls upon all that is within him to sing the song, to do the task, to lead the life that is given him. So much of the work of the world, and the singing of the world, is lackadaisical, half-souled, that it is a genuine joy when we meet, when we come into touch with, or when we listen to one who throws all his being into the message of his life.

Herein lies the difference between great singers and ordinary, mediocre singers, that the former sing with what we call "soul," "temperament," "spirit;" and herein lies the difference between the great work of the world and the cheap, ordinary work of the world, that those who do the former cast into it all that they have of heart, of will, of spirit, and of power.

There are capabilities, there are powers, there are possibilities in all of us of which we seldom dream—capacities, depths that we seldom reach and sound. There is much of undeveloped raw material: much of fallow ground into which plowshare never yet has struck; much of rich, deep soil, and living, springing waters, into which the drill never yet has pierced: much latent force and capability, which have never been called into play.

GREAT TEACHERS SEE HIDDEN POSSIBILITIES.

The great teachers of the world realize this fact, and that is why they are the great teachers. They look upon the ordinary level of common men and women as divine possibilities that lie sleeping and dormant, as yet unawakened; and they do not for a moment dream that they put anything into humanity—these great teachers—they simply lead out what is already within them. So Garfield was able to say that Mark Hopkins at one end of the log and a student at the other, constituted a university. That great genius, Mark Hopkins, never put any power into a student's head—he simply developed what was already lying sleeping within; he poured his own soul so into the task, with a great joy he threw himself so into the purpose, that the student could not but respond. The young lad's own inner nature was drawn out of him—"educated," as we say, in the strict etymological signification of the word.

DR. HARPER AT YALE.

I suppose that one of the greatest modern teachers in America, was the late Dr. William R. Harper, president of the University of Chicago. At Yale, twenty years ago, you could have heard the echoes of his teaching amongst the students who were still in the institution. They said that that great, strong, powerful, enthusiastic spirit would lift them up out of themselves, and in spite of themselves, though he had the driest subject that any man was ever called upon to teach to a company of his fellows—the Hebrew language. He would draw upon the board a few of those ugly, scrawly characters, and then he would point to them, and say, "Look at those, gentlemen! Aren't they beautiful! Aren't they beautiful!" and they would lean over in their seats, and they would work for him four hours out of the twenty-four, until all the other professors in the institution were jealous of the amount of time that Harper took. And he did not give those men anything—he simply educated those men—drew out of them the latent capacities and powers that were already in the humblest and the slowest of them.

> *"Bless the Lord, O my soul: and all that is within me, bless his holy name."* *Psalm* 103, 1.

Rev. Burris A. Jenkins, D. D., Kansas City's premier preacher, the remarkable growth of whose young church is one of the notable features of the city's religious life.

Thus also Jesus of Nazareth, the greatest teacher of them all, recognizing the latent capacities in men, had only to come into their presence, and with His great, throbbing, magnetic soul, touch them at a remote corner, or boundary line, and He could quicken them into new life; they responded to Him, in spite of themselves; and what lay sleeping and dormant and unexplored within them was immediately opened up to the light.

JESUS FOUND HIDDEN POWERS IN MEN.

He comes into the home of Zacchaeus, and His mere presence is stimulating enough for that hard, cold, practical, greedy man of the world to cry out, "Master, from this time forth I give half my goods to feed the poor; and if I have wrongfully exacted of any man, I will restore him four-fold!"

He has only to come into contact with the woman of Samaria, and speak with her for a short time, until she runs enthusiastically into the city and calls all her friends, and says, "Come, see a man that told me all things that ever I did! Is not this the Christ?"

He has only to hold a few moments' conversation with the polished, refined Pharisee, until he instills into Nicodemus a desire to be born again, made over, the lower vast riches of his unexplored nature expanded and brought out to the light.

The great leaders and the great statesmen have been those who realized the power and capacity of the common people. Abraham Lincoln and Woodrow Wilson are great characters in American history because, with their ears to the ground, they have felt the pulse of the great common people, have responded to it, have vocalized it, have put it into action and into statute, because they believed in the power and the capacity of the ordinary common man.

MAN'S GREATEST DESIRE.

Now, the greatest desire, I take it, of almost all men, is the fullest personal development, the utilization of all the force and all the capacity that they possess. The catechism used to read, the first question of it, I think, "What is the chief end of man?" The answer was, "To glorify God, and enjoy Him forever." I do not interpret that answer to mean that the chief end of man is to tell God how great He is, though that is worth while; to sing praises constantly to His name, though that also is worth while; but I take it that this pharse, "To glorify God," means what Jesus meant when He said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The way in which we can best praise God and glorify Him best, is to bear most fruit, and so be the disciples of the Christ. In other words, to develop all the powers and capacities that we possess, until they become valuable and working in the world; to see that all the sap that is in our natures comes outward into bud and blossom and fruit; to make the most of one's self, and the finest of one's self, and, changing the figure, to polish and to refine one's own personality, until it shines with all the glory that it was intended to shine with when it was made to reflect the glory of the Lord, from glory unto glory.

UNEXPLORED DEPTHS IN CHURCHES.

As it is with individuals, so is it also with peoples and churches. Our own religious brotherhood, the Disciples of Christ—how they yearn for spiritual expansion, for a closer walk with God! Concerned about treasuries and church buildings, about controversies and orthodoxies? Yes, but only superficially, I am assured. Deep down in their souls, where the clear pure waters flow, they are concerned about nothing so much as close contact with the Holy Spirit of God. Already may we claim the beatitude of those who hunger and thirst after righteousness. Ah, great are unfilled, unexplored depths of immortal souls!

Out in Colorado somewhere, I am told, there is a little lake, the surface of which is scarcely ever fanned by passing breezes, so is it sheltered by crag and cliff and mountain top. Still as glass, it mirrors back the overhanging pine and blue of the sandstone rocks. It seems a very shallow little lake—you can see the bottom of it at any place, you think, in the clear, mountain depths. You think you can reach down and pick up pebbles all over the basin that holds that water; but to the bottom of that little lake plummet line never yet has gone! Is that not a picture of the human soul? So deep, and so profound that nobody ever yet has stirred its depths!

"But," you say, "that is not a picture of my soul. I am shallow, as that lake appeared to be. You can pick up the stones over the depths of my nature anywhere. I am not naturally religious, and I am not deep and profound. I am very ordinary and very shallow." My friend, that is the only heresy in life, not

to believe in one's self, one's kinship to God, and one's inherent and yet unfolded and undeveloped capacities. That is not to believe in God who made us. Oliver Wendell Holmes says there are one-story intellects, and two-story intellects, and three-story intellects with skylights; and so there are; but there are none but three-story souls, and all of them open to the light of God! We are by nature religious.

LIFE DEEPENS THE SOUL.

"Well," says one, "if there are capacities and powers in me yet unsounded and undeveloped, I should like to know how to reach them—how to unfold them—how to expand them."

Life does this for us. There are two means at least by which we may develop the unsounded depths of our natures, or two kinds of means. These are voluntary and involuntary. Whether we will or no, the inevitable experiences of life deepen and enrich the soil of our souls. To go up against life, which for no one is smooth and even and easy, against the hardnesses and obstinacies of life, the difficulties, the perplexities, the trials and the sufferings of life, is to expand our capacities, to toughen our sinews, to develop our souls!

And here we have at least a glimpse into the purposes of the Creator in putting so much of hardness and of suffering into the world. We cannot see his ultimate purpose, but we can at least see the immediate result. It develops and expands men and women. It makes them better, stronger, more heroic, than they ever could be without. I never will forget, when lying upon a bed of intense pain, a friend of mine came to me, and standing by my side, took my hand and said, "Sometimes we do not look up until we are flat on our backs!" I never have forgotten that word. I never could forget it. Sometimes God has to send the iron down, down, down, deep into our souls before the strata are pierced where the living waters are.

PAIN AND THE DEEPER LIFE.

Doctor Gunsaulus of Chicago, who after weeks and months of excruciating pain, lost his knee joint, is reported to have said that if he could have the same high thoughts and exalted aspirations that he had upon his hospital cot during the days of agony he would be willing to go through it all again—yes, to walk to that distant city in which he had undergone his operation.

My friends, it is in the exquisite agonies of life that oftimes we slough off the mortal, material existence and look up into the sky, into the face of God, even as he scourges us, and cry out, "Though he slay me, yet will I trust him!"

"Then welcome each rebuff that turns
earth's smoothness rough;
That bids nor sit nor stand, but Go!
Be our joys three parts pain, strive, and
hold cheap the strain;
Learn, nor account the pang! Dare, never
grudge the throe!"

Sometimes over the sodded mound, and under the weeping willow, under the suffering and the loss against which one's soul rebels, and yet which is inevitable and irreparable, the soil of our hearts is mellowed, deepened, softened. The rain of tribulation fructifies the fig tree that otherwise might be cursed!

And then, sometimes, on the other hand, in the greatest joys, men's inherent latent powers are called into play.

Phillips Brooks is right, I think, when he says that in our highest moments, whether of sorrow or of joy, we naturally and inevitably call upon our God. In moments of stress and grief, we say, involuntarily, "God help me!" In moments of relief and joy and prosperity, we cry out, "Thank God!" Perfectly natural is it that our souls should come up to him in times of greatest exaltation. I have seen men, I think, humbled by great good fortune, men made hungry and thirsty for righteousness, through prosperity. I know that is rare. For the most part prosperity hardens a man, or a nation. Adversity softens and refines. But there are those who have found in their very good fortune, and their joy, the presence of God, and the feeling and the sense of God.

THE BIRD WITH THE BROKEN PINION.

Once again, involuntarily, the latent heroism and capacity of man is oftentimes brought about by his very sinfulness. I shall have to speak carefully here, but I am confident that many a man has been brought nearer to God by his sins, by his failures, by his attempts to realize the absurd—for, after all, that is what sin is—by his desire to do the thing that, in the nature of things, cannot be done; by his striving to get satisfaction through that which, in the nature of things, cannot and does not satisfy. I have seen a man brought broad awake by the shock of the thing he has done, and reclaimed, made over, liberated, set free, by his own slavery. I speak that word, though many a time I have been told it is a dangerous word, and ought not to be spoken. I speak it because I believe it brings hope to a sinning man.

"The bird with the broken pinion never soars so high again," was the old evangelistic song that we used to sing, and that I do not believe! Where would be our John B. Goughs? Where would be our General Booths? Where would be our Dwight L. Moodys? Where would be our St. Augustines? Our Dantes? Our heroes of the past? Birds with broken pinions, every one of them. Ah, my friend, I think there is hope for any man no matter what he has done, or how he has fallen; and I believe he can fly just as high!

Now, that is not saying that it is a good thing to sow wild oats. That is not saying, "Let us do sin, that grace may abound." God forbid! But it is saying that sin, itself, shocks a man broad awake, sometimes, and brings him to himself.

Jesus would not have put it into his parable, if it had not been true. The lost son, the prodigal, says Jesus, so significantly, "when he came to himself, said, I will rise, and go unto my father." "When he came to himself!" His best self. His real self. His profoundest self. His undeveloped self. When, at last, he called upon all that was within him, then he said, "I will rise and go home to my father."

ASSOCIATIONS THAT HELP.

But there are certain voluntary things that we may do, and experiences that we may undergo, which will develop, refine, unfold us, increase the fruitage of the tree of our lives. First, our associations, our comradeships, the character of the people with whom we have to do. Is there anybody in your acquaintance who, by his very presence, brings out the best that is within you? Anybody before whom you want to be at your best? Anybody with whom, in spite of yourself, you are at your best? whose personality somehow quickens mind, heart, will; tunes, intensifies? Then if there is such, lock him to your bosom with bands of steel. Never let him go. Follow him about, day in, day out. Take up your boarding-house across the street from him. Never let him out of your sight if you can help it. Make him your own.

"But," says one, "I have no such friend. The nature of my environment is such, or the natural reserve of my own character is such that I have no such friend. I cannot find him, and if I found him I could not make use of him." Well, Ruskin tells us that there are certain kings and princes waiting to associate with us, all the time, if we care to come into their company. They are gathering dust upon our shelves, and yet are ready to give us the best and the finest that is in their nature. Not the ordinary table talk, or made-conversation of the day-kings and princes of the soul, to speak to us! Seek them out, and avoid the baser lights. Above all, there is the King of Kings, the Lord of Lords, the Prince of Princes, the chiefest among ten thousand, the One altogether lovely, who is ready to be a friend to every friendless man or any man. That same great Teacher and leader of men that could understand the secrets of men's hearts, and draw them out to their best self-expression. He is ready to stand beside every one of us; to take each one of us by the hand, even as he talked to those two on the way to Emmaus.

JESUS IS ALIVE!

"Well," you say, "that is mystical, unreal. Jesus died two thousand years ago. I don't see how I can make a friend and a companion of Him." Jesus Christ is alive in the world today, more really than He was two thousand years ago! He is here, ready to associate with all sorts and conditions of men, to be a friend, to be a comrade, to be a saviour, to be a redeemer, to anybody that will meet him half-the-way. That companionship is open to us all!

The meditation upon him that this busy age seems to have lost, the moments before the fire, in the deep silence of the woods or the fields, the moments when we withdraw from the touch of humanity and turn our eyes upward, consciously and voluntarily to God; meditation which Ian Maclaren calls one of the lost arts, will deepen the soil of our soul.

Be alone. You have the right to be alone. The world has no right to invade your privacy twenty-four hours out of the day. Be alone, and think upon God.

OUR AGE NEEDS PRAYER.

And then, pray. Our age needs, as no other age has ever needed, to follow the example of the bewildered, hesitating, half-crazed Hamlet, when he said, "As for me, look you, I'll go pray." You see, here are the old, old exercises that humanity has found necessary in the expansion and development and the training of one's powers. Prayer to God—unceasing prayer to God. Consciousness of his presence—not petitions to him, but association with him, talking with him, on the streets, in the shops, in the stores, in the home, in the busy social circle. Everywhere conscious of and talking to God, we shall deepen the soil of our souls. The path is open before any one of us, and it shines brighter even unto the perfect day.

"Oh, that I might develop all that is within me! Oh, that I might realize the end of man, to glorify God, and enjoy him forever! Oh, that the unexplored, unclaimed, arid lands of my soul might be conserved and utilized, and given back to him who made them!"

There is the instinctive thirst of humanity. And it is the thirst that can be quenched in Christ, and Christ alone.

Christian Endeavor For Peace

A New and Important Forward Step Planned.

BY FRANCIS E. CLARK.

IF the phrase "the psychological moment" had not been sadly overworked of late, I should be tempted to make use of it in connection with the launching of a great Christian Endeavor movement for the promotion of Peace throughout the world. And yet the very fact that a phrase is overworked is one sign of its value and aptness. And surely there could be no more fitting time to launch a movement which will enlist hundreds of thousands, and perhaps millions, of Endeavorers and their friends in the cause of International Peace than just now, when cannon are booming along the river-banks of France, when horrible carnage is devastating the fair fields of Austria, when the blackened walls of the cities of Belgium tell of the awful destruction which war always brings in its train, and when the cries of the widows and orphans in six nations of Europe are going up to God because of the sorrow and havoc wrought by the fiend War.

Not that as Endeavorers we have done nothing for Peace in the days gone by, but that we can do far more in the days to come.

CHRISTIAN ENDEAVOR AND PEACE.

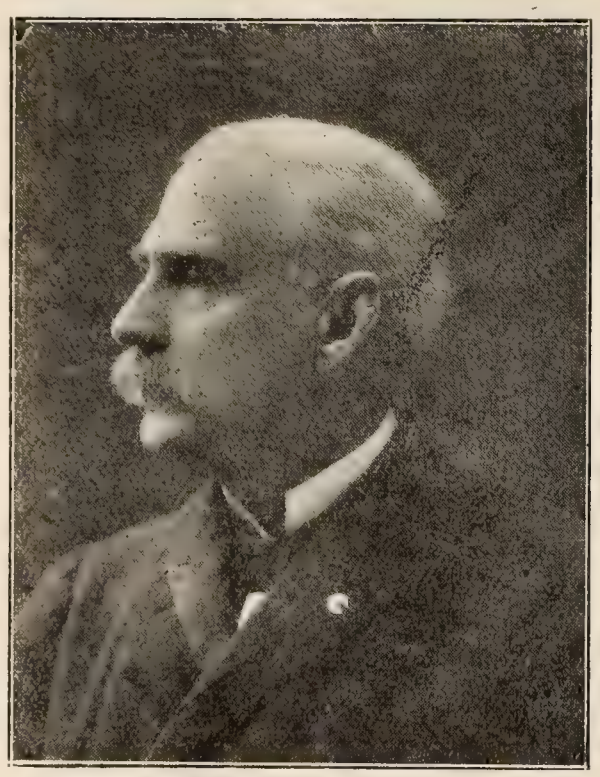
For many years the Christian Endeavor movement has stood strongly for Peace and Arbitration, realizing that the world can never attain its best estate until the blessed time foretold by the prophets shall come, and the nations shall "beat their swords into ploughshares and their spears into pruning-hooks," or, in more modern phrase, shall dismantle their forts and cease building dreadnoughts. Every great convention of Christian Endeavor for years past has rung with the sweet and strong note of Peace. Such men as Secretary William Jennings Bryan, President William Howard Taft, Vice-president Charles W. Fairbanks, Honorable J. A. Macdonald of Canada, and others scarcely less distinguished, have spoken on this subject, and have aroused within the hearts of Endeavorers a mighty protest against militarism.

Rev. R. P. Anderson, one of the editors of The Christian Endeavor World, at the great International Convention in Los Angeles presented an admirable paper on "What Christian Endeavor Has Done in the Peace Propaganda," dwelling on the influence exerted by its ideals, by its World's Conventions such as those at Geneva, Switzerland, when thirty nationalities were represented, and at Agra, India, where even more races and languages were heard; on the constant efforts of The Christian Endeavor World to promote Peace, and on the personal influence of a multitude of Endeavorers. He instances in this latter connection the fact that Mr. Edward S. Little, the treasurer of the United Society of Christian Endeavor in China, was instrumental in bringing about peace in China and averting a long and disastrous civil war by inducing the two great leaders of China, President Yuan Shi Kai and Dr. Sun Yat Sen, the first Provisional President, to appoint commissioners to discuss terms of peace, offering his house in Shanghai as a place of meeting. It is a fact worthy to be always remembered that this offer was accepted, and that the conference took place, lasting for six weeks, one of the commissioners and his staff being entertained by Mr. Little all the time, Mr. Little acting as middleman, according to the Chinese custom, between the two bodies of commissioners. "One might almost say," adds Mr. Anderson, "that the Chinese Republic was born in Christian Endeavor." Such, in brief, has been the attitude of Christian Endeavor on the Peace question.

So much for the past! What about the future?

WHAT CAN BE DONE.

The time has come, we believe, to convert the impression of the past into the expression of the present. We can, in the future, make war against war in a more effective way than we have ever done.



Dr. Francis E. Clark, who is promoting a movement to bring "good will among men and peace on earth."

Believing this, the Executive Committee of the Trustees of the United Society of Christian Endeavor at their last meeting voted to establish a distinct department of Christian Endeavor for the promotion of Peace. As we have a "Quiet Hour Department" and a "Tenth Legion Department," so for the future days we shall have a "Peace Department of Christian Endeavor." As tens of thousands of Christian Endeavorers are enrolled in an effort to promote contemplation and communion with God, and tens of thousands also in the effort to promote systematic and proportionate giving, so we believe the time has come to register the names of all who desire to unite in a Peace Covenant in which those who subscribe to it will promise to work and pray for this great cause.

WAR AGAINST WAR.

What society in all the world could more appropriately take up this task? There are a multitude of Peace societies of various kinds, and we rejoice in the great work that they are doing. But no other religious organization, scarcely any secular organization, has such widespread ramifications throughout all the world as Christian Endeavor. There are not only millions of Endeavorers in America, but hundreds of thousands in Europe, at least a hundred thousand more in Asia, and tens of thousands in Africa and the islands of the sea. There are thousands of Christian Endeavor unions where the young people of a hundred denominations in all the world meet together on a basis of fellowship and good will such as has never been known in all the past.

These societies—nearly a hundred thousand of them—have all the same principles, practically the same pledge, the same general lines of committee work, the same united efforts in their unions, national, state, county, and local, for the betterment of the world. There is a peculiar fellowship existing among Christian Endeavor societies, which for thirty years has been growing stronger and which is the chief factor in bringing the young people together in vast conventions in every part of the world.

What organization, then, since the world began has a better chance to promulgate the principles of the Prince of Peace? Denominational peace has been promoted among a whole generation of young people. The religious jealousies of the past will never again be known in the world. Christian Endeavor has had its large share in abolishing them. National animosities, I believe, will sometime go the way of denominational enmities, for when people get to know one another, and to have a common purpose in life, they cannot long be enemies.

A PEACE PLEDGE.

The International World's Christian Endeavor Conventions; the Holiday Homes in Great Britain, Germany, and France, in which are entertained Endeavorers from the different countries of Europe, and from which exchange visits are made back and forth by the young people of the countries now unhappily at war; the exchange of convention speakers between Europe and the United States, between Europe and America, between America and Asia and Africa—all these efforts toward a larger brotherliness and a better understanding have been promoted by Christian Endeavor societies for many years past.

And now let us put into concrete form these principles for which we have stood by each one signing, if he can do so honestly and with an earnest purpose, the following pledge:

> As a follower of the Prince of Peace I will seek to promote good will among men and peace on earth: I will work as I have opportunity toward the abolition of war, and will endeavor to cement the fellowship of people of all nations and denominations through out the world.

Everyone who signs this pledge becomes thereby a member of the International Christian Endeavor Peace Union. All who sign within the first year will be considered Charter Members of this Union. There will be no dues or fees with the exception of a charge of two cents to pay for registration, for the card of membership, and for the postage involved. No further charge is made, because we do not wish to prevent any one, however poor or young, from becoming interested in this great movement and from having his share in promoting it.

However, we hope that many individuals interested in the cause will give more

than the two cents which the registration will cost, and I am convinced that many when they enroll will desire to contribute ten cents, twenty-five cents, or a dollar for promoting and enlarging the International Christian Endeavor Peace Union. Whole societies can enroll their members by sending to the United Society on a blank which will be furnished the names of those who would like to be enrolled, with the necessary two cents for each name, when individual cards containing the pledge and the name of the signer will be sent from Boston.

How many of our Endeavor hosts will seize the opportunity to enroll themselves in this great Peace Crusade? How many of you will be among the charter members of this new Peace Society, and thus be able to tell your children and your grandchildren that in "the year of the great war" you were among those who took an advance step to promote universal peace? Remember that all, whether old or young, who can honestly take the pledge printed above, whether members of a Christian Endeavor Society or not, are eligible for this Peace Union. On the simple brotherly platform of this pledge, which may mean so much for the progress and prosperity of the world and the ultimate triumph of the Kingdom of Christ, we invite all to stand.

SPECIAL PEACE PLANS.

In addition to the enrolling of a great host of Christian Endeavorers and their friends by means of a Peace Covenant, there are many other things which the Christian Endeavor Peace Union can and will do. Peace topics will be provided every year in the list of prayer-meeting topics used by 80,000 societies throughout the world, a special Peace program may be prepared for this day, and special Peace literature adapted to Christian Endeavor societies will be provided. This can be done, and the cause promoted throughout the world in proportion to the funds at our disposal, and may the blessing of Almighty God rest upon this new effort for the welfare of the world.

"Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

"Truth Stranger than Fiction"

A Human Interest Story in Which Dr. C. S. Medbury and a Well-known Magazine Writer are the Chief Characters.

DR. C. S. MEDBURY, pastor of the University Place Church of Christ, Des Moines, Ia., was chatting informally a few evenings ago with a group of newspaper men at the rooms of a Des Moines club.

Suddenly his eye rested on the name of a man on the cover of a magazine. He looked at it intently for a second and remarked that he knew the man well.

The name was that of Frank Goewey Jones, one of the best known magazine writers in America today. The sight of it seemed to open up innumerable associative memory tracts in the brain of the minister and he turned abruptly to the men with whom he was talking.

LITERATURE FROM PRISON WALLS.

"They say that truth is stranger than fiction," he said interestedly. "Most people, I suppose, take that adage as they do most others. They take it for granted and let it go at that, but sometimes it is true," and forthwith he spun the following yarn as he leaned back in a comfortable arm chair and toyed idly with the cover leaf of the magazine bearing the name which had attracted his attention. The story ran as follows:

A long time ago, several years ago, anyway, when Dr. Medbury was in college and was preaching each Sunday in Crystal Lake, Ill., a little town forty miles out of Chicago, he held a meeting one Sunday night and at its close baptized a boy of fourteen. The boy was Frank Goewey Jones. On the same night he baptized a girl of twelve.

Several years afterward he went back to Crystal Lake from Eureka, Ill., and married Frank Goewey Jones and this same girl.

The years passed and the minister went to Des Moines to take charge of the largest church there. Frank Goewey Jones came to Chicago, where for a time he practiced law. He had graduated from Ann Arbor and had removed with his wife to the Illinois metropolis. Later, becoming tired of the law practice, he engaged in the electrical manufacturing business.

A GENEROUS GIFT.

More years passed. Dr. Medbury's church and reputation grew. Frank Goewey Jones became a rich man.

One spring day nearly nine years ago the Des Moines pastor received a letter from Mr. Jones, who had enclosed a check for $500 and "instructions" as to how it was to be spent. A short time later Dr. Medbury toured the Holy Land. In the letter Jones had stated that he intended sending a check each year to be used by the minister in doing good. "But this first check," he had written, "is for you."

Dr. Medbury had hardly returned from his trip abroad when he heard that Mr. Jones had become entangled in financial difficulties, had forged a paper in his desperation and had been sentenced to a term of from four to ten years in the penitentiary. He was sentenced from Muskegon, Mich., where he was then in business.

He left his wife and a young son at home. They are there still, waiting for next August to roll around, at which time their husband and father will be liberated at the close of the four years. He will be pardoned and restored to his rights of citizenship.

"I hear from Frank frequently," mused the minister as he concluded his tale. "He has written his every story from the walls of the prison. He is paying every debt he owes. He will come from the prison a new man. He has fully consecrated himself to God and up there in Muskegon a little brown-haired woman and a boy of ten are awaiting his return.

AN ADAGE THAT IS TRUE.

"The experience has made a man out of Frank Goewey Jones."

Dr. Medbury shifted in the chair and threw the magazine back onto the table.

"I guess, that in reality, truth is stranger than fiction—sometimes at least," he smiled, and his auditors nodded their heads in unanimous confirmation.

On Marne Battlefield

Two weeks after the terrible battle of the Marne we went to Esternay to see the battlefield. Between Esternay and Sezanne, you will remember, the fiercest fighting took place. There the entire front of Von Bulow's army smashed into the French right wing and fought ceaselessly for three days; continuing a rear-guard battle as it retreated northward again.

BATTLESCARS DISAPPEARING.

In the café at Esternay where we had lunch there were several French officers, and the French commandant of the place looked over our passports and courteously directed us to the battlefield. In Esternay itself there was a hole in a wall where a shell had struck. It had been plastered up again and two weeks more of sun and rain would so obliterate the newness that one would never know that there had been any shell. The chief indication of war was that eggs and milk were still hard to get. And then there were flies—thousands and thousands of flies—which had come to light upon the dead and would be gone with the cold weather.

But already along the length of the battlefield a man driving a plow shouted to his oxen; already many scars of the shells lay under the brown furrow, nor could one tell where they had been. Even in the valley where the French infantry had reformed again and again under the awful fire, and where wisps of straw and a few tin cans were all that remained to show where an army had camped, new pale violet crocuses stood up from the exuberant earth like lamps in the shade.

Christmas in Belgium.

Jean—"Do you think St. Nicholas will find us, now that we haven't a chimney?"—New York Times.

For the plowing and sowing of the harvests, the swinging seasons—cold winter, and the stirring of the blood of the world in March—love and death, and the need of food and clothing, will be the only reality of their life.

Here in the fields were long flat mounds of yellow earth—traces of quicklime about their edges—where the dead had been dragged by the leg and buried: Germans and French together. One long mound bore a wooden cross hung with flowers, on which was inscribed: "Here lie forty-three Frenchmen of the 73rd Regiment of the Line."—The Metropolitan.

THE CHRISTIAN CENTURY

EDITORIAL

CONGRESS AT LAST FACES PROHIBITION ISSUE.

HOW they did make the welkin ring in the halls of Congress last Friday when for twelve hours the people's representatives debated the proposed Prohibition amendment to the Constitution!

The galleries were packed. The atmosphere of the place was electric. A giant petition containing six million names asking for the Hobson bill to be passed hung on the wall—a petition, according to Representative Hobson, six times larger than any that had ever been presented to Congress before.

Mottoes also adorned the walls. It was an unprecedented thing to see placards on the stately walls of the hall of Representatives bearing such legends as these: "Alcohol has More Victims than Tuberculosis," "Crime is Caused by Drink," and "Liquor Fills the Asylums."

The two-thirds vote necessary to put the issue before the states was not secured, but the vote went "dry" by a majority of eight votes.

That in itself is glory enough for one day!

The arguments against the bill were hopelessly weak. They were based on sheer technicalities, whether the national government should absorb certain police powers now in the hands of the states. But the big, convincing, human argument was all on the side of the "drys."

Representative Ferris of Oklahoma made a vigorous plea for the resolution. "I am for national prohibition because I believe it will do most good," said he. "Which tugs the stronger at your heartstrings, the churches that are trying to save your boy or the liquor interests that are trying to ruin your boy?"

Mr. Hobson said during the debate: "If the details of this resolution are not satisfactory, let us amend it. What we seek is a scientific remedy for a deep-seated scientific organic disease."

Mr. Hobson's raising of the question as to the right of members who hold stock in breweries and distilleries or are otherwise pecuniarily interested in the liquor traffic, to vote on the proposed amendment makes an issue we shall hear from again.

Probably the vote would have nearly reached the necessary two-thirds had not many members taken refuge behind Mr. Bryan's personality in the position that the liquor issue ought not be carried into national politics.

The prohibition forces of the land have ample ground for holding Mr. Bryan responsible for the loss of many votes that otherwise would have been cast in favor of the submission of the amendment to the people.

But the sentiment of the hour is not one of vindictiveness or threatening or disappointment, but of joy and gratitude and resolution for the victory that is so surely in sight.

TURKEY AND THE WAR.

NEWS comes very slowly from Syria. But each new item makes clearer the fact that the Turkish people, that is, the population of the empire, composed of many nationalities, had no wish to become involved in the war, and prayed constantly to be left alone.

"But," says one correspondent, "the war party in Turkey, with Enver Pasha as the leader, had already compromised the Turkish government by its undisguised sympathy with Germany, and its reckless desire to take the gambler's chance and enter the strife with the hope of concealing their internal troubles, of winning something in the direction of the Balkan States which would unite the Moslems and if possible bolster their waning prestige all over the world."

Still further this friend writes:

> Vienna has always been reckoned "the devils bellows" by means of which the fires of fanaticism and unrest have been fanned for decades in the Balkan peninsula. In order to fan the already smouldering fires into flame, there followed the most outrageous campaign of lies that has probably ever occurred in human history. The German armies reached Paris at least a hundred times while the cause of the Allies was represented as defeated and hopeless; mutinies were reported among the troops in Egypt; Persia was invaded by the Russians; Turkish troops were reported in hundreds of thousands on the boders of Egypt; India was torn by dissensions; and every possible passion was appealed to which might cause war between Turkey and Great Britain. It seemed as though nothing had been left unsaid or undone that would induce or irritate or force Great Britain into declaring war on Turkey.

The result has been the forcing of Turkey into the war, against the wishes and the protests of all save a small minority of the official class. The suffering that has resulted is incalculable.

> Day after day hundreds and thousands, old and young, men, women and children fled from Beirut crowding the trains up the mountains into the plains of Caelo Syria and all the regions to Damascus. This has continued for at least ten days and is still in progress. We have done our best to comfort and allay alarm but the campaign of lies which preceeded this confusion and panic will require months to remedy and allay.

"FIGHTING THE STARS."

WHATEVER else you omit to read in this issue of The Christian Century do not pass over Mr. McDaniel and Mr. Ewers on the Sunday-school lesson. These two writers, the former carefully lining out the text of the lesson verse by verse, and the latter offering a free interpretation of the lesson story under the heading, "Fighting the Stars," will make every reader want to get up and be a Sunday-school teacher.

The writing of these two men, in our unprejudiced editorial judgment, makes a little bit the most stimulating and helpful treatment of the uniform lesson now appearing.

EDUCATION DAY.

THE Board of Education is preparing for the proper use of Education Day, January 17, in all the churches that appreciate the importance of properly trained ministers, missionaries and laymen.

The attractive poster provided by the Board, and sent out by the secretary, Prof. Charles E. Underwood, of Indianapolis, gives a list of twenty-six educational institutions which are coöperating in the promotion of better standards of education among the Disciples.

These churches that are adopting the budget plan will not fail to include Christian education among the objects of their benevolence. Their gifts can be sent directly to the institution they wish to assist, or to the secretary, for use in the general educational fund.

But whichever plan is taken, and whether or not the budget method is employed, an offering should be taken for this purpose, and the results reported.

In a few years the income from Education Day ought to be a great sum, and this next date, January 17, ought to mark the beginning of such gifts in a host of churches that have not as yet coöperated.

MISSIONS AND THE WAR.

A FEW days since there was held in this city a gathering representing the missionary forces of the leading Protestant bodies, and reports were presented regarding the effect of the war upon their missionary enterprises.

The representative of the Methodist church reported that the effect of the war was only slightly felt. There had been an actual increase in missionary offerings, amounting to a very large sum. The only place in which work was seriously demoralized was in the European lands whose people are actually engaged in the war. There many of the pastors and breadwinners are in the armies.

The high prices caused by the war and especially the high cost of exchange in the Orient has caused great hardships to

the missionaries in Asia. In China the feeling is very uneasy, owing to uncertainties regarding the perpetuity of the government, and the program of Japan. In Japan an evangelistic campaign is under way in preparation for the International Sunday-school Convention a year hence. In India the government grants to schools have been reduced, entailing extra expense to the missions, and several of the German societies have had to abandon work, and as far as possible the American Methodists have undertaken their support.

The Congregationalists reported their missionary work as not suffering. The greatest cause of anxiety is the situation in Turkey, where more than one-third of all the foreign work of the American Board is located. There are seven Christian colleges, several of which are in the war zone. In some instances the buildings have been taken over for military purposes. But the missionaries are staying at their posts, in most instances, and it is believed that neither the war nor the announced abrogation of the capitulations will affect the work of the Board.

The Presbyterians reported that Syria and Egypt were the only lands in which their work was seriously affected. There is little fear that the Jehad, or "holy war," will carry far. The Mohammedans under English rule in Egypt and India are unlikely to respond to such an appeal. But the plight of the natives in Syria, under Turkish government, is pathetic. Robbery of every sort is the order of the day. In Jerusalem and other cities food is very scarce, and fuel very high. The sufferings of the people, plundered by officials in the name of the government, are likely to cause revolts if relief does not come.

The Baptists report an earnest and apparently successful effort to pay off the heavy debt of the societies. The missionary work is in satisfactory condition. Instead of the cynicism and hostility which might have been expected as the result of the war among Christian nations, there appears to be an actual quickening of interest among the non-Christian peoples and a greater willingness to listen to the Gospel.

Disciples' missions are not affected by the war, save as prices and exchange are raised, and some of the missionaries who were expecting to leave for their fields have remained at home till a more favorable time.

The most critical situation was reported by the Lutherans, much of whose strength lies in the German empire. In their work stringency and retrenchment are the watchwords of the hour and grave anxiety is felt.

A Little Sermon in Green

By Frank Waller Allen

"And pray ye that it be not in the winter time."—Jesus.

WINTER—drab, barren, frosty and treacherous, has always depressed the spirits of men. It is true that in the dusty, hot, dry-throated days of mid-summer our fancy makes lovely the ice-bound streams and the white fields of snow. And even when the autumn comes with the sun's kiss left in crimson and gold upon each ripening leaf, we still insist that winter is beautiful and kind. Yet the thousand-hued landscapes of October prove to be but the hectic flush of the disease which foreruns death. The dreamed-of beauty wrought of frost is but ephemeral, while the stupid, seared face of the colorless, naked earth chills the heart and leaves an unnamed fear upon the soul. The fancied kindness, too, found in the coziness of the open fire assumes a meager value when, reminded by the north wind, one thinks of the cruelties of cold and hunger brought to multitudes of little children, women and men. The doctor of medicine, the sociologist and the psychologist all agree that man, physically, mentally, spiritually, is possessed at this season of the least vitality. It is a time when death stalks openly and impudently about his grisly task.

* * *

In olden times—so long ago that it is but tradition—men, realizing the fact of the heart's heaviness and the world's weariness during midwinter, introduced the festivities of Yuletide, using decorations chosen from the few things green the frost had failed to conquer. They garnered holly, mistletoe and the evergreen which we have named the Christmas tree. They used this bit of color, all the more beautiful because of contrast, symbolically. It told them that at least God never had forgotten to send the springtime; it whispered of April rains, the blossoms of May, the warm south winds of June; it sang the song of the grass, the crocus, the early violet. It was a song for flowers to work by as they pushed their way unseen through the cloud to the sun that they might smile into the faces of men. It told of immortality, of the birth of love, and some even thought they could see in it the significance of the Birthday that has made sacred to memory "the dear little town of Bethlehem"

Ever since that brave elder day men have continued, oasis-like, to bring the green of the gods into the desert of winter.

* * *

Life, for most of us, is commonplace. Each day is but a return to yesterday's routine. It is tragically easy to make of it only the business of securing the means by which to feed, to clothe ourselves, and to provide a roof beneath which to sleep. Our ideals, our dreams, our enthusiasms, are killed by the cold. Our love of the beautiful, our capacity for happiness, our impulses to be useful, sympathetic brothers of men, are blown away and we find life bitter and barren and ugly.

There is nothing more pitiable than to become an unconscious dweller in eternal winter.

It is the largest duty man owes himself, no matter how irksome may be the task of every day, to keep alive in his heart a love of things beautiful, to ever play with the wonder-waking children of the dream-world, and keep his heart aflame with human idealism.

To be of value to his fellows and endurable to himself he must own and tend a green and sunny garden spot on the happy hills of Arcady. When the work within his hands seems hardest, and the spirit behind it most hopeless, when the world looks gray and cold; when the winter comes, then blessed is he if there is a bit of green to tell him that at least God has never forgotten to love. If there is just enough immortal color to whisper of happy days to be, of old friends to trust, of undiscovered beauty, of faith made new and hope returned, then life, with all its sorrows, will not have proven futile.

Keep alive the Green. Tend the Garden. Beware the Frost. And mind you, though you may have been taught that the food and the raiment and the roof are of greatest value, I say unto you that the poetry, the romance, the dreams, the color of the gods, if you please, are most sacred. Is it not He of the green, happy Judean hills who asks you, "Is not life more than meat?" Aye, friends, garner the green and forget it not. Keep it in the sanctuary of your heart, for of all things it is life's most valuable possession. Amen.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Peace Meeting Promotes Unity.

A meeting of the Church Peace Union in Chicago was held in the LaSalle Hotel on Dec. 8, which accomplished the result of bringing Jewish rabbis and Christian ministers together in a common meeting. Among the well-known personalities at this meeting were Rev. Shailer Mathews, dean of the Divinity School of the University of Chicago, who presided; Rev. Frederich Lynch, D. D., secretary of the Church Peace Union of New York; Rev. Jenkin Lloyd Jones, pastor and director of Lincoln Centre; Rabbi Emil Hirsch, of Sinai Temple; Bishop Charles P. Anderson, and Miss Jane Addams. Dr. Lynch said: "The church has not failed, Christianity has not failed. Many of our hopes have failed; but the fundamental principles of Jesus and the prophets have not failed."

Chicago Chinese Have Union Church.

Rev. Frank Lee is pastor of the Chinese Evangelical Church of Chicago which is supported by five Protestant denominations who give aid through the Co-operative Council of City Missions. Rev. Lee spoke on Dec. 8 in Chicago before the Woman's Home Missionary Union (Congregational) and declared the work he was doing had a double significance. The Chinese of Chicago are a shifting population averaging 5,000 souls, and many of them find their way back to China. If they return as Christians the Chicago church takes on foreign missionary significance. In the second place, the Chinese of Chicago are in some cases establishing family life and settling permanently in Chicago. There are eighty Chinese children in this metropolitan city of whom forty are already enrolled in the Sunday-school. Sixty women are to be found in the colony and they are now being reached by the Chinese Woman's Club and its worker, Miss Ling, a Chinese woman. The co-operating denominations who unite to support this work are Baptists, Congregationalists, Disciples, Methodists and Presbyterians.

Roman Dogmas for English Church.

The English Church Union held a meeting one evening recently at the Church House, Westminster, with the president, Viscount Halifax, in the chair. Mr. T. H. Bischoff sprung a surprise upon the meeting by proposing that the English Church Union adopt "six points" which would favor the Roman Catholic position. These were as follows: (1) Reservation and Exposition of the Blessed Sacrament. (2) Restoration of devotions to the Blessed Virgin Mary in public Divine Worship, "which will require dogmatic teachings of the truths of our Lady" (e. g., the modern Roman dogma of the Immaculate Conception"). (3) The right to substitute the Latin for the vernacular Mass service, or at any rate, to depart from the present English Liturgy to such an extent as to render it more conformable to the Latin Liturgy. (4) Restoration of Contemplative Orders. (5) A celibate clergy. (6) A frank and fearless restatement of our relation to the Roman See.

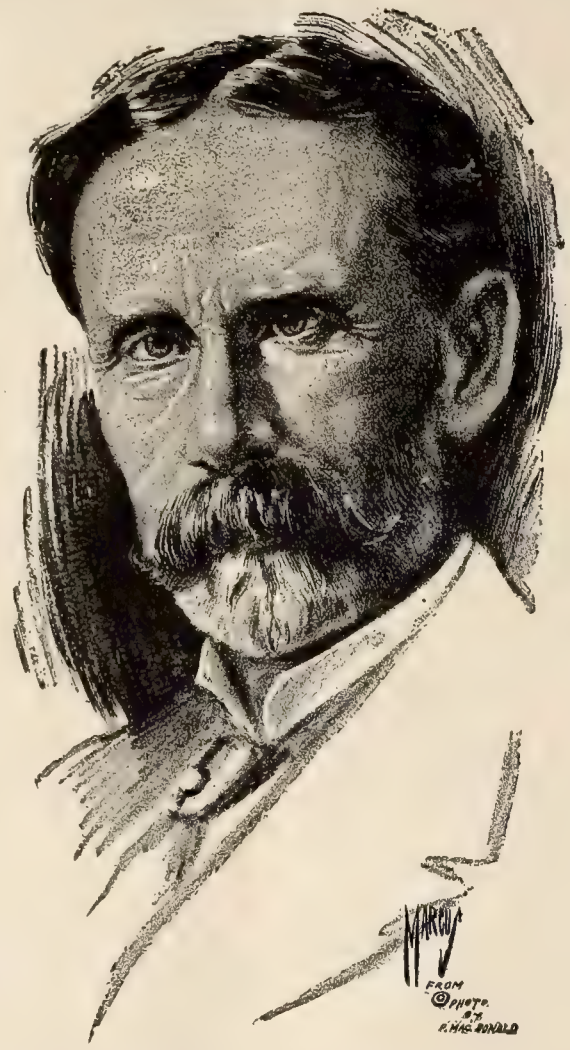
These propositions aroused a very earnest debate.

Asks for Abstinence During War.

The Archbishop of York in England speaking before the Council of the Church of England Men's Society, mentioned especially the temptations of soldiers. He said it should be regarded as an act of treachery to the state to treat with drink a soldier during the war. Civilians should be asked to pledge abstinence during the war, he said.

"Ralph Connor" as Chaplain.

Rev. Charles W. Gordon, D. D., author of Black Rock and The Sky Pilot, known and much beloved throughout the United States as "Ralph Connor," has volunteered for service as chaplain with the second contingent from Canada, which will probably join the Allies in the great European war. Dr. Gordon is a distinguished Presbyterian preacher.



Rev. Charles W. Gordon ("Ralph Connor") who has been appointed Chaplain over all the Canadian troops.

Dr. Len G. Broughton Called to Boston.

Dr. Len G. Broughton was known in Atlanta, Ga., as one of the leading Baptist ministers of the South. He is now pastor of Christ church in London. Recently the Clarendon Street Baptist church of Boston issued him a call to succeed Dr. Francis, and it is reported that he is seriously considering the call as he is home-sick for the homeland again. He has an unconventional message but his ministry is always marked by large numbers of accessions to the church.

Bishop Williams Visits Chicago.

Rev. Charles D. Williams, the Episcopal Bishop of Michigan, spoke before the Sunday Evening Club in Chicago on the evening of Dec. 13. Among other things he said, "I am afraid sin doesn't mean much to the modern man or woman. In their cynicism they say: 'If I am evolved from the anthropoid ape I can't be blamed for acting like a monkey.' Many a young man today is deluding himself through such an attitude. Some persons would say that this is the worst possible sort of a world. To them it appears a world filled with hypocrisy and deceit, greed and lust. They feel impelled to enter the common arena and grab right and left for money and position. These should remember that Jesus Christ lived in the same world in which they struggle today. But He never despaired. He saw in men the germ of the Kingdom of God. But this kingdom was no vision of pearly gates and gold-paved streets, but a heaven here on earth. What are you of this audience doing to make it so? This work of Christ will depend upon the individual. We may think of the apostles as marvels of original good, hand-made saints, but in studying their lives we discover their development through the influence of Him who led them."

Evangelism and Social Service.

That social service may be emphasized in an evangelistic campaign to the advantage of both was clearly demonstrated during the Biederwolf meetings in Watertown, N. Y., in November and December. Mr. Charles Stelzle was invited by Dr. W. E. Biederwolf and the local committee to conduct a social service campaign during the fourth week of the six weeks' evangelistic meetings. Mr. Stelzle opened up his campaign with a great men's meeting on Sunday afternoon, the larger part of the audience crowding the Tabernacle being workingmen from the mills and factories. Scores of men responded to the appeal to surrender to Jesus Christ. On Monday night Mr. Stelzle gave his address on the question: "Will the workingman lose his job and his personal liberty if the saloons are closed?" Although Monday is an off night during the regular evangelistic campaign, the Tabernacle was again crowded, mostly by men, although women had also been invited. Entire sections were occupied almost solidly by workingmen. "There wasn't a leg left for the saloon men to stand on," said one of the local ministers at the conclusion of the address.

Start Hymnal Campaign.

"At least one hymnal in every Methodist home in Chicago" is the new war cry sounded in every Methodist church in the city. Dec. 14 was designated "Methodist hymnal shopping day" by the Chicago Methodist Social Union. "Methodism does not sing as it used to sing, does not sing as it might sing and ought to sing," is the reason for the movement, according to the leaders. It is expected that parlor prayer meetings will be promoted by the presence of hymnals in homes.

Zionists Hold Meeting Over Small-pox.

Small-pox has developed in Zion City, where Wilbur Glenn Voliva, the successor of Overseer Dowie is now in power. A prayer meeting was held over one patient. The health authorities of the state have quarantined the city and forbidden any further public meetings until the epidemic is stopped. A druggist and a doctor moved into Zion City during the year but owing to a clause in Zion City leases, they will probably be ejected as they have been doing a rushing business since the recent epidemic.

Chicago Superintendent Resigns.

Rev. J. C. Armstrong, superintendent of Chicago City Missionary Society of the Congregationalists for the past thirty-two years, is retiring from his position this winter, but will continue in an advisory capacity for the rest of his life. It has been his proud achievement to make Chicago the leading city of the world for Congregationalism. The annual meeting of his society was held recently in the Auditorium Hotel, filling the main dining-room of the hotel. Among the speakers at this meeting were Rev. C. E. Burton, D. D., secretary of the Congregational Home Missionary Society, who spoke on "The Church and the City," and Rev. William E. Barton, pastor of the First Congregational Church of Oak Park, who spoke on "Chicago's Relation to the Progress of Congregationalism." There have been a number of changes within a year in the administration of the five leading Protestant city missionary societies of Chicago and Rev. Frank Anderson, superintendent of the Baptist Executive Council, is now dean of this group of able administrators, though in office for only five years.

New Testaments for the Soldiers.

"A million nickels from a million Sunday-school scholars for a million Testaments for a million soldiers in the hospitals, camps, war prisons and battlefields of the great war," is the present slogan of the American Section of the World's Sunday-school Association, in an appeal just sent out through the press to Sunday-schools of all denominations. The Executive Committee of the World's Sunday-school Association is behind the plan and will bear the administrative expense of the movement, so that every nickel contributed by every child will go, every penny of it, into a Testament for a soldier or sailor. On the European fields the distributing machinery of the various national Bible Societies will be used, so that there will be no expense to the senders and no overlapping of gifts. The World's Sunday-school Association will supply each child who gives a nickel for a Testament a pretty little souvenir bookmark. These bookmarks will be sent without cost in quantities desired to any Sunday-school superintendent who will undertake to use them in his school and who will write for them to the World's Sunday School Association, Metropolitan Tower, New York City. Remittances should be sent to Arthur M. Harris, Treasurer, at this address.

Boston Ministers Urge War Protest.

The Boston Ministers' meeting of the Congregationalists on Dec. 7 passed resolutions that had been offered the previous Monday by Dr. Geo. L. Cady, protesting against the action of Germany in invading Belgium and insisting that since the United States was a signatory at the Hague Convention as well as Germany, this country should make a protest. The resolution by the ministers stated that unless such protest was made the arbitration treaties would be regarded in the future as only "scraps of paper."

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

THE CHRISTIAN OBSERVER.
(Presbyterian).

A NEW BOOK ON BAPTISM.

It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world. It is said that there are three thousand volumes in one of our large libraries on this subject alone. But the author of "The Meaning of Baptism" is doubly courageous in that he braves the seemingly impossible task of saying anything new upon this old theme, but also the opinions of the majority of his own Church, the church of the Disciples.

This work is unique in the fact that it dares to say that baptism may be validly performed by another mode than immersion. At the same time the writer advocates immersion as the correct mode of baptism. The meaning of baptism is found to be, not in the mode, but in the fact that it is the initiation into the circle of the followers of Christ, the ceremony in which one identifies himself with the Church of God. For the mode the writer goes back of the Bible to the custom of receiving proselytes into the synagogue. This he affirms was by immersion in water. He maintains that John the Baptist and Jesus Christ and His disciples followed this well-known custom, instead of the rite of purification, as is maintained by other Bible scholars.

Dr. Morrison sucessfully combats the position of Alexander Campbell that baptism is synonymous with immersion in water, and that the Greek word "baptidzo" and its cognates should always be translated by immerse and its cognates. He correctly maintains that baptism in the New Testament is a word of much wider meaning than the physical act of immersion. This is illustrated by several instances, and more could be adduced, in which the classical Greek words completely changed their meaning before the Christian Era. He says, "By baptism is not meant immersion, nor affusion, nor any other physical act whatsoever, but the moral act of uniting oneself with those who are of like mind with oneself concerning Jesus Christ." The personal act of commitment to Jesus Christ is the essential element, and the form is secondary. Therefore the writer advocates the reception into the Church of the Disciples of believers of other Churches without rebaptism by immersion. The reverse has been the practice of the Disciples ever since the days of Alexander Campbell.

Presbyterians readily agree with Dr. Morrison that the essential element in baptism is not the mode by which water is applied to the candidate. They have long maintained that position. For this reason they do not rebaptize persons who come to them from immersionist Churches. They claim that "baptism is rightly performed by sprinkling or pouring," and that immersion "is not necessary." The latter mode they regard as valid, but irregular. As we understand Dr. Morrison, sprinkling or pouring is valid baptism, but irregular. This position, it is argued, leaves the Disciples free to affirm that a Presbyterian church is a church of Christ, just as truly as a Disciples or a Baptist church is a church of Christ. Its baptism, i. e., its initiation, is valid. The worst we can say of it is that it was "irregularly performed."

The writer insists that "Immersion is the only catholic mode of baptism. That is to say, it is the only device which is everywhere acceptable in the Christian world. . . . Its practice does not offend the conscience of anyone." On the contrary, he declares that the practice of affusion does offend the consciences of those who hold the immersion dogma. Therefore immersion is regarded as an irenic measure and points to the solution of the divided state of the mind of the Church on the subject of baptism.

There is an evident fallacy in these statements. There is no catholic mode of baptism. As a matter of fact immersion is practiced by much the smaller part of the Church of Christ. It would seem to follow that the adoption of immersion would offend the consciences of many. It is wide of the mark to say that immersion is practiced optionally by practically all pedo-Baptist Protestant denominations. The truth of the matter is that it is *tolerated* but not *approved* by most of them, and the instances of immersion in them are comparatively rare.

This book has stirred up considerable controversy in the writer's Church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciple sentiments. The chief value of the book lies in its contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the Church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament . . . whereby the parties baptized are solemnly admitted into the visible Church and enter into an open and professed engagement to be wholly and only the Lord's." (Larger Catechism, Q. 165).

Northwestern University Settlement at Chicago cared for 2,361 babies last summer.

A CALL FOR MEN, AND MONEY

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EDUCATION DAY, JANUARY 17, 1915

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The Visitor

A FEW days since I received a message stating that Mr. Samuel Higginbottom, a Presbyterian missionary from Allahabad, India, is in this country on an errand in furtherance of his big industrial and educational enterprise, which is at the same time a piece of missionary work.

It brought vividly to mind our visit in Allahabad, and several hours of most informing experience in and about that big city of Central India. A portion of our party had decided to turn aside from the conventional route of Indiana travel that usually takes the tourist from Calcutta to Benares, Delhi, Agra, Jaypur and so on South to Bombay.

Instead we decided to strike southward from Benares, the great Hindu shrine city on the Ganges, and visit our own stations at Jubbulpore, Bilaspur, Damoh and other places in the Central Provinces.

* * *

We took an early train from Benares, and reached Allahabad about noon. Arrangements had been made for our visit, and we were met at the station and hurried away in pony carts to Arthur Ewing College, one of the fine educational foundations made possible by the life work of President Ewing. He and his brother, who did a similar work at Lahore, have left names held in the highest honor throughout India.

Messrs. Moffett and Edwards took us at once to the college, where an assembly of the students had been called together. Into the large hall they came crowding until not a space was left, and then they filled the windows and the halls outside. It was a splendid body of young Indian men. They entered heartily into the worship, and listened with the closest attention to all that was said. Many of these students are Christians, but more are still confessors of the faiths of India. Yet their attitude is respectful and inquiring, and the caste fetters that have kept the youth of the land in bondage are loosening under the influence of education, athletics and Christianity.

The Ewing College at Allahabad is a noble institution. Its grounds are extensive, its buildings numerous and well constructed, its equipment excellent, though of course never adequate to its opportunities. The Presbyterian Church is doing a far-reaching work through the effective service of this college.

In the large and comfortable home of President Edwards we met several of the members of the teaching staff, and later were shown over the city, visiting the fort, the walls, and the curious underground temple, where once the mysteries of the Hindu faith were celebrated at shrines presided over by many gods, whose images are carved in the rocks.

* * *

But the most interesting portion of our visit was connected with Sam Higginbottom, as everyone calls him, and his farm across the river.

We walked down from the college to the Jumna River, which a little further down passes its current into the Ganges. At that point, just below the walls of the port, lies the wide sandy plain where a week later the "mele," or festival of the Hindus, was held. Here where the two sacred rivers unite, and where tradition asserts they are joined by a third stream, which mysteriously rises from below, there come hundreds of thousands of Indians for the celebration of their feast. During the days of that gathering this sandy and barren spot of land becomes a mighty city.

We crossed the Jumna in little flat-bottomed boats, passing as we climbed down the banks the hut of a fakir or religious mendicant, who has lived for many years there by the river, just back of the college, subsisting upon the gifts of the people in the neighborhood who look upon him—half naked, emaciated, and mostly crazy—as a very holy man.

* * *

On the further bank we drew up the boats, and made our way through the thick weeds that lined the river side. Then we walked for some distance across the fields, some of them newly ploughed, some in crops and some fallow. Presently we reached a square stone house, where several children were playing, and a moment later Mr. Higginbottom appeared and we saw for the first time the man who is doing so much for the farmers of central India. For he is the projector and leading spirit in connection with a school of scientific agriculture.

He has been working there at Allahabad for about eleven years. A graduate of Princeton, a Presbyterian and a Scotchman, he went out to India to be a missionary, hoping to work especially among the low castes, whose movement toward Christianity has been so notable of late. For five years he taught economics in the college, but increasingly his interest turned to the agricultural problems of India and its people.

Nearly 80 per cent of the population of over three hundred millions are farmers. But much of the land is very poor, and furthermore, it never gets its rights from the people, for the natural fertilizers are gathered to the last scrap for fuel. In many parts of the land the people gather but one crop a year from a soil that could easily be made to produce three or four. And eight bushels of grain to the acre is regarded as a good yield.

Mr. Higginbottom was greatly disturbed by this state of affairs. He felt that the government was doing little of a practical sort to remedy the situation. He came back to America and took a course in agriculture in the State University of Ohio. Then he returned to Allahabad and established his experiment station on land directly across the Jumna from the college. And for three years and more it has been growing into the favor of the people.

Two hundred and seventy-five acres were purchased. The land is poor, like much of the soil the native farmer has to cultivate. But the primitive methods of cultivation are pathetic. The plows are hardly more than sharp sticks. They do not reach the subsoil, and the farmer must walk interminable miles, driving his beast, to plow and crossplow, a single acre.

The western plows are a vast improvement over this. They go deep, and they cut a wide furrow. But how can a man buy these western implements who only has an income of a cent a day? Mr. Higginbottom saw the difficulty, but he solved it by the plan of co-operation, and now the farmers combine in village groups, and buy together the tools they cannot afford to buy alone. The cost of cultivation has decreased from four rupees per acre to an eighth of one rupee.

* * *

This eager and confident missionary, big and wholesome to look at, has become the master of the entire district. His word is with power, because he knows what to do. He took us about over his farm, showing us the crops of vegetables and grain, the old methods and the new, the silos for the feeding of stock, and the fine breeds of cattle and hogs which he has imported, and with which he hopes to revolutionize the agricultural life of the district.

And slowly he is winning his way into the confidence of the people. At first he had to hire all his labor, and the natives were suspicious and conservative. Now his help comes from students who are eager to learn the secrets of agriculture and dairying. It is hard to change the customs of people who have followed the same methods for millenniums, and no man knows more of the futility of trying

A Group of Chinese Lepers.

to "hustle the East" than Mr. Higginbottom. But tact, patience and a boundless optimism are winning even in conservative India.

* * *

The most interesting part of our stay with Mr. Higginbottom was our visit to his leper colony, a mile or more down the river, on the other side of the big iron railroad bridge.

He told us when we first met him, that the children we saw playing about the stone house on the farm were the children of the lepers, whom he had segregated in the hope that they might not inherit the taint of the disease. Their parents are in the leper village.

To this place we drove in a carriage drawn by a beautiful horse that seemed the special pride of its owner, as well as the old Indian servant who had the care of it.

The village is really a triple stone compound. In one compartment are the women, in the second the men, and in the third, a more open space, a few married couples, not badly affected, who are permitted to live as a sort of inclosed community.

The stone walls which shut the unhappy people away from the world, inclose a series of colleges, and one large common apartment. The grounds are planted with vines and flowers which make the place a perfect garden.

It was delightful to see the regard and affection in which our big, genial friend was held by these, his dependents. He moved among them with perfect composure and familiarity, seeming to give no heed to any traditional danger of contagion. Many of them were objects of pity too deep for words. Their fingers were gone, their faces were marked with the ravages of the disease, and some were so terribly marked as to be most disturbing sights.

But here they are cared for with kindness. Each receives a daily allowance of food. They are kept out of the cities, where they would beg and be only objects of abhorrence. Beside all this, they have a simple, open chapel, where they gather for worship on the Sunday and all other times, and usually Mr. Higginbottom takes charge of the services.

In this way something is being done to care for a most wretched class, and to save such of their children as are yet untainted from the ravages of the disease. This leper colony is only one of the by-products of the agricultural station. But it is a splendid disclosure of the Christian ideal of service to the unfortunate, whom the native religions leave as under the curse of God.

* * *

As we left the place and bade farewell to Mr. Higginbottom, I was reminded of Dr. Macklin's work in Nanking, where, with his friend, Mr. Bailie, and other members of the mission force, he is setting in motion a far-reaching plan of colonization, which promises to put large acres of land into cultivation. In a somewhat different way he is bringing to the poorest of the people the values of the soil. And at the same time by the ministry of the hospital and its beggar ward he helps numberless afflicted people, lepers among them, to some of the comforts of food and healing.

To the people who are thus helped whether in India or China the gospel has the genuine significance of "Good news." and the spirit of Christmas—good will, health and sympathy—marks all the seasons of the year. H. L. W.

The Book World

A Department of Reviews and Literary Notes.

BY HERBERT L. WILLETT.

The Proof of God. By Harold Begbie. Well known to the world of books and Christian interests is the author of "Twice-Born Men." In this short volume, under the fanciful form of conversation and correspondence with a young skeptic, Mr. Begbie reviews the popular objections to the idea of God and presents a series of arguments, biological and philosophical, in the course of which he introduces a large number of quotations from eminent men whose testimony would be regarded as valuable. The treatment is helpful to people who imagine that the newer science and philosophy have displaced the idea of God. (Revell, 75 cents net.)

The Human Nature of the Saints. By George Hodge. Character studies in New Testament literature are always valuable if they serve to make the man of the Bible more human and approachable. Our chief difficulty in the study of the Scriptures is a certain tendency to think of the apostles and prophets as remote and unearthly. Dean Hodge has attempted in this volume a series of comments and interpretations which show as the title implies, the human nature of such holy men as Andrew, Thomas, Philip, James and John. An excellent homiletic help. (Macmillan. $1.25 net.)

The Man of the Desert. By Grace Livingstone Hill Lutz. The author of this romance of the plains is a well known writer of good stories. This one has the grip of love and adventure. The hero is a missionary, among the Indians of Arizona. How a rich and beautiful New England girl, traveling west with her family in a private car, was lost from her party, and found half dead by the stalwart and handsome missioner, makes a good beginning for a story which develops many episodes of interest before the consummation is reached. (Revell, $1.25 net.)

The Three Bears of Porcupine Ridge. By Jean M. Thompson. The writings of Kipling, Thompson-Seton and Roberts have opened up a world of new interests to both the children and the grown-ups of our generation. And anyone who can add to the grist from this same mill of nature lore, and reveal to us the nature and habits of the creatures of the wilderness and the forest can have our attention. This book is written by a lady who has prepared herself for such interpretation of the furry beasts by long tramps in the forests of the big north. The subtitle of the book is "Wild Dwellers of the Forest." (W. A. Wilde Co., $1.00.)

LITERARY NOTES.

The New Year of the Century Magazine.

The Century Magazine, beginning with the November number, the first of the new volume, is interpreting to its readers what lies back of the bare facts of bulletin and despatch. A notable group of Century contributors is engaged on this important work. In New York, W. Morgan Shuster, author of "The Strangling of Persia," and Samuel P. Orth, professor at Cornell University, will write of the war and its effects from an ethnic and political point of view. From London, James Davenport Whelpley, author of "The Trade of the World" and of recent Century papers on diplomacy, will contribute articles dealing with the personalities of the war lords and the spirit of the nations. Estelle Loomis, the brilliant short story writer, now in Paris, will be sending the Century sketches of vivid human interest. Dr. Hendrick Van Loon, historian and journalist, has gone to his native land, Holland, where he will write of the Lowlands in war time. Arthur Bullard, the well-known novelist and travel writer, is to leave for Europe in the near future with a roving commission from the Century Magazine. His mission is to help build the literature that will grow out of the war itself. In addition to its timely war material, the Century, during 1915, will have four notable serials—one by Jean Webster, author of "Daddy-Long-Legs," and, among many other live articles, a number of life-stories of "Constructive Americans," written by such keen biographers as George Creel, Harvey O'Higgins, and Harold Kellock. Mr. Kellock's article on George W. Perkins, "A Study of an Anomaly," will appear in an early number. The publishers, The Century Co., Union Square, New York, are making a special offer to new subscribers of the twelve months of 1915 for the regular subscription price of $4, with October, November and December of 1914 free, thus giving new subscribers James Lane Allen's story, "The Sword of Youth," complete.

Theodore Roosevelt Joins Magazine Staff.

The Metropolitan Magazine announces that for the next three years Theodore Roosevelt will write exclusively for the Metropolitan on all the great social, political and international questions.

The magazine was chosen after considerable thought because it combines the wide circulation of a popular magazine with a constructive, progressive editorial policy. In the Metropolitan Mr. Roosevelt will have the freest possible scope for bringing his views before the public. He will not, however, be in any way responsible for the political views of the magazine, nor will his articles be written to conform with these views.

The first article by Mr. Roosevelt will appear in the February issue of the Metropolitan and will give the true history of the acquisition of the Panama Canal and deal with the Administration's present attitude toward Colombia. Other articles will follow on such subjects as the Colorado mining situation, and its bearings on our economic policy, the need of military preparedness for the United States, the Pork Barrel, the Mexican situation, and other important subjects which can be dealt with by Mr. Roosevelt in the most authoritative manner. His contributions will be a series of great articles, each complete in itself and carrying the weight of his wide and intimate knowledge of affairs. They will appear in nearly all the issues of the Metropolitan during the next three years.

"Our responsibility is very great because of our knowledge." "God requires of us to place ourselves at his disposal to do what he wants." "We need to cut loose from precedents and visible resources and reach out to the unprecedented and the invisible resources of God."—John R. Mott.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison

"Uncle Peter"

A STORY FROM LIFE.

THE only time I ever came in personal touch with our great and glorious pension system was through Uncle Peter, a Negro gardener who worked for me for a number of years, and I must confess that this experience did not fill me with enthusiasm for it. He had served in the Union army during the Civil War, and drew a pension of $15 a quarter. He was a decent, hard-working man, well advanced in years, and was perfectly reliable—except when the time to draw his pension came around. Then the possession of this dazzling sum of money seemed to uproot all his moral convictions, and he went on a prolonged spree until the last cent was spent.

I asked him once what regiment he belonged to, and what battles he had been in, and he replied:

"I wuz in Comp'ny B,—th Ohio, ole Miss, an' thank goodness, I wuzn't in no battles at all; I wuz cook to de capting."

Thus is the hard-earned money of the taxpayer dispensed to keep up the traditions of glory and patriotism in our great republic!

"OLE MISS."

Uncle Peter was the first person who conferred the title of "ole Miss" upon me, and I confess that I winced under it at first; though I knew that with the old-fashioned darkies, it was regarded as a badge of honor and authority for the head of the household, bestowed on the appearance of the first gray hairs. In these days when old age is practically eliminated you may deceive the world as to the lapse of time with Paris gowns and artistic coiffures—but not so with the inexorable darky of olden days. I remember walking down the street with a friend who was wearing a beautiful sealskin cloak for the first time, and was feeling very young and distinguished, and I could not but laugh at her crest-fallen looks, when an old family servant accosted her with, "Ole Miss, what time er day is it?"

A PIECE OF DUPLICITY.

Uncle Peter had one daughter of whom he was very proud, who used to come at times to do some special house cleaning for me. One morning, when she had promised to wash windows for me, she failed to put in an appearance; presently a small boy brought a note from her, in which she said that she had run off and married a certain horse trainer, and would I please break the news to "pappy."

I did not relish the mission, because I was afraid it would distress the old man; but presently, I went down in the garden where he was setting out cabbage plants, and told him as diplomatically as I could—greatly enlarging on the fine business prospects of the horse-training young Lochinvar.

Uncle Peter paused in his work, ruminated awhile and then remarked:

"I ain't keerin' 'bout him—he's good nuff fur Mag; it's the dewplissty of it, whut troubles me."

GARDENING BY THE MOON.

Uncle Peter was the best gardener I ever had. I have known few pleasanter things in life than to go out in the garden on a spring morning, and talk with him about the marvels that warm air and night dew had wrought on the flourishing rows of young green vegetables. He was a man of few words, compared with Aunt Mimy, whose vocabulary was like a torrent, but he was full of garden and weather lore. It may seem whimsical and absurd, but I used to think of Hawthorne's "Marble Faun," when the old darky would bestow some of his bits of outdoor wisdom on me; he was on such intimate terms with things animate and inanimate, and had a kind of sensitiveness to wind and air, to drouth and moisture, that made him seem to possess certain instincts that we usually credit to lower animals only. As a weather prophet, he could easily put to blush the whole elaborate machinery of the Weather Bureau. In his philosophy of plant growth and atmospheric phenomena, the moon was always leading lady. He had a way of cutting his eye up at the new moon, and announcing like an oracle:

SUPERSTITIOUS IDEAS.

"Wet moon, ole Miss," or "Dry moon," as the case might be—and the strange thing was, that he was so often correct.

His time of planting was governed absolutely by the changes of the moon; certain vegetables had to be planted in the "light o' the moon," and certain others in the "dark o' the moon." Potatoes were regarded as peculiarly susceptible to the changes of the fickle luminary; if it was too wet to plant them at the proper lunar stage in March, he would flatly refuse to put them in until the April moon had reached the right period. Every gardener knows what a fever such delays throws one into, but to have forced Uncle Peter to violate his convictions on this subject would have been almost equivalent to forcing him to break the decalogue.

FLOWERS IN HEAVEN.

Uncle Peter did not care for the flower garden as he did for the vegetable garden; he could make them grow and bloom, but he did it with a certain tolerant superiority, as who should say:

"What's the good of spending all this time on things you neither sell nor eat?"

Aunt Mimy, on the contrary, had a keen appreciation of flowers, and nearly every Sunday would ask "for a bokay to take to the cimmetrey."

I heard her discoursing to the old man on the state of his soul one morning, while he was weeding the aster plants, and I could see by the angle of his back that she was a sore trial to him.

"Yas, Lawd," she was saying in that sing-song manner she always fell into, when she was holding forth on religious themes, "This worl' ain't my home; my home's in heaven, whar dey ain't no drunken darkies, when pension day rolls roun.'"

Uncle Peter's back grew even more rigid at this thrust.

"Yas, Brer Peter, you'll better be gittin' ready to walk dem golden streets; you think yore flower garden here is fine, but jess think er the flowers we'll have in heaven."

"Don' talk to me 'bout no flowers in heaven," said the old darky, crossly. "I hope to goodness they won't be none up dar; Lawd knows, they's nuff trouble down here—I want some ress an' peace when I goes up yonder," and he shouldered his hoe and departed to escape Aunt Mimy's fluent tongue.

LOVE OF ANIMALS.

But the great passion of the old man's life was his love of animals. He used to milk my cows, and always raised the calves "by hand," so as to save the cream for the customers. This method involved putting his finger in the greedy little mouths, while he held a pan of skimmed milk up to them; at such times, a glow of tenderness would steal over his face that quite transfigured it. They would run up to him as soon as he appeared in the morning, and frisk around him, as long as he was in their pasture.

Presently, the town grew out to the large place where I lived, and it became the profitable thing to open a street through it, and sell it off in building lots. This meant, not only the passing of the modest market garden that Uncle Peter and I had run together, but the selling of the cows and calves. Now I do not know any harder or more exacting work than the care of milk and cream for sale, and I confess that getting rid of my little herd seemed like passing from bondage to freedom, so, when I sold them, I watched them driven off down the pike with unconcealed joy—until I looked at Uncle Peter, who was standing by me at the big gate; his eyes were wet with tears, and there was a break in his voice as he said:

"If I had the money, I'd a bought them heifers myself. Lawd, but I'll miss 'em mornin's and nights!"

I don't think I ever felt more callous, or cold-hearted, or more lacking in natural affection than I did at that moment, or more heartily ashamed of myself.

STEALING TO MAKE THINGS RIGHT.

When I ceased gardening and dairying for profit Uncle Peter had to take jobs from others. He worked a while for an Irishman, who failed to pay him what he owed him, and one summer night, the old Negro, whose ideas of ownership were as vague and eccentric as Aunt Mimy's, took the law in his own hands; he went in the Irishman's potato patch and carried away what he considered a fair equivalent for the money due him. Unfortunately, some one saw him, so he was arrested and sent to the workhouse, and it took all the influence the head of the house possessed to get him freed. Uncle Peter was appreciative, but he firmly maintained he had done no wrong. When he came to thank "the boss," he said:

"Ole Miss, that Irishman cussed me, and sent me away, when I askt him fur my money. The onliest way I could git it wuz to go in his tater patch, an' take whut he owed me."

"Serves you right, nigger, fur workin' fur pore white trash," was Aunt Mimy's comment. "I never works fur nobody but the quality, an' my money is in my hands every Sadday night."

UNCLE PETER IN THE HOSPITAL.

In Uncle Peter's last sickness, I used to go and see him every few days, and would send him a meal, as often as Aunt Mimy

(Continued on page 23.)

The Sunday School

DEBORAH AND BARAK DELIVER ISRAEL.

INTERNATIONAL UNIFORM LESSON FOR JANUARY 10.

Judges 4:4-23; 5:1-22. Memory Verses, 4:14, 15.
Golden Text.—The righteous cried, and Jehovah heard, And delivered them out of all their troubles. Psalm 34:17.

American Standard Bible.
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(4) Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time. (5) And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in the hill-country of Ephraim; and the children of Israel came up to her for judgment. (6) And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and the children of Zebulun? (7) And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude: and I will deliver him into thy hands. (8) And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go. (9) And she said, I will surely go with thee notwithstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. (10) And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

(11) Now Heber the Kenite had separated himself from the Kenites, even from the children of Hobab the brother-in-law of Moses, and had pitched his tent as far as the oak in Zaanannim, which is by Kedesh.

(12) And they told Sisera that Barak the son of Abinoam was gone up to mount Tabor. (13) And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon. (14) And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand: is not Jehovah gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him (15) And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet. (16) But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left.

Verse by Verse.

BY ASA MCDANIEL.

4. *Deborah.* The Hebrew Word means "bee." She was a woman of great force of character, and used it to serve her generation. Deborah was the moving spirit in the Israelite rising which overthrew Sisera (5:7, 12, 15). *A prophetess.* An inspired woman. Impelled by the spirit of Jehovah, she roused her countrymen to fight and in His name promised them victory. *Lappidoth.* It seems best, on the whole, to give this the interpretation of the text, rather the one, the meaning of the word would suggest. *She judged Israel.* The meaning of the verb suggests that she was judging Israel.

5. *Dwelt.* Or, sat under the palm-tree. *The palm-tree of Deborah.* It was probably the same tree under which Deborah the nurse of Rebekah was buried centuries before. The association of names is probably responsible for the idea that Deborah's home was in the heart of the mountains of Ephraim.

6. *Barak.* The word means "lightning." *Hath not Jehovah commanded?* The question which compels the hearer himself to make the affirmation is more forcible than the affirmation of the speaker. *Mt Tabor* is at the northern edge of the Plain of Esdraelon. It is a symmetrical rounded mountain having on its summit an oblong platform nearly 3,000 feet from east to west and about 1,300 feet north and south. Its situation and natural strength made it a most advantageous position for the Israelites in a war with the Canaanites of the Plain. *Ten thousand men of Naphtali and Zebulun.* Men were chosen from these tribes because their territory bordered the Plain of Esdraelon.

7. *I will draw unto thee.* Jehovah promises, by his prophet, to draw the enemy on to his ruin in the valley Kishon. *Sisera, the captain of Jabin's army.* A man corresponding to the head of our national militia. He was charged with the enumeration and enrollment of the men liable to military service. *And his multitude.* The infantry in distinction from the chariot corps, which was composed of men of rank and men who were also trained in the use of arms.

8. *If thou wilt go with me.* Barak did not wish to go to battle without the representative of God with him. The presence of Deborah would insure him Divine guidance, and give confidence to himself and his men. Great undertakings demand all of our resources.

9. *I will surely go with thee.* Deborah goes with him to the conflict; but forewarns him that the victory will not be his. It is not at all clear that the writer regarded Barak's urgent desire to have the prophetess with him as blameworthy.—Int. Crit. Com.

10. *At his feet.* Following him. *Deborah went with him.* To Mt. Tabor, an excellent position for Israel. see v. 6.

12. *And they told Sisera.* Some think that the "they" refers to the Kenites while others make it an indefinite reference.

13. *Harosheth.* This was the dwelling place of Sisera, 4:2, and the place from which he advanced against Barak. *The Kishon valley.* Next to the Jordan, the most important stream in the land. It drained the great plain and emptied into the Mediterranean at Haifa.

14. *This is the day in which Jehovah has delivered Sisera into your hands.* A note of victory was found in these words to Barak. They show a supreme confidence in the power of God to give victory. *Is not Jehovah gone out before thee?* See notes on v. 6.

16. *Barak pursued.* He pursued them to the gates of the city. It is not intimated that the city was taken. *There was not so much as one left.* Not a single fugitive lived to reach safety within the walls. Read the poetic account of the victory in chapter 5. This is the oldest war-ode in the Bible.

"Fighting Stars"

The Lesson in Today's Life.*

BY JOHN R. EWERS.

UNORGANIZED LIFE.

The Book of Judges gives us a series of stories showing how, when the people forgot and forsook Jehovah, they suffered. A group of heroes and heroines emerge from the mist of that far-away time to stimulate our loyalty to God and His cause. The Song of Deborah is usually considered more true to the facts than the more elaborate prose narrative. That is, preference should be given to the fifth over the fourth chapter. No doubt the particular reason why the people went back to idolatry, this time, was that they had intermarried with the inhabitants of the land. The sensual practices of the religious rites of the natives were very tempting and again and again they yielded. Here is the lesson of the danger of compromise.

Rev. John R. Ewers.

A SUFFRAGETTE.

Deborah, a fiery spirited woman, is the heroine of this lesson. Women figure prominently here for Jael is only less noted. The manhood of that day must have been very poor. Even when Deborah calls Barak, the sheik, and commissions him to lead the people against the intruding enemy, he only consents to go when Deborah promises to go with him. It is all very well to talk about the beautiful co-operation of men and women. It is also very smooth to excuse Barak by saying that he wanted the prophetess near because of her religious influence, but in my estimation Barak was a miserable, weak-kneed near-man! You may compare Deborah to Joan of Arc if you please but my opinion is that the manhood of that time was approaching the vanishing point.

TWO WOMEN.

The facts were these: Sisera, a strong and energetic soldier had organized the natives and had pushed the Israelites into a corner. No man was strong enough to arouse Israel. Deborah, sitting under her sacred tree, gave forth her oracles and at length came to judge the disputes of men. Her power increased. She was full of fire and spirit and no man could equal her in challenging power. She summoned the sheik, Barak, to her, inspired him with her story and finally promised to go with him to the battle. Thus ten of the forty thousand fighting men were gathered at Mount Tabor, where hidden by the timber they were safe from the chariots of the enemy. Then God came to the rescue. The nine hundred chariots of Sisera floundered in the mud, the river Kishon broke over its bank and drove madly through the plain, the mountains shook, the heavens thundered, the floods came, and Israel rushing out from cover easily repulsed the enemy until Sisera fled on foot, leaving his old iron wagon stuck in the mud. He came to the tent of one Jael. No clinging vine was she. She classed with London militants! She gave Sisera a bowl of sour milk and before he could lift it to his lips, she smashed his forehead with a tent-hammer. Strong minded ladies these! But they were better than the men.

CURSE MEROZ.

A good example of heroic manhood is found in the Meroz incident. Meroz was a little village, up the plain, in a strategic situation. If the men of that hamlet had crawled out from under the beds and haystacks when the discomfited followers of Sisera (remember he was fleeing) came through their territory they could have done much deadly execution. But they were cowardly and were as harmless as the average church member is today! Thus when Deborah, in her deep contralto, sings the story of the battle, she calls down curses upon Meroz—because they came not up to the help of Jehovah. I like that stanza of her song. It should be chanted in every church every Sunday. Especially it should be sung in Europe where a recreant church is responsible for the war.

FIGHTING STARS.

"The stars in their courses fought against Sisera"—another fine line. I tell you this Deborah knew a thing or two. The universe is built for righteousness. The stars fight for us when we are in harmony with God.

*For a brief critical study of this lesson the reader is referred to "Old Testament History," by Henry P. Smith, page 90ff. J. R. E.

Board of Education Catechism

I. Q.—What is the Board of Education?

A.—The Board of Education is an incorporation with headquarters at Indianapolis, whose trustees are executive heads of colleges and educational institutions of the Disciples of Christ.

II. Q.—Why is the Board of Education?

A.—Because the educational problem among the Disciples of Christ has many phases which only a co-operative movement can handle, and no phases which cannot be better promoted in co-operation than by independent or competitive movements.

III. Q.—What is an educational institution of the Disciples of Christ?

A.—An educational institution which has all the following qualifications.

1. An institution with a good educational ideal.
2. An educational institution not run for private profit.
3. An educational institution which by historic associations, present day support, and frank policy identifies itself with the interests of the Disciples of Christ.

IV. Q.—When does the Board of Education make its appeal to the churches?

A.—On Education Day, falling this missionary year on Sunday, January 17, 1915.

V. Q.—What is Education Day?

A.—Education Day is the day in our Missionary Calendar that for some years has been used to promote the cause of Christian Education. It is the day on which the Colleges appeal for the dedication of life to Christ, and for money to educate these men and women for more efficient service.

VI. Q.—Why does the college appeal through the churches for these ends?

A.—Because it is through the colleges that:

1. The church educates her preachers.
2. The church educates her missionaries.
3. The church educates her Christian laymen.

The college then merely asks that the churches make possible a larger service by the college to the church.

VII. Q.—How should Education Day be observed?

A.—In the following manner:

1. A call to prayer that laborers may be sent into the harvest.
2. A plea for the consecration of youth to whatever field God and their talents may call—a plea that will send the youth to our colleges for training, and keep the home pastor and church his counsellors through the years of final choice of field and training for it.
3. A call for funds to educate the many youth who are now enrolled, and will enroll in our colleges. Use the weekly pledge system with a portion to Christian Education, or appeal for contribution to those who prefer the offering plan, or if no appeal for funds be made the other features of the day could be carried out without this appeal.

VIII. Q.—What institutions co-operate in the promotion of Education Day?

A.—Drake University, Bethany College, Transylvania University, Hiram College, Butler College, Eureka College, Texas Christian University, Phillips University, Christian University, Cotner University, Bloomington Bible Chair, William Woods College, Bible College of Missouri, Atlantic Christian College, Southern Christian College, Keuka College, Eugene Bible University, College of Missions, Milligan College, Disciples Divinity House, Spokane University, Phillips Bible Institute, Christian College, Drury Bible School, Missouri Christian College, Kentucky Female Orphan School.

IX. Q.—What additional resources do college executives estimate must be added in ten years?

A.—Buildings and equipment amounting to $2,700,000
Added income from all sources $550,000

X. Q.—What are the present resources and what the student attendance in these institutions?

A.—

	Equipments	Endowment	Total Income	St'd'ts M'n'st'r'l	Total St'dts
Atlantic Christian College	$70,000	None	10,000	25	155
Bethany College	380,000	$400,000	44,000	84	346
Bible College of Missouri	50,000	150,000	8,000	43	170
Bloomington Bible Chair	10,000	2,000	4,000	8	500
Butler College	240,000	395,000	44,000	45	370
Christian College	350,000	27,000	*51,000		237
Christian University	170,000	200,000	9,000	51	145
College of Missions	150,000			35	95
Cotner University	150,000	31,000	16,500	78	263
Disciples Divinity House	35,000	80,000	4,000	25	25
Drake University	500,000	800,000	200,000	131	1408
Drury Bible School					
Eugene Bible University	100,000	80,000	14,000	58	58
Eureka College	76,000	175,000	22,000	38	187
Hiram College	152,000	235,000	35,000	42	231
Kentucky Female Orphan School	150,000	200,00			145
Keuka College	163,000	48,000	27,000	4	92
Milligan College	113,000	8,000	5,000	17	137
Missouri Christian College	41,000	5,000	15,000		106
Phillips Bible Institute	30,000	55,000	14,000	112 (482 extension 482)	112
Phillips University	160,000	120,000	25,000	79	393
Southern Christian College	54,000	None	10,000	3	280
Spokane University	255,000	48,000	5,000	36	109
Texas Christian University	558,000	65,000	83,000	30	770
Transylvania University & College of the Bible	800,000	492,000	56,000	163	307
William Woods College	200,000	136,000	*47,000		163
	$4,957,000	3,752,000	747,500	1107	6,524

* Include board and room receipts.

The Mid-Week Service

By Silas Jones.

TOPIC FOR JANUARY 6.

In the Beginning—God. Gen. 1:1-5; Ps. 90; Prov. 3:5, 6; Acts 1:1-5.

In the writings of William James I find him quoting with approval these words of Mr. Chesterton: "There are some people, and I am one of them, who think that the most practical and important thing about a man is still his view of the universe." We think that for a landlady considering a lodger it is important to know his income, but still more important to know his philosophy. We think that for a general about to fight an enemy it is important to know the enemy's numbers, but still more important to know the enemy's philosophy.

For the majority of us the question is put, What sort of God do you have? It is more important to know what kind of God a man worships than to know that he worships God.

THE CREATOR.

"It is he that made us, and we are his," "exclaims the psalmist. For the psalmist it was a delight to acknowledge his dependence upon the Creator. In this respect he must be counted like all religious persons. There may be doubt, fear, fruitless searching after God, but God is found and he proves to be the friend of man; the soul rejoices in him as the author of its existence. Weakness leans upon strength and is satisfied when strength is exercised with wisdom and kindness. That he cannot understand how God created the world the believer admits. That the world perplexes him he admits. But he still rejoices in the Creator.

THE ETERNAL GOD.

With the thought of creation is joined that of eternity. The wise men may say what they please about time and eternity; the religious man has his views which he does not intend to discard out of respect to the eccentricities of the professionally wise man. The brevity of life and the reach of his aspirations impress him. He sings:

> Time, like an ever rolling stream,
> Bears all its sons away;
> They fly forgotten, as a dream
> Dies at the opening day.

But he does not stop with this stanza. He goes on to the next which celebrates God his eternal home. There is an abiding place in the universe for love and its objects.

THE PROVIDENCE OF GOD.

To believe that God made the world ages ago and then left it to take care of itself as best it could is not enough. We need God now. We need him every day. If we cannot have him now we are not likely to be much interested in his achievements in the past. The apostle expresses our faith in divine providence: "We know that to them that love God all things work together for good." "If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also freely give all things?" It is not by scientific demonstration that we bring God into our lives. "To know God is to trust his grace, adore his holiness, experience his blessing and his mercy, to abandon oneself to his power, to his wisdom and love." It is the God and Father of our Lord Jesus Christ whom we seek to know. If we adore the Creator, it is because the Creator has the qualities we find in Jesus. If we rejoice in providence, it is because we feel that the world is under the guidance of eternal goodness and love.

Ps. 8:3-6; 97:6; Ecc. 3:14-15; Amos 5:8; Rom. 1:19-20; 1 Chron. 16:26; Job. 12:7-9; 38:4-7, 8; Ps. 24:1-2; 89:11, 47; Prov. 22:2; Is. 40:12, 26, 28; Acts 17:24-26; Heb. 11:3, 10; Dt. 33:27.

Disciples Table Talk

Progress at Richmond, Ind.

The church at Richmond, Ind., has made splendid growth the past year under the pastoral care of L. E. Murray. The treasurer reported at the annual meeting on December 3, that the church had raised $4,000 the past year of which $500 was given to missions. It was reported that 158 new members had been received into the church during the year and that the present membership is 562. The pastor has evidently been busy for it was indicated that he had made 945 calls during the year and that he had conducted nineteen funerals and performed fifteen weddings.

Southern California Ministers Meet.

The ministers of southern California meet in Los Angeles the first Monday in every month. Each member pays fifty cents per month in dues and the carfare of those living farthest away is paid from the common treasury. The third Monday of each month the ministers of Los Angeles have an additional meeting. The meeting of December 7 had for speakers and subjects the following: "The Arch Heresy in the Church," by Wm. Bayard Craig; "A Preachment to Preachers" by F. W. O'Malley; "The Rural Church in America," by Vaughan Dabney. The president of the Southern California Association is J. W. Maddux and the secretary is Scott Anderson.

Bloomington Church Holds School for Workers.

First Church of Bloomington, Ill., will hold a School of Instruction for Church Workers and Teachers of Religious Truths. The sessions will be held on Monday evenings from December 14 to March 22. During each evening there will be three lectures of twenty-five minutes each. An enrollment fee of fifty cents is required and a certificate will be issued to all who are present for twelve out of the fifteen sessions. Among those delivering lectures are Frank W. Allen of Springfield; V. W. Blair of Eureka; John R. Golden of Bloomington; Stephen E. Fisher of Champaign; Stephen H. Zendt of Bloomington; and R. P. Shepherd, secretary of the Illinois Sunday-school Association.

An Active Sunday-school.

The Pekin, Ill., Sunday-school has a good schedule for the coming months. In connection with the holiday season the school will give the Christmas progam, "White Gifts for the King." Each adult and each child will have the opportunity to bring something to this entertainment for the Orphans' Home at St. Louis. At the close of the program the invitation will be extended and the members of the Bible-school will be invited to give themselves as a Christmas Gift to the King. Christmas Day will be Decision Day.

Bryan, Tex., has Been Paying Debts.

James N. Thomas is just closing a six year ministry at Bryan, Tex., to go to Ottawa, Kans. When he took the work in Bryan, there was a church debt of five thousand dollars which has been reduced to nine hundred dollars. The church has formed the habit of taking the missionary offerings, averaging three to four hundred dollars a year. The pastorate has been a fruitful one in many ways.

College Professors are Injured.

Two professors of Texas Christian University have recently had a thrilling accident in a street car. They were on a Forest Park car when it jumped the track. Prof. Clinton Lockhart was plunged head first through a window into the iron bars and was badly hurt. Prof. E. R. Cockrell was cut in the face by flying glass. Both are getting well again and are to be congratulated upon their narrow escape.

Dallas, Texas, Churches Hold Reception.

Harry D. Smith has recently gone to Central Church, Dallas, Tex., from Hopkinsville, Ky. The eight churches in Dallas united in a reception to him on a recent evening. J. G. Slater spoke on behalf of the East Dallas church. M. M. Davis helped welcome the new minister. The East Dallas church furnished music. About three hundred people were present.

Annual Meeting at East Dallas Church.

The recent annual meeting at East Dallas church, Dallas, Tex., showed a very prosperous condition of things. There have been 275 additions the past year and the church now has a membership of 840 people. J. G. Slater has brought 463 people into the membership of the church in two and a half years of ministry. The money raised and disbursed during the year was $27,412.50. During the year a five thousand dollar addition was built onto the church for the Men's Bible Class.

Progress in Los Angeles Churches.

Charles F. Hutslar has been pastor at Broadway church, Los Angeles, Cal., for six months. In that period, 91 have been added to the church. A $3,500 pipe organ is being installed in the church which will much improve the music, and, it is believed, will add to the already large congregations of the church.

In and Around Chicago

The Minister's Association met at the Y. M. C. A. on Dec. 21 and listened to a review of C. C. Morrison's "The Meaning of Baptism." There was a good attendance and an eager and courteous discussion with scarcely two brethren of the same mind. The Association will not meet further until the beginning of the new year. At the first meeting in January, O. F. Jordan will present a review of Bouck White's "The Call of the Carpenter."

Rev. J. H. O. Smith, who has been called to the pulpit of Metropolitan Church, Chicago.

Evanston church had a good attendance on December 20 and three additions. They have announced Dec. 27 as Church Letter Sunday on which day it is hoped to induce a number of people who have delayed presenting their letters, to do so.

A committee from the Chicago Christian Missionary Society visited Harvey church one evening recently. It was observed as home-coming day and there was a good attendance. The visiting brethren gave the church advice with regard to plans for an enlargement of the work.

Evanston C. W. B. M. auxiliary will be the guests of the auxiliary of Sheffield avenue church early in January and the Evanston ladies will present the program. The ladies of the newly formed Edgewater church will also be invited.

The C. W. B. M. auxiliary of the Monroe street church will have an evening meeting at the church on Jan. 5 and they have invited preachers of the different churches to speak. Among the ministers announced to take part are H. L. Willett, C. C. Morrison, O. F. Jordan and Chas. M. Sharpe.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Cedar Lake, Ind., I. W. Lowman, pastor and evangelist; continues.

Spartanburg, Ind., W. C. Buchanan, evangelist; continues.

Cedar Rapids, Ia., Second church; W. L. Harris, evangelist; 81 additions; continues.

Blooming Grove, Ill., Chas. D. Hougham, evangelist; 20 additions; continues.

LaDue, Mo., A. N. Lindsey, evangelist; 33 additions; closed.

Gallatin, Mo., J. N. Darnell, evangelist; continues.

Gibson City, Ill., C. J. Robertson, pastor and evangelist; 25 additions. Closed.

Lancaster, O. L. I. Mercer, pastor; Hugh Wayt, evangelist; 23 additions. Closed.

Stilwell, Ill., J. F. McMahan, evaangelist; continues.

White City, Kans., F. H. Gillette, evangelist; 11 additions; closed.

Fredonia, Kans., Victor L. Goodrich, evangelist; continues.

Mayetta, Kans., Duncan MacFarlane, evangelist; continues.

Midway, Ky., T. S. Tinsley, evangelist; Ralph Hudspeth, singer; closed.

Vining, Kans., N. F. Horn, evangelist; C. E. McVey, singer; continues.

Texarkana, Ark., C. S. Weaver, pastor; Claude L. Jones, evangelist; continues.

Richmond, O., James E. Hawes, pastor and evangelist; Mr. and Mrs. P. H. Perry, singers; continues.

Colby, Kans., J. W. Brown, evangelist; begin in January.

Lipscomb, Ia., S. O. Landis, evangelist; 16 additions; closed.

CALLS.

C. A. Richards, from Goffs, Kans., to Manhattan.

J. David Arnold, from Manhattan, Kans., to Fort Smith, Ark.

J. S. Williams, from Hicksville, O., to Adrian, Mich.

Isaac Bussing, from Adrian, Mich., to Ottumwa, Ia.

Oscar Keller, from Lexington, Ky., to Germantown, Ky.

C. L. Smith, from Burlington, Kans., to Ardmore, Okla.

J. F. Belleville, from Westunion, Kans., to Nampa, Ida.

William G. Eldred, from Shelbyville, Ind., to Eminence, Ky.

J. M. Ice, from Paw Paw, Mich., to Sheldon, Ill.

Cecil V. Pearce, from Lamonte, Mo., to Albia, Ia.

J. F. Quisenberry, from Kansas City, Mo., to Lamonte.

A. J. Bruner, to Whiting, Kans.

G. C. Brewer, to Columbia, Tenn.

W. B. Snyder, from Odessa, Mo., to Sweet Springs.

W. P. Jennings, from Amarillo, Tex., to McKinney.

Paul Marsh, from Lexington, Ky., to Seymour, Ind.

RESIGNATIONS.

S. D. Bennett, Somerford, O.

J. T. Houser, Davenport, Ia.

W. G. Friend, Doniphan, Mo.

E. W. Killion, Pickering, Mo.

R. M. McBride, Oakland, Ia.

C. L. Doty, Wyaconda, Mo.

Assists Brother with Bible Class.

S. G. Buckner of Somerset, Pa., visited his brother at Connellsville, recently and helped organize a Brotherhood class with seventy-five members. The class will study Josiah Strong's Gospel of the Kingdom lessons. C. C. Buckner went to his field at Connellsville less than a year ago.

Dr. Jenkins Sees World Going Dry.

By a rising vote, the congregation of Linwood Boulevard Church of Kansas City, on December 13, indorsed the sermon, "Next Tuesday's Vote on Prohibition in the National Congress," preached by Dr. Burris A. Jenkins and instructed that a letter be sent Representative William P. Borland asking him to support it. In announcing for his topic this prohibition subject Doctor Jenkins explained that he thought it most timely. "If for no other reason than the late developments in the European war," he said. "I think the subject has traveled through the local option, statewide, to national and now worldwide importance. The German kaiser, himself a total abstainer, has drilled it into his officers and men that temperance in a crisis is necessary. Russia, by a single flourish of the czar's pen, abolished liquor and awoke two months later to a sensation of physical and economic strength never enjoyed before. England has systematically reduced the consumption of intoxicants by her men and in our own United States our navy is dry. So much for intoxicants and war."

Meetings Bring Results.

The evangelistic services held in First Church, Bloomington, Ill., have brought definite results in the way of new members as well as the not less real results of an awakened religious interest in the community. During the ten days of these meetings, there have been ninety-one new members added to the roll, eighty-three of these coming on profession of faith. The pastor preached to the new converts on December 13, on the subject, "The New Life in Christ."

A New Building at Monticello, Ind.

The congregation at Monticello, Ind., have completed a beautiful new building in their city with a seating capacity of 500. There are plenty of rooms for the Sunday-school classes and for other purposes. The cost of the building was $20,000 which was all paid before dedication.

Give Newsboys Christmas Dinner.

The Sunday-school class of Central church, Lexington, Ky., taught by the pastor's wife, Mrs. I. J. Spencer, has arranged to feed the newsboys of their city on Christmas. Tables will be set for the little fellows and they will be given their full share of the holiday cheer.

New Building in Denver.

Highland church, Denver, Colo., has a new building and they secured Geo. L. Snively to dedicate it for them, on December 13. The auditorium will seat 650 people. The building is modern and a source of great pride to the members of the local church.

Harvard Classmates Meet Again.

K. F. Nance introduced Fay Livengood in his pulpit at Hutchinson, Kans., with more than usual feeling because they were classmates at Harvard. Mr. Livengood has been in Harpoot College in Turkey and is home for graduate work in philosophy. When he goes out again, it will be under a mission board of the Disciples. He was a graduate of Transylvania University and was ordained to the ministry by O. L. Cook.

New "Bethany Church" Dedicates.

A rural church six miles out from Pleasant Hill, Mo., has built a new building on a corner of the farm of E. J. Stulz. The church follows good Disciple terminology and calls itself the Bethany church. A. N. Lindsay of Clinton, Mo., spoke for the church three times on dedication day. In this section, the rural church is not dying out.

Aged Minister Passes Away.

Wilson Griffin, for many years minister of the church at Mason City, Ill., died at his home at Mason City, December 12. Besides being pastor at Mason City, he had a circuit of small churches in the country which he was accustomed to visit. The cause of his death was given as general debility. He is survived by a wife and seven children.

Urges National Prohibition.

Irvington church of Indianapolis at its morning service on December 13, passed resolutions demanding national prohibition. The text of the resolution is as follows: "To the Indiana Members in Congress. The congregation of the Irvington Christian Church, representing a total membership of more than seven hundred adults, is in favor of the bill now before congress looking to national prohibition. A rising vote of the congregation present yesterday was unanimous in favor of the bill, and we as a committee were designated to so report to you so that you might know the sentiment of at least this part of your constituency. As this is the bill that you are to vote on, the sentiment crystalized about this particular legislation. Doubtless some might have preferred some other form of action, if it led to prohibition, but as the issue is clearly drawn in the measure now pending, and as the congregation is opposed to the liquor traffic, it takes this opportunity to express its sentiments with the hope that you will find it consistent to consider their views."

Pastor Has Two Calls in One Week.

J. N. Jessup of Johnson City, Tenn., had two calls in one week. These were from First Church of Portland, Ore., and from Hopkinsville, Ky. He decided to accept the one closer to his former field of labor and will go there at an early date. He succeeds H. D. Smith at Hopkinsville. Mr. Smith had a pastorate of eighteen years in that field.

Polish Worker at Danville.

Michael Majetka was called from Newark, N. J., last spring to carry on a work for foreign population in Westville, a suburb of Danville, Ill. He was supported by the churches of Vermillion County, First Church of Danville, leading off with a contribution of $500. The meetings have been held in the Congregational building up to the present time but this arrangement cannot go on farther. There have been four baptisms and two hundred families are being reached for Bible study through the visitation of Mr. Majetka. Members of First Church of Danville have been conducting sewing classes for girls. Other institutional work will be done when quarters are secured for such activities.

Dr. Geo. H. Combs Commends Doctrine.

First Church, Bloomington, Ill., has been having good audiences to hear Dr. Geo. H. Combs, pastor of Independence Blvd. church of Kansas City, each evening recently. On one evening, Dr. Combs preached upon the subject of doctrine and deplored the hostility to doctrinal statements of religion that is to be found in some quarters. He said: "We pride ourselves on our practicality: We say: Give us practical things without first having theories. Doctrines are truths about God, man and human responsibilities; should we not know the truth about these things? There is a sublime intolerance about doctrine: the truth will fight the untruth until one will go to the wall. There is no objection to the doctrines of science, the doctrines of economics, the doctrines of pedagogy, etc., then why object to the doctrines of religion, From the strife of varying doctrines we shall one day reach the true one."

Disciple Boys Defeat Baptists.

The Sunday-schools in Parsons, Kans., are organized to play basket ball and there are some hot contests. On the evening of December 8, there was a match game between the Disciples and the Baptists which resulted in a decided victory for the former.

Young People Give Drama.

The young people of Leavenworth, Kans., church gave a comedy in a hall recently called "Down in Dixie." An orchestra of eight pieces assisted with the production of the play. Hans Freienmuth as Colonel Harvey Wells was a dashing Union officer and won well merited applause for his heroic conduct. When he won the pretty southern heiress, Helen Trevoir, as played by Miss Jessie Lambert, he gained the everlasting displeasure of Dale Dessery, a handsome "villain," playing the part of Major Bradley, a Confederate officer, but delighted the audience.

Christian Culture Courses in Denver.

The old prayer-meeting is taking on new life through a transformation of its character and function at Central Church in Denver. From November 4 to April 14, there will be Bible Lecture Studies and Christian Culture Courses. A series of studies will be given by the pastor, G. B. Van Arsdall on the general theme "The Practice of God." These are: "Self-Consciousness—Adam;" "Self-Direction—Abel;" "Self-Development—Enoch;" "Self-Sacrifice—Abraham;" "Keeping the God-Consciousness—Joseph;" "Making Practical God's Direction and Development of our Lives—Moses;" "The Triumph of Faith in Self-Sacrifice—Job."

C. W. B. M. President Active.

Mrs. C. C. Titus, president of the C. W. B. M. of northern California, is taking her duties seriously and is making addresses this year in many places in behalf of the work of her society. On December 20, she spoke at First Church, Los Angeles, where Russell F. Thrapp is pastor. This church is eighth in the list of large contributors of the Foreign Society. The churches that do more are at Akron, Ohio, Cleveland, Ohio, Beatrice, Neb., Hyde Park in Chicago, Pomona, Cal., Pittsburgh (east end) and First Church, Louisville. The Los Angeles church is planning a large increase in its missionary activities, so some of its near rivals must look to their laurels.

Church Plans for Devotions.

O. C. Bolman, pastor of the church at Pekin, Ill., has planned a continuous campaign for his church to commence Christmas and to continue until Easter. The object of the campaign is to deepen the spiritual life of the church by securing definite and continuous Bible reading. Each member is asked to promise to read at least seven chapters in the Bible every week. The course of 365 best chapters outlined for 1915 by Wilbert W. White will be followed. Cottage prayer-meetings will be held during the entire period. The town is divided into ten districts. Each district has a reporter and one or two heralds to carry messages. Ten stenographers will assist the pastor in preparing the work in outline form and placing it in the hands of the membership. Personal work will be done continuously. January 3 will be letter day. They are making an effort to secure about twenty-five members by affiliation with the local church. Three weeks before Easter they are to have W. F. Shearer of Angola, Ind., for a meeting.

State Secretary Helps New Church.

F. B. Sapp, secretary of North Dakota, has taken temporary residence at Minot, having left Fargo. At Minot he is preaching in the public library and beginning December 20, will speak in a theater building. There have been eighteen additions.

Sing of Bachelor's Dream.

Fargo, N. D., church recently gave a musical evening in which they rendered a cantata called "The Bachelor's Dream." They showed pictures illustrating all the bachelor's love affairs from the babe in long clothes through the child, school-girl, college girl, and sweetheart found in his travels around the world, until the bride appeared in all her glory, when he awoke. There were twenty-five numbers, each pose being accompanied by an appropriate song sung by first class musicians in a finished manner.

Meetings Close in Terre Haute, Ind.

The evangelistic meetings conducted in Terre Haute, Ind., by the Fife Evangelistic Company closed on December 13. It is reported that 770 people united with the churches by confession or otherwise. Ten thousand dollars was raised on the morning of December 13, for the current expenses the coming year and the members that were absent on that day will be canvassed in their homes on December 20, for an additional $10,000 to apply on the debt the following year.

Toledo Church on Fire.
South Side church of Toledo was badly damaged by fire recently but will be rebuilt at once. The basement will be made ready first. The German Reform, the Colburn U. B. and the Broadway M. E. churches have offered the use of their buildings.

Pastor Evangelizes His Own Church.
George A. Campbell, pastor of the church at Hannibal, Mo., will hold his own evangelistic meeting during January. This is a large church and has made much progress under the present pastorate.

Evangelism Leads to New Building.
Clarence Mitchell, pastor of the church at Fairmount, W. Va., has just closed a meeting with the Mannington, W. Va., church which has resulted in 42 additions, under very trying weather conditions. Many heads of families have been gathered in and the church is much strengthened so they will undertake to build a new church building next spring. Robert Hueston is pastor of the church.

New York Disciples Get Together.
The Disciples Missionary Union of New York had a dinner on Dec. 16 at the West Side Y. M. C. A. and they were addressed by Secretaries Burnham, Lewis, A. E. Cory, and Muckley. The New York Disciples raise $1,800 for their city mission work and are liberal contributors to the outside causes.

G. D. Edwards Lectures.
G. D. Edwards, dean of the Bible College of Missouri, visited Centralia, Mo., recently where Charles H. Swift is pastor, and delivered a lecture before the Progressive Bible Class which was much appreciated.

A Giving Christmas.
Beardstown, Ill., church will have a giving Christmas in its Bible school exercise. They will use the service called "White Gifts for the King," and the members are urged to contribute something for local poor, the Christian Orphans' Home of St. Louis, the Old People's Home of Jacksonville or the Foreign Society. The exercise will be given on the evening of Dec. 24.

Kansas Pastor Prepares for Bible Chair.
A pastor at Potter, Kansas, who is rich in names, Johannes Howard Eickenberry Benoni Jenson, has resigned his church and will go to Chicago and enter a seminary to prepare for work in the state university of Kansas in teaching the Bible. He is at present a student in the university of Kansas. He has marked pulpit ability and his resignation at Potter was received with regret.

Editor Lectures in Hutchinson.
Henry J. Allen spoke in the church at Hutchinson, Kans., on Dec. 8 on the subject of "Reform Government in Kansas." The lecture was under the auspices of the Congregational church but the Disciples had a better located building and offered their church for the use of their neighbors. Mr. Allen is a former candidate for the office of governor on the progressive ticket in Kansas.

C. W. B. M. President Speaks.
Mrs. O. H. Greist is state president of the C. W. B. M. in Indiana and on Dec. 6 she made the C. W. B. M. address at the church at Frankfort, Ind. She told the history of her organization from its inception and gave a clear idea of the work of the C. W. B. M.

Church Organizes a Peace Company.
The first Peace Company of Monmouth, Ill., has been organized in the Disciples church. One hundred members of the church have signed themselves as members. The object of the company is to hold meetings for the purpose of agitating peace among the warring nations. This organization of Peace Companies is going on in various sections of the United States.

Theatrical Manager Calls on Ministers.
Harry Bonnell, business manager for Richard Bennett's co-workers in a play called "Damaged Goods" called on the ministers at Hollister, Cal., Rev. E. S. Farrand of the Presbyterian church, Rev. A. L. Paul, of the M. E. church South, and L. E. Scott of the Christian church and told of the merits of his play. The ministers accepted an invitation to see the performance.

Less Than a Cent

You may know a woman who has a reputation for making delicious cake, biscuits, etc.,—who seems to hit it right every time.

You may also know a woman, who, no matter how painstaking, can't seem to get the knack of successful baking.

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Pastor Has Pound Party.
W. F. Mott, pastor of First church in Dublin, Ga., was given an old-fashioned pound party by the members of his congregation recently. The party brought along a cat that rats and mice might not raid the overstocked larder.

Give Tobacco to the Church.
Members of the church at Stamping Ground, Ky., are planning a unique way of raising money to build a new Sunday-school room. Every tobacco raiser in the section is being urged to give a full stick of his best tobacco. It is hoped that the proceeds will be sufficient for the purpose and that the building may proceed.

Members Question Pastor.
First church at Tacoma, Wash., has been having a question box and on an evening soon, the pastor will preach a sermon to answer the religious queries of his people. The following are some of the questions: "Is falsehood ever justified?" "After a man has lived the life of Frank James can he be saved?" "When and why was the Sabbath changed?" "Is being tempted sin?" "What is conscience?" "Does God send disease?" "Do true Christians need doctors for healing?" "Is sinlessness possible?" "You urge all to sing—did Jesus sing?" "What do you think of city employees proposing to give a per cent of their salary for charity?" "How can I become a Christian?" "Could Jesus sin?" "Why do pastors object to their members playing cards and dancing?" "Should young people marry?" "How may we know we love well enough to marry?" "Is it right to be a 'turncoat' in religion?"

Mr. and Mrs. Rice Leave for India.
Mr. and Mrs. Ray Rice left home on Dec. 23 for their future work in India as missionaries. Mr. Rice came from the high school of Hutchinson, Kans., and later went to the College of Missions in Indianapolis. Here he met the girl that became his wife. He spoke at First church in Hutchinson on his way to the Pacific coast where he will sail westward for India.

Mr. and Mrs. Child Go to South America.
Mr. and Mrs. Elmer R. Child will sail for South America as soon as sailing conditions permit, as missionaries for the C. W. B. M. Mr. Child will be the Living Link of First church of Lincoln, Neb. He graduated at Cotner university, took an A. M. from the state University of Nebraska and has studied a year in the College of Missions at Indianapolis.

Five Hundred Disciples at State University.
The state university of Indiana at Bloomington has enrolled this year a total of 2,800 students of which 500 are Disciples. Their spiritual needs are being cared for by the Bloomington Bible Chair. This year a Church Worker's course is being presented to the students and they are being urged to keep in touch with the church during their studies.

Disciples Church Belgian Headquarters.
The people of Paris, Ky., are much interested in helping the destitute Belgians and have made the Disciples church of the community a headquarters for supplies. Eleven boxes of clothing were sent away recently for the clothing of Belgian children.

Church Hears Cantata "Queen Esther."
Tulare, Cal., church had the cantata, "Queen Esther" presented in their building on a recent evening. Fifty voices were used in the rendition. A. G. Bixler superintended the production of the cantata.

The Best!

Many Sunday School classes will wish to study the life of Jesus January 1. They want the very best text for young people's or adult classes that can be found. This is simply to remind them that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned, as Dr. Loa E. Scott's LIFE OF JESUS in Fifty-two Lessons. It is being widely used in Sunday Schools and Y. M. C. A. classes. It is being used in thousands of the Sunday Schools both of the Disciples and other religious bodies. This testifies to its popularity. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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CHICAGO

The Combs Meeting at Bloomington, Illinois

By Edgar DeWitt Jones.

George Hamilton Combs, of Independence Blvd. Christian Church, Kansas City, recently led old First Church, Bloomington, in twelve days of evangelistic meetings. The visit of this gifted man to our city, though all too brief, brought us many blessings, and did our church and community a vast amount of good. In round numbers there were ninety-five additions to the church, all by confession of faith except eight who came by letter. There were some extraordinary features of this meeting of which I shall take note here.

First: The attendance for the week nights despite inclement weather, the approach of the holiday season and all sorts of meetings, banquets, etc., was unprecedentedly large. There was not a single service that we did not have to use our gallery, sometimes the lecture room, and on Sunday evening we were taxed to our full capacity and people were turned away.

Second: The Decision Day service on Sunday morning before our church school, massed for the occasion, will never be forgotten by those present. Sixty-seven came forward in response to the invitation, and while some of them were of a tender age, the whole service was full of "sweetness and light." Among those who came at this service were, in some instances, all the children of certain families of our congregation. A fine sight was that of fourteen young men who made confession, clean-cut, virile young fellows they are.

Third: The unique and versatile style of the preacher coupled with much earnestness and a very direct evangelistic appeal made these meetings of fascinating interest. There is a charm, a finish, and a force in the preaching of George H. Combs, which puts him in a class quite by himself. Twenty years ago I was a lad in the Sixth and Prospect Church, Kansas City, and heard George H. Combs every Sunday. He was a strong preacher then, and he is a stronger preacher today. I doubt if any of the pastors of our larger churches quite equal this man in the directness and fervor of his evangelistic message. Sometime I hope to put on paper my impressions of George Hamilton Combs as preacher-evangelist.

Fourth: Dr. Combs contributed not only to this single congregation, but to the entire city. He spoke one morning at the general assembly of the Normal University and made a "ten strike" with the student body. And he addressed our Ministerial Association on "Preachers and Preaching," a message full of great inspirational values, one worthy a place in any volume of the Yale Lectures on Preaching.

Fifth: George Hamilton Combs is the fourth of our outstanding men and ministers who have come to lead us here in special meetings in the last five years. The first was John E. Pounds of Hiram College Church; the second was W. F. Richardson of First Church, Kansas City; and the third was Peter Ainslie of Christian Temple, Baltimore. Because of these noble men and their spiritual messages our church and our community are bigger and better, and the Kingdom of the Christ in Bloomington has been measurbly advanced thereby.

Sixth: The systematic and faithful work of our church school—some sixty-six teachers and officers—is to be seen in the results of these meetings. We have an educational institution doing reverent work and our entire membership is being enriched through this mighty force for good.

First Church, Bloomington, Ill.

Churches Commend Joint Apportionment.

Many hundreds of churches have written into the office of the secretary of the General Convention, Graham Frank, with regard to the Joint Apportionment which has been issued. Of all these letters only two have been unkindly critical. There is in all the mail a practical unanimity with regard to the wisdom of the plan that is being inaugurated to have a central committee issue the total list of missionary and benevolent apportionments to the church in one system.

Church Publishes a Neighborhood Paper.

Seventh Church of Indianapolis began on December first the publication of a neighborhood weekly. While considerable space is used by the local church, the neighborhood organizations are encouraged to use the paper. Three thousand copies are printed and distributed in all the neighborhood every week. The boys of the church are organized to take care of the distribution. The paper is supported by liberal advertising patronage.

A Growing City Church.

Wilkinsburg church of Pittsburgh, Pa., is now entering on the fourth year of the ministry of W. S. Cook. During the past three years there have been 180 added to the church, mostly in the regular services. The pastor has depended upon pastoral evangelism for the most part. This year he will exchange evangelistic meetings with J. P. Allison of Waynesburg, Pa.

Generous Gifts Cheer College Christmas

A November visit of Dr. W. S. Woods to the college that bears his name had much to do with making this Christmas a joyful one at

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for he promised the institution an additional gift that will add to its beauty, its commodiousness and its usefulness.

Chief among the improvements projected by the benefactor is the erection of a handsome cottage on the campus to be known as the President's Home.

Four other large buildings are in contemplation at the college, along with an appropriate landscape scheme.

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FULTON, MO.

"UNCLE PETER."

(Concluded from page 16.)

would carry it to him. He had no woman to care for him, for his daughter "followed the races" with her husband, and his room and bed looked so unclean and smelt so vilely, that I became quite miserable about him. When I spoke to the Head of the House about it, he was unsympathetic, and said:

"Darkies like Uncle Peter don't mind smells and dirt; they are so used to them they would feel uncomfortable without them."

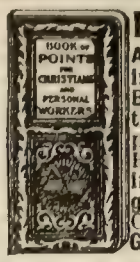
But I thought I knew better. So I persuaded a friendly physician to give me an order to move Uncle Peter to the Negro ward in the hospital, and took him there in my phaeton—for it was before we had a city ambulance in our town. I felt quite happy and triumphant, when I left him in the clean and pleasant ward, and thought how happy and well cared for he would be.

When I went to see him a week or so after, he was utterly miserable, and besought me in moving terms to take him back home.

"Dey done washt me enuff to kill me, an' me a rumatic, too," he said indignantly. "You know tain't good fur me, when I never wuz washt all over at once befo' in my life. An' evything so clean an' keerful, they ain't no place so much as to spit. An' no nabers to drop in an' pass the time o' day, an' tell the news; please, old Miss, take me back home, where I kin do as I please, an' lemme die dar in peace."

So he was moved back to the little close room, and no homesick wanderer ever returned to his home and loved ones with more ineffable joy than did Uncle Peter. His days were probably shortened by his unsanitary surroundings, but at least his mind was at peace. He always felt apologetic to me for leaving the hospital, and one of the last things he said to me was:

"Horsepittles is fur white folks, ole Miss; cullud folks can't stand such hard treatment." T. W. H.



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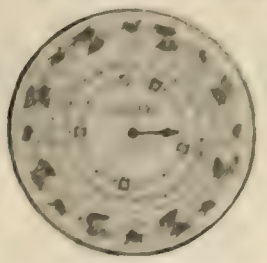

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Cannot our classes do something to create an enlightened public opinion touching this whole subject? Note the studies for 1915 in Josiah Strong's magazine of social study

"The Gospel of the Kingdom"

JANUARY.—War and Its Causes.
Militarism the burden of the world. Its human cost. Its economic cost. Its moral cost. An inherited evil, its roots deep in the past. The causes of war: economic greed; materialistic conceptions of wealth and national development.

FEBRUARY.—War and Civilization.
A lapse to barbarism. War and the home. War and education. War and the arts. War and progress.

MARCH.—War and Labor.
War chiefly the work of war-lords and money-lords. Fought by the masses for their masters. Who pays the bills?

APRIL.—New World-Ideals.
Influence of ideals. Ideals of unity. A new world-life. The new sense of brotherhood. World-patriotism.

MAY.—International Interdependence.
In food supply; in commerce; in finance; in industry; in the arts and sciences; in education; in progress.

JUNE.—True Internationalism.
Disarmament. Obstacles in its Way. Crying necessity for it. International federation. The Parliament of Man. An International court. An International police.

JULY.—The March of Democracy.
Democracy vs. war-lords. The problems of democracy. Democracy and civilization. Democracy in industry. The organization of democracy. The coming of democracy.

AUGUST.—The Race Problem.
Race antagonism. Race and nationality. The place of nationality. The contribution of racial differences.

SEPTEMBER.—The Contributions of the Races.
The Anglo-Saxon. The Teutonic. The Slavic. The Latin. The races of Asia. The Negro.

OCTOBER.—Christendom's Day of Judgment.
Is Christendom Christian? Christianity and war. The failure of purely individualistic Christianity. Social Christianity. Christianity and the state.

NOVEMBER.—The Christianity of Christ.
Christianity universal. The Church, the world's first international organization. The betrayal of the Church. Christianity a life, not a dogma. The contribution of right doctrine. Christianity for the individual, for society, for the world.

DECEMBER.—A Lasting Peace.
The basis of peace. The methods of peace. The peace program needed. Development in peace.

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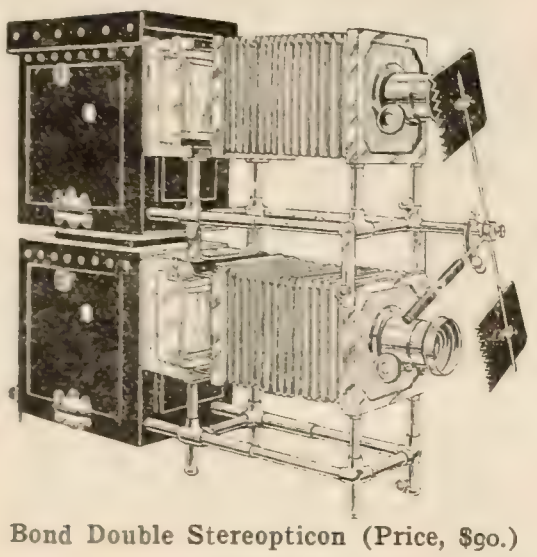

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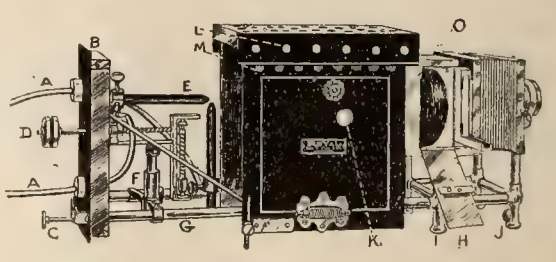

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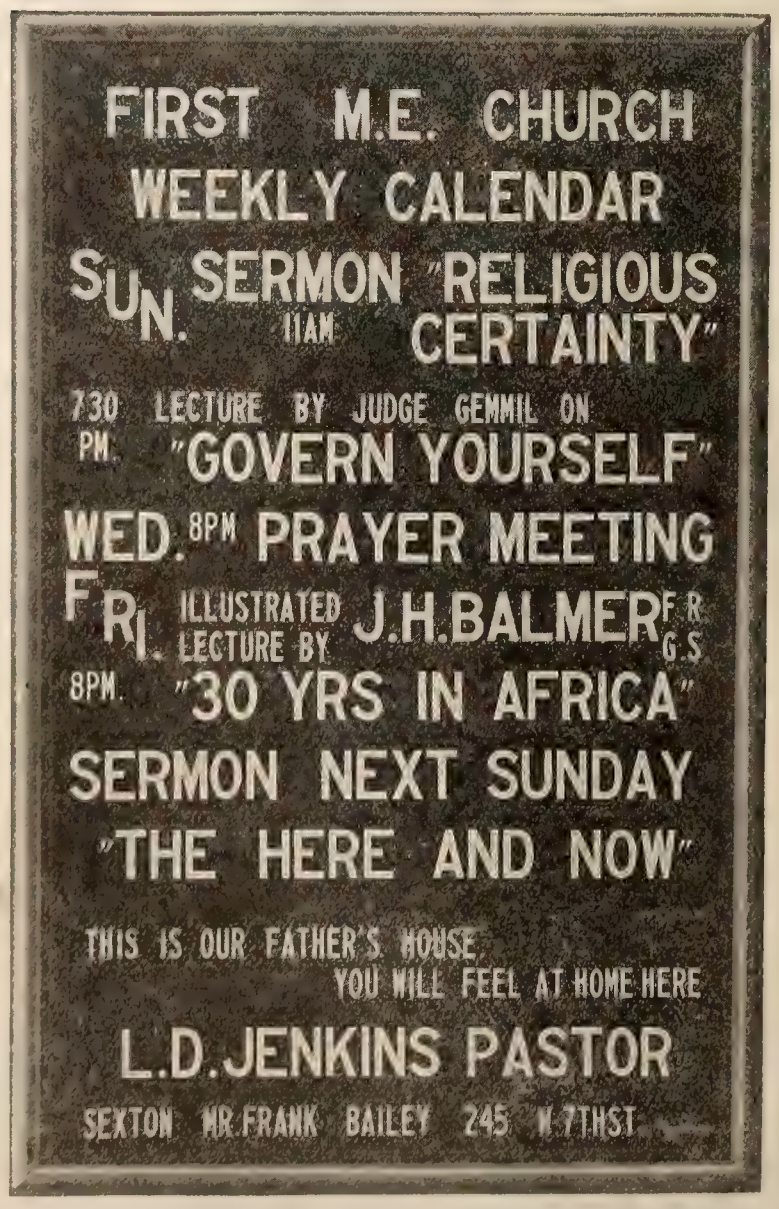
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Vol. XXXI December 31, 1914 Number 53

Worship and the Spiritual Life
Editorial

"Don't" versus "Do"
By Wilfred T. Grenfell

When Belgium's King Visited Chicago
As Told by Jane Addams

All the Church at the Church's Work
By J. A. Canby

CHICAGO

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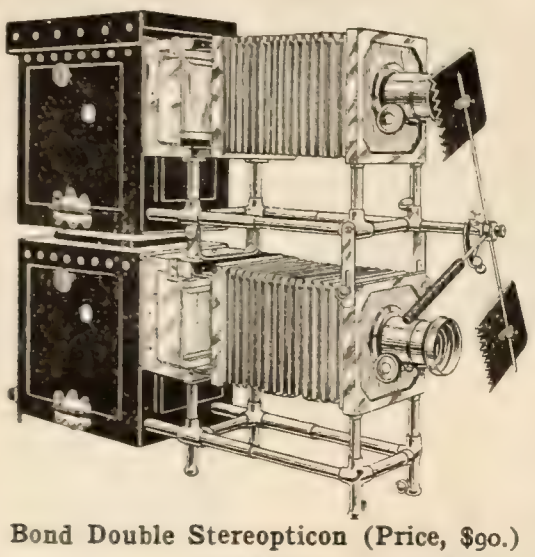

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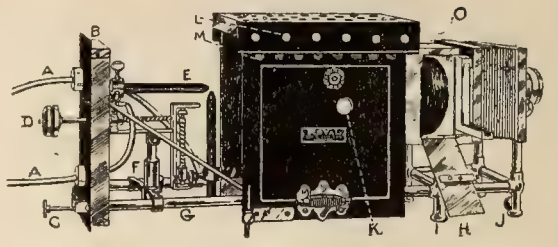

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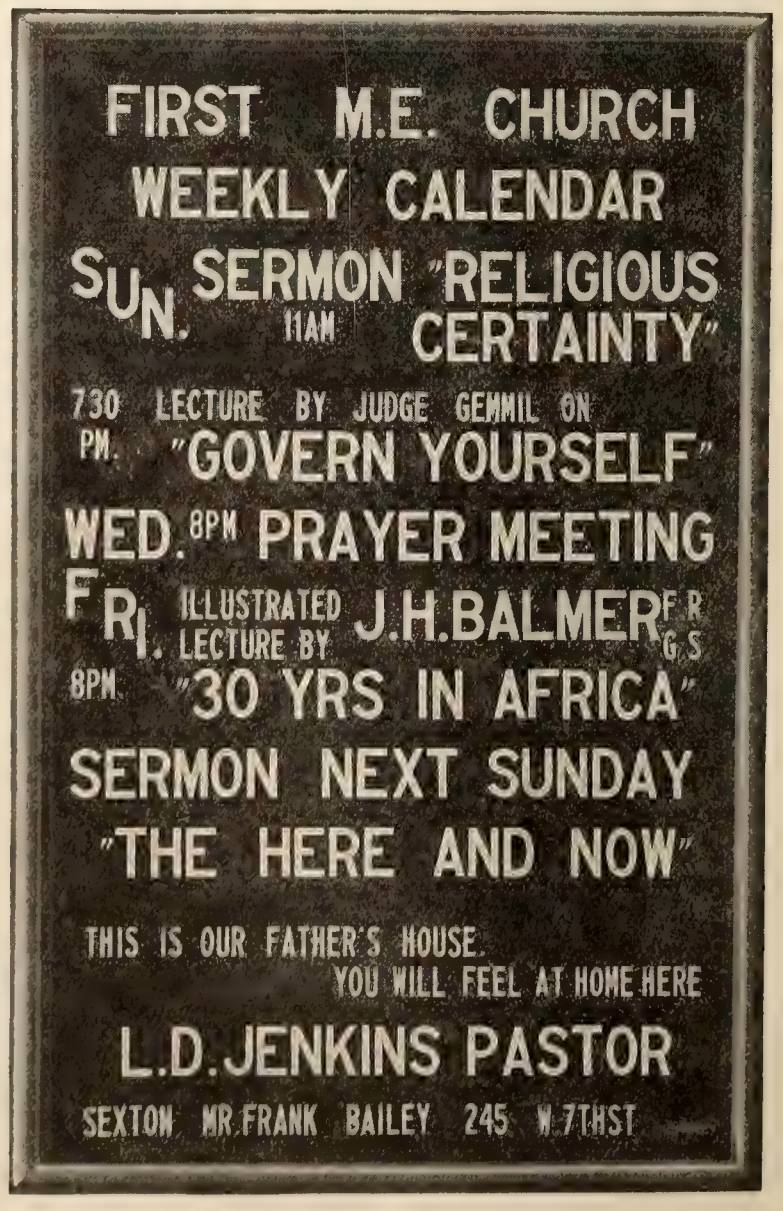
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THE CHRISTIAN CENTURY

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Worship and the Spiritual Life

THE ADOPTION, BY THE DISCIPLES OF CHRIST, OF A CONSTRUCTIVE PURPOSE WITH RESPECT TO THE SPIRITUAL LIFE WILL REQUIRE THEM TO TAKE A CONSTRUCTIVE ATTITUDE TOWARD CHURCH WORSHIP.

The indirection and inadequacy of social worship in the churches of Disciples have often been the subject of impatient criticism and exhortation by our better teachers and leaders.

But these teachers and leaders invariably pointed us to some of the denominational churches as models for our imitation.

Over against the comparative disorder and bareness and, perhaps, crudeness, of the service of worship in many churches of Disciples was set the stateliness and good taste of certain neighboring churches.

As a result whatever response to these criticisms and exhortations was made, was, in large measure, imitative. It has not brought new life to the churches but in many cases has been, as imitation is bound to be, the precurser of spiritual barrenness and inefficiency.

* * *

It is a miscarriage of history for a Christian movement as distinctive in its motives and as unique in its position in relation to the rest of Christendom as the Disciples movement is, to borrow its norms of worship from the denominational order.

The Disciples should independently, though in no unsympathetic or exclusive spirit, construct their own worship, a worship that should embody and foster their principles and their own living faith.

And if they take seriously their present lofty task of building up an inner life homogeneous with their principles and insights, they will be compelled to construct a form of worship rich with all that is good in conventional forms and made more catholic and spiritual by their own conscious fellowship with God.

The reform of worship—it is one of the most obviously needed reforms in Disciples churches today. But it is a reform hardly less obviously needed by the denominational churches than by the Disciples of Christ—needed, not from the standpoint of dignity and aesthetic beauty and good taste, perhaps, but certainly from the standpoint of the inner spiritual life.

The way to reform and uplift worship among Disciples, therefore, is not to point them to conventional models for imitation, but to recall them to their own spiritual principles and get them to ask radical questions as to what type of worship will best interpret and establish those principles in the souls of the worshipers.

* * *

A discriminating and constructive attitude toward our traditional and stereotyped church worship would result in a more thoroughgoing reconstruction than any of us imagines. Our worship is burdened with much that is irrelevant and diverting.

It is doubtful if the institution called a "choir"—whether chorus or quartet—is a spiritual factor in worship. But there certainly is no doubt that much if not most of the repertory of "anthems" sung to us by our choirs is grotesque and positively injurious to the spirit of true worship.

The whole matter of church music needs thorough overhauling and reconstruction. On the one hand, it has been corrupted by the sentimental and unmusical songs of modern crowd-evangelism; on the other hand, it has been devitalized by unreligious aestheticism.

Praise has lost its spontaneity. The people do not know the joy of soulful song—they either hire others to sing to them or else they hire a "conductor" whose business it is to make them sing whether they want to or not.

Such a condition is not to be remedied by tinkering at it. It will be effectually and wholesomely remedied when the worshipers bring to the service a conscious, positive, spiritual life, a true and peaceful sense of God's gracious working in their souls and a passion for closer fellowship with him.

* * *

Probably, too, a constructive purpose in the inner life will materially revise the entire general scheme of our public worship. The Protestant denominations have gone to seed with the conception of "one man" leadership in worship. From invocation to benediction only a single voice is heard—the preacher's. The people are an "audience," not a worshiping congregation.

Through a lengthy prayer, and, too often, an irrelevant Scripture-reading, through diverting announcements referring sometimes to strikingly grotesque functions connected with the kitchen department of the church or the theatrical department, through an impassioned exhortation intended to "boost" attendance at the church services or the Sunday-school, and through the sermon, the people sit passive, contributing a negligible modicum of mental effort to the whole.

The worship is uncoöperative. The soul of the worshiper is "led": it has no chance to strike out upon its own initiative.

Reacting from the bareness and autocracy of such a plan of worship it is usually assumed that we need more form, more ritual, more "dignity." Hence we have pastors who adopt some of the venerable prayers of the Anglican church and provide a complex order of worship which keeps congregation and choir on the tip-toe of attention lest they miss their respective cues.

An inner, creative spiritual life, quickened and guided by the Disciples' own historical ideals, would shove off much venerable ritual and all the crude, modern high-pressure devices as the sap shoves off the tree's dead leaves in the Spring. A truly constructive spirituality would treat the problem of church worship constructively, fashioning a public order consistent with its insights and adapted to its purposes.

Such a task awaits the Disciples of Christ.

* * *

Interestingly, their history is not without suggestion as to the type such an order of worship should take on.

It will strike some readers as strange to rescue the little congregations of the so-called "anti" wing of the Disciples from the obscurity and disregard into which we of the main body have finally consigned them, and to set them forward as in any respect models for the rest of us.

Yet in the matter of spiritual worship, it is hardly likely that anyone acquainted with their simple and democratic ways will dispute their superiority. One never worships with them in England, in Australia, or in the southern states of our own country without wishing for a similar social participation of the whole congregation and the active leadership of laymen in the public worship of our own churches.

Hard, legalistic, intolerant, contentious about mint and cummin, they have preserved nevertheless, the type of public worship which belongs naturally to the Disciples of Christ.

Here is a historic survival full of suggestion. Avoiding the formalism of the ritualistic denominations and the "one man" autocracy of the Puritan churches, they have kept their worship sanely free from the false sentimentalism and institutionalism that have so coarsened and weakened modern piety.

Spiritual worship calls for simplicity, democracy, an orderly informality, a dignity that is not sought after nor conscious of itself but that rests upon the worth and reality of the things done.

The rebirth of their inner life will bring to the Disciples of Christ a redefinition of their standards of worship and a reconstruction of their public procedure in forms congenial to their ideals.

"Don't" versus "Do"

The Inspiration of a Positive Christian Program.

The wonderful work of Dr. Grenfell on the coast of Labrador in relieving distress, and in teaching religion by the example of his own personal attitude toward others, makes him a classic illustration of modern missions. It also gives him the right to speak with a certain authority on the essentials of the Christian life. The following article appeared first in The Congregationalist and is here given to our readers with an acknowledgement of our obligation both to the author and our sincerely valued contemporary.

BY WILFRED T. GRENFELL, M. D.

FOR many years I had been interested in what, for lack of other description, I am bound to call the "religious life" of the people in a certain fishing village. Young men had grown to beyond middle age since I first knew them, and were still steadily adhering to three Sunday services and three week-day meetings. Some of the leading men had been discussing the morality of one or two richer men in the harbor who had taken out grants for the land, were cutting it up into lots and making newcomers pay for it. They had decided that it was not Christian. A little later I was talking to one of them, a really first-class old fellow.

"Uncle Joe, didn't you take a government grant?"

"Yes, Doctor."

"Haven't you sold four lots already?"

"Why, yes, Doctor. It gives me a few cents in my old age."

"I thought you said it was wrong to take up the land and sell it to newcomers."

"So it is, Doctor. So it is. But you see, we be only poor men." Religion here was theory, not practice; none of the others had any land to sell.

PARODIES ON CHRIST'S WAY.

At another time, the best men in the place had agreed that in order to try and save the beauty of the harbor, and to attract visitors there who spend money for the benefit of those incapacitated for earning their living by fishing, a law should be passed forbidding the cutting of the trees within a certain radius of the harbor. During a trial of one of the men for breaking the law, one or two men asked leave to speak. One of them was the leader of the "revival" services which were being held in the harbor. He wanted to state his opinion that "the fishermen were not out for beauty, but for comfort." "They didn't see why the men should not cut down the few trees left, and grub up the roots as well, as has been done in other places."

The Bench, which had not "got religion" by their standard, tried to point out that it could only be for a short while that they would derive the slightest benefit, and that it would injure the place permanently. Moreover, a beautiful home and harbor always helps one to live a beautiful life. Cutting the trees spoiled the gardens, as the snow all drifted away and left the bare ground. It kept all those who were unable, like him, to go fishing, without a chance of employment. No man could live to himself anyhow. But the man went away declaring that he did not see what he was going to get out of it, and he thought a man should do as he liked for his comfort. Business being over, he could now go back to religion for the evening. Even these trifling instances suggest how such parodies of Christ's way have made it seem contemptible in the minds of thinking men.

The healthy human mind rejects, the vigorous youthful mind rejects, and the younger and more healthful they are the more they do not care to hide the fact that they have, the doctrine that the ideal way is "not to do." The policy of Fabius Cunctator is only possibly commendable when it corresponds with the Scotch idea of biding one's time, or getting fully ready to deliver a crushing blow. The surgeon who refuses to operate in an early stage of the disease, fearing for his own reputation, really neglects to operate. The wayfarer who does not help his neighbor in trouble for fear of spoiling his clothes, or even of his life, is neglecting his duty and his philosophy is contemptible. The best spirit in every man acclaims him only as ideal who does things at whatever sacrifice.

INDEXING SINS.

One winter the leading exponents of a sect for which I have the highest respect and among whom I number some of my best friends with the highest ideals, adopted and imported for their instruction in the way of life a book issued by their church for the guidance of its members. Not to drink, smoke, dance, play cards, go to the theater, work on Sundays, swear and other indulgences and occupations, were scheduled and "indexed," as were many sins of immorality which go without saying and would have been just as well omitted. Taboos were laid on certain forms of art which appeal to many, on entertainments which many advocate as being especially regenerative and on forms of clothing which in some countries are positively national.

It so happened that a most ardent young medical man and proud adherent of a noted Scotch clan was spending the winter with me at his own expense, for no other reason than to try and realize his own ideal of the way of life, and had brought with him the special garments it was his proud distinction to be allowed to wear. As he had arrived in the late fall, he had not yet found the climate here specially adapted to bare knees, but all the same he was looking forward to displaying these garments to honor some special occasion. I can still remember his face when I pointed out that they were included in this Index Expurgatorius.

A PROFITLESS CONTROVERSY.

It might be supposed that to make every seventh day one of rest, and to call that day the one, now almost universally agreed upon, and to insist upon its observance, now that it has been scientifically and philosophically demonstrated as advisable, is at least more or less ideal and not calculated to "stir up evil." But the problem as to which is the day we must not do things has been one of our worst troubles.

There came into our harbor a teacher who insisted that the day before was a better day, the real and only ideal day, and its observance instead of our chosen day, essential to the "way of life." A very few left their old church and followed him. They ostentatiously went out fishing, while their former comrades of the "way" still studied and followed the precepts of the expurgatory book. I can still see being thrown from the church on Monday the firewood which had been carefully cut on Sunday and brought freely for the humble ministry of fuel. My Scotch friend had left the Coast, but here at least he stands avenged. Many believe that even dogs are affected by ridicule, and certainly nothing can be more harmful to any human cause than that it should be obviously ridiculous.

THE BEAUTY OF THE OPEN MIND.

The recognition of this is of primal and utmost importance in these days for the welfare of the Kingdom of God. Gentleness now is needed, not so much of action, for that is forced upon us, but gentleness —gentle manliness—of thought. Self-assertiveness is one of the most repellent attributes of any man. No great man can be so, or he is not great. Fancy Lord Lister sneering at and denouncing even those whose "old ways" his immortal discovery was to revolutionize. On the contrary, they denounced the way of the man who conferred one of the greatest blessings mankind has ever received. Harvey gave mankind the inestimable boon of the knowledge of the circulation of the blood, but the old school of his day only accepted it, practically at the point of the bayonet. Jenner and Pasteur saved millions of lives through their patient and masterful work. The old school abused them and still, in spite of facts, the shallow denounce them. It has been the same with every advance which can be named which has helped to revolutionize human knowledge and advantage human life. It seems it must be so. But at least let us not do this ignorantly, defeating our own ends and debarring men from following the Christ avowedly, because of our intellectual conceit or overslept conservatism. Science suggests to us now that there is no such thing as matter, all is a form of motion; and we merely the expression of perpetual vortices of whirling motion, while thought is simply a disturbance of equilibrium. Can we not be content with merely judging ourselves and criticising our own methods?

WHAT EXPERIENCE BRINGS.

Experience would teach me that as men grow older the strong bias of youthful days, like the rills in thawing snow, tends to become obliterated and the refreshing streams do run at last into larger and more beneficent channels. This, to us medical men, is not a symptom of defective processes in the machine which makes thought possible. Meanwhile, we have broadened the meaning of the word "monomania" to include and qualify as needing control the whole genus of those whose misfortune it is to arrogate to themselves intellectually that which they most certainly do not possess.

Experience was suggested by the great Master as the one school in which all can learn whether his teachings as to "the way" were of God or man. This school for doing things may cost us dear, but it has the merits of no undeserved invectives, and even if we do make failures in

our attempts, even if we do unintentionally select wrong methods, such wanderings as those of Kim and his lama ended in the haven where they would be, because they kept on—and Tyl Tyl and Mytil found the Bluebird by much doing. Shall we not concede at least this may be equally as true of any man's groping, even if his methods are not ours?

* * *

I am now speaking to those who are in earnest about life. Eternity is not long enough to convince the blasé indifferentist who cares nothing for life, or believes that neither the way nor the goal exists at all. It seems futile to spend time arguing about ideals with those in whom physical or intellectual wealth has only aroused a contempt for life and a chronic condition of boredom. Nor does it seem more profitable to expect words to alter the way of life of those in whom either wealth or illiteracy has permitted an unreasoning bias against life to develop. The foolishness of mere word preaching can only save the few anyhow.

MYSTERY IN LIFE.

Dean Hodges is not the only authority who has put on record that he is a fortunate man who, because of its mystery, sees the dignity of life and he quotes Mazzini as saying that a man has learned nothing unless he has learned to wonder. Bishop Brooks says the outlook into mystery has ever a stronger intellectual influence than the inspection of discovered facts.

Certainly if entrance to heaven depends on an intellectual attitude, quite the majority will be left out, while our colored friends in the South will probably be far more generously represented.

AN UNATTRACTIVE HEAVEN.

A mixture of Revelations and a minstrel show has always left me as a boy with the idea of heaven as a place especially adapted for pleasing them: as a loud noise does the adherents of certain sects. I have positively heard men hide what should be their despair at this fact by quoting the Master as saying that we cannot expect the wise or rich in God's gifts to be largely represented. Such a view of heaven obviously does not make it very attractive to young manhood.

The Minister's Wife Gets the Best!

Giving Some Reasons Why She Should Not Be Pitied.

Why in this day of civilization do people look with pity upon the minister's wife? A young woman who was betrothed to a theological student told a minister's wife that she was the first person to sincerely congratulate her upon her engagement. The usual remark was: "So you are going to marry a minister!" You poor thing, I pity you!" Why "poor thing?" Financially the clergy do not stand high, but, like college professors, the best things come to them because of their position. Books, friends, education, travel, are theirs in greater or less abundance according as their place is large or small. Houses, furniture and clothes may be shabby, but the real things which count are theirs. Plain living and high thinking may be rare in this generation of commercialism, but in these two classes it has not yet fallen in desuetude. So common has been this saying that

Perhaps the keenest struggle in the mind of the mistress of the manse is the proper line of division between the duties incumbent upon her as housekeeper and mother, and the opportunities which are continually presenting themselves for outside work in lines which seem not only well worth doing but of urgent importance. Every mistake made in the training and development of her children she ascribes to the clashing of these duties and her mistaken judgment when the choice has been made for the outside work, but what have been the results upon the children themselves?

There is an old jingle in the mouth of everybody, and to which most people attribute some basis of fact:

"Ministers' sons and deacons' daughters
Always do as they hadn't oughter."

finally investigation of the real facts has been made by more than one writer, and the results are astonishing.

Although the proverbial minister's son is still pointed out as the worst boy in town, time and again in recent years have appeared in the papers, religious and secular, lists of great men who were ministers' sons. Of course, these great men may have been unduly given to mischief as boys. It may be true that greatness and extreme liveliness are akin, as genius and insanity are said to be!

However that may be, it may be truthfully asserted that the life of the minister's family is not, after all, more difficult than that of other professions. And it may just as truthfully be said that the minister's wife and children enjoy many things—things most worth while—that are denied to more independent callings.

The House-wife's Hymn

A Song of Gratitude.

O God, I thank Thee!
With every glowing part of me,
From the whole heart of me,
I thank Thee, God!
How shall I say it? What the words to tell
The warm, sweet glory and the bosom swell?
Forgive the language of my simple tongue;
I cannot say what wiser ones have sung.
Listen, and I will tell it, God, in my own way;
For I must speak it on this wonder day.

Somehow, Father—be it not shame to me!—
'Tis in such humble ways I compass Thee.
I seem to see Thee in the simplest things:
Foamy water that bubbles and sings,
Bursting in rainbows over the washtub's rim;
The clean, sweet clothes filling my basket to the brim—
How white they flutter at the wind's brisk will
That whips them whiter still!
And when, over the ironing-board billowing clover-sweet,
They smoothe to satin beneath the friendly heat,
I feel such thrills of happiness. . . . Forgive me, Lord,
If praise like mine should not accord!

God, I am one who cannot understand
The fearful works of Thy mysterious hand,
The great immensity that swings above;
The thing I understand is human love.
Yea, human love and human things: the touch
Of well-worn objects that I love so much—
Cushion and chair, dishes and pan and broom,
The comradeship of a familiar room;
My plants there in the window, and the glow
Of shining tin things hanging in a row.
Scorn, if Thou wilt, my common way—
I must speak truth and only truth this day.

O God, I seem to find Thee everywhere!
The steam that rises from the kettle there
Seems more a miracle, somehow, to me
Than all the Heavenly marvels that I see.
The hum of dear things cooking on the range
Fills me with rapture: Father, is it strange,
Since these Thy products are of grain and food
And Thou Thyself hast called them very good?
And is it wrong, O God—my surging pride
When the rejoicing oven door swings wide
On russet bakings I have made to feed
My hungry brood? Thou knowest, Lord, their need.

Thou knowest how they lean to me for life:
Even the strong, brave man who calls me wife—
The father of my flock—must look to me
For blood and sinew and the strength to be.
This, then, the greatest, dearest thing of all—
To know that I may answer to their call;
That Thou hast made me mother, friend, and mate,
Keeper of life and molder of their fate,
By this I know the universe as Thine—
That hearts and homes and people are divine!
Is there a greater gift in all Thy store?
My woman's heart is full—I ask no more.

O God, I thank Thee!
With every glowing part of me,
From the whole heart of me,
I thank Thee, God!

(From Ladies' Home Journal.)

All the Church at the Church's Task

How an Ohio Congregation Carried Through the Every-member Canvass.

BY J. A. CANBY, PASTOR, UHRICHSVILLE, O.

THE canvass that I shall speak of was made in a church of 900 members. This church had used the duplex envelope system of three years with the old-time annual canvass by the deacons of the several districts, with the result that only one-third of the members had given anything to current expenses and less than one-fourth had contributed to missions. A comparison with other churches that have not had the every member canvass will show that this is a fair average. Now what are some of the definite results which came to this church through the every member canvass?

I.

The first result was a marked increase in the number of contributors to all causes. Not every member was reached. Some were non-residents. Others were not at home and were not canvassed afterwards. Twenty-five refused to give anything. However, the tabulated results show that three-fourths of the membership are now contributing to current expenses and missions. Nearly all the remainder could have been enlisted by a follow-up system.

II.

The second result was a remarkable increase in the amount given to current expenses and missions. Our offerings to current expenses have been increased 25 per cent and our offerings to missions 400 per cent. The reason for the much larger gains for missions is accounted for by the fact that this result was definitely planned. In the educational campaign preparatory to the canvass, the ideal set before our people was, "As Much for Others as for Ourselves." The people were asked to divide their offerings equally with the local church and the wide, wide world. Many however, did not do this, and even some of the canvassers were unwilling to ask this of the people.

III.

The third result was a living link in the foreign field, and another living link in the home field. This result was a blessing from God that no one expected to follow upon our first trial of the every member canvass. You cannot know the joy it brought to our people to know that they were able at last to support two missionaries of the cross of Christ. Our church is now supporting Alfred R. Bowman of Wuhu, China, and Miss Bessie Pehotsky in the work among the Bohemians in Cleveland, Ohio. The living link in the foreign field is sustained through the Foreign Christian Missionary Society, and the living link in the home field, through the Ohio Christian Missionary Society, This has brought new life to our church. For the first time in thirty-seven years our people feel the thrill of the Master's program to go into all the world and preach the gospel to the whole creation.

IV.

The fourth result of the canvass was the discovery of a new continent which should be embraced in the every member canvass. The every member canvass marks a definite advance in church finances. It seeks an offering from every member. It places the responsibility of securing such an offering not upon the pastor and members of the official board, but upon a special chosen committee of men who are set apart by prayer before the congregation to go out and look after this business.

But the every member canvass does not specify what the minimum individual offering should be. It leaves the amount of the offering largely to the mercy of an undisciplined conscience, with the result that the returns from the canvass show that some people have given a hundred times as much as others in proportion to their ability. Since the beginning of our history, we have had an every member Lord. But we have not left to the conscience of the people who that Lord shall be. We have preached Christ.

FAITH WITHOUT WORKS.

We have always had an every member faith. We have not permitted men to bring articles from the various creeds and incorporate them in the gospel of the Son of God. We have preached the faith of the New Testament. We have always had an every member baptism. That baptism is immersion. No man has been allowed to select a mode according to the dictates of his conscience. We have always proclaimed the fact that Jesus Christ settled the matter of the mode of baptism.

But when it comes to the matter of how much a Christian should give to the Lord, we have solaced ourselves with the thought that we were giving as the Lord has prospered us, even while one man is giving a hundred or a thousand times as much as another in the same congregation. We have left this matter wholly to the dictates of the conscience even in the face of the fact that the scriptures clearly teach that at least a tenth of our income belongs to the Lord.

HOW THE TITHE IS DIVIDED.

But not so with this church in this canvass. As a part of the preparation for this canvass, from the pulpit and the church paper, the people were taught that they should give at least a tithe of their income to the Lord. One-fourth of the canvassers who went out were tithers. They were urged to ask the people to make the tithe their minimum offering and to divide it equally between the local church and missions. The non--tithers of course were unwilling to advocate what they did not practice.

Now for the result. The canvassers enrolled 112 people who promised to give at least a tithe of their income to the Lord. A study of the tithers and non-tithers shows that they are about equal in material circumstance. Now after six months have passed, these 112 tithers afford an object lesson for the entire brotherhood.

During the months of June, July and August, the poorest months in our financial year on account of short time in the shops, the total income of the church was $897. Of this amount the 112 tithers gave $359 or 40 per cent of the total income of the church, while 788 non-tithers gave only $538. The tithers gave $3.20 per member and the non-tithers, only sixty-eight cents per member.

Had the 900 members of the church tithed during the three months the income of the church would have been $2,880. And had the 900 members of the church tithed during the entire year, on the basis of these three poorest months, the income of the church would have amounted to $15,500. The tithe of our congregation is conservatively estimated to be between $20,000 and $25,000 annually.

TEACHING NEEDED.

The present tithers are not giving the whole tithe through the duplex envelopes. Much of it is being used for other church and benevolent expenses. This much, however, we have learned, that what is needed is an every member canvass for at least the tithe of our income for the Lord. With this ideal in mind, we have decided to hammer away on the marble of human hearts with the hammer of the every-member canvass wielded by men who believe that at least the tithe is the Lord's. We expect the chisel of divine truth to cut its way and trace out a definite standard in giving the same as in other matters of our religion.

The greatness of the Bolenge Church on the Congo is its tithing system of men with money. Shall we allow Jews, Mormons, Seventh Day Adventists, Nazarenes, Holiness people, and Africans to put us to shame in giving? A million dollars from one man is a princely gift. But a worthy offering from every one of a million and a half Disciples of Christ would be a kingly gift. Before our people ever put their hearts into the educational and benevolent interests of the church, they must be led to place their treasures there. So long as the colleges, missionary societies and benevolent organizations of the church must depend upon the offerings of the few, they will have to be content with the hearts and lives of the few as students, missionaries and evangelists.

A DEFINITE STANDARD.

Let us bring the churches of Christ to a definite standard in giving, the same as we have done in other things which constitute our strength as a people. The fact is, our colleges, our churches and all our missionary interests are getting just what we have taught the people to give, namely, just what they feel they can give. Our people have no standard in this matter. They have no conscience on giving. Let the gospel of the tithe is the Lord's be taught from the classroom and from the pulpit, let it find a place in our church papers, in our Bible-school literature and in all our publications, and our people will be born again within this generation, and we shall give millions to missions where we now give thousands.

THAT THEY ALL MAY BE ONE.

By Thomas Curtis Clark.

THAT they all may be one!
One in heart, one in mind, one in aim,
That the whole world may come to believe
In the matchless, ineffable Name.

That they all may be one!
May no strife or vainglory divide,
Lest the world in confusion shall turn
From the light, and in darkness abide.

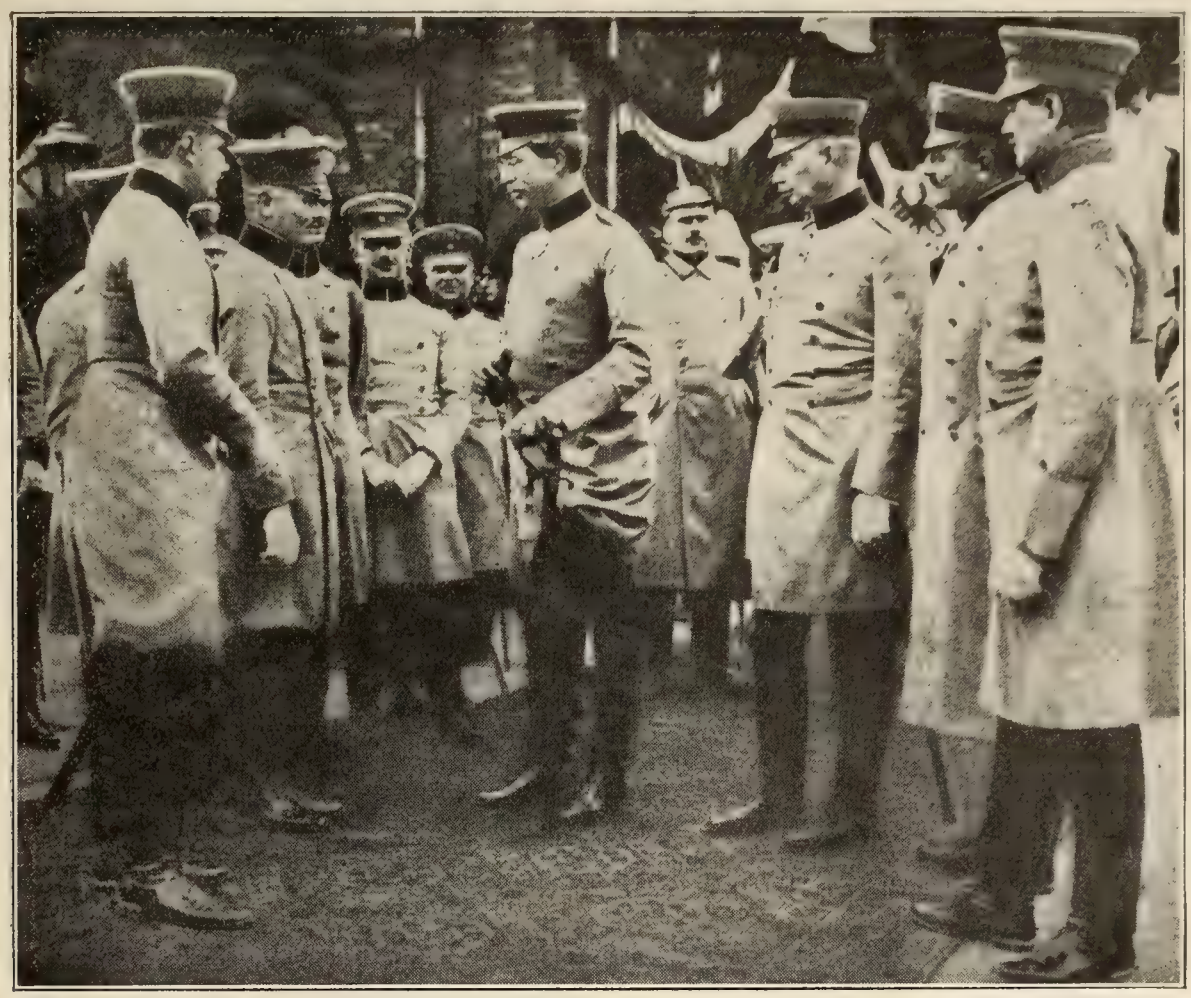
That they all may be one!
Thus He prayed ere He died for the gain
Of a sin-burdened race. Son of God,
Shall we render Thy heart's desire vain!

When Belgium's King Visited Chicago

Miss Jane Addams of Hull House Tells How the Hero of the European War Appeared as Crown Prince.

IT WAS 3 o'clock of a crisp, sunny afternoon in the spring of 1898 when the doors of the famous red brick building whose steep roofs rise like a landmark at the dingy corner of Polk and Halsted streets opened to admit Albert Leopold Clement Marc Meinrad, Prince of Flanders, and the mistress of Hull House became hostess to the future king of Belgium.

"There was introduced to me," said Miss Jane Addams, telling it to a Chicago Post reporter, "a fair-haired, fresh-faced, spectacled young man of I should have guessed 18 or 20, though his age was then 23. He was brought by the Belgian consul, the late Charles Henrotin, and Mrs. Henrotin, and before they went away we had tea together.



King Albert of Belgium, surrounded by his staff.

CHARMING AS A CROWN PRINCE.

I recall the crown prince as a most charming young man, quiet, of modest demeanor, a studious disposition reflected in his boyish face. He appeared to be genuinely interested in sociological problems and uncommonly well informed about them. The many questions he put and his own less frequent observations disclosed that.

"They staid from 3 until 6, long enough to really get some idea of Hull House work, and various departments and arrangements of the work and of the house itself aroused in the young prince a lively interest. We went to the room we call our music hall, where a good many boys and girls were playing, some on the violin.

"'Do you know, he said, 'much time has been spent to educate me in music, yet I cannot play a single instrument.'

"He talked with charming friendliness to the children, praising their skill and encouraging them to further efforts. Particularly he said he liked their playing of the violin. Then he turned to me and asked:

"'Won't you please go up there on the platform and make a speech? I have heard so much of the American ladies, but I have never heard one speak.'

A REQUEST REFUSED.

Miss Addams laughed as she said: "Goodness, you know I couldn't do that, and I said so. Mr. Henrotin playfully suggested that the request of a prince was tantamount to a command, but for all that I had to disappoint the young man, and he really seemed to be disappointed. He spoke excellent English.

"One knew, of course, that he was next in line of succession to his uncle, King Leopold" (he ascended the throne the following year upon Leopold's death), "but as I remember that boyish, quiet, gentle face with its studious, inquiring eyes behind the gold-rimmed glasses, there was no hint in it of a war king riding at the head of fighting armies. He was dressed conventionally in traveling tweeds.

"The type of neighborhood that surrounds Hull House was new to the prince. He had never seen anything like it, he said, and it impressed him vividly by its unkemptness, its squalor, for the Polk and Halsted of sixteen years ago was even less sightly than today. I suppose there must have risen in his mind's eye the clean cities of his own land, the orderly streets and neat houses, all the snug little farms of his countryside.

SHOCKED BY BAD PAVING.

"We stood a few minutes on the street corner and he looked up and down Polk street and shook his head. Polk street then had not its present pavement. There had been a pavement once, but then its sorry remains were mostly ragged blocks floating around in the mud.

"'There is not such a thoroughfare in all Belgium,' he said.

"'I think perhaps out in the country' I suggested, but he shook his head with decision. 'Not anywhere in the whole kingdom of Belgium,' he said. And it was pretty bad, that's true."

Prince Albert's call at Hull House was upon the occasion of his first and only visit to the United States, when he came, as he put it, "for pleasure and education." Miss Addams recalls that he remarked, "I am here in your country to see and learn." He arrived in New York on the steamship Kaiser Wilhelm der Grosse, March 8, 1898, and was recalled to Belgium April 25 following.

The Psalm of Love

A Paraphrase of Paul's Great Message.

IF I CREATE wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate the fountains of riches, and power to pre-empt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal work-mates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed and forced tribute from weakness, but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love, these three: and the greatest of these is love.

—From "Dare We Be Christians?" by Walter Rauschenbusch.

THE CHRISTIAN CENTURY

EDITORIAL

A WISE EVANGELISM.

A POLICY of spiritual statesmanship is that followed by old First Church, Bloomington, Ill., whose pastor, Rev. Edgar DeWitt Jones, reminds us that during the past five years four of the most gracious spirits of the Disciples brotherhood—Pounds of Hiram, Richardson of Kansas City, Ainslie of Baltimore and now Combs of Kansas City—have conducted evangelistic meetings there.

The church is conscious of a very positive enrichment of its life. Each preacher has left a deposit of his own soul's treasure in the keeping of the congregation. The people look back with grateful recollection to the happy days of worship and evangelism and the whole community takes religion appreciably more seriously because of the strong and winsome presentation of the gospel such men set forth.

Not the least value to the church is the indirect good that comes to it through the quickening and enrichment of the pastor's own soul in the intimate companionship of his successive guests during the happy weeks of their stay. Sermons are born in that kind of fellowship, and life is renewed and developed.

Think of Edgar DeWitt Jones and George Hamilton Combs being together morning, afternoon and night for nearly a month! Think of the books they would discuss, of their heart to heart conferences, of their mutual interpretation of divine things, of the theological problems they would settle, and of the problems they would raise that neither had ever thought of before!

Geniuses for friendship, both of them.

One hardly knows which to envy the more, Combs or Jones!

THE FUNDAMENTAL HOPE.

OLIVE SCHREINER, the author of the "Story of An African Farm," and "Woman and Labor" is reported as being greatly depressed in her London home by the terrible collapse of civilization, the denial of all her dreams and philosophies.

But one morning her sympathetic friend, Mrs. Pethick-Lawrence, found her in an unwonted cheerful state of mind, and when she asked for an explanation Olive Schreiner said that she had a new ray of hope. One man had been reported by the morning paper as preferring to go to his death to taking up arms against a fellowman.

"Now," she exclaimed, "when people begin to die for peace, there is hope."

Here she touched the fundamental hope of Tolstoi, who foresaw a time when men would be too humane to butcher one another.

UNCONSCIOUS AUTOBIOGRAPHY.

DISCUSSING a successful preacher with one of his deacons some years ago the deacon said, "He lacks but one thing to make him a great preacher: he has never suffered."

The preacher was an extraordinary administrator of church affairs and had by his genius built up a great institution. His life from college days had known no defeat, no set-back, no disappointment. Steadily success had flowed around him like a rising tide. Brilliant, masterful, exhaustless in resources, he had met life with his head held high.

But there was a note he could not strike in his ministry. His deacon felt the lack of it. It was the note that only a man of grief, a soul acquainted with sorrow, could strike.

If you would know, earnest reader, what that note is, reread the sermon in last week's Christian Century by Dr. Burris A. Jenkins. He is preaching to others; he is not making a confession of his own. Yet he unconsciously makes his appeal to others in the terms of his own experience. For years this brilliant, facile teacher and preacher has been living in unrelieved jeopardy of complete physical disability. He is as well acquainted with the inside walls of the hospital as with his own study. Plans innumerable have had to be abandoned during the past ten years on account of the sharp recurrence of his affliction. His ministry at Linwood Boulevard Church, Kansas City, has been carried on, in large part, "in absentia," as he lay in hospitals in New York or Chicago recovering from successive surgical operations.

It has been a big price to pay, but there is a deftness of spiritual touch in his preaching which his people did not feel in the earlier days, a mysticism, a humanism, a note of spiritual authority which only he can voice who has intimately known pain.

Such a preacher does not talk about himself. He is no sentimentalist. He does not cheapen his personality or his message by referring repeatedly to his own specific experiences, but those who know him, plainly see that the things he selects to say, the things he deems it important to say, are the truths and insights gained in his own experience.

So his preaching is in fact his own spiritual autobiography.

A REGRET.

WE REGRET that the Christian Standard abandoned so soon and so abruptly its series of editorials on what it called "Religious Bodyism." It was a horrid name but a good theme. The editor promised with a great show of determination to sweep the gamut in a succession of pronouncements under that general title. After the announcement one article appeared—and then a long and unexplained silence.

One wonders if the editor let himself get started on a certain road without realizing where it was bound to take him, and abandoned it when he discovered whither it led.

The attempt to give an undenominational interpretation to the Disciples of Christ leads to a far more generous and inclusive fellowship and practice than the readers of the Standard are accustomed to have set before them in the pages of that newspaper.

RECONCILIATION.

GRADUALLY and silently the reconciliation between Rev. R. J. Campbell, famous minister of the City Temple, London, and the conservative forces of British Church opinion has grown until it is now complete.

Chief token of its full consummation is found in the British Weekly upon whose pages the name of Mr. Campbell seems to appear nowadays more frequently than that of any other English preacher.

The significance of this fact will not appear to those who have forgotten that it was in his capacity as a department contributor to the British Weekly that Mr. Campbell fell into strained relations with Sir W. Robertson Nicol, its editor, because of certain utterances which the editor insisted must be blue-penciled and which Mr. Campbell insisted must stand as he had written them or not at all. This was the beginning of the most intense and deep-going agitation in the thought life of the Church in the present generation.

Mr. Campbell's department was cast out of the British Weekly, his teaching was attacked as heretical by its editor, and the preacher himself, hardly yet securely established in the pulpit made famous by the great Joseph Parker, was cast out of the synagogue of orthodoxy from Inverness to Lands End.

His church alone remained loyal, though insidious machinations were set going to undermine his people's fidelity to their brilliant leader.

Above his church door one Saturday night the word ICHABOD was written in huge letters which every worshiper read as he drew near the sanctuary on Sunday. The daily press was alive with the theological controversy for months and the religious press knew little else. Mr. Campbell retired from the scene of turmoil for three weeks and when he appeared again brought with him the manuscript of a book called "The New Theology" which Macmillans sold the world over by the tens of thousands and which still sells today.

When the heat of the controversy subsided Mr. Campbell's name was not so much as mentioned for several years in the columns of the orthodox British Weekly.

A CONSTRUCTIVE WEEKLY

But now Sir William, the editor, is personally taking up a collection to sustain daily intercession services on behalf of British arms and soldiers at City Temple, with Mr. Campbell as the central figure.

It is not simply the war that has melted the stupid hearts that fell into alienation over honest difference of theological opinion, for the melting has been in process some two or three years. But in the presence of the vast responsibility and horror of war their differences altogether melt away in a great common commanding devotion.

THE POWER OF PRAYER.

A LETTER came to this office during the past week, a portion of which we are passing on to our readers. The writer is a missionary in Korea. He is a member of the Southern Presbyterian Mission in Soon Chun, in the southern part of the country. It is a new station which he has helped to open. Of a most trying experience there in the first days of his work he writes:

We lost at one time our two precious children. They were beautiful and strong, healthy children, three and a half, and two and a half. Both were suddenly taken with the worst form of oriental dysentery, contracted we know not how, and as we had just moved to the new station to open up, no doctor was there, and when one came, he arrived too late. We buried both the same day.

Two days later my wife was taken down with the same fearful malady, and weakened by six days of constant nursing, had not the strength to resist the disease. Three doctors and a nurse who had been rushed to the place, gave her up. But that Sunday all over Korea prayer meetings were held by natives and foreigners; for the news had spread far.

I thought of you then for this reason. We had oftened discussed in class whether God heard and anwered prayer directly or whether the benefit from prayer was reflex. Standing that night all alone under an Eastern sky, many thousands of miles from my dear ones at home, with two newly made graves close by, and my wife just on the edge of eternity, and expecting that possibly, probably, tomorrow I would have to lay her by their side, I was conscious of the presence of a Person, and I had a quiet peace and assurance that only a personality can give, and I knew as I made my great surrender, that whether my wife lived or died, I had touched the other side, and He knew and understood and was ordering it all.

That day an antitoxin, much delayed, arrived and they gave it to her as a last resort, while the Koreans on the hills prayed. She awoke from a short nap that night and was better and said she would get well. Since then she has gotten back all her former stength. We both feel that great as was the cost, it was worth it all to know Him, and have a religious experience which was not based on faith alone, but on contact with a living, risen, unseen Friend.

I thought this might be of interest to you as a testimony from one who had spent a short time at the front. My wife, who was passionately fond of her little ones, and had never had a great religious experience, had such peace in her heart as she stood by the open graves and all during the day that she remarked that she could not understand it, until I reminded her that He had promised His peace in times like this, when all human power failed. I am satisfied, from my own experience, that while God does not answer our prayers in the sense of giving us just what we ask, every true prayer, definitely reaches the supreme personality, God, and that He gives a definite answer of that which He sees best for our highest good.

FOSTERING AMITY WITH JAPAN.

DR. DOREMUS SCUDDER of Honolulu is the pastor of one of the strongest congregations in the world, a congregation that has the reputation of supporting more foreign missionaries than any other church in Christendom.

He is a member of a famous family of scholars and missionaries. A brother of his is the greatest living authority on the sea life of the Pacific islands, and the author of a very important series of letters to Professor Romanes on scientific and religious matters.

Dr. Scudder has just returned to his home from a visit to Japan in the interest of good feeling between that country and the United States. Similar missions have been undertaken by President Eliot and Dr. Hamilton W. Mabie. And a visit of the same nature, only in the opposite direction, has just been completed by Dr. Sydney L. Gulick, for many years a missionary in Japan, who has spent several recent months journeying through the United States, in the effort to interpret to our people the real sentiments of the Sunrise Empire.

There are jingo voices in both lands that are lifted unceasingly in threats or hopes of war between the two peoples. There are vast military interests that would best be served by war. But the actual sentiment of both nations is in favor of permanent and honorable peace.

If we are willing to treat the Japanese people with the same courtesy with which we treat all others, we have no occasion to fear any disturbance of the peaceful relations now existing. It is the hope and the purpose of such international visitors as have been named to create and perpetuate the sentiments of good will across the Pacific.

COLLEGE CLUBS TO FIGHT THE SALOONS.

IT IS an encouragement to all lovers of good order and sobriety that the combat with the liquor traffic goes forward in so many ways and at a multitude of places.

Few realize what a campaign is being organized in the colleges and universities to recruit life-long enemies against the saloon. Yet the Intercollegiate Prohibition Association has clubs in a great number of the educational institutions of America, and more are organized each month.

This association is not partisan. Its purpose is to rally the educated youth of the land in an active and open fight for a saloonless land. And the assurance that the near future will see such a victory of the temperance forces rests in no small degree on the mobilization of this army of temperance in the colleges.

A Prayer at the Year's End

BY J. R. PERKINS.

FOR these I give thanks:

For the fullest year of beautiful friendships that my life has ever known; for the men who made room for me in already crowded hearts just because I needed the warmth and love thereof; for the men who looked into the crowd and saw those of great wealth, great authority, and great prestige, but beckoned for me; for the men who chose me as Jonathan chose David, as Socrates chose Plato, and as Jesus chose John.

I thank Thee, Lord, that I found men voicing with courage the ideals I had dreamed but was not brave enough to utter alone; for the men who would rather fail in business than to falter in justice; and for the men who have heartened me to return and grapple with age-long errors that have poisoned the sweet fountain of human life.

I give thanks today for the men I know and love who are dangerous only to that which works abomination and makes a lie in art and literature, in commerce and industry, in morals and religion; and I give thanks that they are pledged to principles whose practice will most nearly perfect every relation in life.

I thank Thee for the return of Jesus to the carpenter's bench to dignify every task of men; for the song of the builders who have caught his spirit; for the unity of life to be shaped by his words; and for the beautiful hope that shines with the splendor of suns.

The Larger Christian World

A Department of Interdenominational Acquaintance.

Federal Council Takes Important Steps.

The executive meeting of the Federal Council of Churches of Christ of America, held in Richmond, Va., early in December, resulted in plans for forward movements that were world-wide in their interests. They plan to hold a world Congress of Christian Churches in London next summer. They started the formulation of plans for a world revival that will grow out of the conditions arising from the war. The council takes up and pushes also the plan for the use of part of public school hours, probably Wednesdays, for religious instruction of children, the same to be given in parish houses, not in public school buildings, and under direction of pastors of the churches. Larger measures have been decided on for religious work during the Panama-Pacific Exposition; for more effective work by chaplains of the navy, increased in number recently from 24 to 52; and for celebrations of anniversaries of great events like the martyrdom of John Huss, coming next July, and the start of the Protestant Reformation, occuring in the year 1917.

Preacher Wants Flexible Creed.

Rev. William P. Merrill, pastor of the Brick Presbyterian Church of New York, spoke before the Sunday Evening Club of Chicago on Dec. 27 on "The Religion We Need Today." He said: "Forms, creeds and institutions of religions must be kept in their proper places. The moment a creed becomes a rigid rule or a fence it must be broken or it will break the religion it serves. No religion should wear its skeleton on the outside nor place its backbone to the front."

World Alliance for Peace.

One of the plans of the Church Peace Union is to organize the churches of the world in a permanent World Alliance of the Churches for Promoting International Friendship. A committee of twelve from the British churches has been named with headquarters in London with J. Allen Baker, M. P., as chairman, and Rt. Hon. W. H. Dickinson, M. P., as secretary. The chairman of the American group will be Rev. William Pierson Merrill, D. D., and the secretary is Rev. Frederic Lynch, D. D. Correspondence will be begun immediately with churches of the United States, inviting them to become members, as churches, of the Alliance.

President King Visits Chicago.

Dr. Henry Churchill King, president of Oberlin College, visited Chicago on Dec. 20, speaking before the Sunday Evening Club in Orchestra Hall on "Facing the Facts of Life." He mentioned a number of life problems and spoke of the necessity of developing a character that one would be willing to live with always. He said: "Every one of us must give an account of himself, for beyond death lies accountability and beyond accountability the future life. I am sure that if there is a future life each of us must live it out with himself, and we should so live here that we will be decent company for ourselves when we pass onward."

Rev. R. J. Patterson to Work in Chicago.

Rev. Robert J. Patterson, known as "Catch-My-Pal" Patterson of Belfast, Ireland, has been engaged by the Young People's Civic League, made up of the Christian Endeavor Societies, Epworth Leagues and Baptist Unions, to spend six months in Chicago working on his famous "Catch-my-Pal" lines. The plan is for him to hold meetings in churches all over the city and carry on a pledge signing campaign. His work in Ireland reclaimed 75,000 drinkers the first year and it is said that the values of public house properties in northern Ireland have depreciated fully 50 to 75 per cent. He is a very stirring speaker with the Irishman's gift of expression.

Dr. G. Campbell Morgan Recovers.

As was recently reported Dr. G. Campbell Morgan has been seriously ill in England. He is now making good recovery and was recently able to leave the home for convalescents and go to Gloucestershire for two weeks. From here he will go to Mundesley to remain until after Christmas. He will go to the south of England soon after the New Year.

Rev. J. Wilbur Chapman, who is beginning a union meeting in Lima, Ohio.

Dr. Len Broughton is in Feeble Health.

Dr. Len Broughton, who recently received a call from a prominent Baptist Church in Boston, Mass., is not able to carry on his usual duties in connection with .Christ Church (Congregational) in London. During his enforced absence from the pulpit, his assistant is preaching for him. He has not announced his decision with regard to the call to Boston.

Preachers at the University of Chicago.

The University of Chicago is fortunate in securing some of the foremost preachers of the country to minister to the religious life of the university. Announcement is just made of the new university preachers for the winter quarter. On Jan. 10 and 17, Bishop Francis J. McConnell, of Denver, Colo., who was formerly president of De Pauw University, will be the speaker; on Jan. 24, Dr. S. Parks Cadman, of Brooklyn; and on Jan. 31 and Feb. 7, Dr. Nehemiah Boynton of Brooklyn. Appointments are still to be made for Feb. 14 and Feb. 28, but on Feb. 21, Prof. Hugh Black, of Union Theological Seminary, New York, will be the speaker, and Dr. Cornelius Woelfkin, of the Calvary Baptist Church, New York, will give the addresses March 7 and March 14 (Convocation Sunday).

Dr. R. E. Speer at Ministers' Convention.

A Ministers' Missionary Convention, held at Rochester, N. Y., Dec. 7-9, is said to have been the first interdenominational missionary convention for ministers held in this country. Dr. Robert E. Speer spoke to 700 ministers who were in attendance on the subjects, "Missions and the European War" and "Conditions of Evangelizing the World." J. Campbell White, general secretary of the Laymen's Missionary Movement, was present and presided. Dr. John Timothy Stone, the pastor of the Fourth Presbyterian Church of Chicago, spoke on "Enlisting Laymen as Personal Workers."

Chaplain for Immigrants Dies.

A conspicuous service was rendered the cause of religion and social uplift by the Rev. Dr. Lugschneider, who for a number of years has been chaplain at Ellis Island to the immigrants. He was maintained there by the City Mission Society of the Protestant Episcopal Church. He was able to converse in a dozen different languages and had access therefore to the vast majority of the immigrants. He also did considerable work in the Episcopal Church of San Salvatore, Broome St., New York, which has been maintained chiefly for Italians. He passed away recently and his loss is felt deeply by the religious workers of the great metropolis. His work was so unique that it is said there is no one in the ranks of the Episcopal clergy that is ready to take his place.

Orthodoxy in the Civil Courts.

The method of settling questions of orthodoxy in the civil courts is not so common as it once was but there was a recent case in North Dakota. The Lutheran Church in Grafton split over the question of plenary inspiration. In the lower courts the "anti-plenaries" won. When the case reached the supreme court, both parties had become so heterodox that the court dismissed the case.

Professor is Challenged by Dr. Jowett.

Dr. Thomas C. Hall is a professor in the Union Theological Seminary of New York. He has asserted at different times that "Great Britain made no secret of her growing jealousy of Germany." He also stated that "even her pulpits voiced the swelling anger." Dr. J. H. Jowett, who is pastor of the Fifth Ave. Presbyterian Church of New York, wrote to the professor asking for specifications of his charges. When these were not forthcoming, Dr. Jowett issued the following statement: "For some years the British and German ministers have been cultivating closer and more intimate friendships. A large deputation of German ministers visited England as the guests of their English brethren and were received with the deepest enthusiasm and affection. Many members of the deputation worshiped at the church in Birmingham where I was minister, and in the middle of the service an address of welcome was read in the name of the church and congregation."

A Minister at Ninety Years.

Rev. Charles H. Gates, a Congregational minister of Wilbraham, Mass., was ninety years old this year. He graduated from Andover in 1850 and in the following year he married and went west with the "Iowa Band." After sixteen years in the state of Iowa, he returned to the East and held a number of pastorates. At the age of eighty-three he felt he ought to retire but in 1909 he was given another call by a church he had formerly served. This call he decided to decline. He still reads good books and is in every way up to date. He still preaches on occasion. His life companion is still with him.

First Presbyterian Church in America.

The First Presbyterian Church to be built in America is still standing and is in constant use. It is located at Rehoboth on the eastern side of Maryland. This Presbyterian Church was established in 1706 by Rev. Francis Makemie, who was its first pastor and whose grave is not far from the historic building. Owing to the intolerant laws of Maryland, the building was built upon his own land. It was built of brick said to have been imported from Ireland. Thirty-three pastors have served the church in the meantime. This congregation now has 200 members and a fine Sunday-school. Rev. Henry G. Martin is the present pastor.

Presbyteries Vote Against Union.

The proposed union of United Presbyterians with the Presbyterians is being voted upon by a number of the Presbyteries of the United Presbyterian Church this fall. The votes are taken as indicative of sentiment in this communion. Both Keokuk and DesMoines Presbyteries in Iowa have voted against the proposed merger.

Rev. J. Wilbur Chapman at Lima, O.

Rev. J. Wilbur Chapman and Mr. Charles M. Alexander will begin a union evangelistic campaign in Lima, O., on Jan. 6 and they will continue during the month. They will have eight assistants in their company. The twenty ministers of the city are heartily in accord with the program and 2,000 workers are being made ready to take a religious census before the meetings begin. There will be a force of 400 personal workers who will assist during the progress of the meetings. There will be a series of cottage prayer-meetings in advance of the coming of the evangelistic company.

Medical Missionary Conference.

In spite of the confusion in mission fields as a result of the war in Europe, the interest and attendance at the sixth Interdenominational Medical Missionary Conference, held at Battle Creek, Mich., Nov. 17-20, were in nowise diminished. Probably 200 workers from home and foreign fields attended the meeting, which was presided over by Bishop E. R. Hendrix, of Kansas City. Among the most notable addresses delivered were the following: "Medicine in China," Rev. Isaac T. Headland, Pekin, China; "Better Organization for the Medical Work," Rev. Levi B. Salmans, Mexico; "Physiologic Therapeutics on the Mission Field," Dr. J. H. Kellogg, Battle Creek Sanitarium; "Forty-five Years in Asiatic Turkey," Rev. George C. Reynolds, M. D., D. D., Van, Turkey; "The Outlook for Missions in View of the War," Bishop Eugene R. Hendrix, D. D. The conference will meet again in 1915 in the same city, the sessions being held at a local sanitarium.

A New Lutheran Weekly Appears.

The American Lutheran Survey, a new weekly of the Lutheran denomination, has immediately taken a place among denominational papers. It is published at Columbia, South Carolina. The price has been put at $3 per year.

Baptists Discuss Open Membership.

The State Secretaries and Superintendents' Association of the Baptists met recently in Cleveland. This organization is composed of leaders in both state and city missions. Dr. Hugh A. Heath, of Massachusetts, spoke on the topic, "Is there a Place in Baptist Polity for a Community Church?" The discussion that followed was one of the most interesting of the convention. Dr. Heath declared that he did not believe in open church membership but felt that in some way the weak churches in a given community ought to get together for co-operative service. Just how this can be done without leading to open church membership or to the compromise of Baptist principles constituted the heart of the discussion. Dr. Frank Anderson and Dean Shailer Mathews, both of Chicago, were among the speakers.

Saloon Advertises on Church Steps.

A liquor advertisement on the steps of a church is a sight to make any man stop and look again. On Woodward Ave., in Detroit, is a Congregational building which was abandoned by the congregation to move into a better edifice. The building stands empty and dilapidated and is plastered by the bill-board man. On the very steps of the building and barricading the entrance is a sign advertising a well-known kind of beer. The reaction from such advertising does not in the least help the cause of the liquor men, and the whole incident is a parable to those who are thoughtful.

The War Hurts Waldensians.

War has distracted the attention of the European friends of the Waldensians, the Protestants of Italy, and the income of $50,000 a year that came from various friends outside Italy in Europe has stopped. This brave group of evangelicals are issuing an appeal from their American headquarters in New York for the American friends to make up this deficit so the work of the Waldensian missionaries may not suffer loss. Some American denominations are keeping out of Italy and helping the Waldensians instead. Doubtless these organizations will take a special interest in the appeal.

Presbyterians Censure License Men.

Dr. C. H. Parkhurst, of New York, who writes a great deal of press matter for metropolitan newspapers, spoke against the movement in California this fall for state-wide prohibition. He said that prohibition "would be a short-sighted contribution to the cause of sound and wholesome temperance." The Temperance Board of the Presbyterian denomination met in Pittsburgh on Dec. 7 and passed a resolution dissenting from the views of Dr. Parkhurst. These resolutions state that the views of Dr. Parkhurst are very much at variance with those of the denomination as a whole. Coincident with all this, a movement to make it an ecclesiastical offense for any Presbytery to favor license, has significance.

Pastor Works at Own Charges.

Dr. R. M. Stevenson is a Presbyterian pastor who has done a valuable home mission service in California, ministering at his own charges to the churches at East Oaks and Orangevale. In the latter place the Disciples have disbanded and most of them have entered the Presbyterian Church, thus making the one church able to live, through the removal of competition.

Union Church Employment Bureau.

Rev. Chas. Stelzle, known all over America in every denomination for his service in connection with the department of labor in the Presbyterian denomination, has become the executive head of a recently organized interchurch committee on unemployment. The committee is composed of Protestants, Catholics and Jews. The movement was started by the New York Federation of Churches. The chairman of the committee is Dr. Nehemiah Boynton, of Brooklyn. It is thought that the agencies of organized religion will be made much more efficient in social service in this way.

Des Moines is Stirred.

Rev. "Billy" Sunday is in DesMoines these days and during the first five weeks there 8,194 persons professed conversion. The illness of the aged mother of Mr. Sunday called him to Winona Lake, Ind., on Dec. 6, but he returned to his task two days later.

Baptists Promote Education.

The Board of Education of the Northern Baptists has appointed a number of its members to speak in ministers' meetings and churches on invitation and explain the situation of the Baptists with reference to education and to plead for larger co-operation on the part of the denomination. Among those who will go out on these journeys are some educators and preachers very eminent in the denomination. The list of speakers includes the names of President W. H. P. Faunce, Rev. A. K. Foster, Rev. J. M. Stifler and Prof. E. D. Burton.

Baptist Seminary Grows.

The Kansas City Baptist Theological Seminary is having the best attendance of its entire history this year. There are twenty-six new students enrolled. From many quarters come the reports of an increased attendance in the seminaries, some reporting a doubled attendance. These facts would seem to indicate that the dearth of ministerial students is over.

Baptists Strong in Texas.

The Texas State Convention of Baptists was recently held in Abilene, and the state organization reported that 117 churches had been organized the past year and 449 Sunday-schools. The state organization pays part or all of the salary of 482 missionary pastors. There are 600,000 Baptists in a section which has a total population of less than four million, which indicates how strong this denomination is in the Lone Star state.

An Evangelistic Team in Louisville.

The Home Mission Board of the Southern Baptist Convention is conducting a simultaneous evangelistic campaign in the white Baptist churches of Louisville, Ky. Pastors have been brought in from other cities to do the preaching. These are all under the general direction of Dr. Weston Bruner. Thirty colored churches in the city have caught the spirit of the occasion and will hold special services in twelve centers.

Here and There

HAS CHRISTIANITY FAILED?

This is the question thousands of people have been asking for months. A mad youth throws a bomb and at the same moment throws Europe into a frenzy. That act of folly made eleven nations lose their reason. A deadly weapon in a man's hand made Europe bristle with death. Two deaths by assassination are the occasion of tens of thousands of other deaths. When that youth reverted to primitive law the Christian nations of Europe did the same thing. Instead of fighting with clubs they fight with scientific engines which are of the twentieth century, but with a spirit that is of the stone age. It is Edison's brain in the skull of a savage. The nations are prostrate in this moment of panic. The reason of the wisest is flooded with madness. Where now is our boasted heroism that can look calamity in the face and be calm? What of the strength born of Christian faith that could front a sea of troubles and never falter? Have we any Christianity, or is what we are supposed to have the thinnest veneer that would crack under unusual pressure? The Christian wonders and doubts. The worldling says, "I told you so." The infidel scoffs while the edifice, according to him, is toppling into ruin.

Christianity has often failed, but the failure is not irreparable. It failed when Judas became traitor and when Peter confirmed his denials with oaths, even when Christianity was scarcely born. It failed during those stormy days of debate when brotherly love became wolf-like, and teeth and claws showed the zeal of the defenders of dogmas. It failed many a time through the Dark Ages, and has failed again and again since that period. Christianity has failed as often as men have allowed it to fail. The patient cannot subscribe to the virtues of a remedy that he has thrown out of the window. The patient dies, though the remedy is as effective as ever, despite its rejection. Indeed, the failures of Christianity are so many that we could almost wish for another religion to take its place!

The real question recurs, have we ever taken Christianity seriously? and the entire subject is so lucidly summed up in an article in the Biblical World by Prof. Shailer Mathews that I take the liberty of transcribing a number of sentences.

> War puts that question to us with terrible frankness. We acknowledge Jesus as Lord but do we keep His commandments? We have prophesied in His name and in His name done many mighty works. But does He really know us as those who are taking up their crosses and following Him?
>
> The evidence of our real confidence in Him does not lie in accepting dogmas concerning His person and nature. Orthodoxy no more than socialism has kept men from war. Millions of men who pray to the same Trinity, repeat the same creed, and anathematize the same heresies are busily engaged in killing each other. Militarism and false philosophies of history have made men forget Jesus, or have led them into making him a new God of war with a helmet in place of the crown of thorns, carrying a rifle instead of a cross.
>
> Greek Orthodox, Roman Catholic, Lutheran, Anglican, Presbyterian, all of whom make identical confessions regarding the God-man, are killing each other with the same avidity as if there had never been a Jesus.
>
> Is it Christ-like to exploit another's misery?
>
> War bids us measure the beam in our own eye.
>
> Is the Sermon on the Mount good instruction for militarism? Do soldiers put the Golden Rule into their knapsacks?
>
> Is "love your enemies" printed on battle flags?
>
> Did the soldiers or Jesus go to the cross to save the world?
>
> Men tell us we must have war in order to be strong.
>
> Jesus taught us that we must become great by sacrificial service like His own.
>
> Men tell us that we must build up the nation's morale by economic policies.
>
> Jesus taught us that we cannot serve God and Mammon.
>
> Men tell us that we must fight for our rights.
>
> Jesus told us by word and by example that we must die for other people's rights.
>
> Men tell us we must learn to fight, kill and hate if we are to dwell in safety as a nation.
>
> Jesus told us that God is love and that the way to peace is through a life that refuses to countenance hate, and prefers loyalty to the crucified Christ to comforts with political super-men.

Such utterances as these go to the core of the question. There are no failures in Christianity. The failures become colossal as men ignore the spirit of its Founder, trample under foot his holy life, and do violence to every utterance of the New Testament. Because of the failure Europe will be reaping harvests of hate and bloodshed for years to come.

"They that live by the sword shall perish by the sword."

OUR ADVENTURES IN UNION EVANGELISM.

It is good to see some Disciple evangelists leading in union meetings. Some may consider this innovation a departure from the faith. To me, the innovation is a part of the faith. The wonder is not that they are holding union meetings but that they should not have done so from the beginning of our history. Imagine a people contending for Christian unity committed to the absurdity of not holding union meetings! Could anything be more insincere to those who have never been trained in certain subtleties concerning the "whole" gospel?

We ought to remember that there are hundreds of meetings held by Disciples evangelists in Disciples churches where the gospel in its entirety is never preached. Of course by a full gospel, a whole gospel, or an entire gospel, some mean faith, repentance, and baptism. But we all know that that is not a full-orbed gospel. Even anything like fullness in the fundamentals must ever be approximate in an evangelistic meeting.

How many sermons do we hear in our churches during special meetings on baptism for the remission of sins? How many of our evangelists preach on the work of the Holy Spirit with any grasp of that theme? How many points of agreement on that subject would there be in the sermons of six of our most prominent evangelists? So when we come to speak of a whole gospel we use language with a considerable degree of latitude. We always take a great deal for granted.

But we do co-operate in meetings held by such evangelists as R. A. Torrey, Wilbur Chapman, and "Billy" Sunday. Our churches have heartily entered into these. If it is proper for us thus to do how can it be wrong for our own men to lead union meetings? If it is right to follow it is right to lead. If we endorse such union evangelism as fostered by these well-known men, how can it be right to push our own evangelists into the rear, as if our endorsement of others were the doom of our own? What is fair for one is fair for the other. And we believe that our own men come nearer preaching the gospel in its completeness than do the denominational evangelists who have had the endorsement of our churches for many years.

Whether the Disciples shall adopt union evangelism or not, one thing is certain, we are losing our sensitiveness on the subject which boded disaster to our peace ten or a dozen years ago. Then—!!!!! *** ??? Now—everything quiet on the Potomac.

Thus the world wags on its unwearied way, and our little systems have their day.

THE DISCUSSION OVER EVANGELISM.

My countrymen, keep it up. Let not the sun go down upon your noble endeavors. The discussion warms the cockles of my heart. It steels me against the wiles of the adversary; and steals o'er my senses like music o'er a bank of violets, or words to that effect. We are getting down to business on this matter of evangelism. These recurring discussions show that there is something awry. The latter-day evangelism is wonderfully effective, but it needs to be purged of some accretions that it has taken on. We have made a long stride forward in recent years in our discussions of the subject. One may raise an objection to certain types of evangelism now without being regarded as a fit subject for the lunatic asylum. One may object to a method without being called a heretic, a sectarian, or a parallelopipedon. We may even carry on a discussion without any fear of the heavens falling or of the sea's becoming dry land. Time was when those who dared to raise a question about methods were charged with wicked motives. For all the advance we have made since those days, which are still fresh in the minds of the living, let us thank God and take courage.

We are really past the point where a Platitudinarian will answer an objector by calling him a Latitudinarian.

E. B. BARNES.

GROWING OLD GRACEFULLY.

When Dumas, the master of romance, was asked how he grew old so gracefully, his inimitable answer was, "Madame, I give all my time to it!"

As time moves the calendar along, and the years roll up, and we are inclined to settle back into indolent easy-chairs and let the world go by, then comes the peril of our becoming rusty and crusty—the has-beens of the past, the left-outs of the present; and we shall begin to wonder if such a fate be inevitable.

It surely is not, but, like many ills, the cure lies in prevention. "What shall I do to be saved" from the fate of the forgotten—the back numbers—when the more insistent duties of life are wholly or partly laid aside, owing to the flight of time?

The answer is easy. Cultivate your fads, your hobbies! Take up some study or pursuit, anything that is enjoyable. It may not be useful, but it cannot be useless if it fills the hours with contentment. "True rest is not idleness." No one wearies over a pursuit where he enjoys the pursuing. His mind and hand are happily employed, and his enthusiastic interest keeps mind and heart alert.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON
Editor of THE CHRISTIAN CENTURY

A REVIEW.

By W. T. Moore.

Having carefully read "The Meaning of Baptism" from cover to cover, I desire to say a few words about it in the spirit of candid criticism.

The style is simplicity itself. There is no attempt at fine writing, or anything that savors of pretense. The author is evidently in earnest, and if his conclusions are not admissible it cannot be chargeable to any defect in his rhetoric. In some places his treatise reads like a romance, and in most places it is practically a romance, for it is evidently founded upon fiction.

The spirit is also fine. Except for here and there a streak of dogmatism (such as when he affirms certain things are true right in the face of overwhelming facts to the contrary) there is nothing in the spirit of the book to offend the most delicate literary taste. This much should be highly commended. If Christians cannot discuss the great questions pertaining to their religion without calling each other names, or what is worse, attributing to each other, unworthy motive, it would be a good thing if no more books or even journals should be published until they have at least learned that courtesy which the apostle heartily commends.

My main trouble with the book is its logic. It appears to me to be built mainly on fallacies. Its fundamental thesis is that baptizo does not mean to immerse and that Mr. Campbell made a great mistake in the translation of this term, and also of baptisma in his "Living Oracles." But Mr. Morrison's mistake is in assuming that Mr. Campbell was writing a commentary instead of making a translation. Mr. Campbell was evidently aiming to give a true translation of the original Greek in clear, modern English, and to do this he was simply shut up to the Greek lexicons as to the meaning of original words. Now, Mr. Morrison will scarcely deny that these lexicons practically with unanimity support Mr Campbell's translation. No one will contend that the meaning of the anglicized word baptism now means immersion only or its equivalent. Our English dictionaries define the word as it is now used, though even in this case most of them refer to the original Greek for the meaning of immersion which is one of the meanings which they give. But Mr. Campbell was seeking for the original meaning of baptism so that he might correct the modern meaning as he was endeavoring to correct a great many perversions of original Christianity as practised in these modern times.

AUTHOR'S METHOD UNSATISFACTORY.

Mr. Morrison's method is not at all satisfactory in dealing with this subject. He quotes a few passages of Scripture and then substitutes the word immersion for baptism, and then significantly smiles at the phraseology; but this is one of the paedo-baptist tricks, which is no new thing under the sun. But any reasonable person who will stop to think will know that the changed phraseology seems incongruous simply because we are not used to it. It is simply sound and not sense that seems to be objectionable. The fact is the term baptism can no longer be regarded as a Greek word. It has been anglicized, rantisized and sectarianized until it now has no definite meaning at all, but means almost anything to suit the theology of the sect that uses it. But Mr. Campbell aimed to give a faithful translation of the Greek, as it was used in the time of Christ, as he was aiming to restore Christianity as it was taught by Christ and his apostles. It would have been the absurdity of absurdities if Mr. Campbell had used the term "initiation," as suggested by Mr. Morrison. Some experiments of this kind have been made and have been abandoned. One edition of Liddell and Scott's great lexicon gave one of the meanings of baptizo to "sprinkle," but the scholarship of the world cried out so vehemently against this definition that in the next edition of the lexicon the word "sprinkle" was expunged. I have in my library a very beautiful translation of the New Testament in good modern English, but the translator, in order to avoid the controversy with respect to baptism uses the word "purification" instead of baptism. But in a personal interview with him, he confessed to me that in this respect he had made a mistake and intended to drop the word "purification" in subsequent editions of his work.

A "UNIQUE METHOD" OF LOGIC.

But Mr. Morrison has a unique method in his logic. When he wishes to support his own cause he takes the most doubtful testimony without even intimating that it is doubtful. But when he refers to the testimony of those who differ from him he questions every scrap of that evidence that can be found. For instance, his main support for insisting on giving the meaning of "initiation" to baptism is based upon what is called "Jewish proselyte baptism." Again and again he refers to this baptism in support of his contention because this baptism was an initiation into the Jewish institution. But Mr. Morrison ought to know that the best scholarship of the world contends that there is not a particle of trustworthy evidence that any such thing as Jewish proselyte baptism existed in the time of Christ, or indeed even before the fourth century, at any rate it did not exist until after the destruction of the temple and was contemporaneous with the introduction of all kinds of theological absurdities, both Jewish and Christian. Nevertheless, Mr. Morrison's whole contention is mainly supported by a supposed baptism of which neither Philo, Josephus, nor the Targum of Onkelos makes any mention whatever. It is not here assumed that no such baptism really existed at the time of Christ; for the doctrine of silence has its limitations, but surely fairness in discussion ought to have suggested to Mr. Morrison that the use he makes of Jewish proselyte baptism is based upon a very insecure foundation, if indeed it is not wholly unjustifiable. But when Mr. Morrison deals with his opponents he demands chapter and verse for everything and will accept of no testimony of a doubtful character whatever. For instance he challenges even the canonical character of the commission as recorded by Matthew, and insists that this cannot be allowed to support what he is pleased to call the "dogma of baptism." But there it stands in the New Testament without the shadow of a well supported argument against its canonicity. But Jewish proselyte baptism can be used by Mr. Morrison without the slightest hint that there is no substantial proof for its existence in the time of Christ at all.

Of course, this method of reasoning will enable one to prove anything he may wish. Given the privilege of making out own definition of words and our own facts of history, then we can gallop along the road of error without the fear of being halted by any knight of the quill no matter what may be the real facts of the case.

But more astounding still is Mr. Morrison's foundation for his meaning of baptism. Even if proselyte baptism was practised in the time of Christ all authorities agree that when it was practised in the fourth century the proselyte was circumcised, baptized, and then a sacrifice offered. Now will Mr. Morrison be willing to use the whole ceremony of initiation in entering the Christian church? If not, why not? By what authority has he the right to pick and choose in using this ceremony in support of his contention?

"WORST YET TO COME."

But the worst is yet to come. If Mr. Morrison invalidates the commission as recorded by Matthew, and explains away the meaning of John 3:5, he has, by that much at least, according to his own theory, made it impossible to enter the Christian church at all; for, if baptism is the only door into that church, as he contends, then what becomes of the chance to enter if that door is taken away?

But Mr. Morrison's contention, so far as the Disciples of Christ are concerned, has no practical content. From the beginning of their religious movement until the present time, Disciples have strenuously contended that a religious immersion meant vastly more than the mere physical act of a plunge under water, and consequently it must be preceded by the proper antecedents as well as accompanied by the proper sanctions, such as the Scriptures enjoin. In other words whatever belongs to baptism, in its full New Testament meaning, attaches equally to immersion where it is used for the same purpose as the original word was used; that is, immersion carries with it all the meaning of baptism that baptism carries when the words are used for the same purpose, and no one uses immersion in a religious sense for any other purpose than the original word, baptisma signifies. From this point of view Mr. Morrison's whole contention amounts to really "much ado about nothing."

THE FORM OF BAPTISM.

I cannot close this altogether too brief notice of Mr. Morrison's book without referring to another phase of the subject—other than the form of baptism. Mr. Morrison strenuously objects to infant baptism, and yet his book is intended to offer an irenicon for the union of Christians. I cannot now enter upon this important subject, but so far as Disciples are concerned, they are much more interested in believer's baptism, and therefore, more opposed to infant sprinkling, than they are to any particular form of baptism, and it follows that even if it could be shown that immersion is not essential to a valid baptism the real barrier to Christian union would still remain in the practice of what is called infant baptism. I do not now say that no concessions must be made with respect to the baptismal question in order to Christian union, but I do say that Mr. Morrison has not met the chief difficulty even if his contention be true. Hence his cry against the sectarianism of those who contend for immersion is altogether out of place until the greater difficulties are removed. Most men are not willing to be regarded as illiterate or ignorant even for so good a cause as Christian union.

The Prince of Wales War Relief Fund has reached the thirty-million-dollar mark.

Twenty-nine pere cent of all the girls over sixteen pears of age in Philadelphia earn their own living.

The Book World

A Department of Reviews and Literary Notes.

An Educational Leader

Review of "The Church School," by Walter S. Athearn.

BY ROBERT P. SHEPHERD.

The man who goes over a new route, who goes over it till he thoroughly knows the way, has opportunity to measure with scientific care the rough places. That man has a right to blaze his way so that others who must follow along the same track can be both forewarned and safely guided.

Professor Walter S. Athearn has proved himself to be one of the most inspiring teachers of teachers in America.

Dr. R. P. Shepherd.

With the enthusiasm of the born leader he works as faithfully with and for the untaught and unskilled and unskilful as for trained pedagogues who are taking graduate courses. In the field of religious pedagogy Professor Athearn has won his place among foremost leaders.

Quite fittingly Professor Athearn blazes the trail through the Church School, which is the logical successor of the Sunday-school. Driven, by other purposes, to make an exhaustive study of the classified literature of religious education, he naturally wished to do for others in this field what scientific research has so generously done for teachers in the purely secular field.

But a bare annotated list of books would fail utterly to give the needed service. The compelling "why" of the different principles treated in the many works needed to be clearly discussed. Being in close association with many types of teachers in his own department of Drake University and in the City Institute of Des Moines, Professor Athearn had abundant opportunity to develop effective approaches to the available literature. Hence the book, which has quickly come to be one of the best sellers published by the Pilgrim Press.

Probably the author's own words will give surest insight into the purpose which the work admirably achieves.

"The theories herein advocated have been put to practical test under the author's observation. He believes that the principles of the church school set forth in this volume must be put into operation in every community which seeks the religious culture of its youth. This program will cost money and it will require trained leadership, but it will produce results."

Every church in the land would be immensely profited if its pastors could be persuaded to call all church leaders into weekly conference, preferably at the prayer-meeting hour, and talk over with them at some length the situation set forth in the first three chapters of the book. Indeed, if the entire winter should be spent in generous weekly discussions of all the twelve chapters, it is reasonably certain that those present would do more effective praying in a few minutes at the close of each discussion than is commonly drawn out drowsily through an entire prayer-meeting hour. The reason so many prayer-meetings have dwindled and died is simple, people have nothing much to pray about. Not many pages of this book could be intelligently read or discussed without putting someone into penitential and contrite prayer.

Note the significance of the number of pages devoted to different departments of the church school:

Cradle Roll, 18.
Beginners, 29.
Primary, 35.
Junior, 53.
Intermediate, 71.
Senior, 35.
Adult, 13.
Home, 6.
Teacher Training, 11.

If there is any failure to catch the significance of this spacing, a study of the work will quickly supply the needed insight.

Surely there is nothing clannish in rejoicing when a man trained to undenominational thinking is accorded generous recognition by the alert leaders of Christian education in this country. Disciples of Christ would come far closer practicing their plea and proving their central doctrines if they faithffully followed the leadership set forth in "The Church School." [This book may now be obtained from the Disciples Publication Society. It is a volume of 324 pages, bound in buckram, and sells at $1. Pilgrim Press, Boston, publishers.]

The New Year of St. Nicholas Magazine.

Easily the most important and interesting of the features planned for the new year of St. Nicholas is the new serial by Frances Hodgson Burnett, "The Lost Prince," which begins in the November number and will run through twelve months of the magazine. Mrs. Burnett has based her new story on a legend in a certain European country that, 500 years ago, while a ruthless and unpopular king was in power, his son, a youth of noble qualities and much beloved by his people, mysteriously disappeared, and, upon the death of his father, a new dynasty came to the throne. Though the story of the lost prince has been handed down through the centuries. "The Lost Prince" of Mrs. Burnett's story is the descendant in our own time of the Lost Prince of 500 years ago; and his story is that of "a boy who is a prince but does not know he is one, making his way through Europe in the guise of a stalwart little tramp, but secretly carrying a message and a sign, to stray men in crowded streets, at palace gates, in forests and on mountain sides—he himself ignorant of all but that he must obey and pass on in silence. Other serial features of the new volume of St. Nicholas include "Peg O' the Ring; or a Maid of Denewood," by Emilie Benson Knipe and Alden Arthur Knipe; "The Boarded-up House," by Augusta Huiell Seaman, author of "Little Mam'selle of the Wilderness;" "Silver-heels," a story for younger boys and girls, by Gabrielle A. Jackson, author of "Denise and Ned Toodles;" and an adventure yarn specially for older boys, telling the adventures (real adventures, too) of two American lads in Mexico. The title is "Chained Lightning," and the author is Ralph Graham Taber, who himself has had many of the experiences he pictures. The publishers, the Century Co., Union Square, New York, are offering to new subscribers the October, November and December numbers free; and the year of 1915 complete for the usual subscription price of $3.

Some Books of Fiction.

Gideon's Band. By George W. Cable. A new book by the author of "The Grandissimes" and other stories of Louisiana life of some years back. This is a tale of life on the Mississippi before the war—the Civil, of course. It tells of the rivalry between the Hayles and the Courteneys, boat owners and builders, and has an innocent love affair to lend charm. Withal, the story has a happy ending. (Scribners, New York: $1.35 net.)

The Clean Heart. By A. S. M. Hutchinson. The hero of this book, by the author of "The Happy Warrior," is Wriford, who was freed of his egotism by the tragedies that came into his life. He learned thereby the philosophy wrapped up in these words, "The secret of being happy is not to think so much about yourself." (Little, Brown & Co., New York. $1.35 net.)

The New Clarion. By Will N. Harbin. A story of Georgia that will keep you interested. Smiles and sighs alternately rest you. A first rate love story, including a trial of the lover for his life, are enough to add a glow to a jaded reader's mentality. (Harper & Brothers, New York. $1.35 net.)

Winning the Wilderness. By Margaret Hill McCarter. A pleasing tale of the pioneers, who "do have an triumphant battle with scorching heat, cruel cold, killing winds, loneliness, solitude, fearsome drought, the devastating grasshopper and ruinous floods." Early Kansas is the scene of the story, with Virginian emigrants as the actors. (A. C. McClurg & Co., Chicago. $1.35 net.)

The Street of Seven Stars. By Mary Roberts Rinehart. The scene is laid in Vienna. Human, sweet, wholesome; pronounced by critics Mrs. Rinehart's "best yet." (Houghton Mifflin Co., Boston. $1.35 net.)

The Copy-Cat and Other Stories. By Mary E. Wilkins Freeman. In this book this distinguished American author is truly herself, with her sympathetic interpretation of youth, child and mellow age. Humor and pathos are pleasingly mingled. (Harper, New York. $1.25 net.)

T. C. C

The Sunday School

THE CALL OF GIDEON.

INTERNATIONAL UNIFORM LESSON FOR JANUARY 17.

Judges 6:11-40. Memory Verses, 14-16

Golden Text.—Blessed is the man whom thou choosest. Ps. 65:4.

American Standard Bible.
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(11) And the angel of Jehovah came, and sat under the oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites. (12) And the angel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valor. (13) And Gideon said unto him, Oh, my lord, if Jehovah is with us, why then is all this befallen us? and where are all his wondrous works which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? but now Jehovah hath cast us off, and delivered us into the hand of Midian. (14) And Jehovah looked upon him, and said, Go in this thy might, and save Israel from the hand of Midian: have not I sent thee? (15) And he said unto him, Oh, Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house. (16) And Jehovah said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

(33) Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel. (34) But the spirit of Jehovah came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him. (35) And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

(36) And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast spoken, (37) behold, I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast spoken. (38) And it was so; for he rose up early on the morrow, and pressed the fleece together, and wrung the dew out of the fleece, a bowlful of water. (39) And Gideon said unto God, Let not thine anger be kindled against me, and I will speak but this once: let me make trial, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. (40) And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Verse by Verse.

BY ASA MCDANIEL.

11. *The angel of Jehovah came.* The word translated "angel" is found in Hebrew only in a concrete sense, as messenger or agent. In all the old accounts of such appearances the angel or messenger is identified with Jehovah. Gen. 16:7-14; 21:17-19; 31:11-13; Ex. 3:2. As the real character and nature of Jehovah began to be apprehended, the personal appearance of Jehovah among men came to be untenable, and angels or messengers came to represent God. *And sat.* Sat down like a wayfarer seeking rest in the shade. *The oak.* An holy tree. *Ophrah.* Ophrah of the Abiezrites. The exact site is unknown.

12. *Jehovah said unto him.* There was harmony of spirit, or Gideon should not have recognized the call of Jehovah. *Jehovah is with thee.* An assertion of encouragement in the presence of doubt. *Thou mighty man of valor.* The past life of Gideon won for him this reputation. See v. 11.

14. *Jehovah looked upon.* Turned to him. *Go in this thy might.* The might made visible in his powerful frame and vigorous strokes of his staff, made all the stronger by his consciousness of the presence of God.

15. *Wherewith shall I save Israel.* Gideon remonstrates that he is not equal to the task. He hesitated because the people lacked faith in God, and because of the strength of the enemy. His small family did not insure a large following in Manasseh or the other tribes.

16. *I will be with thee.* See notes on v. 14. Also compare Ex. 3:12, for the author may have had this verse in mind when recasting the sentence. *As one man.* Completely and without exception. Num. 14:15.

33. Read verses 25-33. *Assembled themselves together.* On the east side of the Jordan. *Passed over.* They crossed over the Jordan into "the Valley of Jezreel," so called from the city Jezreel, situated on a spur projecting from the Gilboa range. Until quite recent times the Bedawin of the country made excursions into the Great Plain.

34. *The spirit of Jehovah came upon Gideon.* Literal, put him on, as a garment, clothed itself with him. A man the garment of the Divine Spirit! A great responsibility and a mighty power for good. *Abiezer was gathered together.* He raised his own clan. v. 11.

35. *Came up to meet them.* They went up in a military sense to meet the Midianites.

36. *As thou hast spoken.* These words refer to verses 14-16. He that hath might enough to deliver Israel, hath not might enough to keep himself from doubt.—Bp. Hall. Because of it Gideon wanted another sign.

38. *Early.* His anxiety was to be sure that no one had tampered with it he went to the threshing floor early in the morning.

39. *Let not thine anger be kindled against me.* The severity of the Mosaic Law has been much exaggerated. Nothing could be more tender than the way in which God bore with the weak faith of Gideon as of Moses before him. (Ex. 4:10-17). Wherever there is a spark of faith, he is ever revealed as dealing tenderly with it that it may have time to grow into a flame.—Camb. Bible.

40. *God did so that night.* Jehovah always does his part, and by his faithfulness encourages his servants to do their part in the work of life.

Making Over a Man

The Lesson in Today's Life.

BY JOHN R. EWERS.

The Book of Judges is a human interest story. The pictures are painted in bright colors like a child's story book. Heroes and heroines abound. And if the truth be told we never tire of looking at pictures. We enjoy our kodaks; we look through the magazines to see the pictures; we visit the art galleries—it is all of a piece. The one part of the sermon which you remember is the good illustration. There is something wrong with the man who does not like pictures. Today we turn on this ancient "Movie" entitled "Gideon—the farmer hero."

Rev. John R. Ewers.

AN ANGEL CAME.

An angel is God's messenger. That messenger comes in many forms. A child may lead, the postman leaves a letter, the phone rings, a friend drops in, a stranger rings the door-bell, a song touches the heart, a book stirs the soul, a preacher kindles or a teacher thrills. These all may be angels.

WHILE HE WORKED.

Gideon was busy with his old flail pounding out, in monotonous fashion, the wheat. He was not thinking of angels; he was wondering whether he would be able to save his crop and perhaps he was figuring out how he might spare a little for the needy, for he had a big heart. He was not sleeping under a tree; he was not keeping other men from work; he was on the job and God called him.

MIGHTY MAN.

Gideon did not realize his own power. He was a steady citizen. He had always worked hard. His muscles were like iron. He had thought deeply about the conditions in Israel. He had wondered whether God was on his side at all. There was no yellow streak in him. He was clean and solid—a latent hero. The voice said, "The Lord is with thee, thou mighty man of valor." It was a good angel and the call was to noble efforts. You can tell the origin of your call by what it demands of you. You can test your religious emotions with the acid of unselfishness.

YOU CAN DO IT.

One of the greatest services which you can ever afford is to make a man believe in himself. A young man said to me the other day, "I would become a preacher if I thought I could ever preach." He is preparing for the ministry now. To convince people that they can teach a class, lead a meeting, call upon the sick, do personal work, help in a reform, find new scholars is fine business. It is big business. "You can be a Christian." "You can do it." And he does.

POOR FAMILY.

Gideon began to make excuses as usual. Some one had humbled his spirit long before by calling attention to his poor family. He had never forgotten that thrust. It had pierced his heart. Let the proud families of wealth, culture and position send out the heroes, he was only a plain man destined to work with the hoe. He did not know that he had the heroic heart. He did not know that he was the best man in all Israel. The angel told him and that is the reason the angel was good. What a wonderful thing it is to go forth with this message of confidence. Come on Grant, come on Lincoln, never mind those gibes about your families. Come on, you have heroic hearts. Ten boys in your Sunday-school need that message today. Suppose you go and tell them. I think of John right now. His mother is a widow and brought up five good sons, alone. "John," I say, "you have the stuff in you. You can do it." And John will.

THAT NEW SPIRIT.

"The spirit of the Lord came upon Gideon." Did you ever see that? As God's angel you create this confidence in this boy or man. You make him believe in himself. You make him believe that God is on his side. You make him believe that he is able to do this large thing. Ah, now watch for the miracle! See him do it! You have seen the spirit of God come upon men. A new set of interests, a wonderful loyalty to the church, a particular loyalty to their own work in the church, a deepening consecration, a new power in prayer, a new note in the voice—he is transformed. "There is a sweeter note in the voice, a gentler touch to the hand, a greater capacity for loving in the heart." No nobler mission awaits us than that of forgetting some of our presumed importance and going out to say to the men, "The Lord is with thee, thou mighty man of valor."

What Miss Lemert Did in Eureka, Ill.

A REPORT AND AN APPRECIATION.

By Verle W. Blair.

Nearly a century ago there lived in Illinois a Christian woman by the name of Mrs. Rumina Spencer, who, in a unique way, was active in religious work. Her most intimate friends, the strong men and women who knew her, said, "She is fifty years ahead of her time." She was a student to the very last, the big table in the living room being loaded with the best literature of the day, in front of which lay her well worn copy of the Bible. Great teachers and preachers of her time visited her to consult about the things of the kingdom. Dr. J. M. Allen, president of Eureka College, said at her funeral, "I am a better man because I knew her." A short time before her death, H. W. Everest, a frequent visitor in the home, remarked to the little granddaughter, "You should be proud to be the granddaughter of Mrs. Rumina Spencer." Mrs. Spencer had one daughter, Mrs. Lemert, of Kansas City, the mother of Miss Eva Lemert, the church school specialist, whose work is the subject of this appreciation.

The character of her mother and grandmother is a precious heritage to Miss Lemert who says that her work is always influenced by their memory. This, along with a great vision of service, accounts in no small measure for the abundant success of this Sunday-school leader.

Upper row beginning from left to right.

(1) Rev. V. W. Blair, Pastor of Eureka Church. (2) Byron L. Colburn, Banker, far-seeing, of wide vision, broad sympathies, a leader who backs up every effort with all he has. (3) H. O. Pritchard, President Eureka College, Chief Instructor in the Church School Institute, a true friend of young people.

Lower row, left to right.

H. A. Pearson, "Associate Superintendent," a missionary enthusiast whose only two children are gladly given to the Foreign Field: Dr. Ernest Pearson of Liberia, Africa, and Miss Myrta Pearson who will go out in 1915. (2) Mrs. Hattie Genders, the Pastor's Faithful Secretary. (3) Richard Dickinson, General Superintendent, graduate of University of Illinois. President "Dickinson & Co." canners. One of the busiest of men, but never too busy for his pastor or any hard job for the church school or the church itself. A leader in reform, civic improvement and every campaign for righteousness. A "chum" of the young people and a Christian every day in the week.

AN EFFICIENCY EXPERT.

The members of the Eureka Christian Church were pleased this autumn to have Miss Lemert with us in an Efficiency Campaign. She was formerly a student in Eureka College, in which her grandmother had endowed a Bible Chair. Eureka's past is too well known to need any comment. Eureka has traditions. Great preachers have ministered here. Great leaders have gone from this body of Christians into nearly all fields of Christian service. The church takes up new plans with caution. The Church School was using the Graded Lessons. They had one of the best superintendents in the country. Results were being achieved. The field is exceedingly limited. Like the Japanese, they have no "intensive farming." They have little use for schemes and spectacular tricks. However, they are tremendously interested in the educational program of the local congregation as it relates itself to the needs of the community. They believed that Miss Lemert was the one to lead. In this, they were not disappointed. They have been started in the right direction.

Conditions are against any large increase in attendance, although the school has been enlarged considerably. Six well graded departments have trained superintendents leading each. There is now a school where there was formerly a crowd of pupils. With a very few exceptions the teachers are thoroughly trained and give their instruction in the four lower departments about the half-hexagon tables which in themselves increase a teacher's power very much. They use the Hammond Card System of record keeping, and Miss Lemert's Absentee Blank for the "follow up" plan, the latter being especially serviceable. Besides the organized classes of the Senior and Adult Departments they have the following well developed auxiliary forces to the Church School—Cradle Roll, home department and Mothers' Club. The last enrolls the mothers of all the children in the community below the Junior age. It meets once each month, and uses St. John's "Child Nature and Child Nurture" for a text book.

Eureka workers do not regard the Church School as an auxiliary of the church; it is the church itself exercising its teaching function. In announcing the meetings of Sunday morning they say "9:40 a. m., the church at study;" "11:00 a. m., the church at worship." The general superintendent is chosen by the Official Board of the church. He selects his own executive committee consisting of an elder, the educational director, the secretary and absentee superintendent, with the pastor ex-officio. This committee meets regularly each week, often with the various department heads. The business management of the school is left largely to the general superintendent, who seldom acts on important issues without the advice of his committee. The educational director supervises the teaching work of the whole school, constantly watching the work of each teacher and department leader. He is in charge of the Church School Institute which meets Tuesday evening each week. He arranges quarterly examinations, and the needed promotions, in all departments below the adult. Both the pupil's class grade and examination grade are kept on report cards which are sent for the parent's signature. The Institute now consists of two half-hour sections. The first is under President Pritchard, using W. W. Smith's "Child Study" for a text, with strong collateral reading.

COLLEGE CREDIT GIVEN.

For this course, a college credit is given to those who qualify. The second half-hour period is devoted to departmental work under the department heads, or those whom they secure. In all the departments but the adult, they are using Athearn's "Church School," supplying the material for each special department. The adult department is enjoying the study of Coe's "Religion of a Mature Mind," under the leadership of County Superintendent Moore. While the whole curriculum is not made out, it is planned that this term's work shall be but the beginning of a three or four years' course, of a quality as exact and thorough as any college course and to include English Bible, Biblical History, Psychology of Religion, Religious Pedagogy, Modern Church School, Christian Sociology, Pastoral Theology, and whatever may be required to standardize the work and to get the recognition of the International Sunday-school Association, and of the Religious Education Association.

These facts are given to show what Miss Lemert's program actually brings to pass even in a short time, and all feel that this is but the beginning. Miss Lemert is convinced that spasmodic efforts usually pass away. The Church School has a special, a basic, work to do in Christian education. People are saved by being saviors. The task is to save people from sinning, rather than to save sinners. The work of the Church School is "Teaching all things whatsoever I have commanded you." Modern Church School pedagogy is getting back to Christ. The problem is double—to touch in a live way the present church membership, and to reach the unchurched group. The whole educational problem is one and college, high school, the grades and the Church School should work in the closest sympathy, and correlate their forces. The teacher should fit truth to the pupil's every-day-life. Nothing less than the "Perfect Standard" is adequate, two important features of which are—for the pupil, daily study of the lesson; for the teacher, a personal contact, a vital touch with the pupil each week elsewhere than in the Sunday session. There are three words which express the outstanding considerations of all of Miss Lemert's work, and the interest in these she constantly inspires in others—God, character, service.

HUMILITY AND SINCERITY.

Miss Eva Lemert is interested in no ecclesiastical partyism, belongs to no clique. She represents nobody but her Master. Aggressive, exact, tactful, demanding results, quick to detect lapses, very susceptible to "atmosphere," a lover of children, a careful student of present-day needs. She is near to being the ideal person for the work she does so well. This is the second campaign in which she has helped me, and if ever the need comes for such another effort, I shall want her again. Not only is she one of the hardest workers with whom I ever have labored, but she leads others in service. More than to any other one thing, I attribute her success to that beautiful humility and sterling sincerity well revealed in a chance remark, "I long to come to that place in my work where the people shall see only the Master and never Miss Eva Lemert."

The National Civic Federation is to make a national survey of food and drugs.

Bohemia has 2,540 glassware and porcelain factories, employing more than 30,000 persons.

Disciples Table Talk

Sing Christmas Carols.

Christmas carols were sung on Christmas eve by the choir of First church of Norfolk, Va., assisted by other musical people whom they invited. They visited such institutions as the Ballentyne Home, St. Vincent's Hospital, and the Protestant Hospital and sang to cheer those who would otherwise have a gloomy Christmas.

Organize an Interdenominational School.

First church of Norfolk, Va., has organized an interdenominational school which now enrolls more than 90 pupils, and will enroll many others before its regular sessions begin on January 5. The school is designed to promote efficiency in every line of church work. The meetings are held on Tuesday evenings. The Sunday-school is already organized according to modern methods and it recently began holding sessions in a new Sunday-school building.

Dedication at Nelsonville, O.

Nelsonville, O., has erected a new Bible-school building and on December 27, Chas. Reign Scoville and his wife were present to help dedicate the edifice. Fourteen thousand dollars were raised in cash and three year pledges. This covers the entire indebtedness on the building. The value of the property is twenty-three thousand dollars.

Church Settles Trouble by Arbitration.

Things had come to be very serious in Cooper, Texas, and the church was so much divided that one faction was reported as locking out the other. The dissension had grown out of an election of deacons. Judge Dohoney had been asked to issue a writ of injunction compelling one group to open the church for the other. In the midst of the hearing, some one made the happy suggestion that the whole matter be settled out of court by arbitration in the Christian way. Both groups cordially agreed to refer the dispute to J. W. Denton, pastor at Roxton, and the case was withdrawn from court.

Aid Societies Practice Union.

The Ladies' Aid Societies of the United Brethren and Disciples' churches went together on a recent evening and provided a union dinner and oyster supper. The ladies of both societies agreed that the proceeds should be used to help pay off the debt which is upon the Christian church of the community. It is said the proceeds were unusually large.

Progress at Gas City, Ind.

Two months ago, J. Thomas Luckey, was called to the church at Gas City, Ind. This city is only five miles from his old home and only ten miles from the home of Mrs. Luckey. In two months, the Sunday school is increased so that it maintains an attendance three times what it was at the beginning. The invitation given in the school recently resulted in the confession of faith by a husband and wife. There have been a total of 27 confessions in two months. The preacher has been called on to conduct seven funerals in that period. Gas City is the home of three other preachers with regular appointments, J. H. Vinson, C. A. Johnson and C. R. Taylor.

Church Has Annual Banquet.

First church, of Los Angeles, has its annual meeting each year in connection with a banquet. This year the banquet will be held on January 8 and turkey will be served to the workers of this church while they hear the annual reports and plan for more aggressive work the coming year.

A Roll Call of Members.

Sterling Place church of Brooklyn has arranged to hold a roll call of the membership at the morning service on January 3. Every member of the church is expected to be present at the morning service to answer to his name. This church will have its annual meeting about the dinner table on January 20.

Another Church Calls T. A. Boyer.

T. A. Boyer resigned at the Oakland church in California recently to take effect in February of next year. He has been twelve years with this church and his work has been crowned with success. As soon as it was known that he was open for a call, he was invited to go to Portland, Ore., but declined. Now there is an announcement that the Richmond, Cal., church has called him and that he is giving the call consideration. Mr. Boyer appears frequently on the lecture platform and is known on the coast for his unusual gift of platform address.

A Dinner for the Official Board.

The elders and deacons of the church at Lancaster, Ky., along with the pastor, were invited to dinner one evening recently in the home of J. R. Haselden. The dining-room was decorated in the Christmas colors and there were dainty place cards with a verse appropriate to each man and the picture of a colored waiter. About the festive board, these church leaders developed spirit to attack the problems of the new year.

Rev. Leslie W. Morgan, Disciple minister, a leader in the intercession services at the City Temple, London.

Rev. H. D. C. Maclachlan, whose church, Seventh street, Richmond, Va., is doing rescue work in that city.

Church Takes Inventory.

At the annual meeting of the congregation recently Second church, Bloomington, Ill., took stock and counted up its achievements for the past year. The pastor, S. H. Zeal, reported 26 additions for the year and an active membership of 417. He has made 28 special addresses, preached 23 funeral sermons and officiated at 8 weddings. The church gave $611 to missions and contributed liberally to philanthropy and reform. One of the members, Eugene C. Ferguson, read an original poem as part of the evening's program.

Kansas Minister Passes away.

N. A. Stull, a minister of Kansas, recently passed away. He held evangelistic meetings at Denison, Kans., three years ago and was pastor at White Cloud for a time. His home in recent years was in Highland and he was buried from the church of that city.

Church Charges Admission Sunday Morning.

First church, Covington, Ky., which meets on Fifth Street, charged admission at a recent Sunday morning service. The pastor, Henry Webb, asked that everyone that came to church on December 13 should bring provisions for the poor, if only a potato. A peculiar looking Sunday morning audience was seen on the street that morning with market baskets on their arms. The largest attendance in the history of the church appeared, there being over a thousand worshipers. The supplies went to the poor of the city.

Church Ladies Remember the Aged.

The ladies of First church, Paris, Texas, packed a Christmas box for the aged living in the home conducted by the National Benevolent Association in Dallas, Texas. The ladies at the church on December 22 and the abundant supplies that were sent in were arranged for the use of the various old people who are being cared for by a sympathetic brotherhood.

Leslie W. Morgan in City Temple, London.

Daily intercession services are being held in the City Temple, London, where the widely known Rev. R. J. Campbell is pastor. At a recent noon meeting for the purpose of praying for the people who bore heavy burdens through the world war, Leslie W. Morgan, the prominent Disciple minister of London, led the meeting and spoke.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Smithville, Mo., F. V. Loos, pastor; Mr. Gordon, evangelist; 33 accessions; closed.

Middletown, Ind., Homer Eshleman, pastor and evangelist; 100 accessions; closed.

Mayetta, Kans., Duncan MacFarlane, evangelist; 3 accessions; continuing.

Bellefontaine, O., Traverse Harrison, pastor and evangelist; Prof. Haley, singer; 88 accessions; continuing.

McPherson, Kans., T. J. Giblette, pastor; evangelist; 3 accessions; continuing.

Marysville, O., James E. Hawes, evangelist; continuing.

Manton, Mich., J. H. Versey, evangelist; continuing.

Rockville, Ind., Union church; beginning January 10.

Pembroke, N. Y., Mr. Brady, evangelist; continuing.

Salida, Colo., Bert Stover, evangelist; closed.

Coffeyville, Kans., H. W. Nicholson, evangelist; 30 accessions; closed.

Richmond, O., James E. Hawes, pastor and evangelist; continuing.

Pleasantview, Ill., W. B. Oliver, evangelist; 14 accessions; closed.

Watertown, S. D., P. E. Roll, evangelist; closed.

Wauseon, O., H. E. Sala, evangelist, closed.

Rockport, Ill., James A. Barnett, evangelist; 18 accessions; closed.

Paris, Ill., H. H. Peters, pastor; Herbert Yeuell, evangelist; Graystone Lewis, singer; beginning January 3.

Leroy, Ill., R. D. Brown, pastor; J. Logan Wilkinson, evangelist; C. L. Smith, singer; 100 accessions; closed.

CALLS.

Sam Jones, from Columbia, S. C., to First, Madisonville, Ky.

J. M. Gordon, from Madisonville, Ky., to Poplar Bluff, Mo.

J. F. Williams, to Toledo St., Adrian, Mich.

L. S. Coffin, from Hamilton, Ia., to Estherville.

Harry J. Howard, from Perry, Ia., to Hampton.

W. Bailer, to Greene, Ia.

J. D. Dabney, from Griggsville, Ill., to Eldora and New Hartford.

H. G. Bond, from Bristol, Tenn., to Danville, Ill.

O. H. Loomis, from Pratt, Kans., to Belleville.

C. D. Walker, to Peabody, Kans.

Kyle Brooks, from Nashville, Tenn., to Henderson, Ky.

L. A. Hussong, to San Diego, Calif.

Paul Preston, to Angola, Ind.

L. W. Spayd, from Roswell, Ind., to Hamilton.

RESIGNATIONS.

E. S. Bledsoe, First, Temple, Texas.

C. L. Doty, Wyaconda, Mo.

A. Fairhurst, Berry, Ky.

J. M. Delezene, Wathena, Kans.

W. W. Coverdale, Sac City, Ia.

Lady of Eighty Years Joins Church.

It is rather an unusual sight to see a woman of eighty years unite with the church. J. M. Dawson in a meeting at Independence, Ind., had the privilege of baptizing and receiving into the church such an octogenarian. There were thirty-six added to the church in this meeting and the church made a journey to Attica, Ind., to use the baptistery where they were assisted by the pastor, A. M. Jackman.

Call to Prayer Frightens Town.

Williamsport, Ind., church arranged for a sunrise prayer meeting on Sunday morning, Dec. 6. No general announcement of the meeting had been made and when the church bell rang, it was thought by many that the church was on fire. One good citizen in scanty attire rushed to the building with a bucket of water. Doubtless the community will grow more accustomed to early meetings for worship after a time.

Congress of Mothers.

Central church, Huntington, Ind., recently furnished a meeting place, for the Eleventh District Congress of Mothers. Various prominent women of that section of the state spoke and the superintendent of schools in Huntington, H. L. Hall, added his contribution to the discussions of the congress.

Dedication at Jeromeville, O.

A new church building has gone up this year at Jeromeville, O., and the members of that church had the happy privilege of assisting in the dedication of the new building on December 13. J. V. Coombs of Danville, Ind., was the master of ceremonies at the dedicatory services and preached upon the theme, "The Three Kingdoms of Time." Following the dedication there was a series of revival services led by Mr. Coombs which were well attended.

Surprise the Pastor.

A party of 35 people stole stealthily up the steps of the parsonage at Muskegon, Mich., Dec. 14, and took the pastor, H. H. Wagner and his family by surprise. The occasion was Mr. Wagner's 35th birthday. The evening was spent in games and music. Dr. Thornton Daggy, in behalf of the congregation, made the presentation speech in connection with the presentation of an appropriate birthday gift.

Is Body of Minister Found?

A company of boys out hunting found the body of a dead man near Bridgeburg, Ont., recently. It is feared that the deceased man is William Hunt who once supplied the pulpit at First Church, Rochester, N. Y., but who later went to Bridgeburg to take the pulpit of the church in that city. He left Bridgeburg for Buffalo on July 8 and never returned. His friends have long been agitated by his strange disappearance. The clothes upon the body that was found are in bad condition but are said to resemble those worn by the pastor. The theory to account for the strange circumstance is that the minister was overtaken by disease suddenly and dragged himself into the bushes, dying before aid came. Thus the body was not found for a long time by not being on the roadside.

Walter Scott Priest Preaches to Women.

Walter Scott Priest, pastor of Central Church, Wichita, Kans., addressed the Woman's Federation of Clubs in that city on December 14. He said: "I've had my blood boil when I've been in department stores right here in Wichita and have seen women shoppers, crabbed, cross and sour, merely looking over goods. I have seen them crumple bolt after bolt of laces and other goods and not buy a cent's worth. And they have gone there without any intention of buying a cent's worth. Why, a man can go into a store, buy a suit and be out again in fifteen minutes. You say, 'Well, men haven't so many styles as women.' Well, I say thank the Lord for that. The girls in the stores, especially during the holiday rush, ought to have a chance. They don't. I wish that the women would insist upon department stores closing not later than 6 o'clock every evening, Saturdays included."

Church Wins Lawsuit for Money.

First church, St. Louis, of which John L. Brandt is pastor, was the beneficiary of a bequest giving the church $70,000 to found a home for boys in St. Louis. This bequest was left by Randall R. Gordon of Taylorville, Ill., who died Sept. 22, 1913. He cut off three of his five brothers with nothing. The brothers, who were not remembered, contested the will on the ground that the man making the will was of unsound mind. The church, and the two brothers who were receiving $150,000 under the will, defended the suit. The case was compromised out of court by the defendants agreeing to pay the costs of the suit if those who prosecuted the case would drop it. The church now has a net sum of $67,000 with which to do its work for boys. Mr. Gordon had united with the St. Louis church only a year before his death and was a personal friend of Mr. Brandt.

Pastor Helps City Get Water.

H. H. Peters of Paris, Ill., is not only active in the city as the minister of a church of 1,200 members, but he is taking a leading part in the city's commercial and industrial development. The water problem in Paris has been serious for several years. Recently a mass meeting of citizens appointed a commission of eleven to make recommendations

Rev. H. H. Peters, pastor at Paris, Ill., who is helping to solve some of that town's industrial problems.

pertaining to the water supply. Mr. Peters was made a member of the Commission. After thorough investigations the commission recommended a new reservoir at an expenditure of $90,000. The bond issue carried eight to one and the work is being prosecuted as rapidly as possible. Mr. Peters is also active in the work of the Chamber of Commerce, which is trying to secure more manufacturing plants for the city.

Small Church Becomes Living Link.

A party of missionary workers from Hutchinson, Kan., visited Langdon, Dec. 14, and asked the church at the latter point to support a missionary in India. This church has only 175 members but the money was raised, three men giving a hundred dollars each to the project. In the party were Dr. C. C. Drummond, medical missionary from Hurda, India, Bert Wilson, western secretary of the Foreign Society, Fay Livengood recently from Turkey, and Ray Rice of Lincoln, Neb. Such a company of workers is sufficient explanation of the result that was achieved.

Women Pay Two Thousand Dollars.

The women of First church, Springfield, Ill., had a big celebration on the afternoon of December 14. They had completed a fund of two thousand dollars on a pledge toward the building fund made when their beautiful building was erected a few years ago. They publicly burned their building fund note. The society is called the General Aid Society.

President Cramblet Reported Out of Danger.

The physicians have removed 172 shot from the body of President Cramblet of Bethany College, Bethany, W. Va., and they believe they have nearly all of them. The accident reported last week was really more serious than first reported. However, it is thought that by this time the president is out of danger of blood poisoning which was the chief hazard of the unhappy occurrence.

Minister Preaches Hundred Dollar Sermon.

The people were raising money at Bucklin, Kans., to cover a deficit and to make provision for the needs of the church during the winter. The minister in charge, E. C. Whittaker, announced that he had three sermons, one was a five cent one, one was a medium one and one was a hundred dollar one and he would give them the one they paid for. The congregation raised the hundred dollars needed.

A Church Reunion at Shelby, Ind.

The church at Shelby, Ind., is young but not too young to have a reunion, which occurred on Nov. 25. There were 200 people present. Addresses were given presenting the activities of the Sunday-school, the church board, the Ladies' Aid, and the Knights of Garfield. The minister, J. S. Van Orman, made an address on "Thanksgiving." This church began a two weeks' series of revival services with S. O. Landis on Dec. 27.

Secretary Visits Iowa.

Graham Frank, Secretary of the General Convention, exchanged pulpits with Walter M. White, president of the General convention and preached at Cedar Rapids, Ia., on Dec. 13. While in Iowa, Mr. Frank visited in Des Moines calling on Dr. Finis Idleman of Central Church and Dr. Chas. S. Medbury of University Place church. Mr. Frank announces that there would be a meeting of the executive and advisory committee of the General convention at St. Louis on Dec. 29.

President Cramblet Given Banquet.

On the evening of Dec. 8, before the deplorable accident noted last week, President Cramblet of Bethany college was given a banquet by the faculty members at Cochran Hall. The menu cards were done by hand in water colors and represented winter scenes. They were the work of Miss Irwin, the college art teacher. Prof. W. B. Taylor was toastmaster. There were three toasts which were full of complimentary tributes, given by Mrs. Bourne, Prof. Gay and Prof. Moos. The faculty expressed their feeling of full sympathy and co-operation with the president.

British Disciples Become Soldiers.

The Christian Monthly, a Disciple paper of England edited by Leslie W. Morgan of London, contains a lengthy list of Disciples from the various British churches that are on the field of battle in behalf of their country. The members at home are urged to pray for these men every day. The Gloucester church has the largest list with 37 men enrolled. This church reports the loss of one man from wounds received in action, Edward Butler. The war is making a very material difference in the work of this group of churches.

Phonograph Record for Sunday-schools.

Robert M. Hopkins, Bible School Secretary of the American Christian Missionary Society is nearly ubiquitous but not being satisfied yet, he has arranged to make speeches all over the country on the same Sunday. He sends out phonograph records to Sunday-schools containing his speech and it is produced on local machines. This speech was heard by phonograph recently in Ninth Street school, Washington, D. C., where Geo. A. Miller is pastor, and it is said that 700 people heard the address distinctly.

Churches Apportioned for Subscriptions.

South Carolina has had a state paper for a year but the brethren have not been prompt in renewing the subscriptions. The paper is the organ of the organized work of that state. Forty churches of the state have received apportionments showing how many subscriptions they must turn in, in order that the paper shall not suspend. The aggregate of subscriptions asked is about five hundred.

A Country Christmas for Students.

Nelson H. Trimble, who wishes to be known as "the country parson" and who preaches for several country churches out from Columbia, Mo., had a plan to help the students of the state university. He had received more invitations for Christmas dinners among the genial country people of Missouri than he was able to accept. Unwilling that these creature blessings should go to waste, he proposed to many of the homes where he was invited to send a substitute to eat Christmas dinner for him. Many of the students of the state university are a thousand miles from home and did not get back for the family reunion and Yuletide celebrations. These lonesome youths were given the hospitality of the Missouri country homes in the parishes of "the country parson."

Physician and Minister Dies.

A. P. Terrill of Ft. Worth, Tex., is reported as having passed away recently. He was formerly pastor at Carrolton, Mo. He had studied osteopathy and was practicing his profession as well as preaching at the time of his death. No particulars of his death have yet been received.

Dr. George H. Combs Preaches Tolerance.

Dr. George H. Combs, preaching in the series of special services at First church of Bloomington, Illinois, one evening preached upon the subject of miracles. Among other things that he said was the following: "I hold that the attitude of the church of Christ toward men and women who reject the miracles of Jesus should be that of broadest friendship. Dr. Jefferson, when a young man about to enter the ministry, asked this question of Phillips Brooks: 'Is it necessary for me to believe in the miracles of Jesus?' Dr. Brooks' answer was exceedingly wise. He said, 'I don't say that you must, but I do say that you may.' Were I to lose my faith in the miracles of Jesus, and, after a confession of that loss of faith, be told by the elders of my church to 'preach the gospel as you understand it' I should do so, but I should remember my brothers to whom that faith was dear. God keep me from speaking the word that robs a soul of its faith consolations."

Pastor Helps in a Social Survey.

Six months ago, the Rotary Club of Sioux City, Ia., made J. R. Perkins, pastor of First Church there, chairman of a committee to investigate housing conditions in Sioux Falls. On his committee was Lt.-Governor Harding. The committee found conditions to be such that a change in the state law was required. A new housing law has been written in this committee and will come before the Iowa legislature at an early date. It is a very significant service to the entire state.

Pastor Makes a Change.

J. Irving Brown, pastor at Sac City, Ia., has resigned and will go to Adel, Ia., as soon as a suitable residence is found in the latter city. The past year has been a very successful one at the Sac City church. It is reported sixty-four members were received by the church. The pastor has conducted twenty-eight funerals and officiated at twenty-one wedding. The receipts of the church in all of its departments for twelve months has been about $2,700. The Sac City church recently held a "Home-coming" and over 200 members sat down to supper together.

Church Has Large C. W. B. M. Services.

The church at Bellflower, Ill., had large audiences on C. W. B. M. day. Charles Innis spoke on missions in the Philippines and W. C. McDougall of Chicago, spoke on his experiences in India. There was a fine impression from the day's work. An offering of twenty-three dollars was taken.

Why Christian Century News Excells.

It is now generally recognized that The Christian Century news service is the best in the brotherhood because it does not relate itself exclusively to any one department of Christian activity. This service has been made possible by the many pastors who mail their church bulletins to The Christian Century every week. These weekly statements of the congregational activities enable the news editor to understand what the churches are doing in their various departments.

Good Work at Columbus, O.

Three months ago, Chicago Avenue Church, Columbus, O., was in a deplorable condition. Its membership was divided and discouraged and the church was badly in debt. Through the instrumentality of Gordon P. Langdon, Mr. and Mrs. A. R. Adams, were persuaded to come to assist in building up the work. They at once began a series of meetings which accomplished good results. All difficulties were adjusted and the dissatisfied ones returned to the fold. There were 46 new members added to the church and money was raised to carry on the work. Mr. Adams is a leader and a pulpit speaker of ability. His wife is a worker among the young people.

New Version of the Patmont Mystery.

Another explanation has been offered for the mysterious actions of Louis R. Patmont, whose alleged abduction was the talk of the newspaper world for weeks following his disappearance at Danville, Ill., last spring. He later disappeared from Detroit, Mich., and after much anxious waiting, his friends heard of him again at Rib Lake, Wis. Here he recently instituted proceedings divorcing his wife. Now the report comes that Mr. Patmont explains his strange actions by asserting that he was the victim of "walking typhoid" and that the disease, while not severe enough to make him take his bed, affected his mental powers and subjected him to strange impressions. He is now assisting his brother in a Polish mission at Stevens Point.

Minister Returns to His College Town.

There is some special interest attaching to the call of Paul G. Preston to the church at Angola, Ind., this fall. Angola was his college town, for here he attended the Tri-State College in days gone by. In Angola, he first believed the gospel and devoted his life to the ministry. It was here, too, that he found his life companion. After many years spent in other fields, he is returning to these scenes of his early life decisions. He went to Angola from Fort Smith, Ark.

Church Fights Tuberculosis.

Broadway Church, Lexington, Ky., has been helping fight tuberculosis. The churches of the city have been interested in promoting the sale of the Red Cross stamps. A committee from Broadway Church, of which Mark Collis is pastor, took its turn and made a very flattering report of their success. The money realized from the sale of the stamps was used mostly for local purposes, in order that victims of tuberculosis who were too poor to pay their way in a sanitorium might be provided with the means of fighting the white plague.

Sunday-school Superintendent Surprised.

A. E. McLallen, superintendent of the Sunday-school at Union City, Pa., invited the Good Samaritan Class to his house on December 11. Instead of coming that date, the class went two days earlier and took their trusted leader by surprise. The occasion was his birthday. There was a program, a nice lunch was served, and the class presented Mr. McLallen with a very beautiful Bible. There was a conference over the new year's work and the evening closed with a most happy anticipation of what the next twelve months will bring forth for the school.

Church Edifice Burns.

The church at Broadwell, Ill., burned recently and for some time it was not known what the cause of the fire was. It is now the common belief that the gasoline lighting system of the church was the cause of the combustion. The congregation worships in the Methodist building for the present.

Church Advertises for a Minister.

Sheridan, Mo., church advertised for a minister recently and received replies from 44 men. The officers of the church now have the task of discovering why all these men are applying for the position and what ones are worthy. Many of those applying have had numerous short pastorates.

Church Grows in One Year.

A mission transformed into a church with 450 members in one year, is the record achievement for the city missionary forces of Kansas City. A new suburb grew up in Budd Park and the Disciples were there at the beginning. During the past year a $45,000 church edifice was dedicated. The Bible school has grown until it now has an enrollment of over 600. W. H. Scrimer is the pastor.

Head of Junior Republic Speaks.

Canton, O., church is having a lecture course this winter and on December 15 William H. George, founder of the Junior Republic at Freeville, N. Y., delivered an address. In easy conversational style he told the story of the founding of the republic. Its basic principle is the creation of a community life for the boys and girls and making them feel the responsibility of their actions. The republic has its own currency and the labor of the children is paid for in this currency which can be spent at the community store. Two other similar settlements have been started at Ithaca, N. Y. and Portland, Ore. Canton church was much interested in this address. The next number on their lecture program will be an address by S. C. Schmucker on February 19.

Official Board Serves a Supper.

Greeley, Colo., church welcomed a number of new members recently and a novel social evening was planned for December 15. The Official Board members cooked and served a supper to the congregation. While there were knowing smiles passing among the ladies with regard to the methods employed in the service, the evening proved to be a very pleasant one. It is said several plates of soup were spilt by the waiters.

Pastor Becomes Mayor.

Harley Jackson, pastor of the Pullman, Wash., church ran for mayor this fall on the reform ticket. The city is a large coast state. So strong did the minister run in the political race that he was elected by a majority of 507. He has lived in Pullman only a year and his election is a great compliment to him. His boyhood home was Bedford, Ind. He has not announced whether he will go on with the church work.

A Banquet for the Young Men.

One of the most successful and enjoyable social evenings ever held at the church was that at Sault Ste. Marie, Mich., one evening recently. The superintendent of the Sunday-school, D. L. Croft, gave a banquet to the young men of his school. There were toasts and a program of music and readings. Thirty young men were present. One result of the banquet may be the formation of a young men's club in connection with the church.

Contest in Oratory.

A capital event of the college at Hiram is always the Inter-society Oratorical Contest. It occurred on Friday evening, Dec. 4, this year. Kelley O'Neall, of Wilmington, Hesperian, won first place in an oration on "The Brand of Cain." He will represent the college in the state contest. U. Radcliffe Bell, of Versailles, Ill., Delphic, was a close contestant for second place in an oration on "Will Power." Both young men are doing effective pulpit work, one at Newton Falls and the other at Chagrin Falls.

Church Holds "Open House."

Evanston church, Chicago, held open house December 9, and the people brought in canned goods to be shipped to the Belgians. There was a very liberal response on the part of the members and friends of the church. The supplies were turned over to the Woman's Club of the city which was shipping a car to the sea-board with similar supplies. This church held its annual election on a recent date and has in many ways the strongest group of men at the helm that it has ever had.

In and Around Chicago

Irving Park church did a beautiful thing the day before Christmas. Through the charity organization of the community, the names of a hundred poor children were secured and these were brought to the church and given a Christmas party. There was a tree and presents as well as a program with good music. This church sent out twenty Christmas baskets to poor families. They also sent a wagon load of provisions and old clothing down to the Falkenstein settlement house where they were distributed among the needy. W. Garnett Winn is the minister.

New Year's eve will be observed at Irving Park church with a Watch Night Service. The evening will open with a chicken dinner at 7:30 and will close with a prayer-meeting at the midnight hour. Interspersed between there will be various kinds of instruction and entertainment.

The church edifice at Irving Park is being changed in some important ways and an addition built to it. In February, Geo. L. Snively will be present to help dedicate the remodeled building.

Memorial church sent out Christmas baskets for the poor this year and in other ways expressed its interest in the unfortunate of the city. C. C. Morrison, H. L. Willett and E. S. Ames will speak at this church on the evening of January 3 on "The Mission of the Disciples of Christ."

The Jackson Boulevard church sent out thirty baskets to poor families with Christmas dinners in them. This church will observe watch night this year as usual.

Evanston church had a very pleasant Christmas entertainment the Tuesday after Christmas. Watch Night will be observed and on this night all departments of the church will present their annual reports. There will be a stereopticon lecture by the pastor and a Victrola concert. The young people have arranged a social hour with games and refreshments. The evening will close with a prayer-meeting.

O. F. Jordan will present a book review of Bouck White's, "The Call of the Carpenter," on January 4, at the ministers' meeting.

NEWS FROM THE FOREIGN SOCIETY.

The new building of the Girls' College, Tokyo, Japan, was dedicated December 8. Miss Bertha Clawson says it is beautiful.

The missionaries in Japan think that the visit of the commission is all too short. R. A. Doan and family will remain in Japan during the holidays. Then he goes back to China for some special work. Secretary Stephen J. Corey and Prof. W. C. Bower reached San Francisco December 28.

Dr. W. E. Macklin completed his campaign in Australia and sailed for China the last week in November. He is probably in Nanking at this time. He and his family were greatly benefited by the delightful climate. They kept him quite busy throughout the land. He also visited Aucland and Wellington, in New Zealand.

The church at Langdon, Kans., becomes a living-link in the Foreign Society. This step was taken through the special influence of Secretary Bert Wilson, ably and heartily seconded by the very efficient and wide awake pastor, J. T. Sapp.

Miss Alma Favors will return to China, sailing from San Francisco, January 9.

Interest in the "Every-Member-Canvass" is spreading among the churches. The Foreign Society is receiving many accounts of great victories. The preachers are usually devoting a month of preaching and the distribution of literature in preparing the churches for the canvass.

In a personal letter Secretary Stephen J. Corey, referring to the other members of the Commission, says: "Doan and Bower have been a great blessing to the missionaries. The China mission has unanimously requested that R. A. Doan stay on with them three months this winter and that he with Alexander Paul, conduct evangelistic services and organize Bible classes in all of our stations. He has consented to do so and his work will be a great blessing. He is a mighty, level-headed, consecrated, business man. He loves the cause with all his heart. The Philippine mission writes urging him to come there for some months, and the Japan mission is going to insist that he stay here at least for a while." On account of the great war, Mr. Doan and

Education Day

Sunday, January 15, 1915

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"The Gospel of the Kingdom"

JANUARY.—War and Its Causes.
Militarism the burden of the world. Its human cost. Its economic cost. Its moral cost. An inherited evil, its roots deep in the past. The causes of war: economic greed; materialistic conceptions of wealth and national development.

FEBRUARY.—War and Civilization.
A lapse to barbarism. War and the home. War and education. War and the arts. War and progress.

MARCH.—War and Labor.
War chiefly the work of war-lords and money-lords. Fought by the masses for their masters. Who pays the bills?

APRIL.—New World-Ideals.
Influence of ideals. Ideals of unity. A new world-life. The new sense of brotherhood. World-patriotism.

MAY.—International Interdependence.
In food supply; in commerce; in finance; in industry; in the arts and sciences; in education; in progress.

JUNE.—True Internationalism.
Disarmament. Obstacles in its Way. Crying necessity for it. International federation. The Parliament of Man. An International court. An International police.

JULY.—The March of Democracy.
Democracy vs. war-lords. The problems of democracy. Democracy and civilization. Democracy in industry. The organization of democracy. The coming of democracy.

AUGUST.—The Race Problem.
Race antagonism. Race and nationality. The place of nationality. The contribution of racial differences.

SEPTEMBER.—The Contributions of the Races.
The Anglo-Saxon. The Teutonic. The Slavic. The Latin. The races of Asia. The Negro.

OCTOBER.—Christendom's Day of Judgment.
Is Christendom Christian? Christianity and war. The failure of purely individualistic Christianity. Social Christianity. Christianity and the state.

NOVEMBER.—The Christianity of Christ.
Christianity universal. The Church, the world's first international organization. The betrayal of the Church. Christianity a life, not a dogma. The contribution of right doctrine. Christianity for the individual, for society, for the world.

DECEMBER.—A Lasting Peace.
The basis of peace. The methods of peace. The peace program needed. Development in peace.

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DISCIPLES PUBLICATION SOCIETY

700 E. 40th St.

CHICAGO.

family will probably not go on to India as they first planned, but will return to America some time the coming summer.

H. C. Hobgood made a missionary tour in the Congo region and one afternoon had the joy of baptizing 324. On the same evening he married 110 couples. Most of these, he says, were living as husbands and wives before. Three chiefs and five subchiefs were baptized. This is really a great news item and will be mentioned and talked about in the social circle, the prayer-meeting, and referred to in our pulpits. It is a fine illustration of the power of the gospel and the success of missions.

Alexander Paul, Wuhu, China, spent about four months in overseeing the construction of dikes in that district for the Chinese. This enterprise will help to save great property interest from the devastation of mighty floods. It will help also to save large numbers of people from famine and

Prof. W. C. Bower, of Lexington, Ky., who with Secretary Corey, reached San Francisco Dec. 28, having completed their work of the "Commission."

want. About 7,000 men were employed. The cost was $35,000, gold, which is a great sum in China. The average amount paid a Chinaman for such labor is only a few cents per day. $35,000 goes a long ways. The funds were all in the hands of Mr. Paul, so implicit was the confidence of the government in the missionary. As a recognition of his efficiency and faithfulness the Chinese erected a large tablet in his honor. This action is characteristic of the Chinese. What was done by Mr. Paul will tell mightily for the advancement of the interest in missions.

Secretary Stephen J. Corey writes: "Japan is opening up to the gospel meetings as she did twenty-five or thirty years ago, and there seems to be a seriousness throughout the whole land in their longings for better ideals that promises great things for the Cross, if the church will make good before the Japanese. The work never before looked so hopeful, but we do need native leaders both here and in China for this critical hour, and we do not have them trained in sufficient numbers or sufficiently well. Japan today demands the very best Christianity can give."

Prof. Geo. W. Brown, Jubbulpore, India, says: "Things are taking a more settled appearance in India and the work is going on very much as it does in ordinary years. In military circles there is, of course, much activity. But personally I have every confidence in the ability of the government to handle any situation which one may reasonably expect to arise."

W. L. Burner, of Matanzas, Cuba, reports as follows: "Yesterday was the annual festal day for the Virgin of the Monserrat, one of the many shrines worshiped at by the Catholics. There was a continual stream of automobiles passing the church all day going to the shrine. It is supposed to be a religious function of the Spaniards, but it has turned into feasting and carousing. Last night was spent in dancing."

W. R. Hunt, while in England on furlough, is in the tents with the troops at the camps at Great White City, where there are some 20,000 men. He writes that the facilities given for service with the soldiers has spurred him on to do what little he can with them. The experience gained in the Chinese Revolution army serves him well. He says: "It is a unique time for a revival, and with the nation sobered to a point of seriousness enough to look up to higher issues, it is a strategic moment to live and work for God."

F. M. RAINS, Sec'y.

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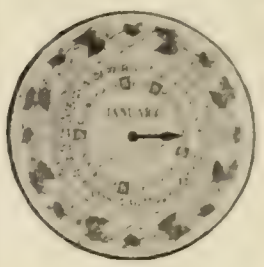

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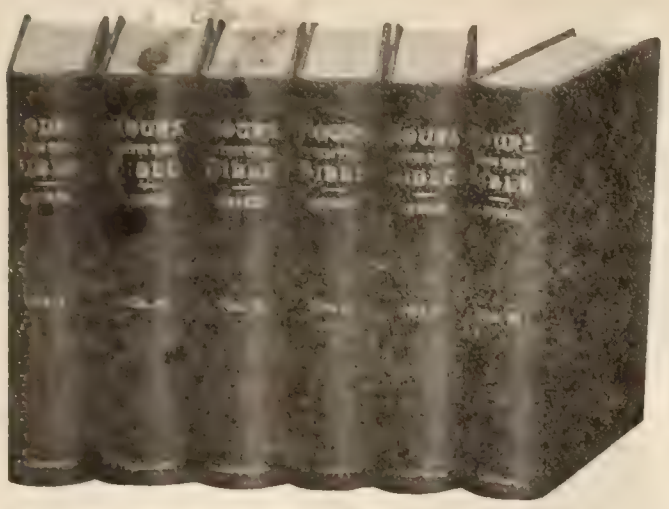

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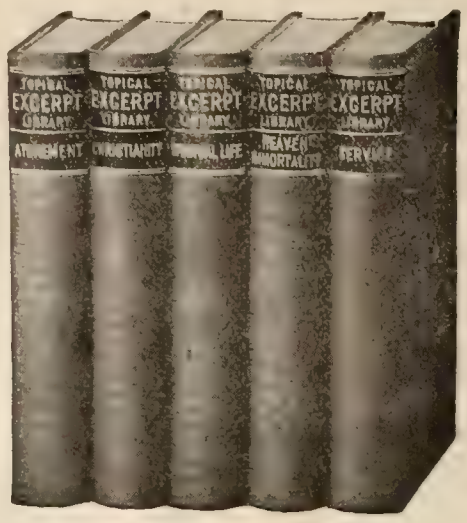

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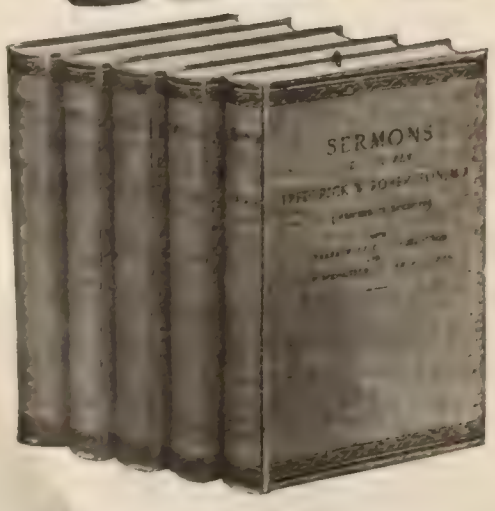

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